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Unvell, O thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light! so that we may see the truth, and know our whole duty.

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit.—*Yajur Veda.*

## THE PATH.

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VOL. I.

APRIL, 1886.

No. 1.

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THIS MAGAZINE is not intended either to replace or to rival in America *The Theosophist*, nor any other journal now published in the interest of Theosophy.

Whether we are right in starting it the future alone will determine. To us it appears that there is a field and a need for it in this country. No cultivating of this field is necessary, for it is already ripe.

*The Theosophist* is the organ of the Theosophical Society, now spread all over the civilized world, its readers and subscribers are everywhere, and yet there are many persons who will not subscribe for it although they are aware of its existence; and furthermore, being an Indian publication, it necessarily follows, because of certain peculiar circumstances, that it cannot be brought to the attention of a large class of persons whom this journal will endeavor to reach.

But while the founders of THE PATH are Theosophists, they do not

speaking authoritatively for the Theosophical Society. It is true that had they never heard of Theosophy, or were they not members of the Society, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are men, and therefore interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a Path in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path, regardless of the possibility that the highway may, after all, be in another direction from the one in which they are looking. From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness.

The solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time. They thought it was in the pursuit of Raja Yoga, which is the highest science and the highest religion—a union of both. In elaborating this, they wrote much more than we can hope to master in the lifetime of this journal, and they have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have erred in favor of the letter of the teachings. Such are some of the mendicants of Hindoostan who insist upon the verbal repetition of OM for thousands of times, or upon the practice of postures and breathing alone, forgetting that over all stands the real man, at once the spectator of and sufferer by these mistakes. *This is not the path.*

At the same time we do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same.

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but is not *the* object of this journal. We regard it as incidental to the journey along the path. The traveller, in going from one city to another, has, perhaps, to cross several rivers; may be his conveyance fails him and he is obliged to swim, or he must, in order to pass a great mountain, know engineering in order to tunnel through it, or is compelled to exercise the art of locating his exact position by observation of the sun; but all that is only incidental to his main object of reaching his destination. We admit the existence of hidden, powerful forces in nature, and believe that every day greater progress is made toward an understanding of them. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, is all possible, but not all profitable. The electrical current, which when resisted in the carbon, pro-

duces intense light, may be brought into existence by any ignoramus, who has the key to the engine room and can turn the crank that starts the dynamo, but is unable to prevent his fellow man or himself from being instantly killed, should that current accidentally be diverted through his body. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. Besides that, mankind in the mass are not able to reach to phenomena, while every one can understand right thought, right speech, and right action.

True occultism is clearly set forth in the *Bhagavat-Gita*, and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

We appeal, therefore, to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and has been by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful;" it is the death of selfishness.

## AUM!

The most sacred mystic syllable of the Vedas, is Aum. It is the first letter of the Sanscrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad its praises are sung in these words : <sup>1</sup>

Let a man meditate on the syllable OM called the udgitha, (2) \* \* it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body—the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found : “ Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith and the Upanishad is more powerful.”

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge, and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya*, dwells largely on OM, and in the *Vayu Purana*, a whole chapter is devoted to it. Now as Vayu is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The Padma Purana says that : “ The syllable OM is the leader of all

1. Chandogya Upanishad, 1st Khanda. See Vol. 1, *Sacred Books of the East*. Müller.

2. Hymn of Praise to Brahm.

prayers ; let it therefore be employed in the beginning of all prayers," and Manu, in his laws, ordains : " A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo Raja, Ramohun Roy, in a treatise on this letter, says :

" OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. ' One letter (OM) is the emblem of the Most High, Manu II, 83.' But when considered as a trilateral word consisting of अ (a), उ (u), म (m), it implies the three *Vedas*, the three *states* of human nature, the three *divisions* of the universe, and the three *dieties*—Brahma, Vishnu and Siva, agents in the *creation, preservation* and *destruction* of this world ; or, properly speaking, the three principal attributes of the Supreme Being personified in those three dieties. In this sense it implies in fact the universe controlled by the Supreme Spirit."

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the word, the *verbum*, the *Logos* of St. John of the Christians, who says : " In the beginning was the Word, and the word was with God, and the word was God."<sup>1</sup> This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a*, being produced, at once alters itself into *au*, so that the second sound *u*, is that one made by the first in continuing its existence. The vowel *u*, which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *st-p-page*. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility

1. St. John, C. I, v. 1.

can it be begun with *m*, but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au*, and the ending, or destruction of speech, is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine, it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and all together joined in the deep murmur of nature, go to swell the *Nada Brahma*, or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanscrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages.<sup>1</sup> It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and

1. See *Bagavad-Gita*.

mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanscrit and in the secret Doctrine, as the *Maha Pralaya*; *Maha* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Rishies of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanscrit. *Nada Brahma* is Divine Resonance; that is, after saying *Nada*, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the *Pralaya*, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves, and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed upon the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very ani-

mal kingdom we do not except, for it, below us, awaits its evolution into a higher state ; it unconsciously perhaps, but nevertheless actually, aims at the same target.

“ Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless ; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness.”<sup>1</sup>

HADJI-ERINN.

AUM !

### KABBALAH.

THE KABBALAH was formerly a tradition, as the word implies, and is generally supposed to have originated with the Jewish Rabbins. The word is of Hebrew origin, but the esoteric science it represents did not originate with the Jews ; they merely recorded what had previously been traditional.

The Kabbalah is a system of philosophy and theosophy, that was obtained at a very remote period of time by the wise men of the east, through the unfoldment of the intuitive perceptions.

Self consciousness forms the basis of mind, and knowledge is acquired through the reception of activities from without, which are recorded in consciousness ; there are two sources through which knowledge is received—one subjective, the other objective. The former gives us a knowledge of the causal side of the cosmos, and the latter, the objective or material side, which is the world of effects, on account of being evolved from the former.

“ The outward doth from the inward roll,  
And the inward dwells in the inmost soul.”

If this be true, the great first cause—God, has evolved out of Himself the esoteric or subjective world, in which He is to be found manifested. Out of the subjective, by change of energy and substance through law, He evolved the objective world. Therefore, the antecedents of the objective are to be found in the unseen or invisible portion of the universe. In a work we are preparing for the press, which has been a study for over thirty years, we will

1. *Mundaka Upanishad*, II, Kh. 2. (Müller's Tr.)

show what spirit is, that it is self-generating and self-sustaining, and from it, through volition, the cosmos was evolved.

Do not understand by the above remark that spirit becomes matter, through evolution, and that the universe is a huge *Divine Personality*. We have too high a conception and reverence for Deity, to suppose for an instant, that He became a material being through the evolution of the universe. He is not in any manner *personally associated* with *either* the esoteric or exoteric cosmos. *Spirit is distinct from matter but not from energy; energy is the source of matter. It is therefore through energy and law that God is associated with the universe. The law is His Providence, and His will the executive.* A miracle is an impossibility, for it requires a suspension of the law upon which the universe is reared. To suspend this law for one moment, would disarrange the harmony of the entire universe. Therefore, the suspension of this unique law, which controls energy in the production of substance and matter, would immediately suspend evolution, and the entire universe and all that is associated with it, would at once become disintegrated.

The Providential law, being one of harmony, applies to everything outside of the spirit of God, and therefore cannot be violated with impunity. The beauties of nature result from its harmony, and when it is violated, discord ensues. We see this in nationalities, society, individuals, and in fact in all departments of nature. If the violation goes beyond certain limits, revolution is the result, and if it is not corrected, destruction naturally follows. The greater the violation the more difficult it is to overcome the discordancy. Dissipation is sure to be rewarded with sickness, and if carried too far, with death. Luxury and licentiousness, if persisted in, will destroy society as well as nationalities. History affords us ample proof of this. This law, no matter how slightly violated, brings its comparative punishment, and when obeyed, its corresponding reward.

After these preliminary remarks, we turn to our subject, the Kabbalah, and show how it has been preserved and transmitted or handed down from one generation to another. The study of external nature alone affords us no evidence of a future life—on the contrary, it tends to disprove it, which accounts for the agnostic belief, which has become so prevalent of late years. In the investigation of external phenomena, we recognize matter, energy and life; the latter we are told is the result of protoplasmic cell action—the same of mind. The *continuity* observed through all the departments of nature, implies that there is a law controlling energy in the production of forms. If energy had nothing to guide it, its movements would be erratic, and nature would become a conglomerate discordant mass. Now, the existence of a law implies a law giver, for it is not self-creating or self-sustaining, therefore we logically conclude that there is something back of material nature that is not recognized by the external senses. What proof have we of the existence

of an external world, except through consciousness? An unborn child, if it possessed reasoning faculties, would deny the existence of its own mother. A person born blind can have no conception of the beauties of nature, and if the sense of touch be suspended with that of sight, we could form no conception of solidity. If born deaf, of the harmony and discord of sound or of music. *We therefore perceive that we can have no conception of the existence of an external world, except through neural activities recorded in consciousness*, and without the unfoldment of the inner consciousness, we can form no opinion of a future life. In fact, logically speaking, we have the same grounds for denying its existence as we would have of the external world, providing objective consciousness was closed.

This accounts for the doubt, uncertainty, and fear respecting the future, which is intensified by the present system of religious teachings. The spiritual world is as much a reality as this, in fact more so, for it undergoes no change, as this one does.

The study of Theosophy has demonstrated to the writer that there is another source of knowledge which can only be acquired through the cultivation of a plane of consciousness, which is not reached by objective neural activities, but can be by unfoldment of inner consciousness.

It is the development of this state of consciousness that brings us *en rapport* with the esoteric world. The question now arises, how are we to develop this much desired condition? It can only be accomplished through the harmony of the moral attributes of the spirit. Harmony is the only passport to Heaven, and the absence of harmony, which is discord, is the only passport to what christianity terms Hell. Therefore, heaven and hell are only conditions of the spirit, which are beautifully illustrated in the 20th chapter of the Apocalypse, where it describes the angel descending from heaven, having the key of the bottomless pit, and a chain. With the key he unlocked hell, and with the chain he bound the devil for a thousand years. The angel is the representative of holiness and purity, which is only attained through the harmony of the spirit; the key is a symbol of light, and the chain that of truth; hell is supposed to be the abode of darkness, and the devil a spirit of falsehood and error. We will now ask the question, is there anything to banish darkness, but light? Anything to disperse falsehood and error, but truth?

Christ was an Essene, and this secret order was a branch of the Kabbalah. St. John was his favorite disciple, whom he fully initiated into the mysteries. During this disciple's exile on the Isle of Patmos or Patmo, he wrote the Apocalypse, which is a profound Kabbalistic production, describing the unity, duality, ternary and septenary of the Kabbalah. The ancient adepts found from experience, that in order to develop the interior or subjective consciousness, it was necessary (allegorically speaking) to "wear the cloak of Apollo-

nus ;" that is, to withdraw from the outer world, practice to the fullest extent, self-denial, and spend their wakeful moments in esoteric meditation. In order to isolate themselves from society, they established secret sanctuaries, in which they met for mutual communion and religious exercises.

As they advanced in spiritual knowledge they found that there were various grades of harmony in the subjective or spiritual world, and each individual on leaving this life gravitated, as it were, to the sphere with which he was in harmony. They divided their sanctuaries into seven degrees to correspond with the harmonies in esoteric nature, and to each degree there were three years of spiritual probation. As harmony results from the analogy of contraries, there were as many degrees of discord as there were of harmonies. The former they designated hell. The material cosmos, that is what we call the external world, was, as it were, middle ground between the two, which they called Hades, into which the soul passed at death, and the spirit was made cognizant of its record while on earth. Physical death, they claimed was merely a change from a physical to a spiritual condition ; the soul or spiritual body being formed at the same time that the physical was, but in a very different manner. After death, the soul either ascended or descended, depending not upon gravity, but upon harmony.

It will thus be perceived that each degree in the sanctuary required a separate or distinct initiation for each one, which was intended to represent a higher state of moral and intellectual advancement. The last or seventh degree was the one of perfection which brought about illumination, when the subjective world was as much a reality to the inward or subjective consciousness as the outward world is to the objective. When this condition of moral and intellectual unfoldment was obtained, all interest in this life was gone and the spirit longed for separation from its physical casket. The neophyte seeking spiritual knowledge could only attain to the wisdom of the different degrees by advancing morally, so as to be in harmony with the degrees. The knowledge thus obtained was never recorded, but communicated verbally in symbolic language. By this means it was kept a profound secret, and handed down traditionally. The first record we have of the Kabbalah was made by Rabbi Akiba and Rabbi Simeon Ben Jochai ; the former compiled *The Sepher Jetzirah*, "Book of Creation," and the latter, *The Sepher haz Sohar*, "Book of Light." The first is regarded by the Kabbalist as the key of the second. The Sohar has never been translated, and as a late Bishop of the Church of England justly states, never will be by a Christian. This is owing to its symbolic character, which can only be interpreted by a Kabbalist. It is in three volumes, in unpointed Hebrew, and consists of a mixture of Armenic and Semetic languages. The Sepher Jetzirah may be procured in three languages, the Hebrew, Latin and German.

FIG. A.



FIG. B.



We now come to the most interesting part of our subject. The key to the Kabbalah is the "Word," consisting of four Hebrew letters, which may be arranged in a cross inclosed in a circle, Fig. A. The Christian Kabbalist inserted the Hebrew letter Sin, as a representative of Christ in the ineffable name, Fig. B. The four-lettered name was the one given to Moses on the Mount, with the understanding that it represented his (Jehovah) verbalization in the universe. The Word was held in profound reverence by all, Kabbalists as well as the Jews, and all ancient secret orders, and was never spoken audibly, in fact never mentioned, except in the last initiation, when it was whispered in the initiate's ear by the Grand Master of Ceremonies. The knowledge and power the Word confers upon the recipient of its meaning is given in a fragment of a clavicle of Solomon: "I, Solomon, King of Israel and Palmyra, have sought and obtained in part, the Holy Chocmah, which is the wisdom

of Adonai. I have become King of the spirit of heaven and of earth, master of the inhabitants of the air, and the souls of the sea, because I procured the key of the occult gate of light. I have accomplished great things by the virtue of *Schema Hamphorasch*, and by the thirty-two paths of the *Sepher Jetzirah*. Number, weight and measure determine the form of all things, substance is one, and God created it eternally. Happy is he who knows the letters and numbers; numbers are ideas, and ideas are forces, and forces Elohim. The synthesis of Elohim is Schema. Schema is one, and its pillars are two, its power is three, its form four. Its reflection gives eight, and eight multiplied by three, gives the twenty-four thrones of wisdom. On each throne rests a crown of three jewels, each jewel bears a name, each name an absolute idea. There are seventy-two names on the twenty-four crowns of Schema. Thou shalt write these names on thirty-six talismans, two on each talisman—one on each side. Thou shalt divide these talismans into four series of nine each, according to the number of the letters of the Schema. On the first series engrave the letter Jod, figure of the blooming rod of Aaron; on the second series the letter He, figure of the cup of Joseph; on the third series the letter Vau, the figure of the source of David, my Father; on the fourth series the letter He, the figure of the Jewish shekel. The thirty-six talismans will be a book that will contain all the secrets of nature, and by their divers combinations, thou wilt make the Genii and Angels speak."

The Schema represents the four-lettered name; when mathematically constructed into seventy-two different forms, it is called Schema-hamphorasch,

and represents seventy-two paths of wisdom, which constitute the keys of universal science.

The history of the Kabbalah is yet to be written, which can only be accomplished by one versed in its secrets. Historians have not done it justice, they have debased it by associating it with necromancy or the black art, which is to the Kabbalah what false religion is to pure Christianity. The kernel lies hidden in the rubbish of the past, where it has been preserved for future generations. When it is disrobed of its vile and obnoxious covering it will be found to have lost none of its beauty and brilliancy. The light of the Orient has been preserved by the wise men of the east, in symbols and allegorical language, and when the time arrives, which is not far distant, someone possessing the key, which is the *Word*, will unlock its mysteries and bring it forth in its divine purity, to enlighten the present and future generations.

The cycle of Tritheme, which commenced in 1878, will prepare someone to bring it forth from its oblivion, and through its teachings a new train of thought will be instituted and an impetus given to the moral and emotional development which will be the harbinger of a bright future. Science will take new strides, religion will throw aside her thread-bare garment and assume a new dress, which will accord with the teachings and example of Christ. When this occurs, the conflict between religion and science will cease and harmony be established. The two then will be like brother and sister, aiding each other in the development of the intellectual and moral attributes of the spirit. It is no fault of science that a difference between them has occurred, it has advanced while religion has been carrying on a warfare about creeds and dogmas, which has retarded her progress.

Christianity of to-day is as different from what it was in the first and second centuries of the Christian era, as modern masonry is different from what it was in ancient times. Religion has attempted to control humanity through fear, having created a devil to keep man in subjection, and force the belief that God, who is the quintessence of purity and holiness, is a vindictive and angry being, who takes delight in chastising those who through ignorance violate the Divine Law. While this religious conflict has been progressing, christianity has gradually lost its hold on the public mind. At the same time humanity longs to know something of the future which science cannot give.

How is this emotional or moral want to be supplied? for humanity cannot progress intellectually beyond objective knowledge, without the development of the moral attributes. We venture the assertion that if the same advancement had been made in the development of the emotional attributes of the spirit, as has been in the intellectual, there would have been no agnosticism, and science would be far in advance of what it is. Science

has about reached the limit of objective knowledge and cannot advance until it acquires a knowledge of this world's antecedents, which will enable it to correct numerous errors and give an impetus to further development. This cannot be done so long as they ignore the existence of a subjective consciousness.

The Kabbalah embodies both philosophy and theosophy. The former gives us a knowledge of the universe, and the latter teaches man how to know himself and his God. It will also elevate masonry and all secret organizations having their rise from it, by showing that ancient masonry was not merely a social and beneficial order like modern masonry, but an organization for the unfolding of the moral and intellectual attributes.

The Kabbalah has shown its fruits in philosophy through such minds as Thales, Solon, Plato, Pythagoras, Göethe, and many others. In religion through Zoroaster, Confucius, Christ, Old and New Testament, and the Early Christians, and later through the United Brethren, to which Jacob Behmen belonged, and other theosophic sects. If the views we have advanced be correct, that it is through the development of the inner consciousness that man attains to a knowledge of the subjective or causal world, and that the knowledge of the Kabbalah will enable us to unfold these faculties, how urgent we all should be to have its secrets revealed.

SETH PANCOAST.

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### SEERSHIP.

The following remarks are not intended to be a critique upon the literary merits or demerits of the poem which is taken as the subject of criticism. In 1882, *The Theosophist*<sup>1</sup> published a review of "The Seer, a Prophetic Poem," by Mr. H. G. Hellon, and as clairvoyance is much talked of in the West, it seemed advisable to use the verses of this poet for the purpose of inquiring, to some extent, into the western views of Seership, and of laying before my fellow seekers the views of one brought up in a totally different school.

I have not yet been able to understand with the slightest degree of distinctness, what state is known as "Seership" in the language of western mysticism. After trying to analyze the states of many a "seer," I am as far as ever from any probability of becoming wiser on the subject, as understood here, because it appears to me that no classification whatever exists of the different states as exhibited on this side of the globe, but all the different

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1. See *Theosophist*, Vol. III, p. 177.

states are heterogeneously mixed. We see the state of merely catching glimpses in the astral light, denominated *seership*, at the same time that the very highest illustrations of that state are called *trances*.

As far as I have yet been able to discover, "Seership," as thus understood here, does not come up to the level of *Sushupti*, which is the dreamless state in which the mystic's highest consciousness—composed of his highest intellectual and ethical faculties—hunts for and seizes any knowledge he may be in need of. In this state the mystic's lower nature is at rest (paralyzed) : only his highest nature roams into the ideal world in quest of food. By *lower nature*, I mean his physical, astral or psychic, lower emotional and intellectual principles, including the lower fifth.<sup>1</sup> Yet even the knowledge obtained during the *Sushupti* state must be regarded, from this plane, as theoretical and liable to be mixed upon resuming the application of the body, with falsehood and with the preconception of the mystic's ordinary waking state, as compared with the true knowledge acquired during the several initiations. There is no guarantee held out for any mystic that any experience, researches or knowledge that may come within his reach in any other state whatever, is accurate, except in the mysteries of initiation.

But all these different states are necessary to growth. *Yagrata*—our waking state, in which all our physical and vital organs, senses and faculties find their necessary exercise and development, is needed to prevent the physical organization from collapsing. *Swapna*—dream state, in which are included all the various states of consciousness between *Yagrata* and *Sushupti*, such as somnambulism, trance, dreams, visions, &c.—is necessary for the physical faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active, and develop ; and *Sushupti* state, comes about in order that the consciousnesses of both *Yagrata* and *Swapna* states may enjoy rest, and for the fifth principle, which is the one active in *Sushupti*, to develop itself by appropriate exercise. In the equilibrium of these three states lies true progress.

The knowledge acquired during *Sushupti* state, might or might not be brought back to one's physical consciousness; all depends upon his desires, and according as his lower consciousnesses are or are not prepared to receive and retain that knowledge.

The avenues of the ideal world are carefully guarded by elementals from the trespass of the profane.

Lytton makes Mejnour say :<sup>2</sup> "We place our tests in ordeals that purify the passions and elevate the desires. And nature in this controls and assists us, for it places awful guardians and unsurmountable barriers between the ambitions of vice and the heaven of loftier science."

1. See *Esoteric Buddhism* for the sevenfold classification adopted by many Theosophists

2. *Zanoni*, Book IV, Chapter 2.

The desire for physical enjoyment, if rightly directed, becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending, ceases to be a desire, and is transformed into an element of the sixth principle.

The control by nature to which Mejnour refers, is found in the natural maximum and minimum limits; there cannot be too much ascension, nor can the descent be too quick or too low. The assistance of nature is found in the Turya state, in which the adept takes one step and nature helps for another.

In the Sushupti state, one might or might not find the object of his earnest search, and as soon as it is found, the moment the desire to bring it back to normal consciousness arises; that moment Sushupti state is at an end for the time being. But one might often find himself in an awkward position, when he has left that state. The doors for the descent of the truth into the lower nature are closed. Then his position is beautifully described in an Indian proverb: "The bran in the mouth and the fire are both lost." This is an allusion to a poor girl who is eating bran, and at the same time wants to kindle the fire just going out before her. She blows it with the bran in her mouth; the bran falls on the dying ashes, extinguishing them completely; she is thus a double loser. In the Sushupti state, the anxiety which is felt to bring back the experience to consciousness, acts as the bran with the fire. Anxiety to have or to do, instead of being a help as some imagine, is a direct injury, and if permitted to grow in our waking moments, will act with all the greater force on the plane of Sushupti. The result of these failures is clearly set forth by Patanjali.<sup>1</sup>

Even where the doors to the lower consciousness are open, the knowledge brought back from Sushupti state, might, owing to the distractions and difficulties of the direct and indirect routes of ascent and descent, be lost on the way either partially or wholly, or become mixed up with misconceptions and falsehood.

But in this search for knowledge in Sushupti, there must not remain a spark of indifference or idle inquisitiveness in the higher consciousness. Not even a jot of lurking hesitation about entering into the state, nor doubt about its desirability, nor about the usefulness or accuracy of the knowledge gleaned on former occasions, or to be presently gleaned. If there is any such doubt or hesitancy, his progress is retarded. Nor can there be any cheating or hypocrisy, nor any laughing in the sleeve. In our normal wakeful state it always happens that when we believe we are earnestly aspiring, some one or more of the elements of one or more of our lower consciousnesses belie us, make us feel deluded and laugh at us, for such is the self-inconsistent nature of desire.

1. *Patanjali's Yoga Aphorisms*, 30 & 31, Part I.

In this state, which we are considering there are subjective and objective states, or classes of knowledge and experience, even as there are the same in Yagrata. So, therefore, great care should be taken to make your aims and aspirations *as high as possible* while in your normal condition. Woe to him who would dare to trifle with the means placed at his disposal in the shape of Sushupti. One of the most effectual ways in which western mystics could trifle with this, is to seek for the missing links of evolution, so as to bring that knowledge to the normal consciousness, and then with it to extend the domain of "scientific" knowledge. Of course, from the moment such a desire is entertained, the one who has it is shut out from Sushupti. \*

The mystic might be interested in analyzing the real nature of the objective world, or in soaring up to the feet of *Manus*,<sup>1</sup> to the spheres where Manava intellect is busy shaping the mould for a future religion, or had been shaping that of a past religion. But here the maximum and minimum limits by which nature controls, are again to be taken account of. One essential feature of Sushupti is, as far as can now be understood, that the mystic must get at all truths through but one source, or path, viz : through the divine world pertaining to his own lodge (or teacher), and through this path he might soar as high as he can, though how much knowledge he can get is an open question.

\* The following from the *Kaushitaki Upanishad*, (see Max Muller's translation, and also that published in the Bibliotheka Indica, with Sankaracharya's commentary—Cowell's tran.) may be of interest to students. "Agatasatru to him : Bālāki, where did this person here sleep? Where was he? Whence did he come back? Bālāki did not know. And Agatasatru said to him : 'Where this person here slept, where he was, whence he thus came back, is this : The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand, full of a thin fluid of various colors, white, black, yellow, red. In these the person is when sleeping, he sees no dream (Sushupti). Then he becomes one with that prāna (breath) alone.'" (Elsewhere the number of these arteries is said to be 101.) "And as a razor might be fitted in a razor case, or as fire in the fire place, even thus this conscious self enters into the self of the body, to the very hair and nails ; he is the master of all, and eats with and enjoys with them. So long as Indra did not understand that self, the Asuras (lower principles in man) conquered him. When he understood it, he conquered the Asuras, and obtained the pre-eminence among all gods. And thus also he who knows this obtains pre-eminence, sovereignty, supremacy." And in the *Khandogya Upanishad*, VI Prap. 8, Kh. 1 : "When the man sleeps here, my dear son, he becomes united with the True—in Sushupti sleep—he is gone to his own self. Therefore they say, he sleeps (Swapita), because he is gone (apita) to his own (sva). And in *Prasna Up* II, 1, "There are 101 arteries from the heart ; one of them penetrates the crown of the head ; moving upwards by it man reaches the immortal ; the others serve for departing in different directions." [Ed.]

1. This opens up an intensely interesting and highly important subject, which cannot be here treated of, but which will be in future papers. Meanwhile, Theosophists can exercise their intuition in respect to it. [Ed.]

Let us now inquire what state is the seership of the author of our poem "The Seer," and try to discover the "hare's horns" in it. Later on we may try to peep into the states of Swedenborg, P. B. Randolph, and a few of the "trained, untrained, natural born, self-taught, crystal, and magic mirror seers."

I look at this poem solely to point out mistakes so as to obtain materials for our study. There are beauties and truths in it which all can enjoy.

In ancient days it was all very well for mystics to write figuratively so as to keep sacred things from the profane. Then symbolism was rife in the air with mysticism, and all the allegories were understood at once by those for whom they were intended. But times have changed. In this materialistic age it is known that the wildest misconceptions exist in the minds of many who are mystically and spiritually inclined. The generality of mystics and their followers are not free from the superstitions and prejudices which have in church and science their counterpart. Therefore in my humble opinion there can be no justification for writing allegorically on mysticism, and by publication, placing such writings within reach of all. To do so is positively mischievous. If allegorical writings, and misleading novels are intended to popularize mysticism by removing existing prejudices, then the writers ought to express their motives. It is an open question whether the benefit resulting from such popularization is not more than counterbalanced by the injury worked to helpless votaries of mysticism, who are misled. And there is less justification for our present allegorical writers than there was for those of Lytton's time. Moreover, in the present quarter of our century, veils are thrown by symbolical or misleading utterances, over much that can be safely given out in plain words. With these general remarks let us turn to "The Seer."

In the Invocation, addressed evidently to the Seer's guru,<sup>1</sup> we find these words :

"When in delicious dreams I leave this life,  
And in sweet trance unveil its mysteries ;  
Give me thy light, thy love, thy truth divine !"

*Trance* here means only one of the various states known as cataleptic or somnambulant, but certainly neither *Turya* nor *Sushupti*. In such a trance state very few of the mysteries of "this life," or even of the state of trance itself, could be unveiled. The so-called Seer can "enjoy" as harmlessly and as uselessly as a boy who idly swims in the lagoon, where he gains no knowledge and may end his sport in death. Even so is the one who swims, cuts capers, in the astral light, and becomes lost in something strange which surpasses all his comprehension. The difference between such a Seer and

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1. *Guru*, a spiritual teacher.

the ordinary sensualist, is, that the first indulges both his astral and physical senses to excess, while the latter his physical senses only. These occultists fancy that they have removed their interest from *self*, when in reality they have only enlarged the limits of experience and desire, and transferred their interest to the things which concern their larger span of life.<sup>1</sup>

Invoking a Guru's blessings on your own higher nature for the purpose of sustaining you in this trance state, is as blasphemous and reprehensible an act of assisting descent, and conversion of higher into lower energies, as to invoke your Guru to help you in excessive wine drinking; for the astral world is also material. To be able to solve the mysteries of any consciousness whatever, even of the lowest physical, while in trance, is as vain a boast of the hunters for such a state, as that of physiologists or mesmerists. While you are in trance state, if you are not ethical enough in your nature, you will be tempted and forced, by your powerful lower elements, to pry into the secrets of your neighbors, and then, on returning to your normal state, to slander them. The surest way to draw down your higher nature into the miry abyss of your physical and astral world, and thus to animalize yourself, is to go into trance or to aspire for clairvoyance.

"And thou, (Guru) left me looking upward through the veil,  
To gaze into thy goal and follow thee!"

These lines are highly presumptuous. It is impossible, even for a very high Hierophant, in *any of his states whatever*, to gaze into his Guru's goal;<sup>2</sup> his subjective consciousness can but *barely* come up to the level of the normal or objective consciousness of his Guru. It is only during the initiation that the initiated sees not only his own immediate goal, but also Nirvana, which of course includes his Guru's goal also; but after the ceremony is over he recollects only his own immediate goal for his next "class," but nothing beyond that.<sup>3</sup> This is what is meant by the God Jehovah saying to Moses: "And I will take away mine hand and Thou shalt see my back, but my face shall not be seen." And in the Rig Veda it is said: "Dark is the path of Thee, who art bright; the light is before Thee."

Mr. Hellon opens his poem with a quotation from *Zanoni*: "Man's first initiation is in trance; in dreams commence all human knowledge, in

1. Vide *Light on the Path*, Rule 1, note, part 1.

2. There is one exceptional case where the Guru's goal is seen, and then the Guru has to die for there can be no two equals.

3. There is no contradiction between this and the preceding paragraph where it is said, "To see the Guru's goal is impossible." During the initiation ceremony, there is no separateness between those engaged in it. They all become one whole, and therefore, even the High Hierophant, while engaged in an initiation, is no more his separate self, but is only a part of the whole, of which the candidate is also a part, and then, for the time being, having as much power and knowledge as the very highest present. [Ed.]

4. Rig Veda, IV, VII, 9.

dreams he hovers over measureless space, the first faint bridge between spirit and spirit—this world and the world beyond.”

As this is a passage often quoted approvingly, and recognized as containing no misconceptions, I may be permitted to pass a few remarks, first, upon its intrinsic merits, and secondly, on Lytton himself and his Zanoni. I shall not speak of the rage which prevails among mystical writers, for quoting without understanding what they quote.

In *Swapna* state man gets human, unreliable knowledge, while divine knowledge begins to come in Sushupti state. Lytton has here thrown a gilded globule of erroneous ideas to mislead the unworthy and inquisitive mysticism hunters, who unconsciously prize the globule. It is not too much to say that such statements in these days, instead of aiding us to discover the true path, but give rise to numberless patent remedies for the evils of life, remedies which can never accomplish a cure. Man-made edifices called true Raja Yoga,<sup>1</sup> evolved in trance, arise confronting each other, conflicting with each other, and out of harmony in themselves. Then not only endless disputation arises, but also bigotry, while the devoted and innocent seekers after truth are misled, and scientific, intelligent, competent men, are scared away from any attempt to examine the claims of the true science. As soon as some one sided objective truth is discovered by a Mesmer, a defender of ancient Yoga Vidya,<sup>2</sup> blows a trumpet crying out, “Yoga is self mesmerization, mesmerism is *the key* to it, and animal magnetism develops spirituality and is itself spirit, God, Atman,” deluding himself with the idea that he is assisting humanity and the cause of truth, unconscious of the fact that he is thus only degrading Yoga Vidya. The ignorant medium contends that her “control” is divine. There seems to be little difference between the claims of these two classes of dupes, and the materialist who sets up a protoplasm in the place of God. Among the innumerable hosts of desecrated terms are *Trance, Yoga, Turya, initiation, &c.* It is therefore no wonder that Lytton, in a novel, has desecrated it and misapplied it to a mere semi-cataleptic state. I, for one prefer, always to limit the term *Initiation* to its true sense, viz, those sacred ceremonies in which alone “Isis is unveiled.”

Man’s first initiation is *not* in trance, as Lytton means. Trance is an artificial, waking, somnambulistic state, in which one can learn nothing at all about the real nature of the elements of our physical consciousness, and much less any of any other. None of Lytton’s admirers seems to have thought that he was chaffing at occultism, although he believed in it, and was not anxious to throw pearls before swine. Such a hierophant as Mejnour—not Lytton himself—could not have mistaken the tomfoolery of somnambulism for even the first steps in Raja Yoga. This can be seen from the way in

1. Divine science.

2. The knowledge of Yoga, which is, joining with your higher self.”

which Lytton gives out absolutely erroneous ideas about occultism, while at the same time he shows a knowledge which he could not have, did he believe himself in his own chaffing. It is pretty well recognized that he at last failed, after some progress in occultism as a high accepted disciple. His Glyndon might be Lytton, and Glyndon's sister Lady Lytton. The hieroglyphics of a book given him to decipher, and which he brought out as Zanoni, must be allegorical. The book is really the master's ideas which the pupil's highest consciousness endeavors to read. But they were only the mere common-places of the master's mind. The profane and the cowardly always say that the master descends to the plane of the pupil. Such can never happen. And precipitation of messages from the master is only possible when the pupil's highest ethical and intuitive faculties reach the level of the master's normal and objective state. In Zanoni, this is veiled by the assertion that he had to *read* the hieroglyphics—they did not *speak* to him. And he confesses in the preface that he is by no means sure that he has correctly deciphered them. "Enthusiasm," he says, "is when that part of the soul which is above intellect, soars up to the Gods, and there derives the inspiration." Errors will therefore be due to wilful misstatements or to his difficulty in reading the cipher.

"In dreams I see a world so fair,  
That life would love to linger there ;  
And pass from this to that bright sphere.  
In dreams ecstatic, pure and free,  
Strange forms my inward senses see,  
While hands mysterious welcome me."

Such indefinite descriptions are worse than useless. The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also in many cases, reflections for other people's minds.

"Oh, why should mine be ever less  
And light ineffable bless  
Thee, in thy starry loneliness,"

seems to be utterly unethical. Here the seer is in the first place jealous of the light possessed by his guru, or he is grasping in the dark, ignorant even of the *rationale* of himself being in lower states than his guru. However, Mr. Hellon has not erred about the existence of such a feeling. It does and should exist in the trance and dreaming state. In our ordinary waking state, attachments, desires, &c., are the very life of our physical senses, and in the same way the emotional energies manifest themselves on the astral plane in order to feed and fatten the seer's astral senses, sustaining them during his trance state. Unless thus animated, his astral nature would come to rest.

No proof is therefore needed for the proposition that any state which is sustained by desires and passions cannot be regarded as anything more than as a means for developing one part of the animal nature. Van Helmont is of the same opinion as Mr. Hellon. \* We cannot, therefore, for a moment believe that in such a state the "I" of that state is *Atman*.<sup>1</sup> It is only the false "I"; the vehicle for the real one. It is *Ahankāra*—lower self, or individuality of the waking state, for even in trance state, the lower sixth principle plays no greater part and develops no more than in the wakeful state. The change is only in the field of action : from the waking one to the astral plane, the physical one remaining more or less at rest. Were it otherwise, we would find somnambules day by day exhibiting increase of intellect, whereas this does not occur.

Suppose that we induce the trance state in an illiterate man. He can then read from the astral counterpart of Herbert Spencer or Patanjali's books as many pages as we desire, or even the unpublished ideas of Spencer ; but he can never make a comparison between the two systems, unless that has already been done by some other mind in no matter what language. Nor can any somnambule analyze and describe the complicated machinery of the astral faculties, much less of the emotional ones, or of the fifth principle. For in order to be analyzed they must be at rest so that the higher self may carry on the analysis. So when Mr. Hellon says :

"A trance steals o'er my spirit now,"

he is undoubtedly wrong, as *Atman*, or spirit, cannot go into a trance. When a lower plane energy ascends to a higher plane it becomes silent there for a while until by contact with the denizens of its new home its powers are animated. The somnambulic state has two conditions, (a) waking, which is psycho-physiological or astro-physical ; (b) sleeping, which is psychical. In these two the trance steals partly or completely only over the physical consciousness and senses.

"And from my forehead peers the sight," etc.

This, with much that follows, is pure imagination or misconception. As for instance, "floating from sphere to sphere." In this state the seer is confined to but one sphere—the astral or psycho-physiological—no higher one can he even comprehend.

Speaking of the period when the sixth sense shall be developed, he says :

"No mystery then her sons shall find,  
Within the compass of mankind ;  
The one shall read the other's mind."

In this the seer shows even a want of theoretical knowledge of the period spoken of. He has madly rushed into the astral world without a knowledge

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\* See *Zanoni*, Book IV, c. iii.

1. Highest soul.

of the philosophy of the mystics. Even though the twelfth sense were developed—let alone the physical sixth—it shall ever remain as difficult as it is now, for people to read one another's mind. Such is the mystery of Manas.<sup>1</sup> He is evidently deluded by seeing the apparent triumphs during a transitional period of a race's mental development, of those minds abnormally developed which are able to look into the minds of others; and yet they do that only partially. If one with a highly developed sixth principle were to indulge for only six times in reading other's minds, he would surely drain that development down to fatten the mind and desires. Moreover, Mr. Hellon's seer seems to be totally unaware of the fact that the object of developing higher faculties is not to peer into the minds of others, and that the economy of the occult world gives an important privilege to the mystic, in that the pages of his life and *manas* shall be carefully locked up against inquisitive prowlers, the key safely deposited with his guru, who never lends it to any one else. If with the occult world the laws of nature are so strict, how much more should they be with people in general. Otherwise, nothing would be safe. The sixth sense would then be as delusive and a curse to the ignorant as sight and learning are now. Nor shall this sixth sense man be "perfect." Truth for him shall be as difficult to attain through his "sense," as it is now. The horizon shall have only widened, and what we are now acquiring as truth will have passed into history, into literature, into axiom. "Sense" is always nothing else than a channel for desire to flow through and torment ourselves and others.

The whole poem is misleading, especially such expressions as: "His spirit views the world's turmoil; behold his body feed the soil.—A sixth sense race borne ages since, to God's own zone." Our higher self—Atman—can never "view the world's turmoil," nor behold the body. For supposing that it did view the body or the world's turmoil, it would be attracted to them, descending to the physical plane, where it would be converted more or less into physical nature. And the elevation of a sixth sense race unphilosophically supposes the raising up of that sense, which certainly has only to do with our physical nature, at most our astro-physical nature, to the sphere of God or Atman.

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

MURDHNA JOTI.

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1. Fifth principle.

## THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

*From a dissertation by the Rt. Rev. H. Sumangala, High Priest of Adam's Peak, Ceylon.*<sup>1</sup>

What must a religion chiefly reveal? A religion, as such, must for the most part propound what is not generally seen and felt in the nature of sentient beings. It must also proclaim "the ways and means" by which the good of the world is attained. These *teachings* are essential to a religion or it would, at best, become only a system of philosophy or a science of nature. We find these two essentials fully treated in the religion of Buddha.

Buddha says : \* "The world has mounted on the passions and is suspended therefrom—that is, the thoughts of men are hanging down from the lusts and other evils. The whole world is encompassed by decay; and Death overwhelms us all, (consumption and decay ever slowly but steadily creep in and eat into each and everything in existence, and it is here likened to something like land encircled by sea). Nature has subjected us to birth, decay and death, *and the deeds of our past lives are covered by the terrors of death from our view*, although the time of their action is not very far removed from our present state of existence. Hence it is that we do not view the scenes of our past births. Human life before it arrives at its final destiny, is ever inseparable from Jāti, Jarā, Marana, etc., (birth, infirmities, death, etc.). As we are at present we are in sorrow and pain, and we have not yet obtained the highest object of our being. It behoves us, therefore, to exert ourselves everytime and by all means to attain to our *summum ultimum*, and we have to use and practice 'the ways and means' shown in religion in earnestness and integrity."

Now what are they as set forth in Buddhism? "The man who is ever fully in the observance of the precepts of morality; who sees and understands things well and truly; who has perfect and serene command over his thoughts; and who has his mind fixed well in proper contemplation. I say, that such a man alone will safely pass over the dreadful torrent of metempsychosis, which is indeed hard to be gone over safely and without meeting with great obstacles and difficulties."

The way to holiness of being, to destruction of sorrows, pain and sufferings, and to the path to Nirvana and to its attainment, is, the starting of memory, on the body, on sensation, on mind and on the true doctrines, largely discoursed on by the Lord Gautama Buddha. "Men are sanctified by their

1. See Vol. 1, *Theosophist*.

\* *Tanhaya uddito lōkō; jarāya pari vāratō; Maccuna pihito loko; Dukkho loko patitthito.*

deeds, their learning, their religious behavior, their morals, and by leading a holy life ; *they do not become holy by race or wealth.*" \*

Buddha has opened up to us a supreme path for sanctification ; described in detail in many verses of His *Dharmá.*<sup>1</sup> He says : " Oh Bhikkus ! what is the holy path which ought to be walked over to destroy pain and sorrows ? It is the *ariya* path, consisting of eight members or component parts, which are : Right Seeing or correct belief ; right Thinking ; right Words ; right Actions ; right Living ; right Exertions ; right Recollecting ; and right Composing of Mind—*the practice of Yoga.*"

Of all the paths this, the eight membered one, is the Supreme ; of the Truths, the fourfold one is the highest ; of all classes of knowledge, that of Nirvana is the most excellent, and of all bipeds Buddha is the highest and most supremely exalted and enlightened.

I. Right seeing is the correct and full comprehension of the four facts or divisions, which are : Sorrows, the origin of sorrows, the destruction of sorrows, and the ways and means to be used for that destruction. Now this Right seeing may be viewed in two ways, (1) *worldly*, (2) *over-worldly*, or above the worldly way. The first is understanding, while still we have not overcome our lusts, passions and desires, the effects of good and bad actions, and that such acts alone brought about the effects ; the second is brought about by destroying lust, anger, &c., and rightly comprehending what are known as the " four supreme verities."

II. Right Thinking includes, pondering on the abandoning of all merely worldly happiness, bad desires, anger, &c., and the cherishing of thoughts to live separated from them all ; loathing to take life, and the continued mental exercise of the determination not to hurt a sentient being.

III. Right Speech avoids lying, slandering, uttering rough or vulgar words, and vain babbling or empty talk.

IV. Right Actions is, sanctifying the body by refraining from killing, stealing, enjoying unlawful sexual intercourse, &c.

V. Right Living is, obtaining a livelihood by being worthily employed, supporting one's self.

VI. Right Exertion is, to labor willingly and earnestly to prevent evil thoughts *from arising in the mind*, nipping even the buds of such thoughts already sprung, and by nourishing good thoughts and by creating morally virtuous ideas when heart and mind are vacant and empty of them.

VII. The seventh is the four above mentioned—in possession.

VIII. The last member includes the four *dhyánas*. *Sammá Samádhi*, or Right Meditation, is the last member of the Supreme Path. In religion

\* *Kammam vjja dhammóca ; Silam jivita muttamam ; Etena maccé sutfhanti ; Na-gotténa dhanavá.*

I. Code of laws.

*Samádhis* are of various natures, but now we will confine ourselves to one particular *Samádhi*.

It is that state of mind in which dispersed thoughts are brought together and concentrated on one particular object. The chief feature is composure of the mind, and its essential characteristic is the restriction of thoughts from dispersion. Stability aids its sustentation and undisturbed happiness is its natural result.

The primary stage of this state of mind is known as *Upachára Samádhi*,<sup>1</sup> the second, or advanced stage, as *Uppaná Samádhi*.<sup>2</sup>

It is also divided into two classes. *Lokija*,<sup>3</sup> which any one may enter into ; and *Lokuttara*,<sup>4</sup> which can be entered into only by those who are free from worldly desires. The first is a preliminary step to the attainment of the second. For the first, the devotee must give himself up to devotion in the manner prescribed in 3d, 4th and 5th angas of the *Arya astangikamarga chatuparisuddhi silas*, and then free himself from the ten worldly troubles, which arise : from building houses ; connections with family ; excessive gains ; the duties of a teacher ; from manual work ; journeys for another or for one's own gain ; sickness of teacher, pupils and parents ; bodily sufferings ; constant study, and worldly power and its loss. Being free from these he must then be acquainted with the systematic process of meditation, instructed by a friend or an eminent preceptor.

Meditation is of two classes. First, that wherein the devotee exercises universal love of mankind, reflects that death is close at hand, and that the human body being liable to decay is not to be regarded with consideration. The second is that which applies to a man according to his moral nature.<sup>5</sup> These are forty in number. Taking one let us see how meditation should be practised.

Man's moral nature is divided into six classes : Sensuous, irascible, ignorant, faithful, discreet, reflective. The first three are evil, and the last three good qualities. If in any man's nature an evil and virtue combine, that which predominates will influence his moral character. The process of meditation, then, is to be decided by the preceptor according to the tendency of the moral character as thus influenced.<sup>6</sup> The devotee then seeks retirement resigned to Buddha.

1. Restraining thoughts from being dispersed.

2. Effecting complete reconciliation and composure of mind.

3. Worldly.

4. Superhuman.

5. This means the particular kind which each man, because of heredity, education and class, exercises. It is also known as using the path pertaining to the Lodge or Ray, to which the one meditating, belongs.—[Ed.]

6. See *Bagavad-Gita*, c. 14.—[Ed.]

## A PROPHECY ABOUT THEOSOPHY.

There are alleged to exist in India certain Sibylline books called *Nadigrandhams*. As the name indicates, they are compilations of astrological statements or predictions, and are supposed to contain actual prophecies fitting into the lives of inquirers as well as into the history of a village. They resemble the Sibylline books of Rome, which prophesied, it is said, for over two hundred years, all the important events in the affairs of the Eternal City.

In May, 1885, Col. H. S. Olcott, President of the Theosophical Society, hearing of some of these books in Madras, had an interview at the headquarters with the astrologer who possessed them, in the presence of two witnesses.

In reporting the predictions in the May article<sup>1</sup> he left certain blanks saying that he would speak regarding it in twelve months, and that the unpublished portion concerned the welfare of the society. The prophecy was:

"The society is now, April 3, 1885, passing through a dark cycle, which began August 24, 1884; it will last nine months and sixteen days more, making seventeen months for the whole period. By the end of fourteen months next following the seventeen dark months, the society will have increased threefold in power and strength, and some who have joined it and worked for its advancement, shall attain gnyanam.<sup>2</sup> The society will live and survive its founders for many years, becoming a lasting power for good; it will survive the fall of governments. And you (H. S. O.) will live from this hour, twenty-eight years, five months, six days, fourteen hours, and on your death the society will have 156 principal branches, not counting minor ones, with 50,000 enrolled members; before that, many branches will rise and expire, and many members come and go."

At the time the society was founded in 1875, the editor of this journal was present in New York when the proposed name was discussed, and it was prophesied after the selection had been made, that the organization was destined to accomplish a great work, far beyond the ideas of those present. Since then many members have followed the example of Buddha's proud disciples and deserted the cause—others have remained.

In Paris, in 1884, the Coulomb scandal had not exploded, but warnings of it were heard. One night in the Rue Notre Dame des Champs, an astrologer consulted a *nadigrandham* for a reply to queries as to what was brewing. The reply was:<sup>3</sup> "A conspiracy; but all will be suddenly discovered, and will come to nothing." Such was the result as to the discovery and for the balance of the later prophecy let time disclose.

"The desire of the pious shall be accomplished."

1. See No. 68 (May, 1885) *Theosophist*.

2. *Gnyanam* is translated "higher knowledge," which does not merely mean acquirement of greater so-called mortal or ordinary knowledge, but that kind of knowledge which is only attained by rising to higher spiritual planes, and which transcends the highest of ordinary knowledge of the greatest literati or scientist.

3. This was written then to various persons in Paris, London, New York, and India

## REVIEWS AND NOTES.

APOLLONIUS OF TYANA.<sup>1</sup>--This volume is the result of a gage thrown down by a well known Brooklyn clergyman, who some few years ago said that he "challenged any one to produce anything which rises to the sublimity of the miracles of 'the Blessed Redeemer,' or the simplicity of his life, or to produce from the dust of eighteen centuries, a record of the life, sayings and doings of any personage so well attested, and by so many reputable witnesses, as is that of our Savior in the account of Matthew." When we reflect upon the well known fact that the writings of the alleged time of Jesus, contain no reference to him, and that every precept of morality ascribed to him, can be found abundantly through the well attested and written sayings of his predecessors, and upon the grave doubts clustering about the same Matthew gospel, we are not surprised to find that Mr. Tredwell has succeeded in fully meeting the challenge. But no one ever suspected the "Brooklyn clergyman" of being in earnest or of expecting any reply. The book before us is replete with information, and especially in its bibliographical references. Our only regret is that the author has altogether put aside the so-called miracles of Apollonius. We would like to see, in treating the subject, those occurrences taken account of, not as miracles, but as actual incidents, the result of natural forces, and not subject to chance, nor being a proof of claims to divinity. In the preface he well says, that error courts investigation and is nearly always the prelude to the discovery of truth, but, "Falsehood seeks exemption from every scientific régime, and recoils from the light and scrutiny of investigation, and postulates its own canon, setting up a claim to miraculous interposition; such is revelation." And further on he quotes the celebrated Moody, who said: "It is not only every man's privilege, but every man's duty to make *honest* inquiry into the truth of the gospel; but should we conclude that it is not true, *then we will surely be damned.*" This book, and that of John Henry Newman, D. D., on the same subject, with Rev. Edward Berwick's translation of the great philosopher's life by Philostrates, should be in the library of every student, for comparison, if for nothing else.<sup>2</sup> A great deal of time and careful study have been devoted to the preparation of this book, from a love of the subject, which increased so fast as the author proceeded, and grew so strong, that he says he entirely forgot the clergyman who stirred him up to the task. We are sorry that lack of space prevents us from going further into this valuable work.

1. By D. M. Tredwell. Published by Fred Tredwell, 78 Nassau St., New York, 1886.

2. *The Life of Apollonius, &c.*, Hist. of Chr. Church, Vol. I, p. 348. *The Life of Apollonius, of Tyana*, by Philostrates, tr. by Rev. Edward Berwick, Ireland (1809).

**THE SECRET DOCTRINE.**—Madame H. P. Blavatsky is now engaged upon this work, in Germany, where she went last year for her health. The subject is interesting, and the result of the author's endeavors will mark an era. It will not only be an amplification and explanation of *Isis Unveiled*, but will contain mines of further information. There will be in it verbatim passages from the Book of Dgyan and Limri of Tsong-ka-po, and old commentaries, to which hitherto, access has not been possible, and great attention will be paid to the doctrine of Human Evolution, to Divine or White Magic, and Human or Black Magic. The portion in which the subject of the Divine Hermaphrodite is considered, should be of absorbing interest. It will be divided in four parts: Archaic, Ancient, Mediæval and Modern, presenting the complete sequences of the development of Occultism and Magic in their religious and anti-religious aspects.

**BIBLE MYTHS, AND THEIR PARALLELS IN OTHER RELIGIONS.**—J. W. Bouton, New York; Royal 8vo., 600 pages.—This book should be in the hands of all students. It is clearly the result of years of patient and plodding research made over a vast field of reading. By an overwhelming amount of evidence, the author proves that that which is miraculous, found in the New Testament, cannot be of Christian origin, nor can anything of the same kind found in the Old Testament be of Hebrew origin, the conclusion being irresistible, that if the Christian Bibles are of Divine origin, so must also be all the other and older books which contain these parallels. Orthodoxy has passed this work over in silence, leaving the people still in their ignorance. One clerical paper said that those whose theological opinions or faith was not settled should avoid the book. Truth-seekers, however, cannot afford to avoid it.

**WHAT IS THEOSOPHY?**—By a fellow of the Theosophical Society. Cupples, Upham & Co., Boston, 1886.—This little book has just come out of the press, and is very attractively dressed. The sheets, all loose, have been merely placed between covers, which are tightly bound with cords of the same color as the covers. It is dedicated by the author to a son whose inquiring mind daily asked his father and mother, "What is Theosophy?" The result is good, and we are sure that this unpretentious little waif will do much toward aiding the cause; for when mothers and fathers all over the land see that there are families in which Theosophy is preached and practised, as this book evidences, they will feel attracted to it. The author rightly says, that "Theosophy means God's wisdom." The principal Aryan doctrines of use to the west, are adverted to, such as Karma, Reincarnation, Devachan, and Nirvana. One of the exalted beings referred to by the author has said, "that it is quite probable that the sons of Theosophists will become Theosophists." Such is undoubtedly the case, and if the parents of other children will follow the example to be found in the family of our author, by

inquiring into and trying to practise real Theosophy, teaching it to their children, instead of sneering at phenomena which never were claimed to be Theosophy, the great Day will soon dawn when our race may prepare to take a higher place. This book is written in an easy, pleasant style. On page 17 we find: "In a small apple seed there lies the harvest of many summers, and in the human soul there lie the possibilities of hundreds of lives." True, and more true, that there may be tens of thousands of lives in the human soul. Natural arguments thus addressed to children produce great effects in their minds and life, and as from children grow the men, we ought to see to it that our own theories are right before we permit the youthful ones to drift with a prevailing current, and when we are really convinced of our own it should be inculcated.

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#### THEOSOPHICAL ACTIVITIES.

**THE ROCHESTER BRANCH.**—This is the elder brother in America. It was formed in 1882, by Mr. W. B. Shelley and Mrs. J. W. Cables, who had been engaged with several friends, before that, in studying the problems presented to thinking minds in life and death. The coincidence is rather curious between the first Theosophical Branch starting in Rochester and the first sounding there so many years ago of the spiritualistic rappings.

A great deal has been done by this Branch. They have constantly studied *The Theosophist*, and many people have, so to say, made pilgrimages there to become members of the Society.

Here was started the first distinctively American Theosophical paper. It is called *The Occult Word*, and appears monthly.

We believe the Branch meets in Mrs. Cables' house, at 40 Ambrose street, where inquirers in that section should address her, as she is willing to answer all. We would also suggest that correspondents enclose return postage, which is in the majority of cases ignored or forgotten.

**THE ARYAN THEOSOPHICAL SOCIETY OF NEW YORK.**—This Branch was formed with the idea of cementing together the New York members taken into the Parent Society while Col. Olcott and Madame Blavatsky were here, but it was found that a good many had merely joined under the impression that it was a new kind of spiritualism, and then had retired. But some staunch ones remaining, the Branch has grown gradually. Every now and then it holds meetings, to which a great many are admitted who are not members.

Bro. Gopal Vinayak Joshee, of Bombay, now travelling here, delivered an address on Theosophy in India and America, and on the same evening Bro. Judge explained the object, drift and method of Theosophy, and also read a paper on Jacob Böhme.

In March, Bro. A. Gebhard delivered a short lecture on "The Ideals of Richard Wagner, as they bear on Theosophy." Several visitors from Boston attended, and a general discussion on ancient myths in the light of Theosophical ideas was held.

On March 25th, Mr. C. H. A. Bjerregaard, of the Astor Library, gave an address on Historic Cycles, but we then were so near going to press that we cannot give its substance.

The Branch is actively engaged in spreading Theosophical literature, and now has requests for books from all parts of the U. S. It has reprinted Mrs. Sinnett's "Purpose of Theosophy" very cheap in form, but well done, and has other reprints in mind. At present, meetings are held in a private house of a member, but other permanent quarters will soon be obtained. All inquiries should be addressed to the Secretary, box 2,659, New York City.

THE PIONEER THEOSOPHICAL SOCIETY OF ST. LOUIS, was formed in 1884, by the efforts of Brother Elliott B. Page, who is also Secretary of the American Board of Control. It is pursuing its way quietly and surely, and has sent out some members to other parts of the United States, whose influence will further spread the cause of Universal Brotherhood. Brother Page's address is 301 South Main Street, St. Louis, Mo.

CINCINNATI.—A branch is ready here, and no doubt will be very active.

THE CHICAGO BRANCH was founded the 27th of November, 1885, Stanley B. Sexton, President, No. 2 Park Row, Dr. W. Phelon, Corresponding Secretary, 629 W. Fulton.

Meeting are held every Sunday at 2 p. m. All the fellows except the President are a little over a year old in Theosophy. The President became an F. T. S. in 1879. One of the members is Rev. Mr. Hoisington, the blind lecturer on Egypt, who is one of our most earnest workers, and has been a Theosophist for many years.

We are all working with heart and soul for the spread of Theosophy.

THE BRANCH IN MALDEN, Massachusetts, originated in the spring of 1885, with a few persons who casually discovered that they had mutually had an interest in Theosophy. Informal meetings were held to discuss Theosophical subjects, and were conducted in this way without organization until December 27, when a formal organization was effected under the customary

provisional charter from the American Board of Control. The name chosen was the Malden Branch, Theosophical Society. At the organization valuable assistance was rendered by Brothers Arthur H. Gebhard of New York, and Hollis B. Page and Charles R. Kendall of Boston. Two open meetings were held the past winter, at which addresses were made by Brothers William Q. Judge and Arthur H. Gebhard, respectively, and considerable outside interest was awakened. The members have devoted themselves chiefly to the spiritual, moral and philosophical aspects of the subject, and have laid little stress upon the phenomenal, and have discouraged marvel-seekers from membership. The President is Sylvester Baxter, and Frank S. Collins is Secretary.

THE SOCIETY'S EXTENT may be understood by the number and ramification of its branches, of which in India there are 106; in Europe, 7; in the United States, 9; in Australia, 1; and the West Indies, 1.

BOSTON has a Branch of the Society also. In various intellectual circles in the city there is much discussion of Theosophical literature, and in general, of the subject. Notwithstanding recent malicious attacks on our harmless and studious Brotherhood, the current of truth flowing through the Society's channels makes itself felt in Boston.

THE AMERICAN BOARD OF CONTROL.—The general and routine work of the Society in America, is under the jurisdiction of the *Board of Control*, of which the President is Prof. Elliott Coues, Washington, D. C., and the Secretary, Elliott B. Page, 301 South Main Street, St. Louis, Mo.

A resolution has been passed by this Board, which is binding on all members, that no publication shall be issued as a Theosophical one, without previous consent obtained from the officers of the Board. This is wise, as it will tend to prevent unauthorized declarations of so-called Theosophical doctrine from being laid at the door of the Society. All members, therefore, intending to make publication, should address the Secretary of the Board.

The Word and the verses at the head of this text, contain the verbal exposition of the symbol on the cover, which is, in one aspect, the radiating of the Great All. He who knows this is fortunate and will learn to pronounce the syllable

AUM!

# Ā U M

The departure of the soul atom from the bosom of Divinity, is a radiation from the life of the great All, who expends his strength in order that he may grow again and live by its return. God thereby acquires a new vital force provided by all the transformations that the soul atom has undergone. Its return is the final reward. Such is the secret of the evolution of the great Being and of the Supreme Soul.—*Book of Pitris.*

The soul is the assemblage of the Gods. The universe rests in the Supreme Soul. It is the soul that accomplishes the series of acts emanating from animate beings. So the man who recognizes the Supreme Soul as present in his own soul, understands that it is his duty to be kind and true to all, and the most fortunate destiny that he could have desired is that of being finally absorbed in Brahma.—*Manu., V. 12.*

## THE PATH.

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VOL. I.

MAY, 1886.

No. 2.

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

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### STUDIES IN THE UPANISHADS.

[BY A STUDENT.]

Many American theosophists are asking, "What are the Upanishads?" They are a portion of the ancient Aryan literature which this journal has set itself to help lay before theosophists of America, to the end that whatever in them is good and true may be brought out. As Max Muller says, hitherto the Upanishads have not received at the hands of Sanskrit and oriental scholars, that treatment which in the eyes of philosophers and theologians they seem so fully to deserve. He also calls them "ancient theosophic treatises" and declares that his real love for Sanskrit literature was first kindled by them.<sup>1</sup> They have received no treatment at all in the United States,

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1. *Sacred Books of the East*, Vol. I, lxx.

because they are almost absolutely unknown in the original tongue in this country, and in translations, have been but little studied here. Europe and America differ in this, that while in England and Germany nearly all such study is confined to the book-worm or the theologian, here there is such a general diffusion of pretty fair education in the people, that the study of these books, as translated, may be made popular, a thing which in Europe is perhaps impossible.

Muller returned to the study of the Upanishads after a period of thirty years, during which he had devoted himself to the hymns and Brahmanas of the Vedas, and found his interest in them undiminished. As for the period of these treatises, he says that has been fixed *provisionally*, at about 800 B. C.

The word means "secret charm," "philosophical doctrine;" and more strictly, "to sit down near." Hindu theologians say the Upanishads belong to revealed religion in opposition to that which is traditional. In the opinion of our friend Muller, to whom all western students must ever remain grateful no matter how much they may disagree with his views as to the Vedas being the lisplings of baby man, "the earliest of these philosophical treatises will always maintain a place in the literature of the world, among the most astounding productions of the human mind in any age and in any country."<sup>1</sup>

Professor Weber placed the number of Upanishads at 235<sup>2</sup>; in 1865 Muller put them at 149, and others added to that number, so that even today the actual figures are not known. Indeed it is held by several Orientalists, that before they assumed their present form, a large mass of traditional Upanishads must have existed.

The meaning of the word which ought to be borne most in mind is, "secret knowledge, or true knowledge" although there may be a Upanishad or secret knowledge, which is false.

In the Chandogya Upanishad (I, 1,) after describing the deeper meaning of OM, it is said that the sacrifice which a man performs with knowledge, with faith, and with the Upanishad, *i. e.* with an understanding of the secret charm, or underlying principles and effects, is more powerful than when with faith, the only knowledge possessed is of the rites themselves, their origin and regularity. The sacrifice referred to is, not alone the one offered on the altar in the temple, but that daily sacrifice which every breath and every thought, brings about in ourselves.

#### THE MUNDAKA UPANISHAD.

This is in the *Atharva Veda*. Although it has the form of a mantra, it is not to be used in the sacrifices, as its sole object is to teach the highest knowledge, the knowledge of Brahman, which cannot be obtained by either

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1. *Sacred Books, &c.*, Vol. I, lxvii.  
 2. *Hist of Sans. Lit.*, p. 155, note.

worship or sacrifices. Offerings to the Gods, in no matter what mode or church, restraining of the breath, penances, or cultivation of the psychic senses, will not lead to the true knowledge. Yet some works have to be performed, and many persons require works, sacrifices and penances as stepping stones to a higher life. In the progress of these works and sacrificial performances, errors are gradually discovered by the individual himself. He can then remove them. So the Hindu commentators have explained the title of this Upanishad as the "shaving" one. That is, it cuts off the errors of the mind like a razor. It is said by European scholars that the title has not yet been explained. This may be quite correct for them, but it is very certain the Hindu explanation appears to the Hindu mind to be a very good one. Let us proceed.

#### FIRST MUNDAKA.

This means, first shaving, or beginning of the process for removing error. It may be considered as a division equivalent to "first title," after which follow the lesser divisions, as : *First Khanda*.

"1. Brahma was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son Atharva."

Here at once should be noted, that although in Hindu theology we find Brahma, Vishnu and Siva, as the creator, preserver and destroyer, forming the Trinity, the Upanishad now before us—for cutting away error—has not such a division. It says Brahma is first, also the maker and the preserver. Even knowledge that is true for certain stages of development becomes error when we rise up into the higher planes and desire to know the true. Similarly we find Buddha in his congregation teaching his disciples by means of the "three vehicles," but when he had raised them to the higher plane, he informed them that these vehicles might be discarded and *sat* or truth be approached through one vehicle.

The knowledge here spoken of is Brahman knowledge which is the supreme vehicle.

"2. Whatever Brahma told Atharvan that knowledge Atharvan told to Angir, he told it to Satyavaha Bharadvaga, and he in succession told it to Angiras.

"3. Saunaka, the great householder, approached Angiras respectfully and asked 'Sir, what is that through which if it is known, everything else becomes known?'

"4. He said to him: 'Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.

"5. 'The lower knowledge is the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda Phonetics, Ceremonial, Grammar, Etymology, Metre and Astronomy; but the higher knowledge is that by which the Indestructible (Brahma) is apprehended.

"6. 'That which cannot be seen nor seized, which has no origin and is without qualities, no eyes nor ears, no hands nor feet, the eternal, the all pervading, infinitesimal, that which is imperishable, that is what is regarded by the wise as the source of all beings.

“7. ‘As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.

“8. ‘The Brahman swells by means of meditation ; hence is produced matter ; from matter mind, breath and intellect, the seven worlds, and from the works performed by men in the worlds, the eternal effects, rewards and punishment of works.

“9. ‘From Him who perceives all and who knows all, whose meditation consists of knowledge, from that highest Brahman is born that other Hiranyagarbha—name, form, and matter.’ ”

This Khanda unfolds broadly the whole philosophy. The following ones go into particulars. It is very easy here to see that the imperishable doctrine could not be communicated directly by the Great Brahma to man, but it has to be filtered down through various channels. The communicator of it to mortals, however, would be regarded by his finite auditors as a god. The same method is observable in the *Bagavad-Gita* (ch. iv) where Krishna says to Arjuna that “this never failing doctrine I formerly taught unto Vivaswat and he to Manu, who told it to Ikswaku, succeeding whom came the Rajarshis who studied it.” Manu is regarded as of a wholly Divine nature although not the Great Brahm.

Now, when Angiras, as detailed in the Upanishad, had received this higher knowledge, he was approached by a great householder, by name Saunaka. This has reference to an ancient mode of life in India when Saunaka would be called a grihastha, or one who was performing all his duties to his family, his tribe, and his nation while still in the world. All the while, however, he studied the knowledge of Brahman, so that when the proper time came for him to give up those duties of life, he could either die or retire to solitude. It was not considered then to be a virtue for one to violently sever all ties and assume the garb and life of a mendicant devoted to religious contemplation, but the better way was thought to be that one which resulted in our, so to speak, consuming all the Karma of our family in ourselves. Otherwise it would inevitably result that if he retired with many duties unfulfilled, they waited, figuratively speaking, for him, sure to attach to him in a succeeding incarnation and to work him either injury or obstruction. So it was thought better to work out all such results in the present life as far as possible.

We find here also a foreshadowing of some ideas held by the Greek philosophers. In the third verse, the question is asked : “What is that through which when it is known, the knower thereof knows everything else.” Some of the Greeks said that we must first ascend to the general, from which descent to the particular is easy. Such, however, is directly opposite to the modern method, which delights in going from particulars to generals, from effects to causes. The true knowledge proceeds as shown in the Upanishad. By endeavoring to attain to the Universal Soul of all, the knowledge of the particular parts may be gained. This is not easy, but it

is easy to try. At the same time do not forsake modern methods altogether, which correspond to the lower knowledge spoken of in Verse 5. Therefore Angiras says: Two kinds of knowledge, the lower and the higher, must be known.

Here and there are persons who seem not to need the lower knowledge, who pay no attention to it, and who apprehend the higher flights impossible for others. This is what is known as the result of past births. In previous incarnations these persons studied upon all the lower planes so that their spiritual perceptions do not now need that help and training which the lower knowledge gives to others. They are approaching that state which is beautifully described by Longfellow in his "Rain in Summer," in these words:—

"Thus the seer,  
With vision clear,  
Sees forms appear and disappear,  
In the perpetual round of strange,  
Mysterious change  
From birth to death, from death to birth ;  
From earth to heaven, from heaven to earth ;  
'Till glimpses more sublime,  
Of things unseen before,  
Unto his wondering eyes reveal  
The Universe, as an immeasurable wheel  
Turning forevermore  
In the rapid and rushing river of Time."

(To be continued.)

## THE MYSTERY OF NUMBERS.

In a previous article on the Kabbalah, we spoke of it as being a tradition embodying a noble philosophy, which is but slightly understood, owing to its symbolical representations.

There were three forms of symbols introduced by the Ancient Theosophists to express their thoughts and convey their ideas from one to another. The object of the symbolic language was for the purpose of preventing their esoteric knowledge from becoming public property and to obviate persecution from those who were in authority and held different views. These three forms were: hieroglyphics, numbers and allegories.

It is the Kabbalistic science of numbers of which we purpose to speak. Deity in constructing the universe, employed but few means to accomplish a great purpose. They consisted of *energy* and *law*. The former is under control of the latter. The first act was the positing of energy, which formed substance. In this manner He converted chaos, which was a motionless,

dark abyss, into activity and light. Light is not energy, but primarily resulted from the activity of atomic substance.

God creates all things by number, weight and measure, and with an arithmetical and geometrical precision. The universal *continuity* observed in nature is owing to the law that controls energy. Any interference with this law throws energy out of harmony, producing discord, and consequently a varying of continuity.

Every seed has within it an individual life energy which gives to it when developed into a plant or tree its type and form. Any external interference induces a struggle for life in the forces in maintaining their ancestral types and forms. Heredity may produce the same by interfering with the law controlling development.

The Kabbalists never intended to convey the idea that numbers possessed special virtues. They merely represent them; for example 3 represents a life entity; without this ternary combination it would be impossible for life to exist. The self-existing Deity is a Triune Entity; so is every individual life form. Whether it be a *Monera*, the lowest structureless life organism, or *Man*, the highest in the scale of living beings. Number three is therefore called the generating number.

Again, 7 is the harmonic numeral, there being seven primary grades of harmony, and in order to extend it, the scale of seven must be repeated, and every repetition lessens the harmony and tends to discord.

The *Sepher Jetzirah*, which is recognized by the Kabbalist as the key of the Sohar, is a wonderful and obscure work. Its wisdom is represented in ten numbers and twenty-two letters. From the numbers "are drawn or cut" the twenty-two letters which are divided into three mothers, seven double and twelve single letters. According to the *Sepher* there were three acts of creation; 1st, *Conception or Idea*; 2nd, *The Word*; 3rd, *The Writings*. For example, *first*, God conceived in His own mind, the archetype of the universe which constituted the *design*; *second*, the Word represents the law and the energy it controls and directs in carrying out the design; *third* the product arising from the second constitute the writings.

The *Sepher Jetzirah* teaches that the hidden ways of wisdom are in the ten *sephiroth*, which are usually termed spheres. The Hebrews use the word "ways," which with us mean degrees, forms or species. These hidden ways are the workings of the forces producing differentiation of forms, which represents the twenty-two letters, which are expressed as one in three, and three in seven, and seven in twelve, making twenty-two.

The ten sephiroth interest us the most for they represent the unity and synthesis of numbers and the manifestations of Deity in nature. The first sefir is called the *Crown* on account of its being the abode of the *En Soph* \*

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\* From the negatives *en* and *am*, and the noun *Soph* "end or terminus."

the unmanifested infinite Being ; but the first form by which he became known was the *Memra* or "word," which is represented by the first three sephiroth, namely, *Kether*, "the Crown," *Chochma*, "wisdom," *Binah*, "understanding." \* To express it more clearly, the first three sephiroth comprise a Triune Entity, the verbalized spirit of God consisting of self-consciousness, wisdom and love which embodied the *Word*, "the heavenly man," "the man on high," (Ezekiel I, 26), the Adam Kadmon of the Kabbalist, the Paradisaical Adam of Genesis, the Christ of the Christians and the Buddha of the Buddhists.

In order to be understood, we will state that the Triune spirit of the world contains the word, and is therefore the source of energy and life in both the subjective and objective worlds, and in fact is the source of all that exists outside of spirit. It is under the direction of spirit in developing forms and giving them activity and life. We thus perceive how a knowledge of the word gives us an insight into the work of God in creation.

Jacob Behmen was a mystic, and acquainted with the meaning of the word which he obtained through illumination or the unfolding of inner consciousness. What he called the *Signatura Rerum*—the signature of all things—is the word. He describes it as coming from a triune entity, which he locates in the super-celestial world. It is first manifested in the subjective or esoteric world, and afterwards in the objective. He also alludes to the septenary which he applies to the external world ; he could not have understood the laws of harmony or he would not have made this application, for it applies to both the subjective and objective worlds.

We will now explain the *Tetractys* of Pythagoras ; before doing so, however, we have a few remarks to make regarding his Kabbalistic knowledge. He is said to have been initiated into the secrets of nature by Daniel and Ezekiel, and subsequently admitted into the Egyptian Sanctuaries upon a personal recommendation by King Amosis. His tetractys proves that he was thoroughly familiar with theosophical science, which enabled him to study nature and arrive at correct conclusions. It is a noted fact that he was familiar with the movements of the heavenly bodies ; which science did not reveal until centuries after his death. If he mistook some of its details, his substantial correctness was none the less wonderful. He was the founder of the renowned school of Crotona, about five hundred years before Christ. He maintained that the Sun is the centre of a system around which all the planets revolve, and that the fixed stars were each the centre of a system. He also believed that the planets were inhabited and that they and our earth are ever revolving in harmonious order—"keeping up a grand celestial concert, inaudible to man, but as a music of the spheres

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\* See *Kabbalah*, published by R. Worthington, 770 Broadway, N. Y.

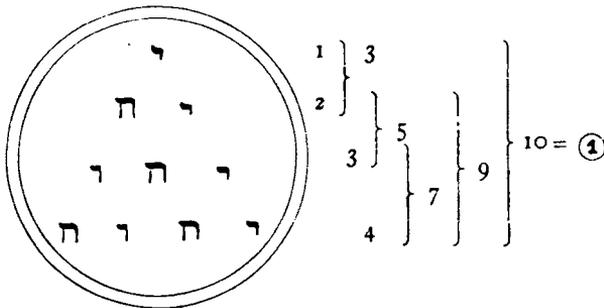
audible to God." He was not permitted to declare publicly all that he knew, but taught it privately to a few chosen friends. He was also familiar with the laws of attraction and repulsion, which constituted one of the most important duties of the sanctuaries. Newton was led to the discovery of these forces through the study of the Kabbalah.

Speaking of Pythagoras calls to mind the Kabbalistic enigma written by Plato and sent to Dionysius: "all things surround our King, (God) He is the cause of all things: seconds for seconds and thirds for thirds." This expresses the division of the Sephiroth. Plato was an earnest and most intelligent Kabbalist.

We will now explain for the first time the Tetractys of Pythagoras, which reveals the numerical meaning of the word. We remark, however, before doing so, that there is a greater enigma attached to it than is expressed by the numbers, which we cannot give for several reasons. One is, the name has never been imparted; when obtained, it was through self illumination; another is, it would open the doors of masonry, and reveal the secrets of the order. It is the key to mysticism—to religion and universal science.

In the Tetractys the four letters composing the name, are arranged in a triangular form, enclosed with a double circle.\* The numerical division he has made applies to the *super-celestial*, *celestial* and *material* worlds:

*The Tetractys of Pythagoras.*



*Super Celestial.*—The first series of numbers 1, 2, 3, 4 of the tetractys refers to the super-celestial world.

1 is the unity of God represented thus : ① God in nothing.

2 is the duality of God.

3 is the spirit of a triune entity.

4 is Divine volition, capable of determining choice and forming a purpose, and manifesting activity.

*Celestial.*—The above numerals are combined in the following order:—

1 + 2 = 3—the manifestation of the word, in the celestial world.

\* See Kabbalah, Page 47.

$2+3=5$ —substance or quintescent matter, produced by the activity of the word.

$3+4=7$ —the law of harmony—the providence of God in Nature. The celestial world is called by the Kabbalist the world of harmony, which none can occupy save the pure in spirit. Harmony is the only passport to Heaven.

*Material.*—The numeral 1, which represents the unity of God, is not represented in this world—we only have the following numerals :

$2+3+4=9$ —humanity with the word unmanifested in the spirit. Yet it exists and can be made manifest through harmony of the spirit. It not being manifested debars humanity from the pleasure of enjoying the light of the celestial world. It is for this reason the Kabbalist called it the world of darkness or Hades. It is also called the world of discord. There are as many grades of discord here as there are harmonies in the world above. When man throws off the material covering of his soul, his consciousness reveals to him his moral standard and he gravitates to the sphere with which he is in accord. If harmonious he ascends, if discordant he descends.

10 is the synthesis of numbers. In the beginning before Deity manifested himself, it stood thus (1) ; in the consummation of creation it became reversed, thus 10.

SETH PANCOAST.

## SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

*A Chapter from a MS. work designed as a text book for Students in Mysticism.*

BY C. H. A. BJERREGAARD, *Stud. Theos.*

In Two Parts: —Part I, Texts; Part II, Symbols.

The spirit of Sufism is best expressed in the couplet of Kätebi :

“Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven.”

### INTRODUCTION.

Sufism has not yet received fair treatment in any publication that has appeared in Western literature.

The reason is that no Western writer upon the subject has endeavored to understand it, either because of an intellectual bias or from willful perversion. Most treatises are written under strong dogmatic prejudices, or by persons intellectually and morally incapable of rising to the A B C of a spiritual philosophy.

The present attempt to represent the doctrines and practices of Sufism has been made in the hope of overcoming the effect of these evils. We have studied patiently Sufism from Sufi works and claim to be in full sympathy with our subject.

That which we here present to the judgment of the candid reader is a part of a larger work we have been engaged on for many years ; a work designed as a text book for students in Mysticism. This fact, the intention of making a text book for reference on all mystic questions, will account for the unusual method adopted in this series of articles.

In the first part we shall give a resumé of Sufi doctrine with copious quotations from Sufi works. In the second we shall give a full exposition of Sufi practices and symbols.

The following is a partial list of works consulted and quoted without further reference :

Tholuck, *Sufismus, sive theosophia persarum*—Tholuck, *Blüthensammlung der morgenl. Mystik*—Malcolm, *Hist. of Persia*—Trans. of the lit. soc. of Bombay, vol. 1, art. by Capt. Graham—J. von Hammer, *Geschichte der Schönen Redekünste Persiens, mit einer Blüthenlese*—Garcin de Tassy, *la poesie phil. et rel. chez les Persans, in Rev. cont. 1856*—Fleischer, *uber die farbigen Lichterscheinungen der Sufis, in Zeitsch. f. morgl. Geselsch. vol. 16*—G. P. Brown, *The Dervishes, or Oriental Spiritualism*—*Journal of Am. Orient. Soc., vol. 8*—The *Dabistan, or school of sects*—E. H. Palmer, *Oriental Mysticism*—*Persian Poetry* by S. Robinson—Th. P. Hughes, *Dict. of Islam*—Ousely, *Biographical notices of Persian poets*—Omar Khayyam, see ed. illust. by Vedder—*Al Gazzali, la perle precieuse, par L. Gautier*—*Allegories recits poetiques traduit de l'arabe, du persan &c., par Garcin de Tassy*—*Al Gazzali, Alchemy of Happiness* tr. by H. A. Homes—Hammer-Purgstall, *Literatur-Geschichte der Araber*—The works of Nizami, Saadi, Attar, Jellalladin Rumi, Hafiz, Jami, Hatifi, &c., in English, French, German and Latin translations—Lane's transl. of the *Quran*—&c., &c.

## PART I.—TEXTS. .

### ORIGIN OF SUFISM.

It is generally conceded among the Sufis that one of the great founders of their system, as found in Islam, was the adopted son and son-in-law of the Prophet, Ali-ibn-Abi-Talib. But it is also admitted that their religious system has always existed in the world, prior to Mohammed. It is known that a tribe, Sufah, from whom possibly the name is derived, in "the time of ignorance" separated themselves from the world and devoted themselves to spiritual exercises like those of the present Sufis.

Sufism in its best known forms must thus be considered to be the philosophy of Mohammedanism and to represent the protest of the human soul against the formalism and barrenness of the letter of the Quran. Still there is much in favor of Schmölder's assertion (*Essai sur les écoles philos. chez les Arabes*) that Sufism is neither a philosophical system nor the creed of a religious sect, but simply a way of living.

Perhaps the simplest statement is this: *Sufism is theosophy from the standpoint of Mohammedanism.*

Said-Abul-Chair (about A. D. 820) is often called the author of Sufism. Abu Hashem (A. D. 767) has been called the first Sufi.

The *Dabistan* maintains the identity of the pure Sufis and that of Platonism and it has popularly been supposed that Sufism has borrowed very much from the Vedanta and from Plato and Aristotle; it has even been confidently asserted that the similarity is so striking to the student, that it is a most easy matter to find identical statements in either of them. We must confess that our study does not prove the assertion. The similarity is to be accounted for by the universality of truth.

#### ETYMOLOGY.

The root of the word implies wisdom, the Greek *Sophia*, purity, spirituality, etc. Some have connected it with *sûf*, wool, on account of the woollen garment worn by the devotees.

Graham\* maintains that "any person or a person of any religion or sect, may be a *Sûfi*. The mystery lies in this: a total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of the practical mode of worship, ceremonies, etc., laid down in every religion, which the Mohammedans term *Sheriat*, being the law, or canonical law; and entertaining solely mental abstraction, and contemplation of the soul and Deity, their affinity, etc." In short, Sufism may be termed the religion of the heart, as opposed to formalism and ritualism.

"Traces of the Sufi doctrine exist in some shape or other in every region of the world. It is to be found in the most splendid theogonies of the ancient school of Greece and of the modern philosophers of Europe. It is the dream of the most ignorant and the most learned, and is seen at one time indulging in the shade of ease, at another traversing the pathless desert." (Malcolm Hist. of Persia.)

*Abu-Said-Abul-Chair*, the accredited founder of Sufism, when asked what Sufism was, answered: "What you have in the head, give it up; what you have in the hand, throw it away; whatever may meet you, depart not from it."

\* Trans. Bomb. lit. Soc. Comp. the *Dabistan*.

*Dschuneid*, a Sufi Shaikh, thus defined Sufism : "To liberate the mind from the violence of the passions, to put off nature's claims, to extirpate human nature, to repress the sensual instinct, to acquire spiritual qualities, to be elevated through an understanding of wisdom, and to practice that which is good—that is the aim of Sufism."

*Abul Hussein Nuri* thus expressed himself : "Sufism is neither precept nor doctrine, but something *inborn*. If it were a precept, it could be followed ; if it were a doctrine, it could be learned ; it is rather something *inborn*—and as the Quran says : 'Ye are *created* in the image of God.' Evidently no one can, either by application or by teaching, possess himself of the likeness of God."

## SUFI DOCTRINES.

### DEITY.

*The Deity alone is and permeates all things. All visible and invisible things are an emanation from Deity, and are not absolutely distinct from it.*

One sect "the Unionists," believe that God is as one with every enlightened being. They compare the Almighty to a flame, and their souls to charcoal ; and say, that in the same manner that charcoal when it meets flame, becomes flame, the immortal part, from its union with God becomes God.

According to the Dabistan, the presence of the universal Deity is five-fold. The first is the presence of "the absolute mystery." The absolute mystery is one with "the invariable prototypes" (or realities of things). The second is the presence of "the relative mystery," and this belongs to pure intellects and spirits. The third is the presence of "the mysterious relation," which is nearest to the absolute evidence ; this is the world of similitude or dream. The fourth is the presence of the "absolute evidence" which reaches from the centre of the earth to the middle of the ninth empyrean heaven. The fifth is "the presence of the rest," and this is the universe in an extensive, and mankind in a restricted acceptation.

Silvestre de Sacy gives the following explanation to the above from Jorjani. The five divine presences are (1) the presence of the absolute absence (or mystery) ; its world is the world of the fixed substances in the scientific presence. To the presence of the absolute mystery is opposed : (2) the presence of the absolute assistance ; it is the world of the throne or seat of God, of the four elemental natures. (3) The presence of the relative absence ; this is divided into two parts : The one nearer the presence of the absolute mystery ; the world of which is that of spirits, which belong to what is called intelligences and bare souls ; the other : (4) Nearer the presence of the absolute assistance ; the world of which is that of models

(images). (5) The presence which comprises the four preceding ones, and its world is the world of mankind, a world which reunites all the worlds, and all they contain.

#### GOOD AND EVIL : ETHICS.

*There is no absolute difference between Good and Evil ; all that exists, exists in unity and God is the real author of all the acts of mankind.*

The Sufi says that evil only came into the world through ignorance, and that ignorance is the cause of error and disunion among men. The following tale answers to the point : “ Four travelers—a Turk, an Arab, a Persian, and a Greek, having met together, decided to take their meal in common, and as each one had but ten paras, they consulted together as to what should be purchased with the money. The first said *Uzum*, the second *Ineb*, the third decided in favor of *Inghur*, and the fourth insisted upon *Stafilion*. On this a dispute arose between them and they were about to come to blows, when a peasant passing by happened to know all four of their tongues, and brought them a basket of grapes. They now found out, greatly to their astonishment, that each one had what he desired.”

They believe the emanating principle, proceeding from God, can do nothing without His will and can refrain from nothing that He wills. Some of them deny the existence of evil on the ground that nothing but good can come from God.

The Dabistan : One sect, “ the Eternals,” conceive that man is taught his duty by a mysterious order of priesthood,\* whose number and ranks are fixed, and who rise in gradation from the lowest paths to the sublimest height of divine knowledge.

Another sect, “ the Enlightened,” teach that men’s actions should neither proceed from fear of punishment nor the hope of reward, but from innate love of virtue, and detestation of vice.

#### THE SOUL, ITS LIFE AND CONDITIONS.

*The soul existed before the body and is confined in it like in a cage. To the Sufi, death is liberation and return to the Deity.*

*The soul is confined in a body (metempsychosis) to be purified, to fulfill its destination, the union with Deity.*

*Without the grace of God (Fazlu ’allah) no soul can attain this union, but God’s grace can be obtained by fervently asking for it.*

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\* The Dabistan : The prophet is a person who is sent to the people as their guide to the perfection which is fixed for them in the presence of God, according to the exigency of the dispositions determined by the fixed substances, whether it be the perfection of faith, or another.

*The soul of man is of God, not from God, an exile from Him; it lives in the body as in a prison and banishment from God. Before its exile the soul saw Truth, but here it only has glimpses "to awaken the slumbering memory of the past."* The object of all Sufi teaching is to lead the soul onward by degrees to reach that stage again.

"You say 'the sea and the waves,' but in that remark you do not believe that you signify distinct objects, for the sea when it heaves produces waves, and the waves when they settle down again become sea; in the same manner men are the waves of God, and after death return to His bosom. Or, you trace with ink upon paper the letters of the alphabet, a, b, c; but these letters are not distinct from the ink which enabled you to write them; in the same manner the creation is the alphabet of God, and is lost in Him."

#### RELIGIONS

*are matters of indifference; still they serve as stepping-stones to realities. Some are more useful than others, among which is al-Islam, of which Sufism is the true philosophy.*

#### THE WORLD, &c.

*The world is life and intellect, as far as the mineral kingdom; but the manifestation of intellect in everybody is determined by the temperature of the human constitution. Sometimes beauty attains an excellence which is uttered with ecstasy, and becomes a modulation more powerful than that which strikes the ear; and this is the work of the prophet.*

#### THE TARIGAH OR "JOURNEY OF LIFE" AND ITS STATES.

The main duty of this life is *Meditation on the Unity of Deity* (wahdaniyah), the *Remembrance of God's Name* (Zikr), and *Progression in the Tarigah* (the Path, the Journey of Life).

Human life is a *journey* (safar) and the seekers after God are *travellers* (salik). *Perfect knowledge* (marifah) of Deity as diffused throughout creation is the purpose of the journey. *Sufism is the guide, and the end of the journey, is Union with God.*

The natural state of every human being is nasut. In this state the disciple can not yet observe the Law (shariat). This is the lowest form of spiritual existence.

The states in the Tarigah are the following:

The first state is called *Shariat*—the *state of law or method*. The student's passions are in this degree checked by a rigid observance of ritual, &c., whereby he learns human nature and to respect order and finds out for himself the rudiments of a knowledge of God.

The second state is *Tureequt* or the way, or road. This state implies mental or spiritual worship, abstracted totally from the above. The student learns to see the propædeutic nature of ceremonies and devotes himself to realities. At this stage the ascetic exercises begin and he holds communion with *Melkut* or the angelic world.

The third state, *Huqeequt*, or the state of truth is the state of inspiration or greater natural knowledge. The Sufi now lives no more in faith but in subjective truth and spiritual power; he has seen the similarity of God's nature and his own; all antinomies are destroyed, even sin disappears from his reflections.

The fourth and last state is *Marifut* or union of spirit and soul with God. "Union (with God) is reality, or the state, truth and perception of things, when there is neither lord nor servant." Still "the man of God is not God; but he is not separate from God." At this stage man's "corporeal veil will be removed, and his emancipated soul will mix again with the glorious essence, from which it had been separated, though not divided."\*

*Aziz ibn Muhammad Nafasi* in a book called *al-Maqsadu 'l-Aqsa* or the "Remotest Aim," (trans. in E. H. Palmer's *Oriental Mysticism*) marks out the journey a little differently from that already described.

When a man possessing the necessary requirements of fully developed reasoning powers turns to them for a resolution of his doubts and uncertainties concerning the real nature of the Godhead, he is called a *talib* "a searcher after God."

If he has further desire for progress he is called a "murid" or "one who inclines," and he places himself under the instruction and guidance of a teacher and becomes a "traveller."

The *first* stage of his journey is called "ubudiyah" or "service" and is as described above.

The *second* stage is *ishq* or "love." He loves God. The divine love filling his heart, it expels all other loves and brings him to the *third* stage, *Zuhd* or "seclusion." He occupies himself exclusively with contemplation of God and his attributes, and comes to the fourth state, *Marifah* or "knowledge."

When settled he is come to the *fifth* stage, *wajd* or "ecstasy." He now receives revelations and soon reaches the sixth stage, that of *hagigah* or "*truth*," and proceeds to the final state, that of "*wasl*," or "union with God."

He has now finished the journey and remains in the state he has come to, still going on, however, progressing in depth of understanding. Finally he comes to "the total absorption into Deity."

*The Zikr*, or ecstatic exercises belonging to the training on this journey, will be explained in our second part: Symbols.

\* It is to this state the Sufis refer Mohammed's words: "I have moments when neither prophet nor angel can comprehend me."

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 THE SEVEN WAY-STATIONS OF PILGRIMAGE are these : \*

The *first* degree consists of penitence, obedience, and meditation, and in this degree the light is, as it were, green.

The *second* degree is the *purity of the Spirit* from satanic qualities, violence, and brutality, because as long as the spirit is the slave of satanic qualities, it is subject to concupiscence, and this is the quality of fire. In this state Iblis evinces his strength, and when the spirit is liberated from this, it is distressed with the quality of fierceness, which may be said to be *flashing* and this is conformable to the property of wind. Then it becomes insatiable (lit. eager after anything to excess), and this is similar to water. After this it obtains quietness, and this quality resembles earth (*i. e.* apathy or cessation from all action). In the degree of repose, the light is as it were, blue, and the utmost reach of one's progress is the earthly dominion.

The *third* degree is the *manifestation of the heart*, by laudable qualities, which is similar to red light, and the utmost reach of its progress is the middle of the upper dominion ; and in this station the heart praises God, and sees the light of worship and spiritual qualities.

The *fourth* degree is the *applying of the constitution to nothing else but to God*, and this is similar to yellow light, and the utmost reach of its progress is the midst of the heavenly *Malkat* "dominion."

The *fifth* degree of the soul is that which resembles white light, and the utmost aim of its progress is the extreme heavenly dominion.

The *sixth* degree is the *hidden*, which is like a black light, and the utmost reach of its progress is "the world of power."

The *seventh* degree is "the evanescence of evanescence," which is "annihilation" and "eternal life," and is colorless. It is *absorption* in God, non-existence and effacement of the imaginary in the true being, like the loss of a drop of water in the ocean. It is *eternal* life as the union of the drop with the sea. "Annihilation" is not to be taken in the common acceptance, but in a higher sense, "annihilation in God."

## SUFI SYMBOLICAL LANGUAGE.

The Sufis inculcate the doctrine, "Adore the Deity in his creatures." It is said in a verse of the Quran—"It is not given to man that the Deity should speak to him ; if it does so it is by inspirations, or through a veil." *Thus all the efforts of man should tend to raise the veil of divine love and to the annihilation of the individuality* which separates him from the Divine essence ; and this expression "raise up the veil," has remained in the language of the East as expressive of great intimacy.

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\* From the Dabistan. Comp. Zeitschrift d. morgl. Gesellsch, 16 art. by Fleischer Ueber die farbigen Lichterscheinungen der Sufis.

One of the most violent and able of the enemies of the Sufis, says that they deem everything in the world a type of the beauty and power of the Deity and adds that it appears from both their actions and writings, that it is in the red cheeks of beautiful damsels that they contemplate its beauty ; and in the "impious" daring of Nimrod and of Pharaoh, that they see and admire the omnipotence of its power.\*

The Persian commentator *Suruni* says in regard to sexual love : "the beauty of the wife is a ray from God and not from the beloved herself. The Mystic recognizes the fact of the divine beauty everywhere in creation, and loves because he in beauty sees a revelation of the blessings of the divine name. It is therefore the prophet says he prefers these three things to all others : women, incense, and enjoyments."

*Jellaladdin Rumi* said : "They (the Sufis) profess eager desire, but with no carnal affection, and circulate the cup, but no material goblet ; since all things are spiritual, all is mystery within mystery."

*Jami* exclaims, addressing the Deity :

Sometimes the wine, sometimes the cup we call Thee !  
 Sometimes the lure, sometimes the net we call Thee !  
 Except Thy name, there is not a letter on the tablet of the universe :  
 Say, by what name shall we call Thee ?

*Nizami* explains himself :

Think not that when I praise wine I mean the juice of the grape ;  
 I mean that wine which raiseth me above self.  
 "My cup-bearer" is to perform my vow to God ;  
 "My morning draught from the tavern" is the wine of self oblivion.

\* \* \* \* \*

By heaven so long as I have enjoyed existence,  
 Never hath the tip of my lip been stained with wine !

In regard to *Hafis* it is maintained that by *wine* he invariably means *devotion* ; and his admirers have gone so far as to compose a dictionary of words of the language, as they call it, of the *Sufis*. In that vocabulary *sleep* is explained by *meditation* on the divine perfections, and *perfume* by hope of divine favor ; *gales* (*i. e.* Zephyrs) are illapses of grace ; *kisses and embraces*, the raptures of piety ; *idolators, infidels, and libertines* are men of the purest religion, and their *idol* is the creator himself ; *the tavern* is the cell where the searcher after truth becomes intoxicated with the wine of divine love. Read with this key to the esoteric meaning, Mr. Clouston says, the gazelles of *Hafis* are no longer anacreontic and bacchanalian effusions, but ecstatic lucubrations on the love of man to his creator. The *keeper*, or wine seller, the spiritual instructor ; *beauty* denotes the perfection of the supreme being ; *tresses and curls* are the expansion and infiniteness of his glory ; *lips*, the hidden and inscrutable mysteries of his essence ;

\* J. P. Brown, *Dervishes* pp. 338.

*down* on the cheek, the world of spirits, who encircle the creator's throne ; and a *black mole* is the point of indivisible unity ; lastly, *wantonness*, *mirth* and *ebriety*, mean religious ardor, ecstasy and abstraction from all terrestrial thoughts and contempt for all worldly things.

*Mohammed Missiree*: On the Tesavuf, or spiritual life of the Sufis. Translated from the Turkish by John P. Brown, Esq., of the American embassy at Constantinople. (In Journ. of Am. Orient. Soc. vol. viii.):

What is the beginning of at-Tesavuf? Faith, which has six pillars, namely: (1) Belief in God, (2) in His Angels, (3) in His Books, (4) in His Prophets, (5) and in the Last Day, and (6) in His decree of Good and Evil. What is the result of the Tesavuf? It is not only the reciting with the tongue of these pillars of faith but also establishing them in the heart. What is the distinction between a Sufi and an ordinary person? The knowledge of an ordinary person is a "counterfeit faith" whereas that of the Sufi is "true faith." What do you mean by "counterfeit faith?" It is that which an ordinary person has derived from his forefathers, or from the teachers and preachers of his own day, without knowing why it is essential that a man should believe in these six articles for his soul's salvation. What is the proof of faith? The proof of faith consists in a search being made for the true origin of each of these six pillars of faith, until the enquirer arrives at "the Truth." The Sufis regard certain things as lawful which are forbidden. For instance, they enjoin the use of wine, wine-shops, the wine-cup, sweethearts; they speak of the curls of their mistresses, and the moles on their faces, cheeks, &c., and compare the furrows on their brows to verses of the Quran. What does this mean? The Sufis often exchange the external features of all things for the internal, the corporeal for the spiritual, and thus give an imaginary signification to outward forms. They behold objects of a precious nature in their natural character and for this reason the greater part of their words have a spiritual and figurative meaning. For instance, when, like Hafis, they mention wine, they mean a knowledge of God, which, figuratively considered, is the love of God. Wine, viewed figuratively, is also love; love and affection are here the same thing. The wine-shop, with them, means "spiritual director," for his heart is said to be the depository of the love of God. The sweetheart means the excellent preceptor, because, when anyone sees his beloved, he admires her perfect proportions, with a heart full of love. As the lover delights in the presence of his sweetheart, so the Salik rejoices in the company of his beloved preceptor. The sweetheart is the object of a worldly affection, but the preceptor of a spiritual attachment. The curls or ringlets of the beloved are the grateful praises of the preceptor, tending to bind the affections of the disciple; the moles on her face signify that when the pupil, at times, beholds the total absence of all worldly wants on the part of the preceptor,

he also abandons all the desires of both worlds—he perhaps even goes so far as to desire nothing else in life than his preceptor ; the furrows on the brow of the beloved one, which they compare to verses of the Quran, mean the light of the heart of the preceptor ; they are compared to verses of the Quran, because the attributes of God, in accordance with the injunction of the Prophet, “Be ye endued with divine qualities,” are possessed by the preceptor.

(*To be continued.*)

## THEOSOPHICAL SYMBOLISM.

The number 7 has, ever since the Theosophical Society was founded November 17th, 1875, played a prominent part in all its affairs, and, as usual, the symbols which particularly relate or pertain to the Society are in number, seven. They are: first the seal of the Society ; second, the serpent biting his tail ; third, the gnostic cross near the serpent's head ; fourth, the interlaced triangles ; fifth, the cruxansata in the centre ; sixth, the pin of the Society, composed of a cruxansata entwined by a serpent, forming together T. S. ; and seventh, OM the sacred Vedic word.

The seal of the Society contains all of the symbols enumerated, excepting *aum*, and is the synthesis of them. It, in fact, expresses what the Society is itself, and contains, or ought to, in symbolic form, the doctrines which many of its members adhere to.

A symbol to be properly so called, must be contained in the idea or ideas which it is intended to represent. As a symbol of a house could never be the prow of a boat, or the wing of a bird, but must be contained somewhere in the form of the house itself ; that is, it must be an actual part chosen to represent or stand for the whole. It need not be the whole, but may be a lower form or species used as the representative of a higher of the same kind. The word is derived from the Greek words meaning *to throw with*, that is to throw together. To be a just and correct symbol, it should be such as that the moment it is seen by one versed in symbolism, its meaning and application become easily apparent. The Egyptians adopted to represent the soul passing back to its source, after the trial in the Hall of Two Truths, a winged globe, for a globe is a symbol of either the Supreme Soul or a portion of it, and the wings were added to represent its life and flight to the upper spheres. In another branch of their symbology they represented justice by a scale which gives a just balance ; while even there in the Hall of Two Truths, they reverted again to the other mode and symbolized the man being weighed by justice, in the form of his heart over against the feather of truth in the opposite pan of the scales.

There is one very curious hieroglyph of the Egyptians which deserves some study by those of curious mind. Here we will merely point it out, remarking that there is a mine of great value in the Egyptian method of picturing their ideas of the macrocosm. In one of the numerous papyri now in the British Museum, there is a picture of a globe being held up by a beetle by means of his head and two fore legs, while he is standing upon a sort of pedestal which has certain divisions, looking on the whole, like a section of an hour glass crossed by horizontal lines that project from each side. This pedestal represents stability; but what does the whole mean or shadow forth? Those who can follow up suggestions should direct their thoughts to the relation which the Sun bears to the earth in its orbital revolution.

To proceed with our analysis: The second symbol is, the serpent biting his tail. This is wisdom, and eternity. It is eternity, because that has neither beginning nor end and therefore the ring is formed by serpent swallowing his tail. There is an old hermetic symbol similar to this, in which the circle is formed by two serpents interlaced and each swallowing the tail of the other one. No doubt the symbolism in that is, in respect to the duality of the manifested All, and hence, two serpents inextricably entwined.

Furthermore, the scales of the reptiles form the figures of facettes or diamonds, which shadow forth the illimitable diversity of the aspects of wisdom or truth. This is not due to any want of coherence or congruity in truth itself, but solely to the diverse views which each individual takes of the one Truth. These reflecting facettes are the beings composing the macrocosm: each one has developed himself only to a certain degree, and therefore can only appreciate and reflect that amount of wisdom which has fallen to his lot. As he passes again and again through the form of man, he slowly develops other various powers of appreciating more truth, and so at the last may become one with the whole—the perfect man, able to know and to feel completely his union with all. This is when he has acquired the highest Yoga. So in our experience and in history and ethnology we find individuals, nations and races, whose want of responsiveness to certain ideas, and others whose power to grasp them, can only be explained by the doctrines of Re-incarnation and Karma. If those doctrines are not accepted, there is no escape from a blank negation.

It is not necessary to express the duality of the Supreme Soul by two serpents, because in the third component part of the Seal, elsewhere, that is symbolized by the interlaced triangles. One of these is white, that one with the point uppermost, and the other is black with its apex directed downward. They are intertwined because the dual nature of the Supreme, while in manifestation, is not separate in its parts. Each atom of matter, so called, has

also its atom of spirit. This is what the *Bagavad-Gita* \* denominates Purusha and Prakriti, and Krishna there says that he is at once Purusha and Prakriti, he is alike the very best and the very worst of men. These triangles also mean, "the manifested universe." It is one of the oldest and most beautiful of symbols, and can be discovered among all nations, not only those now inhabiting the earth, but also in the monuments, carvings and other remains of the great races who have left us the gigantic structures now silent as far as the voice of man is concerned, but resounding with speech for those who care to listen. They seem to be full of ideas turned into stone.

The triangles thus combined form in the interior space, a six sided plane figure. This is the manifested world. Six is the number of the world, and 666 is the great mystery which is related to the symbol. St. John talks of this number. Around the six sided centre are the six triangles projecting into the spiritual world, and touching the enclosed serpent of wisdom. In an old book, this is made by the great head of the Lord rising above the horizon of the ocean of matter, with the arms just raised so that they make the upper half of the triangle. This is the "long face," or macroscopos, as it is called. As it rises slowly and majestically, the placid water below reflects it in reverse, and thus makes the whole double triangle. The lower one is dark and forbidding in its aspect, but at the same time the upper part of the darker one is itself light, for it is formed by the majestic head of this Adam Kadmon. Thus they shade into one another. And this is a perfect symbolism, for it clearly figures the way in which day shades into night, and evil into good. In ourselves we find both, or as the Christian St. Paul says, the natural and spiritual man are always together warring against each other, so that what we would do we cannot, and what we desire not to be guilty of, the darker half of man compels us to do. But ink and paper fails us in the task of trying to elucidate this great symbol. Go to Hermes, to St. John, the Caballah, the Hindu books, wherever you please, and there will you find the seven times seven meanings of the interlaced triangles.

OM is the Sacred Vedic syllable: let us repeat it with a thought directed to its true meaning. †

Within the small circle, placed upon the serpent, is a cross with its ends turned back. This is called the Gnostic Cross. It signifies evolution, among other ideas, for the turning back of its ends is caused by the revolving of the two diametres of the circle. The vertical diametre is the spirit moving down and bisecting the horizontal. This completed, the revolution round the great circle commences, and that motion is represented in the symbol by the ends turned back. In Chapter III. of *Bagavad-Gita*.

\**Bagavad-Gita*, ch. 13: id. ch. 10.

† *Path*, No. 1, p. 24.

Krishna says : " He who in this life does not cause this cycle, thus already revolved, to continue revolving lives to no purpose, a life of sin, indulging his senses." That is, we must assist the great wheel of evolution and not oppose it ; we must try to help in the great work of returning to the source from whence we came, and constantly endeavor to convert lower nature into higher, not only that of ourselves, but also of our fellow men and of the whole animated world.

This cross is also the symbol of the Hindu Chakra, or discus, of Vishnu. In the Mahabharata is described the conflict between the Asuras and Devas, for the possession of the vase of Amreeta which had been churned with infinite trouble, from the ocean, and which the Asuras desired to take for themselves. The conflict began when *Rahu*, an Asura, assuming the form of a Deva, began drinking the ambrosia. In this case the Amreeta was spiritual wisdom, material existence, immortality, and also magic power. The deceit of *Rahu* was discovered before he had swallowed, and then the battle began.

" In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narayan* entered the field together. *Narayan* beholding a celestial bow in the hands of *Nar*, it reminded him of his Chakra, the destroyer of the Asuras. The faithful weapon, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narayan* with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns, who raging like the final all destroying fire, shot bounding with desolating force, killing thousands of the Asuras in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens from whence he came." (Mahabharata, Book I, Chap 15.)

Ezekiel, of the Jews, saw this wheel, when he was among the captives by the river Chebar in Chaldea. In a vision he saw the four beasts and the man of the Apocalypse, and with them " for each of the four faces," was a wheel, of the colour of a beryl ; it was " as a wheel within a wheel," and they went wherever the living creatures went, " for the spirit of the living creatures was in the wheels." All of this appeared terrible to him, for he says : " And when they went I heard a noise like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host."

There are many other meanings concealed in this symbol, as in all the others.

In the center of the interlaced triangles is placed the *Cruxansata*. This is also extremely ancient. In the old Egyptian papyri it is frequently found. It signifies life. As Isis stands before the candidate, or the soul, upon his entry, she holds in one hand this cross, while he holds up his hand that he

may not look upon her face. In another there is a winged figure, whose wings are attached to the arms, and in each hand is held the same cross. Among other things we find here the horizontal and vertical diameters once more, but conjoined with the circle placed on top. This is the same as the old astrological sign for Venus. But in the seal, its chief and most important meaning is *the regenerated man*. Here in the centre, after passing the different degrees and cycles, both spirit and matter are united in the intelligent regenerated man, who stands in the middle knowing all things in the manifested universe. He has triumphed over death and holds the cross of life.

The last theosophical symbol is, the pin of the Society, adopted early in its history but not used much. It is the cross we have just been considering, entwined in such a way by a serpent, that the combination makes T S as a monogram.

The foregoing is not exhaustive. Every symbol should have seven meanings of principal value, and out of every one of those we have been considering can be drawn that number of significations. Intelligent study of them will be beneficial, for when a consistent symbol, embodying many ideas is found and meditated upon, the thought or view of the symbol brings up each idea at once before the mind.

NILAKANT.

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## REVIEWS.

THE SECRET DOCTRINE OF THE ANCIENT MYSTERIES.—An essay by J. D. Buck, (Robert Clarke & Co., Cincinnati, O.). This little pamphlet of 32 pages, is an essay read by Dr. Buck before the Liberal Club of Cincinnati. The author tries to show that one truth has run all through the Ancient Mysteries, and later, is even to be found in the Christian Church. His hint on p. 22, that “the Apostolic Catholic Church possessed the Secret Doctrine, that some of its clergy apprehended the great truths, but that there was wisdom for the priests and command for the people,” is full of truth. At the present day the great Jesuit College possesses much knowledge of the theurgy which is a part of the practice of the Secret Doctrine, and if all the magical practices of the disciples of Loyola were known, the Christian world would be startled. They know enough of forecasting the future to fear all such movements as the Theosophical Society, and have tried, as they still try, to undermine it within its own borders.

Anyone who reads Dr. Buck's essay with a candid spirit, will agree with him that one core of truth underlies all religions, and will feel the refreshing influence of the author's clear mind and solid sense.

## INWORLD.

[A poem taken from the January number of "The Dial," 1842, the organ of the Transcendentalists, edited by RALPH WALDO EMERSON.]

Amid the watches of the windy night  
A poet sat, and listened to the flow  
Of his own changeful thoughts, until there passed  
A vision by him, murmuring as it moved,  
A wild and mystic lay — to which his thoughts  
And pen kept time — and thus the measure ran :

All is but as it seems,  
The round, green earth,  
With river and glen;  
The din and the mirth  
Of the busy, busy men ;  
The world's great fever  
Throbbing forever ;  
The creed of the sage,  
The hope of the age,  
All things we cherish,  
All that live and all that perish,  
These are but inner dreams.

The great world goeth on  
To thy dreaming ;  
To thee alone  
Hearts are making their moan,  
Eyes are streaming.  
Thine is the white moon turning night to day,  
Thine is the dark wood sleeping in her ray.  
Thee the winter chills,  
Thee the spring-time thrills ;  
All things nod to thee —  
All things come to see  
If thou art dreaming on.  
If thy dream should break,  
And thou should'st awake,  
All things would be gone.

Nothing is, if thou art not,  
From thee as from a root

The blossoming stars upshoot,  
The flower cups drink the rain.  
Joy and grief and weary pain  
Spring aloft from thee,  
And toss their branches free.  
Thou art under, over all ;  
Thou dost hold and cover all ;  
Thou art Atlas — thou art Jove : —  
The mightiest truth  
Hath all its youth  
From thy enveloping thought.  
Thy thought itself lay in thy earliest love.

Nature keeps time to thee  
With voice unbroken :  
Still doth she rhyme to thee  
When thou hast spoken.  
When the sun shines to thee,  
'Tis thy own joy,  
Opening mines to thee  
Nought can destroy.  
When the blast moans to thee  
Still doth the wind  
Echo the tones to thee  
Of thy own mind.  
Laughter but saddens thee  
When thou art sad,  
Life is not life to thee,  
But as thou livest,  
Labor is strife to thee  
When thou least strivest : —

More did the spirit sing, and made the night,  
Most musical with inward melodies,  
But vanished soon, and left the listening bard  
Wrapt in unearthly silence — till the morn  
Reared up the screen that shuts the spirit world  
From loftiest poet and from wisest sage.

## OUTWORLD.

The sun was shining on the busy earth.  
All men and things were moving on their way —  
The old, old way which we call life. The soul  
Shrank from the giant grasp of Space and Time,  
Yet, for it was, her dreamy hour half yielded

To the omnipotent delusion—and looked out  
On the broad glare of things, and felt itself  
Dwindling before the universe : Then came unto the bard  
Another spirit with another voice,  
And sang :—

Said he, that all but seems ?  
Said he, the world is void and lonely,  
A strange vast crowd of dreams  
Coming to thee only ?  
And that thy feeble soul  
Hath such a strong control  
O'er sovereign Space and sovereign Time  
And all their train sublime ?  
Said he, thou art the eye  
Reflecting all that is—  
The ear that hears, while it creates  
All sounds and harmonies—  
The central sense that bides amid  
All shows and tunes and realities ?  
Listen mortal while the sound  
Of this life intense is flowing !  
Dost thou find all things around  
Go as thou art going ?  
Dost thou dream that thou art free,  
Making, destroying all that thou dost see  
In the unfettered might of thy soul's liberty?

Lo, an atom troubles thee.  
One bodily fibre crushes thee,  
One nerve tortures and maddens thee,  
One drop of blood is death to thee.  
Art thou but a withering leaf,  
For a summer season brief  
Clinging to the tree,  
'Till the winds of circumstance,  
Whirling in their hourly dance,  
Prove too much for thee ?  
Art thou but a speck, a mote

In the system universal ?  
Art thou but a passing note  
Woven in the great rehearsal ?  
Canst thou roll back the tide of Thought  
And unmake the creed of the age,  
And unteach the wisdom taught  
By the prophet and the sage ?  
Art thou but a shadow  
Chasing o'er a meadow ?  
The great world goes on  
Spite of thy dreaming ;  
Not to be alone  
Hearts are making their moan  
And tear-drops streaming,  
And the mighty voice of Nature  
Is thy parent, not thy creature,  
Is no pupil but thy teacher :  
And the world would still move on  
Were thy soul forever flown.—  
For while thou dreamest on enfolded  
In nature's wide embrace,  
All thy life is daily moulded  
By her informing grace.  
And Time and Space must reign  
And rule o'er thee forever,  
And the Outworld lifts its chain  
From off thy spirit never :  
But in the dream of thy half-waking fever  
Thou shalt be mocked with gleam and  
show  
Of truths thou pinest for, and yet canst  
never know.

And then the Spirit fled and left the bard  
Still wondering—for he felt that voices twain  
Had come from different spheres with different truths  
That seemed at war and yet agreed in one.

C.

## ANOTHER THEOSOPHICAL PROPHECY.

In the first number of *THE PATH* was inserted a prophecy made from certain books in India called *Nadigrandhams*, respecting the Society.

This called forth from the *N. Y. Sun*, that model of journalism, a long tirade about the superficial knowledge which it claims prevades the Society on the subject of oriental philosophy. Unfortunately for the learned editorial writer in that paper, he never before heard of *Nadigrandhams*, which are almost as common in India as the *Sun* is here, nor does he appear to know what a *Nadi* may be, nor a *Grandham*, either.

But without trying to drag the daily press of this country into the path of oriental knowledge, we will proceed to record another prophecy or two.

The first will seem rather bold, but is placed far enough in the future to give it some value as a test. It is this:—The Sanscrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun's* witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of "thought" when they meant "cerebration," and of "philosophy" when they meant "philology," and that they had been airing a superficial knowledge gained from cyclopædias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms—but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science.

The second prophecy is nearer our day, and may be interesting.—It is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *N. Y. Sun* of the time when the famous brilliant sunsets were chronicled and discussed not long ago for the same prognostication. No matter about dates; they are not to be given; but facts may be. This glorious country, free as it is, will not long be calm: *Unrest* is the word for this cycle. The people will rise. For what, who can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers, and the noise of the gathering clouds, of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be. But enough. Theosophists can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not the real man, and that "no one has ever been non-existent nor shall any of us ever cease to exist."

## CORRESPONDENCE.

## THEOSOPHY.

[A LETTER FROM A FRIEND.]

DEAR BROTHER :

“It rejoices us all here more than I can tell you, to know that you have made such a start in America with Theosophy. We have had so many things to pull us back, that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends. It is strange to me to see how little faith there is in the power of truth, even among those who ought to realize this most strongly. Why should we fear and fold our hands when men speak evil of us or of the cause, why should we imagine that any attack on individual members can effect the position we take as a group or that theosophy can be endangered thereby? How few understand what theosophy is; they look upon it as solely an intellectual movement that can be damned by the folly of its adherents; they little dream of the strength that underlies the apparently inconsistent workings of this manifestation of truth which we call the Theosophical Society. And there is one thing which I believe establishes more than any other, the fact that the Society as a whole has true vitality within it, and that is the visible action of Karma in its developments.

“See how the mistaken value given to phenomena in the early history of the Society, brought immediately its Karmic development in the troubles then, and whenever any undue importance has been given either to individualities or any particular line of practice, it is always on that particular point that the next attack comes. So that while fully realizing that as an organization, the T. S. is defective in some things, I yet believe that there is a power within it that will purge it from its defects and carry it on in spite of the attacks of its enemies and what is worse still, the follies of its friends. What I do feel more and more is the necessity that we should remember and constantly keep before us what it is we are working for and not think we accomplish our end when we number our converts in the world of fashion, and gather around us men and women who vainly hope for psychic powers and the arts of fortune telling and reading the future. I do not fear black magic in our midst, but I do feel very strongly that there are many who will sink to the level of mere wonder-seekers and that they will become the prey of elemental influences.

“What can be done to make men realize, as you say, a sense of universal brotherhood and the true meaning of Theosophy. Well, let us join you

in America and the few here who do realize that psychism is not spirituality, and let us try to stir the hearts of men with the living truths of Theosophy.

“I am most anxious, and have been for a long time, that we should address ourselves to another stratum of society than that (the intellectual and the fashionable) which we have sought. It is not that I would depreciate intellect; if I err in that matter it is in putting too much stress on intellectual development. But I am beginning to realize that the lower intellect can only deal with physical facts and that it can never develop ideas; these can only be apprehended by the higher intellectual faculties, and the ethical and emotional nature of man has also its higher and lower aspects.

“I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to this object. I think the little book that Dr. Buck has just published very useful and I should be glad to see many more such little works treating of the various points of doctrine such as Reincarnation, Karma, &c. It is also encouraging to see such efforts as that contained in the small book lately out—*What is Theosophy?* Doubtless, in connection with that, for it seems to have been written for the author's children, you will call to mind what was written by one of the adepts, not so long ago: ‘there is a great likelihood that the sons of theosophists will become theosophists,’ and will quite agree with me in the idea that we need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common sense minds, who are really fainting for such mental and moral assistance, which is not reached by the more pretentious works. Indeed, we all need this. It is fortunate that we have been able to live through the tide of mere psychism and bare intellectuality which threatened nearly to swamp us. And you know to whom we owe our escape, and now, that there are ten or twelve members left who are prepared to work on independently of perturbation, I think it a clear gain. What does it matter to us whether H. P. Blavatsky has or has not fulfilled all of her duties, or whether investigation has cast doubt into the minds of some. In so far as she has done her duty, her work will remain, and if perchance she has come to the end of her capabilities—which I do not admit—it is for us to carry on what she has thus far done.

“In America I hope you will not fall into running after wonders and psychic gifts to the detriment of true philosophical and moral progress.

“Believe me to be, fraternally yours,

A.”

NOTE.—The whole of this letter should be carefully studied, and in particular the point that Karma brings its attacks just on the point or persons where or by whom stress has been laid on phenomena. It may be accepted as almost axiomatic by our members, that if any group or single person has paid too undue attention to phenomena, to astralism, psychism, or whatever

it is called, there will develop the next trouble or attack upon the Society. It has been authoritatively stated by one of the great Beings who are behind this movement, that *it must prosper by moral worth and philosophy, and not by phenomena*. Let us well beware then. Phenomena, powers—or *siddhis* as the Hindu say—are only incidental. Our real object is to spread Universal Brotherhood, in which task we necessarily explain phenomena, but the Society is not a *Hall for Occultism*, and that has also been asserted by an adept in India in reply to letters written him by certain well-known Englishmen who desired to establish a Branch then which should control all literature and phenomena. There are no secrets to be given out to any select persons, for no one receives a secret inaccessible to the rest, *until he has acquired the right to it*, and the proper sense to know when and to whom it is to be given out.—[ED.]

### WHAT IS THE UDGITHA ?

JAMESTOWN, April 16th, 1886.

DEAR BROTHER :—Will you kindly explain, through THE PATH, what is to be understood by the *Udgitha*, or hymn of praise to Brahm? With best wishes for the success of your enterprise, I remain,

Fraternally yours, L. J.

This is a vital question. It may have arisen from the peculiarity of the word inquired about, or it may be that our brother really knows the importance of the point. We refer him to the article upon OM in the April number. Om is the Udgitha, and OM has been explained in that article. Read between the lines; and read also the “Upanishad Notes” in this month’s PATH.

In the *Maitrayana-Brahmana-Upanishad*, (Pr. VI), it is said: “The Udgitha, called Pranava, the leader, the bright, the sleepless, free from old age and death, three footed, (waking, dream, and deep sleep), consisting of three letters and likewise to be known as fivefold, is placed in the cave of the heart.”

This is the Self. Not the mere body or the faculties of the brain, but the Highest Self. And that must be meditated on, or worshipped, with a constant meditation. *Hymn of praise*, then, means that we accept the existence of that Self and aspire to or adore Him. Therefore, it is said again, in the same Upanishad :

“In the beginning Brahman was all this. He was one, and infinite.

\* \* \* The Highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is, like the ether, everywhere, and at the destruction of the Universe, he alone is awake. Thus from that ether he wakes all this world, which consists of (his) thought only, and by him alone is all this meditated on, and in him it is dissolved. His is that luminous form which shines in the sun, and the manifold light in the smokeless fire. He who is in the fire, and he who is in the heart, and he

who is in the sun, they *are one and the same*. He who knows this becomes one with the One."

Now "to know" this, does not mean to merely apprehend the statement, but actually become personally acquainted with it by interior experience. And this is difficult. But it is to be sought after. And the first step to it is the attempt to realize universal brotherhood, for when one becomes identified with the One, who is all, he "participates in the souls of all creatures;" surely then the first step in the path is universal brotherhood.

The hymn of praise to Brahm (which is Brahman) is the real object of this magazine, and of our existence. The hymn is used, in the sacrifice, when verbally expressed, and we can offer it in our daily existence, in each act, whether eating, sleeping, waking, or in any state. A man can hardly incorporate this idea in his being and not be spiritually and morally benefited.

But we cannot fully explain here, as it is to be constantly referred to in this magazine.—[Ed.]

## THEOSOPHICAL ACTIVITIES.

ARYAN THEOSOPHICAL SOCIETY OF NEW YORK.—This branch has established the nucleus of a library to consist of Theosophical, Metaphysical, Occult, Aryan, and other literature. It already numbers about fifty volumes, some of which are loaned pending further accumulations and the acquirement of a proper place to keep them. It is hoped that this will grow to be of great value. A fund for the purpose has also been started. During April the contributions have been: A Friend, \$5; Mr. B. X., \$3; C., nine books: *Hist. of Witchcraft in Salem*; *Zend Avesta*; *What is Theosophy?*; *Mother Clothed with the Sun*; *Footfalls on the Boundaries of Another World, &c.*; from Dr. Seth Pancoast, *Red and Blue Light*.

The books will be loaned to resident members upon giving receipt for a definite period. Donations of books or money towards the fund, can be sent to THE PATH, or the Pres't of the A. T. S., box 2659, New York City.

Several other books are promised and will be in hand before next month.

The Branch is actively engaged in spreading Theosophical literature, and now has requests for books from all parts of the U. S. It has reprinted Mrs. Sinnett's "Purpose of Theosophy" very cheap in form, but well done, and has other reprints in mind. Since last month, permanent quarters have been obtained, where the library will be established. Private meetings are also held from time to time among the members, for study and discussion.

Mr. C. H. A. Bjerregaard finished his course of lectures on "Historic and Individual Cycles."

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All inquiries should be addressed to the Secretary, Box 2659, New York City.

CINCINNATI.—Since our April issue the members here have been steadily at work, and among other things accomplished, is the printing of Dr. Buck's essay upon the "Secret Doctrine of the Ancient Mysteries."

BOSTON.—Interest in Boston continues unabated. A member of the Aryan Branch of New York has been spending a month in Boston, discussing the philosophy and ethics to be found in theosophical literature, and it is to be hoped that the work done will be permanent, founded as it is in ethics and not upon phenomena.

BULLEL.—Brother Krishnarao B. Bullel, a Bombay member, who has been studying medicine in New York, and who constantly attended the meetings of the Aryan Branch, graduated from the Homœopathic Medical College, of New York, with honors. He sailed for home on April 14th, on the steamer *America*, intending to stop in London. He carries back with him the best wishes of his American brothers, and a good report of the progress of the Cause here.

OLCOTT.—Col. H. S. Olcott has lately been in Ceylon looking after the work there. Rev. Mr. Leadbeater was with him, and will remain on the Island, where Theosophy is very strong, to work for the Society. A theosophical paper, in Singhalese, was started there some years ago, and still flourishes. The Colonel has just recovered from a slight attack of fever contracted in his journeys, but his vigor remains unabated.

EXPOSURES.—In reply to several inquiries made here, and also sent to London from the U. S., we beg to say that it is true that the Society for Psychical Research sent a prejudiced expert to India, who exposed nothing except his own bias. Among other things, he thought he had proved that the writing of alleged adepts was only Mme. Blavatsky's disguised hand. But since then, a well-known German member has submitted specimens of adept writing, together with Mme. Blavatsky's, to one of the best calligraphic experts in Germany, who certifies that the messages which have been impugned were not written by her.

Mme. Blavatsky is now in Europe, for her health, but she may be expected to return very soon to India, spy-theory and missionaries, to the contrary notwithstanding.

THE AMERICAN BOARD OF CONTROL.—The general and routine work of the Society in America, is under the jurisdiction of the *Board of Control*, of which the Secretary is Elliott B. Page, 301 South Main Street, St. Louis, Mo.

A resolution has been passed by this Board, which is binding on all members, that no publication shall be issued as a Theosophical one, without previous consent obtained from the officers of the Board. This is wise, as it will tend to prevent unauthorized declarations of so-called Theosophical doctrine from being laid at the door of the Society. All members, therefore, intending to make publication, should address the Secretary of the Board.

YOGA VIDYA or the Knowledge of Yoga, is the name by which in India psychic practices, or astralism, or seeking after astral-body formation, or inducing clairvoyance and the like, is most commonly known. At the same time, True Yoga, called *Raja Yoga*, is a different thing. In the March *Theosophist* a member writes giving the name of one who will instruct in these practices, and the Editor replied :

"We cannot endorse the writer's opinion as to the benefits of Yoga Vidya. For one or two who succeed in it, hundreds fail and wreck both body and mind, through its dangerous practices, and even if physical results are obtained they are not invariably followed by spiritual illumination."

It certainly thus appears that our Society is not in favor of such practices, no matter if some of its members indulge in them.

ADMISSION TO THE SOCIETY is open to any person of full age, who is in sympathy with its objects, willing to abide by its rules; and is obtained by signing an application which sets forth the above in a form which is provided. This must be countersigned by any two active members in good standing. The entrance fee is \$5 and one belonging to a Branch should also pay the annual dues thereof. Applications can be made to Presidents of Branches or other officers. Persons may become members of Branches or unattached members of the General Society.

All that we are is the result of what we have thought ; it is founded on our thoughts ; it is made up of our thoughts. If a man speaks or acts with an evil thought pain follows him as the wheel follows the foot of him who draws the carriage.

All that we are is the result of what we have thought ; it is founded on our thoughts ; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.—*Dhammapada*.

Receive this law, young men ; keep, read, fathom, teach, promulgate and preach it to all beings. I am not avaricious nor narrow minded ; I am confident and willing to impart Buddha knowledge, or knowledge of the self-born. I am a bountiful giver, young men, and ye should follow my example ; imitate me in liberality, showing this knowledge, and preaching this code of laws and conduct to those who shall successively gather round you, and rouse unbelieving persons to accept this law. By so doing ye will acquit your debt to the Tathagatas.—*Saddharma Pundarika*.

O M.

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The great All, which is constantly in motion, and is constantly undergoing change in the visible and invisible universe, is like the tree which perpetuates itself by the seed and is incessantly creating the same identical types.—*Book of Pitrīs.*

Nothing is commenced or ended. Everything is transformed. Life and death are only modes of transformation which rule the vital molecule from plant up to Brahma himself.—*Atharva Veda.*

## THE PATH.

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VOL. I.

JUNE, 1886.

No. 3.

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

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### ॐ HINDU GHELA'S DIARY.\*

In the month of December he arrived at Benares, on what he hoped would be his last pilgrimage. As much as I am able to decipher of this curious manuscript, written in a mixture of Tamil—the South Indian language—with Mahratta, which, as you know, is entirely dissimilar, shows that he had made many pilgrimages to India's sacred places, whether by mere impulse or upon actual direction, I know not. If he had been only any ordinary religiously disposed Hindu we might be able to come to some judgment hereupon, for the pilgrimages might have been made in order to gain merit, but as he must long ago have risen above the flowery chains of even the Vedas, we cannot really tell for what reason these journeys were made. Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He had,

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\* The original MS. of this Diary as far as it goes is in our possession. The few introductory lines are by the friend who communicated the matter to us.—[Ed.]

when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale without description of his person. These people are, you know, not disposed to have accurate descriptions of themselves floating about. They being real disciples, never like to say that they are, a manner quite contrary to that of those famed professors of occult science who opportunely or inopportunely declare their supposed chelaship from the house top.

\* \* \* "Twice before have I seen these silent temples standing by the rolling flood of sacred Ganges. They have not changed, but in me what changes have occurred! And yet that cannot be, for the I changeth not, but only the veil wrapped about, is either torn away or more closely and thickly folded round to the disguising of the reality. \* \* \* It is now seven months since I began to use the privilege of listening to Kunâla. Each time before, that I came to see him, implacable fate drove me back. It was Karma, the just law, which compels when we would not, that prevented me. Had I faltered then and returned to the life then even so far in the past, my fate in this incarnation would have been sealed—and he would have said nothing. Why? Happy was I that I knew the silence would have not indicated in him any loss of interest in my welfare, but only that the same Karma prevented interference. Very soon after first seeing him I felt that he was not what he appeared exteriorly to be. Then the feeling grew into a belief within a short time so strong that four or five times I thought of throwing myself at his feet and begging him to reveal himself to me. But I thought that was useless, as I knew that I was quite impure and could not be trusted with that secret. If I remained silent I thought that he would confide to me whenever he found me worthy of it. I thought he must be some great Hindu Adept who had assumed that illusionary form. But there this difficulty arose, for I knew that he received letters from various relatives in different parts, and this would compel him to practice the illusion all over the globe, for some of those relatives were in other countries, where he had been too. Various explanations suggested themselves to me. \* \* \* I was right in my original conception of Kunâla that he is some great Indian Adept. Of this subject I constantly talked with him since ——— although I fear I am not, and perhaps shall not be in this life worthy of their company. My inclination has always been in this direction. I always thought of retiring from this world and giving myself up to devotion. To Kunâla I often expressed this intention, so that I might study this philosophy, which alone can make man happy in this world. But then he usually asked me what I would do *there* alone? He said that instead of gaining my object I might perhaps become insane by being left alone in the jungles with no one to guide me; that I was foolish enough to think that by going into the jungles

I could fall in with an adept ; and that if I really wanted to gain my object I should have to work in the reform in and through which I had met so many good men and himself also, and when the Higher Ones, whom I dare not mention by any other names, were satisfied with me they themselves would call me away from the busy world and teach me in private. And when I foolishly asked him many times to give me the names and addresses of some of those Higher Ones he said once to me : 'One of our Brothers has told me that as you are so much after me I had better tell you once for all that I have no right to give you any information about them, but if you go on asking Hindus you meet what they know about the matter you might hear of them, and one of those Higher Ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do.' These were orders, and I knew I must wait, and still I knew that through Kunâla only would I have my object fulfilled. \* \* \*

"I then asked one or two of my own countrymen, and one of them said he had seen two or three such men, but that they were not quite what he thought to be '*Raj Yogs*.' He also said he had heard of a man who had appeared several times in Benares, but that nobody knew where he lived. My disappointment grew more bitter, but I never lost the firm confidence that Adepts do live in India and can still be found among us. No doubt too there are a few in other countries, else why had Kunâla been to them. \* \* \* In consequence of a letter from Vishnurama, who said that a certain X<sup>1</sup> lived in Benares, and that Swamiji K knew him. However, for certain reasons I could not address Swamiji K directly, and when I asked him if *he* knew X he replied : "If there be such a man here at all he is not known." Thus evasively on many occasions he answered me, and I saw that all my expectations in going to Benares were only airy castles. I thought I had gained only the consolation that I was doing a part of my duty. So I wrote again to Nilakant : "As directed by you I have neither let him know what I know of him nor what my own intentions are. He seems to think that in this I am working to make money, and as yet I have kept him in the dark as regards myself, and am myself groping in the dark. Expecting enlightenment from you, etc." \* \* \* The other day Nilakant came suddenly here and I met Sw. K. and him together, when to my surprise K at once mentioned X, saying he knew him well and that he often came to see him, and then he offered to take us there. But just as we were going, arrived at the place an English officer who had done Kunâla a service in some past time. He had in some way heard of X and was permitted to come. Such are the complications of Karma. It was absolutely necessary that he should go too, although no doubt his European education would

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1. I find it impossible to decipher this name.

never permit him to more than half accept the doctrine of Karma, so interwoven backward and forwards in our lives, both those now, that past and that to come. At the interview with X, I could gain nothing, and so we came away. The next day came X to see us. He never speaks of himself, but as 'this body.' He told me that he had first been in the body of a Fakir, who, upon having his hand disabled by a shot he received while he passed the fortress of Bhurtpore, had to change his body and choose another, the one he was now in. A child of about seven years of age was dying at that time, and so, before the complete physical death, this Fakir had entered the body and afterwards used it as his own. He is, therefore, doubly not what he seems to be. As a Fakir he had studied Yoga science for 65 years, but that study having been arrested at the time he was disabled, leaving him unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the inner X is 118 years old. \* \* \* In the night I heard him talking with Kunâla, and found that each had the same Guru, who himself is a very great Adept, whose age is 300 years, although in appearance he seems to be only 40<sup>1</sup>. He will in a few centuries enter the body of a *Kshatriya*<sup>2</sup>, and do some great deeds for India, but the time had not yet come."

[To be continued.]

## SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

*A Chapter from a MS. work designed as a text book for Students in Mysticism.*

BY C. H. A. BJERREGAARD, *Stud. Theos.*

In Two Parts:—Part I, Texts; Part II, Symbols.

The spirit of Sufism is best expressed in the couplet of *Katebi* :

"Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven."

(CONTINUED.)

### SUFI ECSTASY.

MOTTO: "Highest nature will the capture ; "Light to light!" the instinct cries ;  
And in agonizing rapture falls the moth, and bravely dies.  
Think not what thou art, Believer ; think but what thou mayest become  
For the World is thy deceiver, and the Light thy only home." (*Palm Leaves.*)

1. There is a peculiarity in this, that all accounts of Cagliostro, St. Germain and other Adepts, give the apparent age as forty only.—[Ed.]
2. The warrior caste of India.—[Ed.]

ABULFAZL (A. D. 1595):

O Lord, whose secrets are for ever veiled,  
 And whose perfection knows not a beginning!  
 End and beginning both are lost in thee;  
 No trace of them is found in thy eternal realm.  
 My words are lame; my tongue, a stony tract;  
 Slow wings my foot, and wide is the expanse.  
 Confused are my thoughts; but this is thy best praise—  
*In ecstasy alone I see thee face to face!*

SHEMS TEBREEZ:

What advice, O Musselmen? I don't know myself; I<sup>1</sup> am neither Christian nor Jew, nor am I a fire-worshipper nor Musselman.

I am not from the East or West, nor am I of land or fire.

I am not from the country of Iran, nor am I from the land of Khorassan.

I am neither of water nor air, nor am I of fire or earth.

I am not of Adam or Eve, nor am I of the inhabitants of paradise.

My place is no place, my sign is without sign:

I have neither body nor soul,—what is there then? I am the soul of my Beloved.<sup>2</sup>

When I took out my heart, the two worlds I saw as one. He is the first, He is the last, He is the manifest, He is the secret.

Except Him, and that I am Him, I do not know anything else.

O thou, Shems Tebreez, why this rapture in this world?

*Except with rapture and enthusiastic ardour, this work cannot be effected."*

ECSTASY: THE HEART AS MEDIUM.

All the earth I'd wandered over, seeking still the beacon light,  
 Never tarried in the day time, never sought repose at night;  
 Till I heard a reverend preacher all the mystery declare,  
 Then I looked within my bosom, and 'twas shining brightly there.

*(E. H. Palmer, Orient. Myst.)*

Who so knoweth himself, knoweth the Godhead.—Thy soul is the sufficient proof of the existence of the Godhead: When by reflection thou hast penetrated to that deep within, thou shalt discover there the Universal Worker of his work.

*(D'Herbelot—Persian Paraphrases.)*

Wouldst know where I found the Supreme? One step beyond self.—Behind the veil of self shines unseen the beauty of the Beloved.—*(Aphorisms.)*

Soul of the soul! Neither thought nor reason comprehend thy essence, and no one knows thy attributes. Souls have no idea of thy being. The prophets themselves sink into the dust before thee. Although intellect exists by thee, has it ever found the path of thy existence? *Thou art the interior and the exterior of the soul.*—*(Attar.)*

They who see God are ever rapt in ecstasy. \* \* \* *(The Mesnevi.)*

ECSTASY: NATURE AS MEDIUM.

The varied pictures I have drawn on space,  
 Behold what fair and goodly sights they seem;  
 One glimpse I gave them of my glorious face,  
 And lo! 'tis now the universal theme.

*(E. H. Palmer, Orient. Myst.)*

1. The soul soliloquizing.

2. The Deity.

Recognise the mark of Deity in every place, and never place the foot without its own limit. The world is the image of the Godhead.—(*Bustami.*)

#### RABIA LEGENDS.

—The widow *Rabia*<sup>1</sup> is reported having said “an interior wound consumes my heart; it can only be cured by communion with a friend.<sup>2</sup> I shall remain sick till the day of judgment when I shall reach my end.—

—It is told of *Rabia*, that once when requested to marry, she answered: My being has for a long time been in marital communion; hence I say that my ego is long ago lost in itself and arisen again in Him (in God); since then I am entirely in His power, yea, I am He. He, who would ask me for a bride, would ask me, not from myself, but from Him (God). *Hassan Basri* (a famous Mohamedan Theologian) asked her how she had reached this state. She answered: In this way, everything which I had found I lost again in Him (God). When questioned as to by which mode she knew Him, she made answer: O, *Hassan*, you know Him by certain methods and means, I know Him without modes and means.—

—*Ibn Chali Kan* tells about *Rabia* that she often in the middle of the night went up upon the roof and in her lonesome cried out: O, my God! Now is silenced the noise of the day, and the lover enjoys the night with the beloved, but I enjoy myself in my lonesome with Thee; Thou art my true lover.—

—It is told of her that once while journeying to Mecca on seeing the Kaaba she exclaimed: What is the Kaaba to me? I need the Lord of the Kaaba! I am so near God that I apply to myself his words: He who approaches me by an inch, him I approach by a yard. What is the Kaaba to me?—

—*Ferīd Eddin Attar* tells about her, that she, once while crossing the fields, cried out: Deep longing after God has taken possession of me! True, Thou art both earth and stone, but I yearn to behold Thee, Thyself. The high God spoke to her in her heart, without a medium: O, *Rabia*! Do you not know that once when Moses requested to see God, only a grain fell from the sun and he collapsed: Be satisfied with my name!—

—Once asked if she beheld God while worshipping Him, “Assuredly,” said she, “I behold Him, for Whom I cannot see, I cannot worship.”—

—Once when *Rabia* was sick three famous Theologians called upon her, namely *Hassan Basri*, *Malik Dinar*, and *Schakik Balchi*. *Hassan* said: The prayers of that man are not sincere who refuses to bear the Lord’s chastisements. *Schakik* added to that: He is not sincere who does not rejoice in the Lord’s chastisements. But *Rabia*, who detected selfish joy

1. Second century.

2. The Deity.

even in those words, replied : He is not sincere in his prayers, who does not, when he beholds his Lord, forget entirely that he is being chastised.—

—On one occasion Rabia was questioned concerning the cause of an illness and replied : I allowed myself to think on the delights of paradise, therefore my Lord has punished me.—

#### ACTS OF ADEPTS.<sup>1</sup>

*Munsoor Halaj* attained victory of the body, by incessant prayer and contemplation. He used to say "*I am the Truth.*"

The following story is told of him. He observed his sister go out frequently at night, and wondering what it meant, he resolved to watch her and see where she went. He did so and found that she went to a company of celestial spirits, who gave her of their nectar or immortal beverage. Thinking that a drop might be left in the cup after his sister had drank from it, he took hold of it and did, much against her warning, get a drop of the divine fluid. Ever afterwards he went about exclaiming "I am the Truth!" This was too much for the observers of the canonical law and they sentenced him to be impaled alive. When they came to take him, he told them, that he did not fear them, they could do him no harm, and when they were putting him on the stake, he disappeared from them and appeared in a sitting posture in the air at a small distance over the stake. This was repeated several times. His spirit ascended to heaven and asked the Prophet if it be right that he should suffer. The Prophet advised him to suffer, otherwise there would be an end to formal religion. On this Munsoor Halaj's spirit descended and permitted the body to take the course of nature. When about to be impaled, he called a disciple of his, told him the secret and that his voice, "I am the Truth" would be heard, when they after burning him, should throw his ashes into the sea; and that the sea would rise and overflow all the land, if they did not take his godhra<sup>2</sup> and place it on the rising waves. It so all happened.—

A Sufi poet has explained the cause of Munsoor's death, to lie in the fact, that he revealed a mystery.

Of *Shems Tebreez* the following story is told. He raised a King's only son from death by throwing his mantle over him and ordering him "Rise by my order." For this he was summoned before the ecclesiastical court and sentenced to be flayed alive. When the sentence came to be executed, no knives could cut him, his body was invulnerable. It is related, that he ascended in spirit to heaven and the Prophet directed him to undergo his punishment, which he subsequently did. He directed the doctors of Law,

<sup>1</sup> The Work entitled "*The Acts of the Adepts,*" by Shemsu—D—Din Ahmed, El Eflaki has been reserved for our second part : Symbols.

<sup>2</sup> A *Godhra* is the counterpane of shreds the Faqirs use to lie down upon, and throw over their shoulders.

himself, how to begin to cut the skin from his feet, or rather made the incision himself. When they had thus flayed him, he requested his own skin, be given to him as the letter of the law was fulfilled, and they gave it to him. Of this he made his Khirqeh or derwish's habit, threw it over his shoulders, and went away.

After that the doctors of law ordered everybody to give him nothing to eat, drink, &c. He thus remained for some days without food, &c. At last he found a dead ox and cut out a piece, but as no one dared give him fire, he ordered the sun to descend from the firmament and come nearer to broil his meat. The sun obeyed—but the prince and people fearing the consequences implored him to relieve their sufferings by ordering the sun to return to its station. He granted their request.

#### TEXTS FROM REPRESENTATIVE SUFIS.

*Al-Ghazzali* (Abu Hamid Muhammed ibn Muhammad ibn Ahmad al Ghazzali,) surnamed Hujjatu 'l-Islam ("the proof of Islam"). He was born at Tus A. D. 1058 and died A. D. 1111.—

The following are his own words: "I said to myself: the aim of my life is simply to know the truth of things; therefore I must ascertain what *knowledge* is. \* \* I then said to myself 'the only hope of acquiring incontestable convictions is by the perceptions of the senses and by necessary truths.' Their evidence seemed to me to be indubitable. I soon began to examine the objects of sensation and speculation to see if they were beyond doubt and doubts crowded in upon me, that my incertitude became complete. \* \* I abandoned the senses, therefore, having seen all my confidence in their truth shaken. \* \* \* Perhaps, said I, there is no assurance but in the notions of reason, viz., in first principles. \* \* \* Upon this the senses replied: "What assurance have you that your confidence in reason is not of the same nature as your confidence in us? May there not be some other judge superior to reason? The non-appearance of such a judge is no proof of his non-existence. \* \* \* I came to reflect on sleep, how during sleep we give to visions, reality and consistence, and have no suspicion of their untruth. On awaking we see they were nothing but visions. What assurance have we that all we feel and see and know when we are awake does actually exist?"

Al Gazzali had now come to disbelief and distrust of the world of sense. He gave his wealth away, left Bagdad and retired into Syria, to the desert, where he spent two years in solitary struggle, combating his passions, purified his heart and prepared for another world. *He attained freedom.* Afterwards he said: "The life of man passes through three degrees. The first or infantile state is that of pure sensation; the second is that of understanding, and the third that of reason, where the intellect perceives the necessary

truths, &c. But there is a fourth state, beyond these three, in which man perceives the hidden things, that have been, and that will be and the things that escape both the senses and reason. This state is Freedom."

AL GAZZALI: ALCHEMY OF HAPPINESS.

CHAP. I. \* On the knowledge of the soul, and how knowledge of the soul is the key to the knowledge of God.

O seeker after the divine mysteries! Know thou that the door to the knowledge of God will be opened to a man first of all, when he knows his own soul, and understands the truth about his own spirit, according as it has been revealed, "he who knows himself knows his Lord also."

If you wish, O seeker of the way! to know your own soul, know that the blessed and glorious God created you of two things: the one is a visible body, and the other is a something internal, that is called spirit and heart, which can only be perceived by the mind. But when we speak of the heart, we do not mean the piece of flesh which is in the left side of the breast of man, for that is found in a dead body and in animals: it may be seen with the eyes, and belongs to the visible world. That heart, which is emphatically called spirit, does not belong to this world, and although it has come to this world, it has only come to leave it. It is the sovereign of the body, which is its vehicle, and all the external and internal organs of the body are its subjects. Its special attribute is to know God and to enjoy the vision of the Beauty of the Lord God.—They will ask you about the spirit. Answer, "The spirit is a creation by decree of the Lord. The spirit belongs to the world of decrees. All existence is of two kinds, one is of the world of decrees, and the other is of the world of creation. To Him belong creation and decree."

—That spirit, which has the property of knowing God is called the heart; it is not found in beasts, nor is it matter or an accident. The heart has been created with angelic qualities. It is a substance of which it is difficult to apprehend the essence. The law does not permit it to be explained, but there is no occasion for the student being acquainted with it at the outset of his journey.

—Know, O seeker after the divine mysteries! that the body is the kingdom of the heart, and that in the body there are many forces in contrariety with the heart, as God speaks in his Holy Word.

—Know, O student of wisdom! that the body, which is the kingdom of the heart, resembles a great city. The hand, the foot, the mouth and the other members resemble the people of the various trades. Desire is a standard bearer; anger is a superintendent of the city, the heart is its sovereign, and reason is the vizier. The sovereign needs the service of all the inhabitants. But desire, the standard bearer, is a liar, vain and ambitious. He is

always ready to do the contrary of what reason, the vizier, commands. He strives to appropriate to himself whatever he sees in the city, which is the body. Anger, the superintendent, is rebellious and corrupt, quick and passionate. He is always ready to be enraged, to spill blood, and to blast one's reputation. If the sovereign, the heart, should invariably consult with reason, his vizier, and, when desire was transgressing, should give to wrath to have power over him (yet, without giving him full liberty, should make him angry in subjection to reason, the vizier, so that passing all bounds he should not stretch out his hand upon the kingdom), there would then be an equilibrium in the condition of the kingdom, and all the members would perform the functions for which they were created, their service would be accepted at the mercy seat, and they would obtain eternal felicity.

The dignity of the heart is of two kinds ; one is by means of knowledge, and the other through the exertion of divine power. Its dignity by means of knowledge is also of two kinds. The first is external knowledge, which everyone understands : the second kind is veiled and cannot be understood by all, and is extremely precious.

—In the second, by the power of thought, the soul passes from the abyss to the highest heaven, and from the East to the West.

The most wonderful thing of all is, that there is a window in the heart from whence it surveys the world. This is called the invisible world, the world of intelligence, or the spiritual world.

—The heart resembles a pure mirror, you must know, in this particular, that when a man falls asleep, when his senses are closed, and when the heart, free and pure from blamable affections, is confronted with the preserved tablet, then the tablet reflects upon the heart the real states and hidden forms inscribed upon it. In that state the heart sees most wonderful forms and combinations. But when the heart is not free from impurity, or when, on waking, it busies itself with things of sense, the side towards the tablet will be obscured, and it can view nothing. For, although in sleep the senses are blunted, the imagemaking faculty is not, but preserves the forms reflected upon the mirror of the heart.

—In death, the senses are completely separated and the veil of the body is removed, the heart can contemplate the invisible world and its hidden mysteries, without a veil, just as lightning or the celestial rays impress the external eye.

—If a person calls into exercise, in perfection, holy zeal and austerities, and purifies his heart from the defilement of blamable affections, and then sits down in a retired spot, abandons the use of his external senses, and occupies himself with calling out "O God! O God!" his heart will come into harmony with the visible world, he will no longer receive notices from

the material world, and nothing will be present in his heart but the exalted God. In this revelation of the invisible world, the windows of the heart are opened, and what others may have seen in a dream, he in this state sees in reality. The spirits of angels and prophets are manifested to him and he holds intercourse with them. The hidden things of the earth and heaven are uncovered to him. \* \* \* Probably the knowledge of all the prophets was obtained in this way, for it was not obtained by learning.

—When the heart is free from worldly lusts, from the animosities of society and from distractions by the senses, the vision of God is possible. And this course is adopted by the Mystics. It is also the path followed by the prophets.

—The heart of man while in the spiritual world knows its Maker and Creator; it had mingled with the angels and knows for what service it was created.

—To whomsoever this revelation has been vouchsafed, if it directs him to reform the world, to invite the nations to turn to God, and to a peculiar way of life, that person is called a prophet, and his way of life is called a law; and that influence which proceeds from him, which transcends what is ordinary, is called a *miracle*. If he has not been appointed to invite nations, but worships in accordance with the law of another, he is called a *saint*, and that which proceeds from him, which transcends what is ordinary, is called a *manifestation of grace*.

—The knowledge of God, which is the occasion of the revelation of truth, cannot be acquired without self-denial and effort. Unless a man has reached perfection and the rank of a Superior, nothing will be revealed to him, except in cases of special divine grace and merciful providence, and this occurs very rarely.

—You have now learned, O student of the divine mysteries, the dignity of the heart through knowledge.

—Now listen to the heart's dignity through divine power and the greatness of which it is capable.

—When God wills it, the angels send forth the winds, cause the rain to fall, bring forth the embryo in animals, shape their forms, cause seeds to sprout in the earth and plants to grow, many legions of angels being appointed to this service. The heart of man, being created with angelic properties must also have influence and power over the material world; \* \* \* and if the animal and ferocious qualities should not be dominant, if it should look upon a lion or tiger with "majesty" they would become weak and submissive. If it should look with kindness upon one who is sick, his infirmity might be changed to health. If it should look upon the vigorous with majesty, they might become infirm. The reality of the existence of these influences is known both by reason and experience.

—In whomsoever these influences are shown to have power, if he occasions misery in the exercise of this power, he is designated a sorcerer.

—The heart has dominion and control through three channels. One is through visions ;—the second is through the dominion which the heart exercises over its own body ;—the third source of dominion of the heart is through knowledge.—Some persons have all things opened up to them by the will of God. This kind of knowledge is called “infused and illuminated” as God says in his Word : “we have illuminated him with our knowledge.” These three specialities are all of them found in certain measure in some men, in others two of them are found, and in others, only one is found : but whenever the three are found in the same person, he belongs to the rank of prophets or of the greatest of the saints. Man cannot comprehend states of being which transcend his own nature. No person can understand any individual who belongs to a scale of rank above him.

—The path of mysticism is sought for by all men, and longed for by all classes of society, yet those who attain to the end are exceedingly rare.

—The body is but an animal to be ridden by the heart, which is its rider, while the heart’s chief end is to acquire a knowledge of God.

#### CHAP. II. On the knowledge of God.

—In the books of former prophets it is written, “Know thine own soul, and thou shalt know thy Lord,” and we have received it in a tradition, that “He who knows himself, already knows his Lord.”

—Everyone in the sphere to which he attains, is still veiled with a veil. The light of some is as of a twinkling star. Others see as by the light of the moon. Others are illuminated as if by the world-effulgent sun. To some the invisible world is even perfectly revealed, as we hear in the holy word of God : “And thus we caused Abraham to see the heaven and the earth.” And hence it is that the prophet says : “There are before God seventy veils of light ; if he should unveil them, the light of His countenance would burn everything that came into His presence.”

#### CHAP. III. On the knowledge of the world.

—Know, that this world is one stage of our life for eternity. For those who are journeying in the right way, it is the road of religion. It is a market opened in the wilderness, where those who are travelling on their way to God, may collect and prepare provisions for their journey, and depart thence to God, without sorrow or despondency.

—The world is delusive, enchanting and treacherous.

—The world will be brought to the great assembly at the last day, in the form of a woman with livid eyes, pendent lips, and deformed shape, and all the people will look upon her, and will exclaim, “what deformed and horrible person is that, whose aspect alone is severe torture to the soul.”

And they will be answered, "It was on her account that you were envying and hating one another, and were ready to slay one another. It was on her account that you rebelled against God, and debased yourselves to every sort of corruption." And then God will order her to be driven off to hell with her followers and her lovers.<sup>1</sup>

The Lord Jesus (upon whom be peace!) declares that the world is like the man who drinks sea water. The more he drinks, the more his internal heat increases, and unless he stops, he will destroy himself by drinking.

CHAP. IV. On the knowledge of the future world.

—Know, beloved, that we cannot understand the future world, until we know what death is: and we cannot know what death is, until we know what life is: nor can we understand what life is, until we know what spirit is.

—The following is an illustration of the duration of eternity, so far as the human mind can comprehend it. If the space between the empyreal heaven to the regions below the earth, embracing the whole universe, should be filled up with grains of mustard seed, and if a crow should make use of them as food and come but once in a thousand years and take but a single grain away, so that with the lapse of time there should not remain a single grain, still at the end of that time not the amount of a grain of mustard seed would have been diminished from the duration of eternity.—

AL GAZZALI ON PRAYER.

—Prayers are of three degrees, of which the first are those that are simply spoken with the lips. Prayers are of the second kind, when with difficulty, and only by a most resolute effort, the soul is able to fix its thoughts on Divine things without being disturbed by evil imaginations; of the third kind, when one finds it difficult to *turn away* the mind from dwelling on Divine things. But it is the very marrow of prayer, when He who is invoked takes possession of the soul of the suppliant, and the soul of him who prays is absorbed into God to whom he prays, and his prayer ceasing, all consciousness of self has departed, and to such a degree, that all thought whatsoever of the praying is felt as a veil betwixt the soul and God. This state is called by the Mystics "absorption," for the reason that the man is so absorbed, that he takes no thought of his body, or of anything that happens externally, none of what occurs in his own soul, but, absent as it were from all such matter whatsoever, is first engaged in going *towards* his Lord, and finally is wholly *in* his Lord. If only the thought occurs that he is absorbed into the Absolute, it is a blemish; for that absorption only is worthy of the name which is unconscious of itself. And these words of mine, although they will be called, as I well know, but foolish babbling by raw theologians, are

1. Comp. the mediæval conception "Lady World."

yet by no means without significance. For consider, the condition of which I speak, resembles that of a person who loves any other object, as wealth, honor, or pleasure. We see such persons so carried away with their love, and others with anger, that they do not hear one who speaks to them, nor see those passing before their eyes; nay, so absorbed are they in their passion, that they do not perceive their absorption. Just so far as you turn your mind upon your absorption, you necessarily turn it away from that which is the object of it."

Again he says: "The commencement of this is the going to God, then follows the finding Him, when the "absorption" takes place. This is, at first, momentary, as the lightening swiftly glancing upon the eye. But afterwards confirmed by use, it introduces the soul into a higher world, where the most pure, essential essence meeting it, fills the soul with the image of the spiritual world, while the majesty of deity evolves and discovers itself."

*Omar Khayyam* (Ghias uddin Abul Fath Omar ibn Ibrahim Al Khayyam) was born in Khorassan "the focus of Persian culture" and is supposed to have died A. D. 1123.

He was not affiliated with any Sufi order, but large parts of his works are full of true Sufi philosophy and are recognized as such.

The first part of the following quotations are taken from the translation by E. H. Whinfield in Trübner's Oriental Series. The second part is extracted from B. Quarritch's ed. 1879.

MOTTO: There is a mystery I know full well,  
Which to all, good and bad, I cannot tell;  
My works are dark, but I cannot unfold  
The secrets of the "station" where I dwell.

- (66) —to attain unconsciousness of self  
Is the sole cause I drink me drunk with wine.—
- (108) They preach how sweet those Houri brides will be,  
But I say wine is sweeter—taste and see!—
- (120) Ten powers, and nine spheres, eight heavens made He,  
And planets seven, of six sides, as we see,  
Five senses, and four elements, three souls,  
Two worlds, but only one, O man, like thee.—
- (124) What lord is fit to rule but "Truth?" not one.  
What beings disobey His rule? not one.—
- (131) Thy being is the being of Another,  
Thy passion is the passion of Another.  
Cover thy head, and think, and then wilt see,  
Thy hand is but the cover of Another.—
- (148) Allah hath promised wine in Paradise,  
Why then should wine on earth be deemed a vice?—
- (225) When the fair soul this mansion doth vacate,  
Each element assumes its principal state,—

- (266) They go away, and none is seen returning,  
To teach that other world's recondite learning ;  
'Twill not be shown for dull mechanic prayers,  
For prayer is naught without true heartfelt yearning.—
- (285) Life's fount is wine, Khizer <sup>1</sup> its guardian  
I, like Elias, <sup>2</sup> find it where I can ;  
'Tis sustenance for heart and spirit too,  
Allah himself calls wine " a boon to man." —
- (340) Man is the whole creation's summary,  
The precious apple of great wisdom's eye ;  
The circle of existence is a ring,  
Whereof the signet is humanity.—
- (351) The more I die to self, I live the more,  
The more abase myself, the higher soar ;  
And, strange ! the more I drink of Being's wine,  
More sane I grow, and sober than before !—
- (369) This world a body is, and God its soul,  
And angels are its senses, who control  
Its limbs—the creatures, elements, and spheres ;  
*The One* is the sole basis of the whole.—
- (376) Some look for truth in creeds, and forms, and rules ;  
Some grope for doubts or dogmas in the schools ;  
But from behind the veil a voice proclaims,  
" Your road lies neither here nor there, O fools."—
- (400) My body's life and strength proceed from Thee !  
My soul within and spirit are of Thee !  
My being is of Thee, and Thou art mine,  
And I am Thine, since I am lost in Thee !—
- 
- (31) Up from Earth's Centre through the Seventh Gate  
I rose, and on the Throne of Saturn<sup>3</sup> sate,  
And many a Knot unravel'd by the Road ;  
But not the Master-knot of Human Fate. —
- (32) There was the Door to which I found no Key ;  
There was the Veil through which I might not see :  
Some little talk awhile of *Me* and *Thee*  
There was—and then no more of *Thee* and *Me*.<sup>4</sup>—
- (33) Earth could not answer ; nor the Seas that mourn  
In flowing Purple, of their Lord forlorn ;  
Nor rolling Heaven, with all his Signs reveal'd  
And hidden by the sleeve of Night and Morn.
- (34) Then of the *Thee in Me* who works behind  
The Veil, I lifted up my hands to find  
A Lamp amid the Darkness ; and I heard,  
As from Without—" *The Me Within Thee Blind!*"—

1. Khizer, the "Green Old Man" is the guardian of "the fountain of life" and the type of the self sustaining power of Deity.

2. Quran II. 216, Elias discovered the water of life.

3. Saturn is lord of the seventh heaven.

4. No more individual existence.

- (35) Then to the Lip of this poor earthen Urn  
I lean'd, the Secret of my Life to learn :  
And Lip to Lip it murmur'd—"While you live,  
Drink !—for once dead, you never shall return."—
- (36) I think the Vessel, that with fugitive  
Articulation answer'd, once did live,  
And drink ; and Ah ! the passive lip I kiss'd.  
How many kisses might it take—and give !<sup>1</sup>—
- (44) Why, if the Soul can fling the dust aside,  
And naked on the Air of Heaven ride,  
Wer't not a Shame—wer't not a Shame for him  
In this clay carcase crippled to abide?—
- (50-52) A Hair perhaps divides the False and True ;  
Yes ; and a single Alif were the clue—  
Could you but find it—to the Treasure-house,  
And peradventure to *The Master* too.  
Whose secret Presence \* \* \* \* \*  
\* \* \* \* \* eludes your pains ;  
Taking all shapes \* \* \* \* \* ; and  
They change and perish all—but He remains.  
A moment guess'd—then back behind the Fold  
Immerst of darkness \* \* \* \* \*
- (55-56) You know, my Friends, \* \* \* \* \*  
I made a Second Marriage in my house ;  
Divorced old barren Reason from my Bed,  
And took the Daughter of the Vine to spouse.—  
For "Is" and "Is-not" though with Rule and line,  
And "Up-and-Down" by Logic I define,  
Of all that one should care to fathom, I  
Was never deep in anything but—Wine.—
- (66-67) I sent my Soul through the Invisible,  
Some letter of that After-life to spell :  
And by and by my Soul returned to me,  
And answer'd : "I myself am Heav'n and Hell ;"  
Heav'n but the Vision of fulfill'd Desire  
And Hell the shadow from a Soul on fire  
Cast on the Darkness into which Ourselves,  
So late emerg'd from, shall so soon expire.
- \* \* \* \* \*  
the Banquet is ended !

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1. The following is told, and attributed to Attar : A thirsty traveller dips his hand into a spring of water to drink from. Another comes likewise to drink and leaves his earthen bowl behind him. The first traveller takes it up for another draught and is surprised to find the same water bitter when drank from the earthen cup. But a voice from heaven tells him the clay from which the bowl is made was once *Man* ; and, into whatever shape renewed, can never lose the bitter flavour of mortality.

FARIDU 'D-DIN SHAKRGUNJ (about A. D. 1200).

Man, what thou art is hidden from thyself,  
 Know'st not that morning, mid-day, and the eve  
 Are all within Thee? The ninth heaven art Thou,  
 And from the sphere into the roar of time  
 Didst fall ere-while, Thou art the brush that painted  
 The hues of all the world—the light of life  
 That ranged its glory in the nothingness.

Joy! Joy! I triumph now; no more I know  
 Myself as simply me. I burn with love.  
 The centre is within me, and its wonder

Lies as a circle everywhere about me.

Joy! Joy! No mortal thought can fathom me.  
 I am the merchant and the pearl at once.

Lo! time and space lay crouching at my feet.

Joy! Joy! When I would revel in a rapture,  
 I plunge into myself, and all things know.

*Saadi* (Shaikh-Muslah-ud-Din Saadi) was born at Shiraz, the capital of Persia, A. D. 1176.

He thus characterizes his life and his studies: "I have wandered to various regions of the world, and everywhere have I mixed freely with the inhabitants; I have gathered something in each corner; I have gleaned an ear from every harvest." The *divan* of Saadi is by his countrymen reckoned to be the true Salt mine of poets. Jami calls him "the nightingale of the groves of Shiraz."

We would call him the moral philosopher of Sufism. His writings do not contain much metaphysics.

SAADIS' GULISTAN (or ROSE GARDEN):

MOTTO: The Rose may continue to bloom five or six days;  
 But my *Rose garden* is fragrant for ever.

—Shame on the man \* \*

Who, when the drum soundeth for departure, hath not made up his burden;

Who, on the morning of his journey, is still indulging in sweet sleep.

—They asked Lockman, the wise, from whence he learnt wisdom. He answered: "From the blind; for till they have tried the ground, they plant not the foot."

—The world, O my brother, abideth with no one.

—Ask the inhabitants of Hell, they will tell you it is Paradise.

—The sons of Adam are limbs of one another, for in their creation they are formed of one substance.

When Fortune bringeth affliction to a single member, not one of the rest remaineth without disturbance.

—Know that from God is the difference of enemy and friend, for the hearts of both are alike in His keeping.

—So long as thou art able, crush not a single heart, for a sigh has power to overturn a world.

—Not a word can be said, even in child's play, from which an intelligent person may not gather instruction ; but if a hundred chapters of wisdom were read in the hearing of a fool, to his ears it would sound as nothing but child's play.

—Yesternight, towards morning, a warbling bird stole away my reason, my patience, my strength, and my understanding. My exclamations, by chance, reached the ear of a most intimate friend. "Never," he said "could I believe that the voice of a bird should have such a power to disturb thy intellect!"—"It is not," I replied, "befitting the condition of man, that a bird should be reciting its hymn of praise, and that I should be silent."

—One day the Prophet said to Abu Huraizah : "Do not come *every* day, that our friendship may increase."

A holy man has said : "With all the beauty which attends the sun, I have never heard that anyone has taken him for a friend, except in winter, when he is veiled, and *therefore* is loved.

—The treasure chosen by Lokman was patience : without patience there is no such thing as wisdom.

—Were every night a night of power, *the Night of Power*, would lose its worth. Were every pebble a ruby, the ruby and the pebble would be of equal value.

[Quran, Chap. xcvi : Verily we sent down the Quran in the night of al Kadr.—Therein do the angels descend, and the spirit of *Gabriel* also, by the permission of their Lord *with his decrees* concerning every matter. It is peace until morning. Comp. footnote to Lane's transl. of the Quran and our Part II : Symbols].

—How should the multitude find its way to their secret chambers, for, like the waters of life, they are hidden in darkness?

They kindle themselves the flame, which, as a moth, consumeth them; not wrapping themselves up like the silk-worm in its own web.

Seeking for the Soul's repose on the bosom which only can give repose, their lips are still dry with thirst on the very margin of the stream :

Not that they have no power to drink the water, but that their thirst could not be quenched, even on the banks of the Nile.

"The bird of the morning only knoweth the worth of the book of the rose ; for not every one who readeth the page understandeth the meaning."  
(*Hafiz.*)

## SAADIS' BOOSTAN (FRUIT GARDEN OR GARDEN OF PLEASURE).

*His* nature's true state all are helpless to read.  
 The extent of *His* glory, no mortal has found ;  
*His* exquisite beauty, no vision can bound.  
 \* \* \* \* \*  
 To the skirt of *His* praise Reason's hand comes not nigh.  
 \* \* \* \* \*  
 The mind can't *this* world by reflection embrace.

But the Lord of the sky and the earth's rugged skin,  
 On none shuts the door of subsistence for sin.  
 Like a drop in the ocean of knowledge are seen  
 Both *His* worlds, and the faults, He sees, kindly, He'll screen.

\* \* \* \* \*  
 The Creator is mercy-diffusing and kind,  
 For He helps all *His* creatures and knows ev'ry mind.  
 In Him, self-reliance and grandeur you see,  
 For *His* kingdom is old and *His* nature is free.—

\* \* \* \* \*  
 He is tardy in seizing on those who rebel,  
 And does not excuse-bringers rudely repel.  
 \* \* \* \* \*  
 When you've penitent turned "*It is past,*" He will write.

\* \* \* \* \*  
 The extent of God's mercies, no mortal can guess ;  
 The need of *His* praises, what tongue can express ?

Who knows that communion with God you don't share,  
 When without an absolution you stand to say pray'r ?

\* \* \* \* \*  
 That pray'r is the key of the portal of hell,  
 Over which in men's presence a long time you dwell.  
 If your path does not lead to the Maker alone,  
 Your carpet for pray'r into Hell will be thrown !  
 He ordered, and something from nothing arose ;  
 Who something from nothing but He could disclose ?  
 Again to nonentity's hiding He flings us.—

And thence to the plain of the judgment He brings us.  
 Let the robes of deceit, name and fame be dispersed !  
 For a man becomes weak if in garments immersed.  
 Wordly love is a veil by which nothing is gained ;  
 When you snap the attachments the Lord is obtained.

\* \* \* \* \*  
 Know, that the people in ecstasy drown'd,  
 In the eyes of the Lord special favour have found !  
 He watches the "friend," in the fierce burning pile ?

\* \* \* \* \*  
 You've no road in yourself while to self you are wed ;  
 The enraptured alone are informed on this head.—

Some one said to a Moth "Oh, contemptible mite !  
 Go ! love one who will your affection requite.  
 \* \* \* \* \*  
 Between you and the candle no friendship can be !  
 \* \* \* \* \*  
 No one tells you your conduct is perfectly right  
 In destroying your life for the love of the light !  
 Observe what the moth, full of hot anguish, said :  
 " If I burn, oh astonishing ! What is the dread ?  
 \* \* \* \* \*  
 \* \* I fancy the flame is a beautiful rose !  
 \* \* \* \* \*  
 Won't you helplessly, one day, your life give away ?  
 For the sake of space and death, better give it to day !

A wild beast is not likely to change into man ;  
 Instruction is lost on it, strive as you can.  
 \* \* \* \* \*  
 Effort makes not a rose from a willow to grow ;  
 A warm bath will not whiten a negro like snow.  
 Since naught can the arrow of destiny brave.  
*Resignation's* the shield that is left to God's slave.

## POLARITY OF THE HUMAN BODY.

Mr. H. Durville, Director of the "Journal du Magnétisme," published in Paris, France, has made some very interesting experiments which have led him to fix the exact Polarity of the Human Body. To understand well what I am going to state, it is necessary to know first that the French call the South pole of the Earth, Austral, and the North pole, Boreal, and that they call the end of the compass needle or of a Magnet which is attracted to the North of the Earth, Austral, and the end which is attracted to the South, Boreal.

Mr. Durville has replaced the denominations Austral and Boreal by the terms positive and negative, based on the following Electro-Chemical law. If a Saline solution be submitted to the action of a Voltaic current, the acids go to the pole  $+$ , or positive and the alkalis to the pole  $-$ , or negative.

Also if we put in the water contained in two different glasses, the two electrodes of a pile, uniting the two glasses by a wet woolen or cotton thread, the water in the glass exposed to the electrode  $+$ , will take a fresh and acidulated taste, and the water in the other glass exposed to the electrode  $-$ , will take an alkaline, tepid and unsavoury taste. Now, if we submit two glasses filled with water to the poles of a Magnet, the water exposed to the Austral pole will take an acidulated taste, and the water exposed to the Boreal pole will take an alkaline taste.

There is, then, a concordance of nature between the positive or + pole of the pile, and the Austral or positive pole of the Magnet, both being fresh and acids ; and between the negative or — pole of the pile, and the Boreal or negative pole of the Magnet, both being tepid, nauseous and alkaline. Consequently we can call +, or positive, the Austral pole of the Magnet and —, or negative, the Boreal pole. Furthermore, if we magnetize two glasses of water, one with the right hand, and the other with the left hand, the first will become acidulated and fresh, and the second, tepid, nauseous and alkaline.

Then, there is again concordance of nature between the positive or + pole of the pile, the positive or Austral pole of the Magnet, and the right hand, which are fresh and acidulated ; and between the negative or — pole of the pile, the negative or Boreal pole of the Magnet, and the left hand which are tepids, nauseous and alkalines.

Consequently we can call positive or +, the right hand and the Austral pole of the Magnet, as well as the positive pole of the pile ; and negative or —, the left hand and the Boreal pole of the Magnet, as well as the negative pole of the pile.

We know that the Earth is a Magnet and that it acts like one.

We also know that when Magnets act freely one upon another, the poles of the same name are repulsed and the poles of contrary names are attracted.

Now, Mr. Durville found by repeated experiments that all the right side of a sensitive subject is strongly influenced by the positive pole of the Magnet which produces contraction, repulsion and excitation ; while, on the contrary, the other pole relaxes, attracts and calms the same side. The Austral pole of the Magnet presented within about 4-inches of the forehead of the subject, repulses him and puts him to sleep ; while the left hand attracts and awakens him. It is evident, then, that the positive pole of the Magnet and the right hand are poles of the same name ; and, if the Austral pole of the Magnet is positive, then the Boreal or Northern pole of the Earth must be negative. The physical laws of the Human Magnetism are consequently identical with those governing the actions of the Magnets.

The Human body represents three horse-shoe Magnets, two of them having the neutral point at the summit of the head and the third in an inverted position to that of the two first ones. The axis the most important divides us laterally from right to left, the other from the forepart to the back part of the body. The first horse-shoe Magnet has its neutral point at the summit of the head, and its extremities or poles at the right hand and the left hand, the right hand being the positive, and the left hand the negative pole.

The second horse-shoe Magnet has also its neutral point at the summit of the head, and the extremities or poles of its two branches are the right and the left foot, the right foot being positive and the left foot negative.

The third horse-shoe Magnet, the one in an inverted position, has its neutral point at the perineum and the extremities of its branches are the forehead and the occiput. The forehead being positive and the occiput negative.

From this it follows that in the human body, from the extremities of the feet to the summit of the head, all the right side is positive and the left side negative, and from the forehead to the perineum all the forepart of the body is positive, while the opposite or back part, from the occiput to the perineum is negative. The Human body possesses other polarity axes of less importance.

Reichenbach has found, through experiments made with many sensitives, that the end of the Magnet which seeks the North pole of the Earth, the end we call positive, sends to the left hand of a sensitive a fresh breeze, while the other end emits a tepid one. He also found that the positive end emits in the dark a blue light, while the negative one emits a yellow red light. His sensitives found that in the dark, the right side of the human body emits a blue light, while the left side emits a yellow red one. Then the right side of the body has the same quality of Magnetism as the positive, or North seeking, or Austral pole of the Magnet, and the left side has the same quality of Magnetism as the negative, or South seeking, or Boreal pole of the Magnet. Those experiments of Reichenbach agree thus entirely with those made by Mr. Duville. His polarity of the Human body is also the same as given by Andrew Jackson Davis, page 91 of his work "The Harbinger of Health." There are consequently very strong reasons for believing that the theory of Mr. Durville is the right one, since it has been confirmed by practical experiments made by himself, Reichenbach and Davis.

Mr. Durville concludes his article in the "Journal du Magnétisme," January number of 1886, with some interesting points in Therapeutics. Diseases can be classed as of two kinds, those due to atony or paralysis of the organs, and those due to excitation or inflammation.

The object of Medicine is to excite the functions of the atonic organs and to calm or moderate those which are too active. Magnetizers knew that the ends of the fingers presented within a few inches of the diseased part, will produce excitation, while the palm of the hand applied on produces calm; but they could not always obtain the desired effect for want of the knowledge of the true polarity of the Human body.

The right hand will produce attraction, calm and easiness on the left and back side of the body; and repulsion, excitation and uneasiness on

the right and forepart of the body ; and the left hand will produce the same corresponding effects on the right and forepart of the body, and on the left and backpart. The right-hand, a positive pole, will act with more energy than the left-hand, a negative one.

He found by experiments that the most certain and active results are produced by presenting the palm of the hand within about two inches from the diseased part, the attractions and repulsions being in inverse ratio of the square of the distances. Every time we want to take off a pain, or calm an excitation, we will succeed by presenting the palm of the right hand to the diseased part, if that part is on the left side or the back of the body, or by presenting the palm of the left hand, if it is on the right side or the forepart of the body. For example, a heaviness in the head, a neuralgia and in general, all kinds of headaches, will cease more or less rapidly under the influence of the palm of the hand presented with the fingers upright at about two inches from the forehead. To calm the nervous system, place yourself on the left of the patient and apply the left hand on the epigastrium, and the right hand on the vertebral column, on the corresponding part. If we were to use the other hand on the same part, we should increase for a while the intensity of the pain. To obtain the desired result, the time necessarily varies according to the nature of the disease and sensibility of the patient.

With a knowledge of the laws regulating the human polarity, Magnetism becomes an exact science, a positive one. But the application of it is also an art which constant practice may improve considerably.

CH. J. QUELIL, F. T. S.

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## THE HERMETIC PHILOSOPHY.

Fragments of the Ancient Wisdom Religion have come down to us from the remotest past, through many channels, and in various forms.

The study of philology alone will be inadequate to discover the true meaning of ancient sacred writings, though it may very greatly assist the labors of those who have already gained a clue to the Secret Doctrine. The Theosophist and the Antiquarian differ very widely, and though the former has sometimes been accused of searching out obsolete doctrines and magnifying the achievements of the past, but little observation will be required to reveal the fact, that that for which they search may be very old because it is valuable, but never valuable merely because it is old. In short that of which they are in search may truly be said to never fade, and ne'er grow old, though it is often lost sight of. Occultism is not a new craze as some suppose, it is not simply a line of the marvelous, it is rather the profoundest of all sciences,

conforming in its methods of research and the character of its results to those of all sciences. The naturalist does not hesitate to construct from a single tooth or a few fragments of bone, the entire animal and assign to it its proper place, declare its habits, modes of life, size, &c., &c., even though he fixed its era centuries ago, and no one nowadays questions the general correctness of the result; the study of comparative anatomy and the science of biology testify all this. In like manner and by similar methods may one familiar with the science of occultism, which deals with the operation of uniform laws in the higher realms of nature, arrive at exact data from very small beginnings, and with this advantage, viz., that he has the means at hand to verify his conclusions, which the naturalist has not, for in this realm there are no extinct species, the elements of human nature, and the laws which underlie their unfoldment and manifestation are the same now, as thousands of years ago.

It is the custom of many who are entirely ignorant of this higher science, to deny its existence and ridicule its cultivators. Just as an uneducated and conceited boor would ridicule an Agassiz for attempting to reconstruct an animal from its thigh bone. When, therefore, one entirely ignorant not only of the principles but of the existence of such a thing as occult science, examines ancient records in which it is concealed, he will arise from his task possibly better satisfied with his own possessions as contrasted with the "ignorance" of past ages, but seldom wiser for his endeavor. Few persons nowadays are ignorant of the form of most ancient hierarchic writings, as consisting of, or containing a double meaning under the garb of allegory or parable. It is moreover becoming quite generally known that many of these ancient records are of vital importance to us of the present day, as containing the very knowledge of which we stand most in need, and the amount of attention they are receiving may be determined by observing the interest in, and almost unprecedented sales of, such works as Arnold's *Light of Asia*, while the labors of men like Max Muller in rendering the ancient scriptures into English have made it possible for everyone to gain some familiarity with the religious casts of antiquity. Bearing in mind these general observations, let us briefly examine one of the most ancient, most famous, and yet least comprehended sources of ancient wisdom. As to the questions who was Hermes? which Hermes? when did he write? we have these points for the philologists and historians, quoting here the remark of Iamblichus in his treatise on the Mysteries: "Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over the true science concerning the Gods is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes," and "the late learned Divine Doctor Everard" in the

preface to his translation of the *Divine Pymander* 1650, contends that Hermes Trismegistus lived a long time before Moses, that he had "perfect and exact knowledge of all things contained in the world," \* \* "that he was the first that invented the art of communicating knowledge to the world by writing, that he was King of Egypt, that he styled himself the son of Saturn, and that he was believed to have come from heaven, and not to have been born on earth."<sup>1</sup>

The above writer goes on to say that Hermes did excel in the right understanding of, because he attained to, the knowledge of the quintessence of the whole universe, otherwise called the *Elixir* of the philosophers, which secret many ignorantly deny, many have sought after, and some have found. A description of this great Treasure is said to have been found engraved upon a Smaragdine Tablet in the valley of Hebron after the flood.<sup>2</sup>

To the modern reader, all this sounds very queer, a bundle of contradictions and vagaries, taxing reason and even credulity. But suppose we are told, that it was designed for exactly that purpose, that only they who were *determined* to find the truth, and who therefore had faith that it existed somewhere, were expected to walk around or dig under this stumbling-block. If we turn now to *Isis Unveiled* p. 507, Vol. I, we shall find the inscription said to have been found on the tablet. B.

[*To be continued.*]

## REVIEWS.

PANTANJALI'S RAJ YOGA PHILOSOPHY.—(Reprinted by the Bombay Branch of the Theosophical Society.) We will give in subsequent numbers of this magazine, remarks and explanations by a Hindu brother member. In this reprint are some things which do not improve the book. They are selections from such men as P. B. Randolph and others. We do not think Pantanjali needs confirmation from such a source as Randolph's. No doubt many Theosophists will be disappointed in this great Hindu, in consequence of their own expectations of finding explicit directions as to developing and projecting the double and other like tricks, and because of erroneous suppositions as to what Raj Yoga is. It is the highest philosophy, but the work needs just the explanations which we propose to furnish, in part at least. Patanjali is immensely interesting to ordinary Theosophists from an intellectual standpoint, and to those who are somewhat advanced its instruction is very great. At present all the Raj Yoga which the western body of Theosophists can assimilate, is found in *Light on the Path* and *Bagavad-Gita*.

<sup>1</sup> See Introduction to *The Divine Pymander* p. VI-et. seq. edition 1650.

<sup>2</sup> *Ibid.*

**JOURNAL OF SPECULATIVE PHILOSOPHY.**—We have received from Wm. T. Harris, (No. 3, Vol. XIX) for which we offer our thanks. Our small space will not permit extended notice. It is full of splendid matter.

**IMMORTALITY OF THE INDIVIDUAL.**—(W. T. Harris, D. Appleton & Co., New York.) On p. 5 is the basis of a great argument, that “the interaction between soul and body can never be explained, except by a combination of introspection with observation of physiologic facts.” The grossest scientist exercises both and yet denies the value of introspection.

**PHILOSOPHY IN OUTLINE.**—(Wm. T. Harris, D. Appleton & Co., New York.) A brief exposition of the method of Philosophy and its results in obtaining a view of nature, man and God.

**NOTES AND QUERIES.**—A monthly magazine full of curious information in art, science, mathematics, folk-lore, mysticism, etc., comes to **THE PATH** as an exchange and the back volumes have been received for our Theosophical library. It is published by S. C. & L. M. Gould, Manchester, N. H., at \$1.00 a year. Among its articles are many on subjects allied with Eastern wisdom, ancient philosophy, masonry, bibliography, etc. Write to them for a sample copy.

**LIGHT ON THE HIDDEN WAY.**—*Anon.* (Boston.) This book has excited a great deal of comment in Boston.

The similarity of titles might lead one to expect something like “Light on the Path,” but the reader would soon find that the book, whose non-committal introduction by a distinguished Unitarian Minister has brought it considerable earnest consideration, has nothing in common with that priceless volume. It is the account of the experiences of the author, a sensitive and seer from childhood, and, in some respects, it reminds us strikingly of what Kerner tells us about the Seherin von Prevorst. While we cannot commend untrained seership, or its results, we can commend the earnestness and sincerity of the author and at least say for her work that it ought to do good in turning Spiritistic readers away from the materialistic aspects which their belief most commonly presents, and in teaching them that immortality is only to be obtained through “slaying the dragon Self.” For the rest, we will submit the following comments on the work from a source which we feel to be competent to judge:—

“I feel as if my father’s eyes were always upon me. p. 21. In this and following instances, the evidences are, that the writer is looking into the Astral world, or, in other words, is seeing the impressions that have been made upon her personal aura. Not having been effaced, they are readily mistaken for the personalities who made the impressions. Was it her father, the individual, he would be engaged in more important matters than watching for dust in unswept corners. So far, all is sentimental, or in the sphere of earthly impressions, beliefs and feelings—naturally to a great extent

illusory and unsatisfactory. A chorus of heavenly voices swelling a hymn, may fulfill the requirements for some individuals, but we can hardly see or feel that any chorus, no matter how earthly, much more heavenly, can sing a song of rejoicing because a man has laid aside his robe, and in the doing it, causing a woman, perhaps, to pass through Gethsemane. The sorrows and demands of others are entirely lost to sight in the fancied importance of one being passing through the change of abode called *Death*. We do not think any man ever saw any being with wings in the spheres above the Astral. In the Astral they do exist, for they are creatures of the imagination. In truth, therefore, they are elementals, clothed in this form. Imagination, properly guided, does not create these beings, but unguided, or badly guided, it does, the result being that it is quite possible not only to see them with wings, but with a thousand of them, or, like a centipede, with a hundred legs.

“Similar visionaries, and this one also, have to a great extent unconsciously permitted their thoughts to be influenced by Biblical writers who express their visions in symbolical language. But the Prophets say: “And I saw one *like unto* an angel having four wings,” etc. They do not claim to have seen this, but that which they did see could only be expressed in this manner. They could convey their meaning only in this form.

“The ineffable Light is not to be beheld so easily, or with so little effort as a prayer. And *earthly eyes do not behold it*. In prayer the will is at work in *desire*. This produces a more active condition, or rousing of the material, causing a greater amount of motion or vibration, thereby increasing the brilliancy of the Astral, or Aura, of the personality, and the seer being within it and producing it, mistakes it for the Ineffable. After all, the seer is only looking at her physical self and calling it God.

“In regard to the higher precepts that are brought forth, we do not find her father connected with them in any way. But we do find some of the higher principles endeavoring to assert themselves. The words are those of the Inner Consciousness. It is herself that is trying to teach. It is that which is the first to assert itself when one begins to desire wisdom, and occurs long before the advent of a teacher, or any other individual. The teachings are good, and come to all who find the unimportance of self. But our work is not for the spirits in the astral, but for those who are in reality earth-bound, those in the body. Our teachings are for man. Our workings are for him. It is quite all we can do to instruct ourselves and fellow men, without attempting to teach him when out of a body. We can violate no law. One law is, that if a spirit needs instruction then he must be in possession of a body, and striving for knowledge in that manner. We cannot, in or out of a body, attach ourselves to any other individual and expect him to save us from the results of our own ignorance, selfishness, or bad Karma in general.

"The most peculiar of all the ideas suggested, as one reads farther, is this: That these spirits, after making such sad mistakes as they said they did in life, should come back to be saved by the reading, in some cases, of one book. If they had discovered enough, through the mere fact of death, to find that they were all wrong, why did they seek at the source of all their errors for more? Why not seek at the source that taught them that they were wrong? The fact is, Death has not the mighty power ascribed to it. If I move from one house to another, the mere act of going out of one does not solve the *why* that I lived in one, or *will* in another. I may perceive that one is better adapted to my wants, but the moving into it does not tell me 'why?' I, as the tenant, know already the why, and perhaps if I open the windows of my house, the house itself may become pervaded with the knowledge. But it is 'I' who do the act, not Death. Death closes my windows and opens the door. I close my door to Death and open my window to Wisdom—perhaps in a new house, quite likely in one which has had another occupant.

"If the 'evil-minded, malicious, and undeveloped souls' would only unfold their pin-feathers and fly off into the 'Beyond,' they would be a source of little sorrow to earth. But they do not. Undeveloped, they cannot fly; malicious, they remain in their proper degree; evil-minded, they are not souls, but elementaries.

"The book is the property of Death.

"AMERICAN F. T. S."

MEN, WOMEN AND GODS, AND OTHER LECTURES.—By Helen H. Gardener. Introduction by Robt. G. Ingersoll, (*Truth Seeker Co., 33 Clinton Place, N. Y.*) p. p 174, with a portrait of Miss Gardener; Cloth \$1.00, paper .50. This is a valuable contribution, being compact, fervid in its reasonings yet not at all heavy. Its statements are unanswerable. Evidently the author read widely, thought deeply, observed keenly, and added to all that, a native genius. On page 53 she has put 12 articles of positive belief, and as the famous Colonel says in the introduction, "there is no misunderstanding between her head and her heart. She says what she thinks and feels what she says."

The design of the book is the emancipation of woman, but in carrying that out she does not abuse men for the position of women. She calls upon the women to dare to think and act for themselves and to gain the place which rightfully, in the author's estimation, belongs to them.

THE ORDER OF CREATION.—(*Truth Seeker Co., New York.*) This contains the controversy between Gladstone, Huxley, Muller, Reville and Linton, as to the order in which creation proceeded; p. p. 178, cloth .75 paper .50. Those who followed this interesting dispute will find this a valuable book, as it brings together the arguments of these masters of rhetoric, science and philosophy into one compact volume, and enables all who care for different kinds of authority upon vexed questions, to see what these modern lights each have to say as to the evident conflict which exists between Genesis and Geology.

## CORRESPONDENCE.

### AN UNWRITTEN MESSAGE BECOMES VISIBLE.

NEW YORK, May 16, 1886.

EDITOR OF THE PATH,

DEAR SIR :—Could you explain the following ?

A friend of mine, a physician, who is a rational agnostic and scoffer at all so-called supernatural things, relates the following curious mystery, which happened to him the other day.

He was sitting in his office holding in his hand a letter from one of his regular patients, which asked him to come as soon as he could. It being then towards 5 p. m., when his office hours are over, he was thinking whether he could go that day or not as he has an extensive practice. While thinking he found that the letter was gone. He searched for it on his table, but in vain. A strange feeling came over him as he could not even remember when he had received the letter, nor when he had opened it. A feeling that the letter had after all been a physical delusion he dismissed with scorn ; he was sure it would by and by easily explain itself. However the servant was sure that no letter had since 2 p. m. been delivered, as she never leaves the door during that time.

The next morning he called on his patient, who was very glad to see him, though being a little astonished that her daughter had been very sick the preceding day for an hour or two. It had soon passed over. "I am glad to hear that it is nothing serious," the doctor said. "I wanted to excuse myself for not coming yesterday. I received your letter only at 5 p. m." "My letter?" the lady answered, "I never wrote to you ; it is impossible, for about that time I was with my sick daughter, and thought very intensely to write, but as I had but one servant in the house I concluded to wait till my son came in. By the time he came, my daughter felt better, and so we concluded not to trouble you."

My friend went home, perfectly sure that in spite of all appearance, though no letter could be found after repeated searching—the lady had written but forgotten it. I can vouch for the truth of the story.

Remain yours fraternally, H. P. L.

[The explanation by those who adhere to mediumship would be, that this was what they call, "a spirit letter." But at this time we cannot accept that proposition ; it seems rather a degradation of what we call "spirit," and many alleged "controls" of mediums have deprecated the constant referring of everything to spirit agency, when in perhaps the majority of cases, "spirits" have nothing to do in the matter. Many so-called extraordinary things occur every day which are attributed to spirits, or classed as hallucination, which really are due to the powers of the living man, their laws of operation being almost unknown to western people.

The true student of Raj Yoga knows that everything has its origin in the mind ; that even this universe is the passing before the Divine Mind of the images he desires to appear.

Now in the case before us, the doctor must be a sensitive man who has the power, unknown to himself, of seeing very clearly the mental images passing in the minds of those with whom he is in sympathy. These impressions are quite common, but they are not usually seen as apparently visible things. Some receive them as images, others as thoughts and ideas. We are all constantly affecting each other in this way every day of our lives, but not everyone receives the impression in the same way. The variations of the operations of *manas*, which may be properly called "mind," are infinite.

The lady whose daughter was sick, desired very intently to see the doctor, and the message was probably formulated in her mind at once. This is evident, for she awaited the arrival of the son to whom she would at once have given it. That message thus formed was impressed in the astral light, and because of the sympathy existing between patient and doctor it immediately rushed into the sphere of the doctor, registering itself in his mind. He then saw in his hand a letter, which apparently he could feel and read. This was either, (a) the reflection from his mind, or (b) an actual momentary appearance in his hand of the astral message. It was never found again because it had no corporeal existence.

It would be easy to cry "spirits," but it would not be common sense. We might also say elementals did it, but that would infer that either the doctor or the patient has elementals devoted to them. Elementals do perform such things but the cases are not common, and therefore we are not justified in taking that explanation when neither party knows of elementals.

If the doctor had not been a sensitive man, he would merely have received the message and repeated it to himself as a sudden thought of that particular patient.

We know several persons of our acquaintance who habitually obey sudden impressions, causing them to write to absent friends, &c., always finding that they answer the other person's thought or written letter then on the way and undelivered until after the reply had been sent.

Let us then pay attention to these things in this light and not allow ourselves, except in known cases, to fly into the arms of alleged spirits or elementals.—ED.]

DEAR PATH:—Is not it an error on p. 28 of April No. in review of *Apollonius of Tyana*, where it says:

"Error courts investigation"; was not "truth" meant.

Yours, F. E. B.

[There was not a mistake. The author was trying to show how error precludes truth, but falsehood never does; that error courts investigation, falsehood never. Falsehood is altogether untrue and therefore without any knowledge; and being thus false it hides itself from investigation. But error is merely that which has not true knowledge, and does not imply falsity.

Science is full of error, but constantly corrects itself. The process of acquiring true knowledge is in fact the cutting away of errors.—ED.]

### PRONUNCIATION OF SANSKRIT.

DEAR BROTHER :—Is there any dictionary or book giving the correct pronunciation of the Oriental words so current in theosophical literature.

Yours \_\_\_\_\_

[In Sanscrit dictionaries the true pronunciation is found. But if our correspondent will, in these words, always read *a* as *ah*, *e* as *eh*, *i* as *ee*, *u* as *oo*, and *o* as *oh*, she will be right. *Arjuna* is sounded as *Arjoona*, *Veda* as *Vaydah*, *Brahma* as *Brähmä*, *Prakriti* as *Präkreetee*, *Mulaprakriti* as *Moolah-präkreetee*, and so on.—ED.]

## THEOSOPHICAL ACTIVITIES.

IRELAND.—A charter for a Branch of the Society in Dublin, was issued in April. This is the first Irish charter, and it marks an era in the history of the Society as well as of Ireland. The month of April is an important one for the green Isle in several ways, and this charter must bear a date of some significance.

Furthermore, Ireland's real name signifies, "the Isle of Destiny," and, as if she really had some great destiny, she has long been a thorn in England's side, and has furnished great men, poets, and warriors, to all western peoples.

Perhaps now some great exponent of Theosophy will arise in that island, and the new Branch become a power for good amongst us. The name selected is, *The Dublin Lodge of the Theosophical Society*.

NEW YORK: THE ARYAN THEOSOPHICAL SOCIETY.—Meetings are now held on the 2d and 4th Tuesdays in each month, attended by members and inquirers. At each meeting a paper is read or address delivered followed by discussion and questions.

The Branch does not yet devote itself to psychical experiments, but to an inquiry into all the doctrines which have been put forth in Theosophical literature, and to inquiring into Aryan philosophy.

Beside these open meetings, they also hold private meetings, where further and more familiar discussions and conversations are carried on.

A series of notes of all the discussions has been started in the form of a printed leaflet, to be distributed each month among all the members to be found in the United States, with the object of solidifying them in their struggle to find the truth, and if possible to procure an interchange of questions and replies in the whole body of American Theosophists. It is believed that this will do much toward helping all, for there is no better way of getting new

ideas and of spreading knowledge, than by rubbing minds together, so to say, and thus eliciting the doubts, the questions, and the views of all.

As we are a universal Brotherhood, we are each bound to help the rest, and to do as much as we can toward communicating with each other upon the subject of our studies. This does not mean that any one is to give to the world any rare knowledge which ought to be hidden. It is supposed that up to this time the whole body of American Theosophists is upon one plane. At any rate, those who possess occult knowledge, or think they do, ought to know where and when to keep silent. Long before we are ready for occult knowledge, we have to study that which is the common property of all, but which hitherto has been neglected and allowed to lie hidden, not only in Eastern literature, but also in much that has been produced among Christian people.

The donations of books for the Library of the Branch, during the last month, have been as follows :

By S. C. & L. M. Gould : *Vol. I. and II. Notes and Queries* ; by Bro. R. Hart, 10 books : *Mary Jane (spiritist inquiry), Suicide, 2 vols., Lights and Shades of Spiritualism, Psychography (Oxon), Animal Magnetism, &c., England and Islam, Vocal Culture, Civil Polity of the U. S.* ; by Bro. W. H. Dannat, London Lodge, 20 books : *Modern Magic, Book of Mediums, Infinite and Finite, Idyll of White Lotos, Possibility of not Dying, Col. Olcott's Lectures, Palmistry, Essence of Christianity, Mysteries of Astrology, Zoroaster, Rosicrucians (Jennings), Chaldean Magic, Circle of Light, Gould's Myths, Unseen Universe, Moore's Epicurean, Oriental Interpreter, Theosophy and the Higher Life, Pagan and Christian Symbolism (Imman), Man-Fragments, &c.,* and 28 *Miscellaneous Theosophical pamphlets.*

CINCINNATI.—The new Branch here has been organized since our last issue, with about twenty members. Some meetings have been held at which great interest was manifested. At the next meeting an essay upon some theosophical subject will be read. The members are all engaged in serious study of such subjects as : the laws of Karma, Reincarnation, &c.

“As the great universe has no boundary, and the eight quarters of heaven no gateway, so Supreme Reason has no limits.”—*Buddha.*

“Look up at it ; it is higher than you can see ! Bore into it ; it is deeper than you can penetrate ! Look at it as it stands before you ; suddenly it is behind you !”—*Confucius.*

“Looking up, you cannot see the summit of its head ; go behind it, you cannot see its back.”—*Lau-tze.*

“A man who foolishly does me wrong, I will return to him the protection of my ungrudging love ; the more evil comes from him, the more good shall go from me ; the fragrance of these good actions always rebounding to me, the harm of the slanderer's words returning to him. For as sound belongs to the drum, and shadow to the substance, so in the end, misery will certainly overtake the evil doer.”—*Buddha Sutra of 42 sections.*

OM.

# ÆUΩ

This is the Truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, and return thither also.

That heavenly Person is without body: he is both without and within, not produced, without breath and without mind, pure, higher than the high Imperishable. The sky in his head, his eyes the sun and the moon, the quarters his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe; from his feet came the earth; he is indeed the inner self of all things. *Mundaka Upanishad.* II, Mun., I. Kh.

## THE PATH.

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VOL. I.

JULY, 1886.

No. 4.

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

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### Æ HINDU GHELA'S DIARY.

*(Continued from June Number.)*

"Yesterday I went with Kunâla to look at the vast and curious temples left here by our forefathers. Some are in ruins, and others only showing the waste of time. What a difference between my appreciation of these buildings now, with Kunâla to point out meanings I never saw, and that which I had when I saw them upon my first pilgrimage, made so many years ago with my father." \* \* \* \* \*

A large portion of the MS. here, although written in the same characters as the rest, has evidently been altered in some way by the writer, so as to furnish clues meant for himself. It might be deciphered by a little effort,

but I must respect his desire to keep those parts of it which are thus changed, inviolate. It seems that some matters are here jotted down relating to secret things, or at least, to things that he desired should not be understood at a glance. So I will write out what small portion of it as might be easily told without breaking any confidences.

It is apparent that he had often been before to the holy city of Benares, and had merely seen it as a place of pilgrimage for the religious. Then, in his sight, those famous temples were only temples. But now he found, under the instruction of Kunâla, that every really ancient building in the whole collection had been constructed with the view to putting into imperishable stone, the symbols of a very ancient religion. Kunâla, he says, told him, that although the temples were made when no supposition of the ordinary people of those eras leaned toward the idea that nations could ever arise who would be ignorant of the truths then universally known, or that darkness would envelop the intellect of men, there were many Adepts then well known to the rulers and to the people. They were not yet driven by inexorable fate to places remote from civilization, but lived in the temples, and while not holding temporal power, they exercised a moral sway which was far greater than any sovereignty of earth.<sup>1</sup> And they knew that the time would come when the heavy influence of the dark age would make men to have long forgotten even that such beings had existed, or that any doctrines other than the doctrine based on the material rights of *mine* and *thine*, had ever been held. If the teachings were left simply to either paper or papyrus or parchment, they would be easily lost, because of that decay which is natural to vegetable or animal membrane. But stone lasts, in an easy climate, for ages. So these Adepts, some of them here and there being really themselves Maha Rajahs,<sup>2</sup> caused the temples to be built in forms, and with such symbolic ornaments, that future races might decipher doctrines from them. In this, great wisdom, he says, is apparent, for to have carved them with sentences in the prevailing language would have defeated the object, since languages also change, and as great a muddle would have resulted as in the case of the Egyptian hieroglyphics, unless a key stone had also been prepared; but that itself might be lost, or in its own turn be unintelligible. The ideas underneath symbols do not alter, no matter what might be the language, and symbols are clear immortally, because they are founded in nature itself. In respect to this part of the matter, he writes

<sup>1</sup> In the ancient Aztec civilization in Mexico, the Sacerdotal order was very numerous. At the head of the whole establishment were two high priests, elected from the order, solely for their qualifications, as shown by their previous conduct in a subordinate station. They were equal in dignity and inferior only to the sovereign, who rarely acted without their advice in weighty matters of private concern. (Sahagun *Hist. d. Nu-va Espana*, lib. 2; lib. 3 cap. 9—*Torq. Mon. Ind.* lib. 8 cap 20; l. b. 9, cap. 3, 56; cited by Prescott in vol. 1, *Conq. Mex.* p. 66).—[ED.]

<sup>2</sup> King or Ruler.

down that Kunâla informed him that the language used then was not Sanscrit, but a far older one now altogether unknown in the world.

From a detached sentence in the MS., it is shadowed out that Kunâla referred to a curious building put up many years ago in another part of India and now visible, by which he illustrated the difference between an intelligent construction and unintelligent one. This building was the product of the brain of a Chandala,<sup>1</sup> who had been enriched through a curious freak. The Rajah had been told upon some event occurring, by his astrologers, that he must give an immense sum of money to the first person he saw next day, they intending to present themselves at an early hour. Next day, at an usually early season, the Rajah arose, looked out of the window, and beheld this Chandala. Calling his astrologers and council together and the poor sweeper into his presence, he presented him with lacs upon lacs of rupees, and with the money the Chandala built a granite building having immense monolithic chains hanging down from its four corners. Its only symbology was, the change of the chains of fate; from poor low caste to high rich low caste. Without the story the building tells us nothing.

But the symbols of the temple, not only those carved on them, but also their conjuncture, need no story nor knowledge of any historical events. Such is the substance of what he writes down as told him by Kunâla. He says also that this symbology extends not only to doctrines and cosmology, but also to laws of the human constitution, spiritual and material. The explanation of this portion, is contained in the altered and cryptic parts of the MS. He then goes on :

\* \* \* “Yesterday, just after sunset, while Kunâla and X were talking, Kunâla suddenly seemed to go into an unusual condition, and about ten minutes afterwards a large quantity of malwa flowers fell upon us from the ceiling.

“I must now go to—— and do that piece of business which he ordered done. My duty is clear enough, but how am I to know if I shall perform it properly. \* \* \* When I was there and after I had finished my work and was preparing to return here, a wandering fakir met me and asked if he could find from me the proper road to Karli. I directed him, and he then put to me some questions that looked as if he knew what had been my business; he also had a very significant look upon his face, and several of his questions were apparently directed to getting me to tell him a few things Kunâla had told me just before leaving Benares with an injunction of secrecy. The questions did not on the face show that, but were in the nature of inquiries regarding such matters, that if I had not been care-

<sup>1</sup> A low caste man, e. g., a sweeper. Such a building can now be seen at Bijapur, India.—[Ed.]

ful, I would have violated the injunction. He then left me saying: 'you do not know me but we may see each other.' \* \* \* I got back last night and saw only X, to whom I related the incident with the fakir, and he said that, 'it was none other than Kunâla himself using that fakir's body who had said those things, and if you were to see that fakir again he would not remember you and would not be able to repeat his questions, as he was for the time being taken possession of for the purpose, by Kunâla, who often performs such things.' I then asked him if in that case Kunâla had really entered the fakir's body, as I have a strange reluctance toward asking Kunâla such questions, and X replied that if I meant to ask if he had really and in fact entered the fakir's person, the answer was no, but that if I meant to ask if Kunâla had overcome that fakir's senses, substituting his own, the answer was, yes; leaving me to make my own conclusions. \* \* \* I was fortunate enough yesterday to be shown the process pursued in either entering an empty body, or in using one which has its own occupant. I found that in both cases it was the same, and the information was also conveyed that a Bhut<sup>1</sup> goes through just the same road in taking command of the body or senses of those unfortunate women of my country who sometimes are possessed by them. And the Bhut also sometimes gets into possession of a part only of the obsessed person's body, such as an arm or a hand, and this they do by influencing that part of the brain that has relation with that arm or hand; in the same way with the tongue and other organs of speech. With any person but Kunâla I would not have allowed my own body to be made use of for the experiment. But I felt perfectly safe, that he would not only let me in again, but also that he would not permit any stranger, man or gandharba,<sup>2</sup> to come in after him. We went to ——— and he \* \* \* The feeling was that I had suddenly stepped out into freedom. He was beside me and at first I thought he had but begun. But he directed me to look, and there on the mat I saw my body, apparently unconscious. As I looked \* \* \* the body of myself, opened its eyes and arose. It was then superior to me, for Kunâla's informing power moved and directed it. It seemed to even speak to me. Around it, attracted to it by those magnetic influences, wavered and moved astral shapes, that vainly tried to whisper in the ear or to enter by the same road. In vain! They seemed to be pressed away by the air or surroundings of Kunâla. Turning to look at him, and expecting to see him in a state of samadhi, he was smiling as if nothing, or at the very most, but a part, of his power had been taken away \* \* \* another instant and I was again myself, the mat felt cool to my touch, the bhuts were gone, and Kunâla bade me rise.

<sup>1</sup> An obsessing astral shell. The Hindus consider them to be the reliques of deceased persons.—[Ed.]

<sup>2</sup> Nature spirit or elemental.—[Ed.]

He has told me to go to the mountains of ——— where ——— and ——— usually live, and that even if I were not to see any body the first time, the magnetized air in which they live would do me much good. They do not generally stop in one place, but always shift from one place to another. They, however, all meet together on certain days of the year in a certain place near Bhadrinath, in the northern part of India. He reminded me that as India's sons are becoming more and more wicked, those adepts have gradually been retiring more and more toward the north, to the Himálaya mountains. \* \* \* Of what a great consequence is it for me to be always with Kunâla. And now X tells me this same thing that I have always felt. All along I have felt and do still feel strongly that I have been once his most obedient and humble disciple in a former existence. All my hopes and future plans are therefore centred in him. My journey therefore to up country has done me one good, that of strengthening my belief, which is the chief foundation on which the grand structure is to be built. \* \* \*

As I was walking past the end of Ramalinga's compound holding a small lamp of European make, and while there was no wind, the light three several times fell low. I could not account for it. Both Kunâla and X were far away. But in another moment, the light suddenly went out altogether, and as I stopped, the voice of revered Kunâla, who I supposed was many miles away, spoke to me, and I found him standing there. For one hour we talked ; and he gave me good advice, although I had not asked it—thus it is always that when I go fearlessly forward and ask for nothing I get help at an actual critical moment—he then blessed me and went away. Nor could I dare to look in what direction. In that conversation, I spoke of the light going down and wanted an explanation, but he said I had nothing to do with it. I then said I wanted to know, as I could explain it in two ways, viz : 1st, that he did it himself, or 2d, that some one else did it for him. He replied, that even if it were done by somebody else, *no Yogee will do a thing unless he sees the desire in another Yogee's mind.*<sup>1</sup> The significance of this drove out of my mind all wish to know *who* did it, whether himself, or an elemental or another person, for it is of more importance for me to know even a part of the laws governing such a thing, than it is to know who puts those laws into operation. Even some blind concatenation of nature might put such natural forces in effect in accordance with the same laws, so that a knowledge that nature did it would be no knowledge of any consequence.

[To be continued.]

<sup>1</sup> This sentence is of great importance. The Occidental mind delights much more in effects, personalities and authority, than in seeking for causes, just as many Theosophists have with persistency sought to know when and where Madame Blavatsky did some feat in magic, rather than in looking for causes or laws governing the production of phenomena. In this italicized sentence is the clue to many things, for those who can see.—[Ed.]

## PLATO.



*Apud Fulvium Ursinum  
in gemma.*

## PORTRAIT OF PLATO IN CARNELIAN STONE

BY FULVIUS URSINUS.

This portrait was taken from an old work by John Moretus, published in 1606 at Antwerp, containing 167 other portraits of ancient Greek and Latin philosophers, poets, orators, and scholars of renown. Accompanying each is a description in old Latin, and a literal translation of that which is given of the head of Plato is as follows :

“ This likeness of Plato is represented on some precious stone, perhaps a Carnelian, very beautiful, of oval shape, and in the highest style of art, which one hundred years before, a Cardinal under Julius Cæsar a Pontifical legate in the Florentine Council had brought from Greece. But it is long

haired and bearded, as are the other likenesses of Plato, as the son of Ailius writes, that the first debate between Plato and Aristotle was about the hair and beard, because Aristotle, contrary to the fixed habit and style of Plato, was accustomed to have his hair cut and his face shaved.

“Very like to this portrait is that which is seen cut very artistically in Carnelian stone, and which was once in the possession of the first Cardinal of the Holy Cross, which in addition to the likeness of Plato, has also a likeness of the great teacher himself, Socrates.

“On the pillar of Hermes, which has the head broken off, these words are inscribed in Greek : ‘*Plato was a son of Ariston, an Athenian.*’

“This also Laertius himself confirms, since he writes that he was born at Athens of his father Ariston, in the village Collyteum, eighteen years after the second year of the Olympiad, Aminia being chief ruler.

“Moreover there is extant in marble, by Fulvius, a portrait of this same Plato of the very highest artistic skill : and there is another very like to this by the same artist cut in a most beautiful Carnelian stone which represents Plato at that time an old man, as it would appear, about eighty-one years old, at which time, engaged in writing extensively he died, one hundred and eight years after the first year of the Olympiad. In the same Carnelian portrait not only is the forehead of Plato represented very broad on account of which he was called by the name of Plato, prior to which he had been called Aristocles ; but also his shoulders are very broad on which account some wished him to select a name from the Greek language.

“A statue of this same Plato was dedicated in the Academy, the work of a Silanian sculptor of the highest rank ; and Cicero reminds us in his Brutus, of a statue which he had, in these words : ‘Then we erected a statue of Plato on the public square, etc., etc.’”

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## NOTES ON THE CABBALAH OF THE OLD TESTAMENT.

BY PERMISSION OF BRO. J. RALSTON SKINNER (McMillan Lodge, No. 141).

### I.

I said in my article on Hebrew Metrology,<sup>1</sup> that the system embracing it was a language, veiled under the Hebrew text of Scripture, and that “to the extent to which the language was known among the Jews, the learning and teaching thereof was called ‘CABBALAH.’”

It is a fact that so little is known of Cabbalah that its existence has been denied. It has seemed to possess a like property with that of Prester John, namely, the more and further he was searched for the less he could be found

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<sup>1</sup> *Masonic Review*, July, 1886.

and the more fabulous he became. After the same fashion, as very much was related of wonders connected with Prester John, so the most marvelous things are claimed for Cabbalah. The Cabbalistic field is that in which astrologers, necromancers, black and white magicians, fortune tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*. Claim is also made that it conceals a sublime divine philosophy, which has been attempted to be set forth in a most confused and not understandable way. The Christian quarrying into its mass of mysticism, claims for it support and authority for that most perplexing of all problems the Holy Trinity, and the betrayed character of Christ. The good, pious, ignorant man picks up Cabbalah at will as a cheap, easy and veritable production, and at once, with the poorest smattering of starved ideas, gives forth to the world, as by authority, a devout jumble of stuff and nonsense. With equal assurance, but more effrontery the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules, as in the case of that worthy, Dr. Dee, for raising the dead, and actually—the devil.

No wonder then that the whole affair has been discredited and condemned by the rational and the wise.

Discovery has yet to be made of what Cabbalah really consists before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment.

The writer claims that such a discovery has been made, and that the same embraces rational science of sober and great worth. He claims that it will serve to clear up and take away very much of the mysticism which up to this time has been an unexplainable part of religious systems,—especially the Hebrew or Jewish, and the Christian, so much so that the supernatural in those systems will have to give place to the rational, to a very great extent. He claims that that sublime science upon which Masonry is based, is in fact, the substance of Cabbalah,—which last is the rational basis of the Hebrew text of Holy writ.

Cabbalah is inseparably connected with the text of the Scriptures, and an exposition of the inner sense of the same is as John Reuchlin claimed necessary to a right and full understanding of the Sacred Text. But he saw vaguely, being taught only in a mystic phraseology which was really a blind, and he did not come into possession of the solid, rational grounds of it which he could formulate and impart. For this reason, though he was right in his general assertion, his scheme failed, and his works in this regard, passed away from the common sense world, and have ever since lived only among the mystics and dreamers.

Like all other human productions of the kind, the Hebrew text of the

Bible was in characters which could serve as sound signs for syllabic utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated,—much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over six hundred picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the Sacred Scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters. This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries, such as Fuerst's and others. Though recognized and largely set forth it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. In the second place, these characters stood for *numbers*—to be used for numbers as we use specific number signs,—though, also, there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line I to the *zero* character, together making  $1+9=10$ . The order of these number letters run from 1 to 9, then 10 to 90, then 100 upward. In the third place it is said, and it seems to be proven, that these characters stood for musical notes; so that for instance, the arrangement of the letters in the first chapter of Genesis, can be rendered musically, or by song. Another law of the Hebrew characters was that only the consonantal signs were characterized,—the vowels were not characterized, but were supplied. If one will try he will find that a consonant of itself cannot be made vocal without the help of a vowel; therefore it was said that the consonants made the frame work of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feeling of the heart, the vowels had to be supplied. Thus the dead word of consonants became quickened into life by the Holy Spirit, or the vowels.

This being said then:—

First: The Holy or Sacred Text was given in consonants only, without any voweling, or signs of vowels.

Second: The letters were written one after the other at equal distances, without any separation whatever of distinct words, and without any punctuations whatever, such as commas, semi-colons, colons or periods.

It will be seen at once that a various reading of the text might be had in many places, both by differing arrangements of letters, and by a differing supplying of vowels. A very important difference of reading may be

instanced in the first line of Genesis. It is made to be read "B'rashith bârâ Elohim," etc., "In the beginning God created the heavens and the earth"; wherein Elohim is a plural nominative to a verb in the third person singular. Nachminedes called attention to the fact that the text might suffer the reading, "B'rash ithbârâ Elohim," etc. "In the head (source or beginning) created itself (or developed) Gods, the heavens and the earth,"—really a more grammatical rendering.

What the originally and intended right reading was who can tell? It may be surmised, however, that it was made to subserve a co-ordinating, symmetrical and harmonious working of the characters to unfold and develop their various uses ;—as sound signs to frame a narrative,—as numbers to develop geometrical shapes and the numerical enunciations of their elements, comparisons and applications,—as pictures to show forth ideas in some accordance with the story told, and finally,—as musical sounds to give an appropriate song to embrace the whole. The whole compass was to embrace rational proof, through operations in nature, of the existence of that Divine Contriving Willing Cause which we call God. But be this as it may there was no end of effort for thousands of years, by the best trained and most learned men of the Hebrews and Jews, to give and preserve what had to be decided upon by them as the right reading of the Sacred Text. This reading was certainly perfected as we have it, as early as the time of Ezra ; and as to the various readings which offered, the present was perfected as the orthodox one,—or that one to be received by the profound vulgar.

It must be known that it is claimed for the Sacred Scroll by the Hebrew, that no letter in it has ever been changed, and that even the marginal readings were part of the original text for a varied use thereof, in perfect accord with the object of its writing. Unlike the Christian Gospels, with the Hebrews and Jews, alike, the original text was sacredly precious as to its every and very letter, and had to be thus preserved. To the contrary of this, the Gospels can be changed in their reading to suit the currently changing ideas of what the same should be. The marks to indicate "*right reading*" were after the time of Ezra gradually made public, were called *Massorah*, and finally, edited by Ben Chajim, were published by Bomberg, in Venice, in the fifteenth century.

After this fashion and mode the books of the Old Testament were prepared and read by the Jews long before the time of the Christian Era. They were thus accepted at that time ; and afterwards by the Christian World:—so that, to day, we accept the record, as thus prepared by the ancient orthodox Jewish and Hebrew Church.

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church had taken them *for what they show on their first face*,—and that only. As they may be read orally, so is their

fullest meaning to be gathered from the oral reading ; and by means of what the sound of the words may convey to the ear the full and complete intendment of meaning is to be had. The Christian Church has never attributed to these books any property beyond this ; and herein has existed its great error.

Now, as said, the substance of the Cabbalah is a rendering of the secret doctrine of the Old Testament, and this is not only asserted, but an argument is raised about the matter in the following set terms: "If the Law simply consisted of ordinary expressions and narratives, ex. gr. the words of Esau, Hagar, Laban, the ass of Balaam, or of Balaam himself, why should it be called the Law of Truth, the perfect law, the true witness of God? Each word contains a sublime source, each narrative points not only to the single instance in question, but also to generals." (Sohar iii, 149 b). "Woe be to the son of man who says that the Tora (Pentateuch) contains common sayings and ordinary narratives. \* \* There is the garment that every one can see, but those who have more understanding do not look at the garment but at the body beneath it; while the wisest, the servants of the Heavenly King, those who dwell at Mount Sinai, look at nothing else but the soul (i. e., the secret doctrine), which is the root of all the real Law." (Sohar, iii, 152 a).

Now it is a strange thing, that in the quotations made by Dr. Ginsburg in his Essay,<sup>1</sup> can be gleaned a series of data wherewith to arrange a philosophy of Cabbalistic teaching, covered by the names and remarks on the Ten Sephiroth. The "*trick of the thing*" lays plainly before the eyes in its development, and yet is perfectly concealed from unintelligent observation. In other words, the very text is laughing at the worthy doctor, while he is criticising it with an apparent aspect of superiority and authority. The same thing is to be found in the text of Plutarch's *Morals*, by C. W. King, and in many other texts where the like phenomenal mode is practiced. It in fact is said that the Cabbalah is evolved by "*hints scarcely perceptible*," and the cunning of the concealment is something to admire and laugh at. The description in Sohar of the mode of communication tends to explain what has been said:

"The opinion that the mysteries of the Cabbalah are to be found in the garment of the Pentateuch is still more systematically propounded in the following parable: 'Like a beautiful woman, concealed in the interior of her palace, who when her friend and beloved passes by, opens for a moment a secret window and is seen by him alone, and then withdraws herself immediately and disappears for a long time, so the doctrine only shows herself to the chosen (i. e., to him who is devoted to her with body and soul); and

<sup>1</sup> The Cabbalah, its Doctrine, Development and Literature.

even to him not always in the same manner. At first she simply beckons at the passer by with her hand, and it generally depends upon his understanding this gentle hint. This is the interpretation known by the name of *râmâz*. Afterwards she approaches him a little closer, lisps him a few words<sup>4</sup> but her form is still covered with a thick veil, which his looks cannot penetrate. This is the so-called *dârausch*. She then converses with him with her face covered by a thin veil; this is the enigmatic language of the *hâgadah*. After having thus become accustomed to her society, she at last shows herself face to face and entrusts him with the innermost secrets of her heart. This is the secret of the Law, *sod*. He who is thus far initiated in the mysteries of the *Tora* will understand that all these profound secrets are based upon the simple literal sense, and are in harmony with it, and from this literal sense not a single iota is to be taken and nothing is to be added to it." (Sohar, ii, 99.)

## SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

*A Chapter from a MS. work designed as a text book for Students in Mysticism.*

BY C. H. A. BJERREGAARD, *Stud. Theos.*

In Two Parts:—Part I, Texts; Part II, Symbols.

The spirit of Sufism is best expressed in the couplet of Kâtebi :

"Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven."

(CONTINUED.)

SAADIS' BOOSTAN (FRUIT GARDEN OR GARDEN OF PLEASURE) Continued:

CONVERSATION BETWEEN THE CANDLE AND THE MOTH :

I remember one night lying sleepless in bed,  
That I heard what the moth to the fair candle said :  
"A lover am I, if I burn it is well!  
Why you should be weeping and burning, do tell."  
"Oh my poor humble lover!" the candle replied,  
"My friend, the sweet honey away from we hied.  
When sweetness away from my body departs,  
A fire-like *Farhad*<sup>1</sup> to my summit then starts."  
Thus she spoke, and each movement a torrent of pain  
Adown her pale cheeks trickled freely like rain.  
"Oh, suitor! with love you have nothing to do,  
Since nor patience, nor power of standing have you.

<sup>1</sup> *Farhad* was the youthful lover of *Shirin*.

Oh, crude one ! a flame makes you hasten away ;  
 But I, till completely consumed, have to stay.  
 If the burning of love makes your wings feel this heat,  
 See how I am consumed, from the head to the feet ! ”  
 But a very small portion had passed of the night  
 When a fairy-fated maiden extinguished her<sup>1</sup> light.  
 She was saying while smoke from her head curled above,  
 “ Thus ends, oh my boy, the existence of love ! ”  
 If the love-making science you wish to acquire,  
 You're more happy extinguished than being on fire.  
 Do not weep o'er the grave of the slain for the friend !  
 Be glad ! for to him He will mercy extend.  
 If a lover, don't wash the complaint from your head !  
 \*        \*        \*        \*        \*        \*  
 I have told you : don't enter this ocean at all !  
 If you do ; yield your life to the hurricane squall !

The above translation is from the hand of G. S. Davie but since this story is representative of Sufi love, I add another made by S. Robinson.

I remember that one night, when I could not close my eyes in sleep, I heard the moth say to the taper.

“ I am a lover, therefore it is right that I should be burnt, but wherefore shouldst thou be lamenting and shedding tears ? ”

It replied : “ O my poor airy friend, my honey-sweet Shirin is going away ;

“ And since my Shirin hath left me, like Ferhad's,<sup>2</sup> my head is all on fire.”

So spoke the taper, and each moment a flood of sorrow flowed down over its pale cheek.

Then it continued : “ O pretender, love is no affair of thine ; for thou hast neither patience nor persistency.

“ Thou takest to flight before a slight flame ; I stand firm till I am totally consumed.

“ Thou mayest just singe a wing at the fire of love ; look at me, who burn from head to foot.”

A part of the night was not yet gone, when suddenly a Peri-faced damsel extinguished the light.

Then said the taper : “ My breath is departed, the smoke is over my head ;—such my son, is the ending of love ! ”

If thou wouldst learn the moral of the story, it is this : Only will the pangs of burning affection cease, when life's taper is extinct.

Weep not over this monument of thy perished friend—rather praise Allah, that he is accepted by Him.

1 *Her* refers to the candle. The moth is the lover and the candle the beloved.

2 See note above.

If thou art indeed a lover, wash not the pains of love from thy head ; wash rather, like Saadi, thy hand from all malevolence.

The man who volunteereth a service of peril will not withdraw his grasp from his purpose, though stones and arrows rain down upon his head.

I have said to thee : "Take heed how thou goest to the sea ; but if thou wilt go, resign thyself to its billows."

*Jelaluddin Rumi* (Mevlana—Our Lord—Jelalu-'d-din, Muhammed, Er Rumi of Qonya) usually called *Jelal* or *Mulla*.<sup>1</sup> Born A. D. 1195, he died 1273.

Jelal is the greatest poet among the Sufis and is their Grand Master of spiritual knowledge. His name means "Majesty of Faith." He instituted the order of the Mevlevi, the "dancing or whirling dervishes," of which we shall speak more later on. This order is a realization of Jelal's father's prophecy about his son : "The day shall come, when this child will kindle the fire of divine enthusiasm throughout the world."

Jelal is truly the greatest Sufi saint, for marvelous were his powers. In the *Menagibu 'l Affin* (the Acts of the Adepts) by *Shemsu-'d-din Ahmed, el Eflaki* the following acts are recorded against his name. "When five years old, he used at times to become extremely uneasy and restless, so much so that his attendants used to take him into the midst of themselves. The cause of these perturbations was that spiritual forms and shapes of the absent (invisible world) would arise before his sight, that is, angelic messengers, righteous Genii, and saintly men—the concealed ones of the bowers of the True One (spiritual spouses of God), used to appear to him in bodily shapes: \* \* \* His father used on these occasions to coax and soothe him by saying: "These are the Occult Existences. They come to present themselves before you, to offer unto you gifts and presents from the invisible world." These ecstasies and transports of his began to be publicly known and talked about. The honorific title of *Khudavendgar*<sup>2</sup> was conferred upon him at this time by his father, who used to address him as "My Lord."—"It is related that when Jelal was six years old, he one Friday afternoon was taking the air on the terraced roof of the house, and reciting the Quran, when some other children of good families came in and joined him there. After a time, one of these children proposed that they should try and jump from thence on to a neighbouring terrace, and should lay wagers on the result. Jelal smiled at this childish proposal, and remarked: "My brethren, to jump from terrace to terrace is an act well adapted for cats, dogs, and the like, to perform; but is it not degrading to man, whose station is so superior. Come now, if you

<sup>1</sup> Mulla is the Persian form of the Arabic Maulawi, "a learned man," "a scholar."

<sup>2</sup> *Khudawand* is a Persian word signifying "lord," "prince," "master." A professor: a man of authority. It is used as a title of the Deity and by Christian missionaries in India it is generally employed as a translation of the Greek *Kyrios*, "Lord." (Hughes' Dic.)

feel disposed, let us spring up to the firmament, and visit the regions of God's realm." As he yet spake, he vanished from their sight. Frightened at Jeral's sudden disappearance, the other children raised a shout of dismay, that some one should come to their assistance, when lo, in an instant, there he was again in their midst; but with an altered expression of countenance and blanched cheeks. They all uncovered before him, fell to the earth in humility, and all declared themselves his disciples. He now told them that, as he was yet speaking to them, a company of visible forms, clad in green raiment, had led him away from them, and had conducted him about the various concentric orbs of the spheres, and through the signs of the Zodiac, showing him the wonders of the world of spirits, and bringing him back to them so soon as their cries had reached his ears.

At that age, he was used not to break his fast more often than once in three or four, and sometimes even seven, days.

When Jeral went to Damascus to study, he passed by Sis in Upper Cilicia. There, in a cave, dwelt forty Christian monks, who had a great reputation for sanctity, but in reality were mere jugglers. On the approach of Jeral's caravan to the cave, the monks caused a little boy to ascend into the air, and there remain standing between heaven and earth. Jeral noticed this exhibition, and fell into a reverie. Hereupon, the child began to weep and wail, saying that the man in the reverie was frightening him. The monks told him not to be afraid, but to come down. "Oh!" cried the child, "I am as though nailed here, unable to move hand or foot." The monks became alarmed. They flocked around Jeral, and begged him to release the child. After a time, he seemed to hear and understand them. His answer was: "Only through the acceptance of Islam<sup>1</sup> by yourselves, all of you, as well as by the child, can he be saved." In the end they all embraced Islam, and wished to follow Jeral as his disciples, but he recommended them to remain in their cave, as before, to cease from practising jugglery, and to serve God in the spirit and in truth. So he proceeded on his journey.

To prove that man lives through God's will alone, and not by blood, Jeral one day, in the presence of a crowd of physicians and philosophers, had the veins of both his arms opened and allowed them to bleed until they ceased to flow. He then ordered incisions to be made in various parts of his body; but not one drop of moisture was anywhere obtainable. He now went to a hot bath, washed, performed an ablution, and then commenced the exercise of the sacred dance.

*(To be continued.)*

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<sup>1</sup> Islam means the resigning or devoting one's self entirely to God, and his service.

## THE HERMETIC PHILOSOPHY.

[Continued from June Number.]

The inscription said to have been found on the Smaragdine Tablet and to which reference was made in a former article, and which Dr. Everard refers to as containing the "*Elixir* of the philosophers," is further explained by the author of *Isis*, where it is also said "It is for the Hermetic student to watch its motions, to catch its subtile currents, to guide and direct them with the help of the *Athanos*, the Archimedean lever of the Alchemist."<sup>1</sup> It is further stated in plain words that this mysterious agent "is the universal magical agent, the astral light, which in the correlation of its forces furnishes the Alkahest, the philosophers' stone, and the elixir of life."<sup>2</sup> Now one great advantage to the student who follows carefully these hints is, that he soon discovers certain basic principles which reach far and wide, and in Hermetic language enable him to ascend from Earth to Heaven, and descend from Heaven to Earth, not in a vague, fanciful way, but as applicable to physical phenomena as to philosophical synthesis. These basic principles are not hypothesis, they are the *first principles of Nature*, as manifested in the phenomenal universe, a thread or clue to the labyrinth of phenomena.

There is a vast difference between modern and ancient science in regard to the Ether: The former hypothecates it to bridge a gap in phenomena and at once, as if ashamed of its weakness, turns its back upon it. Not so our ancient Hermetic brethren. Modern speculation regarding a fourth dimension of space apprehends the necessity for something beyond the old conception, as does physical science. And yet the latter reaches no solid ground, though the problem lies in the rubbish derived from analytical science, and the necessity which has compelled it to pay tribute. There is a logical, uniform, invariable antithesis in all manifested nature, which at once suggests the unmanifested. Sometimes the change of a letter or an accent in a word or its division into syllables produces wonderful results, *e. g.*, atonement, at-one-ment. So here in the phenomenal universe, nothing and no-thing are not synonymous. To say that the ether fills all space, penetrates the densest matter, and gives rise by emanation to the whole phenomenal universe, and yet that it is *nothing* is nonsense, but that it is no-thing is perfectly true. The ether is to the phenomenal universe what the 0 is to the mathematician, nothing in itself and yet from association, implication or involution, it enters into every form and quantity. Oken has shown<sup>3</sup> that there are really two zeros, or that zero exists as 0+ and 0—, and even here begins the science of symbolism in the ancient *Mathesis*. It is in this

<sup>1</sup> *Isis Unveiled*, p. 507, vol I.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Physio-philosophy*,

shoreless ocean of ether that suns and solar systems are suspended. It is the alkahest or universal solvent from which all forms and qualities of matter and life proceeds, and into which they return. It is luminous, and yet the abode of darkness, the Unmoved Mover of Plato.

Take now the three dimensions of space, and we find the *idea* of length, breadth and thickness are associated with objects. Where there is no object upon which the eye can rest, we have then no length, no breadth, no thickness, *i. e.*, Ether, the antithesis of objective forms in which occur all phenomena. This ether is called the Mirror of Isis, because in it are impressed or mirrored all forms. When these forms are clothed upon then occurs, first, a *positing*; second, motion; third, the "picture" in the ether is involved and the outer material shape evolved. Nay, there is no first, second, third about it, for all occurs coincidentally. The last analysis of physics is matter, force and motion; and these three, inseparable on the physical visual plane, resolve back into the ocean of ether, which contains them all *potentially*, and which sends them out as an indissoluble trinity. Compared with matter then, the ether is transcendental, and yet we cannot say it is nothing, as has already been pointed out. Now all life, all matter, all forms, are in their essence cyclic. This is readily seen in the colloidal forms incident to organic life, but even in crystalline forms, though often overlooked, it is none the less apparent.

In relation to objective manifestation, preserving the idea of cyclic form, the ether is spoken of as the center which is everywhere, and the circumference which is nowhere.

Proceeding now with the idea of center and circumference (as yet only an idea) let us imagine a globule of protoplasm to spring instantly into visual existence. The act of *positing* was geometrical, *i. e.*, "position without extension." Let this positing represent *force*, and extension represent matter, typically, (in all directions) but this tension and extension begets motion, all together; creation, from the hitherto "*without form and void*," *i. e.*, the ether.

What was the immediate coefficient of the positing? a picture, a Divine idea, an essential form, projected in the ether. This idea is now being clothed upon, or involved in matter, and coincidentally the outer material shape and structure is being evolved. Here is an equation being solved, and from this on, it is easy to trace what occurs even under a good microscope. We are, however, interested in principles rather than processes, therefore we will preserve our typical sphere with its center and circumference.

We shall presently come back to the Smaragdine inscription, and then be able to see what a revelation it contains, and what a magical key it affords to unlock the doors of knowledge.

B.

[*To be continued.*]

## LIVING THE HIGHER LIFE.

"I have no desire for any other line of life; but by the time I had awakened to a knowledge of this life, I found myself involved by circumstances against which I do not rebel, but out of and through which, I am determined to work, neglecting no known duty to others."—*Letter from a Friend.*

The "Dweller of the Threshold" which stares even advanced occultists in the face and often threatens to overwhelm them, and the ordeals of Chelaship or of probation for Chelaship, differ from each other only in degree. It may not be unprofitable to analyze this Dweller and those ordeals. For our present purpose, it is enough to state, that they are of a triune nature and depend upon these three relations: (1) To our nationality; (2) to our family; and (3) to ourselves. And every one of these three relations is due to the assertion of a portion of our own past Karma, that is to say, to its effects.

Why should we be born in a particular nation and in a particular family? Because of the effect of a particular set of our Karmic attractions, which assert themselves in that manner. I mean that one set of our past Karmas exhaust themselves in throwing us in our present incarnation amidst a particular nation, another set introducing us into a particular family; and a third set serving to differentiate or individualize us from all the other members of the nation or of the family. One of our Eastern proverbs says: "the five children of a family differ like the five fingers of a hand." Unless we look at this difference from this standpoint, it must always appear to us a riddle, a problem too difficult to solve, a mystery, in short, why children born of one family, while they have some traits common to all, should still appear to differ vastly from one another. What applies to the family applies also to the nation, of which families are but units; and also to mankind as a whole, of whom nations are but families or units. The only way to decide the great question of the age, whether the laws of nature are blind and material, or spiritual, intelligent and divine, is, it seems to me, to point out in connection with every subject, the absolutely intelligent and divine manner in which these laws act, and how they force us to realize the economy of nature. This is the only way by which we could become spiritual; and I would, once for all, call upon my co-workers for the cause, to realize at every step of their study, as far as possible, the Divine Intelligence thus manifesting itself. Otherwise, how much soever you might believe or take it for granted, that the forces that govern the universe are spiritual, the belief, however deep rooted it might appear, would be of little use to you when you have to pass through the ordeals of Chelaship; and then you are sure to succumb and exclaim that the "Law is blind, unjust and cruel," especially when your selfishness and personality overwhelm you. When once a practical occultist and a learned philosopher met with, what seemed to him a "serious

calamity and trial," in spite of himself he exclaimed to me frankly; "the law of Karma is surely blind, there is no God; what better proofs are needed?" So deep-rooted in human nature is infidelity and selfishness; no one need therefore to be sure of his own spiritual nature. No amount of lip learning will avail us in the hour of need. We have to study the law in all its aspects and assimilate to our highest consciousness,—that which is called by Du Prel *super sensuous consciousness*—all the data which go to prove and convince us that the Power is spiritual. Look around and see whether any two persons are absolutely identical, even for a time. How intelligent must be the power that ever strives to keep each and every one of us totally different *on the whole*, while, if analyzed, we possess some traits in common, even with the Negro, with whom we are remotely allied.

In this connection I shall refer you to a passage in the article on "Chelas and Lay Chelas" (vide column 1, page 11 of "Supplement to the Theosophist" for July, 1883);—"The Chela is not only called to face all latent evil propensities of his nature, but in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs \* \* until the result is known." I shall only ask you to apply the same principle to your family relations affecting your present incarnation. Thus seven things are found to secure us a victory, or a sad, inglorious defeat in the mighty struggle known as the Dweller of the threshold and the ordeals of Chelaship:—(1) The evil propensities common to ourselves and to our family; (2) those common to ourself and our nation; (3) those common to ourself and to mankind in general, or better known as the weakness of human nature, the fruits of Adam's first transgression; (4 to 6) the noble qualities common to us and to these three; (7) the peculiar way in which the 6 sets of our past Karmas choose or are allowed to influence us now, or their effects in producing in us the present tendency. The adept alone can take the seventh or last mentioned item completely into his own hands; and every mortal who would, as I have since recently begun to reiterate, direct all his energies to the highest plane possible for him ("Desire always to attain the unattainable"—says the author of "Light on the Path"),—such a mortal too could more or less do the same thing as the adept, in so far as he acts up to the rule. Every Chela, and also those who have a desire to be Chelas even, as they suppose secretly, have to do with the first six propensities or influences.

The world is inclined—at least in this Kali Yuga (the Dark Age)—always to begin at the wrong end of anything and direct all its faculties to the perception of effects and not of their causes. So the ideas of "renunciation," "asceticism" and of the "true feeling of universal Brotherhood" (or "mercy," as I call it, in accordance with South Indian Ethics), all of which are compatible with Gnanis, or the most exalted of Mahatmas, all these have

come to be recognized by all our Theosophists, in general, as *the means* of progress for a beginner ; while the real means of progress for us mortals—duties to our own families and to our own nation, or “kindness” and “patriotism” in the highest and ethical sense of the terms—are discarded. True, from the standpoint of a Jivanmukta, a true friend of humanity, these two Sadhanas are really “selfishness” ; still, until we attain that exalted state, these two feelings should be made the ladders for raising ourselves, the means of not only getting ourselves rid of our family defects and natural idiosyncrasies, but also of strengthening in ourselves the noble qualities of our families and of our nation. Until we reach that ideal state where the blessed soul has to make neither good nor bad Karma, we must strive to be constantly doing “good” Karma, in order that we might become Karma-less (nish Karmis).

Let it not be understood at all, that I mean by “family duties” and “national duties,” false attachments to the family or to the nation. Family duty consists not in sensuality or pleasure-hunting, but in cultivating and in elevating the emotional nature (the fourth principle), of ourselves and of our family ; in being equally “kind, not only to the members of the family, but also to all creatures, and in enjoying all such pleasures of the family life as are consistent with the acquirement of “wealth” (all the means necessary for the performance of Dharma or whole duty) according to the teachings of Valluvar, and in utilizing such pleasures and means for the performance of our duty to our nation. Patriotism consists similarly in theosophising our own nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation ; in the enjoyment of the privileges<sup>1</sup> of the nation and using them as a means for the performance of *Dharma*. If family duties are taken due care of, our duties to the nation and to humanity would, to a great extent, take care of themselves unimpeded. Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy*, purifies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free ourselves gradually from the bonds of ignorance common to all human beings.

The above assertions, might, at first sight, seem rather bold and un-theosophical. But I should venture to state my conviction that the whole edifice of Aryan religions and Aryan philosophy is based upon these principles, and that, on a careful consideration of the subject, the great importance

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<sup>1</sup> I use this word “privilege” in its ethical sense ; privileges are to the patriot what the “pleasures” are to the family life.

attached to household life (Grihasta ashrama) in that philosophy, would be fully borne out. To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Ráma, who, even after having become an *avalar-purusha*, came down amidst mortals and lead a household life.

It has often been contented that the world has not progressed on the *path*, because *gnanis*, or Mahatmas, have dwindled in their number and greatness, and because it is Kali-Yuga, or the dark age, now. Such arguments are due to our mistaking the effects for their causes. The only way to prepare the way for the advent of a favorable Yuga and for the increase of the number and greatness of Mahatmas, is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state, that that is the duty of earnest Theosophists and real philanthropists.

Is it not conceded by all philanthropists that unselfish labors for humanity can alone relieve us from the ocean of Sainsara (Rebirth), develop our highest potentialities and help us to alchemise our human weakness? Applying the same principle to unselfish discharge of our family and national duties, my position becomes tenable. A Mahatma has, it appears, declared that He has still "patriotism." But He has not said nor would say, that He has still family "attachments." This proves that He has got out of the defects of the family to which He belongs, while He is only striving to get out of national defects, some of which at any rate cling to Him. A Buddha would say, that He has "mercy," but no "patriotism."

The only effectual way to get out of family defects is to discharge all our duty to our family before leaving it, as ascetics, or before we die. Blessed is he<sup>1</sup> who, in each of his incarnations, *then and there*, gets rid of the defects of the family into which he is ushered, thereby converts those defects in his parents, brothers and sisters, into noble qualities, thus strengthening and developing the good qualities both of himself and of his family, then strives to be born in the same family again and again, until he himself becomes a Buddha and assists his family to become a family fit for a Buddha to be born into, while he becomes the cream of all the noble qualities of the family without being tainted with its idiosyncrasies. A Dugpa (Black Magician) is frequently born in the same family and becomes the cream of all its evil propensities. Here again is the operation of the sublime and

<sup>1</sup> This is the man to be in the family and not of the family like the water on the lotus leaf, making only the good traits of the family the seat of his higher self.

divinely intelligent law of universal and natural economy asserting itself. This is beautifully allegorized in the story of a Jivanmukta churning out of the ocean, the elixir of life and leaving the *visha* (the poison, all the evil propensities) for the Dugpas. This is one of the meanings of the allegory. Avoiding all personalities and questionable facts, I shall rely solely upon our Puranas and scriptures to prove that in every family where Adepts and Gnanis are (or choose to be) frequently born, often Dugpas are also born, as a matter of course. Krishna was the greatest of Gnanis and his uncle Kausa (for our present purpose) was a terrible Dugpa. The five Pandavas had a hundred wicked cousins, the Kauravas. Devas and the whole brood of wicked Asuras were born of the same parent. *Vibhishana* had for his brother, *Ravana* the prince of Dugpas; so had the good Sugriva a brother like Vali. Prahlada had a monster for his father.

Take the case of one who has not done all his duty to his family, before he dies, or before he takes the vows of renunciation and becomes an ascetic. Such ascetics find themselves attracted by the family defects and selfishness of themselves (which hitherto perhaps lay more or less dormant and now become kindled and awakened by the selfishness of the relatives) and are disturbed in the performance of the duties of their new order or *Ashrama*, however unselfish their relatives might have been "unconsciously" or unintentionally. In spite of themselves these relatives arrest the progress of the ascetics in whom the family defects become thus strengthened and developed. Such is the mysterious law of attraction. This man must be born again (1) either in the same family, with the family defects strengthened, both in himself and in his family; (2) or in another family. In the first case, the noble qualities of the family are not strengthened and therefore gradually disappear both from him and from the family. In the second case, he becomes an undutiful son, brother or husband, in his new family, firstly because of the natural law of repetition, which, with the terrible Karmic interest, strengthens the tendency in him to disregard duty; secondly because of the "counter family attractions" (or repulsions). Let not this unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency would confine its havoc to family traits (good and evil) and to family duties alone. It would extend itself in all directions, wherever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his highest nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities. Any evil or noble element of human nature converts itself, under "favorable" conditions into any other element however apparently remote. The conditions are there ready wherever the element is strong; where there is a will there is a way. Performance of family duties therefore develops patriotism and mercy.

I do not at all mean to say that the effects of Karma *always* assert themselves in the same shape or form ; but they often might and do. Nor do I mean that the affinities above stated, blossom and ripen in the incarnation immediately succeeding ; they might develop ten or even one hundred incarnations after ; but in such a case, the Karma only accumulates enormous interest. The affinities might not develop *at the same time* in both him and her, who was once his wife ; if they did at the same time, the account could be easily settled,—otherwise, woe to him and to her ! Supposing that the attractions for him are developed in her, while the attachments for her are not developed in him at the same time ; the result might be, that she pines and languishes for him, sends her poisonous darts consciously or “unconsciously” against him ; if these arrows do not kindle the corresponding nature in him, for the time being they frustrate his achievements in other directions. Supposing by the time the affinities in him are developed, he becomes an initiate and she becomes, (let us suppose) his pupil (male or female). If at the time the pupil’s affinities have become converted into devotion for the initiate, the latter becomes blinded in his philanthropic work and noble duties of a sage, and commits, through the infatuation of a love for the pupil, serious blunders, which result in a catastrophe to both of them and to humanity : and both the pupil and initiate fall down and have to mount their rugged pathway again with increased difficulties in their way.

Once, in an age and in a country, when and where household life continues to be ideal, one single wretch commits the first act of transgression by impetuously rushing into the circle of ascetics, or by dying before wholly discharging his duty to his family, the natural result is that both himself, his family, and his nation, become thereby seriously affected. The Akasa<sup>1</sup> becomes affected by the impulse to transgress in this direction ; this impulse forces itself gradually (with accumulated interest, redoubled force) upon others ; the ignoble example becomes a precedent ; other cases of a like nature follow in quick succession. In course of time, (just when a sad descending cycle begins, such is the divine intelligence of the law that economizes energies and makes things fit it) the leading of the ideal family life becomes almost impossible and very rare ; the whole community is thus ruined. Learned and great adepts retire to other spheres (where there then is an ascending cycle) and leave the nation to be swallowed by a cataclysm after ages of degradation and vice.

Let us now reverse this case, and suppose that in the most degenerate nation, in the darkest of cycles, one philanthropist becomes unselfish and intelligent enough to set a noble and intelligent example by fulfilling all family duties ; then, as naturally as in the preceding case, the precedent

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1. The Ether, the Astral Light.—[Ed.]

gradually gains acceptance ; the way is paved for the advent of an ascending cycle ; Gnanis bless the noble man and come down from other unfavorable spheres, where descending cycles begin to dawn.

Now it may be easy to understand why Chelas and lay Chelas (who have not yet thrown off their family defects and thus become the cream of their family's good qualities) are told to be careful lest they become Dugpas (Black Magicians).

I will ask you to apply the same kinds of arguments to the necessity for performing (and the failure to perform) our duties to our nation and to mankind. You can see that the phenomena of heresy, downfall of religions, rise of new religions, the birth in Europe of a Max Müller, who expatiates upon the greatness of the Vedic philosophy, and of Bradlaughs and other infidel sons of Christian parents—all these are due to the fact (and also to other causes), that the individuals concerned had not in some one or other of their past incarnations, done their duty to the nations (or religions), to which they respectively belonged. A study of the times when and in the manner in which the traits of these men are brought into play should be profitable in several ways. Extending the analogy, it may be said that heartlessness, murder, cannibalism, etc., are due to failure to discharge, in past incarnations, one's duty to humanity (that is to one's self).

In conclusion it might be added that the most important element in the "Dweller of the Threshold," and in the ordeals of Chelaship, is family defects, which ought to be *first* "conquered ;" then in order come national defects and the "diseases of the flesh" in general. Though all these three have to be got rid of simultaneously as far as possible, and all the three kinds of duties performed, still beginners should pay more attention to the first than to the second, and more to the second than to the third, and none of these neglected.

In those happy Aryan ages, when Dharma was known and performed fully, those men and women who did not marry, remained in the family for performing their family duties and led a strictly ascetical and Vedantic life as Brahmacharis and Kannikas (or virgins). Those alone married, who were in every way qualified for leading a grihasta (household) life. Marriage was in those days a sacred and religious contract, and not at all a means of gratifying selfish desires and animal passions. These marriages were of two kinds: (1) Those who married for the express purpose of assisting each other (husband and wife) in their determination to lead a higher life, in fulfilling their family duties, in enjoying all pleasures enjoined for such a life and thereby acquiring the means for attaining the qualifications for higher ashrama of renunciation (Sannyása), and, above all, for giving the world the benefit of children, who would become gnanis and work for humanity. Such a husband and wife might be regarded as not having in their previous

incarnations been able enough to become ripe for Chelaship. (2) Those who had, in their past incarnations already fitted themselves completely for entering the sanctuary of Occultism and gnana marga (path of wisdom). One of them, the Pati (the master or "husband") was the Guru who had advanced far higher than his Patni (co-worker or pupil or "wife"). As soon as the alliance between them was made, these retired into the forest to lead the life of celibacy and practical Occultism. But, before so retiring, they had invariably promised to their parents and other members of their family to assist and elevate them even from a distance and offered to periodically adjust the inner life of all the relatives. I quote the language generally used in making such promises:—"Whenever mother, father, sister and brothers, any of you think of me in your hour of need, wherever or whatever I may be, I solemnly promise to lend you a helping hand."

MURDHNA JOTI.

[*To be continued.*]

## STUDIES IN THE UPANISHADS.

[BY A STUDENT.]

[*Continued from May number.*]

Longfellow, in the lines last quoted, symbolized the Universe by an immeasurable wheel forever turning in the stream of time. Allowing for the western habit of studying effects and not causes, this is a fair simile. Yet it is faulty in that it presupposes two co-existing eternities; the wheel of the Universe, and the stream in which it turns. There can be but one eternity,

Saunaka asks in this Upanishad a natural question, propounded by nearly every thinking man, especially by students of occultism who are continually seeking a royal road to the accomplishment of their objects. He wishes to be told what may be the great solvent of all knowledge. The reply of Angiras points out two great roads, which include all the others. The lower road is the one of hard work for countless births, during which we acquire knowledge slowly in all directions, and, of course, when that is possessed, one rises to the higher road.

This is the true initiation, nature, so to speak, acting as the initiator. In replying to Saunaka, Angiras did not mean to be understood, that a man could in one birth pass over the lower road, but that the progress of a human monad toward perfection proceeded in a certain fixed manner which included all experiences. Of course if we say that we appear on the earth once only, and then disappear from it, to the place called by the spiritualists of America, "the summer land," and by the christian, "heaven," there is

1 I use the word in the peculiar sense which I have already attached to it.

no need for one to acquire the lower knowledge, for that might be obtained in the life after death. But we regard it as true that the spirit, in order to acquire complete knowledge, must inhabit a human form, and one term of tenancy in such a form will not be enough for the testing of the countless varieties of life, of temptation, of triumph, failure and success.

The sage Angiras in this Upanishad looks at man from the standpoint of one who can see the great stream of life which flows through the eternal plain, and therefore he could not have meant to apply his words to one incarnation, but to the whole series through which man has to pass until he reaches "immortal, blest nirvana."

In the journey along this road we will encounter great differences in the powers of our fellow travellers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to understand their error. Nature is kind and will wait for them much longer than their human fellows would if they were permitted to be their judges. This ought to give us a lesson in charity, in universal brotherhood. Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seem devoted to things that to us appear to be of small value.

The Bagavad-Gita says that there is no detriment or loss to one's efforts in any direction, be it good or bad; that is, in going through these countless incarnations, all inquiry, every sort of investigation, no matter even if it seems at the close of any one life that the life was wasted, is so much energy and experience stored up. For although, in the course of one existence, physical energy is expended, there is, all the while, a storing up of spiritual energy which is again a power in the next succeeding life.

In consequence of the modern, western system of education, we are apt constantly to forget the existence of the great force and value belonging to our super-sensuous consciousness. That consciousness is the great register where we record the real results of our various earthly experiences; in it we store up the spiritual energy, and once stored there, it becomes immortal, our own eternal possession. The question then will be asked: "How is one to store up such spiritual energy: do we do it unconsciously, and how are we to know that any has been stored up?" It is to be done by trying to know and to act truth; by "living in the eternal," as *Light on the Path* directs. To live thus in the eternal, does not mean that we shall abandon

the cares and struggles of life, for so surely as we do we must suffer, but that we should try to make the real self direct its aspirations ever to the eternal truth.

This series of births is absolutely necessary, so that the "lower knowledge" can be acquired; and just so long as we do not acquire that, we must be reborn. Here and there will occur exceptions to this rule, in those great souls who, with "an astonishing violence," leap beyond and over all barriers, and by getting the higher knowledge, become at the same time, possessors of the lower knowledge also.

In the Chaldean Oracles such souls are thus described: "More robust souls perceive truth through themselves, and are of a more inventive nature," and by Proklus in I Alkibiad: "such a soul being saved, according to the oracle, through its own strength." But even this rapid progress must be regarded as comparative, for even these "robust souls," had to go through certain incarnations in which they were accumulating to themselves that very strength and ability to outstrip their fellows which, later on, placed them in the front rank.

In consequence of our ignorance of what we really are, not knowing at the time we begin the struggle in this present life whether the real man inside has passed through incarnations full of this necessary experience or not, we must not, because of the fancied importance we give ourselves, neglect the *lower knowledge*. There are many pitfalls besetting the road. Perchance we feel a certain degree of illumination, or we are able to see or hear in the astral world, and at once the temptation presents itself to claim to ourselves a spiritual greatness not our own. The possession of such astral acuteness is not high spirituality *per se*, for one might be able, as Buddha declares in the Saddharma-Pundarika, to smell the extraordinary odors arising in ten points of space which are not perceived by ordinary people, or to hear the innumerable and strange voices, sounds, bells, discords and harmonies produced by the whole host of unknown and unseen spirits of the earth, air, water and fire, and still be altogether devoid of spirituality. If we let ourselves then, be carried away by this, it is only a form of pride that precedes a severe fall. Being carried away with it, is at once a proof that we are not master, but are mastered by what is merely a novel experience.

But if we wisely and carefully test all experience, being willing to descend low enough to learn and study so that the instrument may be tuned and perfected, we may avoid the pitfalls, or be able to cross them should they be inevitable, whereas if we are deluded by supposed self-illumination, and run after that to the exclusion of all study, we will perhaps, enjoy a period of excitement and of self-satisfaction, but it will end, and the end will be bitter. As Buddha says: "He who ignores the rotation of mundane existences, has no perception of blessed rest."

The very fact that a man is in the world and has a continual fight with his passions and inclinations, proves that he is not yet in any condition to leave it. And of even the very far advanced, it was said by those who were near the time of the Upanishads :

“The disciple who by his discrimination has escaped from the triple world, thinks he has reached pure, blessed nirvana; but it is only by knowing all the laws of the lower world, and the universal laws as well, that the immortal, pure, blest nirvana is reached. There is no real nirvana without all-knowingness; try to reach this.”

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## CORRESPONDENCE.

LONDON, June 17, 1886.

As No. 5 of “The Biogen Series,” Professor Coues has reprinted Robert Dodsley’s “*Economy of Human Life*,” which he considers is based on Theosophical Ethics. The history of this little treatise is rather curious. It was originally published in 1750 and purported to be by a Brahmin, but the authorship was generally ascribed to Lord Chesterfield. The great celebrity which the book at one time attained, was mainly due to this mistaken opinion. Dodsley, however, did not long persist in his disguise. It went through numerous editions, found many imitators, and has been translated into French, Italian, German and Bengali. The moral maxims contained in this little volume are of a character to admit of their attribution to Lord Chesterfield. Their claim to an especial Eastern origin receives a striking comment from the way in which the law of retribution, the nature of the soul, the eternal paradise of God, and other similar topics are regarded. In the treatment of these subjects, the author follows the theology of the Christian church rather than Brahmanical philosophy. The association of the name Kuthumi with the book, so perplexing to understand, is not a biographical fact, as Prof. Coues explains in his “fore-word” (p. 10). It only remains to state clearly what is implied in the fore-word that the Theosophical Society has no special code of morals, ready made and rigorously defined, for the acceptance of its members on admission. Prof. Coues is deserving of praise for rescuing from oblivion a book, in many ways calculated to do good.

Fraternally,

MOHINI M. CHATTERJI.

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## REVIEWS AND NOTES.

THE BIOGEN SERIES (*Estes & Lauriat, Boston, Mass.*). This series of publications is under the editorial management of Prof. Coues, the well known Scientist and Theosophist. The series has just reached its fifth number “*Kuthumi, or the Economy of Human Life.*” This is a reprint of a little volume, originally issued in 1770, but under the classical pen of Prof.

Coues who has added an introduction, and the faultless typography of Estes & Lauriat, the little book is a very different affair from the earlier edition. Number four of the series which is also only just out of press, bears the significant title, "*Can Matter Think,*" and is reprint of an article which was written in India and published some years ago in *The Theosophist*. By no means the least important part of these publications are the notes and editorial comments of Prof. Coues. Number four of the series has both an introduction and an appendix from the Professor's pen. To give these publications such extended notice as they deserve would occupy more space and time than is at our command, while the exceedingly readable form and low price at which they are issued, renders such review unnecessary, as they are within reach of all.

These little books are in short, classics, and as such, substantial additions to the literature of the age, while their bearing on the great problems of Theosophy, can hardly be over estimated. Prof. Coues' familiarity with the whole field of modern research, his exactness, which comes from scientific training, his remarkable command of first-class English, and his insight into the complex problems of psychology, place these books in the forefront of Theosophic literature, and we cordially commend them to our readers.

J. D. BUCK.

#### THE SANSKRIT LANGUAGE.

Several letters have been written and inquiries propounded to the Editor regarding Sanscrit, and in one or two instances the assertion has been made that we were incorrect in saying that Sanscrit is not really a dead language. In reply to those asking about the language, we refer them to Perry's *Sanscrit Primer* (Ginn & Co., Boston), Lanman's *Sanscrit Reader* and Whitney's *Sanscrit Grammar*.

To the others, we quote from Perry's *Primer*, § 21, p. 7: "The Sanscrit is used in India to this day very much as Latin was used in Europe in the previous century; it is a common medium of communication between the learned, be their native tongues what they may, and it is not the vernacular of any district whatever." And in India, the Editor was told by many Brahmins that it is in constant use in all religious convocations and assemblies convened among people of learning who come from widely separated parts of Hindustan.

THOUGHTS.—By Ivan Panin, (*Cupples, Upham & Co., Boston.*) The author says that he does not know why he writes, but the thoughts jotted down are put forth as his own. Many of them are good and worth remembering. The book is of size convenient for the pocket, and well bound; the thoughts are topically arranged and numbered consecutively from 1 to 435; the first is, that to be never unhappy is the greatest misfortune; and the last, that

next to the pleasure of seeing beautiful things, is to describe them. The best one is No. 205, that nature preaches many a fine sermon on silence, as: the loud thunder hurts not, but the silent lightning; silent gravity binds all worlds together; silent snow covers the ground, but noisy rain makes puddles and then runs away. Another good one is No. 188: "Always indeed, tell the truth, but do not always speak it;" also No. 80: "Abhor his vice, but not the man; for he is like thee a son of God."

THE SPIRIT OF THE NEW TESTAMENT.—By a woman. (*Rockwell & Churchill, Boston, 1885.*) We are informed that the author is a Theosophist and wrote this before joining the Society. It is divided into 3 parts. I, Relates to Jesus; II, The Warfare of the Truth; III, The Letters and Evidences. She adheres to the idea of the immaculate conception, while not advocating the theological dogma of the Divinity; this seems to us not to follow. We cannot help pointing out that Jesus, the subject of this book, apparently violated filial duty when he refused to recognize his mother at the time he was told that she waited without. Also on page 10, the author surmizes that "probably not more than a score of children perished" by the order of King Herod. There is no historical record of the "slaughter of the Innocents," but it is important and ought not to be lightly passed over. A similar legend is told regarding Krishna, the Hindu incarnation, thousands of years before Jesus, for King Kausa his uncle, ordered the slaughter of all the male infants in his kingdom, but Krishna escaped to another city under the protection of the great God, (see the Mahabarata.). Again Gaffarel and others say, that really it referred to the persecution of the Kabalists and wise men of Herod's day, for they were called "innocents" and "babes." Now this tale has an occult signification, in common with the incident of Jesus refusing to recognize his mother.

The book is an excellent one, and if christendom held the same views, the millenium would advance. The author thinks that the spirit of the work and words of Jesus, if lived up to by his followers, would raise the western world to a higher plane, and in that we agree with her. But we cannot agree that Jesus came to the whole world, or that St. John's revelation is for humanity. Both of them were only speaking to the races they were born in, revealing again a part of the knowledge and doctrine which anciently prevailed among all peoples, and which, even in their own day, were fully known in the farther East. Each time and people has its own prophet and sacred book, but it does not follow, if the last be the best for the people to whom it is revealed, that therefore it is the best of all.

At the beginning of each Manvantara (the remanifestation of a world and man upon it), a planetary spirit appears among men, and implants the great ideas afterwards held intuitionally. They are projected with a spiritual

force and power that carries them through all the ages of that manvantara, now appearing and again apparently lost to sight. The original impulse every now and then, receives additions, through beings of a lower illumination than those who started them, as : Jesus, Buddha, Confucius and others, who appear in intermediate periods.

Similarly, great events, such as the occurrences related as anterior to Krishna's, Buddha's and Jesus' birth, as well as the slaughter of the innocents and the death of Osiris, have an inherent spiritual force, wherever they really took place, that carries them down the stream of time and causes them to reappear among all peoples as a part of the biographies of different sacred personages.

This author has our approval, though worth but little, for she shows a keen insight. Witness on p. 517 : "Believe not those who exalt woman above man, for they are equal powers. The use of the feminine pronoun in describing the soul, the earth, the moon \* \* has no profound scientific or philosophical foundation.

"Believe not those who claim to give final wisdom to the world ; for there must be many instruments of truth."

And on p. 519 : "Sufficient guides are in that development of seership which is the necessary and natural sequence of the ripening of the intellect and moral sense, and which must and will grow. To man's own conscience and judgment is left the supreme utilization of these first universal efforts at intercommunion between the material and spiritual planes of existence."

We regret that our limited space prohibits a more extended notice.

SINNETT.—Mr. A. P. Sinnett of London, author of *Esoteric Buddhism*, has just brought out a new novel of a theosophical cast. We have not received a copy as there has not been time, but hope to notice it in the August number. Its title is "*Union*"

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## THEOSOPHICAL ACTIVITIES.

THE AMERICAN BOARD OF CONTROL—will meet in Rochester July 4th. This will be an important meeting, being the first one since the new era of American Theosophical Activity. It is hoped that each year hereafter will see conventions of the Society when each Branch will be represented by a delegate.

JOSHEE.—Bro. Gopal Vinayak Joshee was in Boston May 28th, at the annual meeting of the Free Religion Association, and delivered an address before them upon "What is lacking in Christianity," which was reported in *The Index*, of June 10th, ult. It deserves perusal, and must have seemed to its hearers like plain speaking.

ALABAMA.—A new Branch of the society is being organized here, the provisional charter having been issued. We hope also soon to hear of another in Texas, where a good Theosophist has settled.

MALDEN.—The theosophists here are in earnest and active. They have heartily adopted the suggestion of the New York Branch about discussions in condensed form being printed for circulation among members.

CINCINNATI.—This Branch has been hard at work, and has had the benefit of several addresses and thorough explanations of hermetic doctrines from a well known and well versed theosophist.

ABRIDGEMENTS OF DISCUSSIONS.—The discussions and study of every member of the Society and of each Branch should not be kept exclusively to themselves, except when they may relate to necessarily secret matter, but ought to be made known in some way to all other members. To that end, the N. Y. Branch has issued the first of a series of leaflets for private circulation, containing abstracts of these discussions. They contain the ideas of many different people upon the subjects of Karma, Reincarnation, and other doctrines of Hinduism, Buddhism and Christianity.

All branches ought to contribute notes to this work, so that the leaflets may appeal to as many minds in the society as possible. If a central editor could be hit upon that would also be a good idea.

THE ARYAN THEOSOPHICAL SOCIETY OF NEW YORK.—Regular meetings have been held each week, since our last issue, two during this month being open ones, at which addresses were delivered and discussions had. On the 8th ult., the subject was that of evolution as laid down in theosophical literature, and at one meeting, the lecture was illustrated by reference to a famous carved temple roof in India, the blackboard being used for rough outlines of the design.

During the last month, the following books have been donated to the library of the Branch, by Bro. Edson D. Hammond: *Ancient Mysteries Described* (Hone, 1823); *The Obelisk and Freemasonry* (Weisse, 1880); *Psychological Review* (London), 12 Nos. 1882; 2 of 1883, when Review stopped. The library has now increased to over 125 vols. and has been considerably used by the members

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That subtle self is to be known by thought alone; for every thought of men is interwoven with the senses, and when thought is purified, then the self arises.—*Mundaka Upanishad.*

OM.

# ÆUΩ

In the beginning this was Self alone—undeveloped. It became developed by form and name. The Self entered thither to the very tips of the finger nails, as the fire in the fireplace. He cannot be seen: for, in part only, when breathing, he is breath by name; when seeing, eye by name; when hearing, ear; when thinking, mind, by name. All these are but the names of his acts. And he who regards him as the one or the other, does not know him, for he is apart from them. Let men worship him as the Self, for in the Self, all these are one. This Self is the footstep of everything, for through it one knows everything, and as one can find again by footsteps what was lost, thus he who knows this may find the Self.—*Brihadaranyaka-Upanishad, 1 Adh., 4 Brah., 7 v.*

## THE PATH.

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Vol. I.

AUGUST, 1886.

No. 5.

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

### STAR COLORS AND ANIMAL MAGNETISM.

It is well known that yellow is the complementary of blue, and red of green, color, and it struck me that, relating to this subject, the remarks of Mr. Isaac Sharpless, who is an undoubted authority in astronomical matters, are of some importance. Writing from Haverford College Observatory, June 3d, instant, he says:

“The question of star colors has been receiving attention from the hand of an English gentleman, W S. Franks. He has examined carefully the colors of a list of 1893 of the brightest stars, with especial reference to the distribution in the heavens of the different colors. He finds 962 white stars, 614 yellow, 168 orange, 10 red, 15 green, 59 blue, 58 purple and 7, for some reason, have no colors given. He finds that the constellations which contain a large percentage of white stars are in or near the Milky Way, and wherever stars are closely associated together; while the yellow and orange stars are most plentiful in large straggling constellations.

“It is well known that a certain kind of spectrum is connected with certain star colors. The yellow stars belong to the class of our sun and include such bright stars as Capella. The white stars, like Vega, have a spectrum of a great number of fine lines, and the red gives a banded spectrum. It has been a favorite theory that the colors indicate the age of the stars, if not in years, at least in development. That the white are the youngest: as they cool they become yellow, then red, and, finally invisible, just as a piece of iron would in cooling down from a white heat. There is much to commend this idea, though, of course, as to the relative ages of the stars we know very little, and some changes appear to be in the opposite direction. Perhaps there are people to whom the idea of different colors in stars is a novelty. They have a general idea that there are bright points of light overhead, at night, and probably they have observed, in a general way, that some are brighter than others. It will not require a very close watch, however, to add to the knowledge of the sky the additional fact that they are differently colored. Castor and Pollux which now shine in the west in the evening, are very evidently diverse, and a careful amateur can go over the heavens and notice among the brighter stars quite a variety.

“But a telescope increases the capacities for this work immensely. Nearly all the very red stars are too faint to be seen by the naked eye, and many which show the strongest contrasts of color are double stars, which require considerable magnifying power to separate them. Blue and green stars are never solitary, but associated with a red or a yellow star, which is nearly always brighter, so that color has something to do with association. There are also sometimes clusters of stars which show great variety of color. Sir John Herschel describes one in the Southern Hemisphere which resembled a mass of colored gems. There is probably a prolific field of discovery yet undeveloped in connection with star colors.”

The experiments of Reichenbach and others have shown that from crystals and human bodies emanate not only influences of a positive and negative character—which are also referred to in the PATH at p. 86—but also that certain colors are seen by sensitives to arise from the human head, eyes, and hands. Now, as animal magnetism is slowly forcing recognition from the scientific world, why are we not justified in giving some credence to the views held by the old Hermetic philosophers, that the human being derives its magnetism and vitality from the stars: that is, that these colors seen by sensitives, are to be directly traced to the sidereal influences and atmospheres. They gave to each color an appropriate star, and we find curiously enough, that although it is claimed against them that they were ignorant and had no appliances, they, without apparatus, knew that the stars had colors, while to the sun they ascribed life. Now in this century our astronomers

tell us, as above, of star colors of great variety and peculiar combination. These are mere hints, however, which I would like more competent men to enlarge upon.

ISAAC MYER.

[NOTE.—We are personally acquainted with several persons who can see these magnetic colors, and they all agree in the main as to the conditions of health or of temper which accompany them. Mere quick thoughts they see as bright sparks ; sensuality seems pink or reddish ; while life and wisdom, appear as blue. It is interesting to note also, that in the Hindu system, when Krishna is represented as the life giver, or as the principle of life, he is painted blue, which color Reichenbach found proceeded from the *positive* pole ; while the passive mendicant or ascetic of Hindustan, has to wear the yellow robe, which stands for the *negative* pole that emits the yellow ray. It is also rather curious that the ancient Egyptians in their papyri painted wisdom, which is cold, of a yellow color, and the son of life appears in blue.—Ed.]

## A HINDU CHELA'S DIARY.\*

(Continued from July Number.)

“ I have always felt and still feel strongly that I have already once studied this sacred philosophy with Kunâla, and that I must have been, in a previous life, his most obedient and humble disciple. This must have been a fact, or else how to account for the feelings created in me when I first met him, although no special or remarkable circumstances were connected with that event. All my hopes and plans are centred in him, and nothing in the world can shake my confidence in him especially when several of my Brahmin acquaintances tell me the same things without previous consultation. \* \* \*

“ I went to the great festival of Durga yesterday, and spent nearly the whole day looking in the vast crowd of men, women, children and mendicants for some of Kunâla's friends, for he once told me to never be sure that they were not near me, but I found none who seemed to answer my ideas. As I stood by the ghaut at the river side thinking that perhaps I was left alone to try my patience, an old and apparently very decrepit Bairagee plucked my sleeve and said : ‘ Never expect to see any one, but always be ready to answer if they speak to you ; it is not wise to peer outside of yourself for the great followers of Vasudeva : look rather within.’

“ This amazed me, as I was expecting him to beg or to ask me for information. Before my wits returned, he had with a few steps mingled with a group of people, and in vain searched I for him : he had disappeared. But the lesson is not lost.

\* In reply to several inquiries as to the meaning of *Chela*, we answer that it here means an accepted disciple of an Adept. The word, in general, means, *Disciple*.

“ To-morrow I return to I——.

“ Very wearying indeed in a bodily sense was the work of last week and especially of last evening, and upon laying down on my mat last night after continuing work far into the night I fell quickly sound asleep. I had been sleeping some hour or two when with a start I awoke to find myself in perfect solitude and only the horrid howling of the jackals in the jungle to disturb me. The moon was brightly shining and I walked over to the window of this European modeled house threw it open and looked out. Finding that sleep had departed, I began again on those palm leaves. Just after I had begun, a tap arrested my attention and I opened the door. Overjoyed was I then to see Kunâla standing there, once more unexpected.

“ ‘Put on your turban and come with me,’ he said and turned away.

“ Thrusting my feet into my sandals, and catching up my turban, I hurried after him, afraid that the master would get beyond me, and I remain unfortunate at losing some golden opportunity.

“ He walked out into the jungle and turned into an unfrequented path. The jackals seemed to recede into the distance ; now and then in the mango trees overhead, the flying foxes rustled here and there, while I could distinctly hear the singular creeping noise made by a startled snake as it drew itself hurriedly away over the leaves. Fear was not in my breast for master was in front. He at last came to a spot that seemed bare of trees, and bending down, seemed to press his hand into the grass. I then saw that a trap door or entrance to a stairway very curiously contrived, was there. Stairs went down into the earth. He went down and I could but follow. The door closed behind me, yet it was not dark. Plenty of light was there, but where it came from I cared not then nor can I now, tell. It reminded me of our old weird tales told us in youth of pilgrims going down to the land of the Devas where, although no sun was seen, there was plenty of light.

“ At the bottom of the stairs was a passage. Here I saw people but they did not speak to me and appeared not to even see me although their eyes were directed at me. Kunâla said nothing but walked on to the end, where there was a room in which were many men looking as grand as he does but two more awful, one of whom sat at the extreme end.

\* \* \* \* \*

[Here there is a confused mass of symbols and ciphers which I confess I cannot decipher, and even if I had the ability to do so, I would check myself, because I surmise that it is his own way of jotting down for his own remembrance, what occurred in that room. Nor do I think that even a plain reading of it would give the sense to any one but the writer himself, for this reason, that it is quite evidently fragmentary. For instance, I find among the rest, a sort of notation of a division of states or planes : whether of consciousness, of animated, or of elemental life, I cannot tell ; and in each

division are hieroglyphs that might stand for animals, or denizens of the astral world, or for anything else—even for ideas only, so I will proceed at the place of his returning.]

“Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment more was I again at my door. It was as I left it, and on the table I found the palm leaves as I dropped them, except that beside them was a note in Kunâla's hand, which read :

“‘Nilakant—strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition. To-morrow I will see you.’ \* \* \* \*

“What a very great blessing is mine to have had Kunâla's company for so many days even as we went to——. Very rarely however he said a few words of encouragement and good advice as to how I should go on. He seems to leave me as to that to pick my own way. This is right, I think, because otherwise one would never get any individual strength or power of discrimination. Happy were those moments, when alone at midnight, we then had conversation. How true I then found the words of the Agroushada Parakshai to be :

“‘Listen while the Sudra sleeps like the dog under his hut, while the Vaysa dreams of the treasures that he is hoarding up, while the Rajah sleeps among his women. This is the moment when just men, who are not under the dominion of their flesh, commence the study of the sciences.’<sup>1</sup>

“The midnight hour must have powers of a peculiar nature. And I learned yesterday from glancing into an Englishman's book, that even those semi barbarians speak of that time as ‘the witching hour,’ and it is told me that among them ‘witching’ means to have magic power. \* \* \* \*

“We stopped at the Rest House in B—— yesterday evening, but found it occupied and so we remained in the porch for the night. But once more I was to be blessed by another visit with Kunâla to some of his friends whom I revere and who will I hope bless me too.

“When every one had quieted down he told me to go with him to the sea which was not far away. We walked for about three quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following, we went for about seven minutes, when we came to a small island ; on it was a building and on top of that a triangular light. From the sea shore, the island would seem like an isolated spot covered all over by green bushes. There is only one entrance to go inside. And no one can find it out unless the occupant wishes the seeker to find the way. On the island we had to go round about for some space before we came in front of the actual building. There is a little garden

<sup>1</sup> See Agroushada Parakshai, 2d book, 23d dialogue.—[Ed.]

in front and there was sitting another friend of Kunâla with the same expression of the eyes as he has. I also recognized him as one of those who was in the room underground. Kunâla seated himself and I stood before them. We stayed an hour and saw a portion of the place. How very pleasant it is! And inside he has a small room where he leaves his body when he himself moves about in other places. What a charming spot, and what a delightful smell of roses and various sorts of flowers! How I should wish to visit that place often. But I cannot indulge in such idle dreams, nor in that sort of covetousness. The master of the place put his blessing hand upon my head, and we went away back to the Rest House and to the morrow full of struggles and of encounters with men who do not see the light, nor hear the great voice of the future; who are bound up in sorrow because they are firmly attached to objects of sense. But all are my brothers and I must go on trying to do the master's work which is only in fact the work of the Real Self which is All and in All."

## NOTES ON THE CABBALAH OF THE OLD TESTAMENT.

BY PERMISSION OF BRO. J. RALSTON SKINNER (McMillan Lodge, No. 141).

### II.

Ginsburg and others tell us that Raymond Lully and John Picus de Mirandola had acquired knowledge of the Hebrew and the Caballah. Mirandola studied Hebrew and Cabbalistic theology under Jochanan Aleman, who came to Italy from Constantinople, and—"found that there is more Christianity in the Cabbalah than Judaism; he discovered in it proof for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the angels, the order of the angels," and so on, and so on. "In 1486, when only 24 years old, he published 900 theses, which were placarded in Rome, and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their traveling expenses. Among the theses was the following: 'No science yields greater proof of the Divinity of Christ than magic and the Cabbalah.'"

Through Picus de Mirandola, Reuchlin became aware of this phase of Hebrew philosophy or theosophy, as, by a school of the rabbins, a recognized appurtenant to the Hebrew Scriptures. He not only examined into the Cabbalah to satisfy his thirst for facts of literature, but, on investigation, became a convert to the system,—“within two years of beginning to learn the language, published (1494) his *De Verbo Mirifico*, and afterwards (1516) with more matured learning, his *De Arte Cabbalistica*.” And thus

the joint efforts of Mirandola and Reuchlin established a field of literature, of the Cabbalah, which has always flourished, and will continue to flourish so long as our civilization shall last.

It is interesting and useful to place this great fact, but it is a matter of especially great weight and value that the knowledge of the Cabbalah was sprung upon the world of letters, with, and *as an essential part of* the Reformation itself. Not that the philosophy of the Cabbalah became engrafted into the study and development of Hebrew (and consequently Christian) theosophy;—for, because of lack of knowledge of what the Cabbalah really was, such could not be the case,—but it was entitled so to be, and the assertion of its existence as a real element of Scripture was, even then, so strongly and enduringly made, that, though an unknown quantity except by name, it has ever since stood firmly, and ready to have such claim made good:—with a vitality that has outworn four hundred years of patient waiting.

Of course there was a field of Jewish Cabbalistic literature,—not open, but confined, for the most part, as a kind of sacred mystery, within narrow and restricted limits, even among the Jews themselves. It was of the same nature with what is called, to-day, The Speculative Philosophy of Free Masonry, an ever seemingly substantive embodiment out of surrounding shadowy mists and mental fogs, wherein a doubt always exists whether after all there is in the nebulous matter of the mist itself anything from whence substance may congeal; or, it may, for illustration, be compared to the city of King Arthur, before whose gate Gareth, standing, says: “But these my men—(your city moves so wierdly in the mist),—doubt if the King be King at all, or come from Fairy land; and whether this be built by magic, and by fairy kings and queens, or whether there be any city at all, or all a vision.” It is necessary to make a brief mention of this literature with its sources; both that these may be known, and that a foundation may be laid for what is stated as to the reality of Cabbalah, and its significance.

There is almost no teaching of the Cabbalah in the English language except the Essay by Christian D. Ginsburg, LL. D., to which we have referred. Dr. Ginsburg says: “It is a system of religious philosophy, or more properly, of theosophy, which has not only exercised for hundreds of years an extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries, and which claims the greatest attention of both the philosopher and theologian.”

It is faintly claimed that some statements applying to Cabbalah are to be found in the Talmud; but apart from this we have:—(1) The Commentary on the Ten Sephiroth, by R. Azariel ben Manachem (1160—1238), who was a pupil of Isaac the Blind, and master of the celebrated R. Moses

Nachmanides, (2) The Book Sohar (Light), or Midrash, Let there be Light, claimed to have been a revelation from God, communicated through R. Simon ben Jochai, A. D. 70-110, to his select disciples. This book has been pronounced by the ablest critics to have been a pseudograph of the thirteenth century,—the composition of Moses de Leon, who lived in Spain; who, by the admission of his wife and daughter after his death, first published and sold it as the production of R. Simon ben Jochai, and (3) The Book Jetzirah or Book of Creation,—of unknown age and authorship, but mentioned as early as the eleventh century in the Book Chazari, by R. Jehudah Ha Levi,—as the literary sources for the entire system and scope thereof, so far as disclosed. It is from these sources that the entire volume of Cabbalistic literature has had rise and development.

From these sources, and the numberless treatises and expositions thereon, the history of the subject matter and containment of Cabbalah is laid down as follows: It was first taught by God himself to a select company of angels. After the fall the angels taught it to Adam. From Adam it passed to Noah, thence to Abram, the friend of God who carried it to Egypt. Moses, who was learned in all the wisdom of Egypt, was initiated into it from the land of his birth. He covertly laid down the principles of its doctrines in the first four books of the Pentateuch, but withheld them from Deuteronomy (“this constitutes the former the ‘*man*’ and the latter the ‘*woman*’”). Moses initiated the seventy elders, and they again passed the sacred and secret doctrine down to the heads (continually imparting the same) of the Church of Israel. David and Solomon were adepts in it. No one dared to write it down till the supposititious Simon ben Jochai, who really lived and taught, as one of the most celebrated doctors, at the time of the destruction of the second temple; and his teachings are claimed to constitute the Book of Sohar, published, as already said, by Moses de Leon of Valladolid, in Spain. But Ben Jochai, or whoever worked under his name, though he wrote and published, as said, covered the true doctrine by veils, so that no one but an initiate, or, as the saying runs, “by the gift of God,” could penetrate behind them;—though the veils of the words still plainly held the secret doctrine, to those who could see. The Cabbalah, as an exposition to the Sacred Text of Holy Writ, was claimed to contain the Wisdom of God in every branch and department of His working,—and all terms and descriptions were exhausted to express the ineffable reward to him who might be permitted to penetrate behind the veil, either by initiation or “by the gift of God;” satiating every function of enjoyment, and affording an indescribable bliss, in the ultimate possessions of the Divine conceptions.

More definitely:—The exposition of the system treats of the impersonal First Cause manifesting within the limits of the finite. “Before he gave any shape to this world, before he produced any form, he was alone, with-

out a form and resemblance to anything else.<sup>1</sup> Who, then, can comprehend him, how he was before the creation, since he was formless? Hence, it is forbidden to represent him by any form, similitude, or even by his sacred name, by a single letter or a single point; and to this, the words, 'Ye saw no manner of similitude on the day the Lord spake unto you' (Deut. iv. 15) —*i. e.*, ye have nor seen anything which you could represent by any form or likeness,—refer" (Sohar 42 b, 43 a, Sec. AB) :—And this shows clearly enough that the supposed sacred names of Scripture do not have reference to the Impersonal First Cause, as its essential designations, but rather to its creations. \* \* Then—"The creation, or the universe, is simply the garment of God *woven from the Deity's own substance* (The Impersonal manifesting in the cosmos, in modes to be expressed by the sacred names and otherwise). For although, to reveal himself to us, the Concealed of all the Concealed, sent forth the *Ten Emanations* (the Ten Sephiroth) called the Form of God, Form of the *Heavenly-Man*, yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment which consists of the *universe*. The universe, therefore, or the visible world, is a further expansion of the Divine Substance, and is called in the Cabbalah, '*the Garment of God.*'" (Sohar i, 2 a)—"The whole universe, however, was incomplete, and did not receive its finishing stroke till *man* was formed, who is the *acme of the creation*, and the macrosocosm uniting in himself the totality of beings,—'the heavenly Adam,' *i. e.*, the Ten Sephiroth, who emanated from the highest primordial obscurity (The Impersonal First Cause), created the *earthly Adam.*" (Sohar ii, 70 b). This is more definitely expressed in another place, where it says :—"Jehovah (for which stands the letter *jod*, or *j* or *i*) descended on Sinai *in fire*," the word for which is *a-sh* fire. Let the *j*, or *i*, the signature for Jehovah, descend in the midst of this word, and one will have a *i sh*, which is the Hebrew word for *man* man; thus *man* became out of the *Divine fire*—"Man is both the import and the highest degree of creation, for which reason he was formed on the sixth day. As soon as man was created every thing was complete, including the upper and nether world, for every thing *is comprised in man*. He unites in himself all forms." (Sohar iii, 48 a)—"But after he created the form of the Heavenly Man, he used it as a chariot (Mercabah) (wheels, circles) wherein to descend, and wishes to be called by this form, which is the sacred name Jehovah." Sohar i, 42 b, 43 a, section A B.)

It is to be observed especially, as to the ground work of the Cabbalah, that the first manifestation was in the "*Ten Sephiroth*," or Emanations, so

<sup>1</sup> It is interesting to compare the *Brihadaranyaka-Upanishad*, 4th Brah., with this: "In the beginning this was Self alone, in the shape of a spirit. He looking round, saw nothing but his Self."—[Ed.]

called, out of which came the "*Heavenly Man*"; and the human or earth man represented these Ten Sephiroth in himself. "The lower world is made after the pattern of the upper world; everything which exists in the upper world is to be found as it were in a copy on earth; still the whole is one." (Sohar i, 20 a.)

Thus it is that the compass of the Cabbalah, by Sohar, is idealized in the form of a *man*. This man represented the combination of the Ten Sephiroth, or, as systematically called, *Emanations*, in which as a unity the whole cosmos existed in its segregated detail; and through which all knowledge thereof, physically, psychically and spiritually, was to be had, in passiveness and in activities;—and through which these activities, as of all potencies—as of angels and powers,—had their special existences. These Emanations had names of qualities, as Beauty, Strength, Wisdom, etc., etc., each name being located upon one of nine parts marked out on the form of the man; each of which was called a *Sephira*. The totality of the man being taken as *one*, this added to the nine made ten; and as a number this was the letter *jod*, already spoken of. The locations of these Sephiroth (shown as circles) are united one with another, so that one Emanation may flow into another; one into all, and all into one;—and the 22 letters of the alphabet with the 10 vowel sounds, are found therein, or thereby; and these are called the "*thirty-two ways or canals of Wisdom*"; and as these letters stood also for numbers, there is in this containment every possible mode of expression *by word and number*. The exposition of the Old Testament, especially the Thora, in the secret or esoteric way, is claimed under this statement;—that is, by numbering the letters of words, and by their permutations and changes of positions; so that this is one of the functions of the Emanations or Sephiroth; and a mighty one for disclosing the Wisdom of God.

The Book *Jetzirah* deals especially with these letters and numbers: "*By thirty-two paths of secret wisdom*, the Eternal, the Lord of Hosts, the God of Israel, the living God, the King of the Universe, the Merciful and Gracious, the High and Exalted God, He who inhabiteth eternity, Glorious and Holy is His name, hath created the world by means of numbers, phonetic language and writing."

The Commentary on the Ten Sephiroth, by R. Azariel Ben Menachem, as its name implies, is directly in consonance with the Sohar.

As to the Book *Jetzirah*, Dr. Ginsburg says: "The *Book Jetzirah*, which the Cabbalists claim is their oldest document, has really nothing in common with the cardinal doctrines of the Cabbalah. There is not a word in it bearing on the En Soph (Impersonal First Cause), the Archetypal Man," and so on, and so on. But here the doctor is at fault for this reason:—The word "*Sephiroth*" means "*Numbers*," and the *Ten Sephiroth* means the Ten Numbers; and in the Cabbalistic way these are composed out of a geomet-

rical shape. The circle is the first *naught*, but out of this naught develops a straight vertical line, viz : the diameter of this circle. This is the first *One* ; and having a first one, from it comes 2 and 3 and 4 and 5 and 6 and 7 and 8 and 9,—the circle or naught and its diameter one, the embracement of all together, forming the comprehensive *Ten*, or Ten Numbers, Ten Sephiroth, Ten Emanations, the Heavenly Man, the great Jah, of the ineffable name. Hence the contents of the book *Jetzirah* are of the very essence of the other two, and all are one.

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## SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

*A Chapter from a MS. work designed as a text-book for Students in Mysticism.*

BY C. H. A. BJERREGAARD, *Stud. Theos.*

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In Two Parts:—Part I, Texts; Part II, Symbols.

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The spirit of Sufism is best expressed in the couplet of Katebi :

“Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven.”

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(CONTINUED.)

NOTES ON *JELALUDDIN RUMI*—Continued :

—Space forbids us to dwell any longer upon the miracles of this wonderful man of whom *Shems Tebreez* once asserted, in *Jelal's College*, that “whosoever wished to see again the prophets, had only to look on Jelal, who possessed all their qualifications ; more especially of those to whom revelations were made, whether by angelic communications, or whether in visions ; the chief of such qualities being serenity of mind with perfect inward confidence and consciousness of being one of God's elect. Go and look upon Jelal, if thou wish to comprehend the signification of that saying ‘*the learned are the heirs of the prophets*,’ together with something beyond that, which I will not here specify.”

We must add a few passages from Jelal's lectures, &c. These were his last instructions, “*the best of mankind is he who benefiteth men*” and, “*the best of speech is that which is short and to the purpose.*” Jelal once at a funeral spoke thus : “The ordinary reciters, by their services, bear witness that the deceased lived a Muslim. My singers, however, testify that he was a Muslim, a believer, and a lover of God.” He added : “Besides that ; when the human spirit, after years of imprisonment in the cage and dungeon of the body, is at length set free, and wings its flight to the source whence it came,

is not this an occasion for rejoicings, thanks, and dancings? The soul in ecstasy, soars to the presence of the Eternal; and stirs up others to make proof of courage and self sacrifice. If a prisoner be released from a dungeon and be clothed with honour, who would doubt that rejoicings are proper? So, too, the death of a saint is an exactly parallel case." Once, when requested to give a lecture to men of science, he answered: "A tree laden with fruit, had its branches bowed down to the earth therewith. At the time, doubts and gainsayings prevented the gardeners from gathering and enjoying the fruit. The tree has now raised its head to the skies, and beyond. Can they hope, then, to pluck and eat of its fruit?"—

Jelal's chief work, and the reference-book of Sufism, is the *Mesnevi* (*Mathnawi*) usually known as the *Mesneviyi Sherif*, or *Holy Mesnevi*. It is truly one of the most famous books of the East, studied and commented upon wherever dogmatic religion has been abandoned for esoteric truth.

From the preface we quote the following :

"This is the book of the Rhymed Couplets (Mathnawi, Mesnevi). It contains the roots of the roots of the one (one true) Religion (of Islam); and treats of the discovery of the mysteries of reunion and sure knowledge. It is the Grand Jurisprudence of God, the most glorious Law of the Deity, the most manifest Evidence of the Divine Being. The refulgence thereof "is like that of a lantern in which is a lamp" that scatters beams more bright than the morn. It is the paradise of the heart, with springs and foliage. One of these springs is "the fount named Salsabil"<sup>1</sup> by the brethren of this religious order;<sup>2</sup> but, by saints and those miraculously endowed, it is called "the Good Station,"<sup>4</sup> and "the Best Resting place."<sup>5</sup> The just shall eat and drink therein, and the righteous shall rejoice and be glad thereof. Like the Egyptian Nile, it is a beverage for the patient, but a delusion to the people of Pharaoh and to blasphemers; even as God, whose name be glorified, hath said: "He misleads therewith many, and He guides therewith many; but He misleads not therewith (any), save the wicked."<sup>6</sup>

"It is a comfort to man's breast, an expeller of cares. It is an exposition of the Quran, an amplification of spiritual aliments, and a dulcifier of the disposition; written "by the hands of honorable scribes"<sup>7</sup> who inscribed thereon the prohibition: "Let none touch it save the purified."<sup>8</sup> It is (a revelation) "sent down (from on high) by the Lord of (all) the worlds,"<sup>9</sup> which vanity approacheth not from before, nor from behind,"<sup>10</sup> which God watches over and observes, He being "the best of a Preserver,"<sup>11</sup> and "The Most Compassionate of the merciful ones,"<sup>12</sup> unto whom pertain (many) titles, his utmost title being God, whose name be exalted."

1 Quran xxiv, 35. 2 *ibid*, lxxvi, 18. 3 The Mevlevi or dancing dervishes. 4 Quran xix, 74  
5 *ibid*, xxv, 26. 6 *ibid*, ii 24. 7 *ibid*, lxxx, 15. 8 *ibid*, lvi, 78. 9 *ibid*, lvi, 79. 10 *ibid*, xli, 42  
11 *ibid*, xii, 64. 12 *ibid*, vii, 150.

Further on he says : " I have exerted myself to enlarge this book of poetry in rhyming couplets, which contains strange and rare narratives, beautiful sayings, and recondite indications, a path for the devout, and a garden for the pious, short in its expressions, numerous in their applications."—

The Mesnevi is said to contain twenty-six thousand six hundred and sixty couplets and a large part of them ought to be cited here, but space forbids. We offer a few selections entirely at random.

The strength of strongest man can merely split a stone ;  
 The Power that informs man's soul can cleave the moon.  
 If man's heart but untie the mouth of mystery's sack,  
 His soul soon soars aloft beyond the starry track.  
 If heaven's mystery divulged should, 'haps become,  
 The whole world 'twould burn up, as fire doth wood consume.—  
 Saints' ecstasy springs from a glimpse of God, his pride.  
 His station's that of intimate. He's bridegroom ; God is bride.  
 A bride's veiled graces are not seen by groom alone ;  
 Her unveiled charms solely to him in private shown.  
 In state she first appears before the people all ;  
 Her veil removed, the groom alone is at her call.—  
 Who's not received the gift of knowledge from above,  
 Will ne'er believe a stock could sigh and moan for love  
 He may pretend to acquiesce ; not from belief ;  
 He says : " 'Tis so," to scape a name much worse than thief.  
 All they who're not convinced that God's " Be " is enough,  
 Will turn away their face ; this tale they'll treat as " stuff."—  
 If he (man) from *esse*, reach not *posse's* state, he's *nil.*—  
 (God) Himself He's veiled in man, as sun behind a cloud.  
 This seek to comprehend. God knows what mysteries shroud.  
 The sun He is ;—the sun of spirit, not of sky ;  
 By light from Him man lives ;—and angels eke, forby.—  
 The soul it is originates all vital force.—  
 The Prophet hath assureth us God's the soul of all.—  
 The world's renewed each moment, though we still remain  
 In ignorance that permanence can change sustain.  
 Life, like a river, ceaselessly, is still renewed.—  
 Each night Thou settest free the soul from trap of flesh,  
 To scan and learn the hidden records of Thy wish.  
 Each night the soul is like a bird from cage set free,  
 To wander. Judge and judgment, then, it does not see.  
 By night the pris'ner loses sense of bars, of chains ;  
 By night the monarch knows no state, no pomp retains ;  
 The merchant counts no more, in sleep, his gains and loss ;  
 The prince and peasant, equal, on their couches toss.  
 The Gnostic is so e'en by day, when wide awake ;  
 For God hath said : " Let quietude care of him take."  
 Asleep to all the things of earth by night, by day,  
 As pen in writer's hand he doth his guide obey.—

Of this, the Gnostic's privilege, a trace 'd suffice  
 To rob of sleep and reason vulgar souls of ice.  
 His spirit wanders in the groves of th' absolute.  
 His soul is easy ; body, still, calm, quiet, mute.—  
 In sleep thou bearest no burden ; borne thou art, instead.

\* \* \* \* \*

Know then, thy sleep's a foretaste of what is to come,  
 From the rapt state of saints arriving at their home.  
 The saints were well prefigured by the " Sleeper's Seven,"  
 " Their sleep," " their stretchings," " their awaking " lead to heaven.—  
 Each night, in profound sleep our consciousness sinks,  
 Becomes non-existent ;—waves on seashore's brinks.—  
 The body's a cage and a thorn to the soul.  
 Hence, seldom are body and soul wholly whole.—  
 Both men and fairies pris'ners are in earthly cage.—  
 If lifted could be from our souls the dark veil,  
 Each word of each soul would with miracles trail.—  
 The soul unto the flesh is joined, by God's decree,  
 That it may be afflicted, —trials made to see.—  
 Th' Infinites' lovers finite's worshippers are not  
 Who seek the finite lose th' Infinite, as we wot,  
 When finite with the finite falls in love, perforce,  
 His loved one soon returns to her infinite source.—  
 In non-existence mirrored, being we may see ;—  
 Annihilate thy darksome self,—thy being's pall.  
 Let thy existence in God's essence be enrolled,  
 As copper in alchemists' bath is turned to gold.  
 Quit " I " and " We," which o'er thy heart exert control.  
 'Tis egotism, estranged from God, that clogs thy soul.—  
 Discharge thyself of every particle of self ;  
 So shalt thou see thyself pure, free from soil of self.  
 Within thy heart thou'lt see the wisdom of the saints,  
 Without a book, a teacher, or professor's plaints.—  
 Thyself \* \* purge of self. Abstraction thou shalt gain.—  
 Both love and soul are occult, hidden and concealed.—  
 A lover's whole life is but self-sacrifice ;  
 He wins not a heart, save his own heart's the price.—  
 When love for God is lighted in the human heart,  
 It fiercely burns ; it suffers not effects' dull smart ;  
 — love is love's own sign, giv'n from the highest sphere.—  
 The heart's with God,—the heart is God,—boundless, immense !  
 From all eternity, the figures of all things,  
 Unnumbered, multitudinous, gleam in hearts' wings.  
 To all eternity each new-created form  
 In heart of saint reflected is, most multiform.—  
 Have patience, thou too, brother, with thy needle's smart.  
 So shalt thou, 'scape the sting of conscience in thy heart.  
 They who have conquered, —freed themselves from body's thrall,  
 Are worshipped in the spheres, the sun, the moon, stars, all.  
 Whoever's killed pride's demon in his earthly frame,

The sun and clouds are slaves, to do his bidding, tame.  
 His heart can lessons give of flaming to the lamp ;  
 The very sun not equals him in ardent vamp.—  
 The inward hymn that's sung by all the hearts of saints  
 Commences : " O component parts of that thing *Not*."  
 Now since they take their rise in this *Not*, negative,  
 They put aside the hollow phantom where we live.  
 Ideas and essences become " things " at His word.—  
 This world's a negative ; the positive seek thou.  
 All outward forms are cyphers ; search, the sense to know.—  
 Mankind the songs of fairies never hear at all,  
 They are not versed in fairies' ways, their voices small.—  
 " Allah, Allah ! " <sup>1</sup> cried the sick man, racked with pain the long night through ;  
 Till with prayer his heart grew tender, till his lips like honey grew.  
 But at morning came the Tempter ; said " Call louder, child of Pain !  
 See if Allah ever hear or answers ' Here am I, ' again."  
 Like a stab, the cruel cavil through his brain and pulses went ;  
 To his heart an icy coldness, to his brain a darkness sent.  
 Then before him stands Elias ; says, " My child, why thus dismayed ?  
 Dost repent thy former fervor ? Is thy soul of prayer afraid ? " <sup>1</sup>  
 " Ah ! " he cried, " I've called so often ; never heard the ' Here am I ; '  
 And I thought, God will not pity ; will not turn on me his eye."  
 Then the grave Elias answered, " God said, Rise, Elias, go  
 Speak to him, the sorely tempted ; lift him from his gulf of woe.  
 Tell him that his very longing is itself an answering cry ;  
 That his prayer, ' Come, gracious Allah ! ' is my answer ' Here am I. ' "  
 -- When thy mind is dazed by colour's magic round,  
 All colour's lost in one bright light diffused around.  
 Those colours, too, all vanish from our view by night.  
 We learn from this, that colour's only seen through light.  
 The sense of colour-seeing's not from light distinct.  
 So, too, the sudden rainbow of our mind's instinct,  
 From sunlight, and the like, all outer colours rise ;  
 The inward tints that mark our minds, from God's sunrise.  
 The light that lights the eye's the light that's in the heart.  
 Eye's light is but derived from what illumines that part.  
 The light that lights the heart's the light that comes of God,  
 Which lies beyond the reach of sense and reason, clod !  
 By night we have no light ; no colour can we see.  
 Thus, light we learn by darkness, its converse. Agree !  
 A seeing of the light, perception is of tints ;  
 And these distinguished are through darkness gloomy hints.  
 Our griefs and sorrows were by God first introduced,  
 That joy to sense apparent thence should be reduced  
 Occult things, thus, by converse, grow apparent, all.  
 Since God has no converse, apparent He can't fall.  
 Sight first saw light, and then the colours saw,  
 From converse converse stands forth, as Frank from Negro.

<sup>1</sup> True transl. by J. Freeman Clark.

By converse of the light, distinguish we the light ;  
 A converse 'tis that converse shows unto our sight.  
 The light of God no converse has in being's bound ;  
 By converse, then, man has not its distinction found.  
 Our eyes cannot distinguish God, decidedly ;  
 Though He distinguish Moses and the Mount from thee.—

The doctrine, which Jelal was most emphatic about was the extinguishment of Self, and his teachings are quite characteristic for him, though the general doctrine is a common one among the Sufis. *He argues for simplicity.* He tells us a story about a dispute between Chinamen and Greeks before the Sultan, as to who is the more skilful of the two nations, in the art of decoration. The Chinese ask for and get thousands of colours and work hard, while the Greeks ask for no color ; they only polish their front,

“ Effacing every hue with nicest care,”

and when the Sultan came to examine the relative merit of Chinese gorgeousness and Greek simplicity,

“ Down glides a sunbeam through the rifted clouds,  
 And, lo the colours of that rainbow house  
 Shine, all reflected on those glassy walls  
 That face them, rivalling : The sun hath painted  
 With lovelier blending, on that stony mirror  
 The colours spread by man so artfully.—  
 Know them, O friend ! such Greeks the Sufis are,  
 Having one sole and simple task,—to make  
 Their hearts a stainless mirror for their God.—

(*To be continued.*)

## THE SINGING SILENCES.

Theosophists may be interested in an experience which I have named as above ; “ Singing”—because of a peculiar resonance which I then hear ; “ Silences ”—because this resonance only reaches me in moments of retirement and silence.

Occurring throughout a life-time, at infrequent and remote intervals, they have, since I became a Theosophist, increased until they embrace all isolated moments. They consist of a resonance difficult to describe, but resembling the vibrant note of a distant locomotive, resounding in the night atmosphere of a mountain gorge, and partaking somewhat of that melodious wail caused by running the moistened finger around the rim of a glass. Sometimes, though rarely, a low orchestral harmony unites briefly with this monotone. Unable to find any word which conveyed this cadence, I now discover that the word “*Aum*,” (hitherto unknown to me,) does so exactly, the A sound being the opening note, which prolongs itself into the M, or

closing sound, when the keynote is then struck over again. Thus the "Singing Silences" mainly consist of innumerable repetitions of the word "Aum," distinctly and musically uttered, having a resonant or vibrant quality, and a measured rise and fall, such as all sound assumes if one alternately closes and uncloses the ear. If the analyst will alternately inhale air with the mouth and expel it with the nostrils, he will gain a fair idea of this sound minus its musical vibration.

It is, moreover, invariably accompanied by a sensation of physical repose, even peace, and a perfect mental quiescence which falls about me like an enfolding mantle. The frequency of these moments has greatly increased since my attention has been specifically turned to them. Hitherto, beyond a momentary curiosity as to their nature, I attached no importance to their occurrence; the very rarity caused them to be easily forgotten in the whirl of every day life; I admitted to myself with surprise, however, that my innumerable pleasures, my keen enjoyments, shrank to nothing before the deep delight of these brief but peculiar moments, and I applied to them the opening lines of Faber's hymn to music.

Reading the article on "Aum" in the April "PATR," I was startled by such passages as this: "There is, pervading the whole universe, a homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener or vivifying power, stirring all the molecules into action." I then called to mind various facts connected with Sound, as for instance, that a regiment marching over a bridge is ordered to "break step," lest the regular footfall strike the "co-efficient of vibration," which would destroy the bridge: also that the measured trot of the smallest dog will cause a perceptible vibration in a wire bridge, no matter what its size. Moreover, the monotonous sound of the railroad, in time changes the texture of the car wheels and axles from fibrous into crystalline, with consequent fracture.

In Reichenbach's "Researches on Magnetism," we find this statement.

\* \* \* "The following laws prevail in nature. A. There resides in matter a peculiar force, hitherto overlooked, which, when the crystalline form has been assumed, is found acting in the line of the axes."

Since then, the homogeneous tone acts upon all the molecules of creation, may not this singing resonance cause such a transformation of brain energy as to vivify or awaken it, in time, to the True, or Central Idea? We have seen that Sound, so to speak, polarises certain particles of matter attracting them to the earth, the great magnet, from which they came; it confers upon other particles this same magnetic power, as in the case of crystallisation; it awakens similar tones, as when several untouched harps vibrate in harmony when the musical key note is struck upon one alone. Why then may not the thought awakened by a fixed musical sound be in time attracted to the real source of that sound, of all sound? And as

thought causes a disturbance among the molecules of the brain, some sound, however aerial, must accompany this vibration ; does not my brain then answer this singing resonance with the note homogeneous to all the ethereal space?

In the article from "THE PATH" before quoted, I find the following lines. "Having taken the Bow, the great weapon (Om), let him place on it the arrow (the Self), sharpened by devotion ; \* \* \* Brahman is called the aim. It is to be hit by a man who is not thoughtless." The "Singing Silences" are superinduced by meditation, thought, devotion : the closest imitation of them possible to the human voice consists in chanting, half aloud, the word "Aum," over and over, as heretofore described. Do those Yogees who repeat "Aum" thousands of times daily, follow this practice in order to produce the resonance, or homogeneous tone, and to calm the mind, (as they claim to do,) by means of the harmonious monotony thus engendered? True, it fails to lead them to the higher knowledge, but is this not because the mental condition is self induced, like the delusive trances of self mesmerization? On the other hand, if (as they claim again,) it throws them into a trance like state or crystallisation of thought, is not this because it is after all, in some measure, akin to the natural resonance? The idea herein advanced would thus seem to be further supported, since this mechanical repetition of "Aum," and its sedative power, is as the power of the microcosm, faintly outlining that of the macrocosm, (or real resonance,) to lead towards the calm which incubates the dawning thought and leads towards the true Illuminated State. "THE PATH" goes on to state that we are "led by the resonance, which is not the Divine Light itself, towards that Radiance which is Divine ; the resonance is only the outbreathing of the first sound of the entire Aum."

This constant and peculiar singing, provocative as it is of a peaceful abstraction so great as to exclude all outer things and thoughts, seems to induce a state which draws the hearer into the border lands of Spirit. Works on eastern travel and foreign witnesses, alike affirm that many faquirs repeat "Aum," and also "Rama," thousands of times, merely because they are told that such a thing is useful, while others do it with the mind fixed on realizing the True. Studious investigation always reveals a deep philosophy underlying religious forms, from which there is no reason to suppose this one to be exempt.

Listening attentively to the "Singing Silence," I fall, after a brief space, into an unbroken and dreamless sleep which lasts for hours ; hearing, without listening, I experience a sensation of physical refreshment and mental placidity. It came to me uncalled for, unnoticed, unrecognized ; when finally a sense of pleasure fastened upon my mind, I idly accepted it, but without questioning, as a curious personal peculiarity. It was only when,

giving myself up to thoughts of higher things, I met it upon the threshold of meditation, found it daily recurring, daily growing in distinctness and power, that I recognized it as a possible psychical experience. As I never strove to produce it at the outset, so I never attempt to increase or evoke it now; I should not know how to set about doing so. *It influenced me*; I have no control whatever over it. It comes as it wills, and is not subject to my command.

Is this then one of the practical significances or uses of "the word Om, as expressed in tone?" Does this bell-like resonance have such an effect upon the molecules of the human body, (including those of the brain,) as to polarize them in time to The Spirit? If there are those who doubt the existence of a great undercurrent of universal tone, described by "THE PATH" as Nada Brahma,—the divine resonance upon which depends the evolution of the visible from the invisible,"—they will at least grant its probability when they consider that this has been admitted by some of the greatest intellects of the world, many of whom firmly believed in the "music of the spheres." Plato taught it. Maximus Tyrius says that "the mere proper motion of the planets must create sounds, and as the planets move at regular intervals, these sounds must be harmonious." The Cyclopædia Britannica says, "the origin of musical sounds consists in the regular, periodic vibration of some surface in contact with the air, whereby motion is imparted to the air. The loudness or intensity of the note depends on the magnitude of the motion or pitch." The regular motions of the planets of our system, as well as those of known moving stars, such as Sirius, may well be accompanied by a rythmical sound arising from the ether waves thus set in motion. That we do not hear it, may be due to the density of our atmosphere, yet it may be none the less transmitted along the ether waves and heard by the inner ear of those whose sense is developed. Pythagoras was the first philosopher to suggest this idea, which is mentioned by Shakespear :

"There's not the smallest orb which thou behold'st  
But his motion like an angel sings,  
Still quiring to the young eyed cherubims :  
*Such harmony is in immortal souls ;*  
But while this muddy vesture of decay  
Doth grossly close it in, we cannot hear it."

He also speaks of it again in Pericles.

"Keppler's idea of the universe was essentially Pythagorean and Platonic. He thought that the planetary movements were related to musical intervals." (Cyclo. Brit.) Montaigne, Milton, Donne, Pope, Newton, Tycho-Brahe and others believed in the "music of the spheres." Faber beautifully attributed

it to the vibration caused by the shooting rays of light on their journey earthward :

“Thou art fugitive splendors made vocal  
As they glanced from that shining sea.”

All are agreed that the idea has come down to us from the earliest times.

Finally, if this resonance exists as the great undertone of nature, it is probable, natural and consistent that it should be a stepping stone towards reaching Spirit, since harmony and accord are vitally necessary to our progress in either the physical or the psychical world. The effect of harmonious sound on the moral nature of man has received much scientific attention in relation to its influence over the insane. The Rev. R. H. Howe speaks of it in “Music and Morals,” as “the much neglected study of Musical Psychology.” His remarks are greatly to our present point. “What has Nature done for the musician? She has given him sound. \* \* \*

Thoughts are but wandering spirits that depend for their vitality upon the magnetic current of feeling. \* \* \* Emotion is often

weakened by association with thought, whereas thoughts are always strengthened by emotion. I have endeavored to \* \* \* to show

that there is a region of abstract emotion in human nature ; \* \* \*

\* \* \* that, this region of emotion consisted of infinite varieties of mental temperature that upon these temperatures or atmospheres of the soul depended the degree, and often the kind of actions of which at different times we were capable. \* \* \* Who will deny that the experience of such soul-atmospheres must leave a definite impress upon the character? \* \* \*

\* But if, as we have maintained, music has the power of actually creating and manipulating these mental atmospheres, what vast capacities, for good or evil must music possess ! \* \* \* The Bible itself pays

a tribute to the emotional effect and power of changing the soul's atmosphere possessed by even such a primitive instrument as David's Harp. “When the evil Spirit from God was upon Saul, then David took an harp, and played with his hand. So Saul was refreshed, and was well, and the evil Spirit departed from him.” (1 Sam. xvi, 23.) I have no doubt whatever that the

acknowledged influence of music over the insane might be far more extensively used ; indeed if applied judiciously to a disorganized mind, it might be as powerful an agent as galvanism in restoring healthy and pleasurable activity to the emotional regions. Who can deny then, if such a mysterious command as this is possessed by music over the realm of abstract emotion, that music itself must be held responsible for the manner in which it deals with that realm, and the kind of succession, proportion and degrees of the various emotional atmospheres it has the power of generating.

Testimony upon these various points might be multiplied, but is not the above sufficient to indicate a possibility at least that these "Singing Silences" are closely allied to "Nada Brahma," the omnipresent sound, the vibration caused perhaps by the speeding of Light, (which is the first Divine Thought,) from the Central Sun, and in the mighty harmony of its coming, awakening and vivifying all things?

"I guess, by the stir of this music  
What raptures in heaven can be,  
Where the sound is Thy marvellous stillness,  
And the music is light out of Thee."

JULIUS.

## ON THE SOUL OF MAN.

BEING THE REPLIES TO TWO OUT OF FORTY QUESTIONS, BY *Jacob Behmen*,  
IN THE YEAR 1620. FROM THE TRANSLATION MADE IN 1647.

TO THE EIGHTH QUESTION :

*After what manner doth the soule come into the Body of Man?*

MY BELOVED FRIEND: I understand this question to be meant concerning its propagation; for Moses telleth you how it came into Adam, and we have declared that before; but if you ask concerning its propagation, how it cometh into a childe in the mother's wombe, we must put on another habit.

2. You know what is written in our third booke very punctually and at large, with many circumstances concerning its propagation; how Adam was created one Image, he was both man and woman before Eve; he had (within him) both Tincture of the Fire, and of the Water; that is soule and spirit; he should have brought his similitude out of himself, an image of himself, out of himself by his imagination and his owne Love, and that he was able to do without rending of the body.

3. For, as we have mentioned before, the soule had power to change the body into another forme, and so also it had power to bring forth a twig out of itself, according to its property, if Adam had stood out in the Triall.

4. But when he imagined according to the Omnipotence, and let in the spirit of this world into the soule, and the serpent into the Tincture, and tooke a longing in himself after the earthly fruite, to eate of evill and good, then also his Tincture conceived such an image as was half earthly; viz: a monster, into which also the Turba (the gross lower elements), then instantly insinuated itself and sought the limit (that is, filled it as far as possible).

5. And so the noble image was found in the earthly, and then destruction and death began, and Adam could not bring forth, for his omnipotence was lost.

6. And should indeed have ever been lost, if the heart of God had not instantly turned itself with the word of promise, into Adam's soule; which did so preserve it, that its image must perish and the soule must sinke downe with the heavenly body through death into the new life, where its spirit will be renewed againe.

7. And thus Adam in impotence fell asleep; and then the second creation began, for God tooke the Tincture of the Water, as a twig out of Adam's soule, and a rib out of Adam, and halfe of the crosse that was in Adam, and made a woman of them.

8. As you know that the woman hath the one halfe crosse in her head, and the man the other, for the spirit of the soule dwelleth in the head, in the braine, out of which spirit God hath taken a twig (*viz*: a childe out of the spirit of the soule of Adam) and hath given it to the woman.

9. And hath given the tincture of the water to her, that she should not bring forth Devills, and the man hath the tincture of fire, *viz*: the true Originall of Life.

10. And therefore the woman hath gotten the matrix, *viz*: the tincture of Venus, and the man hath the tincture of fire: understand, the woman hath the tincture of Light, which cannot awaken Life—the Life ariseth in the tincture of fire.

11. And so it cannot be otherwise now, but that they must propagate as beasts doe, in two seeds: the man soweth soule, and the woman soweth spirit; and being sowne in an earthly field, it is also brought forth after the manner of all beasts.

12. Yet nevertheless all the three principles are in the seed, but the inward cannot be knowne by the outward, for in the seed the soule is not living: but when the two tinctures are brought together, then it is a whole essence: for the soule is essentiall in the seed, and in the conception becometh substantiall.

13. For so soon as the fire is struck upon by Vulcan, the soule is wholly perfect in the essence and the spirit goeth instantly out of the soule into the tincture, and attracteth the outward dominion to itself, *viz*: the Starres together with the Aire.

14. And then it is an eternall childe, and hath the corruptible spirit also with the *Turba* cleaving to it, which Adam tooke in by his imagination.

15. Then instantly the *Turba* seeketh the limit in the spirit of this world, and will enter into the limit, and so soone as the soule hath its life,

the body is old enough to die: and thus, many a soule perisheth in the Essence,<sup>1</sup> while it is in the sulphur in the seed.

16. But that you may perceive that the man hath the tincture of the fire, and the woman the tincture of the light in the water, *viz.*: the tincture of Venus; you must observe the eager imagination of both towards one another: for the seed in the essence eagerly seeketh the life, the masculine in the woman in Venus, and the feminine in the fire, in the originall of life in the man: as we have very cleerly demonstrated in the third Booke, and therefore we refer the reader thither.

17. And we answer here, that soule cometh not at all into the body, or is breathed into it from without, but the three principles have each of them its own artificer: one worketh with fire in the centre, and the other maketh tincture and water, and the third maketh the earthly *Mysterium Magnum*.<sup>2</sup>

18. And yet it (soule) is not any new thing, but the seed of man and woman, and is onely conceived in the mixture, and so onely a twig groweth out of the tree.<sup>3</sup>

#### TO THE ELEVENTH QUESTION :

##### *How and where is it seated in Man ?*

A thing which is unsearchable, and yet seeketh and maketh a ground in itself; that hath its originall, and seat in its first conception, where it conceiveth itself in itself: therein is its limit, *viz.*: in the most innermost, and it goeth forth out of itself, and seeketh forward, where then it always maketh one glasse according to the other, untill it finds the first again, *viz.*: the unsearchable limit.

2. Thus also is the soule, it is in God conceived in the heart, and the word which conceived it was in the heart, *viz.*: in the centre; and so it continueth in the figure and in the seat, as it was comprehended by the *fat*; and so it is still at this day.

3. It dwelleth in three principles: but the heart is its originall; it is the inward fire in the heart, in the inward blood of the heart; and the spirit of it which hath a glance from the fire is in the tincture: for it is cloathed with the tincture, and burneth in the heart.

4. And the spirit moveth upon the heart in the bosom of the heart, where both principles part themselves, and it burneth in the tincture in a brimstony light: and diffuseth itself abroad into all the members of the whole body: for the tincture goeth through all the members.

<sup>1</sup> This is also an ancient Hindu doctrine laid down in secret books.—[Ed.]

<sup>2</sup> See his *Clavis*, written in 1624.—[Ed.]

<sup>3</sup> It is important to remember that Behmen gave the name spirit to the lower soul and *soul* with him meant what we call *spirit*.—[Ed.]

5. But the true Firesmith in the centre—master workman—sitteth in the heart, and governeth with the spirit in the head where it hath its counsell house, *viz.*: the mind and senses, also the five chief counsellors, *viz.*: the five senses, which arise from the five spirits of understanding, as we have declared in our third booke ; and in our second, and in our first.<sup>1</sup>

6. The soule is indeed seated in the inward principle, but it moveth even in the outward, *viz.*: in the starres and elements, and if it be not an ape, and suffer itself to be captivated, it hath power enough to rule them, and if the soule plungeth itself into God, the outward must be obedient to it.

7. And if it cometh againe into the outward, riding upon the chariot of the bride, and so have the Holy Ghost for an assistant, no assault of the Devill is of any consequence, it destroyeth his nest, and driveth him out, and he must stand in scorne and shame.

8. And this is our answer to this question ; but it must not be so understood as that if a man be beheaded, and so his blood gush out and the outward life perishes, this reacheth the soule and killeth that ; no, it loseth one principle indeed thereby, but not even the essence of that principle, for that essence followeth it in the tincture, in the spirit, as a shadow.

9. For the outward essence reacheth not the inward in the soule, but onely by the imagination ; there is nothing else in this world, no fire, nor sword, that can touch the soule, or put it to death,<sup>2</sup> but onely the imagination ; that is its poyson.

10. For it originally proceeded from the imagination, and remaineth in it eternally.

## LIVING THE HIGHER LIFE.

[Concluded from July Number.]

Needless to say, that such vows were conscientiously kept, and that those who were not really able to do so never made such promises nor retired from the side of their family, but chose to belong to the first class of married people. This second class of persons who thus retired into the forest and became hermits, were called Vanaprasthas. They always obtained the full consent<sup>3</sup> of their near relatives and renounced "pleasures" and material prosperity (money making, etc.).

<sup>1</sup> *Threefold life ; Three principles ; and Aurora.*

<sup>2</sup> See *Bagavad-Gita.*—[Ed.]

<sup>3</sup> "Full consent" including the consent of all their various consciousnesses. If the Pati or Pati saw, and they ought to be able to see, that even in one of the consciousnesses of any of their near relatives there lurked a latent spark of hesitation to consent or of unwillingness, then the pair unselfishly gave up their determination to become Vanaprasthas and remained with the family until the proper time came.

The fourth highest order of life was complete renunciation (Sannyasis). These were the blessed few who had, then and there, in each incarnation, got out of family defects. Only those *were* admitted into this order whom the defects of no family could affect. Long before their admission into this order, they had, by fulfilling family duties, successively, incarnation after incarnation gone far beyond the reach of family defects. Brahmacharis and Kankas could, after they had discharged family duties, become Sannyasis. All except those belonging to the second order of life, were called upon and did take a vow to give up one or more of their dearest and strongest defects.

Such, my friends, were the Laws of Manu. If any of you could establish a community on a better foundation, I should be happy to give up my allegiance to the great Sage, Saviour, and Legislator. As every Manu establishes the same Manava Dharma again and again, and as the Manus are higher than Buddha and other founders of religions, I should call upon you to pay all possible attention to this subject. Manu is higher, because he overshadows a Buddha.

I must request the readers, to study every word and the whole of this paper (if it deserves to be so called) and not tear it piece-meal or interpret passages and phrases in it, as they please. I must add, that by "family duties" I do not at all mean sacrificing your duty or conviction and Truth, to gratify the whims or selfish nature or sectarian views of any of your "relatives." But I use the expression "family duties" in a peculiar sense, namely "that course and *only that course* of action, speech and thoughts by which you can not only get rid of your family defects in this very incarnation, but also strengthen in yourself all the noble qualities of your family, and which will at the same time enable your relatives (parents, brothers, sisters, wife, children, etc.,) also to get rid of *the same* defects and strengthen in themselves *the same* good qualities—so that you might be born again and again in the same family." "Patriotism" is used in a similar manner; and the article "Elixir of Life" (see *Theosophist*) should be read in the light of this paper.

The question is asked, "Has the dweller of the threshold an objective form; upon what does its objective form depend; does it always appear to every one in the same form as it did to Glyndon in Bulwer's story?"

It is objective to those who have gone very far.

It depends upon (1) a certain thing I shall not here name; (2) the stage of development to which the chela or occultist has attained or is near attaining; (3) the mode of regarding elementals and the Dweller, peculiar to the chela or occultist, to his family and to his nation, or rather to the national and family legends or religion; (4) which form, more or less monstrous or incongruous, would be most frightful and overpowering to him at the critical period. Subject to the above four conditions, the Dweller assumes a form

according to the manner in which the chela or occultist *has or has not fulfilled his threefold duties*, and according to the manner in which the seven-fold elements of the Dweller assert themselves upon him. The better he has fulfilled the threefold duties, the less does the Dweller affect him. Of course the form is not necessarily the same for every one.

Why did the Dweller appear to Glyndon's sister, who was not undergoing probation, and why in the same form?

Because she was sympathetic and sensitive enough. The principle involved in this case is the same as in obsession.

The Dweller might either be but one elemental, or a group or several groups of elementals assuming one collective form. It is one elemental, when the crisis comes at the very commencement of the chela's or occultist's attempt to elevate his lower nature. This is the case when he has the least (Karmic) stamina for the "uphill path." The later on his path is waylaid the more numerous are the elementals of which the Dweller is composed.

It need not be imagined that this appearance or influence confronts the chela only once until he reaches the first initiation, and an initiate only once during the interval between two initiations. It appears as often as the stock of his Karmic stamina falls below the minimum limit.

By Karmic stamina is meant the *phala* (effect or fruit) of past unselfish, good Karma that has become ripened. Though the occultist might have an immense quantity of past unselfish good Karma stored up, still, if during his crisis there be not a sufficient number of present unselfish good thoughts to ripen a sufficient portion of that quantity, he finds himself destitute of the of the necessary stock of stamina. Few are they who have already laid up a good quantity of unselfish good Karma; and fewer still are they who have the requisite degree of unselfish and spiritual nature during the period of trial; and there are still fewer who would not rush for further Yoga development, without having all the requisite means.

When not qualified fully for it, we ought to and could go on developing ourselves in the ordinary way, and try to secure the necessary means by leading an unselfish life and setting an example to others, and this is the stage of nearly all ordinary Theosophists. They, in common with all their fellows, are influenced by a "Dweller," which is the effect upon them of their own, their family, and national defects; and although they may never, in this life, see objectively any such form, the influence is still there, and is commonly recognized as "bad inclinations and discouraging thoughts."

Seek then, to live the Higher life by beginning now to purify your thoughts by good deeds, and by right speech.

MURDHNA JOTI.

## MUSINGS ON THE TRUE THEOSOPHIST'S PATH.

“The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace.”

Know then Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed; will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow “I am holier than thee” or draw the mantle of seclusion around himself.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

It was said by one who pretended to teach the mysteries “It is needful that I have a pleasant location and beautiful surroundings.” He who is a true Theosophist will wait for nothing of the sort, either before teaching; or what is first needful, learning. It would perhaps, be agreeable, but if the Divine

Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought "Behold I am a little more than other men, who have not penetrated so far." Know then oh, man, that you are not as great even as they. He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives.

You think, oh, man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more (the Mystic has little else) strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame or wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

AMERICAN MYSTIC.

## REVIEWS AND NOTES.

THEOSOPHY IN THE PRESS.—A great many articles, both editorial and otherwise, have within the past few months appeared in the daily papers, the most of them full of misstatements mixed with ignorance of not only Theosophy, but also of many things well known in literature. One paper devoted two columns to the subject, and the editor called them thorough and accurate, yet we find in it the mind cure treated as Theosophy, and then all the cranky

notions the writer could rake up in New York and Boston are called "Buddhist bosh."

But some Theosophists have been guilty of ventilating in the papers the statement that Theosophy is *astralism*, that is to say, that the object of the Society is to induce people to go into the study and practice of spirit raising, cultivating the abnormal faculties, of clairvoyance and the like, ignoring entirely the prime object, real end, aim and *raison d'être* of the movement—universal brotherhood and ethical teaching. In fact, we make bold to assert, from our own knowledge and from written documents, that the Mahatmas, who started the Society, and stand behind it now, are distinctly opposed to making prominent these phenomenal leanings, this hunting after clairvoyance and astral bodies, and that they have so declared most unmistakably, stating their wish and advice to be, that "*the Society should prosper on its ethical, philosophical and moral worth alone.*"

Theosophists should haste to see that this false impression created at large, that it is a dangerous study, or that it is in any way dangerous, or that we conceal our reasons for what we are doing, is done away with. There is proof enough to their hand. India has nearly 120 branches, all studying freely and openly how best to purify their own lives, while they bring to others a knowledge of right doctrine. America has a dozen branches, nearly all of which know that the impressions referred to are ridiculous. If one or two persons in the Society imagine that the pursuit of psychical phenomena is its real end and aim and so declare, that weighs nothing against the immense body of the membership or against its widespread literature; it is merely their individual bias.

But at the same time, this imagination and misstatement are dangerous, and insidiously so. It is just the impression which the Jesuit college desires to be spread abroad concerning us, so that in one place ridicule may follow, and in another a superstitious dread of the thing; which ever of those may happen to obtain, they would be equally well pleased.

Let Theosophists attend to this, and let them not forget, that the only authoritative statement of what are the ends and objects of the Society, is contained in those printed in its by-laws. No amount of assertion to the contrary by any officer or member can change that declaration.

"LAST WORDS" OF MONCURE D. CONWAY.—We do not refer to a book, but to an article written by Mr. Conway in the *Forum* upon the subject of Theosophy. He declares to those who are honored by his personal acquaintance, that that article is really "the *last word* to be said on the subject," and he desires all people to read it, so that their delusions may be dispelled. In this he is wise, because certain delusions held by some people would be at once dispelled upon reading his lucubrations.

Mr. Conway has been excessively bitter against Theosophy ever since

he went to the headquarters in Madras, and was well treated and entertained by the unsuspecting Theosophists there. Almost in the same hour that he was being housed and fed there, he was writing to the *Glasgow Herald*—he had not yet got into the *Forum*—an article abusing those who extended to him their hospitality. He had been there but a few hours, and so great was his penetration, that in that short time, he had succeeded, as he said, in unravelling the whole mystery, in pricking the bubble. But how he grew so wise in such short space, we do not know. His solution was and is, that Madame Blavatsky produced Mahatmas, Aryan literature, Sanscrit language, Astral bodies and all the rest, by means of a curious thing called “glamour,” which is vulgarly called “pulling the wool.” But Conway gives a little more power to this glamour than the vulgar phrase, for he ascribes to it some power over the imagination. He does not say how we are to know whether or not his own perceptions were “glamoured”; for he has the hardihood to assert that Madame Blavatsky, the arch conspirator, was fool enough to unburden her heart to him, a decaying English divine, and to weakly confess upon a mere plain interrogation put by him, that “it is all glammers.” For our part, we are led to believe, from certain information and after having, subsequent to Mr. Conway’s return to London, conversed with him, that the “glamour” used on the occasion, was so powerful as to affect Mr. Conway’s perception to such an extent, that he is willing to accuse himself of such a foolish thing as trying to make us believe that Blavatsky made a full confession to him. It is really “all glammers”; but after all, the *Forum* is not a bad sort of a magazine for Theosophy to get into, even through the instrumentality of this “glamoured” clergyman.

However, as Theosophy sometimes has prophets, we hope and trust, that his own entitlement of his thoughts on the subject may not be fateful, and not be his “last words.”

SINNETT.—In our July issue a printer’s error gave the wrong title to Mr. Sinnett’s new book. It is called “*United*” and not *Union*, as was printed in July.

## THEOSOPHICAL ACTIVITIES.

NEW YORK: THE ARYAN THEOSOPHICAL SOCIETY continues to publish its short Abridgement of Discussions, which are circulated to all Branches, and have met with commendation.

At a recent meeting Mr. C. H. A. Bjerregaard lectured on mysticism, showing how much the world is indebted to its mystics. Mr. Bjerregaard promises the Society further lectures in the Fall.

THE ROCHESTER CONVENTION was held July 4th, 1886, at Mrs. Cable’s house in Rochester. Delegates attended from fourteen Branches, and en-

thusiastic meetings were held July 4th and 5th. The report of the Secretary showed a gain in Branches, of over 100 per cent. since July, 1885.

Important orders were received from India, being the resolutions of a council meeting held in Adyar, at which it was resolved that American Theosophical Branches shall form into a general American Council, similar and subject to the parent body, and thus being democratic and more like a brotherhood. Arrangements were made for carrying these orders into full effect, and soon, perhaps, we will have another convention.

ROCHESTER BRANCH.—This Branch held a public meeting near the end of July, which was duly advertised, and well attended by intelligent people. Mr. E. Sasseville, of that Branch, read a paper on *Re-incarnation*, and Mrs. Cables addressed the meeting on the *Inner Life of Man*. This is really the first public Theosophical meeting we have had in America, and marks an era. Strangely too, it occurred in Rochester, where the spiritual rappings first were heard. The members who got it up and carried it out are not those who have become the most famous, but are a band of devoted souls who believe in the cause and are willing to let it be known. It is through such people always that the most work is accomplished for the progression of any cause.

THE PSYCHICAL RESEARCH SOCIETIES OF LONDON AND AMERICA.—The London society some time ago had a long report made by one of its members, a Mr. Hodgson, in which the Theosophical Society is attacked, and Mme. Blavatsky is branded as the greatest impostor of modern times. By many weak people who swear by authority, and who do not rely upon their own judgment, this report has been accepted as final, and has prevented them from giving any further attention to the study of either Theosophy or Aryan literature. We are not sorry for the Society, but commiserate those who, thus deluded, have lost a golden opportunity. The cause of theosophy does not depend, however, upon them, and still flourishes in every land.

In the *Religio Philosophical Journal* a long letter is printed, signed "F. T. S." in which the Psychical Research Society of America is given a warning. The writer specifies his charges in the name of theosophists, to be as follows :

"Preferring the general charge that you are not what you pretend to be, we specify :

1. That you know nothing of psychic science.
2. That you do not know how to conduct psychic research.
3. That you do not know what it is that you are in search of.
4. That you would not know a psychic result to be such if you reached it.
5. That you do not know how to judge the evidence upon which psychic phenomena rests.
6. That you do not know of anything really worth investigating in psychic science.

7. That you do not know how to learn and do not really want to be taught.

And yet you are pleased to style yourselves 'The American Society for Psychical Research.' We say to you, gentlemen, that being what you are, your very name is an insult to psychic science, and would be, were it known, a just cause of offense to hundreds of thousands who have reached that goal toward which you have resolutely turned your backs. In discussing the charges which we bring against you, we shall take occasion to show you that you are not in the line of psychic evolution, but surely tending in the opposite direction. If you do not heed our warning, if you do not desist and turn to the rightabout before it is too late, every hope that you entertain will be frustrated, your every endeavor will yield you shame and confusion, your goal will prove to be the pillory of public opinion, and your first real lesson in psychic science will have been learned when psychic research into your own souls shows you what it is to be made a laughing-stock."

He then goes on to catechise the Society with a long list of questions directed to showing that they never studied psychical science, that they do not know even the rudiments of the simplest phenomenon, to all of which questions the answer must be "No."

As this letter applies just as well to the London Society, we hope it will be read by those who are interested. The London gentlemen went so far as to accept the conclusions of an investigator who got all his *facts* second-handed, and who could not possibly have had the real evidence. Among other things he says that the editor of this Magazine went to India to investigate "but was not allowed to see the (famous) shrine." This statement was false, and merely the result of the ignorance of Mr. Hodgson, for we not only saw the shrine, but after seeing everything, ordered it closed up from the prejudiced prying eyes and steel jimnies of Englishmen who came afterwards, and the very drawing of the premises used by Mr. Hodgson in his report, after being falsified, was made by the editor of this Magazine.

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The Supreme Universal Spirit is One, simple and indivisible; being all, pervading all, sustaining all, the good, the bad and the ignorant alike.

I am the origin of all. From me all proceeds. For those who are constantly devoted, dead in me, do I, on account of my compassion, destroy the darkness which springs from ignorance, by the brilliant lamp of spiritual knowledge.—*Bagavad-Gita*.

## THE PATH.

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VOL. I.

SEPTEMBER, 1886.

No. 6.

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

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

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### THEOSOPHIC MORALS.

Some remarks professedly concerned with "The Higher Life," appearing in "THE PATH" for July, over the *nom de plume* of *Murdhna Joti*, strike me as presenting the readers with so narrow and unwholesome a view of Theosophic principles, that I find myself impelled to point out some of the misconceptions from which they seem to arise. That hard-worked phrase the "Dweller on the Threshold" has been interpreted in many fantastic senses, but surely it has never before been saddled with so ludicrously inappropriate a meaning as in this essay where it is made to stand for love of kindred and love of country. That these ennobling sentiments are what the writer means by "family defects" and "national defects" is apparent from the passage that would be little less than blasphemous in the ears of any real oriental Chela with whom I have ever been acquainted,—in which:—"A Mahatma has, it appears, declared that he has still patriotism. But he has not said nor would say that he has still family attachment. This proves that

he has got out of the defects of the family to which he belongs, while he is only striving to get out of national defects, some of which at any rate cling to him." The reference here is of course to one of the letters quoted by me in the *Occult World*, in which the writer so beautifully shows that the exalted rank in nature to which he has attained, leaves him as free as ever to entertain generous emotions of sympathy with the race to which his latest personality belongs. If he had been dealing with the subject from another point of view he would have equally shown himself to be,—as I have good reason to believe that he is,—animated by still more specific attachments to certain persons of his physical kindred. "Defects" of family and defects of nationality may undoubtedly be reflected in given individuals, and like any other personal failings may in such cases stand in the way of devotion to the Higher Life; but such defects are not those which are convertible terms, according to the extraordinary essay before me, with healthy patriotism and domestic affection. And I can hardly imagine a more grotesquely misleading account of occult progress than that which represents the "beginner" as employed upon first extinguishing his regard for his relations, and going on to teach himself indifference to the land of his birth. If the extravagance of such a doctrine could be enhanced in an essay addressed to Western readers, it would be thus intensified by its author's reference to the "family duties" which must be duly accomplished first before the promising neophyte in the training subsequently prescribed for him is at liberty to enter the "circle of ascetics." A certain haziness clings round his theory as to the nature of these duties, but enough is said to show any reader familiar with India, that the writer's mind is running on the exoteric customs of the Hindu which constitute the local superstitions of the common people,—a designation which applies equally to one caste as to another, for modern Brahmins may be as thoroughly dissociated from the spirit of the esoteric doctrine and as hopelessly saturated with corrupt conventionalities as British churchwardens or the corresponding functionaries in America. Some such fancies derived from exoteric Hindu thinking have clearly inspired the article under notice. In India even exoteric thinking recognizes the existence of Mahatmas and theories concerning the methods by which their condition may be approached, but Theosophic students in Europe and America should be on their guard against supposing that every thing which emanates from an Indian source, must on that account be true occult philosophy.

Especially in India, but in other parts of the world too, in various disguises we continually encounter the fundamental blunder of the mere *fakir* that progress in occult development is to be acquired by simulating some of the external characteristics of a development that has been accomplished. No doubt there are states of immaterial existence to which human

beings may ultimately climb,—at distances of time as immeasurable as those heights themselves, where such relative attributes as those which invest embodied human beings with specific attachments, will be merged in the higher mysteries of nature, which we can talk about already, perhaps, and assign names to, but assuredly cannot yet realize, or even effectually comprehend. But it may be, there is hardly any level even in Adeptship, at which still embodied humanity is ripe to shed such attachments, and the notion of talking about attempting this from the point of view of incipient chelaship is as ludicrous as it would be to talk about pruning a seedling which had just protruded its first green shoot above the ground ; and suggests, in regard to human illustrations, the notion of a beardless youngster, who presents himself to a barber to be shaved. We Theosophists are engaged in an undertaking which makes it very desirable that we should not render ourselves ridiculous ; and though there is no endeavor possible for us which is better entitled to respect than an honest attempt to lead “the Higher Life,” we may perhaps more easily bring discredit on our movement by talking nonsense about that grand ideal, than in any other way. We may go further, indeed, than the mere recognition of nobility attaching to the pursuit of the Higher Life. We may grant that no one can truly be said to have assimilated the principles of esoteric teaching unless these have made a sensible impression on his conduct and on the practical attitude he assumes in relation to others and the world at large. But it will be a matter to be determined by each man’s temperament, how far he keeps his own personal dealings, so to speak, with the great principles of Theosophy a private transaction between himself and his conscience, or how far he ventures to bring them into relief by devoting himself especially as a Theosophist to the task of preaching exalted morality. I am now of course passing out, on my own account, into the ocean of Theosophic discussion in general, and the sentence just penned has no reference to the article I began by reviewing,—which appears to me to be very far from promulgating any morality or even coherent sense, exalted or otherwise. But on the subject at large a few general remarks at this juncture may perhaps not be inappropriate.

The most exalted morality imaginable is inevitably deduced from the principles of occult science, for by explaining to mankind how it is that they really evolve through successive lives, each depending on the last and on all its predecessors as summed up in the last, the basic motives for good conduct are set out with far greater precision than they can be suggested by the bribes or threats of conventional religion. Such temptations and warnings, as experience has shown, come to be distrusted or no longer feared as the manifestly erroneous conceptions with which they are entangled, become apparent to advancing intelligence. Then, loving the right still, under the influence of an inner intuition they have not learned to interpret properly,

people attempt sometimes to supply the vacant places of their vanished faith, with painful abstract theories of a barren duty, which take their rise in no intelligible sanction and tend to no specific result. For mere morality divorced from religion and justified by no prospects of future existence, it is impossible that the human mind could permanently furnish a nourishing soil. To provide for the gathering emergency the esoteric doctrine is now beginning to shine on the world. In the longer freedom with which it will shine hereafter, no doubt it will do much more even than explain to men the scientific and satisfactory reasons why, right *is* right, why the pursuit of good conduces to happiness and *vice versa*. Already indeed, it is made apparent that the highest degrees of exaltation possible for human beings, can only be attained in connection with a pursuit of good which has a still more subtle motive than the thirst for spiritual happiness—which is animated by that unsurpassably sublime intention (often talked about so glibly, but surely realized so seldom) unselfishness and disinterested zeal for the welfare of others. But even if we do not handle that exalted topic—which sits ill upon the lips of any preachers who do not at all events outshine the average achievements of ordinary good men in the exercise of unselfishness, is there not in what is put forward above in the first purpose of Theosophy a sufficiently exhilarating task to absorb our best energies? To be laying the foundations of the future system of thought which *must* in due time replace—as the guiding rule of men's lives—the earlier and cruder prescriptions of a priestcraft that their widening comprehension of Nature is fast outgrowing,—is not that a sufficiently magnificent task for the Theosophical Society?

Certainly esoteric teaching opens up possibilities before the sight of ardent spiritual aspirants that suggest to some eager hearts the pursuit of an object—which if rightly understood may be more magnificent still, but which, as contemplated in the beginning may often be prompted by a relatively selfish motive,—the personal pursuit of Adeptship. But in its original purpose the welfare of mankind at large and not the enlistment of new recruits in the army of chelaship was as I read its design, the idea of the Theosophical Society. And how was that design to be carried out? This question seems to me to touch a point which it is highly important to keep in view at the present moment. The Theosophical movement did not begin by preaching *de haut en bas* an all but impossible code of ethics. It began by the highly practical course of linking its operations with one of the most growing impulses in the most spiritually minded sections of the Western community. These were *not* the merely good and pious representatives of still surviving, though decaying religious systems; they were not the hopeless however unselfish exponents of a barren philosophy that threw forward no light on the future; they were found mainly among people who in one way or another, and following various false beacons, perhaps, were realizing that discoveries

were possible beyond the barriers that had formerly seemed to set a limit to the range of the human senses. The bold though bewildered pioneers of psychic inquiry were naturally marked out, indeed, to be appealed to first by the esoteric teachers. For them above all was the rudderless condition of modern religions thought a dark and threatening danger. Along the road they had set out to travel they would certainly not stop short. But readers of Theosophic literature will not require to be reminded where the study of occult phenomena un-illuminated by occult morality must ultimately conduct its enthusiasts. The classes referred to were best qualified to receive the new dispensation: and most urgently in need of it. To them therefore the Theosophical propaganda in the beginning was directed, and this is the consideration which will be seen to explain the mystery that has so frequently been discussed in more recent years—the free and so to speak the extravagant display of occult wonders and marvellous phenomena with which the advent of the Theosophical movement was heralded. Its directors as it were, had to put themselves at the head of the psychic movement generally, in order to direct its future course aright, and they could not do this without commanding the attention of persons already largely experienced in psychic investigation.

No doubt the time has now gone by when the policy that thus inaugurated the Theosophical movement is either practicable or desirable. “The age of miracles is past,” for us as for mankind at large,—always making allowance for the familiar correction required by the saying that the age for helping on the more general comprehension of those resources of nature with which the “miracles” had to do has not passed, by any means. The interpretation of Nature—the promulgation of truth concerning the “powers latent in Man”—to the end that the world at large may the better understand its own destinies and promote its own healthier development through an immediate future, is still the ample task that lies before the working members of our organization. Again let us say that no one proposes to divorce this from recognition with which it is so intimately blended, of the sublime morality expressed in the phrase—the Brotherhood of Man. But in our zeal for the starry goal in the far distance, it will be discreet, on our part, to avoid the mistake of the Greek philosopher and not to forget the ground at our feet.

A. P. SINNETT.

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NOTE.—The admirable letter which we have printed above from the able pen of the author of *Esoteric Buddhism* is a good instance of the truth that there are many ways of arriving at the same goal, and incidentally it also illustrates how difficult it is for those who look at any subject by the light of their own “ray” to appreciate the view taken of it by one whose mental constitution is different. Both Murdhna Joti and Mr. Sinnett are right from their own

points of view, and as they understand themselves. Both seem to us to be wrong as they probably understand each other. Patriotism and family attachments as understood by Mr. Sinnett are good things, for he characterises them by the adjectives "healthy" "ennobling" "generous." It cannot be supposed from either a critical or casual reading of "The Higher Life" that Murdhna Joti advocates the elimination of any statement to which these terms would apply. But patriotism and family attachments may be narrow, bigoted, and founded upon an ignorance of other countries and other families, and upon an inability to perceive in other nations and persons the very qualities that make us feel warmly toward those we are acquainted with, intensified by a corresponding blindness to faults we have become habituated to and perhaps partake of ourselves. It is the "provincialism" of patriotism which breeds the prejudice in favor of things which are a part of our "larger selves," and which is bad; and this narrowness in the case of family attachment (a different thing from personal affection), makes us fancy that our family geese are more beautiful than our neighbor's swans. It is in this sense, it seems to us, that the family defects in question are held by Murdhna Joti as things to get rid of, and may be said to enter into that practical conception "the Dweller on the Threshold;" and it is in this sense that a Mahatma may be supposed to lose them. As we rise to a higher level we perceive in clearer distinction the lights and shades in our own country and family, and we see also that much the same lights and shades exist elsewhere and everywhere; we lose at the same time the personal prejudice which made lights and shades of a particular tint more agreeable to us than others; and thus we are brought to view all countries and families in their true light and in their real proportions. But the process by which this is accomplished is more of the nature of a levelling up than of a levelling down. The attachment of a villager is at first confined to his village; as his mind expands, his interests extend themselves progressively to the country, the state, and the nation. This last entails an expenditure of "generous feeling" which is exhaustive for most men; but a Mahatma has enough left to stretch out over the whole of humanity. Anything smaller would not be "ennobling" or "generous" in his case.

We cannot agree, however, with Mr. Sinnett, in his criticism of Murdhna Joti's article, as to its presenting a false view of "Theosophic morals." The fact, at which the learned author of the *Occult World* hints, that a certain Mahatma has "specific attachments" to relatives, does not prove that He still has "family defects." Perhaps the writer of "Living the Higher Life" might have been better understood by Mr. Sinnett if he had in his first paper, intimated that while family defects were to be got rid of, the noble qualities of the family, were to be strengthened; but this seems to be plainly inferred, and is actually to be found in the paper, (p. 153, 3d paragraph);

and all through the first paper, it is strenuously insisted, that the only theosophic morality, is that one which compels us to unselfishly perform our duty in our family where we are placed by inevitable Karma.

Not only has a Mahatma said He "still had patriotism," but He has also stated more emphatically, that "in external Buddhism is the road to truth." He cannot therefore agree with Mr. Sinnett in the objection that exoteric Indian thought and religion led to error. In complete knowledge of this second declaration of the Mahatma, we read and printed Murdhna Joti's paper, as we have "Theosophic Morals." We see in the paper criticised high aspiration and excellent precepts.

There are many modes of life; there are lower and higher planes. No man in one short article can write away all possible future misconceptions; both sides must be presented, and they shall be in this Magazine. We need therefore here warn readers, that Mr. Sinnett does not by any means desire them to understand that in saying that the Mahatma quoted has "certain specific attachments," he would convey the impression that such a great Being has to struggle with the limitations of a family, or that he has given up one legitimate set of ties only to assume others similar. Far from that. The nature of the attachment referred to, is quite as undefinable at Mr. Sinnett's hands as it is at those of the readers, and we think it would be wise for the critic to state with clearness what the attachment is, in order that all readers may for themselves be able to judge of the full meaning, extent and connection of Mr. Sinnett's reference, and what use can properly be made of it for comparison or analysis.

The Mahatma studies the Bagavad-Gita in its higher sense, and all through that book the "passionless ascetic" is lauded. What does it mean? Neglect of life and family? Never! But sometimes one gets out of family defects quite naturally. Yet the world says that *Bagavad-Gita* inculcates stony hearted selfishness, even as they carp at *Light on the Path* when it says "the eyes must be incapable of tears; ambition and desires must be killed out." These are hard sayings. Theosophy is full of difficult sayings, just as Jesus of the Christians said his parables were. But Bagavad-Gita is the divine colloquy; and it is asserted that a Mahatma dictated *Light on the Path*.—[Ed.]

## HERMES TRISMEGISTUS.

### THE FOURTH STATE OF MATTER DESCRIBED IN THE SMARAGDINE TABLET.

That a tablet, now called the SMARAGDINE, was found there is no doubt. Its discovery is attributed by tradition to an *isarin* or initiate, who it is said, took it from the dead body of Hermes—this could not have been the

Egyptian god Thoth—which was buried at Hebron, in an obscure ditch. The tablet was held between the hands of the corpse. Some authors say that it was of emerald, which I do not believe; it probably was of green strass or paste, an imitation of emerald, in the manufacture of which the Egyptians excelled. Be it as it may, the contents evidently refer to that subtle body, called by the great scientist Sir William Thompson, “the luminiferous æther,”—to that mysterious, invisible to us, some-thing, in which the matter-atoms float, the *asoth* of the Hermetic philosophers, the *astral light* of the occultists, the *akasa* of the Hindus; which physical science attempts to grasp, comprehend and sometimes use, under the name of electricity, magnetism, heat, light, etc; which is experimentally made visible, in one of its forms, by means of Professor Crooke’s “radiant matter” and which he terms the fourth state of matter. It permeates all things, going through flesh and blood, and steel and glass, the diamond and sapphire, with the facility of water through a net. A translation of this tablet is :<sup>1</sup>

“It is true without falsehood, certain and very veritable, that that which is below, is as that which is above, and that that which is on high, is as that which is below, so as to perpetuate the miracles of all things.

And as all things have been and come from One, by the mental desire of One, so all things have been produced from that One only by adaptation.

The Sun (Osiris) is thence the father, and the Moon (Isis) the mother. The Air, its womb, carries it thence, and the Earth is its nurse.

Here is the producer of all, the talisman of all the world.

Its force (or potentiality) is entire, if it is changed into the Earth, you separate the Earth from the Fire, the subtle from the gross. Sweetly, but with great energy, it mounts from the Earth to the Heaven, and again descends to the Earth with powerful energy, and receives the potentiality of the superior and inferior things.

You have, by this means, the light (or fire) of the whole universe. And upon account of this, all obscurity itself, with that, will fly entirely thence.

In this is the energy the strongest of all energy, for it vanquishes all subtle things and penetrates all the solid things.

Thus the world was created. From this will be and will go out admirable adaptations, of which the medium is here.

And because of these reasons I am called Hermes Trismegistus, possessing the three divisions of the philosophy of the universe.

It is complete, this that I have said of the operation of the Sun.”

The reader must take note, that the fire referred to here, is not the perceptible fire, but the hidden occult fire, which is concealed in all things, and

<sup>1</sup> The emerald table is from the collection commencing with *Le Miroir d'Alchimie de Jean de Mehun, philosophe, tres-excellent. Traduit de Latin en François, A Paris, 1613, pp. 36—39, to which is also attached, the Petit Commentaire de L'Hortulain, philosophe, dict des Jardins maritimes, sur la Table d'Esmerande d'Hermes Trismegiste pp. 42—64.*

only becomes evident through a tearing asunder of the atoms. The fire, which we see, is the black fire, the other the unseen, is the white fire. So the ancient Hebrew philosophy says, the Tablets of the Law given to Moses, were written by the Deity with black fire on white fire. It is referred to but concealed in the Maasey B'reshith, the great occult book of which is the Book of Genesis.

ISAAC MYER.

## A HINDU CHELA'S DIARY.

[*This was begun in the June number.*]

“I have been going over that message I received just after returning from the underground room, about not thinking yet too deeply upon what I saw there, but to let the lessons sink deep into my heart. Can it be true—must it not indeed be true—that we have periods in our development when rest must be taken for the physical brain in order to give it time as a much less comprehensive machine than these English college professors say it is, to assimilate what it has received, while at the same time the real brain—as we might say, the spiritual brain—is carrying on as busily as ever all the trains of thought cut off from the head. Of course this is contrary to this modern science we hear so much about now as about to be introduced into all Asia, but it is perfectly consistent for me.

“To reconsider the situation: I went with Kunâla to this underground place, and there saw and heard most instructive and solemn things. I return to my room, and begin to puzzle over them all, to revolve and re-revolve them in my mind, with a view to clearing all up and finding out what all may mean. But I am interrupted by a note from Kunâla directing me to stop this puzzling, and to let all I saw sink deep into my heart. Every word of his I regard with respect, and consider to hold a meaning, being never used by him with carelessness. So when he says, to let it sink into my ‘heart,’ in the very same sentence where he refers to my thinking part—the mind—why he must mean to separate my heart from my mind and to give to the heart a larger and greater power.

“Well, I obeyed the injunction, made myself, as far as I could, forget what I saw and what puzzled me and thought of other things. Presently, after a few days while one afternoon thinking over an episode related in the *Vishnu Purana*,<sup>1</sup> I happened to look up at an old house I was passing and stopped to examine a curious device on the porch; as I did this, it seemed as if either the device, or the house, or the circumstance itself, small as it was, opened up at once several avenues of thought about the underground room, made them all clear, showed me the conclusion as vividly as a well demon-

<sup>1</sup> An ancient Hindu book full of tales as well as doctrines.—[Ed.]

strated and fully illustrated proposition, to my intense delight. Now could I perceive with plainness, that those few days which seemed perhaps wasted because withdrawn from contemplation of that scene and its lessons, had been with great advantage used by the spiritual man in unraveling the tangled skein, while the much praised brain had remained in idleness. All at once the *flash* came and with it knowledge.<sup>1</sup> But I must not depend upon these flashes, I must give the brain and its governor, the material to work with. \* \* \* \* \*

“Last night just as I was about to go to rest, the voice of Kunâla called me from outside and there I went at once. Looking steadily at me he said: ‘we want to see you,’ and as he spoke he gradually changed, or disappeared, or was absorbed, into the form of another man with awe-inspiring face and eyes, whose form apparently rose up from the material of Kunâla’s body. At the same moment two others stood there also, dressed in the Tibetan costume; and one of them went into my room from which I had emerged. After saluting them reverently, and not knowing their object, I said to the greatest,

“‘Have you any orders to give?’

“‘If there are any they will be told to you without being asked,’ he replied, ‘stand still where you are.’

“Then he began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body. I cannot tell now what time passed between that and what I am now to put down here. But I saw I was in a peculiar place. It was the upper end of——at the foot of the——range. Here was a place where there were only two houses just opposite to each other, and no other sign of habitation; from one of these came out the old faquir I saw at the Durga festival, but how changed, and yet the same: then so old, so repulsive; now so young, so glorious, so beautiful. He smiled upon me benignly and said:

“‘Never expect to see any one, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within.’

“The very words of the poor faquir!

“He then directed me to follow him.

“After going a short distance, of about half a mile or so, we came to a natural subterranean passage which is under the——range. The path is very dangerous; the River——flows underneath in all the fury of pent up waters, and a natural causeway exists upon which you may pass; only one person at a time can go there and one false step seals the fate of the traveller.

<sup>1</sup> These *flashes* of thought are not unknown even in the scientific world, as, where in such a moment of lunacy, it was revealed to an English scientist, that there must be iron in the sun; and Edison gets his ideas thus.—[Ed.]

Besides this causeway, there are several valleys to be crossed. After walking a considerable distance through this subterranean passage we came into an open plain in L——K. There stands a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on seven big pillars each in the form of a pyramid. The entrance gate has a large triangular arch, and inside are various apartments. The building is so large that I think it can easily contain twenty thousand people. Some of the rooms were shown to me.

“This must be the central place for all those belonging to the—— class, to go for initiation and stay the requisite period.

“Then we entered the great hall with my guide in front. He was youthful in form but in his eyes was the glance of ages. \* \* \* The grandeur and serenity of this place strikes the heart with awe. In the centre was what we would call an altar, but it must only be the place where focuses all the power, the intention, the knowledge and the influence of the assembly. For the seat, or place, or throne, occupied by the chief—— the highest——has around it an indescribable glory, consisting of an effulgence which seemed to radiate from the one who occupied it. The surroundings of the throne were not gorgeous, nor was the spot itself in any way decorated—all the added magnificence was due altogether to the aura which emanated from Him sitting there. And over his head I thought I saw as I stood there, three golden triangles in the air above—Yes, they were there and seemed to glow with an unearthly brilliance that betokened their inspired origin. But neither they nor the light pervading the place, were produced by any mechanical means. As I looked about me I saw that others had a triangle, some two, and all with that peculiar brilliant light.”

[Here again occurs a mass of symbols. It is apparent that just at this spot he desires to jot down the points of the initiation which he wished to remember. And I have to admit that I am not competent to elucidate their meaning. That must be left to our intuitions and possibly future experience in our own case.]

\* \* \* \* \*

“14th day of the new moon. The events of the night in the hall of initiation gave me much concern. Was it a dream? Am I self deluded? Can it be that I imagined all this? Such were the unworthy questions which flew behind each other across my mind for days after. Kunâla does not refer to the subject and I cannot put the question. Nor will I. I am determined, that, come what will, the solution must be reached by me, or given me voluntarily.”

“Of what use to me will all the teachings and all the symbols be, if I cannot rise to that plane of penetrating knowledge, by which I shall my-

self, by myself, be able to solve this riddle, and know to discriminate the true from the false and the illusory? If I am unable to cut asunder these questioning doubts, these bonds of ignorance, it is proof that not yet have I risen to the plane situated above these doubts. \* \* \*

Last night after all day chasing through my mental sky, these swift destroyers of stability—mental birds of passage—I lay down upon the bed, and as I did so, into my hearing fell these words :

“Anxiety is the foe of knowledge ; like unto a veil it falls down before the soul’s eye ; entertain it, and the veil only thicker grows ; cast it out, and the sun of truth may dissipate the cloudy veil.’

“Admitting that truth ; I determined to prohibit all anxiety. Well I knew that the prohibition issued from the depths of my heart, for that was master’s voice, and confidence in his wisdom, the self commanding nature of the words themselves, compelled me to complete reliance on the instruction. No sooner was the resolution formed, than down upon my face fell something which I seized at once in my hand. Lighting a lamp, before me was a note in the well known writing. Opening it, I read :

“‘Nilakant. It was no dream. All was real, and more, that by your waking consciousness could not be retained, happened there. Reflect upon it all as reality, and from the slightest circumstance draw whatever lesson, whatever amount of knowledge you can. Never forget that your spiritual progress goes on quite often to yourself unknown. Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory’s matrix. Bring then, to bear upon this other memory of yours, the peaceful stillness of contentment and the vivifying rain of benevolence.’”<sup>1</sup> \* \* \* \*

[I leave out here, as well as in other places, mere notes of journeys and various small matters, very probably of no interest.]

“In last month’s passage across the hills near V——, I was irresistibly drawn to examine a deserted building, which I at first took for a grain holder, or something like that. It was of stone, square, with no openings, no windows, no door. From what could be seen outside, it might have been the ruins of a strong, stone foundation for some old building, gateway or tower. Kunâla stood not far off and looked over it, and later on he asked me

1. The careful student will remember that Jacob Boehme speaks of the “harsh and bitter anguish of nature which is the principle that produces bones and all corporification.” So here the master, it appears, tells the fortunate chela, that in the spiritual and mental world, anxiety, harsh and bitter, raises a veil before us and prevents us from using our memory. He refers, it would seem, to the other memory above the ordinary. The correctness and value of what was said in this, must be admitted when we reflect that, after all, the whole process of development is the process of *getting back the memory of the past*. And that too<sup>2</sup> is the teaching found in pure Buddhism as well also as in its corrupted form.—[E.D.]

for my ideas about the place. All I could say, was, that although it seemed to be solid, I was thinking that perhaps it might be hollow.

“‘Yes,’ said he, ‘it is hollow. It is one of the places once made by Yogees to go into deep trance in. If used by a chela (a disciple) his teacher kept watch over it so that no one might intrude. But when an adept wants to use it for laying his body away in while he travels about in his real, though perhaps to some unseen, form, other means of protection were often taken which were just as secure as the presence of the teacher of the disciple.’ ‘Well,’ I said, ‘it must be that just now no one’s body is inside there.’

“‘Do not reach that conclusion nor the other either. It may be occupied and it may not.’

“Then we journeyed on, while he told me of the benevolence of not only Brahmin Yogees, but also of Buddhist. No differences can be observed by the true disciple in any other disciple who is perhaps of a different faith. All pursue truth. Roads differ but the goal of all remains alike.”

\* \* \* “Repeated three times : ‘Time ripens and dissolves all beings in the great self, but he who knows into what time itself is dissolved, he is the knower of the Veda.’

“What is to be understood, not only by this, but also by its being three times repeated ?

“There were three shrines there. Over the door was a picture which I saw a moment, and which for a moment seemed to blaze out with light like fire. Fixed upon my mind its outlines grew, then disappeared, when I had passed the threshold. Inside, again its image came before my eyes. Seeming to allure me, it faded out, and then again returned. It remained impressed upon me, seemed imbued with life and intention to present itself for my own criticism. When I began to analyze it, it would fade, and then when I was fearful of not doing my duty or of being disrespectful to those beings, it returned as if to demand attention. Its description :

“A human heart that has at its centre a small spark—the spark expands and the heart disappears—while a deep pulsation seems to pass through me. At once identity is confused, I grasp at myself; and again the heart reappears with the spark increased to a large fiery space. Once more that deep movement; then sounds (7); they fade. All this in a picture? Yes! for in that picture there is life; there might be intelligence. It is similar to that picture I saw in Tibet on my first journey, where the living moon rises and passes across the view. Where was I? No, not afterwards! It was in the hall. Again that all pervading sound. It seems to bear me like a river. Then it ceased,—a soundless sound. Then once more the picture;

here is Pranava<sup>1</sup>. But between the heart and the Pranava is a mighty bow with arrows ready, and tightly strung for use. Next is a shrine, with the Pranava over it, shut fast, no key and no keyhole. On its sides emblems of human passions. The door of the shrine opens and I think within I will see the truth. No! another door? a shrine again. It opens too and then another, brightly flashing is seen there. Like the heart, it makes itself one with me. Irresistible desire to approach it comes within me, and it absorbs the whole picture.

“‘Break through the shrine of Brahman; use the doctrine of the teacher.’”<sup>2</sup>

[There is no connection here of this exhortation with any person, and very probably it is something that was said either by himself, in soliloquy, or by some voice or person to him.

I must end here, as I find great rents and spaces in the notes. He must have ceased to put down further things he saw or did in his real inner life, and you will very surely agree, that if he had progressed by that time to what the last portions would indicate, he could not set down his reflections thereon, or any memorandum of facts. We, however, can never tell what was his reason. He might have been told not to do so, or might have lacked the opportunity.

There was much all through these pages that related to his daily family life, not interesting to you; records of conversations; wordly affairs; items of money and regarding appointments, journeys and meetings with friends. But they show of course that he was all this time living through his set work with men, and often harrassed by care as well as comforted by his family and regardful of them. All of that I left out, because I supposed that while it would probably interest you, yet I was left with discretion to give only what seemed to relate to the period marked at its beginning, by his meetings with M——, and at the end by this last remarkable scene, the details of which we can only imagine. And likewise were of necessity omitted very much that is sufficiently unintelligible in its symbolism to be secure from revelation. Honestly have I tried to unlock the doors of the ciphers, for no prohibition came with their possession, but all that I could refine from its enfolding obscurity is given to you.

As he would say, let us salute each other and the last shrine of Brahman; Om, hari, Om!

TRANS.]

<sup>1</sup> The mystic syllable OM.—[Ed].

<sup>2</sup> There is some reference here apparently to the Upanishad, for they contain a teacher's directions to break through a'1 shrines until the last one is reached.—[Ed].

## KARMA.

The child is the father of the man, and none the less true is it :

"My brothers! each man's life  
The outcome of his former living is ;  
The bygone wrongs brings forth sorrows and woes  
The bygone right breeds bliss."  
\* \* \* \*

"This is the doctrine of Karma."

But in what way does this bygone wrong and right affect the present life? Is the stern nemesis ever following the weary traveler, with a calm, passionless, remorseless step? Is there no escape from its relentless hand? Does the eternal law of cause and effect, unmoved by sorrow and regret, ever deal out its measure of weal and woe as the consequence of past action? The shadow of the yesterday of sin,—must it darken the life of to-day? Is Karma but another name for fate? Does the child unfold the page of the already written book of life in which each event is recorded without the possibility of escape? What is the relation of Karma to the life of the individual? Is there nothing for man to do but to weave the chequered warp and woof of each earthly existence with the stained and discolored threads of past actions? Good resolves and evil tendencies sweep with resistless tide over the nature of man and we are told :

"Whatever action he performs, whether good or bad, every thing done in a former body must necessarily be enjoyed or suffered." *Anugita*, cp III.

There is good Karma, there is bad Karma, and as the wheel of life moves on, old Karma is exhausted and again fresh Karma is accumulated.

Although at first it may appear that nothing can be more fatalistic than this doctrine, yet a little consideration will show that in reality this is not the case. Karma is twofold, hidden and manifest, Karma is the man that is, Karma is his action. True that each action is a cause from which evolves the countless ramifications of effect in time and space.

"That which ye sow ye reap." In some sphere of action the harvest will be gathered. It is necessary that the man of action should realize this truth. It is equally necessary that the manifestations of this law in the operations of Karma should be clearly apprehended.

Karma, broadly speaking may be said to be the continuance of the nature of the act, and each act contains within itself the past and future. Every defect which can be realized from an act must be implicit in the act itself or it could never come into existence. Effect is but the nature of the act and cannot exist distinct from its cause. Karma only produces the manifestation of that which already exists; being action it has its operation in time, and Karma may therefore be said to be the same action from another

point of time. It must, moreover, be evident that not only is there a relation between the cause and the effect, but there must also be a relation between the cause and the individual who experiences the effect. If it were otherwise, any man would reap the effect of the actions of any other man. We may sometimes appear to reap the effects of the action of others, but this is only apparent. In point of fact it is our own action

“ \* \* \* None else compels  
None other holds you that ye live and die.”

It is therefore necessary in order to understand the nature of Karma and its relation to the individual to consider action in all its aspects. Every act proceeds from the mind. Beyond the mind there is no action and therefore no Karma. The basis of every act is desire. The plane of desire or egotism is itself action and the matrix of every act. This plane may be considered as non-manifest, yet having a dual manifestation in what we call cause and effect, that is the act and its consequences. In reality, both the act and its consequences are the effect, the cause being on the plane of desire. Desire is therefore the basis of action in its first manifestation on the physical plane, and desire determines the continuation of the act in its karmic relation to the individual. For a man to be free from the effects of the Karma of any act he must have passed to a state no longer yielding a basis in which that act can inhere. The ripples in the water caused by the action of the stone will extend to the furthest limit of its expanse, but no further, they are bounded by the shore. Their course is ended when there is no longer a basis or suitable medium in which they can inhere; they expend their force and are not. Karma is, therefore, as dependent upon the present personality for its fulfillment, as it was upon the former for the first initial act. An illustration may be given which will help to explain this.

A seed, say for instance mustard, will produce a mustard tree and nothing else; but in order that it should be produced, it is necessary that the co-operation of soil and culture should be equally present. Without the seed, however much the ground may be tilled and watered, it will not bring forth the plant, but the seed is equally in-operative without the joint action of the soil and culture.

The first great result of Karmic action is the incarnation in physical life. The birth seeking entity consisting of desires and tendencies, presses forward towards incarnation. It is governed in the selection of its scene of manifestation by the law of economy. Whatever is the ruling tendency, that is to say, whatever group of affinities is strongest, those affinities will lead it to the point of manifestation at which there is the least opposition. It incarnates in those surroundings most in harmony with its Karmic tendencies and all the effects of actions contained in the Karma so manifesting will be experienced by the individual. This governs the station of life, the sex, the

conditions of the irresponsible years of childhood, the constitution with the various diseases inherent in it, and in fact all those determining forces of physical existence which are ordinarily classed under the terms, "heredity," and "national characteristics."

It is really the law of economy which is the truth underlying these terms and which explains them. Take for instance a nation with certain special characteristics. These are the plane of expansion for any entity whose greatest number of affinities are in harmony with those characteristics. The incoming entity following the law of least resistance becomes incarnated in that nation, and all Karmic effects following such characteristics will accrue to the individual. This will explain what is the meaning of such expressions as the "Karma of nations," and what is true of the nation will also apply to family and caste.

It must, however, be remembered that there are many tendencies which are not exhausted in the act of incarnation. It may happen that the Karma which caused an entity to incarnate in any particular surrounding, was only strong enough to carry it into physical existence. Being exhausted in that direction, freedom is obtained for the manifestation of other tendencies and their Karmic effects. For instance, Karmic force may cause an entity to incarnate in a humble sphere of life. He may be born as the child of poor parents. The Karma follows the entity, endures for a longer or shorter time, and becomes exhausted. From that point, the child takes a line of life totally different from his surroundings. Other affinities engendered by former action express themselves in their Karmic results. The lingering effects of the past Karma may still manifest itself in the way of obstacles and obstructions which are surmounted with varying degrees of success according to their intensity.

From the standpoint of a special creation for each entity entering the world, there is vast and unaccountable injustice. From the standpoint of Karma, the strange vicissitudes and apparent chances of life can be considered in a different light as the unerring manifestation of cause and sequence. In a family under the same conditions of poverty and ignorance, one child will be separated from the others and thrown into surroundings very dissimilar. He may be adopted by a rich man, or through some freak of fortune receive an education giving him at once a different position. The Karma of incarnation being exhausted, other Karma asserts itself.

A very important question is here presented : Can an individual affect his own Karma, and if so to what degree and in what manner?

It has been said that Karma is the continuance of the act, and for any particular line of Karma to exert itself it is necessary that there should be the basis of the act engendering that Karma in which it can inhere and operate. But action has many planes in which it can inhere. There is the

physical plane, the body with its senses and organs ; then there is the intellectual plane, memory, which binds the impressions of the senses into a consecutive whole and reason puts in orderly arrangement its storehouse of facts. Beyond the plane of intellect there is the plane of emotion, the plane of preference for one object rather than another :—the fourth principle of the man. These three, physical, intellectual, and emotional, deal entirely with objects of sense perception and may be called the great battlefield of Karma.<sup>1</sup> There is also the plane of ethics, the plane of discrimination of the “I ought to do this, I ought not to do that.” This plane harmonizes the intellect and the emotions. All these are the planes of Karma or action what to do, and what not to do. It is the mind as the basis of desire that initiates action on the various planes, and it is only through the mind that the effects of rest and action can be received.

An entity enters incarnation with Karmic energy from past existences, that is to say the action of past lives is awaiting its development as effect. This Karmic energy presses into manifestation in harmony with the basic nature of the act. Physical Karma will manifest in the physical tendencies bringing enjoyment and suffering. The intellectual and the ethical planes are also in the same manner the result of the past Karmic tendencies and the man as he is, with his moral and intellectual faculties, is in unbroken continuity with the past.

The entity at birth has therefore a definite amount of Karmic energy. After incarnation this awaits the period in life at which fresh Karma begins. Up to the time of responsibility it is as we have seen the initial Karma only that manifests. From that time the fresh personality becomes the ruler of his own destiny. It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of Karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own Karma. If a greater amount of energy be taken up on one plane than on another this will cause the past Karma to unfold itself on that plane. For instance, one who lives entirely on the plane of sense gratification will from the plane beyond draw the energy required for the fulfillment of his desires. Let us illustrate by dividing man into upper and lower nature. By directing the mind and aspirations to the lower plane, a “fire” or centre of attraction, is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence of sense gratification. On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality. It must be remembered that

1. See *Bhagavad-Gita* where the whole poem turns upon the conflict in this battle field, which is called the “sacred plain of Kurukshetra,” meaning, the “body which is acquired by Karma.” [Ed.]

Nature is all bountiful and withholds not her hand. The demand is made, and the supply will come. But at what cost? That energy which should have strengthened the moral nature and fulfilled the aspirations after good, is drawn to the lower desires. By degrees the higher planes are exhausted of vitality and the good and bad Karma of an entity will be absorbed on the physical plane. If on the other hand the interest is detached from the plane of sense gratification, if there is a constant effort to fix the mind on the attainment of the highest ideal, the result will be that the past Karma will find no basis in which to inhere on the physical plane. Karma will therefore be manifested only in harmony with the plane of desire. The sense energy of the physical plane will exhaust itself on a higher plane and thus become transmuted in its effects.

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal. In this connection one remark may be made on the subject of repentance. Repentance is a form of thought in which the mind is constantly recurring to a sin. It has therefore to be avoided if one would set the mind free from sin and its Karmic results. All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The *manas* (mind) is the knot of the heart, when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual.

It is the attitude of the mind which draws the Karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes the past Karma to take form and shape and build the house of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the Karmic burden will be lifted.

It will appear, therefore, that although absolutely true that action brings its own result, "there is no destruction here of actions good or not good. Coming to one body after another they become ripened in their respective ways."—Yet this ripening is the act of the individual. Free will of man asserts itself and he becomes his own saviour. To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations. He will look with tranquility alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

# SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

*A Chapter from a MS. work designed as a text-book for Students in Mysticism*

BY C. H. A. BJERREGAARD, *Stud. Theos.*

In Two Parts :—Part I, Texts ; Part II, Symbols.

(CONTINUED.)

## PART II.—SYMBOLS.

The practical expounders and preachers of Sufism are the Dervishes, the monks of Islam.

It must have become clear to our readers, that the sweet and peaceful sentiments of the couplet of Katebi, placed as motto over our first part, are the expressions of at least one side of the inner life of Sufism. But, if we listen more closely, we shall hear the plaintive note of the nightingale more distinct and perceive more readily the gloom of the cypress ; both of them, like the soul of man, bewail in melancholy our disunion from Deity. That, too, is another side of Sufism, which now has been illustrated, and we have given enough quotations to show, that the highest aim of the Sufi is to attain self-annihilation by losing his humanity in Deity.

So far the direct teachings as they lie on the surface of our quotations. The grand undercurrents are the relations of The Universal Self and The Individual Self. The expression "Self" has not been used, but "God" and "Soul" because of the peculiarity of the exoteric forms of current Mohammedan Theology, which the Sufi-Doctors find themselves bound to observe.

We have yet to quote the Sufi poets Hafiz, Jami, Nizami, Attar and others, but as their teachings are veiled under symbols, they naturally find their place in this our second part, and shall be treated fully toward the end. We will begin with the more ecstatic features of practical Sufism, with the Dervishes, the Moslem saints, and thus develop the *subjective* forms of Sufism. We shall come to appreciate the use of a ritualistic service and ascetic practices, when we see these framed in close harmony with the laws of Nature and conductive to Union with Self.

Where we use the phrase The Personal, our readers will understand it as the *subjective* equivalent for the objective "Self."—

An historic study of the rise of Sufism out of original asceticism, will afford us an excellent view of the evolution of Sufism itself as well as of all other forms of Mysticism. Hence we must devote some space to it.

It must undoubtedly be maintained that asceticism and monastic life are entirely inconsistent with Mohammedanism, and in fact Mohammed himself was far from anything like it, and constantly preached against it, advocating an active life and an aggressive religion.

But neither Mohammed nor his followers could stem the tide of ascetic influences from the East, from Buddhism; nor from the West, from Christianity. These two religious systems had existed for centuries and were both characterized by monastic institutions, and missionary spirit. But, much deeper than these individual influences lies the power of a new historic cycle beginning about a century after Mohammed, just at the time we find the greatest number of Islam saints, with a distinctive monastic cast. The era is characterized by a new civilization in the West, and a consolidation of the Eastern conquests. The Mohammedan power encircles Christendom and threatens to destroy both Church and Christianity. In the East itself a terror of existence befell the minds of men and has left the strongest impressions in the writings of such men as Ata Salami and Hasan, &c.

Even in Mohammed's lifetime an attempt was made to engraft the elements of the contemplative life upon his doctrine. The facts are well known. One evening, after some more vigorous declamations than usual on the prophet's part—he had taken for his theme the flames and tortures of hell—several of his most zealous companions, among whom the names of Omar, Ali, Abou-Dharr, and Abou-Horeirah are conspicuous, retired to pass the night together in a neighbouring dwelling. Here they fell into deep discourses on the terrors of divine justice, and the means to appease or prevent its course. The conclusion they came to was nowise unnatural. They agreed that to this end the surest way was to abandon their wives, to pass their lives in continued fast and abstinence, to wear hair-cloth, and practice other similar austerities: in a word, they laid down for themselves a line of conduct truly ascetic, and leading to whatever can follow in such a course. But they desired first to secure the approbation of Mohammed. Accordingly, at break of day, they presented themselves before him, to acquaint him with the resolution of the night, as well as its motives and purport; but they had reckoned without their host. The prophet rejected their proposition with a sharp rebuke, and declared marriage and war to be far more agreeable to the Divinity than any austereness of life or mortification of the senses whatever, and the well known passage of the Quran: "O true believers, do not abstain from the good things of the earth which God permits you to enjoy," revealed on this very occasion, remains a lasting monument of Mohammed's disgust at this premature outbreak of ascetic feeling. This lesson and many others of a similar character, for the time being, checked any and all appearance of declared forms of asceticism, but could not prevent the ultimate triumph of the truer and better parts of

human nature. "Fate" would have it, that within his own family, lie hidden the germs, destined in after ages, down to the present day, and probably as long as Islam shall exist, to exert the mightiest influence in the Mohammedan world.

*Ali*, Mohammed's cousin, and *Ali's* son *Hasan*, his grandson *Zein el Abidin*, and after them *Djaufar es Sadik*, *Mousa el Kadhim*, *Ali er Ridha*, and others of their race, were members of a family which became the very backbone of asceticism. They were successively looked up to by individual ascetics as the guides and instructors in word and deed of self-denial and abnegation.

In the *Menaqibu l Arafin* (the Acts of the Adepts) it is related that the Prophet one day recited to *Ali* in private the secrets and mysteries of the "Brethren of Sincerity" enjoining him not to divulge them to any of the uninitiated, so that they should not be betrayed; also, to yield obedience to the rule of implicit submission. For forty days, *Ali* kept the secret in his own sole breast, and bore therewith until he was sick at heart. As his burden oppressed him and he could no more breathe freely, he fled to the open wilderness, and there chanced upon a well. He stooped, reached his head as far down into the well as he was able; and then, one by one, he confided those mysteries to the bowels of the earth. From the excess of his excitement, his mouth filled with froth and foam. There he spat out into the water of the well, until he had freed himself of the whole, and he felt relieved. After a certain number of days, a single seed was observed to be growing in that well. It waxed and shut up, until at length a youth, whose heart was miraculously enlightened on the point, became aware of this growing plant, cut it down, drilled holes in it, and began to play upon it airs, similar to those now performed by the dervish lovers of God, as he pastured his sheep in the neighbourhood. By degrees, the various tribes of Arabs of the desert heard of this flute-playing of the shepherd, and its fame spread abroad. The camels and the sheep of the whole region would gather around him as he piped, ceasing to pasture that they might listen. From all directions, the nomads flocked to hear his strains, going into ecstasies with delight, weeping for joy and pleasure, breaking forth in transports of gratification. The rumor at length reached the ears of the Prophet, who gave orders for the piper to be brought before him. When he began to play in the sacred presence, all the holy disciples of God's messenger were moved to tears and transports, bursting forth with shouts and exclamations of pure bliss, and losing all consciousness. The Prophet declared that the notes of the shepherd's flute were the inspiration of the holy mysteries he had confided in private to *Ali's* charge.

Thus it is that, until a man acquires the sincere devotion of the linnnet-voiced flute-reed, he cannot hear the mysteries of "The Brethren of Sin-

cerity" in its dulcet notes, or realize the delights thereof; for "faith is altogether a yearning of the heart, and a gratification of the spiritual sense."

In regard to "The Brethren of Sincerity" mentioned above it can be said that the Mohammedans in the East know perfectly well that there exists on earth, among the initiated a secret hierarchy which governs the whole human race, infidels as well as believers, but that their power is often exercised in such a manner that the subjects influenced by it know not from what person or persons its effects proceed.

In this hierarchy the supreme dignity is vested in the *Khidr*. This is a man indeed, but one far elevated above ordinary human nature by his transcendent privileges. Admitted to the Divine Vision, and possessed in consequence of a relative omnipotence and omniscience on earth; visible and invisible at pleasure; freed from the bonds of space and time; by his ubiquitous and immortal powers appearing in various forms on earth to uphold the cause of truth; then concealed awhile from men; known in various ages as Seth, as Enoch, as Elias, and yet to come at the end of time as the Mahdi; this wonderful being is the centre, the prop, the ruler, the mediator of men of ascetic habits and retirement, and as such he is honoured with the name of *Kothb*, or axis, as being the spiritual pole round which and on which all move or are upheld. Under him are the *Aulia*, or intimate friends of God, seventy-two in number (some say twenty-four), holy men living on earth, who are admitted by the *Kothb* to his intimate familiarity, and who are to the rest the sources of all doctrine, authority, and sanctity. Among these again one, pre-eminent above the rest, is qualified by the vicarious title of *Kothb-es-zaman*, or axis of his age, and is regarded as the visible depository of the knowledge and power of the supreme *Kothb*—who is often named, for distinction's sake, *Kothb el-Akthab*, or axis of the axes—and his constant representative amongst men. But as this important election and consequent delegation of power is invisible and hidden from the greater number even of the devotees themselves, and neither the *Kothb-es-zaman* nor the *Aulia* carry any outward or distinctive sign of dignity and authority, it can only be manifested by its effects, and thus known by degrees to the outer world, and even then rather as a conjecture than as a positive certainty.

On the authority of the famous saint of Bagdad, Aboo-Bekr el Kettanéé, E. W. Lane<sup>1</sup> states that the orders under the rule of this chief are called *Omud* (or *Owtad*), *Akhyar*, *Abdal*, *Nujaba*, and *Nukaba*, naming them according to their precedence, and remarks that perhaps to these should be added an inferior order called *Ashab ed-Darak*, that is "Watchmen" or "Overseers." The *Nukaba* are three hundred and reside in El-Gharb

1. Arabian Soc. in the Middle Ages.—D'Ohasson describing the Turkish Dervishes gives another account.

(Northern Africa to the West of Egypt) ; the Nujaba are seventy and reside in Egypt ; the Abdal are forty and are found in Syria ; the Akhyar are seven and travel about the earth ; the Omud are four and stand in the corners of the earth. The members are not known as such to their inferior unenlightened fellow-creatures, and are often invisible to them. This is most frequently the case with the Kothb, who, though generally stationed at Mekka, on the roof of the Kaaba, is never visible there, nor at any of his other favorite stations, yet his voice is often heard at these places.

Let us add that their great power is supposed to be obtained by self-denial, implicit reliance upon God, from good genii and by the knowledge and utterance of "the most great name."

*Eflaki*, the historian, has given us the links of a spiritual series, through whom the mysteries of the dervish doctrines were handed down to and in the line of Jelaludin er Rumi.

Ali communicated the mysteries to the Imam Hasan of Bara, who died A. D. 728. Hasan taught them to Habib, the Persian († A. D. 724) who confided them to Dawud of the tribe Tayyi († A. D. 781) who transmitted them to Maruf of Kerkh († A. D. 818); he to Sirri († A. D. 867) and he to the great Juneyd († A. D. 909). Juneyd's spiritual pupil Shibli († A. D. 945) taught Abu-Amr Muhammed, son of Ilahim Zajjaj († A. D. 959) and his pupil was Abu-Bekr, son of Abdu-llah of Tus, who taught Abu-Ahmed Muhammed, son of Muhammed Al-Gazzali († A. D. 1111), and he committed those mysteries to Ahmed el-Khatibi, Jelal's great-grandfather, who consigned them to the Imam Sarakhsi († A. D. 1175). Sarakhsi was the spiritual teacher of Jelal's father Baha Veled, who taught the Sayyid Burhanu-d-Diu Termizi, the instructor of Jelal.—We shall now proceed with the history.

*(To be continued.)*

Please note the following correction of previous article: Footnote, page 143, August No. of the PATH, should read "Free translation by J. Freeman Clarke."

## RETIGENCE OF MAHATMAS AND EVOLUTION OF THE INDIVIDUAL.

Members of the Theosophical Society and the general public have alike manifested a wide divergence of opinion both as regards the fundamental aim of the Society, and its adaptation to individual cases. To get a right view of these points, it is first absolutely necessary that the Society should be considered as a whole, and to remember that like every movement in the physical or spiritual world, it must be governed by the great law of

Evolution. This is its primal Cause, and the evolution of the individual its primary work. It is not, as its history shows, an ephemeral institution, to last for a given period, like a hospital, or a society to benefit animals, or poor children, or fallen women. It is a spoke of the universal wheel of Evolution. When the world contained a body of persons sufficiently developed on the spiritual plane, they naturally formed a nucleus, from which rays presently diverged to various parts of the globe. Stimulating centres of energy which are constantly expanding through the individual efforts of their members. What is true of the whole body is true also of its component parts, and each individual, in mental capacity and psychological conditions is precisely what his previous experience, or his evolutionary ratio entitles him to be. Only by means of ever increasing effort on his own part, can he invigorate these powers.

In founding the Theosophical Society, it was hoped that the united labors of all for each and of each for all, might result in so much enlightenment and expansion of individuals as the friction of many minds, all directed to one issue, should through the correlation of moral forces afford. Hence the Society was based upon the idea of Universal Brotherhood.

There are at present two classes of persons who misinterpret this aim of the Society. The first class is variously composed of,—(A) those persons who suppose the Society to be solely devoted to a large phase of the subject, such as the progressive development of the entire body of the present race, or to the united interests of great masses of people, leaving the individual altogether alone in the up-hill path of his own spiritual development. (B) Various persons in different parts of the world who have seen fit, coincidentally with giving in their adherence to the idea of Universal Brotherhood, to ridicule it as “a mere sham” or “a pure formula” or “an utopian impossibility:” the wavering incredulity of every such person arises no doubt from individual or constitutional peculiarity. (C) Such as suppose this basic idea to be an elastic declaration which may always be used as a shield to ward off the unpopular or chaffing accusation of an interest in Mysticism. (D) Those who base their denial of universal brotherhood upon the very sensible rule requiring applicants for initiation to have endorsement from active fellows of the Society. “If you make distinctions you are not universal,” is the cry of these last.

All the above persons will sooner or later discover that the Society as a whole progresses through the spiritual advancement of individual members. If the individual retrogrades, the common welfare is minus so much; if he progresses, it is plus so much, and when many rise all are presently lifted as by specific gravity, into a higher plane. For this reason not only the exoteric and much slandered founders of the Society, but also the hidden and real founders have always given much of their time and thought to in-

dividuals. At the same time they have unceasingly insisted upon the necessity for individual efforts, that each member might develop himself. This is the true meaning of Evolution. It is not the expansion of the man by means of an external force acting upon inert tissue, but an impulse from within outward and upward, enhanced by the cumulative effect of previous impulses, and further assisted by such favoring environment as his condition may permit him to assimilate.

It is in this final respect that the second class under consideration have erred. They demand greater extraneous aid for the individual. Such persons, having joined the Society and asserted their belief in the existence of Mahatmas, or Adepts, or highly advanced human beings, have after a time uttered complaints because they had no personal communications from these Great Beings, while they feel such attentions to be their due. These persons have said,—“We have declared our belief in these wise and holy Men; we have joined the Society, but we have not been favored with any proofs directly from them.” Such persons require a letter under seal, projected in a phenomenal manner through the air or otherwise. Nothing short of this will satisfy them, and if they do not get it, they are likely to leave the fold of the Society, as they themselves intimate. Their complaint, in general terms, is that the Mahatmas are reticent, altogether too reticent to suit their requirements. They say that it is declared that certain other persons have received such evidence in the shape of letters, and they cite Messrs. Sinnett, Olcott, Damodar, Hume, Madame Blavatsky and several Hindus as the favored recipients. The complainants then state that their aspirations, their need, their merit, equal that of these persons, that they are, to put it roughly, “every bit as good.” Some who do not say as much, think it, and a general outcry arises of,—“Why do we not get such letters as proofs? Are we not justified in ascribing undue reticence to the Mahatmas?” When in addition it is said that some others have seen the Mahatmas, or heard their voices and received gifts from them, the injured ones reiterate the complaint,—“Why are the Mahatmas so reticent? This attitude has finally become that of the press and the public at large, so that the question presents itself,—“Are the Mahatmas unduly reticent?”

The solution of this question is bound up in the subject of the “Evolution of the Individual.” As regards the general evolution, the Mahatmas cannot be thus accused, for had we their knowledge of the whole, so as to be able to feel and know what all minerals, plants, animals and men feel collectively, we should see that in this department Mahatmas are never accused even in thought of withholding either knowledge, favor or blessing. The whole moves by law (which law includes the Mahatmas themselves), and as a whole recognises this law and knows no possible departure from it.

As heretofore stated, the work of the Theosophical Society lies within

the department of individual evolution, and just as its sphere may only be enlarged through the constant labors of its members, so every individual follows the same law, *will he, nil he*. The Mahatmas are not reticent. They can justly be no more than the favoring environment to the individual soul. They give to each human well just the water it can hold; to overflow it would be waste. It has been well said that the human mind, like the atmosphere, has its saturation point. To realise when we have reached this point is the first step on the path of self-knowledge: to strive to expand our boundaries by incessant study and observation, carries us leagues further on our way. Those who journey thus have neither time nor desire for complaint. We enter into this life through our parents, subject to law. From one mystery we pass, ignorant of the future, into another mystery: lessons are learned in each. So is the soul born into the higher life and becomes by degrees acquainted with its mysteries. Through each order of life runs the law of natural selection. "A man is a method, a progressive arrangement, a selecting principle," says Emerson. As the man chooses the friends and the pursuits best adapted to him, so by the law of spiritual dynamics is the soul attracted to just such food as it can assimilate, to the influences necessary to its present development. If the individual mind fails to grasp this idea and to see that we ourselves, (and not the Mahatmas,) create our own possibilities, how far less fitted is it to profit usefully by the very opportunities it demands. The gratification of curiosity, the quickening of interest in personalities or phenomena as such, are not growths of the soul, nor can they advance the evolution of the individual. The Mahatmas do not withhold us from Truth, but we ourselves. When we come to be a part of it, we shall know it: when we come to live in its laws, who can shut us away from it? The upright heart cries,—“Mine is mine, if the universe deny me, and not all the Mahatmas combined can convey to me one truth in which I am not ready to dwell. The Spirit communicates itself; the Masters but interpret the vision, as soothsayers the dreams of Kings. I am a king when the Spirit exalts me, made so by the super-royal act. I will not covet borrowed robes, nor whine as a beggar for charities, but wait until I am come into mine own estate. Then the Wise Ones will teach me how to rule it.” The heart that chooses in truth this noble part, has felt already the quickening touch of the Divine. Like Jove of old, it bids the earth-bound waggoner abate his cries, and put first his own shoulder to the wheel.

Let complainants therefore reflect how ignorant they are of their own capacity to understand psychological data, and how necessary it is that they should first develop themselves in that direction. A ray of light may shoot by us unseen and unknown, to be lost in the further space, for want of the timely interposition of a reflective surface. Or it may stream directly into the eye, and even so may still be lost, should the eye lack the power to

receive the impression. Thus an attempt at direct communication or illumination may be and often is frustrated for lack of the perceptive eye and soul. Shall we expect to receive these at other hands, as by a miracle, when we know well that we never fully profit by any experience which we have not lived out for ourselves. Who amongst us has not seen a child reject with impatience the teachings of his elders, and presently return home brimful of wonder and dogmatism over the very same fact which some companion had knocked into him? The strong soul must be self delivered. Amongst our number there are indeed those who have the spiritual eye in part, and the Mahatmas, desirous to arouse it more fully, now and then project a beam of wisdom which the eye fails to receive and it passes on to those who are better fitted to absorb it. "No man can learn what he has not preparation for learning, however near to his eye is the object. A chemist may tell his most precious secrets to a carpenter, and he shall never be the wiser,—the secret he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream."<sup>1</sup>

Let us then press forward to this harvest time, neither asking for help, nor doubting that it is at hand though unseen, and remembering above all that what we consider reticence, or silence on the part of the Mahatmas, is often but a higher order of speech which we do not as yet understand, and to whose golden accents untiring endeavor alone can give the key.

JULIUS.

## CORRESPONDENCE.

HARTFORD, Aug., 1886.

TO THE PATH,

DEAR FRIEND :—I like the PATH much. I have noted many articles that I am anxious to get time to read at my leisure. They are full of the meat that satisfieth the soul. How this on-coming wave from esoteric and mystic sources has rushed upon us within the past few years! 'Tis a veritable ground-swell, and it seems to stretch out to all shores, and its sources are from Infinity itself. Surely, that that we need, does come to us at the right time. The demands of the soul imply that the requisite supply is somewhere in existence. The glass of sparkling cold water tendered by Emerson to Frederika Bremer at the crystal spring at which they halted by the road-side, is symbolic of the wants of the spiritual nature. Her comments upon it, are in the line of thought I have touched upon :

<sup>1</sup> Emerson.

“A glass of water! How much may be comprised in this gift! Why this should become significant to me on this occasion, I cannot say; but so it was. I have silently within myself combated with Emerson from the first time that I became acquainted with him. I have questioned in what consisted this power of the spirit over me, while I so much disapproved of his mode of thinking. In what consisted his mysterious, magical power,—that invigorating, refreshing influence which I always experience in his writings, or in intercourse with him? This cordial draught of clear water from the spring, given by his hand, I understood it. It is precisely this crystal, pure, fresh cold water in his individual character, in his writings, which has refreshed, and will again and yet again refresh me. I have opposed Emerson in thought with myself. \* \* \* But in long years to come, and when I am far from here in my own native land, and when I am old and gray,—yes, always, always will moments recur when I shall yearn toward Waldo Emerson, and long to receive from his hand that draught of fresh water.”

Emerson drew from invisible sources, and Miss Bremer's fine tribute is all the stronger because it comes in spite of orthodox prejudice. But I have turned off into an unexpected “path,” and my time is up, and I must end abruptly, as usual.

Yours fraternally,

F. E.

MARSEILLES, Aug., 1886.

EDITOR OF THE PATH,

DEAR SIR AND BROTHER :—It gives me great pleasure to acknowledge the receipt of your valuable magazine.

I cannot but admire the great abilities and learning of its contributors, and I trust and hope that a complete success will repay you for your endeavors after the improvement of our poor and misguided humanity, and the glorification of the Truth.

Yours fraternally,

BARON J. SPEDALIERI, F. T. S.

## REVIEWS AND NOTES.

THE OPTIMISM OF EMERSON.—By Wm. F. Dana. (*Cupples, Upham & Co., Boston, 1886.*) Price 50 c. cloth. For sale by Brentano, Union Square, New York.

The author seeks to account for the optimism of Emerson by his “cheerful disposition,” and for his influence in literature by the action of that cheerfulness upon “an age of intellectual gloom” due to “England, France, Germany and Italy, having taken a despairing view of life.” The

cause of nineteenth century pessimism Mr. Dana sums up thus: "The root of our difficulties is the fact that we have lost faith in a revealed religion. We do not believe the Bible to be an inspired book, hence, we have to form a religion by ourselves out of the material within us and about us. It has seemed impossible to us, unless we abandoned our reason, to believe, that what appear to us *good and evil* could be *all good*." Mr. Dana, though evidently a sincere admirer of Emerson, confesses that he gave the world no new revelation, either in religion or philosophy, and he compares his influence to the moonlight, rather than the sunlight. But if Emerson left the mystery of life unsolved, he influenced men's emotional nature for good by reason of the cheerful, hopeful tone of his own mind, which, by setting up sympathetic vibrations in the hearts of others, gave them a renewed assurance that "the sun is shining behind the clouds," and that apparent evil is but real good in disguise.

PHILOSOPHY OF RELIGION.—A series of articles on the "Philosophy of Religion from the Standpoint of the Mystics," prepared by C. H. A. Bjerregaard of the Astor Library, will be published forthwith, in the *Religio Philosophical Journal*.

THE SONG CELESTIAL OF BAGAVAD-GITA, tr. from the Sanscrit by Edwin Arnold, M. A. (*Roberts Brothers, Boston*.) Cloth \$1.00. This is a poetical rendering by a master hand, of the greatest of books, and by many will be more easily understood than the present extant prose editions of Wilkins, Thomson, and others. But its power and beauty depend upon the inherent qualities of the poem, and an indifferent hand at the work could not spoil it: how much more it will be for its readers, under the touch of Mr. Arnold, is easy to see, for he is a scholar, a philosopher, and a true singer. So much exoterically.

But this is in every sense an esoteric poem, and as usual, an interpreter who knows nothing of the secret doctrine, has not succeeded in opening the lock of this great treasure box. Following all his predecessors, Mr. Arnold opens with the old old error of ranging the people of King Dhritirashtra upon the plain of Kurukshetra in battle with the Pandavas, and utterly fails to translate this name of a plain. Here is the key. This plain is the human body and is *not* a field in the centre of India; and the king himself is material existence possessing a *thirst* for life. Proceeding with the details of the generals and chiefs engaged, our poet simply gives their names untranslated, whereas each name is a power, quality or manifestation of the mental or spiritual man. Bhishma and Bhima of all, are untouched.

Ignorance as to the use and intention of these names is due very much to the indifference of the Hindus who, while knowing well the errors committed, have not raised a finger.

Mr. Arnold's translation is very beautiful and inspiring, and is to our knowledge, in the hands of many Theosophists.

THE SECRET OF DEATH, from the Sanscrit, and other poems, by Edwin Arnold, M. A. (*Roberts Brothers, Boston.*) Cloth \$1.00. 45 pages are taken up by the "Secret of Death," and scattered through the 252 pages are, here and there, other short pieces from Sanscrit. The first poem is a practical rendering of the episode in the Katha Upanishad where Nachiketas is devoted to Yama, the god of death, and learns high knowledge from him. The other Indian songs are: Rajah's Ride, Bihari Mill song, Funeral song, Serpent Charmer's song, Flour Mill song and a short discourse of Buddha held at Rajagriha, cast in the same mould as "The Light of Asia."

INDIA REVISITED—By Edwin Arnold, M. A. C. S. I. (*Roberts Brothers, Boston, 1886.*) Cloth \$2.00, illustrated. This is Mr. Arnold's account of his revisiting India after the lapse of some years. In prose he is as clear as he is enchanting in poetry. The illustrations are from photographs and lend a charm to the book. The reader's interest is held to the last chapter; and fair justice is done to "his India," which is not generally the method pursued by Englishmen who detail their travels in the mysterious land. On returning, his adieu declares that lakhs of true friends are left there among Hindus, and his heart roves from hut to hut, whispering "he knows and loves."

DOGMA AND RITUAL OF HIGH MAGISM.—By Eliphas Lévi, translated by a fellow of the Theosophical Society, is now in hand for publication as soon as may be convenient. It will be issued in two volumes, about 600 pages, and put at as low a price as possible, \$5.00. THE PATH has taken charge of the issuing of the book, and will receive subscriptions for it. All the illustrations in the French edition will be reproduced.

A FALLEN IDOL.—By F. Anstey. This is a novel devoted to a plot in which *Theosophy, Chelas, astral bodies, currents*, and what not, figure on every page. It tells of the power and wanderings, the evil deeds and influence of a strong bad man's shell, attached to an eastern idol. There is a German *Chela* included, and also a fraudulent message.

## THEOSOPHICAL ACTIVITIES.

THE AMERICAN THEOSOPHICAL COUNCIL.—In the July *Theosophist*, it was announced that the General Council had resolved to organize the American Branches upon a better and more permanent basis, than previously existed, and that instructions to postpone the Board of Control meeting had been sent.

The formal orders have arrived, and are in brief, that all the Branches here are to be formed into the American Council, which is to be the Western Section of the General Council, but subordinate to it, whereupon the Board of Control goes out of existence; all Branch presidents and the present members of the Board of Control are to be *ex-officio* members of this Council which the orders direct to be formed on call of the Board of Control as soon as possible after receipt of advices. Other members of the Council, to be selected from the whole body of American Theosophists, may be elected, and the Council is to meet in time to forward reports to the regular Council at Adyar in December.

This action is eminently wise, as the term *Board of Control* was misleading, inasmuch as the very foundation of the Society is democratic in its nature, and *control* savored too much of form, ceremonies, discipline, officers, secret reports and all the paraphernalia of an established church.

In all other respects the routine is unchanged by the orders. With 14 Branches and others contemplated, these great United States ought to stand in fair way of being soon theosophized.

MALDEN.—Members are working and studying. They enjoy advantages in having a few who thoroughly understand the subject.

NEW YORK.—The ARYAN THEOSOPHICAL SOCIETY meets regularly. Not many open meetings have occurred in August or July, but frequent private ones have been held, and the members are deeply in earnest. The library has received several additions, and the books are regularly used by members.

RUMORS—are afloat that some very learned and distinguished theosophists from abroad will be here in the fall. If so—and we think our information is reliable—the whole host of newspapers, critics, and Conways, may expect to hear a few more final “last words on Theosophy.” Gentlemen of the opposition! the cycle runs its course, the terrible wheel of Karma turns round resistlessly, and you cannot stop it, astonishing as may seem to you to be the senility of people in running after Theosophy.

ROSIKRUCIANS.—The Society of the R. C. is being revived in Germany it is said, and theosophists are in it. Next month we will give a resumé of some of their ideas.

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“A knot of ignorance binds all men’s hearts; this, action looses and God’s grace imparts.”—*Hindi verse.*

“Study all Scriptures written, near or far;

Worship all images and saints of earth; But if you do not study who you are, All your best actions are nothing worth.”—*Sanskrit verse.*

OM!

# Æ U Ω

Every period of soul is measured by time. The period of other souls indeed is measured by a certain time; but that of the first soul, since it is measured by time, is measured by the whole of time.—*Proklos' Elements of Theology.*

Time, like a seven-wheeled, seven-naved car, moves on; His rolling wheels are all the worlds, His axle is immortality.—*Atharva Veda.*

The moving finger writes, and having writ,  
Moves on, nor all your piety and wit  
Shall lure it back to cancel half a line,  
Nor all your tears wash out a word of it.—*The Rubaiyat.*

## THE PATH.

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VOL. I.

OCTOBER, 1886.

No. 7.

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

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### WHAT IS THE "THEOSOPHICAL SOCIETY"?

AN OPINION IN REGARD TO WHAT IT OUGHT TO BE.

[BY A MEMBER.]

I am often asked by strangers who have heard some accounts of the doings of the Theosophists: What is the Theosophical Society, and what is its purpose? Some believe it to be a sect, in which no opinion is suffered to exist unless it is first sanctioned by certain "Headquarters" or "Boards of Control"; others believe it to be a school for occultism and witchcraft; others think that it is a new form of Buddhism, coming under some disguise to overthrow Christianity, while some of those who do not belong to the Christian church suspect it of being an effort to spread Christian doctrines among them by clothing them in some new and more acceptable form. Nearly everyone of such inquirers sees in the T. S. only a bug-bear, and there are all sorts of opinions except the right one prevailing about it.

To all such objections I can only answer by showing to them the printed "Rules of the Theosophical Society," where under the head "Objects of the Society," it says: "*The Society represents no particular religious creed, interferes with no man's caste, is entirely unsectarian and includes professors of all faiths.*" This sounds so beautifully, that people who have been accustomed all their life to cling to creeds and dogmas and "recognized authorities" are unable to believe that it can be true. Moreover the objectors have heard of "Boards of Control," of "Presidential Orders," of "Official Organs," etc., and all these things have such an air of sectarianism, that they seem to be hardly compatible with the spirit of freedom, so loudly proclaimed by the T. S. It is asked: What has a "Board of Control" to control? Who enforces obedience to presidential orders? Does the official organ promulgate the dogmas of the sect; and if not, what then is the use of these things? It seems therefore time that we should once more consider what the T. S. is, or what it ought to be.

It must be plain to every lover of truth, that, however great the progress may be, which modern civilization has made in regard to the material and temporal welfare of man, the world is still far from having attained physical, intellectual, moral and spiritual perfection. Disease and crime, suffering and death, poverty, tyranny and ignorance are still in existence, and although there are many organized bodies, whose purpose it is to do good and to cure the ills of humanity, still the majority of such bodies are hampered to a certain extent by old beliefs, usages, creeds and superstitions, their activity is not sufficiently free, because their opinions are not free; they may benefit a certain class of humanity, but not all mankind; they know perhaps a part of the truth, but not all of it; their charity extends over a small circle, but not over the whole world. The root of all evil is ignorance, with its children, superstition, fear, crime and disease; the only remedy against ignorance is to spread the knowledge of truth.

There have been at all times men and societies, willing to spread *that which they believe to be the truth*, by all means which were at their command, whether fair or foul; there have been people ready to force their opinions in regard to the truth upon others, by the power of the sword, the faggot, the rack and the fire; but the truth cannot be spread in this manner. Real knowledge of the good, the beautiful and the true can only be attained by obtaining the knowledge of self, and the knowledge of self must grow in every individual in the course of his development. It can no more be implanted by others or be forced upon another, than a tree be made to grow by pulling its trunk. The object of the true Theosophist is therefore to attain self-knowledge, and to employ the knowledge which he possesses, for the purpose of accomplishing the greatest good.

There is perhaps not a single country upon the face of the earth, in

which may not be found a number of persons, who desire to obtain self-knowledge, to find the truth by means of a free and unrestricted investigation, and to employ their knowledge for the benefit of humanity. There are persons who desire to see true progress in the place of stagnation, knowledge in the place of accepted but still dubious opinions, wisdom in the place of sophistry, universal love and benevolence in the place of selfishness. Such men and women may be found here and there, and each one acts in the way he considers the best. Some work by means of the school, others by means of the pulpit; some teach science, others influence the sense of the beautiful and true by their works of art, others speak the powerful language of music; but the most advanced of these give an example to others by their own Christlike conduct in the affairs of every-day life.

The great majority of such persons, interested in the welfare of humanity, live isolated although they may be residing in crowded cities; for they find few who share their mode of feeling and thought and who have identical objects in view. They are often living in communities where little more but selfishness, the greed for money-making or perhaps bigotry and superstition are found. They are isolated and without the support of those who sympathize with their ideas; for although one universal principle unites all those who have the same object in view; still their persons are unknown to each other and they seldom find means for mutual intercourse and exchange of thought.

Now let us suppose that in each country a centre of communication were to be established, by means of which such persons could come into contact with each other, and that at each such centre a journal or newspaper were to be established, by means of which such persons could exchange their thoughts;—not a centre from which supreme wisdom was to be dispensed and from whence dogmas were to be doled out for the unthinking believers; but a centre through which the thought of the members of the society could freely flow; and we could then have an ideal "Theosophical Society." Such a centre would resemble a central telephone station to which all the different wires extend, and it would require a trustworthy servant at the office to connect the wires and to attend to the *external* affairs connected with the affairs of the office; but if such a "telephone operator" would attempt to interfere with the messages running over the wires, and to assume an authority to say what kinds of opinions should be wired and what messages should be suppressed; if he were to assume the role of a dictator and permit only such messages to pass over the wires as would be in harmony with his own ideas; then the object of the centre of communication would come to nought; we would again have papal dictates and presidential orders in the place of liberty of thought and speech, and there would be an end of the object and purpose of the society.

But on the other hand, if every unripe mind were to be permitted to

have his effusions printed at the expense of the society, and to teach things, which perhaps a few months afterwards, having learned to know better, he would be sorry to think that they had ever seen the light, such a proceeding would throw discredit upon the society and be moreover altogether impracticable.

Our "telephone operator" should therefore be a man possessed of the greatest circumspection and discrimination, and while he should never interfere with the expression of any opinion, no matter how much opposed the latter may be to his own opinion, he should at the same time be permitted to cut down the messages sent over his wires to certain limits and to present them, if necessary, in a more suitable form.

As regards the liberty of speech, it would be an absurdity if such a society were to attempt to prescribe to any of its members what kind of opinions or dogmas he should express; because whatever opinions he may pronounce, they could never be regarded as being the opinions of the society as a whole; for the society as such "*represents no particular creed*" and "*is entirely unsectarian.*" If in spite of this solemn assertion anyone chooses to believe that the opinions publicly expressed by a member of the society represent the creed of the society, such an unfortunate circumstance can only be deplored, but will do no serious harm. On the other hand if a "president" or "board of control" should attempt to preside over more important things than merely over the meetings of the members, and if a "board of control" would attempt to control the conscience and the opinions of the members, instead of merely exercising its control over the external affairs of the society; and if an "official organ" would attempt to postulate what ought and what ought not to be believed by the members of the society, such a proceeding would be in direct opposition to the spirit, the object and the purpose of that society, and in contradiction to the principles upon which it was founded; and while it should be the object of every lover of truth to assist the growth of a true "Theosophical Society," and to maintain its purity of principle, it should also be his aim to suffocate in the germ everything that is opposed to liberty and freedom of speech.

I beg every member of the Theosophical Society to well consider these points, for upon their consideration and decision, depends the solution of the question, whether the Theosophical Society shall end in a farce, or whether it shall be the great movement which it was intended to be.

F. HARTMANN.

*Kempen (Bavaria), Aug. 23, 1886.*

## APOLLONIUS AND THE MAHATMAS.

[READ BEFORE THE MALDEN BRANCH, T. S.]

The journey to India made by the great adept, Apollonius of Tyana, has a special interest for us modern students of occultism. The story of this journey, related in the life of Apollonius by Philostratus, has been held by many to be a fable, and Mr. Tredwell, in his laudable work, omits any account of it. To an earnest Theosophist, however, the internal evidence of the narration is too strong to be resisted, although it is told at third hand probably with the adornments which an accomplished Greek author thought needful for the requisite grace of style.

Apollonius may perhaps be said to have been the Master whose mission was to set the temples in order for the departure of the glorious classic era. Born in the same century as Jesus of Nazareth, nowhere did the teachings of the two, so far as it appears, come into open contact, although the fame of the former spread far and wide in Europe, Asia and Africa during his lifetime. It is said, however, that although no creed bears his name, his work in the world was nevertheless immense and his teachings have, in many unperceived ways, influenced millions of human beings down to the present day.

Apollonius was still a young man when he went to India, but even then he was famous for his wisdom. He had been sent, as a boy of fourteen years, to school in Tarsus by his wealthy father, but he did not like the ways of that city and he was allowed to remove to Aegæ, also in Sicily, where he studied the great philosophers and was specially drawn to the teachings of Pythagoras. At the age of sixteen he fully adopted the Pythagorean life and held firmly to it ever after, letting his hair grow long, eating no flesh, and drinking no wine, and wearing no clothing made of animal products. He took up his abode in the temple of Asclepius, and thousands were attracted thither by the wisdom of the wonderfully beautiful youth. Grown to manhood, he made a vow of silence and spoke not a word for five years. Then for a time he taught in Antioch. When asked how the wise man should treat questions of learning, he replied: "Like the law-giver. For the law-giver must make that, of whose truth he has convinced himself, into commandments for the multitude."

He now conceived the idea of a journey to India to meet the wise men known as Brahmins and Hyrkanians. He afterwards told the Egyptian Gymnosophists that his thoughts were directed to them in his youth, but his teacher pointed out to him that in India lived the men who stood nearest the source of wisdom, and from whom the Egyptians themselves derived their light.

His seven disciples in Antioch had not the courage to undertake the journey with him, and he departed with two of his family servants, "one for writing rapidly and the other finely," according to Philostratus. At Ninus he was joined by Damis the Ninivite. This young Assyrian was thenceforth his devoted disciple, accompanying him on all his many journeys throughout his long career. It is to Damis that we chiefly owe the detailed accounts of the doings of the Master thenceforward. We are thereby enabled to see Apollonius in his daily life ; in his various deeds and actions, his familiar sayings recorded as he talks with his faithful companion about the common sights and occurrences around them. The picture is therefore exceptionally intimate, and the man himself is brought near to us as well as his divine teachings. When Damis was reproached for writing down such trifles about his master, and compared with a dog devouring the crumbs from a table, he replied : "When the gods are feasting they doubtless have servants who take care that no crumbs of ambrosia are lost."

A year and eight months were spent in Babylon, where King Bardanus, who was a friend of wisdom, received Apollonius with great honors. Considerable intercourse was had with the Magi ; he learnt something of them and also taught them something. Damis was forbidden to accompany him in his visits to them, but he said that Apollonius visited them at noon and at midnight. Once Damis asked "What are the Magi ?" and was answered, "They are indeed wise, but not in everything." The King became ill, and Apollonius spoke so much and so divinely about the soul that the monarch said to those around : "Apollonius not only relieves me of concern for the Kingdom, but also for Death."

Apollonius, in departing, refused all gifts, but the King provided him with camels and all things needful for the journey. When the King asked what he would bring him from India he replied . "A joyful gift, O King ! For if intercourse with the men there makes me wiser, I shall come back to thee better than I now am."

Upon this the King embraced him and said : "May'st thou but come ; for this gift is great."

They crossed what they called the Caucasus mountains, separating India and Medea. May it not be that from this ancient designation we get the name of the Caucasian race, rather than from what is now known as the Caucasus ? This would make the place of origin identical with that commonly ascribed to the Aryans.

Crossing the Indus they soon came to Taxila, which they called the capital of India. It is difficult to trace out their exact course, the present names of most geographical features being quite different from the designations given by Damis. It would probably require a thorough Occultist to tell just what places they did visit. King Phraotes was the ruler at Taxila,

and in him Apollonius found an initiate. The latter was struck with the modest simplicity of the monarch's surroundings on entering the palace, and inferred that he must be a philosopher. The King told Apollonius the course which a youth took who proposed to dedicate himself to the pursuit of Wisdom. When he had reached his 18th year he had to cross the Hyphasis river to those men who had attracted Apollonius to India. Beforehand, however, he had to make his intention publicly known, in order that he might be restrained in case he was not pure. To be pure one had to be without blemish in respect to father and mother, and moreover with an upright ancestry for three generations. If without fault in this respect the youth himself was then examined as to whether he had a good memory, whether he was naturally inclined to uprightness or would only have it appear so, whether given to drink or gluttony, of boastful habits, evil or foolish ways, whether obedient to father, mother and instructors, and finally if he had made no evil use of the bloom of his youth. "Since wisdom stands in great esteem here," said the King, "and is honored by the Indians, it is of great moment that those who seek to devote themselves unto it should be carefully examined and made to undergo thousand-fold tests." B.

(Concluded in November.)

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## SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

*A Chapter from a MS. work designed as a text-book for Students in Mysticism.*

BY C. H. A. BJERREGAARD, *Stud. Theos.*

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In Two Parts :—Part I, Texts ; Part II, Symbols.

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(CONTINUED.)

### PART II.—SYMBOLS.

The practical expounders and preachers of Sufism are the Dervishes, the monks of Islam.

*Zaous Abou Add er-Rahman*, of Persian origin, but born in Yemen, led the way. He had passed his early youth in the society of Zein el Abidin, the son of Hasan, and grandson of Ali, and the first of that family who in life and writing professed the mystical ideas and austere practices, which ever afterwards distinguished the race. Abou-Horeirah, the devoutest of Mohanimed's own companions, and Ebn Abbas were also his masters. He took up his abode at Mecca, the centre of religious feeling, and soon Zaous'

influence began to appear among the crowd of pilgrims from all parts of the Mohammedan empire ; they began to imitate his long prayers, his fasts, and extreme poverty, and above all his open contempt for all worldly dignity and rank, and many adopted the peculiarity of his dress, the long and patched garment and the high woollen cap, both of which later became so characteristic of the Sufi.

One of his most distinguished followers was *Hasan Yesar*, like Zaous, of Persian origin, but born in Arabia, in Medinah. Having received his liberty (he was born after his mother had become a slave of Omm Salma, one of the numerous wives of the Prophet), he retired to Basra, on the Persian Gulf, a town known for its attachment to the family of Ali and their doctrines, and henceforth a stronghold of the ascetic sect. His life proved the truth and strength of his doctrines, and Basra was now their headquarters.

*Malik Ebn Dinar*, a Persian, and a slave by birth, known for his love of manual labor, poverty and humility, next appears as chief among the ascetics of his age.

*Omar Abou Othman*, was a disciple of Hasan Yesar and also an inhabitant of Basra. Hasan Yesar described him as one worthy of angels and prophets for preceptors and guides, one who never exhorted save to what he had first put in practice, nor deterred from anything except what he himself inviolably abstained from. He was a vigorous asserter of man's free-will.

About the same time *Omar Abou Durr* at Coufa and *Sofein Abou Abd Allah* displayed similar examples of austerity and virtue, and so did *Hammad Abou Ismail*, son of the celebrated Abou Hanifah, Abd Allah Merouji, and *Mohammed Ebn es Semmak*.

But whether at Mecca or at Basra, the various ascetics already mentioned, and the many not mentioned; whatever personal influence they exercised, and virtues they possessed, they did not form a particular and distinct association or brotherhood. No common rule united them, nor did they group themselves around any superior or chief, as yet.

But the next prominent man among them was not only a remarkable man as an ascetic, but also the father and founder of all the numerous Derwish family. His name was *Fodheil Abou Ali Zalikani*. He was born of Persian parents and spent his youth as a highway robber. One night he had scaled the walls of a house where the girl of whom he was enamored dwelt, and concealed on the roof, awaited the moment to descend and gratify his passion. But while thus occupied he heard a voice repeating the well-known verse of the Quran : " Is it not high time for those who believe to open their hearts to compunction ? " " Lord, it is high time indeed," replied Fodheil ; and leaving the house, as well as his evil design, he retired to a half-ruined caravansarai not far off, there to pass the rest of the night.

Several travellers were at the moment lodged in the caravansarai, and, concealed by the darkness, he overheard their conversation : " Let us start on our journey," said one ; and the others answered : " Let us wait till morning, for the robber Fodheil is out on the roads." This completed the conversion of the already repentant highwayman. He advanced towards the travellers, and, discovering himself to them, assured them that henceforth neither they nor any others should have aught to fear from him. He then stripped himself of his weapons and worldly gear, put on a patched and tattered garment, and passed the rest of his life in wandering from place to place, in the severest penitence and in extreme poverty, sometimes alone, sometimes with numerous disciples, whom he took under his direction, and formed into a strict and organized brotherhood. But with all his austerity of life, his prolonged fasts and watchings, his ragged dress and wearisome pilgrimages, he preferred the practice of interior virtue and purity of intention to all outward observances, and used often to say that " he who is modest and compliant to others, and lives in meekness and patience, gains a higher reward by so doing than if he fasted all his days, and watched in prayer all his nights." At so high a price did he place obedience to a spiritual guide, and so necessary did he deem it, that he declared : " Had I a promise of whatever I should ask in prayer, yet would I not offer that prayer save in union with a superior." But his favorite virtue was the love of God in perfect conformity to his will, above all hope and fear. Thus when his only son—whose virtues resembled his father's—died in early age, Fodheil was seen with a countenance of unusual cheerfulness ; and being asked by his intimate disciple Ragi Abou Ali, afterwards Kadhi of the town of Rei, the reason therefor, he answered : " It was God's good pleasure, and it is therefore my good pleasure also." We must notice one more of his famous sentences : " Much is he beguiled who serves God from fear or hope, for this true service is for mere love ;" and, speaking of himself : " I serve God because I cannot help serving Him for very love's sake."

Fodheil died in the year 187 of the Hegira. His disciple was *Ibrahim Ebn Adhem*, son of noble parents and also a Persian by birth, and he is an example upon the forbearance under injury and reluctance to have their right manifested, so prominent amongst the disciples of Fodheil.

After the death of Fodheil the supreme direction of the brotherhood was vested in *Bishar el Hafî*, a native of Meron and inhabitant of Bagdad. When young he had, like Fodheil, led a reckless life, till one day walking in the streets he saw written on a piece of paper, torn and trampled on by the feet of the passers-by, the name of God. He picked it up and, having cleaned it to the best of his ability, took it home and placed it out of the reach of further profanation. The same night he heard a voice saying to him ; " Bishar, thou has honoured my name. I will accordingly render

thy name honourable in this world and in that to come." He awoke from sleep a changed man, and began a new life of penance and virtue. The name Hafi signifies *barefoot*. He walked barefooted. His greatest trial was from the veneration of man : "O God," he used to say, "save me from this honour, the requital of which may perchance be confusion in another life."

Our space forbids us to dwell upon the Egyptian ascetics who helped to lay the foundation for the future Sufism. We pass by them and dwell mainly with the Persian representatives.

About this time—the beginning of the fourth century—two events occurred of greatest importance in the history we are narrating. The Samanide princes had gained ascendancy in the empire over the Abbaside Caliphs. All the princes of the Samanide race were remarkable for their piety and patronage of learning. *Nasser Ebn Ahmed*, signalized himself by his love of retirement and religious meditation. He founded an oratory at Bokhara which soon became the resort of the now numerous ascetics, and soon other similar institutions arose throughout the country and *the dervishes of the East now took on them their permanent name and manner of life*.

The other event which characterized this era was the outbreak of open heterodoxy among the ascetics. Hitherto they had concealed their tenets and practices, opposed as they were to the prevailing system, much after the fashion of Ali Zein el Abidin, grandson of the famous Ali, grand-master of the secret order :

"Above all things I conceal the precious jewel of my knowledge,  
Lest the uninitiated should behold it, and be bewildered;  
Ah, how many a rare jewel of this kind, should I openly display it,  
Men would say to me : 'Thou art one of the worshippers of idols,'  
And Zealous Muslims would set my blood at price,  
Deeming the worst of crimes an acceptable and virtuous action."

After these ascetics had learned their strength from their union they began to take part in politics and worked zealously with that party that wished to overthrow the family and religion of Mohammed and place Ali and mysticism in their stead. They accordingly soon had martyrs in their ranks. Thus died at Bagdad the famous *Hosain Abou Meghith el Halladj*. To his school belonged the three giants of learning and piety: Abd-el-Kadir el Ghilani, Mohi ed Din Ebn-Aarabi el Moghrebi, and Omar Ebn el Faridh. We pen a few of his words :

"I am He whom I love, and He whom I love is I ;  
We are two spirits, inhabiting one outward frame :  
And when you behold me, you behold Him,  
And when you behold Him, you behold us twain."

He taught the freedom of the human will and wrote the following satire on the predestinarian system of Islam :

“What can man do, if the decrees of predestination surround him, Binding him in his every state? answer me, O learned professor. He (*i. e.*, as if He, that is God) cast him into the ocean, bound hand and foot, and then said to him,  
Woe to you, woe to you, should you get wet with the water.”

He it is who thus in his verse addresses God :

“I love Thee with a twofold love, the love of friendship,  
And the love grounded on this alone, that Thou art worthy of it.  
But as to that my love which is the love of friendship,  
It is a love which leaves me no thought for any save Thee;  
And as to the love of Thee according to Thy worthiness,  
O raise from betwixt us the veil, that I may behold Thee.  
Nor is any praise due to me either for this or for that\*(love),  
But to Thee alone the praise both for this and that.”

Halladj's three famous disciples gave their names to the three principal brotherhoods among the Mohammedans, and their work remains to this day.

*Abd-el-Kadir el Ghilani* was a Persian by birth and resided at Bagdad. Nobody doubted that he was the Kothb of his time, and as such he announced himself in his ecstatic state, though ordinarily he strove to conceal himself under the veil of a mean and despicable appearance. He founded the order of the Qadiriya which association counted in its ranks some of the greatest names among Eastern mystics and poets. The doctrine of the order was that of Hosein el Halladj, whom he taught the order to look upon as their master, though their doctrine was commonly veiled under a seemingly orthodox terminology. They subsist to this day and are counted among the most prominent.

M. D'hosson in his celebrated work on the Ottoman empire traces the origin of the Faquirs to the time of Mohammed in the following manner: In the first year of the Hegira, forty-five citizens of Mecca joined themselves to many others from Medina. They took an oath of fidelity to the doctrines of their Prophet, and formed a sect or fraternity, the object of which was to establish among themselves a community of property, and to perform every day certain religious practices in a spirit of penitence and mortification. To distinguish themselves from other Mohammedans, they took the name of Sufis. This name, which later was attributed to the most zealous partizans of Islam, is the same still in use to indicate any Muselman who retires from the world to study, to lead a life of pious contemplation, and to follow the most painful exercises of an exaggerated devotion. To the name of Sufi they added also that of Faquir, because their maxim was to renounce the goods of the earth, and to live in an entire abnegation of all worldly enjoyments, following thereby the words of the Prophet : “Poverty is my pride.” Following their example, *Abu Bakr and Ali* established, even during the lifetime of the Prophet and under his own eyes, religious orders, over which each

presided, with Zikrs or peculiar religious exercises, established by them separately, and a vow taken by each of the voluntary disciples forming them. On his decease, Abu Bakr made over his office of president to one *Salmann l-Farisi*, and Ali to *al-Hasann l-Basri*, and each of these charges were consecrated under the title of *Khalifah*, or successor. The two first successors followed the example of the *Khalifahs* of Islam, and transmitted it to their successors, and these in turn to others, the most aged and venerable of their fraternity. Some among them, led by the delirium of the imagination, wandered away from the primitive rules of their society, and converted, from time to time, these fraternities into a multitude of religious orders. \* \* \* It was about A. H. 49 (A. D. 766) that the Shaikh Alwan, a mystic renowned for his religious fervor, founded the first regular order of the Faquirs, now known as the Alwaniyah.

The Bastamiyah, the Nagshbandiyah, and the Bakhtashiyah descend from the original order established by Abu Bakr. All the others come from Ali.

#### THE FAQUIRS OR DERVISHES.

The Arabic word *Faqir* signifies *poor*, poor in the sense of being in need of mercy, poor in the sight of God. The Persian equivalent *Darvish* is derived from *dar* "a door"—those who "beg from door to door."

The dervishes are, as stated before, the *practical* expounders of Moham-medanism. They are divided into two great classes, the *ba Shara* (with the law), or those who govern their conduct according to the principles of Islam: and the *be Shara* (without the law), or those who do not rule their lives according to the formal principles of any religious creed, although they call themselves Muslims. To the latter, the Sufis principally belong. These Faquirs are called either *Azad*, the free, or *Majnub*, the absorbed. The former shave their beards, whiskers, eyebrows, etc., and live a life of celibacy.

Every school and every brotherhood has its own distinctive teachings and technicalities, and its peculiar practices and observances, its saints and doctors, great men and founders.

A student will also readily discover a different character in Arabic and Persian Sufism. The Arabic being nearer to Christianity takes up much from it, but moulds it in its peculiar way; the Persian being nearer the traditions of Zoroaster and in immediate contact with Manechaism, naturally borrows from thence. Thus the "pantheistic" tendencies, such as Divine absorption, universal manifestation of the Deity under the seeming appearances of limited forms, the final return of all things to the unity of God, a tendency to regard matter as evil, the reprobation of marriage, etc.—these were ideas that rose from Persian soil, while the ideas of a radiant Divinity mediating between the supreme fountain-head of Being and the

created world; of an all-prevading Spirit of love; of detachment from the world; of poverty, humility, etc., were more akin to Christian belief.

Still Saadis' description applies to all: "The outward tokens of a dervish are a patched garment and a shaven head; and the inward signs, those of being alive in the spirit, and dead in the flesh:—'not he who will sit apart from his fellow-creatures at the door of supplication with God; and, if he shall reject his prayer, will stand up in disobedience; or if a mill-stone come rolling down a mountain, he is not intelligent in the ways of providence, that would rise to avoid it.'"

"The ritual of the Dervishes is gratitude and praise, worship and obedience, contentment and charity, and a belief in the unity and providence of God, having a reliance on and being resigned to his will, confident of his favour, and forbearant of all: whosoever is endowed with these qualifications is in truth a dervish, notwithstanding he be arrayed in gorgeous apparel: whereas, the irreligious and hypocritical vainboaster, sensualist, and whore-monger, who turn days into nights in his slavish indulgences, and converts nights into days in his dreams of forgetfulness; who eats whatever falls in his way, and speaks whatever comes uppermost, is a profligate, though clothed in the sackcloth of a saint.—"

The dervishes differ, says A. Vambéry,<sup>1</sup> from each other only by the manner in which they demonstrate their enthusiasm; still the more we penetrate towards the East, the greater is the purity with which they have been preserved. In Persia the dervishes play a much more important part than in Turkey, and in Central Asia, isolated as it has been from the rest of the world for centuries, this fraternity is still in full vigor, and exercises a great influence upon society.

According to A. Vambéry, the *Bektashi*, *Mevevi*, and *Rufai* orders are principally found in Turkey; the *Kadrie* and *Djelali* in Arabia; the *Oveisi* and the *Nurbakhchi Nimelullahi* in Persia; the *Khilali* and *Zahibi* in India, and the *Nakishbendi* and *Sofi* (a recent order) in Central Asia.

According to Th. P. Hughes<sup>2</sup> the following are the chief orders of Faqirs met with in North India: (1) The *Naqshbandia*, the followers of Khwajah Pir Mohammed Naqshband, and are a very numerous sect; they usually perform the Zikr-i-Khafi<sup>3</sup> or the silent devotion. (2) The *Qadiria* sprung from the celebrated Sayyid Abdul Qadir, surnamed Pir Dustagir, whose shrine is at Bagdad. They practice both forms of the Zikr. Most of the Sunni Moulavis of the north-west frontier of India are members of this order. In Egypt it is most popular among the fisherman. (3) The *Chishtia* are followers of Banda Nawaz, whose shrine is at Calburgah; they are par-

1. *Intell. Obs.* Vol. 7.

2. *Notes on Mohammedanism.*

3. The Zikr will be described in next number of THE PATH.

tial to vocal music, for the founder of the order remarked, that singing was the food and support of the soul. They perform the Zikr-i-Jali. (4) The *Jalalia* founded by Sayyid Jalal-ud-din of Bokhara; they are met with in Central Asia. Religious mendicants are often of this order. (5) The *Sarwardia* are popular in Afganistan and comprise many learned men. They are the followers of Hasan Bisri of Basra, near Bagdad. These five are all ba-Shara Faqirs.

The be-Shara Faqirs are very numerous. The most popular order is that of the *Mudaria*, founded by Zinda Shah Murdar of Syria, whose shrine is at Mukanpur, in Oudh. From these have sprung the *Malang* Faqirs who crowd the bazaars of India. They wear their hair matted or tied in a knot. The *Rafia* order is also a numerous one in some parts of India. They practice the most severe discipline and mortify themselves by scourging.

The secrets of the dervish orders cannot be learned. An initiation is described in Lane's Society in the Middle Ages and the following is another.

The following is the account of the admission of Tewekkul Beg into the order of the Qadiriya-faqirs, one of the four most prominent ones, by Moolla Shah, a Saint and poet of some celebrity, who died in the year of the Hegira 1072 (1661-62 of our era), at Lahore, where his shrine was reared by the Princess Fatima, daughter of Shah-Jihan. Tewekkul is himself the narrator:

“Having been introduced, by means of Akhōnd Mollâ Mohammed Say'd into the intimate circle of Mollâ Shah, my heart through frequent intercourse with the Sheikh was filled with a burning desire of reaching the sublime goal [of the mystical science], and I no longer found sleep by night nor rest by day \* \* I passed the whole of that night without being able to shut my eyes, and betook myself to reciting a hundred thousand times the one hundred and twelfth chapter of the Qoran. I accomplished this in several days. It is well known that in this chapter of the Qoran the great Name of God is contained, and that through the power of that Name, whoever recites it a hundred thousand times may obtain all that he desires. I conceived then the wish that the Master should bestow his affection upon me. And, in fact, I convinced myself of the efficacy of this means, for hardly had I finished the hundred thousandth recitation of this chapter of the book of God, when the heart of the Master was filled with sympathy for me, and he gave order to Senghin Mohammed, his vicar, to conduct me on the following night to his presence. During that whole night he concentrated his mind upon me, while I directed my meditation upon my own heart; but the knot of my heart was not unloosed. So passed three nights, during which he made me the object of his spiritual attention, without any result being manifested. On the fourth night Mollâ Shâh said,

'This night Mollâ Senghin and Sâlih Bég, who are both very susceptible to ecstatic emotions, will direct their whole mind upon the neophyte.' They obeyed this order, while I remained seated the whole night, my face turned towards Mecca, at the same time concentrating all my mental faculties upon my own heart. Towards daybreak, a little light and brightness came into my heart, but I could distinguish neither form nor color. After morning prayer I presented myself, and the two persons I have just mentioned, before the Master who saluted me and asked them what they had done to me. They replied: 'Ask him, himself.' Then, addressing me, he told me to relate to him my impressions. I said that I had seen a brightness in my heart; whereupon the Sheikh became animated, and said to me: 'Thy heart contains an infinity of colors, but it is become so dark that the looks of these two crocodiles of the infinite ocean [the mystic science] have not availed to bestow upon it either brightness or clearness; the moment is come when I myself will show thee how it is enlightened.' With these words he made me sit in front of him, while my senses were, so to speak, inebriated, and ordered me to reproduce within me his appearance. Then, having blindfolded me, he bade me concentrate all my mental faculties upon my heart. I obeyed, and in an instant, by the divine favor and the spiritual assistance of the Sheikh, my heart was opened. I saw then within me something like a cup, turned upside down; and this object having been turned up again, a feeling of illimitable happiness filled my whole being. I said to the Master, 'This cell, where I am sitting before you—I see a faithful reproduction of it within me, and it seems as if another Téwekkul Bég were seated before another Mollâ Shâh.' He answered, 'It is well; the first vision which presents itself to thy view is the figure of the Master.'

\* \* \* He next bade me uncover my eyes, which I did, and I then saw him, by the material organ of vision, seated in front of me. Again he made me bandage them, and I perceived him by my spiritual vision, seated in front of me just the same. Full of wonder I cried out, O my Master, whether I look with my bodily eyes or my spiritual vision, it is always you that I see.' Meanwhile I saw advance towards me a dazzling figure, and upon my telling the Master of it, he bade me ask the apparition its name. In my spirit I put to it that question, and the figure answered me by the voice of the heart, 'My name is Abd Alkâdir Glilâny.' I heard this answer by my spiritual ear. The Master then advised me to pray the Saint to give me his spiritual help and succor. I made this petition; and the apparition said to me, 'I had already granted to thee my spiritual assistance; hence it is that the knots of thy heart have been loosed.' Full of deep gratitude, I imposed on myself the obligation of reciting every Friday night the whole Qoran in honor of this great Saint, and for two whole years I never neglected this practice. Mollâ Shâh then said, 'The spiritual world

has been shown to thee in all its beauty: remain there seated, effacing thyself completely in the marvels of this unknown world.'

"I obeyed strictly the directions of my Master, and, day by day, the spiritual world became more and more unveiled before me. The next day I saw the figures of the Prophet and his chief Companions, and legions of Saints and Angels passed before my inner vision. Three months passed in this manner, after which the sphere where all color is effaced opened before me, and then all the figures disappeared. During all this time the Master ceased not to explain to me the doctrine of the union with God and of mystical intuition. But, nevertheless, the Absolute Reality would not show itself to me. It was not until after a year that the knowledge of the Absolute Reality, in its relation with the conception of my own existence came to me. The following verses revealed themselves at that moment to my heart, whence they passed unbidden to my lips:—

'That this corruptible frame was other than water and dust  
I knew not: the powers of the heart and the soul and the body I knew not,  
Woe is me! that so much of my life without Thee has for ever fled from me.  
Thou wert I; but dark was my heart: I knew not the secret transcendent.'

"I submitted to Mollâ Shâh this poetical inspiration, and he rejoiced that the idea of the union with God was at last manifested to my heart; and addressing his disciples, he said: 'Tèwekkul Bêg has heard from my mouth the words of the doctrine of the union with God, and he will never betray the mystery. His inner eye is opened; the sphere of color and images is shown to him, and at last the sphere where all color is effaced has been revealed to him. Whoever after having passed through these phases of the union with God, has obtained the Absolute Reality, shall no more be led astray, whether by his own doubts or by those which sceptics may suggest to him."

( *To be continued.* )

## MUSINGS ON THE TRUE THEOSOPHIST'S PATH.

### II.

"Work as those work who are ambitious.—Respect life as those do who desire it.—  
Be happy as those are who live for happiness."—*Light on the Path.*

We are tried in wondrous ways, and in the seemingly unimportant affairs of life, there often lie the most dangerous of the temptations.

Labor, at best, is frequently disagreeable owing either to mental or

physical repugnance. When he who seeks the upward path, begins to find it, labor grows more burdensome, while at the time, he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be forgotten. He *must work*, and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him, still this also must to all intents be forgotten, while he takes up his labor, as if there were no to-morrow.

Remember that life is the outcome of the Ever-Living. If you have come to comprehend a little of the mystery of life, and can value its attractions according to their worth ; these are no reasons why you should walk forth with solemn countenance to blight the enjoyments of other men. Life to them is as real, as the mystery is to you. Their time will come as yours has, so hasten it for them, if you can, by making life brighter, more joyous, better.

If it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life.

Do your sighing and crying within you. If you can not receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries ?

The doing away with one or certain articles of diet, *in itself*, will not open the sealed portals. If this contained the key, what wise beings must the beasts of the field be, and what a profound Mystic must Nebuchadnezar have been, after he was "turned out to grass !"

There are some adherents of a faith, which has arisen in the land, who deem it wise to cast away all things that are distasteful to them ; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because the other pilgrim is not progressed enough. Brothers, there lives not the man who is wise enough to sit as a judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another : " Depart ! you impede my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree, has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in

the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being *the first transgressor* cried out "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here—therefore, Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. (Ephesians v. 32.)

Be patient, kindly and wise, for perhaps in the next moment of life, the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgment upon any other created thing, while you, a beggar, are going about in a borrowed robe?

If misery, want and sorrow are thy portion for a time, be happy that it is not death. If it is death be happy there is no more of life.

You would have wealth, and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable, that you are as rich as you ever will be, therefore, desire to do good with what you have—and *do it*. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they or your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for Initiation.

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters

the door, does so as gently and imperceptibly, as the tide rises in the night-time.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through, until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

AMERICAN MYSTIC.

## POETICAL OCCULTISM.

### SOME ROUGH STUDIES OF THE OCCULT LEANINGS OF THE POETS.

#### I.

In the *Bagavad-Gita* and the *Upanishads* it is held that :

Ishwara, the Lord of all things, dwells in the heart of every mortal being, and from that place causes the illusions of the world to appear to man as reality.

*Light on the Path* dwells upon the necessity of understanding your own heart : It tells us to seek for the source of evil there, where it lives, as fruitfully in the heart of the devoted disciple as in that of the man of desire, and that your heart is the profoundest mystery of all the great obscurities.

Longfellow felt this when, in *The Beleaguered City*, he sang :—

I have read, in the marvelous heart of man,  
That strange and mystic scroll,  
That an army of phantoms vast and wan  
Beleaguer the human soul.

This verse occurs to him in connection with the old story that the City of Prague was once beleaguered by a vast phantom army, which camped down on the opposite bank of the river, and he likens the human heart to Prague. Here, in the city dwells Ishwara, who, while thus imprisoned, is beleaguered by the vast army—the phantoms of all the acts and thoughts of the person in this and other lives. Occultism declares with the poet, that the heart is a mystic scroll ; it is a veritable field also, in which are sown many seeds that may lie unnoticed, not only during one life, but often for many many incarnations, but sure to blossom forth one day under favoring circumstances. And as they begin to grow, they evoke the phantoms of the deeds that sowed them, and those ghostly hosts sweep round the soul in its prison house.

In *Resignation*, Longfellow wrote : "There is no death ! What seems so is transition."

This is one of the propositions of Occultism. The poet was writing upon the death of the physical body of a girl much beloved, and was considering the change which in common life is known as "death." But the followers of the Wisdom Religion know that this terrible change is not really death, is not in any sense the moment of decease of even the physical man. The visible being is a congeries of energies or elements which are by no means all dead when the person breathes his last, nor when the body is consigned to the grave. It is only the transition, as Longfellow says, of the informing spirit, to another sphere of action.

The same view is taken in the *Atharva Veda*, where it says, "Everything is transformed. Life and death are only modes of transformation, which rule the vital molecule from plant up to Brahma himself."

The occult philosophy considers as death, only that process, and period, of separation between *all* the various elements of one's lower human and animal nature ; so that, in the case of suicides and other sudden and premature deaths, what occultists know as "death," extends over a long period of time. The moment called death by the world, is only the time of separation between the body and the life principle, which the Hindus call *jiva* ; this is the moment when the transition begins.

Goethe was a profound student of occultism. Its influence is to be traced throughout his works, and a leading motive in many of his dramas is the dominance over the lives of men of that power which we call *Karma*. His masterpiece, *Faust*, upon which a library of commentaries has been written, can only be truly read in the light of Occultism. *Faust* comes to an end with the following "Mystic Chorus" sung by the assembled Hosts of Heaven :

All that's impermanent  
Is but a likeness.  
The Unattainable  
Here findeth witness ;  
The Indescribable,  
Here is it done ;  
The Ever-womanly  
Leadeth us on.

A wealth of occult meaning is packed into these eight closing lines of the grand drama, which is designed to depict the course of the soul from Heaven, through earth, back to Heaven. All that is impermanent, or of the earth, belonging to the realm of matter, is but a likeness, or symbol, designed for the instruction of man, who must learn to read the lesson if he is to progress. The Unattainable in the desires of those on and of the earth finds witness, or comes to pass, in the realization of all aspirations in the life be-

yond. The indescribable is done there, because man in the flesh has no senses adequate to comprehend those things pertaining to a higher plane of existence. The Ever-womanly is that which makes progress of the soul possible—the feminine principle which attracts the masculine, or pure spirit, to its opposite pole and thereby causes it to manifest itself. It is by these successive manifestations that the individual is carried forward, enriched by the experience which only thus, through the attraction of the Ever-womanly, or eternal feminine principle, is attained. So the Ever-womanly, or that whereby God the spirit is made manifest in matter, is the means to lead the soul of man on its course through the grandest possibilities of the Universe to the most exalted heights of the Indescribable.

Wordsworth, in his *Ode on Immortality*, says :

Our birth is but a sleep and a forgetting ;  
 The soul that rises with us, our life's star,  
 Had had elsewhere its setting,  
 And cometh from afar.  
 Not in entire forgetfulness,  
 And not in utter nakedness,  
 But trailing clouds of glory, do we come  
 From God, who is our home.  
 Heaven lies about us in our infancy !  
 Shades of the prison-house begin to close  
 Upon the growing boy ;  
 But he beholds the light, and whence it flows—  
 He sees it in his joy.  
 The youth, who daily farther from the east  
 Must travel, still is nature's priest,  
 And by the vision splendid  
 Is on his way attended ;  
 At length the man perceives it die away,  
 And fade into the light of common day.

It is very clear here that Wordsworth is setting down the theory of "Re-incarnation." For he says the soul had elsewhere its setting ; in order to set elsewhere, it must have had elsewhere an existence. He also refers, quite as curiously as do Whitman and Whittier, to a coming from the east, as if he had memories of a previous life in some oriental land where such ideas prevailed.

Shelley in *Prometheus Unbound*, sings :

Man, O not men ! a chain of linked thought,  
 Of love and might to be divided not,  
 Compelling the elements with adamant stress :  
 As the sun rules, even with a tyrant's gaze,  
 The unquiet republic of the maze  
 Of Planets, struggling fierce towards heaven's free wilderness.

Man, one harmonious soul of many a soul,  
 Whose nature is its own divine control,  
 Where all things flow to all, as rivers to the sea ;  
 Familiar acts are beautiful through love ;  
 Labor and pain and grief, in life's green grove,  
 Sport like tame beasts,—none knew how gentle they could be !

In the foregoing verses, the doctrine of Brotherhood is enunciated. Shelly refers to humanity as one, composed of its many units,—the one-life running through all ; and also, in the first two lines, to the fact admitted by occultism, but sneered at by science, and dogmatic theology, that this "chain of linked thought," compels the elements, and actually affects the course and destiny of the world. That is, that the Karma of the physical world, indissolubly bound up in that of the individuals upon it, is moulded and concentrated by the force of men's thoughts and lives. To carry this out in one direction, we say that esoteric theosophy teaches that the inclination of the earth's axis is made greater or less by the influence of the wickedness or goodness of the people upon the earth, thus bringing down what the people call evils, such as glacial disturbances, cyclones, earthquakes and other vicissitudes of earthly life. However fanciful this theory may appear, it remains for us quite true ; and as the scientific world has no reason to give for the inclination of the axis, or for the precession of the equinoxes, we are entitled to hold an opinion where they have none. For the devout Christian this theory ought to have merits, if he chooses to remember that Sodom and Gomorrah were destroyed for their wickedness. They grew so horribly bad that fire was brought upon them either from heaven or beneath. If it ever happened, it must have been a cyclic disturbance. Science pooh-poohs it. Did it take place, then it was the culminating point for the dynamic power of the evil deeds and thoughts of the inhabitants.

In many places in the Christian bible, reference is made to the crying out to the Lord of the blood of the slain. Now as blood has no power to cry out, we must try in some way to make sense of these expressions, and the only way is by giving to the thoughts which produce deeds of violence, a dynamic power. It would then be easy to attribute to the blood the ability to cry out for justice, instead of saying that the deeds of blood require compensation.

But when blood is shed, elemental spirits pour in to the spot, drawn there by the emanations arising from it, and they become important factors in this supposed "calling out of the blood from the ground." Being strengthened by the human exhalations, they are a new force composed not only of the thoughts of the murdered, but also of the despair, hate and revenge of the slain. Science of course of this knows nothing, and cares less. She cannot tell how long this new force, thus compounded of

elementals, blood, and the thought of slayer and his victim, will last. But the God of the Christians knew all about this. In Genesis, Ch. iv, Verse 10, He says to Cain :

“What hast thou done? *the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.*”

The blood furnishes the *occasion*, the thoughts of each give it *force*, and the elementals give it a *voice* to call on God. S. B. J.

## THE CORNER STONE.

Tradition relates that in the building of King Solomon's temple there was a stone of such peculiar shape that the workmen could find no place for it, though it was regularly cut and with great care, and contained the *sign* of the Master. When the temple was near completion a place was found for the stone which the builders had through ignorance rejected. It was the *Keystone* of the *Royal Arch*.

Those who have opened the halls of learning to this generation have given a foundation stone, and repeatedly declared that no other foundation can endure, that the floods of time and the storms of passion will surely sweep with the besom of destruction every superstructure not founded on this rock. And yet there are those who wear the garb of fellow-crafts, and claim the wages of workmen, who not only reject this stone but ridicule it, and laugh it to scorn. The result is manifest in the confusion of the workmen, and it will presently become manifest that those who thus reject the corner-stone of Theosophy are brothers of the shadow literally, rather than Sons of Light; they will find no designs on the tracing-board, and they will be accused of murdering the “widow's son.”

The time for wages will surely come, and even they who have come in at the ninth hour and labored faithfully in the vineyard will receive due wages.

The corner stone of Theosophy is distinctly stated to be *Universal Brotherhood*. A firm belief in this principle is required of every candidate for membership in the Theosophical Society. This is the sole requirement for affiliation, it is made plain, and no one can plead ignorance of this one requirement. To claim fellowship in the society, and ignore or repudiate its cardinal doctrine is not only the most pronounced hypocrisy, but works in every way to the injury of the individual and the society. Those therefore who are not ashamed to repudiate this cardinal principle ought in all fairness to retire from the society, and direct their energies into more congenial channels.

But aside from explicit repudiation of this principle of Brotherhood there is too often a tacit disregard of its requirements. It has been charged against the Society, that in the enunciation of this simple doctrine, they have announced nothing new, and it may at once be answered that it is not claimed as a novelty, but an *actuality*. And yet it is too often the case, that the application of this principle of universal brotherhood reaches no further than to the admission to membership in the T. S. of persons of either sex, and of every creed, color, and nationality, while in the relations of members and the necessary work of the society, the principle of brotherhood is too often practically ignored. It may therefore be profitable to inquire into the reasons assigned by the Masters for giving out to the world at this time their priceless treasures, and the purpose for which the Theosophical Society was instituted, though these purposes have been time and again stated, in plain English, and are printed in the rules and by-laws of the society, as well as in every application for membership. The misinterpretation of these plain declarations leads to constant disappointment, and hinders the legitimate work of the Society.

We have been repeatedly told that the Masters are no respecters of persons. They have on every occasion persistently and consistently refused to teach occultism to individuals. They have stated over and over again the terms on which anyone can gain their notice, or hope to advance in spiritual knowledge or power, viz: by working unselfishly and unceasingly for the advancement of the Brotherhood of man. This is the plan on which the masters work. Whatsoever they have given out has been designed for the elevation and well-being of the *whole human race*.

They have chosen such agents or assistants as were available for the promulgation of their doctrines, and they have distinctly stated, that not for this generation alone, but more especially for the coming Yuga, do they labor, like wise husbandmen, sowing now the seed for future harvests.

The meaning of Universal Brotherhood, and the mission of the Theosophical Society become thus perfectly plain, and we can misinterpret only at our peril. The masters have said, work with us, and become a part of us, and sharers with us.

Creeds and sects are innately selfish, dividing mankind into selfish circles of conceited and selfish men. Creeds are crumbling; replace them with universal benevolence, toleration, charity, justice—in one word, BROTHERHOOD. He, therefore, who repudiates brotherhood, denies all. He who forgets charity, kindness, forbearance, forgiveness, has no right to call himself a Theosophist. We should have charity for everything but for uncharitableness. Let those who will in the face of all this, strive for occult power. Let them in spite of constant warning force, if they can, themselves into the astral plane, to be driven back in ever lasting terror by the "Demon of the

Threshold," or end their days in an Asylum for the Insane, but let them look for no assistance or protection from the Masters.

Pure and undefiled Theosophy leads man only to higher planes of thought and life. It puts him in possession of the true philosopher's stone, by enabling him to convert the energies of life, into higher uses, for the welfare and elevation of his race. It teaches him neglect of no common duty or obligation, and it nowhere holds out the inducement that a Mahatma can be evolved by some secret hocus-pocus out of a mountebank. The mountebanks will presently denounce Mahatmas and repudiate theosophy, but they will prove as powerless to stay the tide of truth as to achieve mahatmahood. They may deceive the foolish and unwary, and console themselves with the company of Coloumb, Hodgson & Co., but those who have accepted in deed and in truth the simple doctrine of universal brotherhood *with all that it implies*, will possess their souls in patience and perfect trust, for they have heard the music of BATH COL.

J. D. BUCK.

## THE SOCIETY OF THE ROSICRUCIANS.

A ROUGH SKETCH OF THEIR FUNDAMENTAL DOCTRINES.

(Communicated.)

The following are in outline the fundamental doctrines of the Brothers of the Rosy Cross. He who fulfills the required conditions, may find all necessary information in the "Book of Initiation," and they say that when he is ready he finds with ease, a guide who, through his *higher self* instructs and directs him infallibly.

It is understood that the Society desires to be truly spiritual and asks no fees, but it seeks as members only those who are practical workers in the cause of humanity. But it is a secret body, not from fear of enemies, but in order to spread the truth, unimpeded by the war of opinions. The truth being eternal, is not subject to opinion, but to those who are able to see, it stands revealed in its own light.

1. The *Universe* as a whole is a *Unity*, having only *one*, eternal, universal and fundamental cause for its existence. All the multifarious forms, essences, powers or principles, are not originally self-existent, but are merely various manifestations of that one and universal cause. They are various modes of one original activity, and their shapes or organisms are the products of that activity, working upon different planes of existence and in various stages of evolution.

2. This cause, being eternal, unlimited and infinite, is beyond the

power of the intellectual comprehension of any mortal and limited being. Its presence may be perceived everywhere, but in its highest aspect it can fully be known only to itself. Beings lower than itself, may intuitively feel its presence, but cannot intellectually know it, until they have risen up to its own level on the plane of existence. To avoid circumlocution, we call that eternal (spiritual) principle in its highest aspect "*God*" or "*Brahm*"; both words signifying originally "Good."<sup>1</sup>

3. In this eternal and universal cause, the centre or fountain of *All*, is contained potentially everything existing in the Universe. It is itself, germinally or in a more or less developed state contained in everything that exists. It forms the (spiritual) centre of every living organism, and life itself is only a mode of manifestation of its own power. It is the cause and the architect of every form; it builds the form which it inhabits, from that centre, by the power of its own (consciously or unconsciously active) *will* and *thought*, and by the means offered by eternal nature, the latter being itself a product of previous states of its own existence and eternal action.

4. The highest form of activity of this principle requires for its perfect expression, perfect means. The perfect cannot manifest its perfection in an imperfect organism. The place which a being occupies on the ladder of evolution, depends on the progress which that divine principle, acting in the centre of each being, has made in evolving an organism, adapted to its manifestation.

5. The most perfect organism for the manifestation of the divine and universal principle in its highest aspect, of which we know, in the (spiritual) organism of Man. In this organism, this divine principle, after having attained *sensation* and *consciousness* in the lower forms of nature, may acquire (spiritual) *self-consciousness* and *self-knowledge*, evolving what is called the individual *mind*, with all its powers and faculties, for (spiritual) perception and *real knowledge* or wisdom.

6. The (ordinarily) visible so called physical-body of man is not the *real* Man, but merely a more or less imperfect representation of the real, or "inner man," whose sphere of activity may extend as far as the sphere of his mind; in other words—as far as the power of his (spiritual) preception. The "inner man" is a reality, which after having attained—by the power of self differentiation—an individual existence, will retain its individuality, after the physical forms, which it has occupied for the purposes of evolution during its life upon a planet. have been disintegrated and changed into other forms.

1. These words are continually giving rise to misunderstandings and misinterpretations, because nearly every one has a different opinion of what is "Good."

7. Every being continues to exist in its essence, after the (physical) form which expressed its essential character, has dissolved and disappeared ; but as long as it has not acquired (spiritual) self-consciousness and self-knowledge, it is forced, after a time of rest, to reappear in a new form (mask or personality), to resume the process of its further development.<sup>1</sup> After the divine principle in man has attained individual (spiritual) self-consciousness and self-knowledge, it requires no more embodiments in (physical) forms, and may, harmoniously united with the *All*, continue to exist as a self-conscious intelligence.

8. The attainment of spiritual self-consciousness and self-knowledge and the necessarily resulting perfection, therefore involves the attainment of immortality, and the latter can only be acquired by acquiring the former. Only that which is perfect remains ; the imperfect is continually subject to change.

9. Although the individual human monad, without (spiritual) self-consciousness and knowledge, may arrive at that state of perfection in the slow course of its evolution, extending perhaps over many millions of years, nevertheless there is no necessity to wait until nature may, perhaps slowly and unaided, accomplish her object, but she may be assisted by the individual will and effort of those who know how to proceed.

10. The *first* necessary requirement for all who desire perfection, is therefore *to know* the laws that rule in the visible and invisible universe, and the attainment of the knowledge involves a study of the constitution of the *Universe* and of the constitution of (the soul of) *Man*.

11. From knowledge springs power, but those who possess knowledge, will be in the possession of something that will not benefit them, unless they desire to put it to some practical use. The *second* requirement is therefore *to will*, and as an individual will, deviating from the direction of the will of universal good, or acting in opposition to the latter, is evil, and can only bring final destruction upon him that exercises it, consequently the will of the individual must act in accordance with the universal will of God.

12. To act evil is for the majority of men far easier than to do good. Good will and desires to become useful must be made to accomplish some work. To overcome the resistance of evil and to put good into practice requires energy, courage and effort, and the *third* necessary requirement is therefore *to dare* to practice the good which we know and desire.

13. But as a power, after it has once been obtained, may be employed for good or for evil purposes, and as it is not desirable that persons with evil

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1. See *Bagavad-Gita*, c. 6.

inclinations and tendencies, should be taught the way to prolong their personal existence after the dissolution of their physical form, because their existence would cause the infliction of injury upon others, and expose themselves to a long, slow and painful final disintegration ; therefore, the deepest secrets of the Rosicrucians, and the way to the practical application of the secret knowledge, should be taught only to those who are good and pure to a degree sufficient to warrant that the mysteries communicated and revealed to them, may not be misapplied. The *fourth* necessary requirement for the Rosicrucian is, therefore, *to be silent*, in regard to that which it is not expedient to speak.



## HINDU SYMBOLISM.

### I.

The student of Hindu metaphysical religious philosophy, will find most of its important formulations, veiled under a mystical symbolism ; to understand which, is a key to the hints in the Upanishads and other esoteric writings.

We propose to give those interested, a series of illustrations from Hindu drawings with descriptions ; in the latter, our study of the Kabbalah has been of great assistance.

The figure is a symbolical representation of Brahman (neuter) intertwined in Itself.<sup>1</sup> It is the highest deity of the Hindus, the principle of the universe; the representation is, of It, at the immediate instant of Its revealing Itself in

1. Taken from the *Glauben, Wissen und Kunst der alten Hindus*, etc., von Niklas Müller. Erster Band, Mainz, 1822.

the emanation of the universe, and before Its entrance into any kind of matter and before Its self renunciation. It symbolises the God—dawn between the pauses of emanative creation, its preservation, and the dissolution of created forms. Wrapped in Its cloak-sphere, Brahman conducts Its toe into Its mouth, perhaps to make, an eternal circle of Itself, perhaps to signify the union of the linga and yoni, perhaps to indicate the retrogression of Itself into Itself, or may be the eternity and unfathomableness of Its nature, plunged in the contemplation of Its own essence. Compare with this the great figure of Néith or Typhé, the Heaven goddess of the Egyptian Zodiac of Dendera. Brahman (neuter) or Para-brahma, *i. e.*, the Great Brahma, as an unrevealed deity, has neither temple or image in India. It is in effect considered in Itself without form or figure, but exteriorly It manifests Itself in many figures and symbols. It is the unit and the multiplied in all, at the same instant, smaller than an atom, it is greater than the whole universe, which cannot contain It, and is ineffable and inexpressible in Its essence. The ancient Hindus say of it in the Vedas :—“ Brahman is eternal, the being above all others, revealing Itself in felicity and joy. The universe is Its name, Its image, but that first existence, which contains all in Itself, is the soul really existing. All the phenomena have their cause in Brahman, It is not limited by time or space, is imperishable, is the soul of the world and of each particular existence.” \* \* \* “That universe is Brahman, it comes from Brahman, exists in Brahman, and it will return to Brahman.”

“Brahman, the Being existing in Itself, is the form of all wisdom and of all the worlds without end. All the worlds are made only one with It, because they are through Its Will. That eternal Will is innate in all things. It reveals Itself in the emanation (or creation), in the preservation, and in the destruction (which is also a re-creation), and in the movements and forms, of Time and Space.” The Atharva-Veda says :—“ All the gods are in (Brahman) as cows in a cow-house. In the beginning Brahman was this (universe). It created gods. Having created gods, It placed them in these worlds, viz : Agni in this world, Vāyu in the atmosphere, and Surya in the sky.<sup>1</sup> And in the worlds which are yet higher, It placed the gods which are still higher. Then Brahman proceeded to the higher sphere.” This is explained by a commentator to be Satyaloka,<sup>2</sup> the most excellent limit of all the worlds. In the “Taitteriya Brāhmana” it is ; “Brahman generated the gods, Brahman (generated or emanated) this entire world. Within It are all these worlds. Within It is the entire universe. It is Brahman who is the greatest of beings. Who can vie with It.” Brahman (neuter) is the only real eternal true essence ; when It passes in to actual manifested existence

1. Fire, Æther, Light.

2. *Satya-Loka*, the place, world, or region of Truth.—[Ed.]

It is called Brahma ; when It develops Itself in the universe It is called Vishnu, and when It again dissolves Itself into simple being, It is called Siva ; all the other deities are only symbols or manifestations of the eternal neuter Brahman.<sup>1</sup>

The Vishnu Purana says : "Glory to Brahman, who is addressed by that mystic word AUM,<sup>2</sup> who is associated eternally with the triple universe (heaven, sky, earth), and who is one with the four Vedas. Glory to Brahman, who both in the destruction and renovation of the universe is called the great and mysterious cause of the intellectual principle, who is without limit in time or space, and exempt from diminution and decay, etc. To that supreme Brahman be for ever adoration."

In its highest development, the doctrine of the Vedas is a rational and philosophical pantheism, combined with the most ideal, pure, and absolute monotheism, that the mind can conceive. The doctrines as to Brahman (neuter) in their higher conceptions, are similar in many respects to the exalted ideas as to the Ain Soph or Non Ego, of the Kabbalah.

Brahman, the Eternal, in Itself, Being, goes out of Its profundity in Its eternity, to emanate the universe of all the things, and undeniably establishes that great law of production, through the opposition and yet a harmonious blending, as to which, all nature offers everywhere a similitude, evidence, and image. Its first emanation is the creating energy, force or potentiality, which manifests Itself in Time, the mother and the matrix of the existences, that is the Sakti, Para Sakti or Maya, the first virgin and first female or plasticity, containing all in germ, symbolized by the Yoni. Its spouse, the spiritualizing, the man-type, is symbolized by the Lingam.

ISAAC MEYER.

## LITERARY NOTES.

BETTY'S VISIONS.—By Rhoda Broughton. (*Geo. Routledge & Sons, London.*) The prominence which occultism is acquiring, despite the attacks of so called scientific bodies and the constant sneers of savants and their parrot-like followers, is shown in the fact that such a book as this is published by a firm like Routledge and written by Rhoda Broughton. It is one of the one and sixpenny English books, in cloth. The visions are five—through a long life—each preceding a death in the family.

ESOTERIC CHRISTIANITY, OR MENTAL THERAPEUTICS.—By Dr. W. F. Evans. (*Carter & Karrick, Boston.*) Extra cloth, \$1.00. This is designed to complete a series of books on the subject of the Mind Cure, commenced

1. See Indian Wisdom by Monier Williams, p. 12.

2. This occurs at the beginning of prayers, etc., as our word AMEN occurs at the end. It is so sacred that none must hear it pronounced. Originally its three letters typified the three Vedas, afterwards it became a mystical symbol of Brahma, Vishnu and Siva in unity; see further as to AUM *supra*.

some fifteen years ago. It contains twelve lectures intended to instruct in the philosophy of the subject. "To aid the student of Christian Theosophy to explore the inner realm of truth into which his spirit opens is the object of this volume," and he believes that the principles are "identical with the philosophy of the New Testament and with primitive Christianity." The book is well written, and is full of excellent arguments, but it covers so much ground that it would be impossible to properly review it in the limits allowable here.

We must disagree with him, however, in his statement: "That this system must ever be kept within the domain of a genuine Christianity," to be successful. It is well known that hundreds of persons are practising mind cure, are helping many people, and none of these either believe in or talk of Christianity, genuine or otherwise. If mind cure have a real basis, no monopoly of it can be had by either Christian or dissenter.

**BUDDHIST DIET BOOK.**—A New York publishing house announces this book, prepared by Laura C. Holloway. It is a compilation of dishes used by Buddhists in Europe and the East, interspersed with explanations of the religious convictions of this great Sect regarding foods. The work will be of value to vegetarians—of whom there are many in this country. Mrs. Holloway writes with authority on this subject, having enjoyed in Europe and Prussia the advantages of an unmixed vegetarian diet in the homes of those who eat no meat. The book is a quaint brown-and-white conceit in parchment covers. Price 50 cents. Theosophists who desire to have this vegetarian cook book, can order it through THE PATH.

**CAN MATTER THINK.**—This number of Prof. Coues' Biogen Series was noticed in the July PATH, and through a mistaken assumption of the proof reader it was stated that it was a reprint of an article which previously appeared in *The Theosophist*. Prof. Coues assures us that "Can Matter Think," is a thoroughly original composition and has never been within 10,000 miles of India. The proof reader was thinking of the reprint of an English book under the title "Kuthumi," in the same series, and also of the fact that the same subject was treated of in *The Theosophist* some years ago. We hasten, therefore, to correct the statement made in July.

## THEOSOPHICAL ACTIVITIES.

**JOSHEE.**—Bro. Gopal Vinayak Joshee and his wife Anandabai, who graduated in Medicine at Philadelphia, return to India in October.

**RAMABAI.**—Pandita Ramabai, who has been some time in America, accompanies Bro. Joshee and his wife to India.

PHILADELPHIA.--The charter for a new Branch here has been received and probably soon the organization will be complete.

SECRECY IN THE THEOSOPHICAL SOCIETY.—The question is frequently asked: "Is the Society a secret body; and how can a person enter it?" The reply can be found in the proceedings of the general Council last year, when it was resolved, that from thenceforth any person of good moral character, upon being recommended by two active members, and paying the usual fee, could become a member upon signing the application in which the declaration is made that the signer is in sympathy with the objects of the Society.

The old obligation is retained merely for those Branches desiring to use it in giving the signs and passwords of the Society, which are the only points about which the new member is pledged to secrecy, it being left to his own discretion and sense of propriety, not to make public matters which do not concern the public. For that matter, however, there is nothing in the teachings or practices of the lower section of the Society requiring secrecy.

NEW YORK.--The New York Branch has issued its third number of the *Abridgements of Discussions* on Theosophical subjects. The object of these leaflets is to increase interest among all Theosophists, and to strengthen the feeling of union. Col. H. S. Olcott, the President in India, has written to say, that he thinks the idea of the Abridgements is excellent. All Branches ought to co-operate in this movement, either by contributing questions and answers to New York, or by starting leaflets of their own and exchanging and distributing them.

CINCINNATI.—The Branch here has held its first fall meeting, and has arranged for a series of essays of an interesting character, and also for meetings, to which strangers are to be invited by members.

OLCOTT.—It may be interesting to Theosophists to know that a statue was offered to Col. Olcott in Ceylon some months ago, but was refused by him on the ground that his work was not yet done, and no one could say whether he would deserve a statue until his death.

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There is a limit beyond which the sun, moon and the planets cannot rise, and when they reach their point of climax, they come down again. But the souls that have attained to perfection never come down again.—*Jain Precept.*

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Sri Krishna is the Lord of Lords, the King of Kings; his unthinkable glory irradiates all that is manifest and all that is unmanifest. This infinite universe, its life and its beauty, and its joy, rest but on his foot, from which flows the sacred stream of the Ganges, whose mortal aspect alone is known on this earth. Krishna reveals his infinity of attributes to his beloved worshipper, and yet he is devoid of attributes.

It is the crown of devotion to have these mysteries revealed to the inner gaze. May all his lovers reach that goal.—*Vaishnava Scriptures.*

Inquire about him by prostration, by question, and by service, and the wise men who know the truth, will give you the knowledge.—*Bagavad-Gita.*

## THE PATH.

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VOL. I.

NOVEMBER, 1886.

No. 8.

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### THE COMMON SENSE OF THEOSOPHY.

[REPRINTED FROM THE *Dublin University Review*, MAY, 1886, BY PERMISSION OF THE AUTHOR.]

It is difficult to break down the Chinese wall of misconceptions with which all new movements of thought become more or less completely surrounded. The assimilation by the public mind of ideas which lie outside its mechanically-regulated every-day life is a slow process, which the vigour of the constitution does not justify. For all movements, which possess any vitality at all, always provoke to an unusual degree of activity the imaginative faculties of their opponents. More or less fantastic caricatures of the aims and methods of a struggling movement are generated by an unconscious process of invention, fathered upon the movement, and then knocked down with solemn pomposity. At the end of the achievement,

when the invader of orthodox indolence and respectable indifference is found to gain ground in the midst of the dust-storm of misrepresentations, a wondering sneer is directed against personalities who have not had the decency and good sense to die at the command of their antagonists. The Theosophical movement has proved no exception to this general rule. Oppositions against it are generally but attempts to remove this disturber of established ease by finding some excuse for ignoring its existence. False issues are raised in every direction, and a candid examination of the truths that Theosophy embodies is evaded in the confusion. It is a profitless task to hunt the brood of Error which, like the giants of Norse folk-lore, sally forth at night to slay and devour, but melt into thin air when surprised by a ray of sunlight. Kicking at nothing is an exhausting process. Unmindful of this, many, in the words of the author of *Religio Medici*, have "rashly charged the troops of Error, and remained as trophies unto the enemies." It is therefore proposed to set forth a "plain, unvarnished" statement of what Theosophy really is, and of the work in which the Theosophical Society is engaged, and leave the decision to the common sense of the reader. The transcendental metaphysics of Theosophy will be but slightly touched upon here. For fuller information the inquirer is referred to sources indicated by the publications of the Theosophical Society and the writings of the Theosophists of the day.

What, then, is Theosophy? Numberless are the misconceptions to which the word has given rise. Etymology does not throw any great light on it. The interpretation of "God-wisdom" can be spread over a very large area. Without following the history of the word, it may be stated that the chief exponents of the present revival of Theosophy take it to mean Wisdom-religion. Their interpretation, while open to no great philological objection, is sufficiently precise for all literary purposes. Theosophy from this standpoint is synonymous with Truth—the Truth that has been clothed in various garbs of religion; it also implies that this Truth is attainable by a natural development of wisdom, without the intervention of supernatural means. Thus it will be seen that Theosophy does not attach infallibility to any particular system of revelation, but maintains that under suitable conditions Truth reveals itself to every individual. The sun shines equally on all; the crystal reflects it; the clod of earth does not. Yet Theosophy sets great value on all systems of revelation, looking upon them as finger-posts which indicate the direction in which Truth is to be sought, although it declines to accept them as invitations to surrender personal inquiry. This tenet of Theosophy is founded upon the consideration that Truth is the result of real experience, and does not consist in the transfer of intellectual symbols from one person to another. To speak about Truth is one thing, and to perceive it is quite another. It is a fact of common experience that

the most accurate and elaborate description of, say, a flower is by no means an efficient substitute for a visual contact with it, although the description has an abundant value of its own. Hence individual consciousness is consistently upheld as the only criterion of Truth, but this consciousness derives material help in its development and expansion by the study of the experiences of others. Thus Theosophy teaches that *personal exertion is the only means by which progress can be achieved*. But in the effort for growth the ultimate unity of consciousness must not be ignored. Individuals are not distinct crystals, placed side by side, but the varied manifestations of one unchanging universal consciousness. As light from one single source produces the appearance of different lights by reflection from a number of surfaces, so this universal consciousness, remaining itself unchanged, produces endless individualities, which in the course of their evolution reach perfection by recognising this essential unity. According to Theosophical thinkers this doctrine forms the fundamental truth upon which all religions are based ; it is the final consummation of all philosophical thought and the crowning experience of all practical mysticism.

The search for this truth, and the practical realization of it are not considered as mere gratification of intellectual curiosity, but as the very *summum bonum* of evolutionary progress. It is the Nirvâna of the Buddhists, the Moksha of the Brahmins, and not very different from the Beatific Vision of the Christians. When this condition, or rather want of condition, is realized in consciousness, pain is for ever extinguished. Nirvâna is by no means the annihilation of consciousness, but its rest in the infinite plenitude of being. Needless to discuss the Nihilist view of Buddhism which some scholars of ability have brought forward ; suffice it to say, that the Theosophists on this point share the responsibility of their opinion with many names of great eminence. Nirvâna is the extinction of all pain because, being the ultimate unity of all being, it cannot be the playground of those contending forces which alone produce pain.

Proceeding upon this basis, the essential features of Theosophy can be thrown into relief by determining its relations to Religion and Science. As the Science of Religion, it looks upon the different systems of faith as so many languages seeking to express the truth about man, his origin, nature, and destiny, as well as his relations to the surrounding world of objects. But, as a word or phrase is nothing but a sound in the absence of experience of the object connoted, so the proper comprehension of religious symbology can be acquired only by realizing the truths that underlie it. From the Theosophic standpoint the different systems of religion appear as the various forms evolved by the peculiarities of time, place, and other special causes, to embody the bodiless truth.

It is necessary to guard against a misconception which may arise

here. Theosophy is not eclecticism, which is a mosaic, while Wisdom-Religion is an organic whole. Theosophy is like an abstract mathematical formula of which each religion is a particular application. It does not select bits from all religions and piece them together according to some fanciful standard of symmetry. But being the inner truth itself, Theosophy regards religions as various descriptions of that truth. It will no more recognise antagonism between religions than the linguist will condemn the description of the same thing in different languages because of peculiarities of idiom and grammar. Theosophy is not hostile to any religion, but is bound, in the interest of truth, to oppose the tyranny of ecclesiastical forms on individuals. Humanity, in the course of its evolution, produces individuals who outstrip the generality in the realization of truth, and are thus enabled to perceive the capabilities of the truth to be manifested within a certain period of time. To help the masses struggling blindly for the light of truth, these teachers of mankind construct a symbology of words and emblems to represent the truth. But, as acquisition of wisdom is a change in the quality of the consciousness of the acquirer, and not merely a surface expansion of it, the symbology, though eminently useful, is not in itself spiritual knowledge, and can never be converted into it except when "inwardly digested." The physical process of digestion supplies a striking analogy in this matter. Food, assimilated by different organisms, follows their original differences. Spiritual food, on assimilation, partakes of the peculiarities of the individual, and two individuals cannot be exactly identical, whether physically or otherwise. A contrary supposition would violate the *lex parsimonix* in nature. Consequently, Theosophy is the uncompromising supporter of the freedom of individual conscience. On the other hand, it condemns a selfish desire for self-development as wrong, on account of its violation of the essential unity of being. One of the greatest Theosophists of the world, Gautama Buddha, declared, "Let the sins of the Kali Yuga<sup>1</sup> fall upon me, and let the world be redeemed." This noble saying found an echo in the Christian Apostle, who would be anathema from Christ if he could save the world thereby.

Nor has Theosophy any antagonism to the scientific spirit. Claiming to be the religion of Truth, it must show itself to be the most exact of all exact sciences. According to it truth cannot be dissociated from real experience; the mere intellectual form of it can never be the truth any more than the word man can be the human being. It opposes the dogmatisms of science which deny independent reality to facts of mental experience because of their eminently unscientific character. If there be no operation

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1. *I. e.*, the present age of spiritual blindness.

of thought matter itself will disappear. The contrary of this—existence of matter without relation to a conscious knower—has never been experienced. Therefore matter and consciousness are both eternal or neither. Further, it rejects the mechanical theory of the universe on account of its unreasonableness. If consciousness is derivable from unconsciousness, a fundamental law of reason becomes stultified. Unconsciousness is the negation of consciousness, and therefore an affirmation of the absence of all relations to consciousness is its essential property. How, then, can it be related to consciousness so as to produce it? If the atoms themselves are considered conscious the difficulty is not removed. For consciousness must be associated with the notion of I, and if this egoism is to be postulated for each atom it is inexplicable how a man, composed of myriads of atoms, possesses yet a single indivisible notion of I. It is clear therefore that there is in nature a principle of consciousness whose units are not atoms but individualities, and as the principle is eternal its units must also be so. For the ocean cannot be salt unless the quality of saltiness inhered in every one of its drops. Theosophy for these, among other reasons, holds against materialism that the individuality in man is immortal. In this, however, it does not maintain that the present body, emotion or thought of a man will as such abide for ever, but that the unit of consciousness which is now manifested as the man, will never undergo any change in essence. For change, independent of consciousness, is unthinkable. It is in fact the unchangeableness of consciousness that by comparison renders the conception of change a reality. In ordinary language no doubt such phrases as the "growth and development of consciousness" are in use, but strictly speaking it is the basis in which the consciousness inheres that changes, the phrases in question being of the same character as those which ascribe motion to the sun in relation to the earth. Moreover, if one unit of consciousness were to change in essence, that is, become annihilated, the same liability must attach to all other units, and we shall be driven to hold that the principle of consciousness in nature is destructible, while matter which cannot exist in its absence is indestructible. From the indestructibility of individual consciousness, and its relations to matter, two important deductions follow. First, that this relation, which is perpetually changing, changes according to a definite law. The products of the change are bound each to each in a definite way. What is now is not wholly unrelated to what was before. This is a matter of experience, and in fact experience is based upon it. Without the law of causation experience would be impossible, on whatever plane we take experience—mental or physical. Thus by the application of the law of causation to our being, it follows that the experience of pleasure and pain in the present must be the necessary consequence of causes generated in the

past. A contention may here be raised that it is a fact of experience that many sufferings and enjoyments come to us of which we are not conscious of having generated the causes. But it is without any real force. What connection is there between *our* consciousness of a cause and its power to produce effect? If we receive in the system malarious germs, the disease is not prevented because we were unconscious of the reception. Whatever you sow the same you reap, whether you are conscious of the sowing or not. The law of causation, thus applied to personal experience of suffering and enjoyment, is called by the Brahmins and Buddhists the Law of Karma.

The second deduction hinges on to the first and forms with it a harmonious whole. If the individual consciousness is immortal, and its experiences are governed by the Law of Karma, then it follows that so long as all causes, capable of producing effects on the present plane of life, are not exhausted, and the generation of similar causes is not stopped, the individual consciousness will remain connected with the experience of earthly existence. Thus the ego successively incarnates itself on this earth until it has collected all experiences that life on this planet can offer. The doctrine of reincarnation is taught by all religions of the world, Christianity not excepted. In the Gospel of St. Matthew it is declared in no uncertain tone that John the Baptist was the incarnation of Elias (chap. xvii. 12, 13). It is not intended fully to discuss the scientific and metaphysical bases of the doctrine of reincarnation, as the subject has been adequately dealt with in a recent Theosophical publication.<sup>1</sup> But it will not be out of place to consider the ethical objection which is so frequently brought forward against the doctrine. Is it just that a person should experience pleasure or pain for acts done in a previous life of which no recollection is preserved? The argument thus implied is based upon the confusion of the two different meanings of the word justice as applied to the regulation of human affairs, and to the operation of natural laws. Human beings are admittedly imperfect in knowledge, and it is required for the well-being of society that all its members should feel confident that they are not liable to arbitrary punishment. For this reason it is necessary that before inflicting punishment the grounds for it should be disclosed. But justice, as affecting the operation of natural laws, is a totally different thing. The workings of nature being invariably governed by the law of Causation are not amenable to conditions which depend upon admitted inability to apply that law without failure. The moral amelioration, which it is fancied that a knowledge of the precise cause of our sufferings would produce, is more than compensated for by the numberless incentives to good, which gratitude and other similar motives supply.

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1. See "Transactions of the London Lodge of the Theosophical Society," No. 5.

The teachings of Theosophy from the standpoint of common sense can be briefly summed up thus :—

1. That there is a principle of consciousness in man which is immortal.
2. That this principle is manifested in successive incarnations on earth.
3. That the experiences of the different incarnations are strictly governed by the law of causation.

4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand it is of paramount importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. Otherwise, pain will arise from the opposition of the real and the ideal. Be as perfect as your Father in heaven is perfect.

5. That for the above reasons it is wise and just to practise the most ungrudging toleration towards all our fellow-creatures.

6. That as absolute unity of all nature subsists for ever, all self-centred actions are bound to end in pain to the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of Universal Brotherhood of Man.

7. That the harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is attainable only through the individual's own exertions.

The Theosophical Society is an organization having for its object the study of truth upon the most unsectarian basis, and as a result of such study it believes that the truths enumerated above are, if generally accepted, calculated greatly to benefit the age. It is necessary, however, to add that there are many members in the Society, earnest in the pursuit of truth, who are not prepared to subscribe to all these doctrines without further thought and study; but all are agreed as to the ethical principles involved therein. The chief aim of the Theosophical Society is "to form the nucleus of a universal Brotherhood of mankind without distinction of race, color or creed." The basis of brotherhood, which the Theosophical Society considers scientific has already been adverted to. The Theosophic brotherhood does not limit the freedom of individual development. It requires nothing from its members but a desire to recognise the unity of the human family as a natural fact which cannot be ignored with impunity, and a living conscious feeling of which is sure to lead to the highest development of the individual.

The Theosophical Society is convinced that the most efficacious means for the study of truth is furnished by the ancient religious and philosophical systems of the world, as they are free from the disturbing influences by which contemporary forms are surrounded. The Society therefore earnestly

labours to promote an appreciative study of Eastern philosophy, built up by generations of Theosophists, as affording easy access to the Wisdom-Religion of the world.

Further, the Society seeks to combat materialism by the investigation of abnormal phenomena which afford a practical demonstration of the existence of a Psyche in man and to lead to a proper comprehension of the laws which underlie those phenomena. Theosophists do not believe in supernaturalism, and discard the notion of miracles as involving an unreasonable limitation of the possibilities of nature. The views of the leading Theosophists with regard to this subject are to be found very ably expounded in Madame Blavatsky's *Isis Unveiled*, and Mr. Sinnett's *Esoteric Buddhism*. All Theosophists, whether in perfect agreement with these views or not, look upon them as opening immense vistas of thought on subjects which are as important as they are neglected.

In conclusion, it is to be clearly stated that the Theosophical Society is composed of a body of earnest students and inquirers, and not of dogmatic teachers. But naturally a large number of members hold convictions in common on many points. Yet in each case the final authority comes from no external source but from within.

"There is no religion higher than Truth," is the motto of the Society.

MOHINI M. CHATTERJI.

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## THEORIES. ABOUT REINCARNATION AND SPIRITS.

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Over and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in "*Isis Unveiled*" Vol. I, 351-2, and later teachings from the same pen and under the inspiration of the same master.<sup>1</sup>

In *Isis*, it was held,—reincarnation is denied. An occasional return, only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, '*Isis*' allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs." ("C C. M." in *Light*, 1882.)

The charge was answered then and there as every one who will turn to

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1. See charge and answer, in *Theosophist*, August, 1882.

the *Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation*—i. e., the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya*<sup>1</sup> is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *corner-stone* of Esoteric philosophy and Eastern religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths*, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Adverse to wrangling with one who was a friend and undesirous at the time, to enter upon a defence of details and internal evidence—a loss of time indeed,—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in "*Isis*"—an encyclopedia of occult subjects in which each of these *is hardly sketched*—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in the *Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely "incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language." Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticised, wherein it was said that "a few *fragments* of this mysterious doctrine of reincarnation *as distinct from* metempsychosis"—would be then presented. Sentences now explained are in italics.

1 The cycle of existence during the *manvantara*—period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the ONE soul, *anima mundi*.

"Reincarnation *i. e.* the appearance of the same individual, or rather of his astral monad, twice on the same planet is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence. (Vol. I p. 351.)

Here the "astral monad" or body of the deceased personality—say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhool*; in the Greek philosophy is called the *simulacrum* or *umbra*, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka*—the Limbus of the Roman Catholics, or *Hades* of the Greeks.<sup>1</sup> It is "a violation of the laws of harmony of nature," though it be so decreed by those of *Karma*—every time that the astral monad, or the *simulacrum* of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (a) violently thrown out of it by whether early death or accident; or (b) is compelled in consequence of its unfinished task to re-appear, (*i. e.* the same astral body wedded to the same immortal monad) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or *law*.

If reason has been so far developed as to become active and discriminative there is no<sup>2</sup> (*immediate*) reincarnation on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, could not progress in unison and pass onward to the sphere above<sup>3</sup> (*Devachan*). Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.

The Occult Doctrine teaches that:—

1 Hades has surely never been meant for *Hell*. It was always the abode of the sorrowing shadows of astral bodies of the dead personalities. Western readers should remember *Kama-loka* is not *Karma-loka*, for *Kama* means *desire*, and *Karma* does not.

2 Had this word "immediate" been put at the time of publishing *Isis* between the two words "no" and "reincarnation" there would have been less room for dispute and controversy.

3 By "sphere above," of course "Devachan" was meant.

(1) There is no *immediate* reincarnation on Earth for the Monad, as falsely taught by the Reincarnationists Spiritists; nor is there any second incarnation at all for the "*personal*" or *false* Ego—the *perispitit*—save the exceptional cases mentioned. But that (a) there are re-births, or periodical reincarnations for the immortal Ego—"Ego" during the cycle of re-births, and *non*—Ego, in Nirvana or Moksha when it becomes *impersonal* and *absolute*); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of *Jiv*, that spark which runs the round of the cycle of birth and rebirths with the Monad, from the beginning to the end of a Manvantara,—is the real *Ego*. That (a) the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan,—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim*; and (b) that, unless the fruition, the spiritual aroma of the *Manas*—or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non* existent; since it is *in esse* "impersonal" and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the— $2\frac{1}{2}$ —as they are composed of the terrestrial portion of *Manas* of its Vehicle *Kama-Rupa* and *Lingha Sarira*,—the body dissolving immediately, and *prana* or the life principle along with it,—that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,<sup>1</sup> and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Therefore the reincarnating principles are left behind in *Kama-loka*, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusivè* action, to the day when having

<sup>1</sup> The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say as *some Sorcerers* do—there is no punishment for the majority of mankind after death. The law of retribution as *Karma*, waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Atitai* is a spiritual state of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

gradually faded out they disappear, what is it but the Greek *Eidolon* and the *simulacrum* of the Greek and Latin poets and classics?

"What reward or punishment can there be in that sphere of disembodied human entities for a *fetus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of its spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent. of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect." (*Isis.*, vol. 1, p. 352.)

These are then, the "exceptions" spoken of in *Isis*, and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only *incompleteness*—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped* were not corrected in subsequent editions.

One of such is on page 346, and another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge<sup>1</sup> whether Apuleius does not justify rather *our* assertions. We are charged with denying reincarnation and this is what we said there and then in *Isis*!

"The *philosophy* teaches that nature *never leaves her work unfinished; if baffled at the first attempt, she tries again.* When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chance of the prize; some retrace their steps and begin again."

<sup>1</sup> Says Apuleius: "The soul is born in this world upon leaving the soul of the world (*anima mundi*) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an *anterior* life. *She dies* when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "*To the Gods manes who live.*" But this kind of death does not annihilate the soul, it only transforms (one portion of it) it into a *lemure*. "*Lemures*" are the *manes*, or ghosts, which we know under the name *lares*. When they keep away and *show us a beneficent protection*, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larva*. They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate" *Apul. class.*, pp. 143-146.)

Clear enough this, one should say. Nature baffled *tries again*. No one can pass out of this world, (our earth) without becoming perfected "*physically, morally and spiritually.*" How can this be done, unless there is *a series of rebirths* required for the necessary perfection in each department—to evolve in the "circle of necessity," can surely never be found in one human life? and yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things—*transmigration and reincarnation*; only on other and inferior planets, never on this one!!!"

The last "sentence" is a fatal mistake and one to which the writer pleads "*not guilty.*" It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for *cycle*. "*Isis*" was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: "The Hindu dreads transmigration in other *inferior* forms, on this planet."

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and *vice versa*; whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evolved from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence - *metaphorically*. Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

"But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation. *The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.* From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body,) from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death."

This ought to settle the question and show there must have been some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is further on:

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1 "The cause of reincarnation is ignorance"—therefore there is "reincarnation" once the writer explained the causes of it.

"Thus, like the revolutions of a wheel, *there is a regular succession of death and birth*, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *Karma* (the power which controls the universe, prompting it to activity,) merit and demerit. It is therefore, the great desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause the cleaving to existing objects, or evil desire."

"They in whom evil desire is entirely destroyed are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains nirvana—a word, by the by, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as reincarnated by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?"

And just after this we are again made to say of Buddha and his Doctrine of "Merit and Demerit," or Karma:

"But this *former life* believed in by the Buddhists, is not a life on *this planet* for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles."

Correct "life on this planet" by "*life in the same cycle*," and you will have the correct reading: for what would have appreciation of "the great doctrine of cycles" to do with Buddha's philosophy, had the great sage believed but in one short life on this Earth and in the same cycle. But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

Thus, what was really meant therein, was that, the principle which *does not reincarnate*—save the exceptions pointed out—is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is—

1. The immortal Spirit—sexless, formless (*arupa*) an emanation from the One universal BREATH.

2. Its Vehicle—the *divine* Soul—called the "Immortal Ego," the "Divine monad," etc. etc., which by accretions from *Manas* in which burns the ever existing *Jiv*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations,

affection and hatred, in short of *action*, manifested by a human being on this earth during one incarnation and under the form of one personality.<sup>1</sup> Certainly it is not all *this*, which as a fact for us, the deluded, material, and and materially thinking lot—is Mr. So and So, or Mrs. somebody else—that remains immortal, or is ever reborn.

All that bundle of *Egotism* that apparent and evanescent “*I*” disappears after death, as the costume of the part he played disappears from the actor’s body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same “John Smith” or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that “bundle” to go to the next incarnation, except the *seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in “Devachan.” As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *perispirit* the “false personality,” or the remains of the deceased under their astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal Ego.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defense. And they prove what they say, *i.e.*, that no “*personality*” has ever yet been “reincarnated” “on the same planet” (*our earth*, this once there is *no* mistake) save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, conscious act of adeptship*; and that such an *astral* body belongs *neither to the body nor the soul* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations,

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1 A proof how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson’s article “Before Birth” in the “Nineteenth Century” for August, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author’s theories on the *Ego*, the following: “How much of the *individual personality* is supposed to go to heaven or hell? Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something *has* to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes.”

To this query the author answers as any true theosophist would: “The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes and qualities generally—are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and *will disappear* or become modified, etc.” (pp. 356 and 357). In other words the theosophical doctrine is adopted, *Atma* and *Buddhi* having culled off the *Manas* the aroma of the personality or *human soul*—go into Devachan; while the lower principles the *astral simulacrum* or false personality void of its Divine monad or spirit will remain in the *Kamaloka*—the “Summerland.”

theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that re-visit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material "SPIRITS" have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled—"Have spirits any kind of substance to cloth themselves with?" *Answer*: That which is now called *perisprit* in France, and a "materialized Form" in England and America, was called in days of old *peri-psyche*, and *peri-nous*, hence was well known to the old Greeks. Have they a *body* whether gaseous, fluidic, etherial, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma* or *spirit* is *Arupa* (bodiless,) and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness are *absolutely incorporeal*: "*meri spiritus, omnes corporis expertes.*" and in the words of the "SECRET DOCTRINE," *primordial*. Emanations of the undifferentiated Principle, the Dhyān Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element*; the second category of the second Emanation of the Soul of the Elements; the third have a "*mind* body" to which they are not subject, but that they can assume and govern as a body, subject *to them*, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyān Chohans) have BODIES the first *rupa* group of which is composed of one element *Ether*; the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth; therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made *to act* not to suffer. It is earth and water, *humor et humus*, that gives an aptitude for suffering and passivity, *ad patientiam*, and *Ether* and *Fire* for action." The spirits or human *monads*, belonging to the first, or indifferentiated essence are thus incorporeal; but their third principle (or the human Fifth—*Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa*—body of desire or "illusion body." After death, the best, noblest, purest qualities of *Manas* or the *human* soul ascending along with the divine Monad into Devachan whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kama rupa element with the help of elementals*. For we are taught that those spiritual beings that can assume a form at will and appear,

*i. e.*, make themselves objective and even tangible—are the angels alone (the Dhyān Chohans) and the *nirmanakaya*<sup>1</sup> of the adepts, whose spirits are clothed in sublime matter. The astral bodies—the *remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres. And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. "There is a natural and there is a spiritual body," etc., etc., (1 Cor. xv, 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the "natural" man. The "spiritual" is formed only by our individuality *unclothed* and *transformed after death*; for the apostle takes care to explain in Verses 51 and 52, "*Immut abimur sed non omnes.*" Behold, I tell you *a mystery*: we shall *not all sleep* but we *shall all be changed*. This corruptible must put on incorruption and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists—both "*theurgists*" *par excellence*, thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the "Spectral Soul" (*a luminous phantom*) and the gross material body. Apart from the latter which was considered as the terrestrial shell, these groups were divided into six principles; (1) *Kha* "vital body"; (2) *Khaba* "astral form," or shadow, (3) *Khou* "animal soul" (4) *Akh* "terrestrial intelligence;" (5) *Sa* "the divine soul" (*or Buddhi*;) and (6) *Sah* or mummy, the functions of which began after death. *Osiris* was the highest uncreated spirit, for it was, in one sense a generic name, every man becoming after his translation *Osirified*, *i. e.*, absorbed into *Osisris*—*Sun* or into the glorious divine state. It was *Khou*, with the lower portions of *Akh* or *Kama rupa* with the addition of the dregs of *Manas* remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded *bhoots* of the Hindus (our "elementaries.") This is seen in the reuderling made of the called "Harris. Papyrus on magic." (*papyrus magique*, translated by Chabas)

<sup>1</sup> *Nirmanakaya* is the name given to the astral forms (in *their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of *Devachan*; and have on the other hand, deliberately refused the bliss of *nirvana*, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3d, 4th, 5th, 6th, and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in the *Secret Doctrine*.—H. P. B.

who calls them *Kouey* or *Khou*, and explains that according to the hieroglyphics they were called *Khou* or the "revivified dead," the "resurrected shadows."

When it was said of a person that he "*had a Khou*" it meant that he was possessed by a "Spirit." There were two kinds of *Khous*—the justified ones,—who after living for a short time a *second life* (*nam onh*) faded out, disappeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time*—*mul, em, nam*—and who were called the *H'ou—mêtre* ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and "Chinese Spirits" (*Secret Doctrine*.) They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic *curé*; or again the Chinese *houen*, identical with the *Khou* and the "Elementary," as also with the *lares* or *larvæ*—a word derived from the former by *Festus*, the grammarian; who explains that they were "the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants." These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China—as neither the Spirit, Soul nor any thing belonging to the deceased personality they represented, but simply, as his reflection—*simulacrum*.

"The human soul," says Apuleius, "is an *immortal God*" (*Buddhi*) which nevertheless has his beginning. When death rids it (the Soul), from its earthly corporeal organism, it is called *lemure*. There are among the latter not a few which are beneficent, and which become the gods or demons of the family, *i. e.*, its domestic gods: in which case they are called *lares*. But they are vilified and spoken of as *larvæ* when sentenced by fate to wander about, they spread around them evil and plagues. (*Inane ter-riculamentum, ceterum noxium malis*;) or if their real nature is doubtful they are referred to as simply *manes* (*Apuleius*. see—*Du Dieu de Socrate*, pp. 143–145. Edit. Niz.) Listen to Yamblichus, Proclus, Porphyry, Psellus and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, "it (the soul) assumes at times the forms of various human phantoms and even those of animals." The same was said of the *Eidolon* of the Greeks, and of their *Nephesh* by the Rabbins: (See *Sciences Occultes*, Count de Resie. V. 11) All the *Illuminati*

Placing these parallel with the division in esoteric teaching we see that (1) *Osiris* is *Atma*; (2) *Sa* is *Buddhi*; (3) *Ah* is *Manas*; (4) *Khou* is *Kama-rupa*, the seat of terrestrial desires. (5) *Khaba* is *Lingha Sarira*; (6) *Kha* is *Pranatma* (vital principle) (7) *Sah*, is mummy or body.

of the middle ages tell us of our *astral Soul*, the reflection of the dead or his *spectre*. At *Natal* death (birth) the pure spirit remains attached to the *intermediate* and *luminous* body but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka*.

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulachres* on the shores of Acherusia “*where live neither our bodies nor our souls*, but only our images.

“ \* \* \* \* \* Esse Acherusia templa,  
\* \* \* Quo neque permanent *anima*, neque corpora nostra,  
Sed quadam simulacra \* \* \* ”

Virgil called it *imago* “image” and in the *Odyssey* (I. XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulyssus and seeks to drive him off by saying—“No thou are not my father; thou art a demon,——— trying to seduce me!” (*Odys.* I. XVI. v. 194.) “Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, *lares*, *lemures*, *geni* and *manes*.” Cicero, in translating Plato’s *Timaeus* translates the word *daimones* by *lares*; and Festus the grammarian, explains that the inferior or lower gods were the *souls of men*, making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch (in *proble. Rom.*) makes the *lares* preside and inhabit the (haunted) houses, and calls them, cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the *lares*. For he calls them at one time *præstiles* as they gave occasionally and watched over things carefully (*direct apports*), and at another—*hostileos*.<sup>1</sup> “However it may be” says in his queer old French, Leloyer, “they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvæ* for they appear at night in various human and animal forms, but still more frequently with features that *they borrow from dead men*.” (*Livre des Spectres*. V. IV p. 15 and 16).

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

“It is quite certain that the *geni* and none other had mission to watch over every newly born man, and that they were called *geni*, as says Censorius, because they had in their charge our race, and not only they *presided* over

<sup>1</sup> Because they drove the enemies away.

every mortal being but over whole generations and tribes, being the *genii* of the people."

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the prechristian occultists and pagans. Symmachus (Epistol, I. X) writes: "As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed." There is more than one inscription found that reads: *Genio civitates*—"to the genius of the city."

Only the ancient profane, never seemed sure any more than the modern whether an apparition was the *eidolon* of a relative or the genius of the locality. Enneus while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his tomb knew not whether that was the *genius* of his father or the genius of the place (Virgil). "The *manes*<sup>1</sup> were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc:

Tibullus shows by his line:—

*Nē tibi neglecti militant insomnia manes.* (Eleg., I. II.)

"Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial* spirits." (Leloyer p. 22.)

The term *Eteroprosopos* when divided into its several compound words will yield a whole sentence, "an other than I under the features of my person."

It is to this terrestrial principle, the *eidolon* the *larva*, the *bhool*—call it by whatever name—that reincarnation was refused in *Isis*.<sup>2</sup>

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE—says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented—"neither his spirit nor his body, but his *reflection*, at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen,

<sup>1</sup> From *manus*—"good," an *antiphrasis*, as Festus explains.

<sup>2</sup> Page 12. Vol I. of "*Isis Unveiled*" belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages ("See Decline and Fall," etc.). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

But all this does not interfere with that fact, that our "fifth Race" man, analyzed esoterically as a septenary creature, was ever *exoterically* recognized as mundane, sub-mundane, terrestrial and supra mundane, Ovid graphically describing him as—

"Bis duo sunt hominis; *manes, caro, spiritus, umbra*  
 Quatuor ista loca bis duo suscipiunt.  
 Terra tegit carnem, tumulum circumvolat umbra,  
 Orcus habet manes, spiritus astra petit."

OSTENDE, *Ocl.*, 1886.

## POETICAL OCCULTISM.

### SOME ROUGH STUDIES OF THE OCCULT LEANINGS OF THE POETS.

#### II.

Perhaps no passage in *Light on the Path* is more forcible than that which warns the disciple against allowing the idea of separateness from any evil thing or person to grow up within him. He is bidden to, "be wary, lest too soon you fancy yourself a thing apart from the mass." The Bagavad-Gita utters the same truth in other words by picturing man as led astray by the pride of self-sufficiency and the great danger underlying the desires and passions of the individual soul. Throughout life the student of occultism daily renews the struggle of soul against flesh, of faith against desire. This combat is finely pictured in Tennyson's *Palace of Art*. It is truly an occult palace. Four courts are made, east, west, south and north, with a squared lawn in each, and four great fountains "stream in misty folds." Here we are reminded of the Garden of Eden with its four rivers, of which Eliphas Levi says: "this description of the terrestrial paradise is resumed in the figure of a perfect pentacle. It is circular or square, since it is equally watered by four rivers disposed in a cross." The square, answering to the number four was indeed the great kabbalistic figure, representing the Trinity in Unity. Nor is the mystic circle wanting in our occult palace, for there are "cool rows of circling cloisters" about the squares, and

a gilded gallery that "lent broad verge to distant lands," and "incense streaming from a golden cup," another mystic symbol, representing the passive or negative side of nature. Full of sumptuousness was this palace, built for the soul that she might dwell in sensuous luxury, remote from the struggling world. Then the poet shows us further into the recesses of his sweet thought, and we see in the pictures with which the palace was hung, a portrayal of the various life experiences of the soul as it passes from phase to phase, from room to room of this great palace which is human life.

" Full of great rooms and small the palace stood,  
All various, *each a perfect whole*  
*From living nature, fit for every mood*  
And change of my still soul.

From high estate to low the soul thus passes, from a "glimmering land" to "iron coast and angry wave;" from uplands of toil and harvest, to the "high bleak crags of sorrow, from Greece and Sicily to India or the North, until "every landscape, as fit for every mood was there, not less than truth designed," a rich panorama of re-incarnations. Amongst all these the soul moves joyful and feasting, "Lord of the senses five," communing with herself that all these are her own in the "God-like isolation which is hers."

" Then of the moral instinct would she prate,  
And of the rising from the dead,  
As hers by right of full-accomplished Fate,  
And at the last she said :

I take possession of man's mind and deed.  
I care not what the sects may brawl.  
I sit as God, holding no form of creed  
But contemplating all."

So three years she throve and prospered, but in the fourth year, (mark again the occult number of perfection,) a great dread came upon her, she was plagued in "the abyssmal deeps of personality" with a sore despair. The moment of choice, the turning point had come, that period of which Esoteric Buddhism speaks as occurring for the race in the fifth round but to which some exceptional personalities have forced themselves in this our fourth round. Many occultists will see their own experience mirrored in that of this tormented and lonely soul, contemplating her "palace of strength whereof the foundation stones were laid since her first memory," only to see in its dark corners, "uncertain shapes, horrible nightmares, white-eyed phantasms and hollow shades enclosing hearts of flame." Do we not seem to see all the elemental world, led on by the dread Dweller of the Threshold here confronting us? The struggle is even more powerfully depicted but the lesson is learned; the soul may retrieve herself by

a lowly life ; she throws aside her royal robes, and recognizing the need of mixing with her kind, begs for a "cottage in the vale."

The poet reserves for his last verse the final lesson that only when we lead others to the heights and share these with our kind, can we ourselves stand steadfast there :

"Yet pull not down my palace towers, that are  
So lightly, beautifully built ;  
Perchance I may return with others there  
When I have purged my guilt."

A footnote in the September *PATH* states :—"After all, the whole process of development is the process of *getting back the memory of the past*. And that too is the teaching found in pure Buddhism, etc." Sometimes we are conscious of vague callings to do a certain thing, and critically regarding ourselves, we cannot see in this life any cause. It seems the bugle note of a past life blown almost in our face : it startles us ; sometimes we are overthrown. These memories affect us like the shadows of passing clouds across our path, now tangible ; then fading, only a cloud. Now they start before us like phantoms, or like a person behind you as you look at a mirror, it looks over the shoulder. If they are indeed reminiscences of other lives, although dead and past, they yet have a power. Hear what Lowell whispers in "*The Twilight*" of these mysterious moments :

"Sometimes a breath floats by me,  
An odor from Dreamland sent,  
Which makes the ghost seem nigh me  
Of a something that came and went,  
Of a life lived somewhere, I know not  
In what diviner sphere :  
Of mem'ries that come not and go not ;  
Like music once heard by an ear  
That cannot forget or reclaim it ;  
A something so shy, it would shame it  
To make it a show.  
A something too vague, could I name it,  
For others to know :  
As though I had lived it and dreamed it,  
As though I had acted and schemed it  
Long ago.

And yet, could I live it over,  
This Life which stirs in my brain ;  
Could I be both maiden and lover,  
Moon and tide, bee and clover,  
As I seem to have been, once again.  
Could I but speak and show it.  
This pleasure more sharp than pain.

Which baffles and lures me so!  
 The world would not lack a poet,  
 Such as it had  
 In the ages glad,  
 Long Ago."

Emerson, who saw further into the world of nature than any poet of our race, gives us this :

"And as through dreams in watches of the night,  
 So through all creatures in their form and ways,  
 Some mystic hint accosts the vigilant,  
 Not clearly voiced, but waking a new sense,  
 Inviting to new knowledge, *one with old.*"

The hermetic maxim, "As above so below," sends us indeed to nature for initiation, and the Gita follows up this nail with a hammer by saying: "The man, O Arjoona, who, from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed a supreme Yogi." Analogy, Harmony, Unity, these are the words traced over and over for us, the shining rays of the one Law. These are the thoughts in which the poets delight. Emerson speaks again with still clearer voice :

"Brother, sweeter is the Law  
 Than all the grace Love ever saw,  
 If the Law should thee forget,  
 More enamored serve it yet.  
 \* \* \* \* \*  
 \* \* I found this ;  
 That of goods I could not miss  
 If I fell within the line ;  
 Once a member, all was mine :  
 Houses, banquets, gardens, fountains,  
 Fortune's delectable mountains.  
 But if I would walk alone  
 Was neither cloak nor crumb my own."

The Biblical verse :—"It is more blessed to give than to receive," is a great occult teaching. As we strengthen the muscles by exercise, so we enlarge the intelligence and the heart by constantly dispensing our means, whether these be golden thoughts, or time, or affections, all along the line of Brotherhood. Not because of a sentiment, but because Life is made up of vibrations which our scientists, cautious as they are, admit may affect the farthest stars.

Like warp and woof, all destinies  
 Are woven fast,  
 Linked in sympathy, like the keys  
 Of an organ vast.  
 Pluck but one thread, and the web ye mar ;  
 Break but one of a thousand keys, and the paining jar  
 Through all will run. "

This from Whittier reminds us of the lines on Karma in *Light on the Path*. "Remember that the threads are living,—are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated." Yes, the communion of saints is a living fact. We all commune, not alone with one another; with those above us and with those below, but essentially with our time. Not one of us can escape its influence: we oppose its conclusions, deny its powers, and meanwhile it speaks through us, without our knowledge, the passwords we do not yet understand. This "dark age" is still the birth-place of spiritual development, of an awakening belief in the supernatural, or that which overshadows nature. We have had no more safe, practical sober poet than Whittier, who sweetly sings the life of every day, when he is not stirred by the fret of the times, to Freedoms larger issues. Yet hear him describing the power of a "wizard":

All the subtle spirits hiding  
Under earth or wave; abiding  
In the caverned rock, or riding  
Misty clouds, or morning breeze.  
Every dark intelligence,  
Secret soul, and influence  
Of all things, which outward sense  
Feels, or hears, or sees,—  
These the wizard's skill confessed.—"

Is not here an "outward sense" of Professor Denton's discoveries of the "soul of things?" But hear further the poet's confession of faith in the occult power of will:

"Not untrue that tale of old!  
Now as then, the wise and bold  
All the powers of nature hold,  
    Subject to their kingly will.  
\* \* \* \* \*  
Still to such, life's elements,  
With their sterner laws dispense,  
*And the chain of consequence*  
    *Broken in their pathway lies.*  
To his aid the strong reverses,  
Hidden powers and giant forces,  
And the high stars in their courses,  
Mingle in his strife."

The italicized lines are almost an echo of the words of an Adept when speaking of the possibility for the disciple, of an ultimate escape from the laws of Karma, which give him the right to demand the secrets of nature. "He obtains this right by having escaped from the limits of nature, and by having freed himself from the rules which govern human

life." So does Whittier's initiate. For every one of us there looms a danger in our being prone to mistake desire for will. The paradox of Levi is sound and true : "The will obtains all that it does not desire." Meditation in this direction will reveal some deep and useful truths to the practical occultist.

But to return to our poets. There are many butterfly hints to be found fluttering through their lines. Time has spared us this one from Marvel :

" At some fruit-tree's mossy root,  
Casting the body's vest aside  
My soul into the bows does glide ;  
There, like a bird, its sits and sings. "

And Matthew Arnold, turned dreamer for the nonce, has netted us one, more meaty than diaphanous, in which we find hints of periodic Devachanic sleep, between every period of earth struggle, of man's three-fold nature which serves to hide the memory of his other lives, and a touch of Karma as well :

" The Guide of our dark steps a triple veil  
Betwixt our senses and our sorrow keeps ;  
Hath sown with cloudless passages the tale  
Of grief, and eased us with a thousand sleeps. "

It would sometimes seem, as in the above quotation, that the poet himself was scarcely conscious of the full bearing of what he wrote, as if that dim something from another life of which Lowell spoke, had brushed him with its wing unawares. Often the higher Self speaks out from a man's work, to other men whose consciousness has a higher development than his own, while it has not as yet revealed itself to him. How many men tremble thus on the borders of the unseen. Let us beware whom we set down as remote from our communion, "for in an instant a veil may fall down from his spirit, and he will be far ahead of us all." There is an occult verse from Goethe which has been quoted by Tyndall in one of those sad and baffled paragraphs which darkle through the works of our scientists, shadowy witnesses that these distinguished materialists and physicists are often nearer our path than they or we suspect. Through such they seem to call for deliverance. We give the verse in its setting, leaving Tyndall's prose to point its poetic meaning.

"As regards knowledge, physical science is polar. In one sense it knows, or is destined to know everything. In another sense it knows nothing. Science understands much of this intermediate phase of things that we call nature, of which it is the product ; but science knows nothing of the origin or destiny of nature. Who or what made the sun, and gave his rays their alleged power ? Who or what made and bestowed

upon the ultimate particles of matter their wondrous power of varied interaction? Science does not know: the mystery, though pushed back, remains unaltered. To many of us who feel that there are more things in heaven and earth than are dreamt of in the present philosophy of science, but who have been also taught by baffled efforts, how vain is the attempt to grapple with the Inscrutable, the ultimate frame of mind is that of Goethe: "

"Who dares to name His name,  
Or belief in him proclaim,  
Veiled in mystery as He is, the All-enfolder?  
Gleams across the mind His light,  
Feels the lifted soul His might:  
Dare it then deny His reign, the All-upholder?"

JULIUS.



## HINDU SYMBOLISM.

### II.

This figure represents Brahma-Maya or Mahat-Maya, Brahma Viraj, or the great Illusion.

The androgene or male-female, the Great Appearance, the first revelation of the Being or Brahman (neuter), under the form of the double-sexed first emanation. The neuter, became male and female, by separation into the male, positive, forming the spiritual—the entities or the noumena, and his sakti or female, the negative, or plastic, matter, the illusionary or phenomenal existence. The sakti, is his developing energy, force or potentiality. This symbol, the divine type of the first male and female, which can

be compared with the terrestrial Adam before the final separation of Eve, is really in consonance with this Adam's perfect ideal, the Adam Kadmon or Heavenly Adam of the Kabbalah. The Brahma-half is on the right side, the good side, man's, the Maya-half is on the left, the evil side, the woman's. So according to the Hebrew sacred writings, through Eve the woman, evil was brought into the world. Compare with this the Greek myth of Pandora. Issuing from the linga-yoni is the pearl chain, or connected circle of the existences, looked upon as united atoms, and the symbol of all the existing. It is held up by the hand on the male side.

Brahman (neuter), appears here as manifested in the male in union with the female sakti, of the preformatory imagination, as the ante creative monarch and Pearl King, richly decorated with the circles of the soul-monads and atoms. On his head is the world egg cap. The veil of the existences, upon which are woven the ideas or models of the to-be-emanated existences, flows from the linga-yoni to the highest part of the head and thence down the right side. He as the male, has a tendency to twist himself upon himself and his face bears the stamp of deep meditation. The aureole of fire is on the male side and from it scintillate sparks upon the veil of Maya. On the Maya side, the attitude is that of joy or dancing; the hand raised as if in play, holds up the veil, bells are hanging on her robe and singularly the Egyptian hieroglyphic for the water of life is shown; while the bust is developed. Portrayed upon the veil are the prototypes of the creatures. Compare the symbolism of the girdle of Aphrodite and that of Venus.

As the double spouse of Brahman (neuter) considered apart and in opposition to It. The Brahma-Maya is the life in nature, of which, Brahman (neuter) is the soul. The Brahma-Maya is that blind energy and force, potential and powerful, and eternally fecund, which is incessantly producing under forms which are without cessation renewed; and which is adored in India to-day, as the Great Mother, the Universal Mother, in other words all nature deified. Maya is the mother of Love or Desire, the first principle or affinity of all affection, creation, matter. She is even matter itself, but the primitive subtle matter co-existing with God (Brahman, neuter) from all eternity, contained in It, and symbolized by the three colors, red, white, black; the three qualities or powers of creation, preservation and destruction, consequently the Trimurti, and also the three *gunas* (qualities), Truth, Action, and Indifference, of the Bhagavadgītâ.<sup>1</sup> It is Maya, who through

<sup>1</sup> These three qualities are explained by Krishna in the *Bhagavadgītâ*, as *Satwa* good or inactive being purely spiritual; *Rajas* bad and active; and *Tamas* inactive or indifferent and bad. They exist in every human mind and are mingled in greater or less proportions at all times, according to the individual and also according to his varying circumstances. His teaching in regard to the *Tamo guna* is the same as that taught in the Christian Bible, for he says that for the indifferent man there is no salvation—he is as it were "ejected like a broken cloud;" and in I James v,

the attraction of her beauty, causes the Most High, from the bosom of Its ineffable profundity, forgetting Itself, to unite Itself, in the intoxication of desire with that divine enchantress.

The mysterious veil, which she had woven with her hands, received entirely from both, and the thought of the Eternal Almighty became fecundated, and fell into Time. The innumerable forms of the creatures, represent the perfect ideals woven upon the magic tissue, the woven warp and woof of all existence, with which veil Maya<sup>1</sup> envelops her spouse and causes the recurrence of the gift of life.

ISAAC MYER.

## TEACHINGS OF THE MASTER.

RECORDED BY ONE OF THE AUTHORS OF "MAN: FRAGMENTS OF FORGOTTEN HISTORY."

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### THE JOURNEY.

The Master stood on a great ledge of rock extending far out over a precipice that seemed miles below. With his face lighted by the first rays of the coming day that shot across the peaks above him and with his hands clasped behind him he waited in silence for the coming of the pupil to whom he had signalled. A Brother lying on the grass not far removed from the natural platform upon which he stood, questioned kindly the possibility of so long a journey by so feeble a student—but the Master waited looking piercingly across the distance. His eyes gazed intently before him turning neither to the right nor to the left, and when in the far azure of the clouds he saw approaching the soul that had projected itself at his bidding, he impelled his thought to his Brother who instantly recognized the approaching visitant. The Soul gaining in velocity every moment was in the presence of the Master before the twinkling of an eye could be noted—and prostrate before him could only articulate: "Master! Master!"

A touch of the purified hand pacified the terrible emotions of the new comer, who in suppliant attitude awaited the command of the Beloved Guru. "Rise my child." came from the lips of the Teacher; who, when he was obeyed continued:

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6,7, the doubting man is declared incapable of obtaining anything, while in Rev. iii, 16, the Laodiceans are accused of being neither cold nor hot, that is of being indifferent, and they are condemned to be "spewed out of the mouth," which is the same as the fate described as awaiting those in whom indifference predominates, Krishna declaring that they become more and more deluded at each succeeding generation until at last they reach the lowest round of the ladder in the shape of primordial matter. The difference between the two schools is, that Krishna's allows the doctrines of Reincarnation and Karma, while the modern Christians, blind to their own Bible, reject these supremely important laws, or rather ignore them as yet. [ED.]

<sup>1</sup> *Maya* is the sanscrit for *illusion*. [ED.]

“Your progress is clogged by your indifference to duty. There can be no relations between us unless you disembody your desires and spiritualize every thought. Imprison the latter when they wander, and live to teach the lessons so often inculcated in your higher mind. Help your fellow-beings to better comprehend the capabilities of the inner, living Self.

By the known laws of attraction and repulsion illustrate to them the impossibility of a higher life on earth for any but clean souls. There can be no mutuality of thought between clean and unclean natures—and the only hope of advancement is by casting off the latter and enveloping the real self in the shelter of noble thoughts. Teach that it is matter that is illusionary—life that is a transitory vision—earthly vanities that blind the eyes of the world.

Try to speak of these secret things to the lowly and the burdened who are often endowed with a wisdom not to be found among the other and opposite classes. Tell them that the Spirit does have a real existence here in matter—does exercise absolute philanthropy, divine goodness—supreme self sacrifice; does know the power it possesses. Return to your duty refreshed. Let the sunlight now breaking over the hills and the mountains of Himavat radiate through your transparent spirit. Drink of the dew of the morning and feed upon the honey of wisdom that flows in upon your hungry Soul. Thus will you be strengthened to meet the conflict in the plain of action wherein you are constrained by your weakness to work. Thus will you escape from it and find in the mountain the repose and intuition for which you are yearning.”

The Brother whose form had lain in repose on the grass now approached and looking intently at the disciple entranced with delight and gratitude—said in stronger tones than the Beloved Master:

“In the land where your body lies secure from an intrusion that would result in your absolute separation from it—the great conflict is about to be fought. All the preliminary preparations have been made. A people freed from many chains—fast sinking into a materialism only recognized absolutely when some momentary impulse to generosity moves them—is to rise or fall with this closing cycle. To such a Babe as you is revealed a fact not perceived by the best minds among them. Go back there to work! Obey the impulse to throw aside every barrier—to do away with subterfuges deemed best for the personality, and go the rugged way lone and alone. In the time of greatest need we will comfort you and send the comforter to those whose Karma leads them to do battle in the same field. To you the sustaining force of our Fraternity will be contributed so long as the battle is waged for the race: the conquered rescued from their low estate and the Light of the Logos offered to every one who walks in the night of earth—life without guide and compass.”—Then there was silence.

The Beloved Master touching the speaker's uplifted head said in softest accents: "Go now. If ye love me keep these commands."

### THE LESSONS.

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty—they consider them as apart. The disciple performs the action (duty), and in so doing finds wisdom.

There is, in each incarnation, but one birth, one life, one death. It is folly to duplicate these by persistent regrets for the past—by present cowardice or fear of the future. There is no time—it is eternity's Now that man mistakes for past, present and future.

The forging of earthly chains is the occupation of the indifferent, the awful duty of unloosing them through the sorrows of the heart is also their occupation. Both are foolish sacrifices.

As mortal conscience is within, so also is the evidence of the spirit's omnipotence. The soul of man is a tangible proof to his *bodily* senses that he is immortal. The existence of soul is not susceptible of proof on any but its own plane.

Compromise in the service of the weak. The starving must have food suited to the limitations of the irritated system—but be thou firm in thine own place of duty.

Liberate thyself from evil actions by good actions. The man accustomed to actions cannot at once become a Muni; he must work out his action-impelling qualities, and thus he transforms them into higher energies.

Meditation is but a name to the bewildered; the word is not understood until it is translated by the hungry spirit.

Fight the unknown force within you—it is evil. The good that is in you is written without, and is apparent.

Inquire of the stranger the earthly road you seek, but ask your higher self for the torch that will light you on your way. In the silence of one's own being, is lighted the candle of will and aspiration. No wind can put it out, no heat can melt it. The flame is of the spirit's quality—pure and of even temperature.

There is no vacillation in the mind of the initiated. Half-knowledge is the pitfall of the student.

Do not run aimlessly about saying lo, here is the light—lo, there is the truth. The light that illuminates the Atma is kindled in the mountain heights. It is the symbol of divine truth.

Wait in the morning for inspiration, at noon for guidance, and in the evening for a full understanding of the road thou hast travelled.

Man's higher nature is invisible or rather the Divine Principle is. The individual human soul is universal: a right comprehension of where there is difference and where identity between the *6th and 7th* Principles in man will free the subject of much confusion and misapprehension.

There is real affiliation as well as an occult connection existing between the seven principles in man and the seven classes of minerals under the earth. There are truths connected with the properties of the latter which man may find out by learning the constitution of his own seven-fold nature.

The law of embodied principles is to follow magnets. Is this not also true of the higher nature? We draw to us the attention of the Mahatma by a purified heart and a right development of will. From his heights he sees the valleys below and reaches out to give to him who is straining every faculty to receive.

Agitation that comes from mortal qualities affects the physical body alone: this deep unrest is not felt by the Atma, for the Atma is Spirit or pure bliss. But the ocean of matter, which includes the Soul, feels these waves of trouble and thus is the soul bewildered, ignorantly imagining that the spirit is affected. Learn to know the distinction and to realize that the spirit is eternally unaffected.

Life is a compromise—hasten to acquit yourself of the debt contracted in a former life, and remove its oppressing influence in this sphere.

When you re enter the world of mortals again, let it be without the three disqualifications for enlightenment, fear, passion and selfishness: the sea of rebirths is half crossed already by the man who has overcome these three drawbacks.

Meat for the thoughtless, wine for the weak, but devotion for him who has overcome the appetites.

To be lord of self is to be selfless, a condition of perfect tranquility.

Forget not this lesson—that every one is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only, therefore, all are seen at a disadvantage.

A lesson in meekness may be learned of the little child. It has come so recently from its previous field of life that it walks with the air of a stranger in a strange country and as one who must be led.

The divine quality is charity. Whenever it has been attained, the remainder of the spirit's work with the lower nature, is to acquire a contrite heart.

( *To be continued.* )

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“ Alas we reap what seed we sow; the hands that smite us are our own.”

OM.

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When there was neither day nor night, neither earth or sky, neither light nor darkness; when there was nothing that could be seen or felt by the physical senses or the faculties of the mind, there existed the One Great Being—God.—*Viṣṇu Purāna*.

Resignation; the action of rendering good for evil; temperance; probity; purity; repression of the senses; knowledge of holy books, and of the Supreme Soul; truthfulness, and abstaining from anger; such are the ten virtues in which consists duty. \* \* Those who study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the Supreme Condition.—*Mānu, Book vi, śloka 92*.

## THE PATH.

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VOL. I.

DECEMBER, 1886.

No. 9.

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### “THE THEOSOPHICAL MAHATMAS.”

It is with sincere and profound regret—though with no surprise, prepared as I am for years for such declarations—that I have read in the Rochester *Occult Word*, edited by Mrs. J. Cables, the devoted president of the T. S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after “a great desire \* \* to be put into communication with the Theosophical Mahatmas we (they) have come to the conclusion that it is useless to strain the psychical eyes toward the Himalayas \* \* ” is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the “Mahatmas” or theosophists themselves who are to blame for it is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that “we (they) need

not run after Oriental Mystics, *who deny their ability to help us.*" The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true *manifesto*. Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphractical declaration: "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone." The charge is quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America, (save to a few mystics and Initiates of every age) yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defense. What I intend, is to present simple *facts*, and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been "living on husks," "hunting after strange gods" without receiving admittance, I would ask in my turn, as plainly: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?*" Our MASTERS are not "a jealous god;" they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey *Eastward*, as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly "The Dwellers of the threshold' are within!"

Once that a theosophist would become a candidate for either *chelaship*

or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred*. It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master*, or *Masters*, (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into——thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma*, but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the *chela* will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non*; not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again*; and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those, who, expecting as I would call it “favours by anticipation,” and being disappointed, instead of humbly repeating *mea culpa*, tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one theosophist—let him be nameless though it is hoped he will recognize himself—a quiet, intelligent young gentleman, a mystic by nature, who, in his ill advised enthusiasm and impatience, changed *Masters* and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought “Masters” under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with

a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether, to seek in the words of the above manifesto—his old "Essenian Master and *to test the spirits* in his name."

The able and respected editor of the "Occult Word" and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant for some of us," they say, "to obey the call of the 'Man of Sorrows' who will not turn any away, because they are unworthy or have not scored up a certain percentage of personal merit." How *do* they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer *believes sincerely* that the blood of his "Redeemer" has saved him at the last hour—what is it but *blind* unphilosophical faith? Emotionalism is *not* philosophy; and Buddha devoted his long self sacrificing life to tear people away precisely from that *evil breeding* superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by *personal* merit, and *self* forgetfulness is the corner-stone of the teaching of the Lord Buddha. Both the writers may have and very likely they did—"hunt after *strange* gods;" but these *were not our* MASTERS. They have "denied Him thrice" and now propose "with bleeding feet and prostrate spirit" to "pray that He (Jesus) may take us (them) once more under his wing," etc. The "Nazarene Master" is sure to oblige them so far. Still they will be "living on "*husks*" plus "blind faith." But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best behaved. For years every new member has been told that *he was promised nothing*, but had everything to expect only from his own personal merit. The theosophist is left free and untrammelled in his actions. Whenever displeased—*alia tentanda via est*—no harm in trying elsewhere; unless, indeed one has offered himself and is decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has,—that he has never once failed ser-

iously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed,—let him, I say, rise and *protest*. He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded from the Society—the broadest and most liberal in its views, the most Catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, Verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India. Who among the many thousands of members does *lead the life?* shall any one say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavat-Gita* or the “Yoga philosophy” *upside down*, that he is a theosophist *according to the Master's hearts?* As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine* Wisdom. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of christianity, to shun bigotry and intolerance, *can!* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression “Kill one another for Brotherhood's sake and fight as devils for the love of God”—and this is that we have made away *with every dogma* and are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose is the Masters' fault: *THEY* will not help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly *we are* an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: “And who are you to find fault with us? Are you, who claim nevertheless, com-

munion with the Masters and receive daily favors from Them; Are you so holy, faultless, and so worthy?" To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—*FAILS*. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—and *so he did*. Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. And now repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders," I say perish their twelve years' labour and their very lives rather than that I should see what I do to-day: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criti-

cizing each other as two rival Christian sects might do ; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary with age and based on an experience of human nature milleniums old—those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Motherland of my MASTER.

H. P. BLAVATSKY.

## LINES FROM LOWER LEVELS.

Many will turn from this heading. Whether they really live upon the upper levels or only imagine such to be their dwellings, these words are probably mute to them. A laggard in the great race, one who has only just rounded the starting buoy in stress of weather, here signals to his unseen companions amid heavy seas. If a score of blind men, turned loose to beat the city's by-ways, should meet and compare mischances, some light would presently dawn among them. We are not isolated in spiritual experience. Though Falsehood wears myriad masks, when Truth looks in, she turns the same face on all.

It is of the beginning of the Way that I speak. Confusions and perplexities beset us. Most of these are of our own conjuring. The insidious canker of Doubt is first, is worst of all. Better stop right where you are for a lifetime than advance with this moral leprosy unexterminated. It will spread through future existences until it has eaten the heart to the core. Now it is in our power. Wrestle boldly with every doubt until you have converted it to a certainty ; thus you force it to bless you in departing, as Jacob did the Angel. Why should we doubt? The day on which I first heard of the Wisdom-Religion is for me set apart like a potent jewel in the crest of Time. My thought salutes its messengers with the grand old words,—“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth Peace.” The Peace of this religion is the proof absolute of its Wisdom. Our vitality is exhausted with the life struggle ; it seems a dead pull against the current. Reason tells us we ought to be able to move with the stream. Man has a false idea of his own requirements ; this is why possession satiates all. We are ignorant that the

desire for Unity lies hidden in the deeps of every human heart. This is the Truth at the bottom of the well ; it is the basic need of all mankind. Recognise it, and you may sweep unwearied along the resistless current of evolutionary progress. We begin to realize the inability of existing creeds to sound and explain our Being. Every one of us craves a belief which shall not be a formula, but Life itself, which shall develop and complete the constituency of lives.

Our religions violate the golden rule of Architecture,—“Ornament construction ; do not construct ornamentation.” Their slight framework is florid with theological detail, garlanded with the varying ideals of centuries. Not so does the Master Builder plan. Yet the keystone of each arch is the Truth manifest in the Past, that Truth which still bears witness to Divinity to the new Age.

When men meet their belief in every department of life, when it assists them on every plane, so that they eat better, sleep better, love better, create better and die better by it, then will it be a vital law to them, not a garment to be laid aside on work days. Theosophy does all this. It informs every deed, makes of each fact a new revelation, and testifies to more religion in one chapter of Natural Philosophy, than in all the sermons of next Sunday. Study these grand similitudes and we find how single is Truth, so that the three great laws of Motion are also those of Emotion, and Newton spoke for my heart, as well as for the universe. All life is thus related ; if you doubt the validity of theory or action, test them by this law of correspondence.

Do I revolt from the rule of gentle procedure in the teeth of wrath or abuse. I recall the axiom of mechanics,—“Motion seeks the line of least resistance,”—and my moral force proves itself perpetual motion by its avoidances of friction. *Truth is the same in every part.* You shall pass every beam of thought through this prism ; if it is a pure ray each component will have its distinct value on its own plane, and all will blend again to Light.

Sometimes we are chilled as by a sense of isolation from the main body of our kind. This is imaginary ; you shall not think we are few, or stand alone. Even now the thoughtful listener hears the souging of the rising flood of Public Opinion. This was the mainstay of Science in her late tilt with the Church. The People, weary of barren Theology demanded in facts, in laws, the manifestation of the Divine. Now it begins to call Science to account for her limitations. Do we doubt the bubbling interest in Psychology? We should scan our newspapers, novels, magazines, boudoir gossip even, to feel the pulse of the general tide. Science yields so far to the pressure as to explain why she cannot or does not make thorough and sustained psychical investigations, and with a blunt,—

“so much the worse for you,” the public turns expectantly to the broader or younger men who better gauge the tendency of our time.

This tendency is to coöperation, to unification. Science and Religion are one, are Truth, and blindness is the portion of those who dismember her kingdom. A pertinent case is that of a physician well known to New York clinics who used his mesmeric power in putting patients to sleep in the presence of his students and maintaining their complete unconsciousness during painful operations, thus carried to successful conclusions without the dangerous drawback of anesthetics. Less gifted confreres frowned down the “irregularity.” This is a thinking Age, and men are losing confidence in the judgment of scientists whose biased attitude would bar them from jury service in the pettiest court of the land.

Again there are those who are tried by the mistakes, the treachery, or the public misunderstanding of other adherents of Theosophy. What does it matter? The world swung on while Galileo recanted, and though a disciple betrayed his Master, the Christian world still kneels. Our noblest opponents are often unconscious Theosophists, judging them by their fervid search for Truth. When *their hour* strikes, they will find her; meanwhile Wisdom needs no converts. Man passes; *Truth is*, and needs no concern of ours. Do not think either that the Wisdom-Religion is only for the strong or the intellectual; it is for all. Food is meant to sustain life, and Love to develop it, but excess in either may kill. So those whose nature is morbid, exaggerate the aspect of Truth and go mad of their own phantasms. Every Science, every Art, every Religion has its list of these moral suicides and those who confront you with it are like the old nurses who scare children from the jam closet with “bogies.”

I said that we breed our own perplexities. Take the first day of the new life, when with fledgeling resolves aflutter we come glowing and resolute down the stairs. We had ordered a spartan meal which Love has spared us. Frowning, we order the dainties away and sit reflecting on the encumbrances of earthly affection; wounded, it leaves our side. Our plain food comes; it is ill cooked and the retarded servant has a scowl which we resent: the household jangles and jars. The meal has not refreshed us, and the lack of the soothing but condemned cigar brings our irritability to a head. We hasten to lock ourselves into the study for meditation; but a bird sings in at the window, and Love's voice pleads at the door. We shut out the song and chide the syren. Why is our heart so heavy now when bent on eternal things? Knocking! We open with a martyr face. A friend is there, a dogged churchman; his salvation is in our hands! He chats of the weather, our club, state politics. We broach a higher theme, we denounce, cut and thrust, argue. Surprised he listens in courteous silence, and as he leaves us we remember too late that he too cherishes his religion,

we curse the follies of the wretched day and call Theosophy for the nonce "impracticable." Brothers! the man of creeds who can hear our dogmatism with self control is perhaps nearer the Essential than we are. He who plunges into restraints which unhinge and irritate him is no better than the man who loses his reason through drink. Both lack moderation, the result is the same, and we have only to do with results. Devote your thoughts to ascetic meals, and no Lucullus of the town is more prostrate before his viands than yourself. Moderation declares the sage. Accept all that comes with equal content, the thought held high above all. When the daily functions are fulfilled I have done nothing; the soul is no participant in these. Advance towards the Eternal and the Transient will imperceptibly drop away from you. No shirking of the duties of our position avails. *Comrades! The battle field is there where the long roll finds you standing.* Your past acts enlisted you under just that flag; fight it out there! The universal charge is carried through the vigor of individuals, each acting from his own headcentre and not from that of another. "The duties of a man's own particular calling, although not free from faults, is far preferable to the duty of another, let it be ever so well pursued."<sup>1</sup> On this plane we are a body militant; on the next plane we shall transform this activity, but as long as individuality exists, it would seem that each must move in an orbit of his own. There is as much egotism in snatching at the burden not meant for us, as in refusing that which is. Do all necessary acts promptly and with your best ability, abandoning at once all care for the result. Do you say this is not Theosophy? You mistake. True Theosophy is everything that elevates or aids mankind, were it but the singing of a ballad to lighten another's toil. "It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying out anything but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice, that another had been so fortunate as to make such a meritorious Karma. Thus like the rivers running into the unswelling passive ocean, will your desires enter into your heart." Drop this concern for ephemera and forms; heed essentials only. Get to the centre of every vital fact and live there as at the heart of an opal, darting forth prismatic rays of Love and Faith upon all created things.

If we set out upon a journey to lands unknown, we should observe the inhabitants, gathering the spirit of their laws from their manners, ourselves courteous yet cautious with all. So in this passage to the unseen, that which is essential is the spirit of things. What affair is it of mine if this man glows with gratified desire, or that woman shines in undue laces and

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1. Bagavad-Gita.

coquetries? Do I know the principles of their constitution? Can I vouch that these errors are not the mere husk of habit, which dropping off may reveal a larger kernel of Virtue than I possess? Nor will I hastily become the spiritual bondsman of him who stands above me. He has not exhausted the sum of Truth; to-morrow I shall find a fraction of my own. All these finical distinctions are not of the Eternal. The substratum of all things is Wisdom. The twist of Failure has its strands of silver. The pratings of the fool dissuade men from folly. I have never done anything of myself: a clarion impulse commands my best deeds; high thoughts radiate to me from I know not what sphere. Ask yourself before friend or foe,—“How does the spirit manifest in him?” For above and below it manifests equally. The undeviating brute, true to its every principle, has a volume of teaching for us. We cannot read until we know the alphabet and Nature holds our primer daily before us. Do not hawk Truth about to the careless crowd. Not because you belittle it, (that is impossible,) nor yet yourself, (that is immaterial,) but because you must hold fast in silence to all that you possess to support you in the tests of the future. Nor is Truth a nostrum to be forced down the unready throat. Thereby you disgust a man with Truth; who covets that responsibility? Ah, gentle hearts and virile minds! Are you wounded by the wantonness of those you long to save? These errors are perhaps their appointed teachers in your stead. Error is not exempt from the law! Can Love check a cyclone in mid career, or does Reason outrun the whirlwind? Desire has a lustier voice than yours. Let these errant ones wisely alone. Presently when success is at an ebb, or the complacent Ego is stung by pride or pain, they will hear the low plaint of the soul. Then, their state related to yours, they will turn to you as the heliotrope to the sun. Trust to the law of spiritual affinity. He for whom you have a thought will be attracted to you for it; he will in some way ask it of you. Distrust the intellect in these replies. Only the dwellers of the upper levels draw their thought crystal pure from the Fountain-head of Mind. Below, sympathy is the universal solvent; its ardent fusion welds mankind. Speak to me in our common language; it is that of the heart. You cannot so much as tie up a straying rosetree without sympathy. Try it, and the tender shoots are nipped as by a frost. Do you say that it is hard that you should not help others? Perhaps you only want to help them in your own way. The difference between loving a man for himself, and loving him for myself, is the difference between “heaven” and “hell.” There is no hell but that which we create in our hearts, and selfishness is its yawning portal. Effort for Wisdom is help for all; he who thinks wisely does a deed of beneficence. Beneath generous yearnings lurks sometimes the wish that this “I,” shall become influential or admired,

have clients and suitors in the anteroom. Lest I deceive myself I will mutely speed my good wishes to all. Only when we have learned how to preserve a wise silence, will the first stammerings of speech come to us. Speak then from your own knowledge, simply, without trying to adorn Truth. Many of our most valued writers are at times too transcendent, too erudite for us of the lower level. As the great orator or actor sees one face grow towards his from out the vast field of faces, and concentrating his burning purpose into that focus, sees streaming thence the homogeneous force which electrifies the throng,—so I would have each writer among you address his thought to some especial comrade within his mind, that you may drop this mantle of remoteness, and let us feel you tense and vibrant with helpfulness, pressing close to our side. The West needs a more ringing note than the mystic Orient mind. Let the spirit of your nation speak through your work and to your fellows every word will be an occult charm.

Why are we so impatient that we do not receive the accolade of accepted duty from those Royal Souls who proceed us on the Way? "They also serve who only stand and wait."<sup>1</sup> He who cannot wait contentedly may be sure he cannot serve. We must master the diurnal before we can overcome the spiritual. Some say that a heroic deed is easier than submission to pinpricks. We may survive Niagara when a drop of water per second on the brain is madness. Friends; the struggle for the Eternal is not one daring deed nor yet hundreds of them. It is a calm unbroken forgetfulness of the lower self for all time. Begin it on your present plane. You have within you the same guide that the Masters possess. By obeying It, they have become what they are. Hark! A voice resounds within. "Know thy true Self; it is thy guide." If the voice seems silent, it is perhaps because you ask with the mind only, which is a higher kind of curiosity. When a spiritual need cries out within you, the answer will come with a flash to the reverent listener. But in all the three worlds there is no power to save you but your own. When we have exhausted the possibilities of growth on our present plane, we rise naturally to a higher level. If here we find a Master, it is because we have come into the region where he dwells. Better than desiring to deserve is deservng to desire. Of this be sure. All that is rightfully yours will come to you. So reads the Law.

As a mountain climber leans forward, treads zig-zag, counteracting gravity and the air's resistance, so shall you walk with care. We do not know what moral resistance we arouse, what unseen evil lurks near, what stone our passage may loosen to fall on those below. We do not know the delicate adjustment of this aerial world. Keep eyes and mind fixed on the

1. Milton.

heights above, lest the yawning abyss from which you rose, attract you. Distrust your emotions, your thoughts above all. An insidious thought, like a traitor in the fortress, tends outward to the legions of evil and would deliver you up to them. Who knows where the ripples of a hasty thought may end? We are pledged by our theosophic vow to do naught that can dishonor our Society. What more dishonoring than unjust, angered or vagrant fancies which corrupt the atmosphere of others and may breed a moral pestilence. "He that hateth his brother is a murderer."<sup>1</sup> Perhaps there are times when this is literally true. "If he does not love his brother whom he hath seen, how can he love God, Whom he hath not seen?" Pass this word along the line;—"Eternal vigilance is the price of safety."

You who are inclined to dispute these thoughts, do better; ignore them. They are a life experience, not meant for you who have it not, nor are you once named herein. They are true from one standpoint and for those upon the same plane. Hereafter all must alchemize virtues and vices alike. Be not discouraged at these necessary transitions; they do not convict you of radical error. Give me an unknown seed; its potentiality is a secret from me, but in faith I plant and tend it. As it waxes to the budding glories of branch and flower, and thrills with the fecund boon of fruitage, I am no whit the loser, and hidden at the root of this larger heritage, the same seed remains life bestowing and true. Thus Knowledge is not final; it must expand and germinate or it is but a dead thing. "Veil upon veil shall lift, but there shall be veil upon veil behind."<sup>2</sup>

Does he who writes thus always follow his own teachings? *No!* A hundred, a thousand times, no! Deluded, he climbs by devious paths and from the very brink of attainment, falls!

"Jove strikes the Titans down. Not when they set about their mountain piling, but when one stone more would complete the work."<sup>3</sup>

Then with toil and pain he rises and cons the chart once more. Beloved Brothers!—and there is nowhere one so lost, so estranged, so low or so great whom this name does not call—he will have received these blows to a benign purpose, if their teachings shall roll away a single stone from your upward path.

J—.

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1. Bible.
  2. *Light of Asia*.
  3. *Browning*.

## POETICAL OCCULTISM.

### SOME ROUGH STUDIES OF THE OCCULT LEANINGS OF THE POETS.

#### III.

Many will find in Whitman, the fullest measure of mystic truths, plainly and significantly stated, to be met with in any modern poet. For instance, a recognition of the reality of Reincarnation, and of its necessity, constantly recurs in his poems. Passages like these attest it: "Believing I shall come again upon the earth after five thousand years." Births have brought us richness and variety, and other births have brought us richness and variety." "And as to you Life, I reckon you are the leavings of many deaths, (no doubt I have died myself ten thousand times before.)" In contemplating an idiot he muses:

"And I knew for my consolation what they knew not,  
I knew of the agents that emptied and broke my brother,  
The same wait to clear the rubbish from the fallen tenement,  
And I shall look again in a score or two of ages,  
And I shall meet the real landlord, perfect and unharmed, every inch as good as myself."

Are not the "agents," mentioned above, the operations of Karmic law? Among the last lines of the closing poem of his volume are the following:

"I receive now again of my many translations, from my avatars ascending, while others doubtless await me,  
An unknown sphere more real than I dream'd, more direct, darts awakening rays about me, *So long!*  
Remember my words, *I may again return.*"

Neither rhyme nor verse are essential to true poetry. Even words are but its vehicle, and not the poetry itself. Poetry is that manifestation of the mind which excites the imagination and arouses in responsive minds a sense of beauty. All that which does this is poetic in quality: that which does not, which awakens no response, leaving one cold and unimpressed, is prosaic. Poetry, therefore, possesses the rhythmic quality, for beauty appeals to no sense, except through its power of producing rhythmic action upon the brain through the nerves of sight, hearing, etc. Rhythm is a product of harmonious vibration and produces the sensation of beauty by its play upon the nerves in a succession of reiterated, regular groups of impressions. All sensations of ugliness, etc., which are the causes of pain and disease, are due to the discordant impressions made by irregularity in the series of vibrations. Thus does strict mathematical law underlie all effects of beauty. All poetry is in some way rhythmic, and arouses rhythmic action.

The highest poetry is truth made manifest in the guise of beauty. Poets have often expressed in verse their feeling of the total inadequacy of words to present to others the sublimity and beauty of the thoughts which at moments occur to them. The poetic temperament is one which enables an approach to that state which some exalted men attain in perfection, and which is the ultimate destiny of the entire human race. The poet perceives fragments of the Divine thought as embodied in natural materials; he reads pages of the great book of Creation and interprets more or less clearly the significance of the symbols that exist on every hand in growing things, in things inanimate, in the waters and the heavens, and in the thoughts, sentiments, passions and emotions of men. In assuming the mental state which may be called the *poetic attitude*, he throws himself into rapport with his Higher self, his *atma*, and thus obtains a glimpse of the eternal truth, so much of which his memory retains as accords with his personality and with the nature of his mood; of this he incorporates in poetic form that which his power of expression enables him to give. Walt Whitman characterizes this state in his lines:

“ I lie abstracted and hear beautiful tales of things and the reasons of things,  
They are so beautiful I nudge myself to listen,  
I cannot say to any person what I hear — I cannot say it to myself—it is very wonderful ! ”

The more unconscious one becomes of physical surroundings the more clearly does his mind act; its operations are attended with less friction. By withdrawing his attention from bodily environment he enters upon the plane of the higher consciousness. This accounts for the greater ease with which mental work proceeds after one has been engaged in it for some little time; it absorbs his attention so that the surrounding objects and circumstances no longer distract it. In other words, the mental machinery settles down to smooth running, after overcoming the various hitches and obstructions attending the starting of the train of thought. Everyone knows how earnest devotion to any object makes him oblivious to all else. Under such conditions one, in reality, loses consciousness and is merged in the object. Self, the illusory Self, simply consists in a sense of the existence of the body and the relations borne to it by surrounding objects.

Therefore, in concentration of the mind upon the object lies the true secret of power, and the man who best knows how to do this is the most powerful among his fellows. The best work is that done when one is least conscious of material environment. This accounts for remarkable examples of work done in a somnambulistic state when all consciousness of physical surroundings is lost, and the Self becomes so absorbed in the object that on returning to ordinary consciousness it cannot remember the process of its most perfect activity of thought. And yet people refuse to accept the truth

of Reincarnation because they cannot remember, in this gross physical state, their former existences through the intervening *Devachanic* periods when their consciousness was lifted to a plane above the thralldom of matter!

Whoever knows anything of ceremonial magic, whether practically or theoretically, recognizes the necessity of rhythmic action, or the institutions of a regularly recurring set of vibrations. Many will testify to the marvels wrought by the earnest repetitions of a rhythmic formula. It seems likely that the transfer of consciousness and the performance of phenomenal feats by Adepts are wrought by their command of some formula or method which enables them instantly and perfectly to achieve the harmonious condition of mental vibration crudely acquired by novices only by elaborate processes. The logical inference may be drawn that the purpose of the rhythmic form of poetry is not only to arouse harmonious thoughts in the minds of hearers or readers, but is due to the fact that the poet, by subjecting his mind to a rhythmic flow of thought, opens it to the reception of impressions from the highest source of thought. In the words "I nudge myself to listen" the poet strikingly and graphically depicts the effort to maintain his concentration of mind as he lies abstracted when he feels his attention slipping away from the sublime mysteries which, in the greatness of their wonder, are beyond his power to realize in any thoughts he may frame. Poets are often unconscious of the full greatness of the truths they reveal after the moment of their receptive state has passed, but they, perhaps, awake to a sense of the true significance of their words years after.

This concentration of mind is insisted on in the Hindu systems in many different ways. It is called by them *Ekkragrata* or *one-pointedness*. In the dialogues the expression is constantly used, and Krishna is said to say to Arjuna (in *Bagavad-Gita*). "Has thou listened to me with thy mind fixed on one point?" It is to bring about such a condition that practitioners of Hatha Yoga—which in English simply means any practice tending to develop psychical powers, such as mediumship and the like—prescribe that the Yogee shall sit with his sight concentrated upon the tip of his nose. And this practice, although scarcely commendable, has a scientific basis which shows that the much belittled Aryans had a wonderful fund of knowledge. The fixing of the eyes upon the tip of the nose puts the focus about three inches from the eyeball, and that produces first, concentration, because of the effort to remain fixed, and secondly, a hypnotic state in which trance results with psychic vision and the like. They prescribed it for another reason not likely to be admitted by our science; three inches from the eyes was said by them to be the clairvoyant point.

Our poet Whitman, whether he was aware of it or not, constantly enunciated the doctrine of Karma. In "Assurances," to be found in *Leaves of Grass*, he says:

I need no assurances. I am a man who is pre-occupied of his own soul;  
 I do not doubt that from under the feet and beside the hands and face I am cognizant of, are now looking faces I am not cognizant of, calm and actual faces.  
 I do not doubt but the majesty and beauty of the world are latent in any iota of the world.  
 I do not doubt I am limitless, and that the universes are limitless; in vain I try to think how limitless.  
 I do not doubt that the orbs and the systems of orbs play their swift sports through the air on purpose, and that I shall one day be eligible to do as much as they, and more than they.  
 I do not doubt that temporary affairs keep on and on millions of years.  
 I do not doubt interiors have their interiors, and exteriors have their exteriors, and that the eyesight has another eyesight, and the hearing another hearing, and the voice another voice.  
 I do not doubt that the passionately-wept deaths of young men are provided for, and that the deaths of young women and the deaths of little children are provided for.  
 (Did you think life was so well provided for, and Death, the purport of all life, not well provided for?)  
 I do not doubt that wrecks at sea, no matter what the horror of them, no matter whose wife, child, husband, father, lover, has gone down, are provided for to the minutest points.  
 I do not doubt that whatever can possibly happen anywhere at any time, is provided for in the inherences of things.  
 I do not think Life provides for all and for Time and Space, but I believe Heavenly Death provides for all.

Here he dwells upon the belief that all things are provided for. It would be error to say that he was a fatalist, just as it is a mistake to hold that the Mohammedan doctrine of "Kismet" is pure fatalism. Edwin Arnold in "Pearls of the Faith," enlarges on that pearl called *Al-Kadar*, in these words :

"When ye say *Kismet*, say it wittingly, O, true believers! under Allah's throne place is not left for those accursed three, 'Destiny,' 'Fortune,' 'Chance.' Allah alone ruleth his children : *Kismet* ye shall deem each man's allotted portion \* \* \*"

And Whitman plainly states that the provision which is made for all the happenings is a provision existing "in the inherences of things," and not a fatalistic decree by an irresponsible Almighty.

He also says that he is limitless. This is the doctrine of the Upanishads. Everyone is limitless, for Ishwara, the Lord, dwells in the heart of every mortal being. Jesus also, said: "the kingdom of heaven is *within* you." Now the kingdom of heaven cannot be apart from God, so that the Nazarene herein says the same thing as the Upanishads.

Again, in the lines, "I do not doubt that interiors have their interiors, and exteriors have their exteriors, and that the eyesight has another eyesight, and the hearing another hearing, and the voice another voice," Whitman might be said to be taking the words from the mouths of those sages who in ancient India penned the Upanishads. In those it is incessantly insisted

that these interiors really are the Universal Self which is "the eye of the eye and the hearing of the ear." And a knowledge of that is the key to unlock the doors of glory and praise. As it is beautifully said in Brihadaranyaka-Upanishad:\*

"This Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise."

And further, "Therefore, now, also, he who thus knows that he is Brahman (the Self) becomes all this, and even the Devas cannot prevent it, for he himself is their Self."

S. B. J.

## APOLLONIUS AND THE MAHATMAS.

[READ BEFORE THE MALDEN BRANCH, T. S.]

(Concluded.)

When Apollonius asked about the wise men whom Alexander the Great was said to have conquered and then held converse with, Phraotes said that they were the Oxydraks, a war-like people who claimed Wisdom though they knew nothing of consequence; the truly wise men dwelt between the Hyphasis and Ganges. Had Alexander gone thither he could not have conquered them, even with ten thousand Achilles and thirty thousand Ajaxes. "For they fight not in battle against advancing enemies, but being holy men, beloved by God, they repulse them through aerial apparitions and lightning flashes."

When Apollonius took his departure Phraotes gave him the following significant letter to the Brahmins:

"The King Phraotes greets his teacher Iarchas and the Wise men with him. Apollonius, the wisest of men, regards you as wiser than himself, and comes to learn from you. Let him not depart without knowledge of all which you yourselves know. For thus nothing of your wisdom will be lost; since no one speaks better than he, or has a truer memory. Let him also behold the throne whereon I sat when thou, Father Iarchas, gavest me my kingdom. His attendants also deserve praise for their attachment to such a man. Be thou happy. Be happy all of you."

When they came near the hill where the wise men dwelt their guide was filled with fear, for the Indians stood more in awe of these men than of their own King, and the King who ruled the land where they lived was accustomed to consult them about everything he said or did.

When near a village not a stadium from the hill, a youth approached

\*Bri -Up. I. Adh., 4 Brah., 7.

them, blacker than any Indian, with a gleaming, moon-shaped mark between his eyebrows. He bore a golden anchor, which in India took the place of the Herald's staff. He addressed Apollonius in Greek, which did not astonish him, since all the dwellers in the village [a lamasary?] spoke that tongue, but it did astonish the others to hear their master called by name; Apollonius, however, it filled with confidence as he remembered the purpose of his journey. "We have come to men truly wise," he said to Damis, "for they have a fore-knowledge of things." Asking the youth what was to be done, he was told: "Those with you remain *here*; thou, however, shalt come just as thou art, for so *They* command. In this *They* Apollonius recognized Pythagorean language and he followed with joy.

In one of his conversations with the Egyptian Gymnosophists, years afterwards, Apollonius thus characterized the wise men of India: "I saw the Indian Brahmins who dwell upon the earth and not upon the earth; in a strong fortress though unfortified; and, without possessions, possessing everything." The deep, interior significance of this is evident to a Theosophist. Damis, in the matter-of-fact way often customary with him, also gives these words a literal interpretation, saying that they had their bed upon the earth and strewed the ground with herbs selected by themselves; he himself had seen them floating in the air two ells above the earth; not for hocus pocus—for they despised vain striving—but in order, by thus floating with the sun, to be near and pleasing unto the god. This was what was meant by "upon the earth and not upon the earth." The strong fortress, unfortified, meant the air in which they dwelt, for although they appeared to live under the open heaven, they spread a shadow over themselves, were not wet by the rain, and were in the sunshine whenever they wished. And since they obtained everything the moment they wished it, Apollonius rightly said that they possessed what they did not possess. "They wear their hair long, they bind a white mitra around their heads, their feet are bare. The form of their clothing resembles that of a sleeveless under-garment; the material is a wool produced by the earth of itself, white like the Pamphylian, but softer, and so fat that oil flows from it. Of this they make their sacred garments, and when another than these men seeks to gather this wool the earth will not release it. By the power of the ring and the staff which they bear every thing can be done, but both are kept as a secret." This personal description by Damis corresponds in certain particulars with what we are told of the Masters to-day. The account of the wool leads some commentators to believe that asbestos is meant.

Iarchas welcomed Apollonius in Greek and asked him for the letter from Phraotes; when Apollonius wondered at his gift of prescience he remarked that a *della* was lacking in the letter, left out by mistake, and so it proved. After reading the letter Iarchas asked: "What dost thou think of us?"

And Apollonius replied : "As no other person in the land whence I came, as my journey hither shows."

"What makest thou think that we know more than thou dost?"

"I believe," answered Apollonius, "that your knowledge is deeper and much more divine."

Iarchas hereupon said : "Others are accustomed to ask the new comer whence he comes and for what purpose ; the first sign of our wisdom shall be this : that the stranger is not unknown to us. So then, test this:"

Hereupon he told Apollonius his history from father and mother down, what he had done in Aegæ, how Damis had come to him, what things of importance had happened on the way, etc. As Apollonius asked in surprise whence came that knowledge, Iarchas answered : "Thou also camest gifted with this wisdom, but not yet with all of it."

"And wilt thou teach me all thy wisdom?" asked Apollonius.

"By all means, and in ungrudging abundance, for this is wiser than miserly to conceal that which is worthy of knowing. Besides, Apollonius, I see thou hast been richly gifted by Mnemosyne, and she is the one among the gods whom we most love."

"Dost thou also behold," asked Apollonius, "of what manner my nature is?"

"We see all peculiarities of the soul, for we know them by thousand-fold indications," replied Iarchas.

When mid-day came they rose in the air and did homage to the sun. The youth who bore the anchor was then told to go and provide for the companions of Apollonius. Swifter than the swiftest of birds he went and returned, saying : "I have provided for them." He was then commanded to bring the throne of Phraotes, and when Apollonius had seated himself thereon they continued their conversation. Iarchas told him to ask what he wished, for he had come to men who knew all things. Apollonius asked if they knew themselves, for he believed that they, like the Greeks, held knowledge of self to be difficult. But Iarchas answered with an unexpected turning : "We know all things, because first of all we know ourselves ; for no one of us can approach this wisdom without first attaining knowledge of self."

Apollonius asked further, what they held themselves to be ?

"Gods," answered Iarchas.

"And wherefore?"

"Because we are good men."

Apollonius found so much wisdom in this saying that he made use of it in his speech of defence before the Emperor Domitian.

They talked about the soul and reincarnation, and Iarchas told him that the truth was "as Pythagoras taught you, and as we taught the

Egyptians." They spoke about the previous incarnation of Apollonius as steersman of an Egyptian ship, in which capacity he had refrained from following the inducements held out by pirates to let his vessel come into their hands.

Concerning this Iarchas said that refraining from unrighteousness did not constitute righteousness.

The King came to visit the Brahmins and a wonderful feast was prepared for him; everything came of itself: Pythian tripods, and automatic attendants of black bronze, the earth spread out herbs softer than beds to recline on, delicate viands appeared in orderly succession, etc. The accounts of these phenomena occasioned great remark during the subsequent career of Apollonius, and people would persist in mixing them up with the teachings of the master just as to-day they inextricably confound Madame Blavatsky's famous cup and saucer with Theosophy. But we are told that Apollonius did not concern himself with phenomena; when he saw these wonderful things he did not ask how they were done, nor to be taught to do them, but he contented himself with admiring them. And we are also told that the marvelous things he did were not accomplished through ceremonial magic, but through the perfection of his wisdom.

Damis was subsequently allowed to come to the Brahmins and when he asked about the composition of the world and the four elements they replied that there were five—the fifth being ether, which was to be regarded as the primal source of the gods.

"For everything that breathes the air is mortal; that which drinks the ether is immortal and divine," said Iarchas. He also said that the world was to be regarded as a living being of both sexes, having a more ardent love for itself than that of one person to another, being united and bound to itself. Damis learnt much from his intercourse with the Brahmins, but he wrote that at the secret discourses Apollonius was alone with Iarchas, and from there originated the four books written by the former. Iarchas, said Damis, gave Apollonius seven rings bearing the names of the seven planets, and Apollonius wore them one after the other according to the name of the day of the week.

The foregoing is an incomplete account of the remarkable journey and experience of Apollonius, as is necessitated by the limits of a brief article. Many passages of deep wisdom have had to be passed over, and many remarkable things are told, hard to understand, but which, there is reason to believe, have an occult significance.

S. B.

## TEACHINGS OF THE MASTER.

RECORDED BY ONE OF THE AUTHORS OF "MAN: FRAGMENTS OF FORGOTTEN HISTORY."

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The master walked beside the river at evening-time. In the instant that his signal was recognized he walked no longer alone. By his side appeared one—as a little child clinging close to his garments. The master said—"When you have obtained mastery over the senses then you will no longer totter in your step or falter in your flight. Realize the divine atma within you. Realize it!" he repeated, and then raising his hand slowly upward the stature of the child lengthened until a man's proportions were outlined. Only this form could hold the expanded soul. Disenthralled the soul perceived a world with every pulsation and in every faculty there was absolute harmony. This was divine. This is man's rightful condition into which only the Mahatmas have fully come; but to which every one is heir. The Mahatma teaches with the thought unexpressed, but formulated in his own mind and sent with sudden power, into yours. It strikes with resounding force against the spirit's prison house. In great agony the pupil cried out: "Master! Master! redeem me from this state with your great power." The Master answering said: "Burst by concentration of spiritual energy the bonds that bind you." No pen can describe the force of the Master's thought. For the instant it seemed possible; a moment's hesitation to make the effort through mortal fear, and the supreme moment was passed. The Master looked sadly upon his suffering disciple and then was alone again.

The latter had gone back to try again through duty—if need be through death.

### THE LESSON.

The pupil goes to the Master without conditions. He goes, but not to return. The illusions of matter are dispelled for him and thenceforth he is a stranger in the world of actions, even though he should be in it again.

Fiery is the furnace of probation, and great is the danger when the neophyte has reached the "states of exaltation." About each advance step wait the enemies of the spirit—to overthrow its sovereignty and hurl it back to the plane of matter. These enemies live in matter and are persuaded that their existence is confined to it—hence their determination to keep matter from a knowledge of spirit. In darkness and sin is their safety, for they are children of these conditions and will cease to exist when the lamp that is lighted from within is turned upon the world.

Temptations are in the way of those who would *demand* much without *deserving* even a little. So soon as the student comes in contact with the occult

he encounters on the threshold the demons who loiter by—the demons of worldliness, inconstancy, suspicion and faint-heartedness.

The student should find in his own intuitions all the proof needed of the existence on this earth of the Wisdom teachers. Behind the screen of the senses reposes the soul of man—an unfathomable factor in the Universe—as unknown to its possessor as to its observers. Intuition is its only avenue of communication, and the language it speaks is known only to him who understands arcane knowledge or occultism.

When the Master has initiated his pupil he puts the seal of the mysteries upon his lips and locks them even against the chance of weakness or indiscretion.

It is the sense of personal isolation that brings on death; genuine philanthropy puts the individual *en rapport* with the *Divine Spirit* and thus gives him the eternal life. The Divine Spirit being all-pervading, those who put themselves *en rapport* with it, necessarily put themselves *en rapport* with all other entities in the same *rapport*. Hence, the Mahatmas are necessarily in constant magnetic relation with those who succeed in extricating themselves from the lower animal nature. It is by this means that the Mahatmas must first be known.

Until the Master chooses you to come to Him be with humanity, and unselfishly work for its progress and advancement. This alone can bring true satisfaction.

What is a Mahatma? Is it His physical body? No; for that must perish sooner or later—though it can be preserved through what is to us an endless age. A Mahatma is one who lives in His higher individuality, and to know Him truly, He must be known through the individuality in which He is centered.

Knowledge increases in proportion to its use—that is, the more we teach the more we learn. Therefore, seeker after Truth, with the faith of a little child and the *will* of a Initiate give of your store to him who hath not wherewithal to comfort him on his journey. A whisper of the divine mystery into the ear of a weary wayfarer frees you from the stain of many evil deeds done in your migrations through matter. Philosophy can never be learned through phenomena. Try to break through the desire for it. Occult students the world over have been warned by their teachers that it is a habit which grows with gratification. It is better to abandon the study than to risk the dangers of black magic.

What is Self? Only a passing guest, whose concerns are all like a mirage of the great desert. Man is the victim of his surroundings while he lives in the atmosphere of society. The Mahatma may be willing to befriend such as he has an interest in, and yet be helpless to do so. The *will of the neophyte*, also, must be the magnet which alone can compel a Mahatma's

notice. He follows his attractions as the needle does the poles. Will and Purity—these are the qualities which open the arcane to the presence of an adept—mere enthusiastic regard has no effect.

Feeble souls content themselves with wishes ; great ones have *wills*.

In every man lie concealed the germs of faculties that are never unfolded on earth, and which have no reference to this state of knowledge.

No man can judge another, save by the measure of his own understanding : do not injure your own chance for growth by condemning in others the possession of faculties not known to yourself.

Thought runs swifter than the electric fluid; every bright aspiration sparkles and attracts the attention of the distant, but ever-watchful Master.

“ Lay your burden upon the Lord ”—that is, put your reliance in the Higher Self. Use the body as a means of strengthening the connection with the spirit and opening the road for its descents.

Slay Ambition : it is a deadly and cowardly foe, whose power over you is augmented by the approbation of others.

It is Karma that sends you into this world—to which you come alone—that leaves you alone in it and which takes you out of it alone. The law of Karma is the law of the conservation of energy on the moral and spiritual planes of nature.

The body is the mind's portrait. The artist seeing its inharmonies regrets his failure, but knows not how to improve upon it. This is the spirit's work, which, accomplished, leaves the outward a reflection of the indwelling Soul.

The manna that feeds the spirit is hidden from sight. The universal spirit supplies it.

Duty is the River that flows through life. Its tide is silvery to those who are on it, but threatening to those who approach it seldom.

Seek to recover your soul. It is the hidden treasure lost in the caverns of sense. Its recovery is redemption from many rebirths.

The vain and the arrogant demand our pity—the weak and erring our forbearance—the indifferent our sympathy—and the wise, alone, our admiration.

You have learned of Krishna that death is better than the performance of another's duty. In persevering in the erroneous idea that we were put here to do the duties of others, woes have resulted that follow one through many lives.

Your perception of the inner self is clearer than the vision of the natural eye.

Earnestly regard the plane upon which you seek truth, do not expect to secure soul knowledge through the avenues of the senses.

Karma is like the vine that gathers strength through uninterrupted years,

and which fastens its tendrils so closely that it is as strong as the structure to which it adheres. There is no way to destroy its power except by the separation of the parts, these parts renew themselves in other forms of life, but the structure is freed when its root is destroyed.

Evil thoughts corrode the character. Only the spirit has power over character to purify it.

We carry the accumulated results of many lives from one to another. This is the clue to the perfect fairness of nature. The apparent injustice of all differences of well-being are explained by the fact that we have known former states of existence. Every spiritual effort now made will tell not only now, but in the next incarnation as well.

The clue to many of the great mysteries of life is to be found in re-incarnation; it is the only possible solution of the enigmas of existence.

The rule of the Mahatma is to approach every one where there exists even only the slightest glimmer of the true Light within him. None are left to perish who desire to be succored.

We write in every aspiration for truth, in thought and deed by day, and in soul-struggles by night, the story of our desire for spiritual development. Upon the pages of the Book of Karma are written the minutest particulars of individual efforts: when the feeble will is strong enough to prevent further births in this world, which is the spirit's dream life, we shall find in Real existence all the chapters that we have written in all our transitions. Only then will we be able to read the whole book through and know the nature of the long journey out of spirit through matter and back again to the All.

The conflict of intuition against intellect has covered mankind in the crumbling ruin of despair. Man will never surrender himself to be the permanent vehicle of any set of ideas unless it completely satisfies the whole of his nature; the union of intellect and intuition only will end the conflict.

Take what you can of the teachings, and in developing devotion keep before you your example—THE TEACHER.

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## THE HERMETIC PHILOSOPHY.

[*Concluded from the July Number.*]

“The music of the spheres” is not a mere figure of speech, but an actuality.

The Soul of the World has its central Sun whose life throbs pulsate throughout immensity. If we study the phenomena and conditions of either crystallization or organization we shall find that every atom in the vast universe is set to music. There is the pean of life, and the dirge of death, the major and the minor key. The rhythm is the same whether

in the ebb or flow of life, but the serried columns march in opposite directions. The Unity lies back of all phenomena in the infinite ocean, the universal solvent, as the crystal lies latent, potential, unmanifested, in the solution of salt. So all things exist potentially in the ether. The real form of everything is perfect, essential, divine. Only the effigy appears with ebb and flow; with swell and cadence like martial music. Only in the Garden of the Gods can the perfect flower and fruit appear. There is but one approximation to perfect form to be apprehended by mortals—the Sphere—and even this is ideal or geometrical, not actual. The dimensions of space pertain to objects: objects exist in time, and the essence of time is motion.<sup>1</sup> Imagine the intelligence of man posited in an ocean of Ether, a thinking principle, without form or extension, and the fallacy of space as generally conceived becomes manifest, and disappears. Matter, space, time, and motion, these pertain to outwardly manifested existence. Read backward the genesis of crystal, plant, animal or man, and one plan, one basis is discovered in all.

“*Out from the shore of the great unknown*” come trooping these effigies of diviner being, these shapes of diviner forms. In the beginning was the Word, the Fiat has gone forth. Listen O! man to the music of Bath Col the voice of thine own soul. Adonai speaks. If thou art *conscious*, His voice is *conscience*. It is the memory of the voice of God in fields elysian, thy former divine abode. Thou mayest involve in thy life on earth thine Augoeides, “being of light,” a “gleaming brightness.” This is thy holy mission, the meaning of thy human shape, thy manly powers, thy subtle intellect, thy holy intuitions. These are but the seed of larger life, the bird of promise. The unfolded flower shall be thy highest aspiration, thy holiest wish, and its ripened fruit shall bear thee to the garden of the gods, with knowledge and power as thy servants. Ask but thine own soul, counsel with thy better self, and if thou findest not within the silence the answering voice, then return to thy wallowing in the mire, and the husks which the swine do eat, rather than to thy *father's house* which thou hast made, and will henceforth continue to make a den of thieves, at best, a whited sepulchre.

Now let us read the Tablet of Hermes, bearing in mind the fact that man is an epitome of the universe, thus actually or potentially containing all that is, and if he knows how to read and to unfold his own nature, powers and possibilities, he may read thereby the universe, unfold its laws, comprehend its plan, and if he be master of himself, thus revealed to his understanding, his powers shall be co-extensive with knowledge. He shall possess the MASTERS' WORD.

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1 “We take no notice of time save by its loss’ i. e. its passage or motion.

This tablet is printed in full in September *Path* at p. 167.

The reader is referred to *Isis Unveiled* for explanation of the Azoth to which, on the physical plane, the tablet refers,<sup>1</sup> and I might say in passing, that those who complain that the Brothers closely guard occult secrets, will do well, even at this late day, to read *Isis Unveiled*. There are several matters contained in those two volumes which the careless reader, and complaining "theosophist" has possibly overlooked. In fact there is less concealment in all occult matters than the ignorant and time-serving suppose. There can be no better safe-guards to Royal Secrets, than ignorance and defective vision, for which defects there is no surgery or remedy outside ourselves.

"God saith, Let the man endued with a *mind*, mark, consider, and *know himself well*. \* \* And before they give up their bodies to the death of them, they hate their senses, knowing their works and operations.

"Rather I, that am the mind itself, will not suffer the operations or works, which belong to the body, to be finished and brought to perfection in them, but being the *Porter* and *Doorkeeper* I will shut up the entrances of evil, and cut off the thoughtful desires of filthy works.

"But to the foolish, and evil, and wicked, and envious, and covetous, and profane, I am far off, giving place to the revenging demon \* \*

"For the sleep of the body is the sober watchfulness of the mind, and the shutting of my eyes, the true sight, and my *silence* great with child; and full of good, and the pronouncing of my words the blossoms and fruits of good things."<sup>2</sup>

"Wherefore we must be bold to say that *an earthly man is a mortal god, and that the heavenly God is an immortal Man*."<sup>3</sup>

Compare with this the following from the writings of Plato :

"He who has not even a knowledge of common things, is a brute among men ; he who has an accurate knowledge of human concerns alone, is a man among brutes ; but he who knows all that can be known by intelligent inquiry is a god among men."

In these brief and imperfect outlines enough has been given to show the thoughtful student, the agreement of the Hermetic doctrines with the teachings of Theosophy, indeed, any real progress in the comprehension of the one, may be taken as a key to the other. These, together with the teachings of the Kabala, are but different forms of the *Secret Doctrine*; none of them are to be fully apprehended by the intellect alone; but only when the mind is *illuminated* by the light of understanding, and the process by

<sup>1</sup> *Isis Unveiled*, vol. 1, p. 507, et seq.

<sup>2</sup> *Pyramider*, p. 33, et seq, edition of 1650.

<sup>3</sup> IV Book, p 60.

which this illumination is to be achieved, through diligent inquiry, unselfish work, and repression of the senses, appetites and passion, has been often pointed out, and is found repeated and reiterated in all these writings. If any, therefore, are disposed to complain that they are left to grope in darkness, they have no one to blame but themselves. To the conscientious student, the constant wonder is at the richness of the feast spread out on every hand.

Like a beautiful landscape to the blind, or music to the deaf, are the pages of wisdom to the ignorant and selfish. Eyes have they but they see not, ears have they but they hear not, and so long as they are joined to their idols they may as well be let alone. But to the earnest disciple, to the true seeker of *The Path* these are the everlasting verities: let them run and not be weary, walk and not faint, seek, and they shall *surely find*, desire, and they shall attain, knock, and the door of knowledge shall open, obey, and they shall in turn command, labor, and they shall obtain rest.

“ Rest is not quitting  
 The busy career,  
 Rest is the fitting  
 Of self to one’s sphere.  
 ’Tis the brook’s motion,  
 Clear, without strife,  
 Fleeting to ocean  
 After this life.  
 ’Tis living and serving  
 The highest and best,  
 ’Tis *onward unswerving*,  
 And this is true rest.”

B.

## TEA TABLE TALK.

### THOUGHT TRANSFERENCE AND DREAMS.

Have you ever noticed the swiftness of thought transference in cases where the thinker is not consciously projecting his thought to another mind? The writer had lately a notable instance of this. I was seated at the breakfast table, thinking over an order from THE PATH which had come the night before. It was an order for “1000 words on dreams, etc.” and not being such stuff as dreams are made of, I pondered intently albeit silently:—“Where the deuce am I to get any authentic dreams?”

“*Mr. Julius, do you like dreams?*”

So spoke a clear young voice at my elbow. It was the voice of Sue. I am not qualified to judge whether Sue is a child or a girl. She is, however,

an embodiment of that young America who rules these United States from Atlantic coast to Pacific wave, and although a bachelor, I respect her accordingly. Sue represents my possible fate.

"*Dreams!*" I stammered. "What do you know about dreams?"

"Me? Why I have 'em. Lots! But only the horrid kind, you know."

I venture to ask, most respectfully, what she calls "the horrid kind."

"The kind you can't remember, so's to tell 'em and scare the girls. All mixed up, you see." Here Sue snaps down the lid of the maple syrup cruet with an air which indicates that the subject is closed. But I venture on. I fear Sue a trifle less than I do my Editor and his demand for contracted copy.

"What made you think of dreams just now, Sue, if you please?"

"Oh! I don't know. They just came spang into my head. Perhaps you were thinking about them."

"Why, my child! You do not mean to say that you believe in thought transference!"

"What's that? Some nonsense! What I mean is that when I'm thinkin' 'bout somethin,' an 'I don't want the other girls to talk about it, I put it out of my head, quick,—(another hot cake, please,) so they won't get it into their heads too. They always do, unless. Understand?"

I did indeed. "Verily out of the mouths of babes and sucklings proceed the words of wisdom."

'This to myself of course. What I said aloud was merely, "I should like to hear a real good dream this minute, a true one."

Sue gives her head that capable toss. "Why didn't you ask me? You people always think children don't know anything. Guess you've changed your mind since you were a child. Anyhow, Mrs. D. was tellin' it t' Sister an' some ladies, and it gives your blood a lovely curdle."

Here Sue settled herself in her chair and gave herself up with gusto to the joy of curdling my blood. Making careful inquiry afterward, I found true, in all its details, the dream which I now give to my readers.

Mrs. D. was at her country place. She dreamed one night that she rose, and walking to her window looked out upon the familiar scene just then lit by the moon. To her surprise she noticed persons walking two by two across the lawn towards her; then more people, many of whom she knew. As she watched this procession, there came finally a hearse driven by a boy. He stopped the ghastly vehicle under her window, and raising a scarred face on which the moonbeams played, he called out; "*Are you ready?*" Mrs. D. shrieked and awoke, to find herself in bed and the sport of a dream, but telling it afterwards to her family she remarked; "If ever I were to see that boy, I should know him by the awful scars on his face."

Some time afterward this lady was standing in a hotel corridor, waiting

for the lift. As it rose slowly into view, she was attracted by the head of the boy running it: "Where have I seen that head?" was her thought, and so puzzling, she delayed to step into the waiting lift. Just as she moved forward and entered, the boy turned his face towards her saying: "*Are you ready?*" and she saw again those great scars, and across her inner vision moved that slow funereal scene. Sickened, startled, she felt an impulse of escape, and profited by the stoppage of the lift at the next floor to get off, instead of continuing to a higher floor, as she had proposed. She paused a few moments to recover herself, and to reason with herself as well, when suddenly a horrible crash was heard; then a *dead silence*, afterward the murmur of excited voices. The machinery had broken, the lift had fallen to the ground floor, and every person in it had been killed. As I thought over this strange story, the decided young voice streamed on: "Do you know, Mr. Julius, they were discussing it at dinner, and I heard some quite stylish people say they believed it was God Himself warning her. Fancy! They weren't church people of course."

Humanity is divided by Sue into two classes. Class 1. Members of The Protestant Episcopal Church. Class 2. Heathen. She finds this very convenient. So, I doubt not, do many older persons.

"And what do you think it was, my child?"

"Me? Oh, well! I just think it was her soul, somehow, Mr. Julius! Why do you stare at me like that? I do believe you know something about it! Nobody will ever tell me. Put down your coffee cup, its spilling all over your beard, and tell me straight off all you know about our souls."

But here the Skye terrier comes bouncing in, and offers himself for dissection instead. Nevertheless, I know a few people, (and I fancy THE PATH knows scores more) who expect you to tell between the roast and the relevé, all that is known about the soul. Go instead to the children, question their fresh instincts, their curious methods, their habitual impulses and freaks, above all, their *esprit de corps*, and what you learn about occultism from these still plastic minds will surprise you. It has me!

JULIUS.

#### A REMARKABLE OGGURENCE.

This story was told me by my step-father about an uncle of his.

The uncle was large, broad-shouldered, loved fun, and yet had strange pre-occupied ways. He was fond of playing strange tricks upon the little ones, and was known by them all as: "the—queer uncle."

Indeed he did not confine his experiments wholly to the small folks.

One evening he came into the sitting-room where his sister was, his face pale, with great drops of perspiration upon it, and his whole body shaking as with ague. She asked him what the matter was, and then said

she was glad if he who had been frightening other people all his life, was really frightened himself. It was sometime before he could speak. At last he said he would tell her what had happened as well as he could.

He went into the woods and found a large tree (Beach, I think) standing alone.

Having tied his handkerchief around it, he placed his back against the tree and took so many paces in a straight line away from it. Then without looking towards the tree he walked three times around it—keeping the circle as nearly as possible. The night was very calm with a beautiful full moon.

After he had been round it once, there appeared to be no change. The second time the wind began to blow, and before he had completed the third circuit, the moon was overcast and the wind blew a gale. When he had reached the point, for the third time, from which he first started, he turned and faced the tree. Soon the wind ceased to blow, and the moon shone clear. Then, coming in an opposite direction, he saw a young lady approaching the tree.

She walked directly to it, untied the handkerchief and brought it to him and then disappeared on the spot. Upon concluding his narrative he said if ever he should meet that girl he should know her. The moonlight fell upon her face so that each feature was distinctly visible.

Six months later business called him to another town. While waiting in the parlor of the Hotel, before being called to dinner, the lady he had seen in the forest walked into the room.

Sometime after he obtained an introduction, and eventually became engaged. One day while discussing different matters, he told her of his singular experience in the woods.

“Why” said she “at that very time I had a most singular feeling, and fainted.” Her mother was appealed to and corroborated the fact. She said she was unconscious for such a length of time they thought her dead.

The day of the month and the hour corresponded exactly with the time the lady untied the handkerchief and brought it to him in the forest.

F. C.

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## REVIEWS AND NOTES.

THE THEOSOPHIST for October is a notably good number of that admirable magazine. Madame Blavatsky contributes the leading article, “Ancient Magic in Modern Science,” the reading of which makes us eager for the publication of her “Secret Doctrine,” the first volume of which, we learn, will soon be ready for publication.

Mohini M. Chatterji contributes a short article on “Mother Ganga,” and his strong tale, “Sowing and Reaping,” is concluded.

Maurice Fredal writes of Apollonius of Tyana, anent Mr. Tredwell’s valuable book on the Master. It is a “coincidence” that the October

numbers of both *The Theosophist* and THE PATH should contain articles on Apollonius, the two complementing each other. It has been said that the teachings of Apollonius will have much to do in the new religion which is destined to become the leading faith of the world.

Col. Olcott has a highly interesting article on "Phantom Pictures in the Astral Light," in which the various traditions of "The Flying Dutchman" are given prominence, and mention is made of a phantom ship seen from the man-of-war which carried the two sons of the Prince of Wales on their voyage around the world.

Two articles of this issue are contributed from Chicago—a thoughtful essay on "Theosophy and Theosophists" by M. M. Phelon, and "A World-Old Story Still Unlearned," by M. L. Brainard, the Secretary of the Chicago Branch; an allegory that will take, and repay, much pains to discover its true significance. "Some Hypnotic Experiments" is a valuable scientific article, and Miss L. S. Cook's ideas "On Prayer" will probably meet approval among all Theosophists, who object only to the common forms of prayer, such as those designed to be "heard of men" like the prayers offered up in churches, and also the requests of people for divine favors which they have done nothing to merit.

The Unpublished Writings of Eliphas Levy, a mine of occult information, are continued, and an article on Raj Yoga will be appreciated by students of Indian philosophy.

MADAME BLAVATSKY: INCIDENTS IN HER LIFE. Edited by A. P. Sinnett. (London, 1886.) Price, \$3.00. These memoirs are of absorbing interest, containing as they do authentic narratives written by the relatives and friends of Madame Blavatsky. They are divided into ten chapters, beginning with her childhood and ending with the present time when she rests in sickness in Germany, and bristle with stories of the most extraordinary character. Read in connection with the first article in the present number of this magazine, they become of greater interest. At page 257 Mr. Sinnett says she was not able to foresee the annoyances in the future. But we think she could see those quite clearly, and therein lay one of her constant trials: that she might see those troubles to come and yet refrain from trying to avert them. Inquirers can purchase the book through THE PATH.

#### ANNOUNCEMENT.

*We beg to announce that with this date we sever our partnership. THE PATH henceforth will be the exclusive property and under the sole management of Mr. William Q. Judge.*

New York, Dec. 1, 1886.

WILLIAM Q. JUDGE,  
ARTHUR H. GEBHARD.

"There is a living creature in heaven which by day has "Truth" upon its forehead, by which the angels know it is day; but in the evening it has "Faith" on its forehead, whereby the angels know that night is near."—*From the Kabbalistic book, Kitzur-Sh'lh, fol. 42, col. 2.*

OM !

# Æ U Ω

But there is another invisible eternal existence, higher, deeper, innermost; not like this life of sense, escaping sight, unchanging. This endures when all created things have passed away. This is the highest walk and very supreme abode.—*Bagavad-Gita*, ch. 8.

Hear the secret of the wise. Be not anxious for subsistence; it is provided by the maker. When the child is born the mother's breasts flow with milk. He who hath clothed the birds with their bright plumage will also feed thee.—*Hitaopadesa*.

## THE PATH.

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VOL. I.

JANUARY, 1887.

No. 10.

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### THE ELEMENTALS, THE ELEMENTARY SPIRITS,

AND THE RELATIONSHIP BETWEEN THEM AND HUMAN BEINGS.

*A paper read before the Aryan Theosophical Society of New York, December 14th, 1886.*

BY C. H. A. BJERREGAARD.

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The subject of my paper is "*The Elementals, the Elementary Spirits, and the relation between them and human beings.*"

I will endeavor to give an outline of some of the teachings of the occult science relative to these beings, their relationship to the universal powers and to us, and our power over them.

In the general statement I shall probably not be able to say anything new to students of the occult forces of nature, except it be in the illustra-

tions I shall bring forth from what I consider new sources, from Leibnitz's Monadology, namely:

In Leibnitz's Monads, I think we may see the very substance of the astral sphere, in which the elementary spirits "wrap themselves," according to a statement in the Kabbala. We may even see more, we may even look upon them as the Elementals themselves.

If Leibnitz's Monads may be considered not only as Elementals, but also the very substance of the astral sphere, and if it be so, that according to the Zohar, "the spirits, when they come down clothe themselves with air, or wrap themselves in elements," then it becomes a subject of the greatest importance to us how or by what means we may influence the astral sphere, or in other words, it becomes very important by *what kind of Monads* we are surrounded.

As a help to the proper consideration of this momentous question, I shall offer some information regarding the natural auras or objective spheres, that surround us, and also some historic facts regarding the use of aromatic vapors, odors, &c.

Having come so far with my paper, I shall say a few words about our power over the elementals "clothed with air and wrapped in elements," by defining the power of *Mind* and by describing those—almost unknown—small nerve centres of the human hand, called *the Pacinian corpuscles*.

I shall only stop to define these two tools, the *head* and the *hand*, and leave out, for the present, the third of the human trinity, the *heart*.

Having defined the power of mind and the hand, I shall come to a close with a few suggestions as to the use of these powers regarding the subject under consideration.

*Elementary Spirits* are defined in "Isis Unveiled" to be "the disembodied *souls*. The depraved souls have at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. Eliphaz Levi and some other Kabbalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature."

The points to mark in this definition are these: (1) Elementary Spirits are disembodied *souls*; (2) they are disembodied souls of *the good*, and (3) of *the depraved*, *i. e.*, of those, in whom the higher principles have never been developed, nor even born into light. They are the *shades* of those who, by their sins and moral misery, have closed the most interior principles of the constitution of man, and having closed the door against them, have no part in life, but sooner or later become dissolved and disintegrated in the surrounding elements.

In the manifestations common among Spiritualists, these Elementary

Spirits play the most prominent parts The Elementals do not. We shall concern ourselves mainly with the Elementals.

*Elementals* are defined in "Isis Unveiled" as "the creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the Kabbalists gnomes, sylphs, salamanders, and undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general law, or may be employed by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. *Such beings never become men.*"

They are in popular mythology and folktales called by a great many names, peris, fauns, elves, brownies, nixies, &c., &c.

They are not disembodied human spirits, but distinct Creations. They have their homes in the astral sphere but are found commonly on earth.

The definition already given from "Isis Unveiled" I will amplify by a few lines I have extracted and translated from the various works of Paracelsus:

"All elements have a soul and are living. The inhabitants of the elements are named *Saganes* (Saganae), *i. e.*, elements. They are not inferior to men; they differ from men by having no immortal soul. They are the powers of Nature, *i. e.*, *they are the ones who do that which is usually ascribed to Nature.* We may call them beings, but they are not of Adam's kin. They eat and drink such substances as in their element serve for eating and drinking. They are clothed, they marry and multiply themselves. They can not be incarcerated, and die like the animals, having no soul."

"They know all that is going on, and do often reveal it to men, who are able to converse with them. But they are very unreliable, and some are very treacherous. They like children and simple minded persons the best. They avoid drunken and beastly men. They reveal more of their nature to the simple minded and innocent ones than to the learned and arrogant ones. They are rather simple minded themselves."

"There are more women among them than men, and a congregation of women is called a Venus-mount. The fable told about Tannhauser is no mere tale, it is true."

Thus far, we have, perhaps, no difficulty in following Paracelsus, but when we read further into his revelations, our common sense fails to comprehend the mysteries laid open. Yet, I will say for myself, that though I can not comprehend it, I can readily apprehend such a state of things as that described in the following words:

"They can come to us and mix with our society. They can bear us children; but such children do not belong to them, *they belong to us.* We may bring these elemental wives to us by faith, pure thinking and our image-making powers. When they enter our sphere of existence and copulate with us, they appear, on account of their strange manners, like gods."

“Those that live in the water are called Nymphs or Undines, those in the air Sylphs, those of the earth Pygmies or Gnomes, those of the fire Salamanders. Nymphs or Undines look much like human beings, the others differ more or less.”

“It is particularly the Undines or Nymphs that unite with men. When an Undine marries a man, both she and her child become souls.”

From the Kabbala we can draw many statements corroborating the testimony of Paracelsus. In fact all the most valuable teachings we possess, relative to Elementals, as far as *they are printed and given to the public*, are derived from the Kabbala. According to it all activity, all events, in History and in Nature, are in the hands of spirits, either Elementals or Elementary. We find them as ministering everywhere, from the Zodiac down to the smallest worm. We find them mentioned by name, those of the sphere of the Shechina as well as those presiding over the four elements.

In *Jalkut Chadash* it is stated : “There is not a thing in the world, not the least herb, over which is not set a spirit.”

The Kabbalistic work *Berith Menucha* (by Abraham, a son of Isaac, a Jew from Granada), their names are given :

The spirit that presides over fire is named *Jehuel*, and under him range seven other spirits. Prince *Michael* is set over water, and under him rule seven other spirits. *Jechiel* rules over the wild animals and these rule under him. *Anpiel* rules over the birds and two princes rule beside him. *Hariel* controls the cattle and besides him three spirits. *Samniel* rules the creatures of earth and water and *Mesannahel* the worms. *Deliel* together with three princes command the fishes ; *Ruchiel* and three others, the winds ; *Gabriel*, the thunder ; *Nariel*, the hailstorm ; *Maktuniel*, the rocks and *Alpiel* the fruitful trees, while *Saroel*, the unfruitful. *Sandolfon* governs men.

These names are important, as you know, for they are the key to the respective powers of each of these spirits.

As stated in “*Isis Unveiled*,” Eliphas Levi and other Kabbalists make no or very little distinction between Elementals and Elementary Spirits. This cannot be right by Levi to do. There are essential differences. The *Elementals never become men, nor were they ever men*. The Elementary spirits as defined by Levi resemble very much such spirits as those we are familiar with in ordinary spiritism. I shall in this paper only give them a passing notice and speak about the Elementals mainly.

From the definition already given, it is evident that the Elementals exist in a great variety of forms, some are mere forces of nature, pure abstract beings ; others have some kind of body, at least, when we speak of gnomes, sylphs, undines, &c., we represent them in figures more or less human.

In the Kabbala and other Jewish secret books and traditions, the Elementals are represented as a middle race of beings, which, by a general name, the Jews called *Schedim* (the male Ruchin and the female Lilin). They are really the lowest and the dregs of the spiritual orders. They are divided into four classes: (1) Those of Fire; these cannot be seen with the eye; they mean to do good, and often help men. They understand the Thora and have communion with the angelic world. They are masters of many of nature's secrets.

It was these beings which Solomon employed, according to Mohammedan traditions, in erecting the temple. We are told,<sup>1</sup> that "he obliged the male genii to erect various public buildings, among others also, the temple. The female genii he obliged to cook, to bake, to wash, to weave, to spin, to carry water, and to perform other domestic labors. The stuffs they produced Solomon distributed among the poor."

Much curious information can be had from these Mohammedan traditions. Solomon, we are told, once asked an Elemental, who appeared to him in the form of a fish, as to how many there were of that kind, and received the following reply: "There are of my species alone, seventy thousand kinds, the least of which is so large that thou would appear in its body like a grain of sand in the wilderness."

We are further told, that Solomon, by means of a certain stone, "had dominion over the kingdom of spirits, which is much greater than that of man and beasts, and fills up the whole space between the earth and heaven. Part of these spirits believe in the only God, but others are unbelieving. Some adore the fire; others the sun; others, again, the different stars; and many of them even water. The first continually hover round the pious, to preserve them from evil and sin; but the latter seek in every possible manner to torment and to seduce them, which they do the more easily, since they render themselves invisible, or assume any form they please. Solomon desired to see the genii in their original form. An angel rushed like a column of fire through the air, and soon returned with a host of demons and genii, whose appalling appearance filled Solomon, spite of his dominion over them, with horror. He had no idea that there were such misshapen and frightful beings in the world. He saw human heads on the necks of horses, with asses' feet; the wings of eagles on the dromedary's back; and the horns of the gazelle on the head of the peacock. Astonished at this singular union, he prayed the angel to explain it to him: "This is the consequence," replied the angel, "of their wicked lives and their shameless intercourse with men, beasts and birds; for their desires know no bounds; and the more they multiply, the more they degenerate."

<sup>1</sup> Dr. G. Weil: The Bible, the Koran, and the Talmud.

(2) The second group consists of those of Fire and Air ; they are lower in order than the former, those of Fire, but they are good and wise. They are also invisible. They inhabit, like the former, the upper regions.

(3) The third group consists of those of Fire, Air and Water, they are sometimes visible to our senses.

(4) The fourth class is also made of Fire, Air and Water, but have besides an element of Earth in their constitution. They may be fully seen by human eyes.

This class and those of the third are of a wicked disposition and deceive men, and are glad to do us harm. They have no moral sense at all. Some of them live in the waters, some in the mountains and deserts, and some in filthy places. Some of them are hideous to look upon, and are said to be met with even in open daylight.

The two first classes mentioned stand bodily next to men and are very dangerous. They possess extraordinary powers, standing, as they do, between the visible and the invisible worlds. They have some knowledge of the future and are particularly wise in regard to natural things. Some of these have in the time past been worshipped as gods and national deities. The Kabbala is quite emphatic in warnings against them, saying that they are untrustworthy because "their natural affinities are towards the lower realms of existence, rather than the higher."

All these elementals, whatever class they belong to are subject to dissolution. *Their lives are not centred on an eternal principle.* They die—and that is the end of them.

It is also worthy of notice that there is a close parallel between the teachings of the Kabbala on this point with that of the *Vishnu Purana* regarding the composition of the descending order of emanations. According to the Kabbala, as we have just heard, the Elementals of the first order were pure Fire, those of the next were Fire plus Air, those of the next Fire, Air, and Water, while those of the lowest order consisted of Fire, Air, Water plus Earth. Each of them as they live on a lower plane add a new element to their constitution. The same law is found in the groupings of the elements according to the *Vishnu Purana*. The purest one is Ether and has only one property, sound. The next is Air which to sound adds touch ; the next is Fire, which to sound and touch adds colour ; the next is Water, which to the three former adds a fourth, taste ; the last is *Earth*, which to all the former adds smell, thus possessing five properties.

The harmony in the teachings of these two authorities, resting as they do on so different a basis is an additional argument for the truths of their teachings on the main subject.

Thus far I have been speaking of *Elementals* in the commonly ac-

cepted sense. But, it appears to me that there is another order of beings which also may be called *Elementals*, though perhaps in another sense.

I mean the ten *Sephiroth*.

The Kabbala teaches that the *En-Soph* (the One without end, the Boundless) is present in the *Sephiroth* or "intelligences," by means of which creation is effected.

These *Sephiroth*, these "intelligences" or spheres, as they also have been called, these spiritual substances are emanations from the *En-Soph* in which they existed from all eternity. They are emanations, not creations. A creation implies diminution of strength, but an emanation does not, hence the ten *Sephiroth* form among themselves, and with the *En-Soph*, a strict unity. They are in fact only differing from the *En-Soph* in the same way as light differs from its source, the fire. They are boundless on one side of their being, but finite manifestations on the other. They are both infinite and finite.

It has been stated that the whole world is like a gigantic tree full of branches and leaves, the root of which is the spiritual world of the *Sephiroth*; or it is like an immense sea, which is constantly filled by a spring everlastingly gushing forth its streams. That which thus has been said about the world applies equally to the *Sephiroth*. They are like trees rooted in the *En-Soph*, but blossoming and bearing fruit in the world. They are open within but closed without. Though they partake of the divine nature, they are on the outer side the garments of the Most High. This *their outer side is their bodily form*, and it is with this *we* may come in contact.

It is almost blasphemy to call the outer side of the *Sephiroth* bodily—for body is to us something very low. Let us, therefore, beware of attaching anything low or mean to Body, when we speak of the *Sephiroth*. Let us bow down and revere, for we are in the presence of the Holy, even when we in thought rise to the bodily form of the *Sephiroth*.

The *Sephiroth*, through the divine power immanent in them, uphold the World. *They are the Elemental Forces of the World*. Through them flows all Power and all Mercy. Yea, the *En-Soph* is revealed through the *Sephiroth*, and becomes incarnate in them. It is stated in the Kabbala that the *En-Soph*, through various *Sephiroth*, became incarnate in Abraham as love, in Isaac as power, in Jacob as beauty, in Moses as firmness, in Aaron as splendor, in Joseph as foundation, etc.

The soul, notwithstanding its connection with the body, if it remain uncontaminated and pure, is able to ascend to the Kingdom of the *Sephiroth* and to "command them". But great mysteries surround the secrets connected with this power, and but few have they been who have been pious enough and strong enough to be admitted.

That the *Sephiroth* are powers, "Elementals," and not individual beings

is evident from their division into three groups, intelligence, animation and matter.

Each of the three groups is again subdivided, the first into (1) the Crown or the inscrutable Height, (2) the creative Wisdom, (3) the conceiving Intellect. The result of the combination of the latter two: the creative Wisdom and the conceiving Intellect, is in the Kabbala called knowledge (= Logos), which certainly shows these three Sephiroth to be spiritual substances, rather than individualities according to the common acceptation of the term. But it is not enough that we escape the mistakes which we would fall into if we regarded the Sephiroth as individualities, we must also beware of regarding them as mere *abstractions*, which the terms wisdom and intellect might lead us into. We shall never arrive at the truth, much less the power of associating with these celestials, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness.

The *first* group of the Sephiroth rests in so sublime an atmosphere and so near the Deity, that we can know nothing of their nature or activity.

The *second* group of the Sephiroth exercises its power over the moral world, and consists of (1) infinite Grace, (2) divine Justice, and (3) Beauty, which is the connecting link between Grace and Justice.

Here again we have to do neither with mere moral states nor with abstractions, but with embodiments of living and moving realities. Human eyes can, however, neither see them, nor can human hands touch them, for they are far removed from them, existing as they do on another plane of existence. Yet, he who *keeps his virtue*, and who knows the key to the chain of existences, can bring them out from their own realm and into his own and cause them to act.

The *third* group of the Sephiroth stands in relation to Matter in the same way as the other two stand to the Mind and the Heart, and may be called *Elementals par excellence*. They are called Firmness, Splendor, primary Foundation and Kingdom.—

I now wish to engage your attention by describing to you Leibnitz's Monads. His monads have all the characteristics of Elementals, at the same time, that they seem to be purely physical molecules. But this very duplicity is an argument for my theory, that Leibnitz's monad is a faithful definition of an Elemental. If it should be proved that they are not Elementals, and I doubt that that can be proved, they will at least serve as *illustrations* as to what an Elemental is.

Leibnitz<sup>1</sup> formulates his conception of substance in direct opposition

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1. Leibnitz was born 1646 at Leipzig, and died 1716. According to Schwegler's *Hist. of Phil.* he was, next to Aristotle, the most highly gifted scholar that ever lived, and according to F. Papillon ("Nature and Life") modern students in various departments of science and philosophy have verified his ideas and endorsed them to a large extent.

to Spinozism. To Spinoza substance is dead and inactive, but to Leibnitz's penetrating powers of mind everything is living activity and active energy. In holding this view he comes infinitely nearer the Orient than any other thinker of his day or after him. His discovery that an *active energy forms the essence of substance* is a principle that places him in direct relationship to the seers of the East.

This fact, that the chief points of Leibnitz's philosophy are derived from this conception of an active energy forming the essence of substance, places it at once in our confidence.

From Leibnitz's *Monadology* I translate the following paragraphs :

§1. "The Monad is a *simple substance*, entering into those which are compound ; simple, that is to say, without parts."

§2. "Monads are the veritable Atoms of Nature, in one word, the elements of things."

When *Leibnitz* speaks of atoms it must not be understood that he is a materialist. He is far from it. Indeed, his system has been called a spiritualistic *atomistic*. Atoms and Elements to him are SUBSTANCE NOT *Matter*. They are centres of force or better "spiritual beings, whose very nature it is to act." These elementary particles are vital forces, not acting mechanically, but from an internal principle. They are incorporeal or spiritual units, inaccessible to all change from without, but only subject to internal movement. They are indestructible by any external force. Leibnitz's monads differ from atoms in the following particulars, which are very important for us to remember, otherwise we shall not be able to see the difference between Elementals and mere matter.

Atoms are not distinguished from each other, they are qualitatively alike, but one monad differs from every other monad, qualitatively ; and every one is a peculiar world to itself. Not so with the atoms ; they are absolutely alike quantitatively and qualitatively and possess no individuality of their own. Again, the atoms of materialistic philosophy can be considered as extended and divisible, while the monads are mere "metaphysical points" and indivisible. Finally, and this is a point where these monads of Leibnitz closely resemble the Elementals of mystic philosophy, these monads are representative beings. Every monad reflects every other. Every monad is a living mirror of the universe, within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon it depends the work they can do for us : in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active* ; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad—or elemental—is a looking-glass that can speak.

The monads may from one point of view be called *force*, from

another *matter*. To occult science *force* and *matter* are only two sides of the same substance.

Such a doctrine is of course much objected to by people of the modern age, who pretend to possess very fine analytical powers, and yet are unable to conceive of matter under any other conditions than those cognizable by our coarse senses.

Those who have *intellectual* difficulties in seeing that Brahm is everything and everything is Brahm must take this doctrine *on faith* for awhile. A little earnest practice will lead them to see that truth is not attained through reflection, but through immediate intuition.

If we should desire to look upon these monads as matter, I know of no better comparison than with that which has been called Matter in a *Fourth* state or condition, a condition as far removed from the state of gas as a gas is from a liquid.

If we should desire to look upon these monads as *force*, I know of no better comparison than with that which Faraday called "Radiant Matter" and which by Crooke's experiments has been shown to be so much like mere *force*, or matter completely divested of all the characteristics of bodies that its physical properties have been so modified that it has changed nature and appears under the *form* of force.

In §8 of the Monadology Leibnitz declares that "The Monads have *qualities*—otherwise they would not even be entities." The qualities attributed to them make them appear very much like living rational beings. I am disposed to look upon them as upon those little beings represented by Raphael, as heads resting upon a pair of wings: pure intelligence, or spirits who have not yet attained to bodily life. If they have not a *thinking* soul, they are at least forces that resemble life. Continuing, Leibnitz (§11) says: "We might give the name of *Perfection* (Entelechies) to all monads inasmuch as there is in them a certain Completeness or Perfection. There is a sufficiency which makes them the sources of their own internal actions, and, as it were, incorporeal automata." Says Leibnitz: (§19) "If we choose to give the name of soul to all that has perceptions and desires, in the general sense which I have just indicated, all simple substances or monads may be called souls."

You see these infinitesimal beings are regarded by the great philosopher very much like intelligent existences; and yet they are very far removed from our conceptions of soul-life and existence. They are like the Elementals of the Kabbala: they never become men.

Continuing his definitions, he says (§60): "The monads are limited, not in the object, but in the mode of their knowledge of the object." That is, the objective would have no power over them, but they themselves have only a limited knowledge of the objectivity, hence also a limited power.

But that does not preclude the possibility of their being the means of the greatest influence upon the objective world—in the hands, namely, of an intelligent human being or spirit. “They all”, says Leibnitz, “tend (confusedly) to the infinite, to the whole; but they are limited and distinguished by the degrees of distinctness in their perception.”

Now I quote (§62) a sentence that reëchoes the most beautiful philosophy of the Orient. Leibnitz has seen as distinctly as the old nature worshippers of the early Aryans, that “every monad represents the entire universe.” This short sentence is the key to all mystical philosophy and to all magic; it is only second to such sentences as these: “God dwells in all things in His fullness,” (Vemana verse), and “The world is the image of God,” (Sufi philosophy).

It is a common mistake in the world to believe that God and his truth is only to be found in the Grand, in the Large, in the infinitely large.

In opposition to this, much of our mystical and esoteric philosophy points to the infinitely *Small*, declaring, that if we can become humble enough to descend to nature’s workshop, we shall learn more from the “atoms in space” upon which God let fall a “beam of his glory,” than from all the magnificent systems of the learned. Hear what Leibnitz himself says, though he is not a mystic. He ought to have been, for his insight was truly remarkable. He declares: (§66) “There is a world of creatures, of living things, of animals, of Perfection of souls, in the minutest portion of matter.” (§67) “Every particle of matter may be conceived as a garden of plants, or as a pond full of fishes—all swarming with life!”

Keep this in mind, that I am not talking about *atoms of MATTER*, but of *atoms of substance*, real unities, the first principles in the composition of things. *Leibnitz* himself, besides calling these corpuscular units *Monads*, has also called them *Metaphysical points*, and *Scaliger* called them *seeds of eternity*, and a Persian poet has put it very clearly before us, that an atom is not a unit, by saying, “*Cleave an atom, and you will find in it a Sun.*” Here is the kernel of our subject, the substance of an atom in space is the storehouse of the immanent forces to which elementals, and elementary spirits to some extent, have access, and by means of which they work.

This view is fully corroborated by a representative of modern science, Sir John F. W. Herschel, who has approached very near to the teachings of occult science by declaring the presence of mind in atoms. In the *Fortnightly Review* of 1865, Sir John Herschel stated as follows: “All that has been predicated of Atoms, ‘the dear little creatures,’ as Hermione said, all their hates and loves, their attractions and repulsions, according to the primary laws of their being, only becomes intelligible when we assume the presence of MIND.”

These various definitions of the *Monads* as given by Leibnitz, answer

in many important points exactly to what we find in occult teachings about the Elementals, and I can see no good reason why we should not look upon Leibnitz's *Monadology* as a work on Elementals.

We are really done with him as far as our subject is concerned, but before dismissing him to turn to other wisdom, permit me to quote a few more passages, though they do not bear directly upon the subjects of monads. He says (§ 83-86): "Among other differences which distinguish spirits from ordinary souls, there is also this: 'That souls in general are living mirrors, or images of the *universe of creatures*, but spirits are, furthermore, images of Divinity itself, or of the Author of Nature, capable of cognizing the system of the universe, and of imitating something of it by architectonic experiments, each spirit being, as it were, a little divinity in its own department.—Hence spirits are able to enter into a kind of fellowship with God.—All spirits constitute the City of God—that is to say, the most perfect state possible under the most perfect of monarchs.—The City of God, this truly universal monarchy, is a moral world within the natural; and it is the most exalted and the most divine among the works of God."

(*To be continued.*)

## WHAT IS THE "THEOSOPHICAL SOCIETY"?

The subjoined extracts from the writings and public utterances of some of the leading members of the Theosophical Society will it is believed throw considerable light on the issues raised in Dr. Hartmann's article in the number for October entitled "What is the Theosophical Society"; not so much perhaps as testing the validity of his observations as expanding their scope, and throwing into relief the true character of the Theosophical Society. Anything done or said by anybody without exception, not in harmony with the spirit of these extracts is entirely without binding power on the Theosophical Society or any of its members.

### UNIVERSAL BROTHERHOOD THE MAIN OBJECT OF THE THEOSOPHICAL SOCIETY.

In support of this assertion it may be noticed that in the April number of the *Theosophist* for the year 1880 in the extract of the rules of the Society as given in 1879, it is alternatively described as the Theosophical Society or Universal Brotherhood, and further stated that "The Theosophical Society is formed upon a basis of a Universal Brotherhood."

In March, 1880, in a speech by Ráo Báhádur Gopálráo Hurry Deshmuk, the Society is described in the following words: "This Society was

established in America four years ago (*i.e.* in 1875) and its object is to inquire into the philosophies of the East, to announce the brotherhood of man, and to create the bonds of fellowship among nations and sects of different denominations."

In the June number of the *Theosophist* for 1881, the name of the Society is again put forward as, "Universal Brotherhood" and its first object is stated to be—To form the nucleus of a Universal Brotherhood of Humanity.

The same sentiment is to be found enunciated by Mr. Sinnett in a speech made on the occasion of the seventh anniversary of the Society. He says: "But even this philosophical search for truth is hardly the primary object of the Society. That object is promoted by the philosophical search for truth, as I hope directly to show, that object itself is that pressed in the foremost watchword of the Society, Universal Brotherhood." (*Supplement Theosophist, January, 1883.*)

In the last edition of his lectures, published in 1885, Col. Olcott quotes a passage from Lange's "History of Materialism" p. 361, in which it is stated:—"That the new epoch will not conquer unless it be under the banner of a great idea which sweeps away egoism, and sets human perfection in human fellowship as a new aim in the place of reckless toil, which looks only to personal gain." Col. Olcott then proceeds: "It is to such an idea as this that the Theosophical Society seeks to give a formal if not already a quite practical expression," p. 30. Further on in the same book, p. 117, he states "Our Society might have added to the name 'Theosophical' that of 'Philadelphian' as it was always meant to be a Society of Universal Brotherhood and for promoting brotherly love among all races."

In No. 8, Transactions of the London Lodge Theosophical Society, Mr. Mohini M. Chatterji, in a paper "On the Theosophical Society and its Work," after enumerating the three objects of the Society, makes the following observation:—"Of these three the first (*i.e.* Universal Brotherhood) is to be looked upon as the crown and end, the other two are merely accessories and means. Every member of the Theosophical Society must be inspired by that end, but may or may not be interested in the other two objects."

A letter from Dewan Bahadour Ragoonath Row published in the *Theosophist* for March, 1884, and quoted in the same "Transaction," still further accentuates this position. He says:—"Theosophy, as understood by me, is made up of three elements, *viz.* universal brotherhood, knowledge of truths discovered by science generally known to the ordinary scientist, and knowledge of truths still in store for them. It may be described in another way, *viz.* 'universal religion and science reconciled.' To be a Theosophist he must acknowledge and practice universal brotherhood. If he is not prepared to admit the principle, he cannot be a Theosophist. In addition to

this, he should be a student of truths generally known, of course to the extent of his capacity. He should, besides, be a searcher of truths hitherto unknown. If he be all these three, he is undoubtedly a Theosophist. It is, however, possible that one may not be capable of knowing scientific truths, extant or prospective, and yet may be able to recognize and practice universal brotherhood; he is still a Theosophist. No one who does not admit and practice universal brotherhood, though he be a scientist of the first degree, can ever be a Theosophist."

In the last published report (1886) of the Rules of the Theosophical Society it will also be seen that the first object of the Society is again stated as the promotion of a "Universal Brotherhood of Humanity."

It is evident from these extracts, dating from the first formation of the Society to the present year, that Universal Brotherhood has been the one and only constant object of the Theosophical Society. The other objects which have at different times been added to this can only be looked upon as additions forming no part of the basic nature of the original, admissible only on the principle of toleration but in no sense binding on the Society. Whatever may be the statement put forward by individuals, from the President to the youngest member of the Society, or by any groups of individuals, such statements ought to be considered as representing individual opinion only and as having no authoritative legislation over the members of the Society.

#### THE UNSECTARIAN CHARACTER OF THE SOCIETY.

This point which is the logical outcome of the former position, is likewise as clearly enunciated in Theosophical literature.

In October, 1879, in an article entitled "What are Theosophists," which has since been acknowledged by Madame Blavatsky, it is stated:

"With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—'*as a body*—Nothing.' The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncracies of his people, or even with his

own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely it can take nothing on mere faith, no matter by whom the demand may be made. \* \*

"Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the state. The Society, modelled upon this constitution, may fairly be termed a 'Republic of Conscience.'

"We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom: 'Honor thine own faith, and do not slander that of others;' echoed back in our present century, in the 'Declaration of Principles' of the Brahmo Samaj, which so nobly states that: 'no sect shall be vilified, ridiculed, or hated.'" \* \* \* \*

"In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood."

In the supplement of the *Theosophist*, January, 1886, in the Preamble or Statement of Principles, first put forth in 1875 are these words: "Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophical body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualification of applicants for membership, it knows neither race, sex, color, nor creed.

In the rules of the Theosophical Society, published in 1886, it is also stated "That the Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths."

In the paper before alluded to No. 8, Transactions of the London

Lodge—Mr. Mohini M. Chatterji makes the following remark:—"All attempts to fasten the authority of the Society to any creed, philosophical or otherwise, which is not covered by these rules (*viz*, the printed objects of the Society) are void *ab initio*; not because of the merits of such creed or doctrine, or of their exponents, but simply for the reason that the Theosophical Society, by its constitution, is not capable of holding any creed or doctrine in its corporate character."

It is important that each individual member should clearly realize what the Theosophical Society is, what its fundamental principles and what is required of its members. It has been with the thought of giving further emphasis to the idea set forth by Dr. Hartmann in his concluding paragraph that these few extracts have been put together. A little attention to these statements will it is believed show the true character and purpose of the Theosophical Society and aid people to discern what is and what is *not* consistent with that character and purpose.

F. A.

## ROTATION—INDIVIDUAL EVOLUTION.

[BY THE AUTHOR OF "LINES FROM LOWER LEVELS."]

The paper on "The Higher Life,"<sup>1</sup> and the remarks which it has called forth, have led me to further reflections upon the subject. That subject is in fact, Individual Evolution, and the warning expressed by Murdhna Joti, in that article about "impetuously rushing into the circle of ascetics," opens up an important phase of the topic most vital to humanity. For this sentence is not a mere advisory caution; it points out the only available procedure, the one course conducive to successful evolution, or final perfection. This course may be briefly summed up in one word,—Rotation. Upon examination we shall find this fact proved by the laws governing Universal Brotherhood.

To begin with, when we take into consideration the personalities of the real Founders of the Theosophical Society, we find ourselves safely concluding that the institution of this principle of Brotherhood as the basis of that Society, did not occur from any arbitrary selection, nor yet from ethical or even humanitarian considerations merely. We may say that it was not chosen; it presented itself as a central fact, one which correlates with all things, and is itself one of the aspects of the Great, the Mysterious Law. It must be moreover that level of the Law most nearly related to the human being, and by which alone he can raise himself from this "Slough of Despond" called matter. Upon no lesser precedent than

<sup>1</sup> See July and August PATH.

this would the Masters, those supreme exponents of the Law, proceed. The outcome and teaching of that Law is Unity ; the power of Unity is its exoteric expression. (Its hidden expression, Great Spirits alone can declare.) This power is conferred by the economic tendency of Nature, which uniformly moves along the line of least resistance and of larger currents of energy, which draw in turn all minor streams of being into their resistless tide. In order to bring home to all mankind the primary fact that only as a united body, only by living in and working with and for all, can unbroken advance to the Perfect Goal be achieved, this unitarian necessity had to be conveyed by a term which would appeal to the untrained, as well as to the cultured mind. No man or woman so grossly ignorant but can sense the advantages of "Universal Brotherhood," while the more profound the thinker, the more he warms to the sublime comprehensiveness of this idea.

Many readers will doubtless recall an italicised sentence in the "Diary of a Hindu," also published in THE PATH. It ran as follows:—"No Yogee will do a thing unless he sees the desire in another Yogee's mind. These were the words of a teacher, and those who may require it have here an authoritative recognition of the need of humanitarian unity. For man's strength lies in his perfect equilibrium, and by man I now mean the whole, triune man. That this fact is also true on the physical plane alone, is evidenced by medical testimony to the effect that while perfect health is perfect balance, the more complete this balance, the more readily is it disturbed. Thus trained athletes are compelled to take dietetic and other precautions, which men of minor strength disregard with apparent impunity. I say "apparent," because the result is of course visible in their inferior physical powers. Only when the triune man has attained equilibrium is he a moral force ; then, alone is he in complete harmony. Harmony with what? With the Law that works for perfection or reunion, faith in which and accordance with which, is the sum of the highest consciousness of the human being. Now remember that there is at all times a body, (be it numerically large or small,) of individuals cognizing and waiting upon this Law. They perceive its tendency, they only act with and through it, and the cumulative energy of this compact body, plus certain impersonal forces, is in itself a tremendous power, so vast in fact, that plus the energizing spirit again, it may be said to form the exoteric expression of the Law itself. Imagine some one member of this body attempting to act from his separate impulse, and not from the general instinct. By disengaging his unit of force from the sum total, he at once neutralizes its effect and limits its expansive ratio; hence it is that action from self, however disinterested, is enfeebling in its tendency. This man may join himself to the powers of evil and act in opposition to the Law : he has then the accruing benefit of that energetic total, but this must fail in the long run,

because it is minus the creative spirit, which works for eventual harmony. So true is it that a given cause produces similar results on all the planes alike, that in the spiritual as in the physical world, there must be united action to produce large results. The inutility of weak, single effort was acknowledged by St. Paul when he said—"Because thou art neither cold nor hot I will spew thee out of my mouth." Unless the Yogee therefore, perceives an idea in other related minds, as the reflection of the Universal mind, he does not act. When the individual mind has freed itself from all desire for personal action and resting in the Universal Mind, acts passively with it alone, saying: "I rise with thy rising, with thee subside,"—then the individual has attained Nirvana. So that our present unit of power depends upon our greater or lesser assimilation with the highest aggregate of mind, and its continuance, upon our adherence to that manifested body of the Universal Mind which works for Good, with faith into the Perfect Law. This body in turn depends upon the individual efforts of its members, for the continuous elevation and expansion of its highest Ideal. Being thus interdependent, I think we may easily recognize that Universal Brotherhood is the starting point towards final success, and that its complete realization is the goal itself. Each may attain Omniscience, but only as one of a body, not as a separate part. "You shall enter the light, but you shall never touch the flame." So we may be part of the universal spirit, yet never that spirit itself.

This Brotherhood then, in its harmonious equilibrium, implies subervience to the Law of Evolution. The course marked out by this Law is one of gradual progression through a series of interlinked processes, not one of which can be intermitted or dropped, any more than we can omit a link from a chain without break of continuity, which would in this case imply a break of individuality, either as applied to a member or to the whole body. We find this course substantiated by Nature, who is our great initiator. Murdhna Joti's phrase about not rushing "into the circle of ascetics," refers to the rotation prevalent in Nature, and may be used in a large general sense, and not merely applied to any especial circle, such as the Hindu, Mahomedan, Christian or other group of ascetics. He refers to the disadvantages consequent upon any violation of this rotatory course; these apply quite as much to the farmer who fails to rotate his crops, as to any thing or person rushing into any plane, before being in all respects fitted to go there. Each plane in itself constitutes a "circle of ascetics," and must be entered in the proper manner. In every department of Life we meet with an acceptance of this fact. No man is admitted to the privileges of naturalization until he has resided in a country, and has had time to accustom himself to its manners and laws. It is ever held necessary to serve a certain appren-

1 *Light on the Path.*

ticeship before entering any profession or trade. The social usages even make "circles of ascetics" in this sense. A boor, a ploughman, or even unsuitably attired persons, are not desired or admitted in a parlor full of people in splendid array, and a natural instinct makes them shrink from entering there. When exceptions occur, there is an under-current of discord perceptible; all are alike ill at ease. So in Nature, minerals, plants and animals are limited to their proper sphere. Birds cannot swim nor fishes fly. I would say, as birds or as fish *per se* they cannot do so, nor can the boor, as a boor, be at ease with elevated minds. But advancement is the common lot of all, provided it be made step by step in the natural series of succession.

What then is this process in practical Life? It is, firstly, the identification of yourself with the highest consciousness accessible on your present plane, the engrafting upon your entire life of the best ideal attainable, so that you may act upon it in every thought and word. If you can do no more, select in your own mind the most unselfish and pure-hearted person in your horizon, and study the workings of such gracious aspirations and deeds. Noble ideals will soon spring up within you, and by this lodestone similar minds will swiftly be attracted, until you shall collectively form a nucleus of persons identical in aim and influence. If one receives a ray of Truth, he will speedily reflect it to all, and thus our attainment is largely regulated by that of our compeers. Largely, but not entirely. There are exceptional souls who progress with amazing velocity, far outstripping the comrades of their starting-level. But even these hearts of power reach up to the more perfect spirits above them, and to feel this attraction they must have prepared themselves for it, in the uniform, if rapid, rotation of previous existences. Each must trace out the prescribed circuit, but he may travel fast or slow. Let him not rashly conceive himself to be endowed with unusual spiritual momentum: time is better spent in caution than in failure.

Murdhna Joti gives valid warning not to rush in until all is ready. The circle is prepared, but you may not be so. Again, your fitness may be assured and the circle for the moment closed. The course of physical nature will exemplify my meaning. The blood leaves the heart by the arteries and goes on to the capillary interchange with the venous system, even as man descends from Spirit into matter, and at the point of choice, turns, and reascends towards Spirit. The veins take up the function of returning the blood to the heart; in these are valves; they receive, hold and transmit the impulse from the central heart. All the blood between any two valves has to stay there until the next impulse comes from the heart; when this arrives, it passes on. The valves close behind each quantum of blood thus ejected through: it is not possible for the blood to recede; retrogression is impeded by the closed valve. Nor can it remain; progress is imperative when the

next impulse drives it forward, and so it goes on to the heart. In the same manner each person should stay in his appropriate place, not only until he is ready, but also until the great Heart of all is ready to give the next impulse. Then he will inevitably go on to the next place.

Masters have said that for "chelas and adepts alike there is an abyss behind each step; a door closed. To stop or to go back is impossible." That which is true for the Adept is true for the humblest disciple, each in his own manner and degree. It behooves us then to concentrate our attention upon the natural and fitting method of progression, and to assist those about us in maintaining a high average of ideality, that the entire body may progress evenly, steadily, and that nowhere may ignorance or undue haste clot or clog the way. In the end, the reward of patience is holy. In every effort you make to lighten the mind of another and open it to Truth, you help yourself. "Those pearls you find for another and give to him, you really retain for yourself in the act of benevolence. Never lose, then, that attitude of mind. Never, never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there *wailing for you!* Then you come, and opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves."

The consent of the Spirit has hallowed those thoughts. Another Messenger of Truth once said:—"The first shall be last and the last first; contain yourselves, therefore, in Peace."

JASPER NIEMAND, F. T. S.

## THOUGHTS IN SOLITUDE.

### I.

Within the symbols and doctrines of the Christian Church may indeed lie hidden all the truths of the Occult Philosophy, and another and abler pen has already traced the correspondences, but it is necessary to realize differences as well as likenesses, and while Christianity, as a definite system, has embodied for the world many noble ideas, it seems to the writer to have been able to display only one fact of the divine jewel of Truth—to have been able to trace only a short line of the celestial circle of Wisdom.

Putting aside all such unphilosophical dogmas, as a personal anthropomorphic God—atonement by the vicarious sacrifice of another—eternal

<sup>1</sup> Letter from a friend.

damnation and such like, which may be regarded as the outworks of the Creed, and which indeed many of its own professors deny or minimize, and coming to the essential kernel of the system—the inner stronghold of the faith—that which would be regarded as such by all its truest sons throughout these nearly nineteen centuries of its existence, it would yet seem to be but a one-sided statement—a partial view—compared with the all-embracing Catholicity of the Occult Wisdom.

Unfortunately the outworks and excrescences above referred to, have, during these many centuries, so warped the thoughts and feelings of the populations professing this religion that it is no longer the pure and exalted doctrine as preached by its founder, but something very different. There are, no doubt, here and there good and noble souls, who practice the higher virtues of Christianity, but they are in such a minority that they are quite unable to affect the popular standard.

When one begins to analyse the stupendous outgrowth called Western Civilization, of which steam and electricity, in their practical uses, may be regarded as the types, and to ask how and by what means this vast fabric has arisen, we are informed by those who are able to see below the mere surface of things that the setting of men's minds in a certain direction must have been the factor, and it is only logical that if a man's highest religious duty is put before him as the saving of his own soul from perdition, a tendency of mind which may be characterized as the supremely selfish must naturally be set in motion. When the converging lines of heredity through many generations have so strengthened this tendency that it has become a potent factor, the development "*in excelsis*" of the purely intellectual faculties as dissociated from the moral will be seen to be the inevitable result, and from this has naturally evolved the Western Civilization which is spoken of with so much pride. But are not nations like trees to be known by their fruits? "Do men gather grapes of thorns, or figs of thistles?"

What sins are dwelt on with more emphatic reprobation throughout the whole teachings of Christ than those of hypocrisy and cupidity? And where is hypocrisy deeper than within the Christian fold? So deep indeed, that it has become an integral part of the nature, and is no more recognized as a vice than it was by the Pharisees of old. And where is the worship of mammon more rampant than throughout the length and breadth of Christendom? The preachers of the Churches may utter faint-hearted protests, but the nations nevertheless remain prostrate before their idol, and as steam and electricity extend their sway, and new countries are laid open to modern progress, the more primitive races, to avoid extinction, join in the mad competition for wealth. But whether conspicuously shown in the acts of States lustful to conquer fresh territory, or hidden in the individual charac-

ter, where it displays itself in the haste to grow rich by fair means or foul, it remains none the less a gnawing canker at the heart of Christendom.

What a gulf there lies between the practice of modern Europe and the divine teachings of the Master.

“Lay not up for yourselves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.”

And again: “Ye cannot serve God and Mammon.”

There is probably no teaching more thoroughly altruistic in its character, and which, if it could be literally applied, would exercise so direct and beneficial an influence on the human race as the teaching of Christ, but to the impartial student there seems to be none, the spirit of whose revelation has been more perverted and degraded by his followers of all denominations, and following the spiritual law whose complement on the physical plane may be recognized in the axiom that action and reaction are equal, the moral light to which Christ's teachings soared is the measure which decides the depth to which such teaching, when perverted, must inevitably fall, and Christendom may veritably be said to have become Anti-Christian.<sup>1</sup> All the religions of the world have more or less lost the divine afflatus by which they were originally vivified, but it has been reserved for Christianity to mould the life of the nations from the very blackness of the shadows cast by the “Light of the World.”

When we ask to what goal or catastrophe this Western Civilization is hurrying, it is still more necessary to have the eyes of those who are able to read the signs of the times. The following is an extract from a letter to which many of the above ideas may be traced which was signed “a Turkish Effendi” (in the absence of any right to suggest the real and more authoritative name), and was published by his correspondent in Blackwood's Edinburgh Magazine of January, 1880:

“The persistent violation for centuries of the great altruistic laws propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find, that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution: already in every so-called Christian country we hear the mutterings of the coming storm, when labor and capital will find themselves arrayed against each other—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern ‘progress.’ It is surely a remarkable fact that this struggle between rich and poor is specially reserved for those

<sup>1</sup> It is an old declaration of the esoteric doctrine that “the counterfeit religion will last as long as the true one.”—[Ed.]

whose religion inculcates upon them as the highest law—the love of their neighbor—and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened.”

But to return from this long digression, take Christianity, I say, in its loftiest ideal, as taught and practiced by its founder—and it certainly is a very lofty one—altruism in its most sublimated form—self-sacrifice incarnate upon Earth—giving of its life-blood to raise the sons of men, and drawing all to Him by the sheer force of divine love, until the believer's heart is set on flame, and nothing seems worthy in his eyes short of absolute union with this divine personality who is at once his Saviour, his brother and his God.

Yet were you to analyse the thoughts and feelings of the most ecstatic saint, would they display more than an ardent soul, a devout mind and a holy life?

Those of the Dualist Philosophy might indeed argue that such an one had his feet well planted on the narrow way—but the students of the wider Philosophy of Nature know well that everything on Earth—religion included—is under the governance of natural law. The attainment of perfection is not to be achieved by sentiment alone—*it is a scientific process*, and knowledge is the supreme enlightener.

The devotion of Bhakti is indeed a necessary prelude to progress in the religious life, under the guidance of whichever special cult the neophyte may aspire, but it is as it were the outer court of the Temple, and the Holy of Holies cannot be reached by any save those who have attained knowledge.

Without some previous study of occult writings, this word knowledge will entirely fail to carry home the idea which it is intended to express, and let alone the liability to misinterpretation from this cause, how can anyone pretend to describe it who has himself none of this knowledge, who has not yet trodden one step of the path that leads there, and who can only strain with vague imagination towards the sublime conception of the inmost workings of Nature through her manifold diversity laid bare before the intuitive vision? However, although it is an act of temerity on the writer's part, these few words may convey some idea to those who are no further on the path than himself.

When the lower states of consciousness have been so welded in the fire of supreme emotion that duty, though involving the most appalling sacrifice, is no longer a thing to strive after with pain and struggle, but is a natural outcome of the life—the absolute expression of unity with nature—when the higher faculties, emotional, ethical and intellectual, whose respective functions may be said to be the perceiving of the Beautiful, the Good, and the True, have been so merged in one that the Buddhi or divine spark

which hitherto flickered, becomes a bright, steady, luminous flame—when the “Explosion,” as St. Martin called it, has taken place, “by which our natural will is forever dispersed and annihilated by contact with the divine,”—then and then only is one fit to begin to tread the path of knowledge.

That it leads altogether beyond human experience, and entirely transcends what we can conceive is but too apparent.

The 15th and 16th Rules in the second part of “*Light on the Path*” may help towards a vague apprehension of what this knowledge means.

15th. Inquire of the earth, the air and the water of the secrets they hold for you. The development of your inner senses will enable you to do this.

16th. Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

And the final secret of all may be said to be wrapped up in the mystery of “self.” When the knowledge of the individualization of Being is reached, man has learned all that this world can teach him, and in the words “Know thyself” lie folded the ultimate possibilities of Humanity. Knowledge is indeed the supreme enlightener.

“There is no purifier like thereto  
In all this world, and he who seeketh it  
Shall find it—being grown perfect—in himself.”

Whether any intelligible idea as to the knowledge itself can be evolved from what is here written—it will at least be apparent that a goodness so exalted as to be scarcely imaginable as a human attribute is required as the necessary qualification for the commencement of the search.

Well did Shelley write in his Prometheus :

“The good want power but to weep barren tears  
The powerful goodness want—worse need for them.  
The wise want love ; and those who love want wisdom.  
And all best things are thus confused to ill.  
Many are strong and rich, and would be just  
But live among their suffering fellow-men  
As if none felt : they know not what to do.”

and the current Theologies of the world have not been able to remove the reproach. In the case of Christianity the failure may, to a great extent, be owing to its sentimentality and its failure to realize that to be supremely good it is necessary to be wise—though wise with a higher wisdom than that referred to in the above lines.

But Christianity's greatest fall has probably been its disregard of the facts of Reincarnation. Whatever interpretation may be put on the great

Master's utterance on this subject, and however the early church may have regarded it, it is notorious that Christianity, as interpreted by its mediæval and modern professors alike, has entirely ignored the evolution of the soul progressing through innumerable earthly existences, and has instead adopted the illogical and unphilosophic dogma of a human soul born into the world from nothingness and meriting by its 70 or 80 years of earth-life an Eternity of bliss or an Eternity of misery.

But one does not expect of the child the reason-guided actions of mature manhood—its teachings must be given in the form of dogma, to which it must yield implicit obedience. Nor do we expect the infant school to provide the same training that the University does for the cultured intellect. Similarly the various Religions of the world have been the infant schools for growing Humanity until the complete stature of manhood should be reached.

It has been remarked by some Christians who are much enamored of the self-devoted love exhibited by the Founder of their faith, and the strong feeling of personal love and attachment thereby called forth from them, that Theosophy is cold because it does not dwell exclusively on that side of the nature, but while each separate Religion that has existed in the world may be regarded as the analysis of one special characteristic of the mind, the occult philosophy gathers into one synthetical whole all its varied characteristics. The different religions accentuating as they do different truths may be regarded at the same time—according as one looks at them from the scientific or religious stand-point—and both views are equally tenable and mutually comprehensive—as natural evolutions of the peoples among whom they arose, and as revelations from the unseen universe of partial truths which have to be received and assimilated before mankind can be fitted to comprehend the Supreme Truth in its abstract purity.

It will be seen from the foregoing that what we call Theosophy is the supreme expression of all Religion, as it is the final synthesis of all Science—for it is faith merged in Knowledge.

When one looks abroad on the world and sees how few even among the Religious, the Cultured and the Intellectual are able to grasp the Truth by intuitive vision—while the masses of mankind are sunk in degradation and semi-barbarity, the mind is lost in the vistas of the future, during which the present Religions or those which may have taken their place will have to continue their work of teaching.

Education is slow and Evolution is tardy, and the whole circle of wisdom is slow to trace ; but the march of Nature has been as it was bound to be—for the best—and the line of Pope

“ One truth is clear, whatever is right.”

seems more and more to be borne in upon the mind as an Eternal verity.

Destiny has guided us till now, and has made us what we are, but we who now realize the omnipotence of the divinely guided *Will*, have become potentially the makers—let us take it in our hands and shape our own career, for the sooner we rise to the heights of our Being, the sooner shall we be able to stretch down helping hands to the suffering Humanity of To-day.

PILGRIM.

## TEA TABLE TALK.

THE TENDENCY OF THE PRESENT CIVILIZATION.—AN ANCIENT HINDU STORY.

Pretty much every subject comes up for discussion at our afternoon tea-table. Hence I was not surprised lately, walking in upon our five-o'clock callers, to find an argument on crime going the rounds with the bread and butter.

“What is the worst thing you have seen in the papers lately?” This question imparted the flavor of caviare to the mild refreshment of the ladies. The Club Bachelor held a certain divorce case to be——; the mother drowned the rest in the peremptory rattle of her tea-cups and instanced cruelty to the child slave of an Italian padrone. Sue let off a pyrotechnic series of wrath-compelling wrongs to animals, whom she considers “miles above horrid humans.” The widow pilloried that brutal subject of recent press dispatches “who murdered his fifth wife at her tea-table. Fancy! What an invasion of the Sanctuary.” Pretty Polly was also heard battling *vi et armis* with the Medical Student over a breach of promise case, and all were moderately heated over these comparative claims to condemnation when the professor entered. Tumultuously appealed to, he replied in his serious way that if he must discriminate between evils, he should give precedence to the matter of the Chicago Anarchists. First, because of the blood-shed and riot; second, because of recent manifestations of incipient public sympathy with the criminals. “For,” said he, “considering the infectious nature of the evil, a crime which strikes at principles as well as at humanity is a thousand-fold crime.”

A murmur of approbation showed that as usual, he had conveyed the ultimate sense of the tea-table,—minus a paltry minority. For the widow fixing her eyes on me where I had edged between Polly and the Student, remarked that Mr. Julius looked “as if he sympathised with incitors of riots rather than with their victims.”

The prompt horror visible on Polly’s face nettled me into this reply. “Madam, your discrimination merits my homage, I am not totally devoid

of all sympathy with the incitors of riots, (gutturals of dismay from every throat,) "for those incitors," here I bowed in a semi circle, "are yourselves."

The silent indignation of my peers was brought presently home to my recreant soul by the mother's gentle—"Really, Mr. Julius, you will excuse me if I regret what you have just said."

"Excuse *me*, you who are Charity itself, and read my clumsy speech in the light of a declaration made by a Hindu theosophist—Mr. Mohini: "Whence springs the great diversity of conditions, the contemplation of of which breeds Socialism? Is it not the direct outgrowth of the passion of acquisitiveness? The more a Western man gets, the more he wants, and while your world holds to this principle you can never be free from the danger and fear of socialism. The Brotherhood of Man which Jesus Christ believed in has become unthinkable to you, with your millionaires at one end of the scale and your tramps at the other."

"Do I understand you to conclude that Society, being responsible for crime, should permit criminals to go unpunished?"

"By no means, Professor, but if you will excuse another quotation,— 'Give moral restraint to moral maladies, and not impious chastisements. Do not travel in a bloody circle in punishing murder by murder, for so you sanction assassination in one sense and you perpetuate a war of cannibals.'

\* \* Remember the condemned man who said: 'In assassinating I risked my head. You gain; I pay; we are quits.' And in his heart he added: 'we are equals.'

"Who said that?" queried the widow.

"Eliphaz Levi, at your service."

"Thanks. I've no use for *French morals!*" Under cover of this dart she retired. What I love most in woman is her way of retreating from the field of defeat with all the honors of war!

"Seems to me," said Sue, emerging from a monopoly of tea bun, "that things are just perfectly awful anyhow."

"My Dear! What can you know about it?" remonstrated the mother. Sue silently pointed a sticky and accusing finger towards those philanthropic journals which cheerfully fulfil their mission of household enlightenment *ad nauseam*.

"Things are as they always were," said the Professor smoothing his philosophic beard.

The old Lady ruffled up in her shady corner. "By no means. When I was young—"

The mother looked deprecatingly at me. "Mr. Julius, have you never wondered why Life should be so dark? And yet there was once a Golden Age!"

1 See *N. Y. Tribune*, Nov. 28, 1886.

“The occultists say that every age has its own characteristics. This is Kali Yuga, the dark age. In the Satwa Yuga, cycle of causes or truth, the highest of the three conditions or states, known as Satwa Guna, prevailed.<sup>1</sup> Consequently in that age, men lived longer, happier and more spiritual lives. In Treta, the second age, prevailed Raja Guna the second condition, and the life period and happiness of men decreased. In the Dwarapa, (third age) there was less of Raja Guna. In the present Kali Yuga, there is more of Tamo Guna, and this is the worst of the cycles.

“The characteristics of these grand cycles and the different minor cycles are elaborately described in the sacred literature of the Hindus. If it would not weary you I could tell a story which gives some idea of the nature of cyclic influence and how coming events cast their shadows before.”

Popular opinion, led by Sue, clamored for the story.

“This story is taken from a secret sanscrit book, called the Diary of the Pandavas. It gives a diurnal account of the 18 years forest life of five exiled princely brothers immediately previous to our dark age. This book contains 18 x 360 stories describing the cumulative tendency of sin, and it is said was used in the last yugas as the first book of morals for boys ;<sup>2</sup> every story has its moral ; the series reveals the genealogy of evil, or of the descent of spirit into matter.

The volume is secretly preserved for the training of occultists, and the entire order in which the stories are arranged is only revealed during initiations. An initiate who has passed three initiations and is preparing for the fourth, is only shown that series treating of such especial elements of his evil nature as he is then preparing to convert into higher energies. In this story, the five brothers are ideal kings. The eldest is regarded as an embodiment of Dharma, (the Law itself,) an incarnation of the God of Justice, yet so strong was the influence of the coming dark cycle, that one Adharma, (transgression of law, injustice) occurred daily within the palace. Late one evening the Maharaja, (elder brother) had retired and was chatting with his wife. The four younger brothers were as usual respectively guarding the four palace gates. Bhima, (the terrible) *wisest* of the younger brothers was invariably at the chief gate during the first three hours. To him comes a poor injured Brahmin who asks to see the Maharaja immediately and knocks the “Bell of Complaint.” The Maharaja sends a servant to say that he is in bed and will hear the complaint next morning. The Brahmin saw that the shadow of Kali Yuga had come and smiling, turned away.<sup>3</sup> But Bhima

<sup>1</sup> See *Bag.-Gita*, Ch. 14.

<sup>2</sup> The numbers used here are significant. In *Bagavad-Gita* are 18 chapters, and Krishna as there revealed has a special meaning under the No. 18. The five Pandavas are the same as those who are concerned in the *Gita* story. If the product of 18 x 360 be added, the sum is 18. The correspondences in all the Hindu stories will repay study.—[Ed.]

<sup>3</sup> This injured Brahmin was a sage who assuming that disguise desired to make a test.—[Ed.]

would not let him go without knowing whether justice had been done him. The Brahmin refused to reply ; he would not sit in judgment nor reveal the king's faults. Bhima knew from the petitioner's silence that no attention had been paid to his case, and ordered that a trumpet be sounded and a proclamation be thus issued : "Strange that our just brother the Monarch has relied upon to-morrow and sacrificed duty to pleasure." The king heard the cry of the trumpeter and coming hastily on foot, he overtook the Brahmin, fell at his feet, heard and redressed his complaint, then walked sullenly back. Kali's influence was thus doubly seen. First in the Monarch's conduct and secondly, in that the younger brother should presume to judge and to teach the elder. If even in the palace of the five most law abiding persons, Kali played so powerful a part, we may imagine her influence in other circles of life, amongst the ignorant, or amongst us later mortals now when her momentum has full swing."

There was a brief silence. Then a shooting fire ray revealed a divine gem in the Mother's eye and her soft voice said lowly ; "After all, it seems that we *are* our brother's keeper." And no one gainsayed her.

JULIUS.

NOTE.—Any one desirous of having queries answered, or of relating authentic dreams, experiences, etc., is invited to communicate with "Julius, Care THE PATH, P. O. Box 2659." No attention will be paid to anonymous letters.

## THEOSOPHICAL WORK IN AMERICA.

BOSTON.—The Boston T. S. meets every Friday evening. Mr. Mohini M. Chatterji is stopping quietly with friends in Boston. He is not here on a public mission, feeling that a different instrument is needed for arousing general interest in Theosophy. He is always glad to see Theosophists, however, and has set apart Monday, Wednesday and Friday afternoons to receive them and other earnest inquirers. He has a small class in the *Bhagavat-Gita* Tuesdays and Thursdays. Interest in occult subjects is largely increasing this winter. Some experiments by Mr. W. I. Bishop in "Thought Transference" have done their share in directing public interest that way. It is amusing to observe the crude theories to account for the phenomenon put forward by some of the members of the American Society for Psychical Research, which seems to have been organized for the special purpose of not finding out anything. One of the members, Rev. Minot J. Savage, however, comes out with the declaration that three things are proven beyond doubt ; Thought Transference, Hypnotism, and Clairvoyance. There are

rumors of a notable book by a strictly anonymous author, and of special interest to Theosophists, soon to be issued by a Boston publisher.

On Tuesday evening, December 21, by invitation of a well known theosophist, the Boston and Malden Societies held a largely attended joint meeting, to listen to Mr. Mohini Chatterji, who spoke on various phases of Theosophy, and with his spiritual insight, eloquence and learning, afforded questioners much light in the course of the discussion that followed.

In the field of psychical research much interest has been aroused by an able article by Mr. Charles Howard Montague, city editor of *THE GLOBE*, describing the results and nature of experiments by which, after a few days' trial, he was enabled to accomplish all that was done by Mr. W. I. Bishop, in his so-called feats of mind-reading. Mr. Montague says that it is not "muscle-reading," but "impulse reading," or close attention to unconscious impulses given by the subject. As it is absurd to seek a psychical explanation for what proves to be physical phenomena, it is well for the public to know the truth and not be deluded by the claims of Mr. Bishop and other public performers. Mr. Montague does not pretend to account, by his solutions, for the well-known cases of genuine thought transference.

**MALDEN.**—A largely attended open meeting of the Malden Branch, T. S., held Monday evening, December 6, was addressed by Mohini M. Chatterji on the Theosophical Aspects of the Christian Religion, based on a study of the New Testament. The broad and tolerant attitude of the speaker made a deep impression. At one of the recent previous meetings a record of some religious conversations held by the three Zuni Indians who have been spending the summer on the neighboring coast with Mr. Frank Hamilton Cushing, the Ethnologist, was read and discussed, with one of their beautiful folk-tales, both showing deep veins of pure Theosophy.

**NEW YORK.**—The Aryan Theosophical Society continues to hold bi-monthly meetings, which have been well attended. In November, Brother Mohini M. Chatterji and Col. Aymé addressed meetings. Col. Aymé gave an address on Theosophy and Mathematics, with illustrations on the black-board. On the first meeting in December, Bro. C. H. A. Bjerregaard read a paper upon the Elementals, which was of great value and interest; the first part of it is printed in this number and will be finished in February.

**CALIFORNIA.**—The work here is being carried on by the Branches in Los Angeles and Oakland, and some new members are reported.

**THE AMERICAN THEOSOPHICAL COUNCIL.**—In October, a Convention was held at Cincinnati, O., at which all the active Branches were represented. The American section of the General Theosophical Council was then formed, to take the place of the Board of Control, which went out of existence. Dr.

Buck acted as Chairman, and a General Secretary who is to act as the means of communication between Branches and Headquarters was elected. The choice fell upon Mr. William Q. Judge, of New York, to whom hereafter all application and official communications should be sent. Since this convention, new applications have been coming in and the work shows no signs of abatement.

It is expected that another meeting of the Council will be held very soon for the purpose of carrying out some proposals for slight changes in the management of formal matters. The Council assumes no control of Branches who are left perfectly free so long as they act within the general rules of the Society.

CHICAGO.—At the annual election of this Branch, held December 4th, 1886, the following officers were elected: President, Stanley B. Sexton; Vice-President, Annie G. Ordway; Recording Secretary, Ursula N. Gestefeld; Corresponding Secretary, M. L. Brainard; Treasurer and Librarian, Mrs. A. V. Wakeman. Address all official correspondence to the Corresponding Secretary, 376 W. Adams St.

## REVIEWS AND NOTES.

THE THEOSOPHIST.—The leading article in *The Theosophist* for November is again by Madame Blavatsky—a notable contribution on animated images, in the course of which it is shown that some of the circumstances in that amusing travesty of Occultism, Anstey's "Fallen Idol," are based on true occult principles. By the way, every Theosophist should read Mr. Sinnett's "*Incidents in the Life of Madame Blavatsky*," for thereby a clearer conception of the character of that illustrious and heroic woman will be gained, with a better understanding of her nature and mission. Col. Olcott's second and concluding article on "The Seeress of Prevorst," is a careful and scholarly piece of work, throwing some light from Eastern sources on that remarkable case of occult development in an obscure German village. Dr. Hartman has a paper on "Occultism in Germany," in which he gives an important hint concerning one of the methods of practically developing one's higher nature. Srinivas Rao's new story opens interestingly. The Eliphas Levy series continue, and a second article on Hypnotic Experiments is given. Several other interesting contributions must remain unnoticed. It is a valuable number. *The Theosophist* deserves to increase its circulation with the increasing interest in Theosophy.

NOTES AND QUERIES.—Brother Gould continues this useful and interesting publication. We are indebted to him for November and December numbers. Many of the replies are by our old friend, Prof. Alex. Wilder, who is learned in all that is curious in history, archæology and philology. The December number has 40 pages of extremely valuable matter. Address S. C. & L. M. Gould, Manchester, N. H.; price \$1 a year.

PSYCHOMETRY AND THOUGHT TRANSFERENCE, by N. C. F. T. S., with an introduction by H. S. Olcott, is one of the Adyar series. It has been compiled with a view of putting in a small compass the main facts available relating to these two subjects, with an outline of the occult explanation of the same.

ESOTERIC BUDDHISM.—A new American edition of this book has been brought out by Houghton, Mifflin & Co., containing all the new matter and notes of the latest English edition, besides a special introduction ; it is sold at a less price. Inquirers can order through THE PATH.

THE PLATONIST is to be revived, and will shortly appear in a new shape—octavo, 56 pp. ; \$3 per year. Thos. M. Johnson, Osceola, St. Clair Co., Mo.

## CORRESPONDENCE.

AN IMPORTANT CORRECTION.

TO ALL THE READERS OF THE PATH.

In the November number of PATH in my article "*Theories about Reincarnation and Spirits*," the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: "Therefore the *reincarnating* principles are left behind in *Kama-loka*, etc.," whereas it ought to read "Therefore the *non-reincarnating* principles (the false personality) are left behind in *Kama-loka*, etc.," a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*.

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from "Summerland;" and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction*.

Yours truly,

November 20th, 1886.

H. P. BLAVATSKY.

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's ; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[Ed.]

For thoughts alone cause the round of rebirths in this world ; let a man strive to purify his thoughts. What a man thinks, that he is : this is the old secret.—*Maitrayana-Brahmana-Upanishad*, vi *Prap.*, 34.

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There is not anything amongst the hosts of heaven which is free from the influence of the three qualities which arise from the first principles of nature.—*Bagavad-Gita*, ch. xviii.

Know that there is no enlightenment from without; the secret of things is revealed from within. From without cometh no Divine Revelation, but the spirit heareth within. Do not think I tell you that which you know not; for except you know it, it cannot be given you. To him that hath it is given, and he hath the more abundantly.—*Hermetic Philosophy*.

## THE PATH.

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VOL. I.

FEBRUARY, 1887.

No. 11.

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

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### THE ELEMENTALS, THE ELEMENTARY SPIRITS,

AND THE RELATIONSHIP BETWEEN THEM AND HUMAN BEINGS.

*A paper read before the Aryan Theosophical Society of New York, December 14th, 1886.*

BY C. H. A. BJERREGAARD.

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(Continued.)

There are several designations for "angels" in the Bible, which clearly show that beings like the elementals of the Kabbala and the monads of Leibnitz, must be understood by that term rather than that which is commonly understood. They are called "morning stars," (Job 38, 7); "flaming fires," (Ps. 104, 4.); "the mighty ones," (Ps. 103, 20) and St. Paul sees them in his cosmogonic vision (1 Col. 1,16) as "principalities and powers." Such

names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal existences, in the same way as we conceive the angel that troubled the waters of the pool of Bethesda, as an *influence*, a spiritual substance or *conscious* force.

I stated above that the Kabbala taught that all events in Nature and History were under the immediate superintendence of spirits, elementals and elementary. It was in harmony with such teachings, that the translators of the Septuagint translated Deuteronomy 32, 8-9, thus: "When the Most High divided to the nations their inheritance, he set the bounds of the Heathen according to the number of the spirits, but He Himself took His abode in Israel."

According to this translation, which differs radically<sup>1</sup> from the orthodox, spirits *i. e.* Elementals and Elementary Spirits, are the rulers, the principalities and powers among the heathen, *i. e.* all people outside of Israel. Whatever we may think of the exclusiveness of this passage, and the work given the "chosen people" to perform, we can verify this passage historically.

All people of the earth—so far as we know their religious and philosophical ideas—have drawn their spiritual life from sources very different from those whence the leaders of Israel derived *their* inspiration. I say the leaders of Israel, for the Israelites as a people, never comprehended the mission imposed upon them, they constantly fell back into what has been called the "idolatry" of the nations around. The people, as a people, were true to their natural instincts, which led them to follow the guiding influence of natural *ideas*, (*i. e.* Elementals and Elementary Spirits).

I need not tell you that the *Ideas* now spoken of are not merely Conceptions, such as we, according to common usage, are wont to believe. Ideas to the antique world, were exactly the same thing as Leibnitz called monads, and the Kabbala Elements and Elementary Spirits. Plato, for instance, attributes to ideas an independent, singular existence and hypostative power. He calls them Gods (in the Timæus), and asserts that movement, life, animation, and reason belong to them, (in the Sophistes).

The nations of the earth, all those not belonging to the chosen few, have indeed been—for good and for evil—guided by the Spirits, now called Elementals, now Ideas and now Gods. Therefore, if any one will study the history of mankind, he must begin with a knowledge of these occult powers. If any one will guide mankind's history, he must follow the laws of these occult forces.

If we recognize the translation of the Septuagint as given above, and find ourselves outside the pale of the chosen people, whose work is in "the

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<sup>1</sup> The orthodox translation is "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

plan of salvation," we know where to look for the intermediate powers between ourselves and the Deity, we know that they are the Elementals, the powers of Nature, the silent, but invincible giants of the Elements.

The importance to Theosophists of the modern school of clear conceptions on these points are evident. I need not point out to you why and wherefore.

In the Zohar it is stated that, "when spirits come down, they clothe themselves with air or wrap themselves in Elements." It is also stated that, "some spirits have a natural affinity for the air-(elements), others for fire-(elements), and when they come down to the earth, they envelop themselves either in air-(elements) or fire-(elements), according to their nature."

These statements, which can easily be supplemented with many more like them, are of the greatest importance, when the question is of spirit manifestations, for it becomes a matter of grave consequence by what kind of monads we are surrounded.

But, before speaking of the atmosphere of monads that surround us, I must define the auras or emanations that proceed from all objects in nature.

As an aromatic scent emanates from a flower, so all other bodies emit either colors or rays of "imponderable" matter. Copper and Arsenic send out auras of red matter; Lead and Sulphur emit a blue colored substance; Gold, Silver Antimony green, etc. In short, Science teaches that all matter is luminous, *i. e.* shines by its own light.

Human beings, be they spiritual-minded or not, are also surrounded by their spheres. We all know this. We have all felt these sphere influences, and some of you have perhaps seen them. It is said that persons of a high and spiritual character have beautiful auras of white and blue, gold and green, in various tints; while low natures emit principally dark red emanations, which in brutal and vulgar persons darken almost to black.

The impulse or motive power, the cause, if you choose, of these emanations is the soul of man, of course. According to the condition of the soul, these emanations are more or less powerful, more or less extensive, more or less clear. The stuff they are made of, what is it? It is of course physical, though they may not be measured and weighed by any scientific instrument known at this day.

*These emanations are soul-rays and they become reflected upon those small MONADIC bodies already described.* I can not prove this to you experimentally, but I can see these reflections as clearly as a physical experiment can demonstrate to you the light-reflection of the sun's rays upon a raindrop.

Swedenborg claimed to have *smelled* the inner nature of certain spirits he met with in the spiritual world, and to have determined their moral value by these rays. In his work "Heaven and Hell," he has recorded several such experiences.

It is an innate power of the soul, that enables it to throw off these rays and it does it by necessity, for without going beyond itself, to express itself, the soul would never realize itself.

The soul can, however, also be trained to emit these rays or auras, consciously.

If we will believe the famous Norse traveller and explorer of Spiritland, already referred to, Em. Swedenborg, we may learn from his *Arcana Celestia*, that "the particular quality of a spirit is perceived immediately on his entrance into the other life, *from his sphere*," that "the sphere is *the image* of the spirit extended beyond him;" "indeed, it is the image of *all* that is in him." The cause of the spheres around spirits, the same author states to be from "the activity of things in the interior memory," from "*the ruling love*."

Swedenborg further states, that "by the sphere which exhales from the spirit of man, even while he lives in the body, every deed, however secret, becomes manifest in clear light," and that good or evil spirits recognize him by his sphere; and that good spirits can not be present with those who are in worldly and corporeal loves, however pious exteriorly, because they instantly perceive their sphere of evil as something filthy; and, on the other hand, that good spirits readily associate with those surrounded by pure and heavenly spheres. But it is not necessary to have recourse to the seers and those spiritually illuminated, most of us have some knowledge of these facts from daily life. Who has not perceived the low and filthy sphere that surrounds the sensual, or the intolerable atmosphere of a proud and haughty spirit, or been depressed in the surroundings of a melancholy and passionate man or woman? Indeed, we all have perceptions as to these things; some stronger, some less developed.

It is, as I said, the very life of the soul to diffuse itself through all its surroundings. Without such an activity it would not be soul. An inactive, an inert soul has no existence.

Next, the soul, while thus actualizing itself, takes its material from the monads, just described, and moulds them into such shapes and forms as are requisite for its own life and the influence it endeavors to exert. The Soul has the power to mould and shape them into any possible condition. (More about this later on.) This faculty is its image-making power or the form-making power of the soul.

In order to understand this image-making power, let it first be remembered, that it is an axiom in all mystical and spiritual philosophy, that the spiritual degree in man (Atman) contains in its unity with the Universal soul, the patterns of all things and that these are reflected through the soul (Buddhi and Manas).

This being so, *the soul (Buddhi and Manas) to understand the principle*

*of creation has only to descend to its own deep, the spirit (Atman), there to find it reflected.* Having found and realized the idea of creation, the soul may take material from the ethereal world, called by the Orientals Akâsa, and out of it build any form—image, I call it—it likes.

Unless the soul gives such form and shape to the ideas and life, that dwells in its own inner deep, these will remain uncreated and the soul uneducated by not approving of its opportunities.

This is what I call the image-making power of the soul. Upon it depends all Kardiology or the science of the heart, and all Rationality. Upon it depends our attainment of psychic powers.

It is not only an innate and natural tendency of the soul (Manas) to go beyond its body to find material with which to clothe the life that it wants to give expression to. The soul (Manas) can and must *be trained to do this CONSCIOUSLY.*

You can easily see that this power possessed *consciously* will give its possessor the power to work magic.

And this leads me directly to the subject of the use of aromas, odors, etc., wherewith to create a suitable atmosphere around us; an atmosphere congenial to the nature of spirits.

You all remember the splendid scene in Bulwer's Zanonî where Glyn-don meets the Dweller of the Threshold. In that scene is described all the mystery of aromatic vapors, their effect upon the human mind, and the assistance they offer to spirit manifestations.

In short, it is of the greatest importance that we produce the right environment by the right kind of emanations or auras, and atmospheres: "As we give, so we shall receive!"

It would require a volume to relate the religious, political, economic, and gallant history of odors and perfumes. I shall mention a few instances only.

From the highest antiquity we find that priests have employed odoriferous substances. The worshippers of light, the Zoroastrians, laid perfumes five times a day upon the sacred flame, that symbolized light and life. The Greeks were very profuse in the use of ambrosia, and believed that the gods always appeared in fragrant clouds. You all know the importance of smoke and perfumes in the rituals used at the Mysteries and around the sacred tripod on which rested the prophetesses at Delphi. The Romans almost carried the use of incense and odoriferous substances too far. From the classic people the custom was borrowed by the Christian Church. There was even a time, when the Romish Church owned large estates in the East, devoted exclusively to the cultivation of balms and essences to be used in the rites of worship.

But it was not only in religious practices that these delicate media were

used to facilitate the descent of spiritual beings. All through the Orient, even to this day, they are employed in the private life for the same purpose ; not for mere luxury, as some people will have us believe. It was very appropriate indeed, that the Greeks should burn aromatic substances during their banquets, and who can estimate the soothing influence upon the wild and warlike Romans of their beautiful custom of perfuming their baths, their sleeping rooms and beds, and their drinks. It is not at all likely that the Romans should have been ignorant of the high spiritual significance of these practices. Why should they before battle anoint the Roman eagles with the richest perfumes, if they did not think it pleasing to the god of war and his followers, if they did not thereby expect to prepare a suitable atmosphere for their descent.

I pass by the modern use of these things. Among the many abuses with which we are familiar, the strong human instinct asserts itself everywhere. We expect, for instance, that Youth and Beauty shall be surrounded by a sphere, sweet-smelling and elevating; and our instincts are true in this, for there is a close parallel between purity and aromatic odors.

It is a truth well understood that Spirit does not act immediately upon Matter. There always is a medium between them. It seems rational that it should be so. Spirit and Matter being the two poles of one and the same substance need the intermediate middle as a point of conjunction and exchange of energy.

*Applying this general law to the particulars before us, it seems most natural to conclude that the Elementals are the media by means of which all our spiritual efforts are exerted upon Nature, and that nothing can be done without their intervention.*

But the question also arises : how do we make the Elementals perform this work for us? By what means do we influence them?

Occult Science teaches that "the pure of heart," those that, having travelled over "the Path," have come to "freedom," can, by a mere mental effort or by stretching out the hand, "do these things."

In view of this teaching, I shall state a few facts relative to the power of the Mind and the Hand.

(1) The Word spoken consists of the thought or idea we want to convey to the person spoken to, and (2) this thought clothed in a form, a kind of vessel, by means of which we send the thought flying through space. These two elements are the main factors of the Word.

Let us now look a little closer upon each of these two factors.

When an animal in distress calls for another, we, human beings, understand that it throws its desire or animal life into the sounds which proceed from that throat, and the other animal answers *instinctively*, we say quite correctly, for we do not think that the animals *reason* about their doings.

This kind of "language," if it can be so called, is not much different from the language of mankind at large. All language as used in ordinary daily life is but slightly higher in character, but not different in degree.

*Language—the Word—is spoken when an Idea or Spiritual Life is communicated.* In the true sense, we only speak or pronounce the Word when the Highest finds a channel into the actual world by means of our vocal organs.

That is the Word! Now, about its Form. Whence comes its material? For form is something substantial. It is not enough that an architect has a design to a building in his mind, he needs actual material with which to erect the house if it is to be realized on the actual side of existence. As surely as he procures stones and wood, etc., so do we also need material substances with which to construct our mental edifices. From what world do we draw these substances? From the astral or ethereal molecules! From the Monads!

By a pre-established harmony, the suitable monads glomerate around the heavenly idea that proceeds to reveal itself upon our tongue when we speak the Word. Thus the thought gets its Form.

Thus far I have spoken of the thought or idea descending to utter itself upon our tongue, we being the mere tools of the idea. And such is almost always the case. We neither originate thought nor its form. Thought or Spirit speaks through us as the passive agents. Yet we all know how we boast of our oracles, of our prophets and our seers, even because they act as passive agents.

But there is a language still higher. It is possible for man to originate thought and to control the form to such thought. The adepts know this secret and they have arrived at that power by getting beyond the "ordinary" laws of life. They are not mere channels for the flux and reflux of thought; they originate and control thought.

Heaven's first law is order. As we know some of the laws according to which we formulate speech in a logical way, so that other sphere outside (or inside, if you like), which is full of the germs of life, has its laws. Hence the adepts, too, follow certain rules or laws, when they want to originate or control thought and its form. Vulgarly, the laws or methods are called spells or incantations.

Before we consciously can work spells or control spirits and their energies, we must arrive at the state of the adept, where he is beyond the laws that govern, so to say, the surface of things. But we cannot come there on any highroads nor by any short cuts. We must travel the road of self-denial and that of illusion.

As it is possible to enter into the sanctuary of a temple by sheer brutal force, so it is possible to get into possession of formulas and spells which work wonders, though we be neither pure of mind nor strong of heart.

Would formulas and spells under such conditions be useful to us? They may! They may not! They may also work our destruction. We have been taught that they are more dangerous to us than a naked sword in the hands of a child. The child may accidentally do some useful work with its sharp instrument, but it may also destroy itself.

From this we should learn that the true course to pursue in regard to the performing of wonders by means of Elementals or Elementary Spirits is to first to attain to the state of an adept: to learn to control life and thought.

If we should happen to come in possession of spells or incantations without knowing the proper use of them—better not use them!

But how do we attain to that state just described?

I can not define the way nor teach anybody how to do so, but I think that the way must be very much like that travelled by the Lord Buddha and now followed by "the Adepts."

But, as it is not our immediate duty to prepare for the performance of miracles, we have been warned to abstain from such vain pursuits.

Far better is it for us to follow the directions given for moral life:

"Try to get as near to wisdom and goodness as you can in this life. Trouble not yourself about the gods. Disturb yourself not by curiosities or desires about any future existence. Seek only after the fruit of the noble path of self-culture and of self-control." These are words from Buddhist Scriptures.

It is not only by mind that we may control the Elementals and the Elementary spirits. The hand forms a most important element among the tools used in occult science.

I shall not define the science of chiromancy, but describe the magnetic points of the fingers.

Have you given any thought and attention to the hand? Generally we consider the head of a man and put our estimate upon him according to the size of his brain. But we neglect the hand. And yet the hand is as important a factor in the execution of spiritual acts as is the brain.

The hand is the executive organ of the dynamico-mysterious actions of the Spirit of man. Through the hand its psychico-somatic operations take place, through it its whole spiritual-psychical energy flows out, when laid upon the sick, for instance.

It may be readily enough understood that the spiritual activity of the spirit of man ultimates itself in acts, and that almost all of these are executed by the hand, but it is probably but little known that in healing, for instance, there is a peculiar physical basis in the hand, upon which the healing power is dependent, *the Pacinian corpuscles*, namely.

It is now many years ago (it was in 1830 and 1840) that Pacini, a

physician of Pistola, made his discovery; but with the exception of the literature to which it gave rise, and which is known only to a few learned men and a few librarians of larger libraries, little or nothing is known of his discovery.

Pacini found in all the sensible nerves of the fingers many small elliptical, whitish corpuscles. He compared them to the electrical organs of the torpedo and described them as animal magneto-motors, as organs of animal magnetism. And so did Henle and Kölliker, two German anatomists, who have studied and described these corpuscles very minutely.

In the human body they are found in great numbers in connection with the nerves of the hand, also in those of the foot. Why should they not be in the feet? Let us remember the rythmical structure of the human body, particularly the feet, and it becomes clear why they are there; the ecstatic dances of the enthusiasts and the not-sinking of somnambulists in water or their ability to use the soles of their feet as organs of perception and the ancient art of healing by the soles of the feet—all these facts explain the mystery.

They are found sparingly on the spinal nerves, and on the plexuses of the sympathetic, but never on the nerves of motion.

They are most numerous on the small twigs of nerves and generally placed parallel to them, though often at an acute angle. They are more or less oval, sometimes elongated and bent. They are nearly transparent, with a whitish line traversing their axis. The corpuscles of the human subject are from one-twentieth to one-tenth of an inch in length.

They consist of a series of membranous capsules, from thirty to sixty or more in number, enclosed one within the other. Inside of these capsules there is a single nervous fibre of a tubular kind enclosed in the stalk, and advancing to the central capsule, which it traverses from end to end. Sometimes the capsules are connected by transverse bands.

Anatomists are interested in these Pacinian corpuscles because of the novel aspect in which they present the constituent parts of the nerve-tube, placed in the heart of a system of concentric membranous capsules with intervening fluid, and divested of that layer which they (the anatomists) regard as an isolator and protector of the more potential central axis within.

This apparatus—almost formed like a voltaic pile, is the instrument for that peculiar vital energy, known more or less to all students as Animal Magnetism.

Since the cat is somewhat famous in all witchcraft, let me state, that in the mesentery of the cat, they can be seen in large numbers with the naked eye, as small oval shaped grains a little smaller than hempseeds. A few have been found in the ox (the symbol of the priestly office); but they are wanting in all birds, amphibians and fishes.

Though his discovery was disputed it has since been verified and the theory strongly supported. These organs are the beneficent media through which the Spirit operates.

From time immemorial the human hand has been regarded as the life-point of a mysterious magical power, but not until Pacini's discovery do we know its seat. These corpuscles are its seat. Are they perhaps agglomerations of such monads as I have described and thus the media by means of which the highest spiritual powers perform their work?

We find the Elementals under all forms of existence, as mere natural forces, totally, to our perceptions, destitute of any self-conscious life; we find them also attaining a form very near the human. There is no valid reason against supposing them to be the stuff out of which we form thoughts, much less against considering them to be the life-giving elements in the Pacinian corpuscles.

Let us maintain the theory that there is no *such thing as a dead or in-animale force* in the universe. *Every atom, itself a form of power, is alive with force.* Every atom in space *reflects the Universal Self*, who is:

*The Soul of Things.*

I shall now come to the end of my paper by a few words which contain the practical purpose of my lecture.

(1) The monads, just described, whether they reflect the auras, that surround us consciously or unconsciously, whether they are used as mind-stuff or be located in the Pacinian corpuscles of the hand, are physical media of intercourse between the Elementaries and the adepts.

Why not! If Eastern adepts and Western mediums are in possession of power to atomize "the body," to make it become the smallest of the smallest, to enter into a diamond, for instance, if they have power to magnify "the body" to any dimensions; to change the polarity of the body, to make it become the lightest of the lightest as in the well known phenomena of levitation, why should the Elementaries, existing, as they do, under much more favorable circumstances, not be able to enter into matter, to enter into atoms which "contain a Sun" and there, for the time being direct its vital principle and its universal orbs, to such purposes as they choose, to make it serve the adept's or magician's will, who seeks aid or enlightenment?

(2) I contend that they do! And I argue for the necessity of producing such surroundings of auras of monads as will facilitate and raise the standard of what is commonly called "Mediumship."

(3) I argue for a cultivation of the image-making power of the soul, that we may be able to direct and utilize consciously the intercourse with the Elementaries.

(4) I wish to have a knowledge spread abroad about the Pacinian corpuscles, that we may lay our hands upon mankind and cure its ills.

I feel personally convinced that there is both "Light and Life" to be found upon these lines of study and conduct.

## POETICAL OCCULTISM.

### SOME ROUGH STUDIES OF THE OCCULT LEANINGS OF THE POETS.

#### IV.

Whitman, in his short and remarkable poem, "To him that was Crucified," perceives very clearly the verity of Mahatmahood; the existence of men who live upon a higher plane than that of ordinary mortals, and who are united in an order of spiritual brotherhood. The poem runs:<sup>1</sup>

My spirit to yours, dear brother,  
Do not mind because many sounding your name do not understand you,  
I do not sound your name, but I understand you,  
I specify you with joy, O my comrade, to salute you, and to salute those who are with  
you, before and since, and those to come also,  
That we all labor together transmitting the same charge and succession,  
We few equals indifferent of lands, indifferent of times,  
We, enclosers of all continents, all castes, allowers of all theologies,  
Compassionaters, perceivers, rapport of men,  
We walk silent among disputes and assertions, but reject not the disputers nor anything  
that is asserted,  
We hear the bawling and din, we are reached at by divisions, jealousies, recriminations  
on every side,  
They close peremptorily upon us to surround us, my comrade,  
Yet we walk unheld, free, the whole earth over, journeying up and down till we make  
our ineffaceable mark upon time and the diverse eras,  
Till we saturate time and eras, that the men and woman of races, ages to come, may  
prove brethren and lovers as we are.

These lines, sublime as they are, will probably be regarded as little short of blasphemous by many of our good friends who, *sounding his name, do not understand him*; who, worshipping him as the only Man-God, have lost sight of the God in man, the *Christ*, the potential development of which in all men was the great lesson which the Nazarene sought to convey. They little think that he whose name they sound may perhaps be walking the earth to-day, striving to bring men to the light, but despised and rejected

<sup>1</sup> From *Leaves of Grass*.

by themselves because in an unrecognized and strange guise, while the same old truths are again trampled upon, since they lack the endorsement of established authority.

The poet, however, shows that he, too broad to be limited by one name, truly understands the mission of Jesus; he, with his own grand teachings of universal brotherhood despised and misunderstood because of their unfamiliar form, is elevated by the sublimity of the truths that inspire himself to the level which gives him the right to address the founder of Christianity as a comrade. He sees, too, with a directness that probably has come to no other modern poet, that there is a band of "Equals" working for the same end, "transmitting the same charge and succession," through all races, through all ages, and giving vitality to all religions. The free, uninfluenced attitude which he who would grow towards the light must maintain is expressed here with most effective simplicity, as is the end for which THEY are striving—so to saturate the world and all eras with their precepts as finally to lift all mankind into the unity of perfect Brotherhood.

The true mental abnegation is here referred to, just as Krishna in the Bagavad-Gita tries to teach Arjuna. In speaking of the necessity for retiring to the forest so as to attain perfection untroubled by man, he says to Arjuna that the true philosopher will look with equal mind upon all classes of men, upon all systems of thought and all objects of sense, esteeming all alike, inasmuch as they are all one in the Supreme Spirit, and that spirit found in each, so that to retire to the forest is not a necessity. Thus Whitman says that he and all others of the same mind, are indifferent of lands, times, disputes or disputers, allowers of all theologies, because they well know—as occultism teaches—that each theology and each assertion is one facet of the great Truth.

The result of this state of mind is beautifully set forth in the lines which say that amid the bawling and din, reached at by divisions and jealousies on every side that close peremptorily upon us to surround and fetter us, we walk free, unheld by all, because we are fixed upon the immutable rock of the True. This is the imperturbability sought by the ancient Chinese philosophers, who, themselves students of occultism, esteemed that equanimity above all else.

There are various passages throughout Whitman's poems that intimate a perception, perhaps intuitive, of the existences of the Masters. For instance, he says, "I see the serene company of philosophers," and in "A Song of the Rolling Earth" are the lines :

"The workmanship of souls is by those inaudible words of the earth,  
The masters know the earth's words and use them more than audible words."

And again, towards the end of the same poem :

“When the materials are all prepared and ready, the architects shall appear.”

The thought here is identical with that in “*Light on the Path*” (note to Rule 21, First Section) :

“Therefore in the Hall of Learning, when he is capable of entering there, the disciple will always find his master.”

And in the following note :

“When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so; for he has lit his lamp, and it cannot be hidden.”

The poem in question concludes with the following exalted lines which contain a significant statement of one of the great truths of Occultism :

“I swear to you the architects shall appear without fail,  
I swear to you they will understand you and justify you,  
The greatest among them shall be he who best knows you, and encloses all and is faithful to all,  
He and the rest shall not forget you, they shall perceive that you are not an iota less than they,  
You shall be fully glorified in them.”

It is hardly possible to say whether or not the poet means that these architects are in one sense the various, changeful mortal costumes the human monad had here and there, in many races and places, assumed while passing through the wheel of re-births. When he says that the architects “will understand you and justify you.” we may easily picture the time when the regenerated man, now able to see all his illusionary entrances upon the stage of life under the costume of varied personalities, can understand that all these different incarnations were fully justified by the need for the particular experience found in each new life, and thus he himself is glorified and justified by these architects, who were really himself.

Complete proof of Whitman’s belief in re-incarnation is to be found in the following lines from “*Facing West from California’s Shores* :”

Facing west from California’s shores,  
Inquiring, tireless, seeking what is yet unfound,  
I a child, very old, over waves, towards the house of maternity, the land of migrations,  
look afar,  
Look off the shores of my Western sea, the circle almost circled ;  
For starting westward from Hindustan, from the vales of Kashmere,  
From Asia, from the north, from the God, the sage, and the hero,  
From the south, from the flowery peninsulas and the spice islands,  
Long having wander’d since, round the earth having wander’d.  
Now I face home again, very pleas’d and joyous.  
(But where is what I started for so long ago?  
And why is it yet unfound?)

This last query is answered in *Light on the Path* (rule 12, § I.): "You will enter the light, but you will never touch the flame." The Self is what we seek. It resides in the heart of every mortal creature "smaller than a grain of mustard seed;" the heart is in the Sun—and now we speak of the real heart and the real spiritual sun which is "now hidden by a vase of golden light"—(as the Upanishads say)—the Sun in the mouth of Brahman and Brahman is the All. S. B. J.



## HINDU SYMBOLISM.

### III.

This figure represents the Mystic Brahma espousals with Parasakti. The latter is the divine principle of intellectual emanative potentiality or energy, and the ideal of archi-typal womanhood. The Sakti is conceived of as the female part of the energy of Brahma's intellectual, creative power and creative wisdom. Brahma is here the true Para-Brahma, and Para-Sakti a true Para-sarasvadi. The sexless in Brahman (neuter) is here transmuted into the male or energizing power, as the principal symbolic type of the divine emanative, yet immanent, creative power, as the masculine principle of the ideal or Great Androgynic Man or the Makrokosm; and the flaming

Sun is here depicted as the flaming sun-face, representative of the male-active deity, also called Purusha. The Sakti or Para-Sakti, the fructifying energy and potentiality of Brahman's wisdom, wears upon her head a bright fire-flaming crown or nimbus.

The veil surrounding them, is the mystic veil produced by the ideation of the eternal thought of the eternal Mind. In the left hand of the sun-figure on the first finger, is carried a bird or perhaps a dove, which is intended to symbolize the flight of the ideal creation from the eternal Mind before the appearance of that which appears to us to be the real world. In the right hand he holds the end of the mystic veil. On the head of Maya—the woman—is the world-egg cap. Below, in the shadow of the spherical cloak of the God-dawn, is seen the world-egg surrounded by the spiritualizing Ananda the snake of eternity, which as if asleep and inactive, is suspended around the egg.

In India the principal general symbols are fire and water, sun and moon, man and woman, bull and cow, the linga and yoni, the lotus and the sacred fig (*ficus indica*). The lotus is formed of red, white and blue colors; blue is considered the same as black.

ISAAC MYER.

## "LIGHT ON THE PATH."

"The Soul of man is immortal and its future is the future of a thing whose growth and splendour has no limit."

It is with extreme diffidence that I venture to undertake a short commentary or analysis of the book whose title heads this article; not only because of the nature of the work itself, but also because it has already been twice commented upon, once by the author, and once by a very learned student of Eastern Literature. The author's notes, however, were rather an extension of the original text than a commentary in the strict sense of the word; while the object of the second annotator was more an attempt to show the identity of the doctrines contained in *Light on the Path* with those of ancient Brahmanical Philosophy, than to give the nature of those doctrines in themselves.

The object of this paper on the contrary, is to attempt to analyze the scheme of Philosophy in accordance with which this little book has been written; in other words, to attempt to set forth the intellectual counterpart of the spiritual doctrines of *Light on the Path*. It is inevitable that, in thus changing the doctrine from the Spiritual to the intellectual plane, so to speak, the intellectual counterpart should be inferior to the Spiritual original. To counterbalance this loss, however, it is true on the other hand that the

intellectual counterpart may render the spiritual original accessible to some, the conformation of whose minds renders them unable to appreciate it directly. It is in the hope that this may be so that the present paper has been attempted.

To begin with, then, the work we are considering indicates a possible enlightenment of the Soul, and development of the higher part of our nature; and further states that these results cannot take place before a certain battle has been fought and won: we have, therefore, to discover what the soul is; what is the nature of the battle; what are the opposing forces; and what are the results of the struggle.

The combatants are the higher nature, or Soul on the one side; and the lower nature or egotism on the other. The higher nature includes the intellectual, Spiritual, and æsthetical powers: that is to say, the powers which deal with the perception of truth, goodness, and beauty.

The sense of truth is characteristically manifested in the conquest of some intricate mathematical problem, or in following successfully some difficult chain of reasoning.

The sense of beauty is manifested in the joy with which we behold the splendor of a glorious sunset.

The sense of goodness is manifested in the voice of an approving conscience, or in the reverence and admiration we feel for some godlike and noble character.

It is undeniable that the intellect can discriminate between what is, and what is not, true, within its own domain, the æsthetical faculty also can pronounce with certainty as to the presence or absence of that quality which we call beauty.

So can the moral nature decide without hesitation as to what is or what is not in accordance with Righteousness. These three powers of the higher nature are subject to development, that is to say, at different periods they will perceive the qualities of beauty, truth, and goodness in different objects, and in different degrees; but as to the reality of the three qualities their voice is ever the same.

The three powers perceive three harmonies, each in its own domain; when the three are harmoniously developed the three harmonies are perceived to be one, and to this one great harmony are given the names of the Eternal and the Law of God. The seer of old feeling the sense of Righteousness within him exclaimed: "I will rejoice in the Eternal, and in him will I put my trust." When the powers of the higher nature are developed, under all temporary disharmony and chaotic disturbance, are perceived a deeper order and more enduring harmony ever at work. Marcus Aurelius had perception of a deep Spiritual truth, when he wrote the concluding sentences of the following utterance.

"Figs, when they are quite ripe, gape open : and in the ripe olives, the very circumstance of their being near to rottenness, adds a peculiar beauty to the fruit, and ears of corn bending down, and foam which flows from the mouth of wild boars, and many other things,—though they are far from being beautiful, in a certain sense,—still, because they come in the course of nature, have a beauty in them, and they please the mind ; so that if a man should have a feeling and a deeper insight with respect to the things which are produced in the universe, there is hardly anything which comes in the course of nature, which will not seem to him to be, in a manner, disposed so as to give pleasure." That is,—in all things, could we but perceive it, is the harmony of the Eternal.

The first harmony, the harmony of truth, is perceived by the scientific materialist ; that is to say, he is capable of perceiving the reign of Law in the physical universe.

The artistic nature can perceive the harmony of beauty in nature and art. By the spiritually-minded is perceived the moral harmony.

It is the distinctive mark of modern Civilization that the harmonies of truth and beauty, of Science and Art are perceived and openly recognized by all, while the harmony of Holiness is passed over, in silence and oblivion. It is the object of Theosophy, rightly understood, to arouse the world to a renewed sense of the harmony of Righteousness.

So much for the higher nature. Confronting it stands the Egotism. For where the moral sense dictates peace and goodwill to all men, the Egotism raises a selfish claim for a monopoly of all good things, all pleasures, all enjoyments. The first enjoyment the Egotism demands is to surpass and dominate all other Egotisms which it seems to see pursuing the same pleasures as itself. Hence the command : "Kill out ambition." Having once gained this domination the self cries out for enjoyments both sensual and sensuous, for all the pleasures of life. Hence the need for the command "Kill out the desire of life ;" the self is also deterred by indolence from carrying out any good inspirations that may descend through the thick mist which surrounds it, from the higher nature : against indolence it is written "Kill out the desire of comfort."

But the moral sense condemns the existence of this self, this centre of force, which is not in accordance with its perception of Harmony. When once the moral nature comes to perceive the evil of egotism, the question inevitably arises for solution, "Shall this cause of dis-harmony cease or continue?" If the decision is for its continuance one of two things will happen. Either, before the moral nature has been completely paralysed and atrophied by neglect,—before the seared conscience is completely silenced,—the fact will be recognised, in the midst of pain and sorrow unspeakable, that "to work for self is to work for disappointment;" and in

that case the moral nature may at last meet with its development and all may be well; "the weak must wait for its growth, its fruition, its death, and it is a plant that lives and increases through the ages." It has been said also "the forging of earthly chains is the occupation of the indifferent, the awful duty of unloosing them through the sorrows of the heart is also their occupation" and truly "both are foolish sacrifices." Either this takes place, or,—the moral nature at last becomes completely deadened, all the force and vital power which has been drawn away from it goes to strengthen the Egotism which becomes from henceforth a centre of evil, of destruction; an enemy of the eternal.

It seems that individual existence means a certain amount of force which may vitalise either the powers of the higher nature or those of the egotism; or those of both, in part. It seems also that the egotism is a group of centres, so to speak, from some or all of which the energetic force of the individual may work; so that, for example, when this force works from one centre in the egotism sensuality arises; when from another centre, hate; from another, evil ambition, and so on. When the energetic force is raised to the higher nature it may act from various centres; from one, as charity; from another, as holiness, and so on. Hence, "any good quality may become any other good quality"—if the conditions are favorable. It seems also that the Will can degrade the energetic force from the soul to the egotism; or, conversely, can raise it from the egotism to the soul; so that, by the alchemical power of the will, so to speak, the baser metal becomes converted and, rising to the top of the still, becomes pure gold. Besides the higher and lower natures we have been considering there resides also, in the complete being, consciousness or sense of existence and will. When all the portions of energetic force,—or the Satwaic sparks, as they are elsewhere called,—rise to the higher nature, the individual becomes one with the Eternal, and a part of the United Spirit of Life, and individual existence ceases, in a sense. When the question is asked "Shall the self cease or continue?" the moral nature answers decisively "It ought to cease." If the truth of this mandate is recognised, at once a terrible struggle arises; self opposed rises with tenfold force and violence; again and again it craftily casts doubt on the truth of the moral nature; raises obstacles, temptations and hindrances; all the pleasures it has enjoyed are to be swept away forever; all the momentum and power that the egotism has gained, through long continued indulgence and unhindered growth, are brought to bear at once on the struggle; the whole nature is torn by the conflict, the will is tried to the uttermost; but under all this turmoil and strife lies the assured consciousness of final victory; it is felt that sooner or later the self must be destroyed, that it is built for time and not for eternity, that its days are numbered.

During the struggle intervals of peace occur, and grow greater and longer as the end approaches; till at last, when the final victory is won this peace becomes habitual.

But as the conflict goes on, the will at last gains strength to say, once for all "Henceforth, forever, will I serve self no more." And immediately the first struggle is ended. The dominance of self is forever destroyed. In reply to the command "Seek in the heart the source of evil, and expunge it" the soul can say "this also have I done," then comes "peace to the troubled spirit" peace deep and pure. The soul recognises that the self has been the cause of individual existence; when the self is removed the soul tends to harmonise itself with the great harmony, to become one with the eternal; but all the evil tendencies to selfishness and sin, must be gradually overcome, for though their cause and source has been destroyed, yet they still maintain a certain momentum. Not yet can it be said that the soul is perfectly at one with the United Spirit of Life. Much remains to be done, yet much has been done already, for during the struggle the energetic force has become loosened from the centres of self, and has ascended to strengthen and vivify the soul, which becomes strong, fully awakened, and in harmony with the eternal; the flower of the soul is opening, the first step on the Path is taken. In the *Idyll of the White Lotus* the same author has given the same history in another form. The New-Testament story is the same, and so is the scheme of Christian Theology for those who have eyes to see it; for that story is "the tragedy of the soul, it has been told in all ages and among every people."

"Enter the Path! there spring the healing streams  
 Quenching all thirst! there bloom the immortal flowers  
 Carpeting all the way with joy! there throng  
 Swiftest and sweetest hours."

*Dublin, Ireland.*

CHARLES JOHNSTON.

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## MUSINGS ON THE TRUE THEOSOPHIST'S PATH.

If you desire to labor for the good of the world, it will be unwise for you to strive to include it all at once in your efforts. If you can help elevate or teach but one soul—that is a good beginning, and more than is given to many.

Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society. Each and every one of them originated upon the same basis—Truth, or a portion of it at least. You may not assume that

you have a greater share than they, it being needful only, that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of The Life.

It is not by intellectually philosophizing upon it, until reason ceases to solve the problem, nor by listening in ecstatic delight to the ravings of an *Elemental clothed*—whose hallucinations are but the offspring of the Astral—that the life is realized. Nor will it be realized by the accounts of the experiences of other students. For there be some who will not realize Divine Truth itself, when written, unless it be properly punctuated or expressed in flowery flowing words.

Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning—and as you learn their import, so do you fit yourself for higher work.

There are no rose-gardens upon the way in which to loiter about, nor fawning slaves to fan one with golden rods of Ostrich plumes. The Ineffable Light will not stream out upon you every time you may think you have turned up the wick, nor will you find yourself sailing about in an astral body, to the delight of yourself and the astonishment of the rest of the world, simply because you are making the effort to find wisdom.

He who is bound in any way—he who is narrow in his thoughts—finds it doubly difficult to pass onward. You may equally as well gain wisdom and light in a church as by sitting upon a post while your nails grow through your hands. It is not by going to extremes or growing fanatical in any direction that the life will be realized.

Be temperate in all things, most of all in the condemnation of other men. It is unwise to be intemperate or drunken with wine. It is equally unwise to be drunken with temperance. Men would gain the powers; or the way of working wonders. Do you know, O man, what the powers of the Mystic are? Do you know that for each gift of this kind he gives a part of himself? That it is only with mental anguish, earthly sorrow, and almost his heart's blood, these gifts are gained? Is it true, think you, my brother, that he who truly possesses them desires to sell them at a dollar a peep, or any other price? He who would trade upon these things finds himself farther from his goal than when he was born.

There *are* gifts and powers. Not just such as you have created in your imagination, perhaps. Harken to one of these powers: He who has passed onward to a certain point, finds that the hearts of men lie spread before him as an open book, and from there onward the motives of men are clear. In

other words he can read the hearts of men. But not selfishly; should he but once use this knowledge selfishly, the book is closed—and he reads no more. Think you, my brothers, he would permit himself to *sell* a page out of this book?

Time—that which does not exist outside the inner circle of this little world—seems of vast importance to the physical man. There comes to him at times, the thought that he is not making any progress, and that he is receiving nothing from some Mystic source. From the fact that he has the thought that no progress is being made the evidence is gained that he is working onward. Only the dead in living bodies need fear. That which men would receive from Mystic sources is frequently often repeated, and in such a quiet, unobtrusive voice, that he who is waiting to hear it shouted in his ear, is apt to pass on unheeding.

Urge no man to see as yourself, as it is quite possible you may see differently when you awake in the morning. It is wiser to let the matter rest without argument. No man is absolutely convinced by that. It is but blowing your breath against the whirlwind.

It was at one time written over the door: “Abandon Hope, all ye who enter here.” It has taken hundreds of years for a few to come to the realization that the wise men had not the slightest desire for the company of a lot of hopeless incurables in the mysteries. There is to be abandoned hope for the gratification of our passions, our curiosities, our ambition or desire for gain. There is also another Hope—the true; and he is a wise man who comes to the knowledge of it. Sister to Patience, they together are the Godmothers of Right Living, and two of the Ten who assist the Teacher.

AMERICAN MYSTIC.

## THOUGHT EFFECTS.

Some thirty years ago, I began a five years' residence in a foreign land. Whilst there, I was conscious of a stern conflict going on within me to keep myself from falling into some of the ways and beliefs of the people of that land. So strong was the assault in one direction upon the Idol of Right which had been set up within me by a New England training, that for fear it should topple and fall, I was constrained to withdraw myself little by little from social relations, until finally I came to be pretty much alone, living on the pampas with flocks, herds, nature generally, and a few books for company. Even after this change the fight went on, though in a less active form and on a more desultory scale.

After I went from there, reflection upon the subject brought me to this conclusion among others, viz.: that one of the most powerful forces emanat-

ing from distinct societies of mankind works by mental action upon man from the unseen atmosphere surrounding him.

It is said advisingly, "When in Rome do as the Romans do." It may be said, warningly: "When one enters upon living in Rome, he can scarce help *but* do as the Romans do."

In these later days, investigation of Theosophy has shown me of what nature was the obstacle against which I had been contending so stoutly.

It was of the Karma of that nation. It has shown me also the method of that unseen, unheard influence which "is in the air," ever about us, ever ready to move us, to govern us. And this method of influence, unseen and unheard, is the action upon us of forces existing on the Astral Plane. Among these forces are the thoughts of men living upon the objective plane of Earth.

After so much of preface, I come to a more particular consideration of some of the effects of those thoughts of man, which are unexpressed by speech or action, upon others and upon himself:

1st. How may we effectually resist the force of bad influence of locality operating on *us* from the Astral Plane?

2nd. How may we do something, otherwise than by precept and example, towards overcoming the evil Karma of Locality which may be affecting *others*?

3rd. How may we in individual cases help some unfortunates with whose needs we are acquainted?

An answer is—by Thoughts.

In man's advancement from darkness into light, in the "Human Soul's" departure from lower materiality to entrance into right Spiritual living, among other means to be used to attain that end are right thought, right action, right speech and right meditation. Of these, *right thought*, is of primary importance, for it is the foundation from which only the others can spring into life. Actions in objectivity are illusions; they are shadows of our personality created by thoughts. Thoughts are nearer, more akin to our personality than actions are, for they are primary expressions from personality, always preceding conscious speech and action. Of all the indices to our personality of which we have knowledge thoughts are the clearest; we are as our thoughts are. In compliance with that grand mandate, "Know Thyself," why scan life's *page* of speech and actions—shadows—when a *vast volume* of thoughts—realities—expressions of our personality, lies open to us for finding knowledge of self?

Though independent of speech and action, thoughts are realities. They are real, living, active forces, until their force is expended,—but the effects of right thoughts last forever. Space does not necessarily limit their reach. They are in the air, so to speak, everywhere, and can move with a rapidity

that is instantaneous. They may not only be sent, but are received. It takes but the veriest morsel of time to send a thought to the Sun; at the Sun it takes as little time to receive a thought from the Earth.

To the first question—"how may we effectually resist the force of bad influence of Locality operating on *us* from the Astral Plane?"—one way is to search for Spiritual Truth. That truth is "in the air." It is conveyed to us by Thoughts. But a thought "from the air" is as a seed. A mustard seed planted in ice will not fructify; a spiritual thought-seed falling upon a "Human Soul" which is bound and tied to Earth by its "Animal Soul" will not fructify. The mustard seed must fall into ground properly prepared for its reception, ere by culture it can sprout, grow, and bear fruit. And so, too, must the soil of the "Human Soul," be made ready in order that it shall afford an appropriate bed upon which the ever-present Spiritual thought-seed shall alight. On such a prepared soil it will *surely* fall; as surely as the magnetic needle points to its pole, and once there, by our own culture it may grow into "an everlasting tree of Holiness."

How is that bed prepared? How is it that we become ready to receive Spiritual Truth? By right thought, right action, right speech and right meditation. It lies within our *inner selves* whether we shall advance in Spiritual knowledge and life, and nowhere else; it must be our purpose, our business. No dictum of the Schools can bring it about. No printed book on esoteric wisdom or on ethics, or on the multitudinous religions of man can give it to us;—belonging to the Theosophical Society does not necessarily lead us into Spiritual life. These, to the hungry "Human Soul," may be of immense importance, but if the "Human Soul"—principle 5, be not first prepared, if we do not look upward and build upward, all these means,—Spiritual thoughts that are "in the air," wise books, this society of yours—they are all to such a spiritually-desert soul, but as of old—"pearls before swine"—hidden light—a force shut out by ourselves from acting within us.

*When we are engaged in right searching for Spiritual Truth, bad forces from the Astral Plane are inoperative upon us:* Thus may we effectually resist the force of bad influence of Locality operating on *ourselves* from the Astral Plane.

The second question we are considering is, "How may we do something, otherwise than by precept and example, towards overcoming the evil Karma which may be affecting *others*?"

Surely, again, it is by right thought, and right action, speech and meditation. For, not only do they prepare the way for the reception of Spiritual Truths, but the ego, so thinking, acting, speaking and meditating, is, while so employed, disseminating Spiritual light on all sides through the Astral Plane. He is throwing out Spiritual truth-seed which is reaching far and near. Wherever a "Human Soul" is in need of it, and hungering for it, it

*will surely fall*; for there the soil is ready for its reception. These right thoughts have gone into "the air," and are certain to strike in somewhere for good.

Thus by *right thought* we may do something otherwise than by precept and example, towards obliterating the evil Karma of locality which is affecting *others*.

Regarding the third question; it seems to me that we all know some particular individuals to whose high needs we can minister by direct intention through the power of thought.

Who, that observes and reflects, cannot gather from his own experience the fact that thought can fly to a person at a distance? How common to say "I was thinking of one and he appeared." It is not an uncommon experience for one to unexpectedly entertain serious, at any rate marked thoughts about another, and subsequently to find that the other was similarly occupied in mind with him at the same time. It is odd if there be not some among you who know that thought messages have been sent, received and acted on by the object-person when the receiver was in an abnormal condition to the sender. By these and other illustrations which doubtless will occur to you, we *know* that it is within the province of cause and effect that thought has power to operate on others at a distance by direct intention of the sender, by mental action alone.

Believing in the reality of thought—*knowing* the reality of thought—in its power to shield us from evil; in its power to affect others unknown to us; in our power to project it to special individuals, what opportunities it affords us for conferring high good.

But in order to do positive good to another by this direct thought unexpressed by speech or action, some certain conditions are necessary, which we may consider as milestones that shall indicate the progress of our own ascending path from materiality to spirituality. To be a power by thought influence,—(I do not refer now to thought sent by will power to a particular "sensitive" who is in subjective state to the sender—which condition is on a lower plane than that which we are now considering,) presupposes intensity of love born of and nurtured by Spirituality for those whose high good we thus seek to establish. There must first be born in us an enthusiasm for giving high and positive good to another unconsciously to him. According to our unselfish love in this matter will be our enthusiasm, as is our enthusiasm, shall be the energy of our missive-thought; and according to the energy of that thought will be its effect upon the object to which it is sent,—the more powerfully intense the thought the deeper it will penetrate;—the longer its effects will endure.

Right meditation will be required of us to determine what we really desired to effect. If we arrive at the position within ourselves necessary for

obtaining power for affecting another for good by thought message, there will be engendered within us a portion of that grand principle on which this Society is founded, viz : Universal Brotherhood—unselfish love for others.

In making thought message to others, on the basis of lifting them to a higher plane of action, a part of our daily life, by its reaction upon ourselves we shall surely be “laying up treasures in Heaven”—and full will be our material for Devachanic life.

As in Devachan one shall live in the good he has done while in objective earth life—shall live in the true beauty he has learned to perceive—shall live in the effects of his good-life, his thoughts while here on earth can be made for the Devachanic period of his existence a vast store-house of “good-life” of purest water. But it must be of thoughts untinted by selfish considerations. It must be of thoughts evolved through love of others for *their* good.

Right thought being the grand power it is :

1st. To resist within *ourselves* the bad Karma of Locality.

2nd. By which to weaken and destroy the bad Karma of Locality, which is disastrously affecting *others*.

3rd. By which from a basis of spiritual love we may send light to a groping soul,—what heavy responsibility is ever over us that it shall be our purpose, our study to “think aright.”—To live much in thus right thinking—we shall ever be lifting some of the heavy Karma from off the world. It is thus, that we can “live in the Eternal, for right thought is of the Universal Mind, and Universal Mind is of the Eternal.

Reflect that persistent right thinking affects humanity constantly in the right direction, ever from the gross and material to the refined and Spiritual. It will ever be a constant force so long as evil exists. Let this idea sink into our consciousness. Let right thought be to us as the strong arm with which to do good to others. One need not long for wealth, for position or power that he may do good to others; the poorest in material wealth, the humblest in station, the most insignificant among men has within himself this ever open store-house of power for conferring good on which he can draw without limit; a wealth he can scatter broadcast, or can give by direct selection of object with the surety that he is bestowing benefits broadly,—knowing that he is successfully contending against Spiritual poverty—which is the sum of evil.

He who uses this wealth, can do so—*must* do so only by sacrifice of thought of self. He must be interested only in combating evil by helping humanity at large; of offering special help to those whom he knows are desirous of help. As his life-love for the objects in view is the only foundation upon which he can do these works,—love of self can not be a power within him.

To put it the other way. Begin the work of thought for the good of others by first forgetting self ; as fast as possible get away from the dominion of materiality. Live in the love of doing *enduring* good to others—these conditions *are* the true and upward advancement of ourselves. The doing of these things *is the reward* ;—it is the advancing into *God-life*. It is part of our real Eternal selves. It is living in the Eternal—the everlasting good ; for the God-life—the good-life is the only eternally active one. By living thus, the gross and material now enchaining our entities will be broken down and will die and leave us—and die they must sooner or later or the “ I am I ” shall perish.

H. N. H., F.T.S.

Brooklyn, Oct. 15, 1886.

## ENVIRONMENT.

To the Western mind the doctrines of Karma and Reincarnation contain difficulties which while they seem imaginary to the Eastern student, are nevertheless for the Western man as real as any of the other numerous obstructions in the path of salvation. All difficulties are more or less imaginary, for the whole world and all its entanglements are said to be an illusion resulting from the notion of a separate I. But while we exist here in matter, and so long as there is a manifested universe, these illusions are real to that man who has not risen above them to the knowledge that they are but the masks behind which the reality is hidden.

For nearly twenty centuries the Western nations have been building up the notion of a separate I—of *meum* and *tuum*—and it is hard for them to accept any system which goes against those notions.

As they progress in what is called material civilization with all its dazzling allurements and aids to luxury, their delusion is further increased because they appraise the value of their doctrine by the results which seem to flow from it, until at last they push so far what they call the reign of law, that it becomes a reign of terror. All duty to their fellows is excluded from it in practice, although the beautiful doctrines of Jesus are preached to the people daily by preachers who are paid to preach but not to enforce, and who cannot insist upon the practice which should logically follow the theory because the consequences would be a loss of position and livelihood.

So when out of such a nation rises a mind that asks for help to find again the path that was lost, he is unconsciously much affected by the education not only of himself but also of his nation through all these centuries. He has inherited tendencies that are hard to be overcome. He battles with phantasms, real for him but mere dreams for the student who has been brought up under other influences.

When, therefore, he is told to rise above the body, to conquer it, to subdue his passions, his vanity, anger and ambition, he asks, "what if borne down by this environment, which I was involuntarily born into, I shall fail." Then when told that he must fight or die in the struggle, he may reply that the doctrine of Karma is cold and cruel because it holds him responsible for the consequences which appear to be the result of that unsought environment. It then becomes with him a question whether to fight and die, or to swim on with the current careless as to its conclusion but happy if perhaps it shall carry him into smooth water whose shores are elysian.

Or perhaps he is a student of occultism whose ambition has been fired by the prospect of adeptship, of attaining powers over nature, or what not.

Beginning the struggle he presently finds himself beset with difficulties which, not long after, he is convinced are solely the result of his environment. In his heart he says that Karma has unkindly put him where he must constantly work for a living for himself and a family : or he has a life long partner whose attitude is such that he is sure were he away from her he could progress : until at last he calls upon heaven to interpose and change the surroundings so opposed to his perfecting himself.

This man has indeed erred worse than the first. He has wrongly supposed that his environment was a thing to be hated and spurned away. Without distinctly so saying to himself, he has nursed within the recesses of his being the idea that he like Buddha could in this one life triumph over all the implacable forces and powers that bar the way to Nirvana. We should remember that the Buddha does not come every day but is the efflorescence of ages, who when the time is ripe surely appears in one place and in one body, not to work *for his own* advancement but for the *salvation of the world*.

What then of environment and what of its power over us?

Is environment Karma or is it Reincarnation? THE LAW is Karma, reincarnation is only an incident. It is one of the means which The Law uses to bring us at last to the true light. The wheel of rebirths is turned over and over again by us in obedience to this law, so that we may at last come to place our entire reliance upon Karma. Nor is our environment Karma itself, for Karma is the subtle power which works in that environment.

There is nothing but the SELF—using the word as Max Müller does to designate the Supreme Soul—and its environment. The Aryans for the latter use the word *Kosams* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the most intangible and coming down to the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self.

How unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them? We only escape one kind to immediately fall into another. And even did we come into the society of the wisest devotees we would still carry the environment of the Self in our own bodies, which will always be our enemy so long as we do not know what it is in all its smallest details. Coming down then to the particular person, it is plain that that part of the environment which consists in the circumstances of life and personal surroundings is only an incident, and that the real environment to be understood and cared about is that in which Karma itself inheres in us.

Thus we see that it is a mistake to say—as we often hear it said—“If he only had a fair chance; if his surroundings were more favorable he would do better,” since he really *could not* be in any other circumstances at that time, for if he were it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these *Kosams*, or sheaths, are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit, by knowing that everything, good and bad alike, is the Supreme. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

The very first step is to rise from considering the mere outside delusive environment, knowing it to be the result of past lives, the fruition of Karma done, and say with Uddalaka in speaking to his son :

“All this Universe has the Deity for its life. That Deity is the Truth. He is the Universal soul. He Thou art, O Svetaketu !”<sup>1</sup>

HADJII ERINN.

## TEA TABLE TALK.

Recently the tea-table was chatting about the Widow's escape from the Romish fold. She was nearly converted by the urbane Monsignor Capel, but escaped at the critical moment, she said, “by reason of a sudden preoccupation.” This turned out to be the death of her worthy husband. The Widow is a pretty and amiable creature, approved even by the ladies who say “she is a good little soul and mourns most expensively.” Hence she never appears at the tea-table without an escort, and the most frequent of these is one Didymus, lawyer by profession, good humored, sceptic by nature, whose careless, semi-flippant manner makes it difficult to

1. *Chandogya-Upanishad*, vi

know him, though he and I frequent the same clubs and make our bows in the same drawing rooms. On the day in question the lady said that she brought him often because she "wanted him converted to Theosophy."

"But, my dear Madam," said I, "you know we don't believe in converts. Theosophy is simply an extension of previous beliefs and like Victor Hugo it says, 'in the name of Religion, I protest against religions.' People have to grow into it. When they are ready for it a crisis of some kind, now moral, now physical, seems to occur just before they accept the Light from the East as a man receives back something he has lost. It seems as if those elemental creatures, who attend man, foresaw his determination and strove to frighten him away from the initial moment of choice. Great momentum, even of misapplied energies, often indicates the nearness of radical change."

"Yes," broke in Didymus quietly, "I believe that of the Elemental and the astral world. I've been there myself, don't you know!"

Imagine the feelings of Balaam upon a noted occasion! Unlike the excellent but misunderstood animal of scripture, Didymus was urged to continue.

"No," said he, "I can't profess to explain my experiences, but I'll tell them by way of illustrating Mr. Julius' remark, as I find most people do go through a climax of some kind before they round the turning point of the Age." The tea-table settled itself comfortably and Didymus proceeded.

"I was in a good deal of trouble last winter, trouble of various kinds, and needless to specify, and I had foolishly taken to a pretty lively life. I don't mind saying that one of the chief causes of my trouble was the fact that I couldn't believe in anything that made life worth living; all my ideals were pretty well played out. One Sunday I awoke with an overwhelming sense of terrible calamity, I recalled the events of the previous day, but all was in due order from the matutinal cocktail to the vesper toddy, so I finally concluded that my depression was a hint that I had been living too hard and I resolved to stop it. This resolve, by the way, I carried out from that hour, nor have I ever touched liquor since. I passed the day otherwise as usual with various friends and dined out with a glorious appetite. Returning to my hotel, I was engaged in making notes of one of Herbert Spencer's works, when my attention was attracted by voices in the adjoining room, and I was astounded to find that they were detailing with startling accuracy, certain of my affairs which I not unnaturally supposed were hidden from the world at large. Conquering my blank amazement I sprang into the corridor, when the voices as suddenly ceased and I found my neighbor's door ajar and the room entirely empty. This rather took me down, and I concluded to turn in, and was just falling asleep, when I seemed to see two fellows in evening dress whom I some-

how knew to be jugglers. They advanced, bowed, and thereupon began a series of the most fascinating and laughable tricks I ever saw. I looked on with interest for what appeared to me a long time but at last the rapidity and variety of the illusions produced a feeling of intense weariness, and I said, 'Gentlemen, thanks for your interesting performance, but you will pardon my remarking that it is late, and I am very tired.' They bowed, said nothing, and continued their performance which became even more ludicrous. I repeated my request; again the bows and tricks of increasing absurdity. Worn out I exclaimed angrily, 'I consider this a beastly imposition, you know, and if you persist I shall be obliged—' but I never finished the sentence, for the two distorted their faces into masks of indescribable comicality and were off while I laughed—and awoke. As I did so, I was amazed to see a broad patch of vivid scarlet light slide down the wall from ceiling to floor and before I could give a second thought to this phenomenon, a big white cat sprang from the foot of my bed and vanished in the darkness.

"This aroused me thoroughly, for though I had never experienced the like before, I said to myself 'Old Boy, you must have a touch of D. T. though why the devil you should have with your seasoned head, I can't say.' I got up and lit my gas; it was after midnight but I concluded to go out and get some medicine. The halls were quite dark save for a light in the front vestibule and I felt my way down by the balustrade. Turning the corner of the staircase I became aware of a shape—I cannot call it a form—which was distinguishable from the surrounding darkness only by being more intensely black. It seemed about seven feet high, the body was indistinct but in the sharply defined head two fiery eyes glowed with a malice and menace that were truly appalling. The shape stood directly before me and barred my way. I felt an icy chill down my back, and I'd wager that my hair stood up, but summoning all my courage I said,— 'Well; what do you want?' The silent shape bowed mockingly and the eyes became more malignant and threatening. My temper, which is really hasty,"(cries of "Oh! no!" from the ladies,) "got the better of my fears, and advancing in furious anger I cried; 'Stand aside and let me pass.' The shape vanished and I reached the front door without further incident.

"The cold night somewhat calmed me, but as I crossed Madison Square I imagined that some one was following me. I turned sharply about; the square was deserted. I resumed my walk; again the swift footsteps ever coming closer: again I turned; nothing! By this time I began to be alarmed. For visible foes a man cares little, but those ghastly footsteps,— they curdled my very blood, by Jove! I walked on and reaching Broadway, I was struck with the tumult of voices that filled the air though there were but few people about. The street cars seemed crowded with noisy men,

laughing, swearing, telling more or less questionable stories, and from every cab and wagon came similar sounds: it was like the rumpus on the Stock Exchange on a field day. The invisible footsteps, at first drowned in the noise recommenced, and constantly turning, I found myself ever duped. By this time I began to think the whole thing an illusion, but presently I saw a man just ahead of me look out from a doorway. As I approached, he apparently drew back, but getting opposite the door I found it closed by barred iron shutters: this occurred over and over. Then as I would approach anyone, pedestrian or driver, he would shout at me, mockingly, jovially, profanely or inconsequently, yet I could see that his lips were closed and that he was only mechanically aware of my presence.

"I now began to feel that there were two of me, so to speak. One recognized that this was all a delusion; the other self was alarmed and unstrung. I walked quietly but rapidly, attracting no attention. Looking at myself in a chance mirror I saw that in outward appearance I was the same as ever. Reaching the drug store by the Herald Office, I sat down completely unstrung, but my voice was steady as I asked for some Bromide of Potash, and the attendant gave me a dose in a glass of soda water at my request without remark. Having no excuse for remaining I reluctantly turned homeward, hoping that fatigue and the drug would dissipate my delusions. In vain! I no longer heard the dogging steps or saw the peeping men, but the voices were louder and more confusing in a perfect chorus of commonplace talk, intensified in volume. Arrived home, I took another dose of Bromide and threw myself on the bed. Instantly it seemed to sink under me and then rose violently. I rose, lit the gas and my cigar, but the voices began again in the next room. Though tired out, I sought the street again. By this time the sense of being 'double' was intensified, and I recognized with anger that my higher self was under the control of a lower portion which it ridiculed and reprobated. I walked up Broadway this time, and as I passed the hotels from doors and windows came invitations to drink, to dine, to play billiards and less innocent suggestions. A man and woman came towards me, and I was amazed at the breadth, or depth of their conversation, ranging over topics not whispered in general, much less proclaimed on the highway, yet as I met them I saw that their lips moved not; with heads bent slightly against the keen air of the winter morning they sped silently on their way. Jeers and mockeries saluted me from the cab stands, yet the cabbies dozed on their boxes. Hour after hour I walked thus, ready to drop with hunger and fatigue but unable to stop. At last in the cold grey of the morning I returned home, took a tub and a meal, and went to my Doctor, having heard the irrational tumult of voices all the while. The Doctor was vastly amused at some points of my narration; he thought my cat might be D. T. but could make nothing out

of all the rest except a threatening of insanity, and giving me some beastly powders, advised me to live quietly, and keep out of doors as much as possible. I attended to my routine business, all the time hearing the voices, except when someone addressed me. Getting restless as the day wore on I walked down along the East River piers, went on board vessels, into holds and engine rooms, climbed over cargo and chatted with stevedores. No one saw anything unusual about me; friends asked me to wine and dine, yet still the hateful voices mingled with the real ones till I hardly knew them apart and feared I should commit some noticeable indiscretion. The day passed in misery; as I got to my bed at last, a red setter appeared by my side. An inmate owned a dog of this species, and at first I thought this was he, but my door was locked and as I turned to him he vanquished, which upset my nerves again. Again I sought my Doctor's aid, and taking a second worse prescription, passed another hideous night in desperate wandering, ever with the voices at my ear. It was useless to try to sleep or even to lie down; my bed heaved like a ship in a tempest. The next day I passed at my office again or with any acquaintances I could muster, talking as much as possible in the hope of a brief respite from the maddening sounds. At last the medicines did their work; the next day found me clear headed, the sights and sounds of the astral plane had vanished; I don't want to experience them again, but I believe in them, you bet! Later I found out what they really were when my life had wholly changed, and I had joined the Theosophical Society."

The ladies turned on him with one voice. "*You!* A Theosophist! and you never told us!"

"Well," said he humbly, "I tried hard, but—you never gave me a chance."

Pretty Polly says that under cover of the laughter the Widow whispered to Didymus that she had thought he was trying to tell her something else. But I don't believe it, for Didymus is still a bachelor; some say he is a chela.

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In answer to queries, I would say that all occurrences related in this department are strictly true, as is the above experience of an F. T. S. communicated since the published invitation to correspondents in our last number. All such will be hospitably received by the Tea-Table. I may add further that "*Julius*" is now the name of a department merely; though it has at times sheltered groups of personalities of both sexes, there has always been one fixed quantity directing these, and that's he who now signs

JULIUS.

"These sons belong to me; this wealth belongs to me:" with such thoughts is a fool tormented. He himself does not belong to himself, much less sons and wealth.—*Buddhaghosha Parables.*

OM.





# Æ U Ω

Let us adore the supremacy of that divine Sun, the Godhead who illuminates who recreates all, from whom all proceed, to whom all must return, whom we invoke: may he direct our understanding aright in our progress toward his holy seat.—*The Gayatri*.

The spiritual mind which by study hath forsaken the fruit of works, and which by wisdom hath cut asunder the bond of doubt, cannot be brought back to mortal birth by reason of any human action.—*Bagavad-Gita*, ch. iv.

## THE PATH.

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VOL. I.

MARCH, 1887.

No. 12.

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### Æ YEAR ON THE PATH.

The present issue of this Magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

The question is always naturally asked "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as

a narrow, difficult and straight path. By the ancient Brahmins it has been called, "the small old path leading far away on which those sages walk who reach salvation;" and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem—the Bagavad-Gita. And in that is found a verse that seems to truly express in powerful words what philosophers have been blindly grasping after in many directions.

"It is even a portion of myself (the Supreme) that in this material world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself (Ishwar) having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower."<sup>1</sup>

To catch the light which gleams through this verse, is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another. The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path.

<sup>1</sup> *Bagavad-Gita*, ch. 13.

A few short years and they will have **abandoned** the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will **come** the moment when they must choose which of two kind of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only in ten years, but during the year past. A new age is not far away. The huge, unwieldy flower of the 19th century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

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## WHAT IS TRUE "CHRISTIANITY"?

"Christianity" is a *religion*; but the word "religion" has evidently three distinct meanings:

1. In the first place it signifies the practice of a certain kind of spiritual training, by which the higher principles in the constitution of man are developed and reunited (bound back) to the divine source to which they belong. In this sense it is the same as *yogism* (from *yog*, to bind).

2. In the second aspect it implies the knowledge of the true relation existing between microcosmic man as a part of the All and the macrocosm of the spiritual and material universe. In this sense it is a science.

3. In the third and common acceptance of the term, "religion" means a certain system of forms, ceremonies and usages, by which some supposed eternal deity is worshipped or propitiated and his favor obtained, so that the sinner may escape the deserved punishment and evade the law. In this sense it is a superstition.

To become a "Christian" of the third order, it is merely necessary to submit to a certain ceremony called baptism, whose mode of administration varies in the different sects; but it seems that to become a real Christian some other baptism is necessary, namely, the baptism of the *water of Truth*, the baptism of *Blood*, and the baptism of the *living Fire* of the Spirit.

The first baptism, with the *water of Truth*, means the attainment of spiritual knowledge, and corresponds to the first of the *four noble truths* taught by Buddha: "*right doctrine.*"

The second, or the baptism of *Blood*, is commonly supposed to mean a shedding of blood by martyrdom, in the defense of a belief in a historical Christ. But such a process would be a loss of blood and not a reception of it, and could not properly be called a "baptism." The best way to obtain information in regard to this "baptism of blood," will be to ask those who have received it or who are receiving it at present.

There is a certain class of "practical occultists," whose inner senses are opened to a great extent, and who have been taught by no one but the spirit within themselves and their own experience. They say that the "baptism of blood" means a penetration of the growing spiritual germ in man, through the flesh and blood and bones of the physical body, by which even the gross elements of the physical form are attenuated and purified,<sup>1</sup> and that this process produces pains and sufferings, typically represented by the suffering, crucifixion and death of the man Jesus of Nazareth. They say that no one can be a true follower of Christ, or a "real Christian," who has not undergone this baptism of blood, and experienced the pains of crucifixion,<sup>2</sup> but that man having passed through that occult process becomes an Adept, when only the highest baptism (or the last initiation)—the baptism of *Fire*—will be necessary to enter the highest attainable state (Spiritual Power), and to become a *Son of Light*.

But, it is asked, what has Jesus of Nazareth to do with that process? How does the latter come to be typified by his suffering, and what is the *rationale* of it?

1 Compare the "Elixir of Life" in *The Theosophist*.

2 This has nothing whatever to do with so-called "stigmatization"; the latter being merely the result of a strong imagination upon a weak body.

It is claimed that at the beginning of certain historical periods, when old religious truths are about to be forgotten, and the idolatry of form assumes the place of true religion, some great spirit (planetary) appears upon the Earth, incarnated into a human form, and by his word and *example* impresses the old truths forcibly upon a number of receptive minds, to communicate them to others, and thus lay the foundation of a new religious system, embodying old truths in a new form.

It is believed that the man Jesus of Nazareth was the mortal form in which such a Spirit was embodied; the latter being no less than what I believe every planetary spirit to be—an emanation of the Universal *Logos* or the *Word*.<sup>1</sup>

But what is the *Logos*? or, to express it better, how can we form a conception of it? We can conceive of no other *God* (or Supreme Good) but the one which lives within ourselves, and which is said to be the image of the Universal God reflected in the purified human soul, where it (He) may attain self-consciousness and the knowledge of self. The Universal God may be described as the incomprehensible centre from which proceed the elements of *Love*, *Life* and *Light* in the various modes of manifestation on the different planes. The whole of Nature is a product of the *Spirit of God*, being poured out throughout the *All* by the power of *The Word*, which is the *Life*—or *thought* rendered active by *will*.

The same process which took place in the eternal Macrocosm of the Universe, takes place in the inner world belonging to the microcosm of man. "No one can come to the *Father*, but through the *Son*;" that is to say: No *God* will take his seat in the interior temple of Man, except through the power of the *Word*—in other words; by the concentration of thought and good will upon the divine germ which rests in the innermost centre of every human being. If we concentrate our *Love* upon that centre of *Good*, the divine germ will begin its active *Life*, and the interior world will gradually become illuminated by the *Light* of the spirit. As this principle grows, it will penetrate the soul and through the soul all the lower principles, even the physical body, throwing off the impurities of soul and body, and the more such impurities are present, the greater will be the suffering, typically represented by Jesus, until finally the *baptism of blood* is completed, the soul purified, the animal *ego* dead and the man has become a "Christ" or an *Adept*,—that is to say one in whom the (6th) *Christ* principle has taken form.

It will readily be seen that this process is much more difficult to accomplish, than merely to go to church, pay the dues to the priests, attend to prayer-meetings and perform the prescribed ceremonies. To accomplish this process requires a constant meditation of the highest kind, and a con-

1 "That which was from the beginning," etc.—John, Epistle I, 1.

tinual employment of will power to keep away the disturbing elements of evil, which in a person who strives for *light* are still more boisterous than in one who is indifferent, for as soon as the spiritual light kindled in the centre begins to radiate its life-giving rays throughout our interior world, the “*dwellers of the threshold*”—the evil *egos*, created by evil thoughts and selfish desires, floating at the periphery of the soul-sphere like clouds sailing through the atmosphere of our earth, begin to feel the destroying influence of the central sun and battle for their existence. Still this atmosphere of evil must be penetrated before we can reach the luminous centre and the tranquil heaven within, and this is done by clinging to the principle of Good and virtue whose rays radiate from the centre. This principle will at first only be felt intuitively but as we feed it with good thoughts, it grows and the interior spiritual senses become opened, so that we may *see* and *hear* its voice distinctly and without any fear of misunderstanding its meaning.

The “below” is always in exact correspondence to and related with the “above.” We are immersed in an all surrounding but invisible ocean of life, whose waves pervade our psychic organization, in the same sense as volumes of air enter our lungs, and as the latter stimulates the life of the body, likewise the former stimulates the growth of the elements of the spirit; which draw their substance from the lower-animal-principles. In the same way the caloric rays of the sun enter the bodies of plants and stimulate the assimilation of the elements which are drawn from earth, water and air.

Those who have gone through that occult process, will require no proof of the truth of these assertions: because they know it to be true by experience; but the “exoteric Christian” and sceptic, having no such experience to assist his faith, may arrive at a certain degree of conviction by using his reasoning powers and logic in conjunction with the teachings of the *Bible*. Christ is reported in the *New Testament* to have said: “Except Ye eat the flesh of the Son of Man and drink his blood, ye have no life in You” (John vi, 53); and again: “I am the living bread, which came down from heaven; if any man eat of this bread, he shall live forever” (John vi, 51.) Now this seems plain enough to every student of occultism, and if translated into the scientific language of modern occultists, it would mean: “Unless you absorb and assimilate within your psychic organization the sixth principle (The Christ), which is the only permanent and immortal principle in the constitution of Man, you will have no sixth principle developed within you, and consequently possess no immortal life—at least as far as Your personality is concerned (for the divine and now unconscious germ within you cannot die, but will incarnate again). But if you absorb the principle or spiritual life and develop the spirit within you, so that it grows through your flesh and blood, then will you have drunk from the

*Elixir of Life* and received the *Baptism of Blood* and become a *Christian*, an *Adept*; for 'Christ' will have taken form in your body, and being himself immortal you will be immortal through him."

These views are corroborated by the great Christian mystic *Jacob Boehme*, by *Jane Leade*, *Paracelsus*, the Rosicrucians, and I can find nothing in them which would in any way conflict with the *Esoteric Doctrine*, as taught by the Eastern Adepts. If any difference in opinion could arise, it could be only, in regard to the person of *Jesus of Nazareth* or *Jehoshua*, and whether he lived exactly at the time claimed by modern Christians. This question I must leave to some one wiser than myself to settle; but it seems of no great importance to me; for the existence of the Christ-principle is disputed by none, and the man, *Jesus*—having died—can only be a Savior to us at present, if we study his character and imitate his example.

F. HARTMANN, M. D.

## PAPYRUS—THE GEM.

The roads were thronged with the people moving toward the great square, for it was a feast of the Goddess. The temples were crowded, while long lines of men and maidens in the robes of "The Sacred" wound in and out toward the river.

Music and song rose and fell upon the evening breeze, like the pulse of a throbbing heart. Here and there could be seen the Scribes, and seated in an open space, the Tale-tellers. One of these, as I rested near him, told the tale of

### ONE WHO FOUND THE GEM.

"In the land of the Wise-men, there dwelt a young man. Many years had he labored in a strange mine; the 'Mine of the Priceless Gems;'—hopefully, bravely, but fruitlessly. He had long known that he who should find the Master Stone, would be free, be full of peace and dig no more, for nothing better could be found. He also knew that he who found the stone should seek to share it with all men.

"Many small stones had he found, but they were laid aside to be used when the great stone was reached.

"Silently and steadily he worked on, until one gloomy day when he had grown so weak that he could make but one more effort, that effort was rewarded, and before him lay the great gem. Weary, weak, but joyful, he gathered it into his bosom, and went forth to share it with others; for he who told not of his gem, or shared it not with all men, must lose the stone.

"Far he wandered, telling his wonderful story, the *finding of the Priceless Stone*—the stone that made men greater, wiser, more loving than all things living; the stone that no man could keep unless he gave it away.

“Far he wandered in his own country, seeking to tell his story and give of the Stone to each one he met. Silently they listened—gravely they meditated and gently they said to him: ‘This is Kali-yuga, the dark age. Come to us a hundred thousand years from now. Until then—the stone is not for us. It is Karma.’

“Far into another land he wandered, ever trying for the same end. Gravely they listened, quietly they spoke: ‘Peace be with you. When the Lotus ceases to bloom and our Sacred River runs dry, come to us. Until then we need not the stone.’

“Over the seas unto another land he went, for fully he believed that there they would hear and share with him. The many days of wandering and the long journey across the sea had made him thin and ragged. He had not thought of this, but as he told his story he was reminded of it and many other things, for here the people answered in many ways, and not always gently.

“Some listened, for his story was new to them, but the gem was uncut, and they wished it polished.

“Others paused and desired him to tell his story in their tents, for that would make them exalted and famous, but they wanted not the gem. As he did not belong to their tribe, it would bring discredit upon them to receive anything from him.

“One paused to listen and desired some of the stone, but he desired to use it to elevate his own position and assist him in overreaching his fellows in bartering and bargaining. The Wanderer was unable to give any of the stone to such as this one.

“Another listened, but inasmuch as the Wanderer refused to make the gem float in the air, he would none of it.

“Another heard, but he already knew of a better stone, and was sure he would find it, because he ate nothing but star-light and moon-beams.

“Another could not receive any of the stone or listen to the story, for the Wanderer was poor and ragged. Unless he was dressed in purple and fine linen and told his story in words of oil and honey, he could not be the possessor of the gem.

“Still another heard, but he knew it was not the gem. As the Wanderer had been unsuccessful before, surely he could not have found the stone. Even had he found it, he could not have the proper judgment to divide it. So he wanted none of the stone.

“Near and far went the Wanderer. Still ever the same. Some wanted it, but the stone was too hard, or not bright enough. He was not of their people, or was ignorant. He was too ragged and worn to suit their ideas, so they wanted none of the stone.

“Saddened, aged and heart-sore, he wandered back to the land of the

Wise men. To one of these he went, telling of his journeyings and that no man would share with him the magnificent stone, and also of his sorrow that he too must lose it.

“‘Be not troubled, my son,’ said the Wise One, ‘the stone is for you, nor can you lose it. He who makes the effort to help his fellow man is the rightful owner and still possesses the entire stone, although he has shared it with all the world. To each and every one to whom you have spoken, although they knew it not, you have given one of the smaller stones which you first found. It is enough. When the Master Stone is cut and polished, then is the labor of the fortunate possessor ended. The long journeying and weary wandering, the sorrow-laden heart and tear-dimmed eyes, have cut and polished your gem. Behold, it is a white and a fair stone!’

“Drawing it from his bosom, the Wanderer gazed into the wonderful light of the stone while an expression of great peace stole over his face. Folding the gem close to his bosom his eyelids closed, and he fell asleep, a wanderer no more.”

RAMESSES.

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## HERALDS FROM THE UNSEEN.

“Behold, I show you a mystery. We shall not all sleep, but we shall all be changed.”—I Cor. xv, 51. “I have found the small old path leading far away.”—UPANISHAD.

To him who without murmuring, confident in the perfect justice of the law, waits and watches, there comes a herald from heights unseen. The just man follows him and attains; the unwise may surprise him and follow also. But when the fool has rushed unbidden in where angels fear to tread, he meets a mailed Truth with a drawn sword, on whose point he dies. Now there are two deaths. From the one he may rise, “in a moment, in the twinkling of an eye, \* \* \* for the dead shall be raised,”<sup>1</sup> and this by the vivifying power of truth, if so be he have one identical incorruptible atom in his spiritual make up, or else that rash being is dead forever, and the spirit monad creates another in the dream of three thousand years.

The indivisible Truth in its entirety is incommunicable in the words of our plane. A clue may indeed be given; it is the herald to those who await him. It is useless to turn the page to see who this is that offers the clue. Of myself I know nothing, yet through me may much be made known. I am the trumpet; through it the herald may proclaim a mystery.

It was in a night of silence that a Power bade me waken, and drew me to a dark cave wherein It passed. Not so I, for the entrance was narrow and I had encumbrances about me. Only many nights later, when I had

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<sup>1</sup> I Cor. xv.

parted with effort, hope and fear, did I stand within. All of me that was essential had entered ; this was enough. Then a musical chord breathed low, the darkness dispersed, and I saw the Unknown Land.

It was a circling land of streams, Light everywhere, flowing, flowing, flowing. The flow was cadenced and welled from a mysterious Centre of blackness at the edges of which spouted cataracts of flame. My thought shrank with awe of the Darkness, but an unknown grasp of Might expanded within me and drew me to that flaming verge. On the knees of the soul I fall and am not. I become one with the All, and consciously resting in Omniscience I know the whole. Yet *what* forever dwells, wakeful and brooding with that dark pavillion, nor man nor angel may discover. Profounder than all Being, *It is*, girt about by unfathomed fires. "Ye shall enter the light, but ye shall never touch the flame."<sup>1</sup>

A stir was over that central Dark, a titanic breath, like the sighing of myriad seas, measured, omnipotent. Where its harmonious friction fretted the verges of space, the flames burst forth, and with fecund pulsations gave birth to heat, light, motion and sound. The Centre felt a boundless attraction for the circumference, pouring toward it with inexhaustible energy, for "the heart of it is Love." This was the force centrifugal, which in a dazzle of starry scintillations thrusts the universal glooms apart with a song. Were this all, Discord and Division were the end. But the circumference trembled also with a vast yearning toward the Centre, so that it ever tended to return there, as the prodigal, enriched in experience, returns to the mystic house of the Father. This was the centripetal force, and these two caused the double vibration of the Astral Light, and they are all you shall know though you blend with the infinite forever. "Whatever there is, the whole world when gone forth trembles in His breath: that Brahman is a great terror, like a drawn sword. They who know it become immortal."<sup>2</sup>

Then a voice said—"The Absolute evolves thought from Himself, and the vibration of this thought in the passive wells of space generates Light and its correlated forces. The Thought is,—'Creation!' The singing breath is the Word; the Light is the Absolute made manifest, and the Universe begins." At once I saw divergent lances of light pour their serried splendors into the void, and the point of each spear displaced the mist which curling backward from the centre of energy thus formed, communicated the movement to sister vapors in turn. Activities shoot, play back and forth, elongate, crystalize, and so great planets spring into the arena, feel the first instinct of separate Being, struggle to depart,—an estranged Self—in meteoric desolation, when the magnetic impulse of the Centre streams along the creative ray, meets the responsive principle, and lo! each chafing Orb, held

<sup>1</sup> *Light on the Path*,

<sup>2</sup> Vedanta.

in leash by Love, wheels into the circle of attraction and obeys the Law. The astral world has begun !

Thence presently the Light spreads afresh, reflected and repeated from every facet of every star, till arrowy glories, vibrant with each vibration sped forth by the primary pencils of light, in turn create dull planetary masses in the luminous abyss ; then ever renewed coruscations quicken their dust with whose initial tremor shining crystals sparkle out and glide together about a glistening ring whose centre is ever a darkness ruffled by the out-reaching current from that first tinted Gloom. So new spheres form, these, repeating the parent movement, with wide spreading auras touch and arouse their neighbors, and interpenetrating, revolving, throwing off, taking on, converging, diverging, modifying and modified, a world of forms is evolved whose final expression of Being is Man. Thus further departing, the infinite variations end in individuality and the greater the individuality, the more it leans to the centrifugal force, and the lack of equilibrium in the forces draws man further from the Eternal and he forgets the Law. His aura, his rays are nerve currents centred in the personality, but linked by star-beam and moon-ray to the quivering Source of all light, so that each man vibrating, imparts to the Akasa about him his own specific rate of vibration, and all men, all things, suspended as it were in this fine ether which fills the universe, act and react each on each, every one striving to modify the others to his own vibratory ratio, while the Light in the same way attacks all, and the battle of the giants is here. So the final expression of "evil" is inertia, and the highest attribute of Spirit is the Thought which is Life.

Once again the Voice spoke then saying : "What gives Life?" Some one answered : "Vibration." And when It said, "Look back to the earth world," I obeyed. I saw the modern sage reducing all the great forces, all the intoxicating play of colors and the bewildering tangle of harmonies to this one source,—Vibration. I saw wondering students bending over sensitive flames that danced or died at the mandate of sound. I saw a child playing with iron filings on glass, and as he drew a bow athwart the pane they marshalled into tiny mimicries of the primitive crystalline creation. I saw the Frost spirit, tracing his white wonders of tropical forests on vibrant surfaces, blazoning symbols of summer on the grim escutcheon of the snow. I saw Sound disintegrating granite and iron, taming wild beasts with a lure, transforming brothers into demons at the sibilant hiss of a scathing word.<sup>1</sup> I saw Light fecundating the soil, and the teeming battalions of the underworld issuing from the palpitating spark in their germs ; the selective art of the flower, choosing the kindred

<sup>1</sup> It is known that in Ireland and other places, many peasants possess words whose sound can thrill a man and make a horse unmanageable. [ED.]

color of her tribe from all the flashing scale, gave up to me its secret of the synchronous vibration of that hue with the astral soul within her fragrant form. Passion I saw also, flaming in two breasts that for one tumultuous moment became one, and knew it for an instant of similar vibration. Aye, and saw that Love was a steadfast quality of motion between loyal hearts, saw too that Anger and Hatred had their rise in the same source, and mounting upward I saw that Faith was a similitude of vibration with Truth itself. Again the Voice spoke; "Dost thou see aught but Vibration anywhere?" I answered: "Such all life is, and from such all proceeds. He who cons its secret laws and can institute its musical numbers at will, is a God! He can create and destroy." "Go then, and by analogy learn what thou art," said the Voice, and like the rebel fraction of a star I fell from Glory, and found myself alone in the Maya world again, with these words thrilling my brain. "But He, that Highest Person, who wakes in us while we sleep, shaping one lovely sight after another, He indeed is called the Light, He is called Brahman, He alone is called The Immortal. All worlds are founded on It and no one goes beyond. This is that." <sup>1</sup>

It is rarely that a man gets the whole of his thought; often others supply it. Analogy is the power of following a thought into all its correlations, and I shall ask you to do this in a measure with mine. These puny pages cannot contain the theme of cycles, and falling short, it scarce matters by how many pen strokes I fail. Consider this first; what are we? Look abroad over our Society, largely; we see each member working on his own particular line. So it must be with man for ages. When you shall have exhausted your special hobby, when through astral perception, or mesmeric control or mental acumen, you shall have attained high powers, the hour of your limitation will strike, as its awful knell can strike, even from the towers of Futurity, and you will know that you have not found that cornerstone on which alone the Eternal rests,—your indivisible Self. "Great ones fall back, even from the threshold, unable to sustain the weight of responsibility; unable to pass on."<sup>2</sup> Follow from the start that solitary beacon which informs the ultimate goal: *Unity*. Make it your touchstone and your guide; other stars are reflected lights only. The doctrine of unselfishness is no sentiment, but of logical, practical utility. The individual way lies from limited Being, through Becoming, to unlimited Being, precisely as the universal way lies from sterile Unity, through Division to fecund Unity, or from the one Life through Death to the Life of the All. He who in final choice elects the path of Division, chooses Death eternal. You may indeed wend homeward through the devious tangle of reflected rays, but how long, how hard are such paths! I would see your souls with eagle

<sup>1</sup> Vedanta.

<sup>2</sup> *Light on the Path*.

swoop make straight for the Central Sun. Look then within you. Man! Woman! Are you what you seem? Till this thought daily; it will bear the harvest of Life.

With analogy for our guide we observe that the first forms of life are crystalline and have two poles. You man, are also a magnetic sphere with physical and spiritual poles. On the physical side of the subject we find modern scientists telling us that man is matter in a state of low vibration, and thought, matter in a state of high vibration.<sup>1</sup> In this ascertained view, Spirit is a higher state of vibration than we at present cognize. "Does the fact look crass and material, threatening to degrade thy theory of Spirit? Resist it not; it goes to refine and raise thy theory of matter just as much."<sup>2</sup> Nor do I say this is all. Trust your highest ideal to the unconditioned causation lying back of that primal vibration—Absolute Thought.

The vibrant tension of fixed thought must in time heighten the vibratory ratio of the man, for tension excites increased pulsation. This rarefies the density of all bodies, and the friction of intensified chemical action establishes light, heat and odic force. The increased porosity of the physical body tends to disengage the atoms of the astral body, and the generation of a strong odic current forces it out to the astral world, (always attracting it) all the sooner because the intensified pulsation of thought-tension sends the auric emanations further into space, thus draughting a larger portion of the world-soul to the entity. All vibration being attended with sound (which may or may not escape the ear) we proceed to examine tones and find them varying from the lowest of eight vibrations per second, to the highest known to western science of 24,000 per second. Remember that the tones of anger, hatred, scorn are all deep notes, those of cheerfulness, love, hope are treble. Here we discover the apparently inexplicable effect of spoken words which raise or depress our vibrations to their own by means of the etheric medium. To resist the wildfire spread of passion or anger we have but to check the vibration by holding steadily to our own; this maintained, may raise that of others, precisely as the high musical note constantly sounded, raises all lower ones at all related, to its own pitch. Tyndall says: "Scientific education ought to teach us to see the invisible as well as the visible in nature; to picture with the vision of the mind those operations which entirely elude bodily vision; to look at the very atoms of matter in motion and at rest, and to follow them forth without once losing sight of them \* \* to see them integrating themselves in natural phenomena." So I shall ask you to imagine a tone at a high rate of vibration, to see it striking the hearer's brain at a certain focus, creating there a centre of energy, which tending to crystalization, fixes the thought in the mind. And the more

<sup>1</sup> See Fiske, Stuart, *et al.*

<sup>2</sup> Emerson.

permanent duration of pleasant (which are high) thoughts and tones is evident if we glance back over a long period of time and note how the joys stand out and the griefs disappear; so we always forget physical suffering. Moreover we may see this tone raising his vibratory ratio and glancing off at an angle of reflection equal to that of incidence, reacting upon the surrounding ether and upon all hearers. The magical success of eastern mantras depends upon the exact intonation, which governs the vibratory result, and the proper intonation of the sacred books, learned from the priests, doubtless increased their effect. Turning to colors, we find them varying in vibration from violet  $\frac{3}{80000}$  inch to red  $\frac{1}{38000}$  inch, and the violet has greater actinism; so it would seem to follow that the more extended the undulation the greater the chemical action and resultant odic force. Hence the tone of animals or man is not such a poor test of their nature as we might suppose, and a certain clue to character is given in a preferred color. The higher sounds thus create greater akasic disturbance through increased undulation. Deleuze in his work on magnetism says: "The word which indicates our will can often exert an action. \* \* The very tones of the magnetizer, being produced by the vital energy, act upon the organs of the patients." Reichenbach proved that all chemical action is a source of odic force, and the transmutation of air being nothing less, additional witness is born to the occult power of a word. All mesmerizers are now agreed that motions and words are unnecessary; the will suffices; what is this but the tension of fixed thought. Everything in Nature has its own specific rate of vibration; if we know and can reproduce and heighten it we can call the thing into existence or pass ourselves within its consciousness. Hence the old saying that numbers are the names of things. The "lost word" itself is, doubt it not, a sound of the highest possible vibration, represented by the Aum, or sound of the eternal outpour of Light, the Logos of the Christians. The ordinary ear may not grasp this sound, but Tyndall tells us such are not dead because they have passed from our ken.<sup>1</sup> When we remember that this astral vibration can in time elevate that of all matter, we glimpse alike the great factor of Evolution and of the use of Aum. The thought being spiritually fixed, an unbroken vital current sets in between the man and the "One eternal Thinker, thinking non-eternal thoughts. He though one, fulfils the desire of many. The wise, who perceive Him within their Self, to them belong eternal joy, eternal peace!"<sup>2</sup> Here we perceive the force of the repeated injunction to be calm; how else can the harmonious medium act upon us? "The man who is not calm and subdued, or whose mind is not at rest, he can never obtain the Self, even by knowledge."<sup>3</sup>

1 On sound, P. 54.

2 Vedanta.

3 Idem.

Follow me now to the plane of soul. As all things from planet to molecule have their mystic centre, that of man is found in the heart, whose systole and diastole are regulated by the double movement of the Astral Light. There, hemmed about by the light of the semi-material soul, is the dusky centre, where the spirit may awaken and breathe. "The self is smaller than small, greater than great, hidden in the heart of the creature." Air is breathed by the lungs; the soul breathes the astral light. As that spiritual monad who is your own Augoides, breathed first upon the plastic Akasa and drew together the principles of a man, so It must again breathe upon this silent centre to create the spiritual man. It does not inhabit him, It overshadows him. It is his "Father in Heaven" to whom Jesus bade him pray; his Creator. In each heart stands this shrouded altar to an unknown God. "Whom ye therefore ignorantly worship, Him declare I unto you." He has created the physical man hundreds of times, for His mission is unfulfilled until through Evolution, He shall have made "one higher than the angels." In that illimitable future which evades the mind, my soul sees ultimate beings in their glory, raise the swelling tide of Being higher still. So Divinity raises Itself by Itself and man expands God. Here is the adhesion of Jesus to the destiny latent in Humanity. "Be ye perfect as your Father in Heaven is also perfect."

JASPER NIEMAND, F. T. S.

*(Concluded in April.)*

## THOUGHTS IN SOLITUDE.

### II.

The votaries of Religions that preach salvation only through the acceptance of their dogmas must inevitably be more or less animated by the proselytising spirit, and the more pretentious the claims of power to save by the inculcation of orthodox opinion, the more urgent must appear the necessity to spread those opinions as widely as possible. Indeed it seems imperative on one who holds such a faith in his heart of hearts, that he should spend his life in trying to spread it.

But when the true philosophic thought is attained and the law of Karma with its infinite ramifications realized as the all prevailing power, how vain will seem all attempts to control or even deeply affect the destiny of others. Truly Occultism teaches the widest tolerance, and though its student will doubtless as formerly try to influence all who are brought into contact with him in his journey through life, and if possible instil into them the thoughts that actuate him and give his life a definite purpose, yet will he realize that over his own life alone has he paramount power. He may exercise his worldly wisdom as the sower of seed, may avoid what is most patently the rocky or the thorny ground, but he will gradually learn to cease

to look for results from even the most promising, and will rise more and more on the wings of devotion to the true giver of the increase.

While therefore it is a subject for satisfaction if the Theosophical Society should indeed prove to be the dawn of that better hope for mankind the nucleus of that Universal Brotherhood which shall overspread all lands, and which shall plant in the hearts of men the Science-Religion along whose lines will move the spiritual progress of all future Humanity, yet as a Society it can scarcely be expected to be free from the imperfections inherent in all organization, which being of the earth is necessarily earthly—and after all it is a matter of very small moment in what form truth is given to the world. This only is certain that truth must advance that no man can stay the wheel of evolution—that the Divine Wisdom which we believe animates us will one day be recognized by all mankind as the only solution of the problem of the Universe, and as the guide to Life Eternal.

And Destiny will not be hurried—spite of our impatience—any more than she can be retarded. The evil Karma of the World must work itself out. The unclean man let him be unclean still, let him measure every depth of vice and taste of every spring of passion till the hour strikes for him also and his painful upward progress has to begin. So have the Rishis done who went before us, so have we done in past existences, indeed we may have but extricated ourselves from the slough, and the mire may still be clinging to our feet. For no man can transcend experience, and all earthly places, foul and clean alike, must be trodden by him. Nor when the words or acts of others come into direct antagonism with our own personality, any more than when the cruelty and injustice in the world at large are brought painfully before us, shall we continue to blame the actors, or allow the old prejudices “with their lurid colourings of passion” to dominate us any longer, for the true philosophic thought will have taught us to recognize that all acts are but the result of the “Three Qualities” blended in infinite combination—the great Karma of the World working itself out.

The deeper one looks into this Western Civilization of ours, and the more one realizes in what degrading depths its masses are sunk, in what heartless frivolity so many of the more opulent spend their lives, and in what superstitious intolerance its so-called Religious World moves, it seems indeed a forlorn hope to attempt to carry conviction of the Occult Truth or expect a wide-spread acceptance of it. But though this age of Darkness may exhibit an appalling depth of materiality, yet in all ages of the world, the blind multitude are many and the lovers of Wisdom few. And indeed this love of Wisdom is no light attainment, but one for which the soul has been educated through life times of experience and paroxysms of pain, for while the gratification of any of the senses still continues to give supreme satisfaction, there is no room in the soul for Theosophic thought. Not until

by the slow education of repeated experience it is realized that the senses can no longer satisfy, that even the higher joys of communion with ones kind—though culminating in the ideal union of two souls—are but steps in the ladder to the Supreme Thought, can any true idea of the Divine Wisdom have been formed. Indeed a time will come for the student when the gratification of the senses will actually cause pain: It may be ushered in for one through the sense of sight, when the most beautiful scenery of earth, and the most perfect combinations of mountain wood and water only accentuate by their faint reflex the passionate desire for that land which no eye hath seen, that land which no eye can see. Or the symphonies of earthly music which once enthralled the soul may raise the longing for the song of the celestial choir to that ecstatic point where it becomes unrecognisable from pain. And so the student is driven inward to find at last his refuge in pure Thought, and he begins to perceive that the Eternal World of ideas is the only real World, the only one in which pure Being is to be found, and that this phenomenal existence is indeed but the circling of the nets of delusion, the restless tossing of the false salt waves of sense which reward “with droughts that double thirst” the deluded souls that float on them.

The more the student lives in this ideal world, the more will he find that the association with those whose interests are exclusively centred on earthly things becomes repugnant to him, and that even the calls of duty to descend from the tranquil heights of Thought, to the jarring discord of action in the world, are responded to with increasing pain, though duty in such cases is likely to be in process of changing her sphere of action. When the inner struggles of one still bound by ties of earth suggest such thoughts as these, surely the isolation from contact with the rude world of the most spiritual men, those who have achieved the sublime heights of Mahatmaship, is no longer a thing to wonder at, but becomes apparent as an absolute necessity.

The desires above referred to of seeing the invisible, and realizing the divine, will probably if practised continuously enough, and with sufficient intensity, be the prelude to some partial lifting of the veil, when the ecstatic may reap in a moment of beatific vision more than he ever dreamed of, and receive accretion of strength for the coming years, though this is more likely to be the immediate reward of some supreme self-devotion whether in act or thought, and when the words of Krishna, “near to renunciation—very near—dwelleth eternal peace” will flash upon the soul as truth that requires no word of mortal man to give it authority.

But woe to the man who unduly cultivates his spiritual faculties without being a complete master of his lower nature—the beast below will turn and rend him some day—the little bit of lust unconquered may be the means of his complete undoing. For as his astral consciousness develops his whole being intensifies, including the small unconquered part of his phy-

sical nature, which he will then have to fight upon the Astral plane, in far more terrible struggle than had he conquered on the physical. It becomes in fact what is symbolically known as the "Dweller on the threshold" that has to be fought and conquered before the neophyte can aspire to gain the first glimmering of vision on the true spiritual plane. For it must always be remembered that our nature is threefold, "body, soul and spirit" as the initiate St. Paul expressed it, and until the personality has transferred all its forces unto the soul plane, it cannot expect to attain to that of spirit. From this it will be evident how necessary it is to live more and more continuously in the Eternal Thought until all fleshly appetites and desires of sense die off by sheer inanition.

The vague dreams with which life began, and which the child with memories fresh from "that imperial palace whence he came" pictured in a material way of a golden city with walls of jasper and with gates of pearl, and into which no unclean thing was permitted to enter, are lost for a while in the frenzied rush of youth and early manhood, but maturer years bring them back with an added pathos and a more spiritualized meaning. It is indeed the Golden city we all seek for—"the city that hath foundations whose builder and whose maker is God."

PILGRIM.



## HINDU SYMBOLISM.

### IV.

AUM symbolized as in unison with the attributes of the Trimurti, as the symbolic foundation of the elementary universe. This has a certain connection with figures Nos. 1 and 2 and 3.

The idea is to represent the mystic body of Brahman (neuter) and the ideal type of the Trimurti. The representation is of a four-handed cloud picture. A wreath of clouds forms the outline of the head which is without any tiara. Two suns indicate the eyes without lids, always open. This symbolism is also found in the Hebrew books, *e. g.* the Zohar. The nose and eyebrows are formed by a palm tree divided on the top, in the centre. This tree was considered as androgynous. The mouth is merely an opening in the clouds; from it emanate, four principal rays, the four-worlds of the Kabbalah. AUM is winged, Brahman (neuter) is not, for the latter is also AUM—Prana, the breath of the highest life and mystic carrier of the Will of Brahman (neuter). AUM is the bird of the Brahman Desire or Wish.

The four hands of AUM are holding the archetypes of the four elements, fire, water, air, earth, in their height and depth. The lower are supporting the Himalayah Mountains, the mountains of the gods. From which comes the German Himmel *i. e.* Heaven. The linga yoni is shown as the symbol of all the creative and emanative powers which lie in the mystic cloud garment of AUM. In this figure are nearly all the principal symbols of the Brahmanical religious metaphysics.

The bond which unites Prakriti to Brahman (neuter) is Prana, the subtle body of Brahman, the form of the Being, the divine breath, the principle of the organism, the respiration so to say, of the Deity; in Sanscrit it also means "breath of man," more correctly it is AUM, the first form of the creator, the Sun engendered before Time, the first Word (the Logos) which went from Its mouth, the 'Hokhmah or Wisdom of the Kabbalah, when It prepared Its work, the creative Word. Prana and AUM are con-founded in Maya, and as it, they have formed the Cow. AUM is the son of Maya as he is the son of Brahman (neuter), because Maya is Brahman. AUM is the first born Word or Logos of the Deity, the Mem-rah of the Jews, the Honover of the Persians, the origin of the Vedas. It has revealed and manifested all the emanated things, the so-called creation. It appeared before all things, and contains all qualities, all the elements, and is the name and body of Brahman (neuter), and consequently as infinite as It. The Will, Desire, Word is the master architect and creator of all the things. Brahma meditating upon the divine Word, therein found the primitive water, the common bond of all the creatures, the primitive fire, and the Trimurti of the Vedas, also the worlds and universal harmony of all the things. The image of AUM is the Cow, which is also a symbol of the universe. The universe was concealed and at first was hidden under the waters, and the waters were in Atma. These waters are those without any shores, all that which exists is water, and the water and AUM make but one; these primitive waters are the sea of Maya, the celestial ocean of all existence.

There are to be found further in this symbolical picture many other suggestions flowing from the Ancient Aryan or Hindu system. That system is believed to contain in germ all the others which have since arisen, as: the Hermetic, the Jewish, the Christian and others. Space, however, forbids a more extended explanation at present, and the student is recommended to study the four which have appeared in this magazine. ISAAC MYER.

## THROUGH THE GATES OF GOLD.

The most notable book for guidance in Mysticism which has appeared since *Light on the Path* was written has just been published under the significant title of "Through the Gates of Gold."<sup>1</sup> Though the author's name is withheld, the occult student will quickly discern that it must proceed from a very high source. In certain respects the book may be regarded as a commentary on *Light on the Path*. The reader would do well to bear this in mind. Many things in that book will be made clear by the reading of this one, and one will be constantly reminded of that work, which has already become a classic in our literature. Through the Gates of Gold is a work to be kept constantly at hand for reference and study. It will surely take rank as one of the standard books of Theosophy.

The "Gates of Gold" represent the entrance to that realm of the soul unknowable through the physical perceptions, and the purpose of this work is to indicate some of the steps necessary to reach their threshold. Through its extraordinary beauty of style and the clearness of its statement it will appeal to a wider portion of the public than most works of a Theosophical character. It speaks to the Western World in its own language, and in this fact lies much of its value.

Those of us who have been longing for some thing "practical" will find it here, while it will probably come into the hands of thousands who know little or nothing of Theosophy, and thus meet wants deeply felt though unexpressed. There are also doubtless many, we fancy, who will be carried far along in its pages by its resistless logic until they encounter something which will give a rude shock to some of their old conceptions, which they have imagined as firmly based as upon a rock—a shock which may cause them to draw back in alarm, but from which they will not find it so easy to recover, and which will be likely to set them thinking seriously.

The titles of the five chapters of the book are, respectively, "The Search for Pleasure," "The Mystery of Threshold," "The Initial Effort," "The Meaning of Pain," and "The Secret of Strength." Instead of specu-

<sup>1</sup> Through the Gates of Gold: a Fragment of Thought. Boston: Roberts Brothers. 1887. Price, 50 cents.

lating upon mysteries that lie at the very end of man's destiny, and which cannot be approached by any manner of conjecture, the work very sensibly takes up that which lies next at hand, that which constitutes the first step to be taken if we are ever to take a second one, and teaches us its significance. At the outset we must cope with sensation and learn its nature and meaning. An important teaching of *Light on the Path* has been misread by many. We are not enjoined to kill out sensation, but to "kill out *desire* for sensation," which is something quite different. "Sensation, as we obtain it through the physical body, affords us all that induces us to live in that shape," says this work. The problem is, to extract the meaning which it holds for us. That is what existence is for. "If men will but pause and consider what lessons they have learned from pleasure and pain, much might be guessed of that strange thing which causes these effects."

"The question concerning results seemingly unknowable, that concerning the life beyond the Gates," is presented as one that has been asked throughout the ages, coming at the hour "when the flower of civilization had blown to its full, and when its petals are but slackly held together," the period when man reaches the greatest physical development of his cycle. It is then that in the distance a great glittering is seen, before which many drop their eyes bewildered and dazzled, though now and then one is found brave enough to gaze fixedly on this glittering, and to decipher something of the shape within it. "Poets and philosophers, thinkers and teachers, all those who are the 'elder brothers of the race'—have beheld this sight from time to time, and some among them have recognized in the bewildering glitter the outlines of the Gates of Gold."

Those Gates admit us to the sanctuary of man's own nature, to the place whence his life-power comes, and where he is priest of the shrine of life. It needs but a strong hand to push them open, we are told. "The courage to enter them is the courage to search the recesses of one's own nature without fear and without shame. In the fine part, the essence, the flavor of the man, is found the key which unlocks those great Gates."

The necessity of killing out the sense of separateness is profoundly emphasized as one of the most important factors in this process. We must divest ourselves of the illusions of the material life. "When we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary—in fact it is essential—to discriminate, and not bring into our life the confusions of our sleep. If we do, we are reckoned as madmen, and fall back into the darkness where there is no friend but chaos. This chaos has followed every effort of man that is written in history; after civilization has flowered, the flower falls and dies, and winter and darkness destroy it." In this last sentence is indicated the purpose of civilization. It is the blossoming of a race, with the purpose of producing a certain

spiritual fruit; this fruit having ripened, then the degeneration of the great residuum begins, to be worked over and over again in the grand fermenting processes of reincarnation. Our great civilization is now flowering and in this fact we may read the reason for the extraordinary efforts to sow the seed of the Mystic Teachings wherever the mind of man may be ready to receive it.

In the "Mystery of Threshold," we are told that "only a man who has the potentialities in him both of the voluptuary and the stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial."

The fact that the way is different for each individual is finely set forth in "The Initial Effort," in the words that man "may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any moment where it is easiest for him to do so; and most often this point will be where he least expects to find it." By this we may see the uselessness of laying down arbitrary laws in the matter.

The meaning of those important words, "All steps are necessary to make up the ladder," finds a wealth of illustration here. These sentences are particularly pregnant: "Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold." Virtue, being of the material life, man has not the power to carry it with him, "yet the aroma of his good deeds is a far sweeter sacrifice than the odor of crime and cruelty."

"To the one who has lifted the golden latch the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage. But before this can be reached a heavy weight has to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength."

The author here wishes to show that there is sweetness and light in occultism, and not merely a wide dry level of dreadful Karma, such as some Theosophists are prone to dwell on. And this sweetness and light may be reached when we discover the iron bar and raising it shall permit the heart to be free. This iron bar is what the Hindus call "the knot of the heart!" In their scriptures they talk of unloosing this knot, and say that when that is accomplished freedom is near. But what is the iron bar and the knot? is the question we must answer. It is the astringent power of self—of egotism—of the idea of separateness. This idea has many strong-

holds. It hold its most secret court and deepest counsels near the far removed depths and centre of the heart. But it manifests itself first, in that place which is nearest to our ignorant preceptions, where we see it first after beginning the search. When we assault and conquer it there it disappears. It has only retreated to the next row of outworks where for a time it appears not to our sight, and we imagine it killed, while it is laughing at our imaginary conquests and security. Soon again we find it and conquer again, only to have it again retreat. So we must follow it up if we wish to grasp it at last in its final stand just near the "kernel of the heart". There it has become an iron bar that holds down the heart", and there only can the fight be really won. That disciple is fortunate who is able to sink past all the pretended outer citadels and seize at once this *personal devil* who holds the bar of iron, and there wage the battle. If won there, it is easy to return to the outermost places and take them by capitulation. This is very difficult, for many reasons. It is not a mere juggle of words to speak of this trial. It is a living tangible thing that can be met by any real student. The great difficulty of rushing at once to the centre lies in the unimaginable terrors which assault the soul on its short journey there. This being so it is better to begin the battle on the outside in just the way pointed out in this book and *Light on the Path*, by testing experience and learning from it.

In the lines quoted the author attempts to direct the eyes of a very materialistic age to the fact which is an accepted one by all true students of occultism, that the true heart of a man—which is visibly represented by the muscular heart—is the focus point for spirit, for knowledge, for power; and that from that point the converged rays begin to spread out fan-like, until they embrace the Universe. So it is the Gate. And it is just at that neutral spot of concentration that the pillars and the doors are fixed. It is beyond it that the glorious golden light burns, and throws up a "burnished glow." We find in this the same teachings as in the Upanishads. The latter speaks of "the ether which is within the heart," and also says that we must pass across that ether.

"The Meaning of Pain" is considered in a way which throws a great light on the existence of that which for ages has puzzled many learned men. "Pain arouses, softens, breaks, and destroys. Regarded from a sufficiently removed standpoint, it appears as a medicine, as a knife, as a weapon, as a poison, in turn. It is an implement, a thing which is used, evidently. What we desire to discover is, who is the user; what part of ourselves is it that demands the presence of this thing so hateful to the rest?"

The task is, to rise above both pain and pleasure and unite them to our service. "Pain and pleasure stand apart and separate, as do the two sexes; and it is in the merging, the making the two into one, that joy and

deep sensation and profound peace are obtained. Where there is neither male nor female, neither pain nor pleasure, there is the god in man dominant; and then is life real."

The following passage can hardly fail to startle many good people: "Destiny, the inevitable, does indeed exist for the race and for the individual; but who can ordain this save the man himself? There is no clew in heaven or earth to the existence of any ordainer other than the man who suffers or enjoys that which is ordained." But can any earnest student of Theosophy deny, or object to this? Is it not a pure statement of the law of Karma? Does it not agree perfectly with the teaching of the Bhagavat-Gita? There is surely no power which sits apart like a judge in court, and fines us or rewards us for this misstep or that merit; it is we who shape, or ordain, our own future.

God is not denied. The seeming paradox that a God exists within each man is made clear when we perceive that our separate existence is an illusion; the physical, which makes us separate individuals, must eventually fall away, leaving each man one with all men, and with God, who is the Infinite.

And the passage which will surely be widely misunderstood is that in "The secret of strength." "Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First, it makes the vital mistake of distinguishing between good and evil. Nature knows no such distinctions." Religion is always man-made. It cannot therefore be the whole truth. It is a good thing for the ordinary and outside man, but surely it will never bring him to the Gates of Gold. If religion be of God how is it that we find that same God in his own works and acts violating the precepts of religion? He kills each man once in life; every day the fierce elements and strange circumstances which he is said to be the author of, bring on famine, cold and innumerable untimely deaths; where then, in The True, can there be any room for such distinctions as right and wrong? The disciple, must as he walks on the path, abide by law and order, but if he pins his faith on any religion whatever he will stop at once, and it makes no matter whether he sets up Mahatmas, Gods, Krishna, Vedas or mysterious acts of grace, each of these will stop him and throw him into a rut from which even heavenly death will not release him. Religion can only teach morals and ethics. It cannot answer the question "what am I?" The Buddhist ascetic holds a fan before his eyes to keep away the sight of objects condemned by his religion. But he thereby gains no knowledge, for that part of him which is affected by the improper sights has to be known by the man himself, and it is by experience alone that the knowledge can be possessed and assimilated.

The book closes gloriously, with some hints that have been much needed. Too many, even of the sincerest students of occultism, have

sought to ignore that one-half of their nature, which is here taught to be necessary. Instead of crushing out the animal nature, we have here the high and wise teaching that we must learn to fully understand the animal and subordinate it to the spiritual. "The god in man, degraded, is a thing unspeakable in its infamous power of production. The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," and we told that our animal self is a great force, the secret of the old-world magicians, and of the coming race which Lord Lytton foreshadowed. "But this power can only be attained by giving the god the sovereignty. Make your animal ruler over your self, and he will never rule others."

This teaching will be seen to be identical with that of the closing words of "The Idyll of the White Lotus": "He will learn how to expound spiritual truths, and to enter into the life of his highest self, and he can learn also to hold within him the glory of that higher self, and yet to retain life upon this planet so long as it shall last, if need be; to retain life in the vigor of manhood, till his entire work is completed, and he has taught the three truths to all who look for light."

There are three sentences in the book which ought to be imprinted in the reader's mind, and we present them inversely:

"Secreted and hidden in the heart of the world and the heart of man is the light which can illumine all life, the future and the past."

"On the mental steps of a million men Buddha passed through the Gates of Gold; and because a great crowd pressed about the threshold he was able to leave behind him words which prove that those gates will open."

"This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence."

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## CONSIDERATIONS ON MAGIC.

We hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings, and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and of the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult Science as such, but rather to suggest a few considerations which are of vital import at the present time; equally important to those who utterly deny to magic any more than an imaginative basis, as to those who convinced of its existence as a science, are, or are to become investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic," and "white magic" and those who follow these studies are designated as followers of the "*left hand path*," or the "*right hand path*". It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached a *place where two roads meet*, or where the common path divides, and the *awful voice from the silence*, heard only in the recesses of the individual soul utters the stern command: "*Choose ye this day whom ye will serve.*" Instead of black and white magic, read, black and white  *motive*.

The student of occultism is rushing on his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which, with warp and woof will presently clothe him as with a garment without a seam.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism. Throughout this vast universe, the good will seek the good, and the evil the evil, each will be unconsciously *drawn to its own kind*.

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer, *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path, unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow men, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession

of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them". To labor with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can nevertheless deceive to their ruin the ignorant, the curious, the unwary, and it is for such as these that these lines are penned, and the worst of it is, that these poor deluded souls, are led to believe that no such danger exists, and this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times, that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the "*second death*".

The purpose of Theosophy is to eradicate these evil tendencies of man, so that whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

"Man's inhumanity to man  
Makes countless thousands mourn."

The Christs of all the ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be charged to the Spiritualists, for these unseen forces had revealed themselves in the fullness of time, and many millions had become convinced, many against their wills, of the reality of the unseen universe. These things *are here*, and neither crimination, or recrimination is of any use. The responsibility therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap*. By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils

of the Most High. He fell through pride, and dragged downward in his fall all who worshiped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and reenacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only Infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's-play, as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything, than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theosophical Society remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face his destiny, follow this guide and fear no evil. Otherwise it were far better that a millstone were hung about his neck, and he were cast into the depths of the sea.

PYTHAGORAS.

## TEA TABLE TALK.

The Tea Table has had a sensation!

Do you remember the case of "Chalanka"? He was the "Fallen Idol," in Anstey's book of that name, and played the very deuce with people and bric-a-brac alike. There's a deal of truth in that clever little satire, and the author shows up the elementals quite correctly without in the least suspecting it.

The Chalanka of the Tea Table arrived very demurely one winter afternoon, per Adams Express, in a promising box which bore the mark of a great china firm and contained as well, securely moored in its harbor of cotton wool, a tea-pot which the Tea Table pronounced "Adorable" were it not smashed. Nothing else was near this brittle loveliness save and except Chalanka. To all appearances he was a pencil sketch of the head of a young Brahmin of high caste, fitted in the typical turban. The drawing is powerful and the subtle sidelong glance of the eyes to the extreme left has one peculiarity, viz: if you come round from behind the picture on the extreme right, the eyes meet you equally, and so from any position. I cannot escape that dark and searching gaze. Still, one would say there was nothing dynamic about a sketch, and yet the tea-pot arrived literally crushed to pieces within its perfect casing, and the indignant ladies, with the acumen of their sex, soon spotted Chalanka and held him responsible. Presently I

noticed that everyone had a more or less sidelong glance in return for his, toward; where he glowered from an *étagère* on which we had put him, and in the course of the social hour I collected these remarks upon him.

*The Professor*, sauntering up.—“H—m. Who have we here? The fellow has a beautiful face and—the devil’s in it!”

*Sue*. “Goodness! who’s that? Makes me feel like when I step down in the dark.”

*The Mother*. “That man’s face is not human.”

*The Widow*. “I have it! I wondered what Chalanka made me think of. Don’t you know that thing in the Bible about ‘the serpent that listeneth not to the voice of the charmer, charm he never so wisely?’” (The Widow was wiser than she knew.)

*The Student*. “You ladies always go in for poetry. Now he looks to me as if he said,—‘Get me if you can, my boy; if you don’t, *I’ll get you!*’” Great sensation and nervous shivers from the ladies, followed by instant demands for the lamp. The maid who brings it being observed to fix a fascinated gaze on Chalanka, is asked what she thinks of him. After a little urgency she replies. “That gentlemen’s so sad, ain’t he? I do’n’ know, he’s un-natr’al like. Seems like there’s somethin’ he can’t get over.” Flings her apron over her head suddenly, and breaks from the room. Apologizes later and says “nerves is in her family” but always thereafter calls Chalanka “that gentleman,” as for instance; “I couldn’t bring meself to dust that gentleman.” Or, “I knocked that gentleman down but he ain’t hurt.”

Now the curious fact about the above remarks is this: A fellow F. T. S. felt impelled to draw one night. As he did so, a mist gathered near him, and gradually this Brahmin stood plainly before him, just as the sketch shows him, with his magnetic gaze which affects everyone who sees him. Many callers come into the room where the 5 by 8 drawing stands inconspicuously, surrounded by all the Heaven-only-knows-what, of modern decoration, but the Tea Table has yet to see the person who does not comment upon Chalanka with a baffled sense of mystery. The artist, a student well up in such matters and a man of unimpeachable veracity, knew his strange visitor for an elemental who assumed that shape to attract attention, the artist knowing many Hindus and thinking often of them.

What do you suppose it is that tells the story of this silent, watchful face, even to the incurious? Does some odic fluid inhere in it, or does the clue rest with the akasic vibrations from it? In consequence of its arrival, conversation has turned to coincidences, and from this I have collected the following items of interest:

A. “I dreamed the other night that I had a talk with a fellow student; next day he told me he dreamed same night—that I came and said: ‘I’m tired of your nonsense; you must get serious.’ That was just what I dreamed I had said to him myself. So when Father died; four times my Brother and I dreamed on the same night that we saw Father and talked with him on the same subject.”

C. “Three times I dreamed of getting a letter in a blue envelope, each time I received one such next day. Dreamed one night of reading *Sun* paragraph that a new gun shield had come out to shield artillery men. Next morning’s *Sun* had the exact paragraph. I had never previously thought of gun shields. Another night I dreamed I was in a town all on fire. Next morning’s *Sun* had an account of the burning of Little Rock, Ark.”

W. had some second sight in his family. One night when twelve years old, in Roumania, as he lay down in his bed, on looking towards the foot of the bed saw in the bright gaslight the head and shoulders of a beautiful child. He was very much frightened: his brother, who was with him saw nothing. A few years later W. emigrated to the U. S., married later in life, and his first child, a boy, grew up to be the exact image of the vision which had gone out of his mind until the developed features of the child reproduced it. The same lad when 11, desired a dictionary, but could not find it after much search. The same night he dreamed that he got up and took it from a certain other shelf: looked the next morning and there it was.

Several curious instances of thought sent ahead have also been sent in to the Tea Table, where persons seemed to see some one they knew and in a few moments met a member of that family.

Some one suggested that the sketch might represent a black magician, (Dugpa) and the mother asks me what such a man really was. I had just been reading a Hindu MSS on this subject, and I was able to explain, vide its able pages, as follows: As the Yogi is a person busied in converting his lower nature into higher, so the Dugpa endeavors to sink all his higher elements and changes them gradually into lower ones. He might remain in our earth life until the last spark of ethical nature or kindly emotion had been transmitted into love of evil for its own sake. He would then presumably go to any of the lower states from the eighth to the thirteenth. We know well, as Sinnett has put it for us, that "nature sets no trap for any of her creatures," and so it happens that having been long immersed in the lower spheres, our Dugpa might once more ascend into the realms of light and begin to develop his higher nature. Many will ask whence the impulse is derived, if the ethical nature was completely destroyed. From the great law-giver; from Karma! In such a case, if there remained but a small balance of good Karma in his favor, even though it were at the very moment of his descent, he could necessarily rise again, (sooner or later,) until he had exhausted it, for the *lex parsimonae* of nature gives every possible chance for the recovery of lost ground. These opportunities are said to occur whenever one or more items of the balance of good Karma have ripened, and often when the momentum of the lower nature was for the time exhausted, and he could no longer descend. In this view it will be seen that we only receive from time to time a part of our deserts. The whole bulk of our Karma does not fall at once, but is distributed throughout the series of lives. When a man goes into the extreme of occultism unadvisedly however, the resistance he encounters is apt to draw down the whole weight of Karma at once. If the balance is in his favor then great is the power for his benefit, otherwise he is crushed and fails. He has then an additional opportunity of choice along with his race, when the race period of choice occurs, as it will in the next round, we are told. In the fourth chapter of the Koran occurs a confirmation of the occult teaching as regards this distribution of deserts. "Covet not that which God hath bestowed on some of you preferably to others. Unto the men shall be given a *portion* of what they shall have gained, and unto the women shall be given a *portion* of what they shall have gained."

"Well, Sir," said the professor, "I should like to know the exact rationale of this Karmic process. Why does a student professing chelaship draw down the bulk of his Karma?"

"There are many who want to know quite as much as you do," I replied. "All they have to do is to study the operations of cyclic law for themselves. And mind, if you dig for ore, you bring down other things in the debris, while if a miner hands you a lump, you're not much more of a miner than you were at the start. You will find these laws represent perfect, equilibrated Justice."

"Humph! I'm rather like the man in a recent novel, who said: 'who am I that should yearn to deal out strict Justice? I never got it, thank God!'

The fact is, Justice is a gun too heavily loaded for the use of man; it's backward kick is more than I like to think of.

JULIUS.

## POETICAL OCCULTISM.

DEAR EDITOR: The following Poetical Occultism may be of interest.  
FROM THE FIRST CHAPTER OF THE "BANQUET" OF DANTE.

"As the Philosopher (Aristotle) has said at the beginning of "Metaphysics," all men naturally desire to know. The reason of this may be, that everything by an impulse of its own nature, tends towards perfection; therefore, since knowledge is the ultimate perfecting of our soul, in the which consists our ultimate felicity, we are all by nature filled with this desire. None the less are many deprived of this most noble perfection, by divers causes, which, acting upon man from within and from without, remove him from the estate of knowledge \* \* \* Manifest is it, therefore, to him who considereth well, that there are but few who can attain to that estate desired of all, and that almost innumerable are they who are forever famishing for this food. Oh! blessed are those few that are seated at the table where the bread of the angels is eaten, and miserable are they who feed in common with the sheep! But because every man is by nature a friend to every other man, and because every friend is grieved by the necessities of him he loves; so they who are fed at so lofty a table, are not without compassion toward them whom they see wandering in the pastures of the brutes, and feeding upon acorns. And because compassion is the mother of benevolence, therefore always liberally do they who know, share of their great riches with the truly poor, and are like a living fountain, whose waters slack the thirst of nature before named, (for knowledge). And I, therefore, who do not sit at the blessed table, but have fled from the pasture of the herd, and at the feet of those who are seated there, gather up what they let fall, and who know the miserable life of those whom I have left behind me, moved to mercy by the sweetness of that which I have gained little by little, and not forgetting myself, have reserved something for these wretched ones, which I have already, and for some time, held before their eyes, making them thereby all the more desirous of it.

Yours,

ROME, ITALY, *Nov.*, 1886.

K. H.

## UNIVERSAL UNITY.

[READ AT A MEETING OF THE FIRST THEOSOPHICAL SOCIETY OF CINCINNATI, O.]

'Tis said they who the starry heavens watch  
 Spending their time in silent contemplation  
 And view the worlds and systems moving round  
 Become so filled with peace and perfect trust  
 That unto them life, death, grief, care and fear  
 Are almost naught. So, I, a long time past  
 Having passed my time in watching night by night  
 The stars move in their orbits ; and my days  
 In making out their past and future course  
 One August night, while that the quiet moon  
 Flooded tree and bush, and vale and hill-top  
 Stream, and bank and spire and roof with light  
 And whistling and rustling leaves added  
 Their voices to the myriad sounds  
 Of insect life, fell fast asleep. And then  
 I saw the moon swinging slowly to and fro,  
 And round our Sun the earth and other satellites  
 Revolving ceaselessly. And as they moved  
 I heard a sweet melodious sound  
 And felt a soft and mellow light  
 And still I saw our Sun with other suns  
 All circling round one common central point  
 All these centres round some other centre circling.  
 The sound increased till all things seemed but sound  
 The light increased till all things seemed but light  
 The heat increased till all things seemed but heat  
 And then I felt my soul beat rapturously  
 Against the throbbing pulsing central life.  
 From thence I felt the light, the heat, the sound,  
 The life, the love, the peace pass out unceasingly.  
 From thence I knew all life to flow. And passing out  
 I knew all life was part of it, and it of life ;  
 I knew that I was it, and it was I ;  
 That sound and light, and life, and I and it were one  
 That life and death and tree and bush and stream  
 And bank and flower and seed and it are one  
 Then there passed into my soul, a perfect,  
 Great content. And rising from my sleep,  
 I passed into my life a happy man.

HENRY TURNER PATTERSON.

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A delicious fragrance spreads from the Leaders of the World over all quarters, a fragrance by which, when the wind is blowing, all these creatures are intoxicated. -- *Saddharma-Pundarika*.

OM.

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# ॐ ॐ ॐ

There is this city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self, here in the world, and whatever has been or will be, all that is contained within it.—*Chandogya-Upanishad*.

The Kingdom of Heaven is within you.—*Jesus of Nazareth*.

## THE PATH.

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VOL. II.

APRIL, 1887.

No. I.

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

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### THE SECOND YEAR.

The first number of this magazine naturally appealed to the future, to show whether there was any need for its existence, any field ripe already unto the harvest. The beginning of the second volume may be claimed to mark the turning point of THE PATH, in its upward spiral from the regions of experiment, to the plane of assured and growing success; and while the Editor tenders his hearty thanks to the friends who have loyally served it with pen and purse, he deems it proper to express his conviction

that a mighty, if unseen power, has been behind it from the first, and will continue to aid it. In no other way can its phenomenal success be accounted for. Starting without money or regular contributors, treating of matters not widely known, and too little understood; entering a field entirely new, and appealing, as was feared, to a comparatively small class, it has steadily grown in favor from the very first number; none of the ordinary means of pushing it into notice have been resorted to, and not ten dollars spent in advertising; yet new names are added to its list almost daily, and of the hundreds of its old subscribers only three have withdrawn. In this country its regular circulation extends from Sandy Hook to the Golden Gate, and from the Green Mountains to the Crescent City; it reaches through England, France, Germany, Italy and Russia; it is read alike beneath the North Star in Sweden, and under the Southern Cross in New Zealand; it is a welcome guest on the immemorial shores of India, and has received the cordial approval of the heads of the Theosophical Society in Adyar. It would be impossible not to feel gratification at such results, even were it an ordinary money-making enterprise; how much more when it is remembered that it is devoted, not to any selfish end, but to the spread of that idea of universal Brotherhood which aims to benefit all, from highest to lowest.

THE PATH will continue its policy of independent devotion to the Cause of Theosophy, without professing to be the organ either of the Society or of any Branch; it is loyal to the great Founders of the Society, but does not concern itself with dissensions or differences of individual opinion. The work it has on hand, and the end it keeps in view, are too absorbing, and too lofty, to leave it the time or inclination to take part in side issues; yet its columns are open to all Theosophists who may desire to express their views on matters of real importance to the cause in which all should be interested. New features will be added, as the need seems to arise; the first will probably be a department devoted to answers to correspondents. A large and constantly increasing number of letters of inquiry are received, and the present editorial staff finds it impossible to answer each separately; besides which, many of them naturally relate to the same or similar matters. By thus printing general replies, not only will the inquirers be answered, but others may have their unspoken questions replied to, or a similar line of thought will be suggested, or other views be elicited, to the mutual advantage of writers and readers.

In this joyous season of returning Spring, THE PATH wishes all its readers a "Happy New Year," in the fullest and best sense of the term—a progress in the knowledge of the great and vital truths of Theosophy, a truer realization of The Self, a profounder conviction of Universal Brotherhood.

## HERALDS FROM THE UNSEEN.

(Concluded.)

“Yet mark it well, man cannot compel the God. The self cannot be gained by the Veda, nor by the understanding, nor by much learning. He whom the Self chooses, by him alone the Self can be gained. The Self chooses him as His own.”<sup>1</sup> How then would you attract the Shining One? You must first strive to raise your own vibrations. Tension does this, the tension of lofty thought, benevolent feelings, the living spirit of holy books, communion with high minds, any and every elevating practice, the mind fixed on the True. And look you, this is no matter where you may dissect from the outset; you must have Faith. If you institute the conditions, the event follows; such is the economy of the occult world. What is Faith but the institution of conditions? “He cannot be reached by speech, by mind or by the eye: He cannot be apprehended except by him who says, ‘*He is.*’” You must bear some relation to Spirit, or its eterne vibrations cannot raise you. Knowledge attained, you will find it submitting triumphantly to every test. Calm is the essence of Faith because a similitude of vibration with Truth (in its living record) is only possible when you are no longer at the mercy of astral currents. Then “regard most earnestly your own heart.”<sup>2</sup> The soul is there; all may feel its heat, some hear its musical tones as it expands. Sink your thoughts down to that heat: the Spirit (Buddhi) enters by the head and your final object is to bind heart and head together in an abiding consciousness of Unity. The Bhagavad-Gita tells us plainly that when the mind roams man “should subdue it, bring it back, and place it within his own breast;” not, as you see, in the brain. Now by “mind” the intellect is not meant, but manas, the collective thoughts and desires upon which Reason, (or Buddhi) may act as guide or control. You will find that you can think from the heart, just as all strong emotions,—such as fear, love, suspense,—take their rise in the heart and spread wave-like over the chest, and have no similarity to the flash of an idea in the brain. In the ordinary man the brain is only the focus for the thoughts streaming in through the solar plexus and many are lost, just as millions of seeds in nature are lost. So the Upanishad echoes the warning:—“The mind must be restrained in the heart till it comes to an end;—that is knowledge, that is liberty; all the rest are extensions of the ties.” When we are able to think from the centre we shall realise what is now difficult to believe—that our present intellection is not the highest avenue of knowledge.

<sup>1</sup> Vedanta.

<sup>2</sup> *Light on the Path.*

“When a man is delivered from his mind, that is the highest point.”<sup>1</sup> We sink our thoughts then into the flowing Light as men sink nets into the sea—withdrawn, they are full to breaking.

A distinguished confrere, speaking of this subject in the October *Theosophist*, says that the right “Word” must be known, when we may sink it down to the heart where it becomes a living power: he adds that *Om* is used for this purpose in India and *Jao* in Europe. These are good words as we all know, and represent high vibrations. The Upanishad says plainly:—“Om is the sound-endowed body of him:” and again; “The syllable Om is what is called the Word and its end is the silent, the soundless, fearless, \* \* \* immovable, certain Brahman. We are told by the authors of Man that “in incantations, sound is so modulated as to produce the same state of the body as that which invariably accompanies the generation of any desired psychic or spiritual force.” Nor is it difficult to find the rationale of this use of sound when we consider that there exists in the Akasa a latent and eternal power called Yajna, which is supposed to form a bridge between mortals and spirits, or gods, like the ladder in Jacob’s dream. “Isis” states that it can be called into play by the lost Word receiving impulse through will-power. This sound is the Vach, or dormant “Word” of the sacred Mantras, evoked by those who know their proper intonation. Krishna says that as Adhiyajna (Lord of Yajna) he is present in this body. Reflect deeply on this. He who can fret the sensitive akasic chords with heat-compelling tones may see this stupendous electric force burst outward from its hidden lair and rend for him the veil of Isis. So indeed he mounts to the Gods.

When Hartmann adds, however, that attempts to carry on this practice without first obtaining a “Word” just suited to our condition from an Adept are dangerous, he tends to frighten away those who would try to find the “Lord of all worlds” for themselves, as if an Adept were needed when “Ishwar resideth in the breast of every mortal being.”<sup>2</sup> An Adept can impart an impulse, stimulate our vibrations momentarily; he cannot strain his powers to raise us to an artificial status and hold us there. Knowledge is Being; you *cannot* know more than you are. You have within you the eternal motor,—Thought. Apply it through the universal vehicle,—Will. I do not say that such external impetus as Adepts can give is not a great advantage, *provided it is in your Karma*. Otherwise it is useless except to teach you a lesson through premature failure, and The Brothers, foreseeing the end, will if left to Themselves deal more wisely with the man of desires than he with himself. Anyone may follow Krishna’s behest and “raise himself by himself.” Students should give serious attention to the point

1 Upanishad.

2 Bhavagad-Gita.

that mere automatic processes have as such no place in the higher science of the Wisdom-Religion. Astral perception confuses and retards; it is but a period of synchronous vibration with that sphere; "ye cannot *serve* two masters," though all service ended you may become astral serpent and spiritual dove in one. Yogees in India who pronounce Om for years with fixed thought often make no apparent progress; its full application is beyond their ken; it would seem beyond Hartmann's also. For the article in question somewhat belittles the practice of Charity, Devotion and the like, whereas all procedure comes to naught in the final test, (and I consider nothing short of that,) if these sacred principles do not constitute the integral make up of the heart. "Though I speak with the tongues of men and angels and have not charity, I am become as sounding brass." I repeat, men have fallen into a way of considering such injunctions as mere adornment, whereas they are structural necessities, truths as demonstrable as any mathematical equation. How shall I think as a god if I have not the large outlook of a god? I would not willingly behold any differentiation in the universe which is not visible from the standpoint of the polar star! The sum of Karma consists of all deeds referable to the self; the deeds done for self increase the sense of self, while spiritual life consists in the absence of self. Thus the fundamental necessity of spiritual growth is that all be done for all. Whatever tends to raise the vibration is of value, your intuitions must direct you to a wise admixture. Persevere; "to the persevering mortal the blessed Immortals are swift."<sup>1</sup> In some quiet moment you will feel a touch upon the heart as if a spent bullet had lodged there, or a soft stir, as a nestling dove. Later, sounds will ensue, sounds like singing sands, or piping winds, or the surge of golden bells chiming adown far coasts. Sometimes a fine aerial music attends the august vibrations, as heralds announce the King. *For when the sound arises, the Light is near.* Then control the mind, whose centrifugal tendency is immense; it is a Ulysses who must be tied to the mast when these syren voices echo, lest it lose itself in the sea of sense. Attend only to those ideas to which the sounds give rise in the heart. Other wonders accrue, fields of color, flashing sights and psychic sense unfolding, but to describe these is to leave the student at the mercy of a vivid imagination. I can only state that something is born again under the potency of the *Word*, and this *Word* is a fixed rate of high vibration.

You have now a clue; try. On the doors and walls of the temple the word "*Try*" is written. The entrance found, use this key. "The mouth of the true Brahman is covered with a golden lid, open that, O Sun, that we may go to the true One, Who pervades all. He Who is that person in the sun I am He."

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<sup>1</sup> Zoroaster.

“After having left behind the body, the organs of sense and the objects of sense, (as no longer belonging to us) and having siezed the bow whose stick is fortitude and whose string is asceticism, (the true kind) having stricken down with the arrow consisting of freedom from egotism the first guardian of the door of Brahman, having killed that guardian, he crosses by means of the boat Om to the other side of the ether within the heart, and when the ether is revealed, (as Brahman) he enters slowly, as a miner seeking minerals enters a mine, into the hall of Brahman. After that let him by means of the doctrine of his teacher, (trying his intuitive way and not that of another) break through the first shrine of Brahman, (consisting of the four nets of food, breath, mind and knowledge) till he reaches the last shrine of Brahman. Thenceforth pure, clean, tranquil, breathless, endless, imperishable, firm, unborn and independent, he stands in his own greatness, and having seen the Self standing in His own greatness, he looks at the wheel of the world, (therefore he may still be in the world,) as one who having alighted from a chariot looks on its revolving wheel.”<sup>1</sup>

Take up the analogy. Get to the wondrous centre and ask of the latent Light, and “all shall be changed.” Then Brothers, give, give what you receive. Cast all your treasures to all the winds of morning; the closing pinions of the night will bring them back transformed. *Fear nothing!* Bend the inner ear and you shall hear that royal Watch who calls across the Darkness, “All’s well! All’s well!”

Ishwar, Lord of the Light! Make me to be a channel through which Thou flowest. Teach me to know Thy voice in other hearts as well as in mine own, and inform us with Thine effulgence through the generating cycles—Om!

JASPER NIEMAND, F. T. S.

## “SEEK OUT THE WAY.”

### I.

With hopes and fears I sought for years  
The small old path of yore,  
Fain had I found the mystic sound  
Which opens Brahman’s door.  
Fain had I heard “the golden bird,”  
Or shared their lot, who soon,  
In that deep peace where all things cease  
Behold “the crystal moon.”

### II.

At last one said, “None but the dead  
May find that wond’rous way;  
The dead who die to Maya’s lie  
And wake to Truth’s broad day.  
In vain ye seek with Thought’s wide sweep,  
In vain, with magic art,  
The utmost bounds of the world’s rounds;  
The way lies through the heart.”

F. T. S.

<sup>1</sup> Upanishad.

## A PERPLEXED INQUIRER.

To the Editor of THE PATH :

Having read an article in the February number of the *Theosophist* by our learned and esteemed brother, Mr. Subba Row, which puzzles me very much, I would fain try and draw the attention of that gentleman to my perplexed state of mind: begging him to explain what seems to many like inconsistencies and contradictions. This is the more important, as we now have Hindus in the West who are teaching the Vedanta and other Indian philosophies, giving them out as the true *esoteric* teachings, and the disciples of these gentlemen are hailing with delight and triumph an article coinciding with the (*exoteric*) philosophy of the Vedanta, which they are learning, though as shown in "*Five Years of Theosophy*," by Mr. Subba Row himself, the Vedantins teach five *Koshas* synthesized by *Atma*. (See "Vedantin Classification," p. 185, Septenary Principle in Hindu Systems.)

Mr. Subba Row in his "Notes on the Bhagavad Gita," p. 301, says: "Now as regards the number of principles and their relation between themselves, this sevenfold classification, which I do not mean to adopt, seems to me to be a very unscientific and misleading one." In "*Five Years of Theosophy*" I find an article by Mr. Subba Row in which he upholds the septenary division of principles in man in this wise (see p. 161): "Now these seven *entities*, which in their totality constitute man, are as follows. I shall enumerate them in the order adopted in the 'Fragments' as far as the two orders (the Brahmanical and the Tibetan) *coincide*." Again, p. 185, he tells us that "the knowledge of *the occult powers of Nature* possessed by the inhabitants of the lost Atlantis was learned by the ancient adepts of India, and was appended by them to the esoteric doctrine taught by the residents of the sacred island." Again, p. 160, "Now according to the adepts of ancient Aryavarta, *seven principles* are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken *one* at a time, *two* at a time, three at a time, and so forth,  $=2^n - 1$ , etc. Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to  $2^3 - 1 = 8 - 1 = 7$ ." Will Mr. Subba Row kindly explain what there is in these, his former statements, which is so "*very unscientific and misleading*?"

Particularly in the following passage he shows the important part which the number *seven* plays not only in the Microcosm, but in the Macrocosm, viz.: "I may mention in this connection that our philosophers have associated seven *occult* powers with the seven principles or entities

above mentioned. The seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of *Brahman* when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm."

In pondering over these apparent contradictions the only rational conclusion that I can arrive at is that though Mr. Subba Row accepts the septenary classification as being the esoteric and true one, relating as it does to Nature in all its different phases, he finds that for purposes of practical teaching it is preferable for untutored minds to give the condensed fourfold classification as specified in page 161, "*Five Years of Theosophy*," reserving the septenary division for the more advanced students? This is the only way in which I can account for the discrepancies in the teachings, and I find also that he himself says on page 301 (February *Theosophist*) "and so, for all *practical purposes*—for the purpose of explaining the doctrines of religious philosophy—I have found it *far more convenient* to adhere to the fourfold classification than to adopt the septenary one and multiply principles in a manner more likely to introduce confusion than to throw light upon the subject."

Mr. Subba Row in his article on a Personal and Impersonal God in "*Five Years of Theosophy*" gives us again proof of the number seven being the leading factor in all principles of cosmogony. Thus on page 200 we read: "To the liberated spiritual monad of man or the Dhyān Chohans, every thing that is material in every condition of matter is an object of perception. Further *Pragna* or the capacity of perception exists in *seven* different aspects corresponding to the *seven conditions of matter*." Again he says the *Arhat* doctrine "postulates the existence of cosmic matter in an undifferentiated condition throughout the infinite expanse of space. Space and time are but its aspects, and *Purusha* the *seventh* principle of the universe, has its latent life in this ocean of cosmic matter."

In the article entitled "The Twelve Signs of the Zodiac" by Mr. Subba Row (again in "*Five Years of Theosophy*") he tells us that there are *six* primary forces in nature and that these six forces are in their unity represented by the "*Astral Light*" which unifies them as the *seventh* as explained in foot note, "the Astral Light in its unity is the 7th. Hence the seven principles diffused in every unity or the 6 and one—two triangles and a crown" (p. 111).

The esoteric teachings of the Theosophical Society have it seems to me been based on this septenary division from the first, and the various writings of Mme. Blavatsky are teeming with it, and one might easily fill a whole book with all the quotations on this subject as given in Theosophical litera-

ture. Apart from this we have only to look ourselves into nature and see the correspondences which can be derived therefrom:—our planetary system with the number *seven*, the *seven* colors of the *rainbow*, the seven days of the week or periods of creation even to the snow which falling on the ground shows invariably a 6 and a 7 pointed star.

As we have been taught to attach so much importance to this septenary division both in the Macrocosm as well as the Microcosm, Mr. Subba Row's plain statement that he does not mean to adopt in future the seven-fold classification in man, compels me to ask him in all humility to explain why he intends making a so radical change, upsetting all his former teachings and theories. Is it as I suggest, that he divides his teachings into two classes, one for the outside world, and one for the students of occultism?

COUNTESS CONSTANCE WACHTMEISTER, F. T. S.

## STUDIES IN THE NUMERIC POWERS.

In THE PATH of January, 1887, page 316, under the head of the very interesting "*Tea Table Talk*," by "Julius," reference is made to certain significant numeric renderings given by "a secret sanscrit book called the Diary of the Pandavas." In a foot-note by the editor suggestion is made concerning the numbers cited (18x360), with the remark that: "If the product of 18x360 be added, the sum is 18." This product is found to be 6480; which 6, 4, 8, 0, added as suggested, give, first, 18 (the sixth multiple of three) and second, 9. (the third multiple of three); thus: 6, 4, 8, 0, =18=9. In view of this opening of a wonderful theme, I am prompted to offer THE PATH some extended numeric formulas and combinations which, so far as I am aware, have never before been made public, and yet have such a bearing upon occult science, that I incline to think they will be interesting to some of its readers.

Many years ago, in course of reflection and studies regarding the fundamental laws of creative order in our human origin, development, and final destiny, I was led to represent what I saw to be the necessary primary law in being, (the occult of theosophy, I apprehend), by reflex appearances in "the things that are seen" by our natural vision.

Amongst these illustrative types of interior realities I employed the elementary geometric forms, *point*, *direct line*, and *deflected line*; the last of which, as true arc, produces the circle when carried to its ultimate; this circle representing the triune order of *movement*, the point in the line, the line in the curve, and the curve in the circle.

∴ Passing thence to the digital scale of units rooted in potential base at zero

(o) as the static involution of numeric power, and ultimating in the compound term ten (10), as the full numeric scale or series evolved, I saw the principles, first: of static being or involution, (o)—second: of active *appearing* or evolution, (1-9), and third: of fulfilled and composing power (10); and this was seen to be a unitary principle in creative order, variously manifest by varying forms; but having its fundamental law as (1st), God, the Creator, in essential being; (2d), God creating by the instrumentality of His natural Humanity; and, (3d), God in Created fullness by the *conscious* unity of His natural Humanity with His Essential Divinity; wherein the fullness and order of creative power culminate and rest in immortal vigor.

*Triunity* being, then, the regulative law of the Creative Series as (1st), Simple Unity; (2d), Diversity; (3d), Compound Unity, and coming to analyze and classify the secondary term of this numeric series (1-9) accordingly, it was seen that the full series would stand thus:

I.	II.	III.
o	1, 2, 3: 4, 5, 6: 7, 8, 9:	10.

Hence the developing group (1, 2, 3:) would stand to its kindred groups 4, 5, 6: and 7, 8, 9: as cipher stands to developing series (II) and developed form (III) and a further solution of the groups of the diversified term (II) by the same alkahestic touchstone, would find the primates 1, 4, 7: standing in the same character and order to their respective groups; while the mediant 2, 5, 8: and the ultimates 3, 6, 9: are found allied with the same consistency, to their proper groups.

The geometric elements, rendered as symbols of creative order, are held to typify, first, Creator, *involving* creature-form; (.) second, Creative movement in conscious creaturely selfhood, or subjective form; (—) third: Creative movement to re-form creaturely consciousness in unitary spirit—in self-deflection, or bending to the universal in Humanity; (—), fourth; full Creative achievement in the unitary consciousness perpetually actualized in circularity or associate wholeness—organic alliance in Universal Brotherhood truly experienced; and, *through that experience*, conscious unity of Man with his Source: (O).

The numeric scale is held to be formed, either consciously or unconsciously, consistently with these motary forms of geometric elements rendered as typifying creative system.

Having thus read and formulated this simple scale of numeric power, as impressively symbolic of *Creator*, *Creating*, and *Created*, it occurred to me to make a test of the consistency of the whole conception, including the minor groupings. I had known that if any given number were multiplied by three or the multiples of three, 6 and 9, and the product thereof were added together until a single unit was produced, that unit would

invariably be three (3), or six (6) or nine (9) as its second or third multiple. And I believed that the esoteric principle implied in this full analysis and synthesis, as a consistent reflex of the Divine and Human in creation, would display corresponding orderly results to the same process carried through all of the terms of the developing scale, 1—9. So I proceeded to multiply and add sums quite extensively in the same manner; taking the sums as multiplicands at random.

To illustrate: let the given sum as multiplicand be 10,841, multiplying successively by the first, second, and third terms of the three groups, and adding together the figures of the products till the result is expressed by a single unit, either simple or compound.

First, I repeat the groups:

$$1, 2, 3 : 4, 5, 6 : 7, 8, 9 :$$

Second, the process; multiplicand being 10,841.

$\begin{array}{r} 10,841 \\ \underline{1} \\ 10,841 = 14 = 5. \end{array}$	$\begin{array}{r} 10,841 \\ \underline{4} \\ 43,364 = 20 = 2. \end{array}$	$\begin{array}{r} 10,841 \\ \underline{7} \\ 75,887 = 35 = 8. \end{array}$
$\begin{array}{r} 10,841 \\ \underline{2} \\ 21,682 = 19 = 10 = 4. \end{array}$	$\begin{array}{r} 10,841 \\ \underline{5} \\ 54,205 = 16 = 7. \end{array}$	$\begin{array}{r} 10,841 \\ \underline{8} \\ 86,728 = 31 = 4. \end{array}$
$\begin{array}{r} 10,841 \\ \underline{3} \\ 32,523 = 15 = 6. \end{array}$	$\begin{array}{r} 10,841 \\ \underline{6} \\ 65,046 = 21 = 3. \end{array}$	$\begin{array}{r} 10,841 \\ \underline{9} \\ 97,569 = 36 = 9. \end{array}$

It is here seen that the results are not less orderly, or consistent, from operations by the first terms of the groups, (1, 4, 7) and the second (2, 5, 8:) than by the third, (3, 6, 9:). But it will be noticed that, in the above illustrative instances, the consistency is shown in this: 'the resultant terms derived from multipliers 1, 4, 7: as first terms of the three groups, are successively 5, 2, 8:; *these being the middle terms of the three groups in irregular order.* So, in the second line of operations, with the middle terms 2, 5, 8: as multipliers, the resultant figures are 1, 7, 4:; *these being the first terms of the three groups, in irregular order;* here reversing the order of the previous products: this giving the lowest (1) as the first resultant term, the highest (7) as the next, and the mediant (4) as the third.

The 3 and its multiples 6 and 9 as multipliers, operated as before known, give ultimate terms in the above operations, of 3 and its multiples 6 and 9, *but in the irregular order of 6, 3, 9.*

Any given sum, worked by the same process, will show equally remarkable consistency, though with a liability to constant variations in such

consistency, in results. Such variations are manifestly as consistent and orderly as are the varying chords in a musical composition, and in their rhythmic flow seem not less impressive.

If this scale of digital numeric symbols was projected from an understanding of the human significance of the geometric *line*, *curve* and *circle*, as motary elements, as I am led to believe, it would follow that the figures themselves were designed to be clearly typical of human character, or motive power, during the processes of human development from Man's Vitalizing Source to his final magisterial reign in perfect Lordship. It further follows that they may be consistently read according to such a rule of occult science.

In such case, the first series in developing scale, *as a whole*, (1, 2, 3 :) would stand for the *in-forming* process in creatureship; before distinctive human selfhood is realized; the second series (4, 5, 6 :) would represent the *de-forming* process as to creaturely state; which is a process that distinctly fixes in the conscious will and power of creaturely selfhood; the third series (7, 8, 9 :) would represent the *re-forming* process, by which, when fully matured, the final composite fulness is experienced; which realizes unity of man with God, with Humanity at large, and with all corporeal existence—universal unity.

There is always a certain interest in external appearances by visible things; and it is thought that these numeric formulas and operations may not come amiss, even if not seen to point distinctly to the divine and human realities of which they are shadows as-seen by deeper vision. To those who are more or less seers by this deeper vision, they will, I hope, betoken the constancy of divine love, wisdom, and power in creation, and the positive order of the divine working there, whatever seeming contrariety and discordance may appear on the surface. The one power of Life that works unseen in the Unitary Humanity, giving form and force to all visible individual and associate powers inspired thereby, is as constant and true as is the occult in mathematics constant and true and available to human experience. And it can no more be diverted from its true power and purpose regarding that Humanity by the mistakes and painful blunders we make, during our human unripeness, under the working of our *quasi* freedom, than can the immutable<sup>9</sup> in mathematic laws be nullified or perverted by our unqualified and mistaken renderings.

The power of that Life resides in the great Racial Humanity in all fulness; and all that comes to us outwardly as conscious experience in truest *being*, *knowing*, and *doing*, comes through a hearty devotion to that Life, on our part, *where it struggles to fulfil its designs*; making an immutable law of Human Brotherhood which we may violate at our cost, but can never controvert to the peril of Divine purpose.

Sub-natural vision sees these digital numeric forms as the unschooled savage sees : Super-natural vision sees them rationally as scientific powers : Supreme-natural vision sees them sophially—by the rule of Wisdom in the immutable order of Creative Triunity.

Concord, N. H.

WM. H. KIMBALL.

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## SUGGESTIONS AS TO PRIMARY CONCEPTS.

“The world for us,” is our *idea* of the world, nothing more, nothing less. “God for us,” is our idea of God ; likewise each individual is an embodiment of his idea of himself.

There is also a world of ideas, the aggregate of which constitutes the Ideal world.

No one imagines that this present existence is the Ideal world, but all admit that it is at best, a *striving toward it*.

These propositions may be taken tentatively and it will thus be seen, if they are found true, that our ideals are the patterns after which our lives are formed.

If there is a world of ideas of which the ideal, or perfect man, forms a part, the ideas which we entertain may have a great deal to do in facilitating our progress toward the realization of our highest possibilities. In other words, if our ideas conform to the cosmic or Divine ideal we shall become “Co-workers with God” toward that ideal. If it be true that “There is a Power that shapes our ends rough hew them as we may” instead of “kicking against the pricks” we should follow the line of least resistance, and instead of rebellious children, wounded and bruised continually by the sharp rocks of daily experience, we shall become willing and obedient, and thus, in facilitating our own upward progress, we shall be enabled to help others in innumerable ways toward the same end.

It therefore makes a great deal of difference how we look at things. Our belief or idea of anything, does not alter the thing itself, though this might seem to be the case. One may imagine the moon to be a big cheese, or the sun a ball of fire consuming millions of tons of coal per second, or God to be a huge half-human monster, but that such belief could make these things other than they are, no one but the imbecile or the insane will imagine.

Since the advent of Theosophy in these later times, many words and ideas have been imported from the East, and the result has often been to add to our former bewilderment, rather than to make more clear the duties

and the possibilities of man. Even when these words and ideas have been translated into English they have been but partly successful in removing our obscurity.

It is for this reason that the whole Theosophic movement has been often designated as an attempt to supplant Christianity by Buddhism; and though this has been again and again denied, in the absence of clear concepts not of theosophy but of the existence of things, (which concepts have been long lost to the Western world), this denial has not changed opinion or enlightened individuals. Thus do additional reasons appear why our primary concepts should be clear, rational, and therefore true, as far as we go.

While therefore it is true that many of our ideas come from these Eastern sources, it is equally true that they may be clothed in western garb, and thus become comprehensible to western minds. One may by great labor learn to read Sanskrit, Hindostanee, or German, but there are few aliens who are ever able to think in any language save their mother tongue. Our forms of thought, *i. e.*, our ideas, will still be clothed in the nursery garb wherein we were cradled.

The first object of every earnest seeker should be *to find himself*. This he cannot do all at once. Most of us would be objects of pity if we could, and we might turn with loathing and despair from the reality, divested of all conventional or imaginary accessories. If we would enter in and possess the land of promise, we must drive out the giants, not all at once, but "*little by little*," as we drive out the giants, and subdue the wilderness, we must cultivate the soil and so *enter into the land, TO POSSESS IT*. Man lives at once in two worlds, the outer, physical, natural world, and the inner or spiritual. If we take man as he is, and nature as we find it, we shall find a two-fold division running through both, and we shall ultimately find, that DUALITY is everywhere the basic condition in the manifestation of all things.

If we examine the world about us, as to its real character, and describe it in the language of science we find, Matter, Force and Motion. Matter is that which occupies space and resists motion. Force is that which produces motion in matter. Matter is indestructible, it changes form and combination. Force is indestructible and finally matter and force are inseparable, indissoluble. This leads to the concept of the persistence of motion. If we conceive of atoms or molecules we must think of them as never for an instant at rest. A motionless atom therefore is unthinkable, as soon as it ceases to move, it ceases to be. Now this moving physical panorama we call the phenomenal world, its essence is motion, and motion implies change.

Matter, both mass and molecule, is continually appearing and dis-

appearing and whenever, wherever and howsoever it appears, force accompanies it.

Now suppose we call the line of its appearance and final disappearance the boundary of the phenomenal or the Ether, and think of this ether as the ocean in which both matter and force dissolve and motion ceases, or, that the ether is potentially both matter and force, latent, unmanifested. When therefore an appearance, or manifestation occurs, even of a single atom, matter, force and motion represent it, and the substratum in which it appears, commonly called space, is the all surrounding, all pervading ocean of ether.

Science calls this Ether "Luminiferous." This is the Astral Light, and yet this luminosity is not light as we think of it. The difference between luminosity and light, is similar to that between magnetism and electricity. Light is luminosity plus polarity, and polarity implies duality, hence motion, hence phenomena, transition, change.

The center of man is consciousness: The avenues through which this center of consciousness comes in contact with the external world of phenomena are the senses. If the essence of phenomena is change, so is change the essence of the senses. Sensory and motor impressions are simply changes apprehended or appreciated by the nerves, the result of which is transmitted to consciousness. A nerve channel therefore, incapable of change, is incapable of either sensory or motor impressions, and hence is out of communication with the center, consciousness, or in other words, that part of the body is "paralysed." The realm of consciousness heretofore in communication with that realm is latent, but is not paralysed. The brain is the seat or center of consciousness, but it is not the office of the brain to manifest consciousness, that is the office of the body, and particularly of the muscular system by bodily motion, and facial expression. There are bodily conditions in which consciousness remains, yet the individual is unable to manifest it. The brain is therefore the house in which consciousness dwells, in which it is *usually*, but not necessarily confined. The delicate surface of the gray matter of the brain is the canvas on which is exhibited to the indwelling consciousness, the panorama of events occurring in the outer world of phenomena. Here we find the origin, the basis, and the conditions of thought, of all intellectual processes whatsoever. In health these moving pictures are geometrical in form, and mathematical as to number, rythm, and movement. The action of the heart conforms to, or again determines this rythm. Mental emotions change the action of the heart; disturbance of the heart's action gives rise to emotion, *i. e.*, there is a close sympathy between heart and brain, and hence between the functions of each. The mistake in modern physiology is in supposing that the brain originates consciousness, whereas it only is related to its

manifestation. It would be far more correct to say that consciousness originates the brain. It is quite probable that all sensations and functions other than the purely organic, originate from the single sense of feeling, and consciousness as related to the phenomenal world is a development of feeling, viz. : experience.

It may thus be seen what is the nature of the phenomenal universe, and of man's being as related thereto, viz. : change, transition, the past is dead, the future is not, the present is an *instant of change*, and our consciousness of it, is a consciousness of change, and that only, what it is *in itself*, we do not know. This is what our Eastern Brothers call *MAYA*, a moving panorama of illusions, which generally lead to delusion.

All this is related to the physical world, but one side of the nature of man, but one-half of the world itself. Oken says of the sun, that "it shines *by virtue of its standing in the midst.*" The sun of the Microcosm is consciousness. If we call the light of consciousness luminosity, then are the sensory and motor impulses passing too and fro along the nerves polarized light, qualitation, analysis, the vibrations of which break on the shore of consciousness, to be merged in its mysterious deeps. Sensations precipitated, deprived of motion are experienced and the recorded result is consciousness. As already remarked this is consciousness related to one side of existence. The other half of the problem is the Noumenal. All existence is an equation; duality and manifestation are synonymous terms. Consciousness is the lamp which stands in the midst between the two worlds, the phenomenal and the noumenal, in the place of the sign of equality.

J. D. BUCK.

(*To be continued.*)

## THOUGHTS IN SOLITUDE.

### III.

#### CONTENT AND SATISFACTION.

The ideas these words represent lie at opposite poles of the circle. The former should stand for the philosophic calm, the minor peace, the comparative equability of Soul which the disciple has attained, while the latter implies the stagnation of Will, the death of aspiration and of all true progress.

When the first impetuous burst of feeling is over and time with her slowly disenchanting hand has begun to blur the outlines of the first vivid creation of thought, the knowledge gained seems to be the only possession left—the knowledge that there is a Path to tread and that no thought is

worth thinking, and no word worth uttering that has not for its aim the one supreme object—the finding and the treading of this path that leads to deliverance from conditioned existence. But it is one thing to be possessed of this merely intellectual knowledge, and another to have the Will, the Courage and the Strength to find and to tread the path.

After much uncertain questioning and many anxious thoughts about the path, remembering always that “it is not found by devotion alone, by religious contemplation alone, by ardent progress, by self sacrificing labour, by studious observations of life, that none alone can take the disciple more than one step onwards, and that all steps are necessary to make up the ladder,” a clue may yet be obtained from the lines in the Bhagavat-Gita, so beautifully rendered by Mr. Edwin Arnold

Some few there be  
By meditation find the Soul in self  
Self-schooled, and some by long philosophy  
And holy life reach thither ; Some by works :  
Some never so attaining hear of light  
From other lips and seize and cleave to it  
Worshipping ; yea ! and those—to teaching true  
Overpass Death !

Aye ! “The aids to noble life are all within”—the path indeed lies there, in other words there are as many pathways to perfection as there are individual Souls.

There is no doubt a saturation point for Energy as there is for Truth in the individual—it may come in the form of lethargic weariness, or it may come in the form of satisfaction. To the old man, weary of life, the rest of death is sweet, but even though he may seem to have earned repose, such feeling still appertains to the quality of “Tamas,” and should be resisted at any cost. The feeling of satisfaction is far more insidious—indeed it is the limit to any further possible advance placed by the man’s own deepest sub-conscious self. Around us are to be seen men in all stages of moral growth who have attained to this satisfaction. Though the mere gratification of the senses and the social amenities of civilized countries may become to the majority of the votaries of pleasure a dull meaningless treadmill, we yet see some to whom such life affords true satisfaction. They have reached their goal. And if we turn to the Religious world who does not know one or two of the many happy Souls who have attained the complete rest of satisfaction? Burning questions do not exist for them—they deem that they have solved the insolvable—They too have reached their goal. Nor does this sphere of objective life in which we dwell alone exemplify the working of this law of nature. The realm of the Deva-lokas, could we penetrate to those serene heights of being, would show us Souls who had attained to their Sainly rest,

who had reached their supreme satisfaction—rest and satisfaction however that must along with all conditioned existence come to an end some time. But to the god in the Deva-loka as to the worldly epicure, the satisfaction he has reached is the evidence of the limit of advance—the advance made in the different cases being merely one of degree. Each has shown an incapacity for further endurance, whether of suffering or of joy, though in most cases it must be suffering, and their progress has therefore come to an end. But man has within him the potentiality of Godhead, not the Deva (god) in his realms of bliss, but the absolute unity with the divine Spirit of Life of which nature is a manifestation—the Being where all individuality is merged in one—the one ever-permanent state of Nirvana—the Peace of God that passeth all understanding.

When after long years of incessant goading, the goad within ceases to act, a minor peace is attained. It is a matter of wonder to the disciple, who cannot understand why it should be so—he has had no hand in the slackening of the torture cords—he only knows that the strain is withdrawn, and that in the quietude his thought can range undisturbed. But with the removal of the pain, he seems to feel as if his search were less intense, and then follows the inexplicable paradox of the actual invocation of pain by one part of his nature, while the other part of him regards with fear and dismay any recurrence of it. Nevertheless this tranquility of content continues. It goes without saying that this state includes the perfect content in all outward conditions. It may not have reached the transcendent light, where fear of any earthly catastrophe as well as desire for any earthly gain are alike non-existent. The disciple still remains a creature of habit, and imagination can easily conjure up situations where the equanimity would be entirely overthrown. But at least fresh desire for earthly objects has as a rule ceased to operate. All earthly life indeed stands before his mind in its true colour, as possessing value only so far as giving opportunity of recognizing its utter valuelessness, and of stretching forward to those things which have permanence and value, and the one all-absorbing desire that remains, is that when the burden of earthly existence has again to be taken up, the progress gained in the last life may not be lost; that in the words of Plato we may so pass through the waters of Lethe as not to defile our souls with absolute oblivion.

In one of the early numbers of the *Theosophist* the aspirants for chelaship are warned against too soon undertaking a life for which they are not yet fitted, and all are advised to master first their most apparent weaknesses—their most besetting sins—The mastering of such, and the continuing to be the master, until relapse is constitutionally impossible (though this may imply a period which one life may not cover) would indeed seem to be for most the necessary entrance to the Path. While by this exercise of self-re-

straint the aspirant is acquiring the necessary Will, Strength and Courage for the treading of the Path when found, "new hands and new feet are being born within him" with which to scale the heights that lie beyond. The search for perfection may well find its simile in the scaling of some seemingly inaccessible peak. After journeying for long years through the dim forest on the plain, and falling into many a slough of despond, with torn garments and with bleeding feet the climber has at last emerged. The forest lies below him and he sees the dim plain stretching to the horizon, but it is only the first plateau of the mountain he has scaled, and straight in front of him rises a seemingly perpendicular face of rock. Yet up this face of rock he has to go, for there can be no turning back when it is realized that what he has undertaken is the one thing worth doing.

But while insisting on the necessity of the gradual strengthening of the character by victory over all the faults of which the disciple is conscious, the common mistake of the religious must not here be made, and the conquering of any one sin or of all sins be mistaken for the goal, instead of a mere preparation for the treading of the path. Indeed—given a sufficiently ardent desire for the ultimate goal—all sins and weaknesses that stand between the disciple and the object of his desire will by that very fire of desire be annihilated in a flash of thought. One of the most important means of keeping alive and intensifying this desire is by keeping the goal constantly in view. And as it must have been by the failure of all earthly things to satisfy the heaven-born longings of the aspirant that first set his face towards the path, so the bringing back before the mind's eye the past experience of futile longings and disillusionings will best serve as impetus for the next transport of Heavenward flight.

What a man sets his whole heart on that he will undoubtedly attain sooner or later. The man whose desires do not rise above the gratification of his physical senses gets what he desires and that, as a rule, quickly. He whose life is concentrated in the emotional nature will in time achieve his "*summum bonum*" in the union of love he has dreamt of with another soul. He to whom the acquirement of knowledge is the one thing needful, must attain what he desires, and that in exact ratio with his energetic search for it, while the philanthropist whose aim is to do good to others—whether on the material or the moral plane, and who feels impelled to the so-called sacrifice of self in some definite course of action—though this lies far apart from the "killing out of all sense of separateness" which constitutes the true "self-sacrifice"—will doubtless also achieve his reward though in some less obvious way. But

"Narrow

"The heart that loves, the brain that contemplates,

"The life that wears, the spirit that creates

“ *One* object and *one* form and builds thereby  
 “ A sepulchre for its eternity.”

We who recognizes the finger of Maya in all these things, and whose search is for that intuitive Wisdom in which they are all embraced, but which transcends them all, does it not behoove us to lift our minds more and more continuously to the Supreme? and to free our thoughts more and more from all limitations? for as it was the inability to fix the soul in worship on the attributeless Deity (though he had freed himself from *all* personal desires) that prevented the devotee from straightway attaining Nirvana, and instead landed him in the heavens of the Devaloka, where the conditions of bliss he had pictured to his mind as the Supreme were his inevitable reward, so should we even now begin to free our minds from all limited conceptions, and strain more and more towards the infinite.

I cannot better conclude than by quoting the last few lines in Farīdu-d-dīn Attār's description of the seven stages in the road leading to union with the Divine Essence.

“ Last stage of all is the Valley of Annihilation of Self : of complete Poverty.<sup>1</sup>—the seventh and supreme degree which no human words can describe. There is the great ocean of Divine Love. The world present and the world to come are but as figures reflected in it—And as it rises and falls how can they remain? He who plunges in that sea and is lost in it finds perfect peace.”

PILGRIM.

## PARAGELSUS.

### I.

It is a noteworthy fact in Occultism that the great Masters who in the body have worked among men have been members of the healing craft, the noblest of all the learned professions. It is the noblest, because in its true character it combines the functions of both priest and physician ; healer of the soul as well as of the body. Such will be the master minds of the nobler civilization which will some day dawn upon the world ; the spiritual chiefs of a people will also guard the health of their bodies as well as of their souls. Hermes, we are told, was a great physician and the head of a grand brotherhood of Adepts. Both Jesus of Nazareth and John the Baptist were members of the Essene fraternity, an order of therapeuts. Apollonius of Tyana served his novitiate in the temple of Hippocrates and became a healer of men. In the middle ages and the beginning of modern times in Europe we find the Brotherhood of the Rosicrucians, devoted to the attainment and application of medical, as well as spiritual knowl-

<sup>1</sup> This is the common term among the Muslim Mystics for the highest degree of the contemplative life.

edge. Even in primitive society, among wild tribes like the red Indians we find their sacred orders composed of "medicine men," and there is good reason to believe that some of these possess valuable occult powers. To these spiritual and therapeutic esoteric brotherhoods, found throughout history, may probably be traced all the progress made by mankind, material as well as intellectual and spiritual. Through their knowledge of the secret forces of nature there have come into the world at large those beginnings of mechanical and chemical science which lay at the base of those physical achievements that constitute the power and pride of our present material civilization—little mindful of its indebtedness though the latter be. Why is it that these two great functions are combined in the Master Teachers of mankind—the care of the body as well as of the soul? Is it not to lead man, by slow degrees, up to the condition of bodily perfection that shall characterize the glorious "Coming Race"?—a race combining the godly and the human in the attributes described in *Through the Gates of Gold*, which tells us: "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength." Thus shall we see realized a divine race with powers over Nature beside which the potency of the intricate mechanical devices of the present age, attained at the cost of the enslavement and degradation of toiling millions, shall be more puny than are the crude implements of cave-dwelling man in comparison with those of which our age so arrogantly boasts.

Paracelsus, there is high authority for saying, was really one of the greatest Masters ever known upon the earth. In rank he may be compared with Hermes Thrice-Master. Although he was the father of modern chemistry, his name has not yet ceased to be a by-word among men, for his revolutionary methods in medicine naturally gained him the hostility of the doctors and druggists of his day, whose pretensions he ruthlessly overturned. Being the "regulars," they naturally had the ear of the public and their denunciations have therefore colored history so that, although science is now beginning to recognize its debt to him, he is still widely regarded as having been a noisy impostor.

The world is therefore much indebted to Dr. Hartmann's admirable book.<sup>1</sup> It is particularly appropriate that a physician should write the best popular account of the great master of medicine. Dr. Hartmann has done his work with thorough sympathy and has made it his most important contribution to Occult literature, good though his previous work has been. It is notable how great Adepts who have worked visibly among men have made their

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<sup>1</sup> *The Life of Philippus Theophrastus, Bombast of Hohenheim, known by the name of the Paracelsus; and the Substance of his Teachings concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy, extracted and translated from his rare and extensive works and from some unpublished manuscripts. By Franz Hartmann, M. D., author of "Magic," etc. London: George Redway, 1887.*

appearance at the turning-point of a cycle. Apollonius and Jesus came when the Roman Empire was at the height of its glory and approaching its fall. Paracelsus appeared at the dawn of the modern era which is coming into bloom to-day, and his teachings laid the foundations for our present physical science. How great these teachings were may be seen in the substance of his writings as given by Dr. Hartmann. The date of his birth is significant; 1493, the year after the discovery of America by Columbus. We see him, a greater Columbus, standing on the threshold of the new world—not only the enlargement of the known domain of the globe, the opening up of vast continents to the dominant race, but of the expansion of wealth, of the intellect, of religion. He was the contemporary of Luther, but, though the radical reform effected by the father of Protestantism was one of the main features of the change in the cycle, Paracelsus stood on a plane too high to take part in sectarian quarrels, and said: "Among all sects there is none which possesses intellectually the true religion. We must read the Bible more with our hearts than with our brains, until at some time the true religion will come into the world."

Concerning the Adeptship of Paracelsus Dr. Hartmann remarks: "An old tradition says—and those who are supposed to know confirm the tale—that his astral body having already during physical existence become self-conscious and independent of the physical form, he is now a living Adept, residing with other Adepts of the same Order in a certain place in Asia, from whence he still—invisibly, but nevertheless effectually—influences the minds of his followers, appearing to them occasionally even in visible and tangible shape." It is considered by some students to be still more likely that, at this period, He who was once known as Paracelsus is in a body whose astral meets with others in Asia. The present being an important period in the world's history, it has been hinted that a great Teacher may be expected to appear among men. The multitude, however, will hardly be likely to fall down and worship Him when he comes; indeed, his treatment at their hands would probably be something quite different. Comparatively few would be likely to recognize Him, for only spirit can perceive spirit.

There is a passage in Dr. Hartmann's work concerning the physical appearance of Paracelsus which calls for some comment. The fact that he was beardless gave rise to a tradition that he was emasculated in his infancy. This could not have been. The requirements of Adeptship necessitate a body complete in all its parts. Paracelsus was one of the Rosicrucians, and there are reasons why he could not have been a member of that fraternity, had he been thus physically defective. It is more likely that his beardlessness had another significance. It is said that the physical characteristics of the great teachers have been those of a race superior to that among which they

worked. Gautama Buddha, for instance, established the religion for the greater part of the Mongolian race, but not only was he an Aryan ; according to tradition he was light haired, and of blonde complexion, and Abbé Huc so describes the beautiful presentation of him in the magnificent temporary sculptures in the great Festival of the Flowers annually given at the lamassery of Kunbum in Thibet. The personal appearance of Jesus of Nazareth is unknown to the world, but there is reason for believing that he was not of a Jewish type and was wholly unlike the conventional representations. To those who have read Bulwer's *Coming Race* possibly a hint of the reason for the beardlessness of Paracelsus may occur.

Dr. Hartmann calls attention to the short and concise manner in which Paracelsus expressed his thoughts. This quality of his writings will be perceived in the extracts given, which are translated into admirable English. There is no ground for the charge that he was inflated and boastful in his style. He simply spoke with self-confidence, like all men who speak with authority. Apollonius said, when asked how the wise man should speak concerning that which he knew : "He should speak like the law-giver. For the law-giver must present to the multitude in the form of commandments that which he knows to be true." It was thus that Paracelsus taught. As Dr. Hartmann well says : "It is a daily occurring fact, that he who exposes and denounces the faults of others appears to the superficial observer as boasting of his own superiority, although no such motive may prompt him."

It is highly unlikely that the charges of drunkenness brought against Paracelsus had any foundation. He had a host of bitter enemies, and the making of such charges by them without warrant would be very natural. Ground for this accusation has been supposed to be found in a letter to some students at Zürich, in which he addressed them as *Comidones optimi*. But it seems most likely that this referred to fellowship in drinking the "wine" of wisdom, particularly since the letter is a very serious and pathetic one. As Arnold remarks in his "History of Churches and Hermetics": "A man who is a glutton and a drunkard could not have been in possession of such divine gifts."

That Paracelsus obtained his great knowledge not by study of books is evident from the fact that he read very little. For ten years he did not read a book, and his disciples testify that he dictated his works to them without memoranda or manuscripts. His spiritual precepts are of the most exalted character, and agree thoroughly with what has recently been given out from Eastern sources. He asks : "What is a Philosophy that is not supported by spiritual revelation?" Concerning prayer, or a strong aspiration for that which is good, he said : "It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and

remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith: not a mere belief in something that may or may not be true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean, and to which everything is possible, as Christ has Himself testified. The third point is imagination. If this power is properly kindled in our soul, we will have no difficulty to make it harmonize with our faith. A person who is sunk into deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness of the Supreme he is wise, and he is, so to say, the confidential friend of God, knowing a great deal more of God's mysteries than all those that receive their superficial learning through the avenues of the senses; because he can reach God through his soul, Christ through faith, and attract the Holy Ghost through an exalted imagination. In this way we may grow to be like the Apostles, and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else."

The preceding very important passage illustrates the profound thought of Paracelsus. The nature of mystic development is very clearly outlined. The relation is evident between the sentence about a person "drowned in his own soul," and the end of Rule 16, First series, in *Light on the Path*: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." The closing chapter in *Through the Gates of Gold* is devoted particularly to this subject, as may be seen in the words concerning the man who has once really won the victory: "Those burning sensations which seemed to him to be the only proofs of his existence are his no longer. How, then, can he know that he lives? He knows it only by argument. And in time he does not care to argue about it. For him there is then peace; and he will find in that peace the power he has coveted. Then he will know what is that faith which can remove mountains."

The wide wanderings of most occult students are a significant fact. Pythagoras journeyed to Egypt and to India. Apollonius also went thither, and spent nearly all his life in journeying over the world. Nearly all well-known students of Occultism of to-day have traveled extensively. Madam Blavatsky, for instance, has made repeated visits to nearly all quarters of the earth, and has had many strange adventures. Paracelsus was also a great traveler; he journeyed far in the East and was taken prisoner by the Tartars. It is said that he even went as far as India, and it is not unlikely that he

may have visited the Masters in Thibet. Of the reason for his roamings he said : " He who wants to study the book of Nature must wander with his feet over its leaves. Books are studied by looking at the letters which they contain ; Nature is studied by examining the contents of her treasure-vaults in every country. Every part of the world represents a page in the book of Nature, and all the pages together form the book that contains her great revelations." This is an application of the injunction, "Learn from sensation and observe it."

A deep scientific perception is manifest in the works of Paracelsus, and he evidently saw far into the future. Dr. Hartmann points out that his doctrine bears a great resemblance to that of Darwin and Haeckel. The quality of mind which we call modern, but which may better be termed universal, since it is evident in the words of the greatest men of all ages, was inherent in Paracelsus. The following prophetic passage from his "Occult Philosophy" is a witness to his thoroughly enlightened spirit: "True science can accomplish a great deal ; the Eternal Wisdom of the existence of all things is without a time, without a beginning, and without an end. Things that are considered now to be impossible, will be accomplished ; that which is unexpected will in future prove to be true, and that which is looked upon as superstition in one century, will be the basis for the approved science of the next."

This is now being found true by modern science concerning the teachings of Paracelsus. For instance, it is acknowledged that the germ theory of disease, generally supposed to be one of the original discoveries of recent medical investigators, was promulgated by Paracelsus himself, while Jæger, the eminent German scientist, finds his own discoveries agreeing with the theories of Paracelsus, and he pronounces certain medical proceedings recommended by the latter, which have been held to be based upon the crudest superstitions, to be really in accordance with the highest scientific teachings concerning molecular action.

S. B.

## THE BHAGAVAD-GITA.

If the title of this sacred Hindu poem were paraphrased, it would read :

**The Holy Song of God Himself, who, at the beginning of Kali-Yuga or the dark age, descended upon earth to aid and instruct Man.**

GITA means song, and BHAGAVAD is one of the names of Krishna. Krishna was a Avatar. According to the views of the Brahmins, we are now in Kali-Yuga, which began about the time of Krishna's appearance. He is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution

of the Age, at the end of which—after a brief period of darkness—a better Age will begin.

The composition of this poem is attributed to Vyasa, and as he is also said to have given the Vedas to men, a discussion about dates would not be profitable and can well stand over until some other occasion.

The Bhagavad-Gita is a portion of the Mahabharata, the great epic of India. The Mahabharata is so called because it contains the general history of the house of Bharat, and the prefix *Maha* signifies *great*. Its more definite object, however, is to give an account of the wars of the Kooroos and Pandoss, two great branches of the family. And that portion included in our poem is the sublime philosophical and metaphysical dialogue held by Krishna with Arjuna, on the eve of a battle between the two aspirants for dominion.

The scene of the battle is laid on the plain called "Kuru-Kshetra," a strip of land near Delhi, between the Indus, the Ganges and the Himalayan mountains. Many European translators and commentators, being ignorant of the psychological system of the Hindus—which really unlies every word of this poem—have regarded this plain and the battle as just those two things and no more; some have gone so far as to give the commercial products of the country at the supposed period, so that readers might be able, forsooth, in that way to know the motives that prompted the two princes to enter into a bloody internicine conflict. No doubt such a conflict did take place, for man is continually imitating the higher spiritual planes; and a great sage could easily adopt a human event in order to erect a noble philosophical system upon such an allegorical foundation. In one aspect history gives us merely the small or great occurrences of man's progress, but in another, any one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul. So we see, here and there, western minds wondering why such a highly tuned metaphysical discussion should be "disfigured by a warfare of savages." Such is the materializing influence of western culture that it is hardly able to admit any higher meaning in a portion of the poem which confessedly it has not yet come to fully understand.

Before the Upanishads can be properly rendered, the Indian psychological system must be understood; and even when its existence is admitted, the English speaking person will meet the great difficulty arising from an absence of words in that language which correspond to the ideas so frequently found in the Sanscrit. Thus we have to wait until a new set of words have been born to express the new ideas not yet existing in the civilization of the West.

The location of the plain on which this battle was fought, is important as well as are also the very rivers and mountains by which it is bounded.

And equally as needful to be understood, or at least guessed at, are the names of the respective princes. The very place in the Mahabharata in which this episode is inserted has a deep significance, and we cannot afford to ignore anything whatever that is connected with the events. If we merely imagine that Vyasa or Krishna took the Sacred Plain of Kuru-Kshetra and the great battle, as simply accessories to his discourse, which we can easily discard, the whole force of the dialogue will be lost.

Although the Bhagavad-Gita is a small work, there have been written upon it, among the Hindus, more commentaries than those upon the Revelation of St. John among the Christians.

I do not intend to go into those commentaries because on the one hand I am not a Sanscrit scholar, and on the other it would not tend to great profit. Many of them are fanciful; some unwarrantable, and those that are of value can be consulted by any one anxious to pursue that line of inquiry. What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gita by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least is the promise by Krishna in the Bhagavad-Gita—the song Celestial.

WILLIAM BREHON.

(To be continued.)

## ON THE SOUL OF MAN.

JACOB BOEHME'S REPLY TO THE SIXTEENTH QUESTION PROPOUNDED TO HIM BY DR. BALTHASAR WALTER, IN A. D. 1620.

TO THE SIXTEENTH QUESTION :

*How is the soul kept in union, both in the Adamicall and Regenerate Body ?*

1. We have mentioned before, that there are three principles which are all three in the soul, already beforehand, and are in one another as one thing! and you must understand that the strife in the soul beginneth before in the seed, while it lyeth hidden in both sexes; when also the *Turba* stirreth up itself before, in that it driveth the essence of the seed to a false desire and imagination.

2. Although the spirit tameth the body, yet at the same time it imagineth, and that the *Turba* causeth in the seed, and no man can well deny but that many times this imagination is offensive to him, and where there is a right spirit it wisheth it anathematised. And you must know that the spirit of the soul sticketh thus in a miserable strait, and cannot be loosed until the *Turba* taketh the body.

3. Now there is never any union between the outward and the Regenerate man ; the outward man would always devour the Regenerate man for they are in one another, but each hath its own Principle so that the outward cannot overmaster the inward, if the spirit do but continue in strife.

4. They may very well depend on one another, for all three set forth God's works of wonder, if they continue in due order each keeping its own Principle.

5. For the soul hath the government of the fire, and it is the cause of the life of all three ; and the spirit hath the government of the Light, in which the noble heavenly Image consisteth with the Divine Body ; and the outward spirit hath the government of the earthly life, this should seek and manifest the wonders, and the Inward spirit should give it understanding to do that, and the soul should manifest the abyss (viz., the Highest Secret) to the outward spirit.

6. The soul is the Pearl, and the spirit of the soul is the finder of the Pearl, and the earthly spirit is the seeker, the earthly body is the mystery wherein the secret of greatest abstruseness is couched : for the Diety hath manifested itself in the earthliness, viz.: in a comprehensible essence ; and therefore now three seekers belong thereto.

7. But you must not suppose that we are an enemy to the outward life, for it is most profitable to us, as to the wonders of God ; there is nothing more profitable to the whole man than to stand still in his three-fold life, and not go back at all with the outward into the inward, but with the inward into the outward.

8. For the outward is a beast, and belongeth not to the inward, but its wonders which it hath brought forth out of the inward, and which it hath displayed in the comprehensible essence, they belong in their figure (not in their essence) to the inward : the inward spirit must receive these (which are God's works of wonder), for they shall be the joy of it forever.

9. And thus we say that the soul may be kept very well in the New Man, if the spirit of its Tincture do but hinder its longing and imagination ; and although the outward spirit be Bestial, yet the inward understanding (spirit) is able to keep in and tame the outward, for it is Lord over it. But he that suffereth the Bestial spirit to be Lord, he is a beast, and hath also a bestial image in the inward figure, in the Tincture.

10. And he that letteth the fire spirit, viz.: the *Turba*, be Lord, he is an essential devil in the inward image ; therefore here it is necessary, that the outward spirit pour water into the fire, that it may hold that strong spirit captive, and that seeing it will not be God's image, it may remain a beast in the inward image.

11. Now if we consider ourselves in the union, the outward spirit is very profitable to us, for many souls would perish if the bestial spirit were not present ; for it beholdeth the fire spirit captive, and setteth before the fire

spirit earthly bestial labor and joy, wherein it may busy itself until it be able by the Wonders in the imagination, to discover somewhat of its noble image that it may seek itself again.

12. My beloved children, who are born in God, I tell it you : it was not for nothing that God breathed the outward spirit (*viz.*: the outward Life) into Adam's nostrils. for great danger did attend this Image.

13. God knew how it went with Lucifer, and also what the great Eternal Magic could do ; yet Adam might have been a devil, but the outward glass hindered that, for where water is, it quencheth the fire.

14. Also many a soul by its wickedness would become a devil in a moment, if the outward life did not hinder it, so that the soul cannot wholly inflame itself.

15. How many are there that are so full of poison and evil, that they do murder and commit villany ; but this their fire hath water, or else they were past remedy. As ye see in gall which is a fiery poison, but it is mingled with water, and so the violence of the fire is allayed.

16. Thus it is also with the inward essence ; the spirit of this world hath wound itself into the abyss of the soul, and in its source hath killing water, wherewith it often bedeweth the soul when it would spit fire.

17. Moreover the outward spirit could not have life without this fire, seeing it hath fire in all creatures, but this fire is only the wrath of the inward fire.

18. The inward fire consumeth earth and stones, also the body and blood, yea, even the noble Image, if it be inflamed in the will ; but then the water is a medicine for it, which pulleth down its aspiring force whereby it laboreth to get above the meekness of God as Lucifer did.

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## TEA TABLE TALK.

In view of its continuous interest in minor occult subjects, the Tea Table has become within the past few months an energetic centre of thought in this respect. Many experiences, queries and speculations flow into its circle, and I propose to give out from time to time such as may be useful in clearing up the doubts of others. Standing in this little vortex of contemporaneous thought I have noted and verified the discovery that there is a tide in ideas. What one asks, others are soon asking ; when I sum up the total of the month's fractional tendencies in my department, I find the same idea prevalent in the outside world of literature, of gossip, and of action. The following incidents are valuable as illustrative of the fact that the general public is beginning to explain its hitherto inexplicable experiences by the clues of Theosophy, and that the movement steadily gains ground with the thinking portion of the community.

1. A gentleman who for many years has investigated Spiritistic phenomena under some of its most remarkable aspects, tells this incident. "Living in Boston, I have for several years had occasion to make frequent visits to New York. In each city I had a friend of strong mediumistic powers, which were never exercised except in private, and for the gratification of their friends. They both frequently favored me with sittings and while in a state of trance were both separately possessed by an old friend of mine who had been dead for some time and whom neither had ever known. He would sit and converse with me, using their bodies as naturally as if they were his own. In New York, my friend would in that state (*i. e.*, in the medium's body,) go out with me and lunch at a restaurant, talking and joking quite as he used to when alive, and in a manner wholly different from that of the medium, eating also a very hearty meal, although the medium was an exceptionally abstemious man. After spending two or three hours together, we would return to the house of the medium, who would come to himself, oblivious of where he had been, unaware that he had eaten anything, and simply feeling as if he had been in a deep sleep. But I also held interviews with my deceased friend in Boston through the medium there, and the strangest fact about the whole thing was, that whenever in New York I endeavored to remind him of anything that had happened in the course of a Boston interview, he remembered nothing whatever of the occurrence, or even that he had ever had any communication with me in Boston. Similarly, in talking with him in Boston, whenever our New York intercourse was alluded to, he would be equally ignorant concerning that. Otherwise his identity seemed undoubted, for in both cases he manifested all the personal traits by which I had known him in life, and minute reminiscences of our old intercourse were recalled which could not have been known to either of my mediumistic friends. But the fact that neither the New York nor the Boston manifestations of him knew anything at all about each other, so to speak, finally led me to suspect that what I was communicating with was not the true personality of my friend, but what Theosophy teaches to be the "false ego," or the Kama Loca residuum of his earthly experiences, incapable of accumulating or imparting further knowledge, and temporarily galvanized into life, while the higher principles were turned away from earth life towards the Devachanic state."

In regard to the above the idea further suggests itself to me that the mediums may have gotten into the astral current of the departed personality, to which the thought of his friend might at first (even unconsciously) direct them. In the Life of Madame Blavatsky, we find her sister telling us how it was at times the custom of that lady to receive communications of more than ordinary power, by putting herself en rapport with the currents of strong personalities still existing after death in the Astral Light. This was before

Madame Blavatsky had forever abandoned all mediumistic exercises. A medium thoroughly absorbed in a strong astral current, such as follows in the wake of departed personalities, and whose subsidence is in inverse ratio with their activity when in life, could readily accompany his magnetizer anywhere, and continue to act in accordance with its influence.

2. Another correspondent says: "Some years ago I met with an experience which goes to prove the fact stated in *Esoteric Buddhism*, page 167, that 'an abnormal death will lead to abnormal consequences.' A brother of mine was killed in our war of 1861. We knew nothing whatever about it, beyond the fact that he was killed on a certain day. About eight years after, I was conversing with a spiritualistic medium when (speaking after the manner of spiritualists) my brother 'controlled' her; I asked if he would give me any particulars concerning his death and he answered; 'Now what I am going to tell you will impress you very strangely, but I am not dead at all.' Very much startled I inquired what he meant, but as usual in those 'manifestations' no answer was given. He was gone; I never heard from him again. Afterward I often questioned what it meant, and now in the *Wisdom-Religion*, I find the answer."

In connection with this incident it is to be remembered that we are told that the victims of sudden death, bound for their due life period within the earth sphere, are frequently unaware that they are "dead."

3. Still another person says: "Living much among the Welsh I have been regaled from childhood with astonishing ghost stories, which I regarded as absurd superstitions. Theosophy and the Astral Light explain them. One such story staggered my incredulity at the time, for two of my sisters were the witnesses. When living in Cincinnati they saw one night the figure of an aged man in old-fashioned clothes, knee breeches and buckles—their description of him agreeing precisely. On inquiry we found that a carpenter answering to their description had lived in that house years before and had been suddenly killed by a fall from the scaffolding of a church near by.

"Still another sister is remarkably sensitive to odic currents. Though not an invalid, she is very nervous, 'notional'—and has an abnormally heightened sense of smell. Until I studied Theosophy I could never understand her notions. One night when in a small western town where she had only been a short time, she had a strange nervous spell. She was not ill, nor had she any trouble on her mind, yet she sobbed and moaned, declaring repeatedly, with great emphasis that she *knew* some one in the town was in terrible trouble. In the morning we learned that a girl whose very existence was unknown to her, had committed suicide under particularly harrowing circumstances."

Apropos of the life period, I believe that 100 years is the period assigned to each life time in our cycle. According to Indian astrology, this

100 year period is distributed in a certain proportion between the reign of the 9 Grihas (or astrological planets). Saturn's reign extends over about seven and one-half years of our life time and these form its most miserable part. They might come at any stage of our life, or even when we were in the womb, according to the "house" in which, and the "ascendant star" under which we were born. It is said that these trials press less hard upon us if during their continuance we are charitable and unselfish. Saturn is said to be thereby pacified. If a person dies at the age of 60, astrologers regard the remaining 40 years (or rather their due Karmic results) as having been included in the nine months passed in the womb. When a child dies, say at the age of two years, 98 years are considered to have been included, as to results, in the period of gestation. Stories are told to illustrate the way in which the blackest period asserts its Saturnian influence upon us, and while astrologers attribute this period to fatality, the occultist either considers it a Dweller of the Threshold or a series of trials for testing the higher nature and enabling us to utilize apparent calamities as a means of doing good to ourselves and to others. An astrologer once told a king that he could undergo this black period in condensed form, within  $7\frac{1}{2}$  months, or  $7\frac{1}{2}$  days in a particular way, or even  $7\frac{1}{2}$  gharis. (One ghari equals 24 minutes.) In the latter case he would have to plunge himself for three hours in the gutters running in the palace garden. The monarch, in sceptical anger, ordered the astrologer imprisoned. But he had thought within his heart that if the astrologer had spoken truly, he had rather undergo those trials in the shortest period. The Law took him at his unspoken word. The hour came, although he forgot it. He was looking at the distant horizon before his palace when he saw a great cloud of dust arise and heard amid an uproar, cries that a neighboring Prince had invaded the country with a conquering army, putting all who resisted to the sword, and was marching on the capital to secure the King himself. The King forgot valor, prudence and the astrologer's word. He plunged into the sewers of his own garden for refuge, and held his breath in suffering for full three hours. At nightfall he got out and inquired of his own coachman, "Brother, what is the news?" The man replied to the seeming stranger that the only news was the mysterious disappearance of the King. Then only did the monarch recall the prediction of his astrologer, and hastening to the palace, had him released.

We find here the awesome fact well set forth that the Law takes no heed of motives, ignorance or situations, and that thought is action on its own plane, a motor which sets all the great forces in motion. Nor do we know what unseen tendencies in ourselves may sprout up in sudden circumstances. We should treat our idle thoughts as the farmers do Canada thistles—there's a five-dollar fine for every one allowed to go to seed!

JULIUS.

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The altar on which the sacrifice is offered is Man, O, Gautáma; its fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.—*Chandogya-Upanishad.*

OM.

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I know that great Spirit of sunlike lustre beyond the darkness.  
A man who knows him truly passes over death; there is no other  
path to go.

Grasping without hands, hasting without feet, he sees without  
eyes, he hears without ears. He knows what can be known, but  
no one knows him; they call him the first, the Great Person.—  
*Seetavatara-Upanishad.*

## THE PATH.

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VOL. II.

MAY, 1887.

No. 2.

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### REINGARNATION.

A WESTERN STUDY OF THE SUBJECT.

Although commonly rejected throughout Europe and America, rein-  
carnation is unreservedly accepted by the majority of mankind at the  
present day, as in all the past centuries. From the dawn of history it has  
prevailed among the largest part of humanity with an unshaken intensity of  
conviction. Over all the mightiest Eastern nations it has held permanent  
sway. The ancient civilization of Egypt, whose grandeur cannot be over-  
estimated, was built upon this as a fundamental truth, and taught it as a  
precious secret to Pythagoras, Aristotle, Plato, Plotinus and Ovid, who  
scattered it through their nations. It is the keynote of Plato's philosophy,  
being stated or implied very frequently in his dialogues. "Soul is older

than body," he says. "Souls are continually born over again from Hades into this life." In his view all knowledge is reminiscence. To search and learn is simply to revive the images of what the soul saw in its pre-existent state in the world of realities. The swarming millions of India also have made this thought the foundation of their enormous achievements in government, architecture, philosophy and poetry. It was a cardinal element in the religion of the Persian Magi. Alexander the Great gazed in amazement on the self-immolation by fire to which it inspired the Gymnosophists. Cæsar found its tenets propagated among the Gauls. The circle of metempsychosis was an essential principle of the Druid faith and as such was impressed upon our forefathers the Celts, the Gauls and the Britons. It is claimed that the people held this doctrine so vitally that they wept around the new born infant and smiled upon death—for the beginning and end of an earthly life were to them the imprisonment and release of a soul, which must undergo repeated probations to remove its earthly impurities for final ascent into a succession of higher spheres. The Bardic triads of the Welsh are replete with this thought, and a Welsh antiquary insists that an ancient emigration from Wales to India conveyed it to the Brahmins. In the old civilizations of Peru and Mexico it prevailed universally. In the mysteries of Greece, Rome and Britain the ceremonial rites enacted this great truth with peculiar impressiveness for initiates. The Jews generally adopted it from the Babylonian captivity. John the Baptist was a second Elias. Jesus was commonly thought to be a reappearance of John the Baptist or of one of the old prophets. The Talmud, the Kabbala and the writings of Philo are full of the same teaching. Some of the late Rabbins assert many entertaining things concerning the repeated births of the most noted persons of their nation. This idea played an important part in the thought of Origen and several other leaders among the early Church Fathers. It was a main portion of the creed of the Gnostics and Manichæans. In the middle ages the sects of the Cathari, the Bogomiles and many scholastics advocated it. It has cropped out spontaneously in many Western theologians. The elder English Divines do not hesitate to inculcate pre-existence in their sermons. The Roman Catholic Purgatory seems to be a makeshift improvised to take its place.

Men of profoundly metaphysical genius like Scotus, Kant, Leibnitz, Lessing, Schopenhauer, Schlegel and the younger Fichte have upheld reincarnation. Scientists like Flammarion have earnestly believed it. Theological leaders like Julius Müller, Dorner, H. Ernesti Ruckert and Edward Beecher have maintained it. In exalted intuitional natures like Boehme and Swedenborg its hold is apparent. Most of the mystics bathe in it. Of course the long line of Platonists from Socrates down to Emerson have no doubt of it. Even amid the predominance of materialistic influences in

Christendom it has a considerable following. Traces of it are found among the aborigines of North and South America and in many barbaric tribes. At this time it reigns without any sign of decrepitude over the Burman, Chinese, Japanese, Tartar, Thibetan, and East Indian nations, including at least 750,000,000 of mankind and nearly two-thirds of the race. Throughout the East it is the great central thought. It is no mere superstition of the ignorant masses. It is the chief principle of Hindu metaphysics,—the basis of all their inspired books. Such a hoary philosophy, upheld by the venerable authority of ages, ruling from the beginning of time the bulk of the world's thought, is certainly worthy of the profoundest respect and study.

But the Western fondness for democracy does not hold in the domain of thought. The fact that the majority of the race has agreed upon reincarnation is no argument for it to an Occidental thinker. The conceit of modern progress has no more respect for ancient ideas than for the forgotten civilizations of old, even though in many essentials they anticipated or outstripped all that we boast of. Therefore we propose to treat this subject mainly from a Western standpoint, showing,

I. Some reasons which may assure us of the truth of reincarnation.

II. The most interesting poetical expressions of this idea in our own tongue.

#### I.—WESTERN EVIDENCES OF REINCARNATION.

The old Saxon chronicler, Bede, records that at a banquet given by King Edwin of Northumbria to his nobles, a discussion arose as to how they should receive the Christian missionary Paulinus who had just arrived from the continent. Some urged the sufficiency of their own Druid and Norse religions and advised the death of the invading heretic. Others were in favor of hearing his message. At length the King asked the opinion of his oldest counsellor. The sage arose and said "O King and Lords. You all did remark the swallow which entered this festal hall to escape the chilling winds without, fluttering near the fire for a few moments and then vanishing through the opposite window. Such is the life of man, whence it came and whither it goes none can tell. Therefore if this new religion brings light upon so great a mystery, it must be diviner than ours and should be welcomed." The old man's advice was adopted.

We are in the position of those old ancestors of ours. The religion of the churches, called Christianity, is to many earnest souls a dry husk. The germinant kernal of truth as it came from the founder of Christianity, when it is discovered under all its barren wrappings is indeed sufficient to feed us with the bread of life. It answers all the practical needs of most people even with the husks. But it leaves some vital questions unanswered which impel us to desire something more than Jesus taught—not for mere curiosity

but as food for larger growth. The divine law which promises to fill every vacuum, and to gratify at last every aspiration has not left us without means of grasping a portion of these grander truths, by independent methods.

The commonest idea of the soul throughout Christendom seems to be that it is created specially for birth on this world and after its lifetime here it goes to a permanent spiritual realm of infinite continuance. This is a very comfortable belief derived from the appearances of things, and those holding it may very properly say "My view agrees with the phenomena and if you think differently the burden of proof rests upon you." We accept the this responsibility. But a careful observer knows that the true explanation of facts as a rule is very different from the appearance. Ptolemy thought he could account for all the heavenly motions on his geocentric theory and his teachings were at once received by his cotemporaries. But the painful studies of Copernicus and Galileo had to wait a century before they were accepted, although they introduced an astronomy of immeasurably nobler scale. Is it not a relic of the old confidence in appearances to consider the orbits of human souls as limited to our little view of them?

There are six arguments for Reincarnation which seem conclusive.

1. That the idea of *immortality* demands it.
2. That *analogy* makes it the most probable.
3. That *science* confirms it.
4. That the *nature of the soul* requires it.
5. That it *explains* many *mysterious experiences*.
6. That it alone *solves* the problem of *injustice* and *misery* which broods over our world.

1. Immortality demands it.

Only the positivists and some allied schools of thought, comprising a very small proportion of Christendom doubt the immortality of the soul. But a conscious existence after death has no better proof than a pre-natal existence. It is an old declaration that what begins in time must end in time. We have no right to say that the soul is eternal on one side of its earthly period without being so on the other. Far more rational is the view of certain scientists who, believing that the soul originates with this life, also declare that it ends with this life. That is the logical outcome of their premise. If the soul sprang into existence specially for this life, why should it continue afterward? It is precisely as probable from all the grounds of reason that death is the conclusion of the soul as that birth is the beginning of it. On the contrary all the indications of immortality point as unfailingly to an eternity preceding this existence: the love of prolonged life, the analogy of nature, the prevailing belief of the most spiritual minds, the permanence of the ego principle, the inconceivability of annihilation or of creation from nothing, the promise of an extension of the present career, the injustice of any other thought.

All the probabilities upon which the assurance of the soul's immortality rests, confirm the idea that it has an eternal existence in the past as well as in the future. What the origin of the soul may have been does not affect this subject, further than that it antedates the present life. Whether it be a spark from God himself, or a divine emanation, or a cluster of independent energies, its eternal destiny compels the inference that it is uncreated and indestructible. Moreover, it is unthinkable that from an infinite history it enters this world for its first physical experience and then shoots off to an endless spiritual existence. The deduction is rather that it assumed many forms before it appeared as we now see it and is bound to pass through many coming lives before it will be rounded into the full orb of perfection and reach its ultimate goal.

2. The argument from analogy is especially strong.

The universal spectacle of incarnated life indicates that this is the eternal scheme everywhere, the variety of souls finding in the variety of circumstances an everlasting series of adventures in appropriate forms. For many centuries in the literature of nations a standard simile of the soul surviving its earthly decay has been drawn from the transformation of the caterpillar into the butterfly. This world is the grub state. The body is the chrysalis of the soul. But the caterpillar came from a former life, in the egg. The violent energy of the present condition argues a previous stage leading up to it. It is contended with great force of analogy that death is but another and higher birth. This life is a groping embryo plane implying a more exalted one. Mysterious intimations reach us from a diviner sphere,

"Like hints and echoes of the world  
To spirits folded in the womb."

But the same indications argue that birth is the death of an earlier existence. Even the embryo life necessitates a preparatory one preceding it. So complete a structure must have a foundation. So swift a momentum must have travelled far. As Emerson observes "We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight."

The grand order of creation is everywhere proclaiming, as the universal word, "change". Nothing is destroyed but all is passing from one existence to another. Not an atom but is shifting in lively procession from its present condition to a different form, running a ceaseless cycle through mineral, vegetable and animal existence, though never losing its individuality, however diverse its apparent alterations. Not a creature but is constantly progressing to something else. The tadpole becomes a fish, the fish a frog, and some of the frogs have turned to birds.

"There is a spirit in all things that live  
Which hints at patient change from kind to kind  
And yet no words its mystic sense can give  
Strange as a dream of radiance to the blind."

Evolution has remoulded the thought of Christendom, expanding our conception of physiology, astronomy and history. The more it is studied the more universal is found its application. It seems to be the secret of God's working. Now that we know the evolution of the body, it is time that we learned the evolution of the soul. The biologist shows that each of us physically before birth runs through all the phases of animal life—polyp, fish, reptile, dog, ape and man—as a brief synopsis of how the ages have prepared our tenements. The preponderance of special animal traits in us is due, he says to the emphasis of those particular stages of our physical growth. So in infancy does the soul move through an unconscious series of existences, recapitulating its long line of descent, until it is fastened in maturity. And why is it not true that our soul traits are the relics of former activities?

3. Furthermore, the idea that the soul is specially created for introduction into this world is antagonistic to all the principles of science. All nature proceeds on the strictest economical methods. Nothing is either lost or added. There is no creation or destruction. Whatever appears to spring suddenly into existence is derived from sufficient cause—although as unseen as the vapor currents which feed the clouds.

Physiologists contend that the wondrous human organism could not have grown up out of mere matter but implies a pre-existent spiritual idea which grouped around itself the organic conditions of physical existence and constrained the material elements to follow its plan. This dynamic agent—or the soul—must have existed independent of the body before the receptacle was prepared. The German scientists Müller and Stahle, have especially illustrated in physiology this idea of a pre-existent soul monad.

The common resurrection idea makes immortality an arbitrary stroke of God at the end of the earthly drama. But science allows no such exceptional miracle. It recognizes rather the universality of resurrection throughout all nature. We have no experience whatever of the resurrection taught by theologians; but we constantly see new appearances of souls in fresh bodies. These cannot have darted into their first existence as we behold them. From the hidden regions of some previous existence they must have come.

4. A much more weighty and penetrative argument is that the nature of the soul requires reincarnation. The conscious soul cannot feel itself to have had any beginning any more than it can conceive of annihilation. The sense of persistence overwhelms all the interruptions of forgetfulness and sleep, and all the obstacles of matter. This incessant self-assurance suggests the idea of the soul being independent of the changing body, its temporary prison. Then follows the conception that as the soul has once appeared in human form so it may reappear in many others. The eternity

of the soul past and present leads directly to an everlasting succession of births and deaths, disembodiments and reëmbodiments.

The identity of the soul surely does not consist in a remembrance of all its past. We are always forgetting ourselves and waking again to recognition. But the sense of individuality bridges all the gaps. In the same way it seems as if our present existence were a somnambulant condition into which we have drowsed from our earlier life, oblivious of most of that former activity, and from which we may after a while be roused into wakefulness.

The study of infancy shows that the mental furniture with which we begin this life presupposes a former experience. The moral character of children, especially the existence of evil in them long before it could have been implanted by the present existence has forced many acute observers to assume that the human spirit had made choice of evil in a pre-natal sphere.

The unsatisfied physical inclinations of a soul are indestructible and require a series of physical existences to work themselves out. And the irrepressible eagerness for *all the range of experience* necessitates a course of reincarnations which shall accomplish that result.

5. Reincarnation explains many curious experiences. Most of us have known the touches of feeling and thought that seem to be reminders of forgotten things. Sometimes as dim dreams of old scenes, sometimes as vivid lightning flashes in the darkness recalling distant occurrences, sometimes with unutterable depth of meaning. It appears as if Nature's opiate which ushered us into this arena had been so diluted that it did not quite efface the old memories, and reason struggles to decipher the vestiges of a former state. Almost everyone has felt the sense of great age. Thinking of some unwonted subject often an impression seizes us that somewhere, long ago, we have had these reflections before. Learning a fact, meeting a face for the first time, we are puzzled with an obscure assurance that it is familiar. Travelling newly in strange places we are sometimes haunted with a consciousness of having been there before. Music is specially apt to guide us into mystic depths where we are startled with the flashing reminiscences of unspeakable verities which we have felt or seen ages since. Efforts of thought reveal the half-obliterated inscriptions on the tablets of memory, passing before the vision in a weird procession. Everyone has some such experiences. Most of them are blurred and obscure. But some are so remarkably distinct that those who undergo them are convinced that their sensations are actual recollections of events and places in former lives. It is even possible for certain persons to trace quite fully and clearly a part of their by-gone history prior to this life.

Sir Walter Scott was so impressed by these experiences that they led him to a belief in pre-existence. He writes (in "Guy Mannering"),

“How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill defined consciousness, that neither the scene nor the speakers nor the subject are entirely new; nay feel as if we could anticipate that part of the conversation which has not yet taken place.” Bulwer Lytton describes it as “that strange kind of inner and spiritual memory which often recalls to us places and persons we have never seen before and which Platonists would resolve to be the unquenched and struggling consciousness of a former life.” Explicit occurrences of this class are found in the narratives of Hawthorne, Coleridge, DeQuincy and many other writers. A striking instance appears in a little memoir of the late Wm. Hone, the Parodist, upon whom the experience made such a profound effect that it roused him from thirty years of materialistic atheism to a conviction of the soul’s independence of matter. Being called in business to a house in a part of London entirely new to him, he kept noticing that he had never been that way before. “I was shown” he says, “into a room to wait. On looking around, to my astonishment everything appeared perfectly familiar to me: I seemed to *recognize* every object. I said to myself, what is this? I was never here before and yet I have seen all this, and if so there is a very peculiar knot in the shutter.” He opened the shutter and there was the knot.

A writer of reputation mentions the following instance: A friend’s child of four years was observed by her elder sister to be talking to herself about matters of which she could not be supposed to know anything. “Why, Winnie,” exclaimed the elder sister, Louisa, “What do you know about that? All that happened before you were born!” “I would have you know, Louisa, that I grew old in heaven before I was born!” Similar anecdotes might be produced in great number.

Objectors ascribe these enigmas to a jumble of associations producing a blurred vision like the drunkard’s experience of seeing double, a discordant remembrance, snatches of forgotten dreams—or to the double structure of the brain. In one of the lobes, they say, the thought flashes a moment in advance of the other and the second half of the thinking machine regards the first impression as a memory of something long distant. But this explanation is unsatisfactory as it fails to account for the wonderful vividness of some of these impressions in well balanced minds, or the long trains of thought which come independent of any companions, or the prophetic glimpses which anticipate actual occurrences. Far more credible is it that each soul is a palimpsest inscribed again and again with one story upon another and whenever the all-wise Author is ready to write a grander page on us He washes off the old ink and pens his latest word. But some of us can trace here and there letters of the former manuscript not yet effaced.

6. The strongest support of this theory is its happy solution of the

problem of moral inequality and injustice and evil which otherwise overwhelms us as we survey the world. The seeming chaos is marvellously set in order by the idea of soul-wandering. Many a sublime intellect has been so oppressed with the topsy-turviness of things here as to cry out "There is no God. All is blind chance." An exclusive view of the miseries of mankind, the prosperity of wickedness, the struggles of the deserving, the oppression of the masses, or on the other hand, the talents and successes and happiness of the fortunate few, compels one to call the world a sham without any moral law to regulate it. But that consideration yields to a majestic satisfaction when one is assured that the present life is only one of a grand series in which every individual is gradually going the round of infinite experience for a glorious outcome,—that the hedging ills of to-day are a consequence of what we did yesterday and a step toward the great things of to-morrow. Thus the tangled snarls of earthly phenomena are straitened out as a vast and beautiful scheme, and the total experience of humanity forms a magnificent tapestry of perfect poetic justice.

The crucial test of any hypothesis is whether it meets all the facts better than any other theory. No other view so admirably accounts for the diversity or conditions on earth, and refutes the charge of a favoritism on the part of Providence. Hierocles said, and many a philosopher before and since has agreed with him, "Without the doctrine of metempsychosis it is not possible to justify the ways of God." Some of the theologians have found the idea of pre-existence necessary to a reasonable explanation of the world, although it is considered foreign to the Bible. Over thirty years ago Dr. Edward Beecher published "The Conflict of Ages," in which the main argument is this thought. He demonstrates that the facts of sin and depravity compel the acceptance of this doctrine to exonerate God from the charge of maliciousness. His book caused a lively controversy and was soon followed by "The Concord of the Ages" in which he answers the objections and strengthens his position. The same truth is taught by Dr. Julius Müller, a German theologian of prodigious influence among the clergy. Another prominent leader of theological thought, Dr. Dorner, sustains it.

But, it is asked, why do we not remember something definitely of our previous lives, if we have really been through them?

It has been shown that there are traces of recollection. The reason of no universal conviction from this ground is that the change into the present career was so violent and so radical as to scatter all the details and leave only the net spiritual result. As Plotinus said "Body is the true river of Lethe; for souls plunged into it forget all." The real soul life is so distinct from the material plane that we have difficulty in recalling many experiences of this life—especially when an abrupt departure from old associations severs the connecting links. Who retains all of his childhood's life? And

has anyone a memory of that most wonderful epoch—infancy? Our present forgetfulness is no disproof of the actuality of past lives. Every night we lose all knowledge of what has gone before, but daily we awaken to a recollection of the whole series of days and nights. So in one life we may forget or dream and in another recover the whole thread of experience from the beginning—or the substance of it. In the cases of decrepit old age we often see the spirits of strong men divested of all memory of their life's experience and returning to a second infancy—in a foretaste of their entrance upon the next existence.

We conclude, therefore, that Reincarnation is necessitated by immortality, that analogy teaches it, that science upholds it, that the nature of the soul needs it, that many strange sensations support it, and that it alone grandly solves the problem of life. The fullness of its meaning is majestic beyond appreciation, for it shows that every soul from the lowest animal to the highest archangel belongs to the infinite family of God and is eternal in its conscious essence, perishing only in its temporary disguises; that every act of every creature is followed by infallible reactions which constitute a perfect law of retribution; and that these souls are intricately interlaced with mutual relationships. The bewildering maze thus becomes a divine harmony. No individual stands alone, but trails with him the unfinished sequels of an ancestral career, and is so bound up with his race that each is responsible for all and all for each. No one can be wholly saved until all are redeemed. Every suffering we endure apparently for faults not our own assumes a holy light and a sublime dignity. This thought removes the littleness of petty selfish affairs and confirms in us the vastest hopes for mankind.

In this connection the following extracts from distinguished writers are specially interesting :—

Schopenhauer, the German Philosopher, writes (in "The World as Will and Idea"): "The fresh existence is paid for by the old age and death of a worn out existence which has perished, but which contained the indestructible seeds out of which this new existence has arisen. They are one being."

The doctrine of metempsychosis springs from the earliest and noblest ages of the human race and has always been spread abroad in the earth as the belief of the great majority of mankind—as the teaching of all religions excepting that of the Jews and the two which have proceeded from it. The belief in this truth presents itself as the natural conviction of man wherever he reflects at all in an unprejudiced manner; where it is not found it must have been displaced by positive religious doctrine from another source. It is obvious to everyone who hears of it for the first time. See how earnestly Lessing defends it (in the last seven paragraphs of his 'Erziehung des Menschengeschlechts').

Lichtenberg also says: 'I cannot get rid of the thought that I died before I was born!' Even the skeptical Hume says in his radical essay on immortality: 'The metempsychosis is therefore the only system of this kind that philosophy can hearken to.'

What resists this belief is Judaism and its two descendants (Christianity and Mohammedanism) because they teach the creation of man out of nothing. Yet how difficult it has been to link the conception of future immortality to this is shown by the fact that most of the old heretics believed in reincarnation—Simonites, Manicheans, Basilidians, Valentinians, Marcionists and Gnostics. Tertullian and Justinian inform us that "even the Jews themselves have in part fallen into it."

From a letter written by that curious genius William Blake (the artist) to his friend John Flaxman (the sculptor); (see Scoones' English Letters, p. 361):

"In my brain are studies and chambers filled with books and pictures of old which I wrote and painted in ages of eternity before my mortal life; and these works are the delight and study of archangels.

"You, O dear Flaxman, are a sublime archangel, my friend and companion from eternity. I look back into the regions of reminiscence and behold our ancient days before this earth appeared and its vegetative mortality to my mortal vegeated eyes. I see our houses of eternity which can never be separated, though our mortal vehicles should stand at the remotest corners of heaven from each other."

The novelist Bulwer thus expresses his opinion of this truth: "Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home, even to fairer scenes and loftier heights. Age after age the spirit may shift its tent, fated not to rest in the dull Elysian of the heathen, but carrying with it evermore its two elements, activity and desire."

One of Emerson's earliest essays ("THE METHOD OF NATURE") contains this paragraph: "We cannot describe the natural history of the soul, but we know that it is divine. I cannot tell if these wonderful qualities which house to-day in this mortal frame, shall ever re-assemble in equal activity in a similar frame, or whether they have before had a natural history like that of this body you see before you; but this one thing I know, that these qualities did not now begin to exist, can not be sick with my sickness nor buried in my grave; but that they circulate through the Universe: before the world was, they were. Nothing can bar them out, or shut them in, but they penetrate the ocean and land, space and time, form and essence, and hold the key to universal nature."

Edgar A. Poe writes (in "EUREKA"): "We walk about, amid the destinies of our world existence, accompanied by dim, but ever present memories of a Destiny more vast—very distant in the by-gone time and infinitely awful.

"We live out a youth peculiarly haunted by such dreams, yet never mistaking them for dreams. As *memories* we know them. During our youth the distinctness is too clear to deceive us even for a moment. But the doubt of manhood dispels these feelings as illusions."

The second portion of our study will be—Reincarnation in the Light of our own Poets.

E. D. WALKER.

## THE DOCTRINE OF INNATE IDEAS.

[A PROBLEM OF WESTERN METAPHYSICS SOLVED IN THE LIGHT OF THE ESOTERIC DOCTRINE.]

The controversy as to whether our ideas of causation, substance, time and space are innate and referable to the original constitution of the mind or complex notions acquired from our experience of sensations, is one that cannot fail to be of interest to the student of occultism. The Intuitionist school headed by Kant regard these ideas as existing in the mind independently of experience, as a necessary condition of our subjectivity; the Sensationalists—who include in their number some of the most eminent psychologists of the day—as due to our sensations and traceable to the operation of the Laws of Association. Mr. Herbert Spencer occupies a middle position between these contending parties. According to him they are the expression of the racial experience in the mental heredity of the individual. Take as an illustration our idea of space. According to the Intuitionists it is innate—a condition of our perception of objects; in contradistinction to this view it is held by others that "space in the abstract is merely the community or similarity of extended bodies and of the intervals between them commonly called empty space"<sup>1</sup> our conception of space is contingent on our perception of objects; these latter again on our sensations, and the fact of our inability to perceive objects which do not occupy some position in relation to one another, produces so powerful an association between these two ideas, that we are unable to think of any object without the accompanying notion of its location *somewhere*. Hence the idea of space. The Spencerian Evolutionist, however, while admitting the justice of the Sensationalist contention with regard to the primary development of the idea, recognises in the phenomenon as present in the mind of the infant, an ancestral legacy bequeathed in the vehicle of heredity, an heirloom representing the experience of the countless organisms that con-

<sup>1</sup> Dr. Alex Bain, *Logic*, Part I, p. 11.

stituted the evolutionary ascent up to civilized man. As, however, it is impossible to conceive of the heredity of a *form of thought* and in addition this explanation is purely materialistic, I shall not have occasion to regard it in the course of these brief remarks.

It is clear then that we can look for no decisive answer to Western psychology. To quote the forcible remarks of Buckle on European metaphysics: <sup>1</sup> "Whoever will take pains to estimate the present condition of mental philosophy must admit, that, notwithstanding the influence it has always exercised over some of the most powerful minds, and through them over society at large, there is, nevertheless, no other study which has been so zealously prosecuted, so long continued and yet remains *so barren of results*. \* \* \* \* \* Men of eminent abilities, and of the greatest integrity of purpose have in every civilized country, for many centuries, been engaged in metaphysical inquiries; and yet at the present moment their systems, so far from approximating towards truth, are diverging from each other with a velocity which seems to be accelerated by the progress of knowledge." The too confident advocacy of them by their respective supporters as the truth, and nothing but the truth, he adds, has, "thrown the study of the mind into a confusion *only to be compared to that in which the study of religion has been thrown by the controversies of the theologians*." It would be difficult to frame a more severe indictment than this drawn up by so impartial and justly renowned a critic. It merely shows, that the physical intellect alone is absolutely inadequate to embrace the vast domain of Psychology or to formulate the more remote laws of being. *Eastern* psychologists—the masters of occult science—are therefore right in asserting that to form a true conception of the nature and potentialities of mind, it is necessary to develop faculties which enable the inquirer to rise altogether above the plane of our present consciousness. The contradictions and barrenness of the European "science" of mind are too palpable to escape remark even from the most unobservant critic. At the present day instead of being merely the accessory support to, Physiology has become the *basis* of, Psychology. The revival of mysticism, however, justifies us in questioning the durability of this tendency to subordinate the mental to the physical. Impermanency of influence is not the least noticeable feature of Western metaphysical speculation—a fact which has unquestionably caused the study of psychology and philosophical subjects generally to be now regarded by the majority of persons with positive aversion. The Truth has long proved a Will o' the Wisp to the Pure Reason. When intellectual giants like Kant, Hegel, Schopenhauer, Mill and Bain only succeed in evolving mutually-exclusive and contradictory systems, it is evident that the physical intelligence must eventually resign its

<sup>1</sup> H. T. Buckle, "Hist. of Civilisation in England," Vol. I, p. 165-6.

place to INTUITION in the search after Abstract Knowledge. But we are digressing.

The solution proposed of the long-standing problem before us is based on the philosophy of our Revered Teachers. It concedes a portion of truth to the speculations both of the Associationalists and Sensationalists. While it relegates the *primary* acquisition of such ideas to Sensation it declares them to be *innate in the mind of the human infant*. The Esoteric Doctrine shows the differentiation of individualities—*i. e.* the capacity of mind to exist as an entity apart from brain on the dissolution of its material substratum—taking place in the higher animal kingdom. It is admitted that animals acquire their notions of time, space, etc.,—where present—from sensation, as described by the Associationalists. On the other hand owing to the *impress* of these ideas in the soul<sup>1</sup> in its upward evolutionary journey, they are undoubtedly, as claimed by the Intuitionists, innate in the human “subject”—the *generalized experience of former objective existences rising once again into consciousness*. If this contention is true we have here a solution in the light of the Esoteric Doctrine of one of the most stoutly debated of metaphysical problems.

E. D. FAWCETT.

## PARACELSUS.

### II.

It is a notable fact that the life of Paracelsus formed the theme for the first important work of one of the greatest of modern poets, Robert Browning, in whom the mystical tendency forms one of the strongest characteristics of his thought. *Paracelsus* is a wonderful composition; almost marvelous when it is considered that it was written when the poet was but 28 years old. It exhibits a noble maturity of intellect; in the exalted spirituality of its thought it has never been surpassed by any of the poet's subsequent works. It shows that Browning had a true appreciation of the greatness of the Master. In his note he says that he has taken very trifling liberties with his subject and that “the reader may slip the foregoing scenes between the leaves of any memoir of Paracelsus he pleases, by way of commentary.” Browning must have studied the writings of Paracelsus closely, and with his inner vision, for throughout the poem there runs a deep vein of occultism. Although he has followed the historical accounts of the Master, and therefore depicts some blemishes upon his character which could hardly have existed in reality, it seems not unlikely that a mind of the lofty spiritual quality of Browning's may, in its aspiration for true knowledge of his

<sup>1</sup> The higher portion of the 5th principle (Manas) which united with the Buddhi constitutes the “Transcendental Subject” of Kant and du Prel, the Monad. This Higher Self—the *individuality* as opposed to its innumerable *jaivat* reflects in physical incarnation—passes from birth to birth and like a bee amidst flowers, only absorbs into its essence the loftiest experiences—the honey—of each terrestrial life; consequently it will be apparent that the decision of the question “How much of our present personality will be immortal?” rests wholly with ourselves.

theme, have been impressed by that of Paracelsus himself, or of the one formerly known by that name.

The poem has the form of a drama in five acts. The first act has its scene at Würzburg, where Paracelsus is studying under Tritheim, in 1512, a youth of 19 years. With him is Festus, his boyhood's friend, older than he, and Michal, the betrothed of Festus. The three are together in a garden, and Paracelsus is about to enter upon his long wanderings through the world. To these two he confides the secret of his aspirations. Festus, who has a conservative nature, endeavors to dissuade him from his enterprise, and to pursue knowledge in the ordinary channels. Paracelsus then tells something of the extraordinary nature which has distinguished him from his fellowmen. He says :

“From childhood I have been possessed  
By a fire—by a true fire, or faint or fierce,  
As from without some master, so it seemed,  
Repressed or urged its current : this but ill  
Expresses what I would convey—but rather  
I will believe an angel ruled me thus,  
Than that my soul's own workings, own high nature,  
So become manifest. I knew not then  
What whispered in the evening, and spoke out  
At midnight. If some mortal, born too soon,  
Were laid away in some great trance—the ages  
Coming and going all the while—till dawned  
His true time's advent, and could then record  
The words they spoke who kept watch by his bed,—  
Then I might tell more of the breath so light  
Upon my eyelids, and the fingers warm  
Among my hair. Youth is confused : yet never  
So dull was I but, when that spirit passed,  
I turned to him, scarce consciously, as turns  
A water-snake when fairies cross his sleep.”

These words characterize the born Adept and show that the poet really apprehended the nature of the memories of past existences.

Paracelsus confesses how the impulse was ever with him to devote himself to the good of mankind and do some great work in its behalf. In his youth, as he sat under Tritheim's teachings, he felt somehow that a mighty power was brooding, taking shape within him, and this lasted till one night, as he sat revolving it more and more, a still voice from without spoke to him, and then it was that he first discovered his aim's extent,

“Which sought to comprehend the works of God,  
And God himself, and all God's intercourse  
With the human mind.”

The voice continued :

“‘There is a way—  
'Tis hard for flesh to tread therein, imbued  
With frailty—hopeless, if indulgence first

Have ripened inborn germs of sin to strength :  
 Wilt thou adventure for my sake and man's,  
 Apart from all reward ?' And last it breathed—  
 'Be happy my good soldier ; I am by thee,  
 Be sure, even to the end !'—I answered not,  
 Knowing Him. As He spoke, I was endued  
 With comprehension and a steadfast will ;  
 And when He ceased, my brow was sealed His own.  
 If there took place no special change in me,  
 How comes it all things wore a different hue  
 Thenceforward ?—pregnant with vast consequence—  
 Teeming with grand results—loaded with fate ;  
 So that when quailing at the mighty range  
 Of secret truths which yearn for birth, I haste  
 To contemplate undazzled some one truth,  
 Its bearings and effects alone—at once  
 What was a speck expands into a star,  
 Asking a life to pass exploring thus,  
 Till I near craze."

This voice is that which speaks to all true Mystics. It is the higher Self that speaks ; the voice of the Warrior, spoken of in *Light on the Path*, "He is thyself, yet infinitely wiser and stronger than thyself." It may also be the voice of a Master, as well. For, at the stage where the bonds of the personality are loosened, the sense of separateness has disappeared, and the higher Self of one is that of all. In this passage, the poet gives beautiful utterance to the fact of the spiritual rebirth, the moment when the lower consciousness becomes united with the higher.

Again, in the following words, the fact of reincarnation is expressed :

"At times I almost dream  
 I too have spent a life the sages' way,  
 And tread once more familiar paths. Perchance  
 I perished in an arrogant self-reliance  
 An age ago ; and in that act, a prayer  
 For one more chance went up so earnest, so  
 Instinct with better light let in by Death,  
 That life was blotted out—not so completely  
 But scattered wrecks enough of it remain,  
 Dim memories ; as now, when seems once more  
 The goal in sight again."

This feeling of the truth of reincarnation finds utterance throughout Browning's work. It would be difficult to account for the greatness of a person like Paracelsus except under the theory of pre-existence.

"The dim star that burns within," and the reason for its dimness, is gloriously expressed in the following words :

"Truth is within ourselves ; it takes no rise  
 From outward things, whate'er you may believe :  
 There is an inmost center in us all,  
 Where truth abides in fulness ; and around

Wall upon wall, the gross flesh hems it in,  
 This perfect clear perception – which is truth ;  
 A baffling and perverting carnal mesh  
 Blinds it, and makes all error : and ‘ *to know* ’  
 Rather consists in opening out a way  
 Whence the imprisoned splendor may escape,  
 Than in effecting entry for a light  
 Supposed to be without. Watch narrowly  
 The demonstration of a truth, its birth,  
 And you trace back the effluence to its spring  
 And source within us, where broods radiance vast,  
 To be elicited ray by ray, as chance  
 Shall favor.”

This passage, which is pure mysticism, is too long to quote entire, but the reader will find that it continues in the same exalted strain, showing how the unveiling of the soul, the higher self, may, through various means, be accomplished by what seems chance, or, as it says in *Through the Gates of Gold*, man may “tear the veil that hides him from the eternal at any point where it is easiest for him to do so ; the most often this point will be where he least expects to find it.” The poet has seen clearly, with Paracelsus himself, how it is that matter bars in the spirit, and he asks :

“ May not truth be lodged alike in all,  
 The lowest as the highest ? some slight film  
 The interposing bar which binds it up,  
 And makes the idiot, just as makes the sage  
 Some film removed, the happy outlet whence  
 Truth issues proudly ? See this soul of ours !  
 How it strives weakly in the child, is loosed  
 In manhood, clogged by sickness, back compelled  
 By age and waste, set free at last by death :  
 Why is it, flesh enthalls it or enthrones ?  
 What is this flesh we have to penetrate ?  
 O not alone when life flows still do truth  
 And power emerge, but also when strange chance  
 Ruffles its current ; in unused conjuncture,  
 When sickness breaks the body—hunger, watching,  
 Excess or languor,—oftenest death’s approach—  
 Peril, deep joy, or woe.”

It was to give clearer hints for this setting free of the soul that *Through the Gates of Gold* was written. In the second act Browning shows us Paracelsus in Constantinople in the year 1521, where history tells that he was at that time, having spent something like seven years in the Orient, “among the Tartars,” a term that permits a wide range for his whereabouts. The Master was accordingly then 28 years old. He is said to have received the “Philosopher’s stone,” in reality the Great Jewel or Master Stone, described in the beautiful story called “Papyrus,”—printed in the *March Path*—from a German Adept, Solomon Trismosinus. Browning, however, lays the scene at

“the House of the Greek conjuror.” This act, though very beautiful, is of slight value historically, as it was designed to carry out the motive of the poem that Paracelsus failed by seeking to attain his end through knowledge alone, leaving love out of account. In this regard Browning failed to grasp the full greatness of the Master, for Paracelsus could not have held his exalted position in the Rosicrucian brotherhood without being inspired by the most unbounded love for humanity.

To carry out this idea of the necessity of both knowledge and love, Browning introduces an Italian poet, Aprile, who has sought to attain the same end as Paracelsus through love alone. Aprile dies in the arms of Paracelsus and thus teaches him the lesson of love. This passage may be taken as symbolic of the union of the distinctive traits of the individuals and the assimilation of their essences by him who has arrived at the stage of killing out the sense of separateness. This is shown in the words addressed by Paracelsus to Aprile:

“ Are we not halves of one dissevered world,  
Whom this strange chance unites once more? Part? never!  
Till thou, the lover, know; and I, the knower,  
Love—until both are saved.”

In this act are the following glorious words spoken by the dying Aprile:

“ God is the PERFECT POET,  
Who in creation acts his own conceptions.  
Shall man refuse to be ought less than God?  
Man's weakness is his glory— for the strength  
Which raises him to heaven and near God's self,  
Came spite of it: God's strength his glory is,  
For thence came with our weakness sympathy  
Which brought God down to earth, a man like us.”

We will pass over the next two acts as comparatively unimportant to our purpose. In the last act we find Paracelsus, in the year 1541, at the age of 48, dying at Salzburg, alone with his faithful friend Festus. He tells Festus of the sensations of his dying moments in a passage in which occur inspired words, depicting the soul in the state of Eternity, where time and space are as nought. He tells Festus “ You are here to be instructed. I will tell God's message,” and he describes his experiences on the threshold of the Eternal as containing his entire past life :

“ If I select  
Some special epoch from the crowd, 'tis but  
To will and straight the rest dissolve away,  
And only that particular state is present,  
With all its long-forgotten circumstance,  
Distinct and vivid as at first—myself  
A careless looker-on, and nothing more!  
Indifferent and amused, but nothing more!  
And this is death: I understand it all.  
New being waits me; new perceptions must  
Be born in me before I plunge therein;

Which last is Death's affair, and while I speak,  
 Minute by minute he is filling me  
 With power; and while my foot is on the threshold  
 Of boundless life—the doors unopened yet,  
 All preparations not complete within—  
 I turn new knowledge upon old events,  
 And the effect is—But I must not tell;  
 It is not lawful."

What follows may be taken, perhaps, in a sense, for a mystic initiation. Mustering superhuman strength Paracelsus stands upon his couch, dons his scarlet cloak lined with fur, puts his chain around his neck, his signet ring is on his finger, and last he takes his good sword, his trusty Azoth, in his grasp for the last time, and says :

"This couch shall be my throne : I bid these walls  
 Be consecrate ; this wretched cell become  
 A shrine ; for here God speaks to men through me :"

Then he tells the story of his birth to power, and of the wisdom he has attained. He tells how

"I stood at first where all aspire at last  
 To stand : the secret of the world was mine.  
 I knew, I felt, (perception unexpressed,  
 Uncomprehended by our narrow thought,  
 But somehow felt and known in every shift  
 And change in the spirit,—nay, in every pore  
 Of the body, even,)—what God is, what we are,  
 What life is—how God tastes an infinite joy  
 In infinite ways—one everlasting bliss,  
 From whom all being emanates, all power  
 Proceeds ; in whom is life forevermore,  
 Yet whom existence in its lowest form  
 Includes."

It is a long address, and so full of the most spiritual thought that it seems a pity space will not allow it to be quoted entire. There is one passage which corresponds very closely to a passage in Hartmann's work, from one of Paracelsus's writings, describing the union in man of the attributes of this sphere of life which had, here and there

"Been scattered o'er the visible world before,  
 Asking to be combined—dim fragments meant  
 To be united in some wondrous whole--  
 Imperfect qualities throughout creation,  
 Suggesting some one creature yet to make—  
 Some point where all those scattered rays should meet  
 Convergent in the faculties of man."

This point of convergence is spoken of in *Through the Gates of Gold* as "that primeval place which is the only throne of God,—that place whence forms of life emerge and to which they return. That place is the central point of existence, where there is a permanent spot of life as there is in the midst of the heart of man."

Again we see the same subject treated in the closing part of the *Gates of Gold*, the mighty results to be attained through the subjugation of the animal nature in man to the godly nature, looked forward to by Paracelsus, as Browning makes him speak, with prophetic vision, in the following words :

“ But when full roused, each giant limb awake,  
 Each sinew strung, the great heart pulsing fast,  
 He shall start up, and stand on his own earth,  
 And so begin his long triumphant march,  
 And date his being thence,—thus wholly roused,  
 What he achieves shall be set down to him !  
 When all the race is perfected alike  
 As Man, that is : all tended to mankind,  
 And, man produced, all has its end thus far ;  
 But in completed man begins anew  
 A tendency to God.”

And it is given significantly, as a trait of completed man, that such

“ Outgrow all  
 The narrow creeds of right and wrong, which fade  
 Before the unmeasured thirst for good ; while peace  
 Rises within them ever more and more.  
 Such men are even now upon the earth,  
 Serene amid the half-formed creatures round,  
 Who should be saved by them and joined with them.”

These words of Paracelsus are almost the last in the poem :

“ As yet men cannot do without contempt—  
 'Tis for their good, and therefore fit awhile  
 That they reject the weak, and scorn the false,  
 Rather than praise the strong and true, in me.  
 But after, they will know me !  
 If I stoop into a dark tremendous sea of cloud,  
 It is but for a time ; I press God's lamp  
 Close to my breast—its splendor, soon or late,  
 Will pierce the gloom : I shall emerge one day !

We believe that the time is not far distant when he will be understood, will be known, and shall emerge. S. B.

## SUGGESTIONS AS TO PRIMARY CONCEPTS.

(Continued from April number.)

In our former article we had arrived at the fact of consciousness, as the representative of the noumenal in existence. Consciousness is also the alembic in which the experiences of the outer life are precipitated. It may justly then, be called the *central sun* of individual existence. Consciousness is not the one life, nor is it spirit, though it partakes of both, for life is diffused and participated in by plants and animals, in which may also be dis-

cerned the dawn, or germs of consciousness. But as the life of man on the physical side has its root in matter, so the life of man on the noumenal side has its root in spirit. Matter and spirit are thus the two extremes of cosmic substance. We may say crudely, that spirit precipitated, consolidated, is matter, while the intermediate condition is the ether. Oken has shown that self-consciousness belongs only to man. An animal is conscious of hunger or lust, and follows blindly the all absorbing passion, but no animal is self-conscious, that is : conscious of self, as a whole. A very common mistake is made in reading accounts of creation recorded in ancient scripture, in regarding it (creation) as a process once for all completed, when the fact is that the process of creation is forever repeated, and the process is for ever the same, and we can observe it now as "at the dawn of creation : " "eternity," applying to a limitless past, as to an endless future. Another fatal mistake may here be pointed out, though not in its natural order, and that is the vagueness of our concepts of the idea "God." Our ideas of God can have but two sources, viz: external nature and internal nature of man, there are no other sources from which the God-idea can be derived. From the one—nature at large—our ideas of an underlying force holding the stellar orbs in place and moving them in cyclic order, adjusting and adapting all things great and small are purely Pantheistic. From the other—the inner nature of man—endowed with intelligence, love, and aspiration, our ideas are purely anthropomorphic, and these two views of the ONE, the BOUNDLESS, are not, as commonly supposed, antagonistic, but perfectly consistent, as will presently appear for the idea is not only fortified by scripture, but no other concept can for a moment be entertained when this is once comprehended, for it illuminates alike the soul of man and the sacred page.

Mr. J. Ralston Skinner, a most able Caballist, thus translates the first utterance of the books of Moses : "*In (or out of) His own essence as a womb, God, in the manifestation of two opposites in force, created the two heavens, i. e., the upper, or light, and the lower or dark ; signifying the equivalents of heat and cold, day and night, expansion and contraction, summer and winter ; in short, the all embracing cosmic relations.*"<sup>1</sup>

The meaning of this and its exceeding value will not at once appear to one who has not carefully considered its bearings. It is well known that the word here translated as God is *Elohim*, and that it is plural, and while this fact has been ignored in the current version, the real idea has at the same time been lost sight of. The idea of One Power operating in a two-fold way or by opposites, will be found to be not only a key to the text, but to cosmic unfoldment. Our primary concepts must agree with the constitution and existence of things, or they are worthless, and but little investigation is required to show us that this idea of polarity or

<sup>1</sup> "The Ancient of Days" by J. Ralston Skinner, p. 39.

DUALITY,

lies at the foundation of all created things, and when it is once clearly apprehended it furnishes a key to creative energy. The following table will illustrate this antithesis, though it is approximate and by no means exhaustive, but if found true in principle it may assist to more exact and comprehensive concepts.

		TRUTH.			
Analysis.	Science.		Nature. ....	God	Philosophy.
			Matter.....	Mind	
			Phenomenal. ....	Noumenal	
			Physics.....	Metaphysics	
			Divinity .....	Unity	
		Natural, by Evolution.	Objective ...	Subjective	Spiritual, by Involution.
			Mind.....	Spirit	
			Reason.....	Intuition	
			Motion.....	Rest	
			Shape.....	Form	
		Politics.	Time.....	Eternity	Religion.
			Darkness.....	Light	
			Negative.....	Positive	
			Real.....	Ideal	
			Human.....	Divine	
		Satan.....	Elohim		
		Male.....	Female		
		KNOWLEDGE.			

Let it be borne in mind that our present purpose is not to build up a system or elaborate a theory, but to suggest concepts which are fundamental in the nature of things, and which therefore must be included in all systems of thought that undertake to grasp existence. This duality of existence is so intimately blended in our every day experience as to be practically overlooked. Moreover, owing to the materialistic tendency of the age, it is the custom to express spirit in terms of matter, and so to ignore practically one-half of existence. It may readily be seen that volumes might be written to illustrate this antithesis of nature, or the duality of existence.

Now it must be borne in mind that all living organisms spring from a germ, and that in the preparation or vivification of this germ, male and female elements or agencies are employed. Here then are the conditions in which to observe the processes of creation, and these conditions are by no means past finding out.

A vivified organic cell contains potentially the complete organism, and by its study we learn not only the process in any given case, but *nature's plan*.

Every germ is therefore a *Center of Life*. In the vivification of the germ or cell, both male and female elements are employed. All activities whether in germ, or completed organism, consist in currents or movement to, and from the center, *i. e.*, outflowing and inflowing, or "circulation," and development is *always a living equation*, of which *evolution is one-half* and *involution the other half*, in strict accordance with the basic condition of duality. We hear a great deal nowadays of the "polarity of the human body." A magnet is a body whether of iron or "flesh" in which there is an orderly or systematic arrangement of the polarity of its atoms, molecules, or cells, and this polar arrangement may be according to a single system, or a series of systems, the lower subordinate to the higher, as in animals or man. Crystallization and organization depend on this systematic polar arrangement. Every cell of a living body (as of a magnetic bar of steel the atoms) is a polarized cell, for to say that it "lives" is to say that it is dual, *i. e.*, polarized.<sup>1</sup>

A hint in this direction is all that time and space will at present allow, yet the philosophical continuity of concepts must be apparent, and the more the idea is followed out and unfolded, the more apparent will the truth and universality of these concepts become.

All this is best comprised and comprehended in the language of symbolism. Let us imagine in space or in the Ether a "geometrical point," (say where two rays of light cross or intersect). This geometrical point is "position without dimension," *i. e.*, an "ideal point." Now let this "ideal" point become "real," that is let it "*appear*" as the light, the water, and the dry land "appear" as recorded in the sacred text.

Coincident with this appearance, at this point is the birth of matter and force from the bosom of ether or the womb of cosmos; movement of the atom is the result. It "whirls in space" viz., in the ether, it has an "atmosphere" of its own, is a world in itself, a minature world, and its new relations to the surrounding ether assigns it a "circumference," it is polarized, evolves and involves, *i. e.*, has centre and circumference the moment it *realizes* existence. This is the "centre that is everywhere and the circumference that is nowhere." This centre of "cosmic dust" is at first "without form and void." The spirit of all things is at its center, as it floats in the ocean of ether; its primary or cosmic form is a globule, and its first evolution is an emanation from its centre, but as it is polarized this emanation occurs in opposite directions. If in one direction only, it would form a radius, but in opposite directions it forms an equator or diameter line. Matter, space, time and motion are thereby for it determined. It is definitely related to itself and its surroundings. These relations are, for diameter 1; for circumference 3,14159+ or  $\pi$ . It will be seen that these

<sup>1</sup> See Herbert Spencer's "Physical Synthesis" Part 5—Psychology.

are the facts and the true relations as we find them, and it matters not whether these emanations from the bosom of the ether occur singly, or in groups of myriads, or sufficient to form a planet, the principle is the same. If each atom so emanating associates with fellows this association must be by virtue of inherent similarity, attraction, or consonant rhythm. These basic principles may be conveniently studied in the process of crystallization, and are exemplified in every snowflake formed from a drop of water, as in the unfolding of every germ, leaf, or flower. We now see that there is a *world* of meaning in the Smaragdine Tablet to which we have previously referred; only those ridicule it who are too stupid to understand, or too conceited to "consider the lilies," and who will therefore never behold them arrayed in all their glory.

J. D. BUCK.

(*To be continued.*)

## SOME TEACHINGS OF A GERMAN MYSTIC.

### I.

#### DREAMS AND THE INNER LIFE.

[FROM THE GERMAN OF J. KERNNING.<sup>1</sup>]

The first spiritual evidences to which a certain student was referred were the phenomena of dreams. Here the reader will be as astonished as was that student, for he cannot comprehend how such common manifestations can serve as foundation for the greatest of teachings, the doctrine of Immortality. But just in this respect we must admire the loving care of the primeval Creative Power, inasmuch as it has laid its first proof so close at hand, thereby blessing us with an unceasing call to enter into its school and learn its lessons.

Dreams, it will be said, are illusions; therefore they are no proof of the truth of any doctrine. Dreams are illusions; this cannot be gainsaid. But they nevertheless present pictures whose existence can be denied by no one, therefore they form a more substantial substructure than the ordinary inferences put together with doctrinal correctness, with which the head is filled, but which leave the emotions unaffected.

Dreams have no value for the ordinary scholar because they are without objectivity; or, in common speech, because the object of the dream does not come into contact with the senses. For instance, when a person appears to us in a dream that person knows nothing about it, and from

<sup>1</sup> These selections are translated from a work of Kernning's called "Paths to the Immortal" (*Wege zur Unsterblichkeit*). Kernning's works, giving practical hints for the attainment of the ends which are the aim of all true Theosophists, were written thirty years ago and more, and show that the spirit of the Rosicrucians, though the world has heard little of its activity in the land where the brotherhood was most prominent in the middle ages, is to-day by no means dead.

this it is concluded that evidences resting upon such a phenomenon are inadmissible. But, since the spirit sees all things in its own light, in pictures of its own creation, this objection loses its force, for it is just in this way that the independence of spiritual activity is shown, in that it has the power to create everything out of itself.

I do not know whether I express myself plainly enough here, or whether subterfuges may not yet be made to attack this first degree in the process of recognition of a life in the spirit. I maintain that the case is as clear as the sun. Therefore we will leave each one to think for himself which view is the better founded, and content ourselves with challenging those who declare the creations of our dreams to be nothing, to name a similar power which works and creates with such ease and vividness and which, as in the case of our dreams, comprehends within itself everything belonging to life.

The phenomena of dreams have, to be sure, no positive lesson for the ordinary uses of life, since they are not expressions of our free will. They come and go without our consent, and no one can say, I will now dream this or that. We are limited in this respect, and we must submit to whatever occurrences within us that the aroused powers may be pleased to permit. This fact, however, does not diminish the peculiar value of the phenomenon ; on the contrary, it shows us that there exists a power beyond us which does not trouble itself about our apparent will.

The functions of the inner life are unceasingly active ; they need no rest, no relaxation. When the man, at his own pleasure, can establish an equilibrium with these functions, enabling himself to see, hear and feel their manifestations whenever he may choose to perceive them, then those manifestations become our own possessions, giving us that which we demand, and then for the first time attaining truth and significance in our estimation.

Dreams and voluntary seership are the two poles of spiritual activity, and upon these are founded the teachings of immortality held by all religions.

## THOUGHTS IN SOLITUDE.

### IV.

As said Solomon the wise, "there is no new thing under the sun." Our thoughts are but the thoughts of preceding ages. That this must be so will be apparent when one considers the Eternity behind. All possibilities of nature must have been realized and all thoughts thought in the—to us—dim past. And while the wheel of evolution still turns this must be so. At the apex of the orbit in each revolution, a few of the greatest souled ones have attained emancipation, a few have been able to lift the latch of the Golden Gate. But the remainder of the candidates in nature's school who have failed at the final test have again to begin the weary round, along

with those evolving from lower conditions, with only so much light to guide them through the labyrinth of life as may have been enshrined in the traditions or religions evolved during the previous efflorescence of Humanity. How are they to regain the thoughts of the past and obtain some true interpretation of the mystery of life? All thoughts indeed are writ in the Akasa from which the Prophets and Poets of all ages have drawn their inspiration, and in proportion to a man's striving to get below the mere surface of things, will be the degree in which he succeeds in making part of that inheritance of the ages his own possession.

The scholar too would seem to have a part to play. What worthier object can be his than that of rendering intelligible in the speech of his epoch, the thoughts and ideas enshrined in the dead languages of the great thinking races of the past? The scholars of to-day, those who have drunk deep at the wells of Sanscrit and Greek learning, have indeed a heavy responsibility upon their shoulders. Were it not a worthier aim of life to make common property the thoughts and ideas of the sublime ancients than to wrap themselves as so many do—though there are one or two notable and glorious exceptions—in the self-gratulation of exclusive culture and stagnate in the memory of past achievement?

Those too who are animated by the Theosophic spirit, and who feel the supreme desirability of the path they are striving to tread, are bound to find words more or less appropriate to carry to the world a conviction of this supreme desirability, words which may convey some idea of the animating life within which is quite as much an embodiment of the scientific spirit of the seeker after truth, and the single-eyed determination of the man of the world to achieve his object, as of any devotional or religious feeling. Religion—in Christian countries at least—has been made far too much a thing of sentiment, it has its use no doubt in prompting to the initial effort, but when the path is chosen it would seem that singleheartedness of aim and firm determination were the dominant qualities required.

The thought that prompted the present paper was expressed in a foot note written by a friend in that mystical work of the middle ages "Theologia Germanica." The text expresses the thought that all that is, is well pleasing and good in God's eyes, while the foot note by citing one out of the many instances of earthly action so diametrically opposed to what the most optimistic could consider as pleasing to God, commands as the necessary corollary to the text its converse proposition.

Search as deeply as we may into Nature's life, and obtain though we may some intuition of the love which may be regarded as "creation's final law," that law in its working throughout all objective existence must still appear to us as unutterably hideous. The cosmos exists indeed for those who have extended enough vision, in other words the faith to see it, its

picture may be seen in the depths of the soul, that very throne of God, but to us who tread the pathways of the world, who are daily brought in contact with the social evils of this generation, the crime, the ignorance, the poverty, the suffering, how can such existence appear to us other than a chaos? Is it not a veritable Hell on Earth? But is there no "best Philosophy" such as Shelley speaks of

"Whose taste  
 "Makes this cold common Hell—our life—a doom  
 "As glorious as a fiery martyrdom?"

The reproach of being unpractical is often made against those who are deeply imbued with the philosophic spirit—they may not have the ready panacea for the cure of existing evils demanded by the philanthropist, whose partial remedy he is so apt to consider as such, and to apply with ill-considered action—but they who look deep down see the real remedy, though their words may fall as vain sounds on the ears of the world.

The forces too that have long been set in motion are not lightly to be diverted from the goal towards which they have been hastening, and that goal is for us beginning to loom but too clearly in view. That child born of man's deep seated sense of justice (perverted though it may be) out of the dam, dire poverty, the shrieking red-clad socialist stalks among us, and following the inevitable law of retribution, over the people who have fallen deepest in the slough of materialism, and have been most dominated by the lusts of the flesh, is beginning to tremble the moan of the coming storm, while in their most populous cities the cries rise loudest. It may be too late now entirely to ward off the storm, but surely its fury might be mitigated were we even now to read the lesson aright.

To a people whose upper classes are pandered to by nameless lusts, and whose lower classes breed like beasts of the field, without recognizing, as the beasts do, a non-breeding season, to this adulterous and lascivious generation were it not a worthy aim to show by word and deed that *it is* possible to dissociate love from lust, and that the loftiest emotion of which Humanity is capable has no necessary connection with the sexual bond? But what advance can be made till society recognizes that instead of offering a premium on marriage, they rather are worthy of admiration who can guard inviolate the sacred seed, under the influence of an aim the worldling knows not of—the aim of transferring the life-force from the material into the spiritual plane, with whatever results may accrue from this transformation of energy, of transcendental powers, or sweeter far the realization of the Platonic dream of union with our other half, the finding that within ourselves lay the twin soul which has been the object of our life-long search, in other words that in the microcosm, man, as in the macrocosm, God, are contained both the male and the female elements of existence.

What a contrast to this age of materiality to read of that old time

when to prevent the depopulation of the country, it was necessary to enjoin each true-hearted Brahman to marry and beget one child before devoting himself to the main object of existence which should be to-day as it was then, the practise of Yoga.

But besides helping to counteract the dominant evil of our time another reason can be given for the practise of celibacy, though this lies more on the interior plane, and is therefore more a subject of speculation. For it is a satisfaction to think that by refusing further to swell the already overteeming populations, the ranks of the unborn are lessened to a smaller degree, that a few more souls continue to enjoy the rosy dreams of Heaven.

But though the general acceptance of a less gross form of life would greatly tend towards the amelioration of human existence, to expect it from this generation would seem like putting the effect before the cause, for what is there to impel towards any curbing of the passions while Ignorance holds almost undivided sway? All evils under which Humanity groans may indeed be ascribed to that baleful influence, and it is useless to lop off one of the hydra heads of the monster, while she is capable of replacing it by a still more hideous growth. Andromeda truly pictures Humanity to-day, but where is the redeemer Perseus to be looked for save under the shining garb of the occult wisdom? The worldly knowledge with its glittering train of physical sciences and mechanical inventions can never set Humanity free, it but weaves round its votaries still more deluding webs of darkness. But we may hope that Reason will once more "shed her beams of dawn" over the dim world, and that true faith will once more shine in the hearts of men, for when the knowledge has filtered in that this life is but one of an endless chain of similar existences, will not the futility of gratifying every whim of the senses, which must so often before have been gratified give place to the desire for freedom from such dominance, and to the yearning for some more lasting bliss? and when it is realized that our present thoughts and acts are the factors that determine our future lives and that the pain (or joy) of the present is the retribution of the past, will not a goad be fixed in the hearts of many to drive them on the right way? and finally, when it is dimly perceived that the soul in past existences has experienced all heights and depths of earthly things—has realized all the sweets of wealth, of honor, of power, of love—that the bitter has been very bitter indeed and that the sweetest of the sweet has failed to give permanent satisfaction, will there not spring up in the soul a deep distaste for this loathsome life, a firm intent to pierce the veil of Maya that hides from us the celestial region?

This piercing of the veil, or to adopt a simile which will carry us a little further, this scaling of the mountain is conceived of in very different ways. To some it seems as the culmination of one gigantic effort, to others as the result of infinitely slow progress. It is now pictured as "the killing of the

deadly serpent of self for which Supreme moment is needed a strength such as no hero of the battle field needs." Elsewhere it is described as the steadfast toil of the will "till efforts end in ease and thought has passed from thinking," as the gradual centring of all thought in the eternal thought till all earth-born desires and fears die out through sheer lack of the nourishment whereby they may be kept alive. The truth may lie in the union of these two apparently contradictory modes of thought, or it may be that as the different natures of men impel them to different lines of action, the pathways are really different though conducting to the same goal, or it may be suggested that the desperate effort referred to above, the supreme moment when the strength of the hero is needed, may be symbolised in the action of one of the mountain climbers, who has strayed from the true mountain side, into some rocky cul-de-sac, up some misleading pinnacle. A desperate leap will doubtless be required of him to reach the true breast of the mountain again. But he who has started on the ascent with a true guide will not mistake the rocky pinnacle for the snow-clad summit. His progress will be fast or slow as the strength and will within him shall decide. Therefore to the aspirant should it ever seem like the steady ascent of the mountain for which are demanded all his combined energies of courage, prudence and steadfastness. And as the summit is approached, all dread anticipation of what the future may bring as well as the fever of personal desire and earthly passion will be left behind like the mist of the valley. Hope and Fear alike will disappear in the purity of that serene air.

And the love which could no longer identify itself with any one object of desire, or find any resting place on earth will have been gradually purged from all taint of animal passion, and will daily become more Godlike in its diffusion, until personal likes and dislikes melt away before its intensity of worship of the one supreme Perfection. All appearances of difference will then be blotted out—friends and enemies, kinsmen and aliens, yea, good and evil men—all will appear alike—for God only will be seen in all, and the bliss of Yoga will be attained.

PILGRIM.

## TEA TABLE TALK.

The Tea Table witnessed a strange discussion last week, between Didymus and Quikky. I have not hitherto alluded to the latter, who is a man of remarkable will power, to which his psychic development and training have not a little contributed. He sat chatting with the ladies on this occasion, when Didymus, walking in, remarked to him:—"Ah! old man, I've just come from your office."

"You mean at noon, when you left me to go to the Stewart sale with Miss Polly."

"Oh! but I changed my mind," said she.

"Of course! Why mention it?" said I, and got that rare thing from a woman, a natural (as well as expressive) look.

"So," continued Didymus to Quickly, "I went back to your den. It was just 3:20 by Old Trinity as I entered."

"Well! I've been there since 2 o'clock," said Quickly.

"You weren't though, for I stood at your door looking straight in, and I'll swear you were not there."

"My dear boy, I sat down to my desk at 3 P. M. noting that I had just  $\frac{3}{4}$  of an hour to spare, and never rose till 3:40 when I came up here."

"But I say, how could I be mistaken? I passed your clerks in the outer office and went right to your den. It's small, rather bare, no nooks, no closets, bright sunlight streaming in. There was your chair standing empty. I looked all over the place; a cat couldn't have hidden there."

Quickly was silent. His color changed slightly. The two men eyed each other; then Quickly diverted the conversation. With all due modesty, I may say I have the quickness of a Gordon setter on an occult trail, and as the laws of the Tea Table provide that all such experiences, once broached, must be held as common property among this little band of earnest seekers, I called the meeting to order and Quickly to account.

"Well,"—said he, slowly, "Didymus bade me farewell for the day at noon, as he was going to the sale. At 3:10 P. M. I was reading some very private letters,—in fact—they related to high themes in occultism. As I read, I suddenly thought of Didymus, and the strange idea flashed through my head that he might perhaps return and see the letters in my hands. In my then frame of mind,—for I am a queer chap that way sometimes,—I had a positive throb of horror lest he might come in and see them, and I mentally went over a little farce of dropping them out of sight."

"You needn't have done that, old man," said Didymus.

"I know it," rejoined the other with his shrewd nod, "but the whole thing passed through me as I tell you. The letters related to matters which went to the very roots of my life, and it seemed as if I couldn't stand their being seen just at first."

A sympathetic movement ran like a wave through the group and showed that Quickly was understood by all.

"I was in a direct line from my door," resumed he. "It was 10 feet off, and the light very bright. At 3:25 I finished reading them, and had seen no one. I wrote a letter, finished it at 3:40 and came straight up here. I can swear I never left my room from 3 to 3:40 P. M."

"And if the lives of those dearest to me depended on it, I would have sworn that you were not there. I stood in front of your chair at 3:20 for several moments; your clerks saw me come and go."

Of course this strange occurrence was discussed at more length, but the facts remained the same. Can we explain them? I think so. We know that Adepts possess the power of becoming invisible at will, and that one of the methods employed consists in mesmerizing the lookers on, so that they do not perceive him who so wills it. All that is required is the institution of a certain vibration through a strong *self-conscious* will. This Quickly has not. But reading those letters relating to the higher self had so raised his vibrations and intensified his psychic perception, that when the inner self raised a note of alarm at the approach of Didymus, and the idea of discovery was conveyed to the normal consciousness of Quickly, the will to remain unseen

was so intense that unknown to his mind, his soul emitted or employed that vibration necessary to set up such an akasic disturbance as would perturb the sight of a looker on. This sight depended upon the transmission of certain vibrations to the optic nerve, and these were wanting. Many such incidents happen to those whose psychic senses are gradually unfolding, and when well attested, as in this case, are useful hints to fellow students.

The widow remarked with a sigh that it would be dreadful if such powers were general among men. Hereupon the Professor innocently asked why.

"My dear Sir! To be able to make themselves invisible? Fancy how they would impose upon their poor wives then!"

I quickly put in the trite:—"Set a thief,—" but it was no use. Madame had the laugh on us there. I turned it however by suggesting that Theosophy might improve all that.

"What? By keeping us shut up like eastern women?"

"Things are better there than you ladies can believe. Among the orthodox Brahmins of India for instance, the marriage and betrothal bonds are very strong. There is said to be an actual transfer of Karma between husband and wife. He takes upon himself half the effects of all her bad Karma, incurred from the day of her betrothal until her death or excommunication, that is, until the tie between them is duly severed. Betrothal is very sacred among Hindus, and they hold this Karmic transfer to be a reality, because the contract is a solemn and purely religious ceremony, at which all the Gods, Rishis and the Law Itself are invoked as witnesses of the agreement. From the fourth year of age children are brought up in this belief, and for months before the betrothal as for years thereafter, they are constantly reminded of this principle of transfer, and that it has been one of the chief reasons for marriage. If the girl does a wrong thing or thinks a wrong thought, she naturally remembers her contract and in most cases, through piety, unselfishness or instinctive affection, she repents or refrains. Similarly, any good thought entertained by the youth, as well as the merit of pilgrimages and religious observances, being divided with his wife, invariably brings her to his mind, and so strengthens the occult bond by faith."

The ladies liked this idea, and the Professor added that it was "a self respecting sort of institution, whereby man and woman stood by their own, which was really quite up to Anglo-Saxon moral principles!" A chorus arose of "If you can't stand by your own, by whom can you stand?"

Ah! my friends, that's true enough, but like most truths, somewhat neglected. We Anglo-Saxons are not so staunch as we believe ourselves to be often because we do not study or grasp the detailed workings of occult Law. There are many theosophists, for instance, who announce their adherence to a doctrine, or a truth, and who are at the same time pleased to state that they "take no stock" in the Founders of the Society, or in certain Adepts, because they do thus and so, or are this and that. I have no more quarrel with these members than with a barometer. It registers the heaviness of the surrounding atmosphere and at times jumps with celerity from change to change; from its nature it can do no other. But man can change his nature at will, and I claim that if they would give their impartial attention to the principles of Law, (Karmic, cyclic or moral,) they would perceive that they state impossibilities. Let us put personality out of the question, for how are we to escape the bonds of individuality if we hug and expound it, and make it a basis for our actions and judgment of others? A given human quantity, call it X, undertakes to bring certain truths before the entire western world. The task is attended with difficulty, with labor, with opposition from all established orders: in the train of these things come ridicule, anger, opprobrium. Multiply these impediments a million fold. Which of us cares to face even the jeers of two continents? We need not add in such comparative trifles as expenditure of life-force, feeling, time, money, without return or reward, although these are paramount

considerations with the average man. X—the group so-called—has been moved to this herculean endeavor by humanitarian impulse, but you need not grant this much to the argument. Were all done from other motives the result would be the same, viz: the subsequent participants become one with the movers. The persons who accept any of the doctrine, eat of the fruit of X's labor and nourish their minds or lives with some part of X's vitality. "A life for a life," is written in this bond, and an inflexible chain is thus forged. Inversely X is obliged to share a part of the bad Karma of such society or persons as have been benefitted by their labor. It is under the operation of past good Karma that X has earned the right to aid humanity. Can a man drink of a stream and claim independence of its source? Can he live in a valley watered by it without pocketing the value of its diamonds when he sells his land or crops? The vast current of theosophy has rolled in upon us from the Orient, guided by a few courageous hands. The whole West feels its forceful flow in varied degrees, from theosophists who accept all, to M. D.s and L.L. D.s who find themselves fortifying and widening their systems to compete with it. The etherial medium quivers with its energy; its thoughts rush in upon the minds of men in unexpected ways and places.

We live along the current like men who allow it to turn mill wheels, grind grain, water cattle and expedite commerce,—in a word—we get salvation, life force and many minor interests from it, and still have repudiation and impatience for the source. We do not go free; I thank God we do not. Karma attends! Karma, the great Law-giver, holds the scales. Each person who has received the teaching, or in whose life the leaven works, even unseen, inasmuch as he accepts that life or that teaching, is rivetted to X by a tie as indissoluble as the justice of God—which is not that of man—can make it. Struggle as he will, X has fathered a part of him. We cannot separate any of the persons of this group; we do not escape the debt by any denial of it, but are like thieves taken with the plunder in our pockets: it must be paid now, by a recognition of it, or later under the scourges of that Power which saith,—“I will repay.” That a man is unconscious of the debt matters nothing to the Law; he has taken, he must give; perhaps it was his duty to have known. Others vainly say,—“I did not ask that benefit.” They did, or it could not have reached them: some part of them asked. The law of attraction is that of supply and demand; it regulates the universe in detail and in entirety.

It is not necessary to admire the persons grouped under the sign X. It is necessary not to condemn or lapidate them. If they have done less noble deeds in private capacities, be sure their full weight is borne by them alone, unless we rush in with our strictures, when we at once share them. If I fix my thought on the fault of another, an electric stream flows between that diseased moral part and myself, and draws elementals along it to torment me into a similar plague. Although in impartiality I make this appeal to your self interest, I am obliged to place my own loyalty above doubt by recording my faith in the noble integrity of Adepts and Founders. Faith is a boon that not every man is blessed with, but it is fraternal confidence in you all which leads me to hope that we may cease—as a society and as individuals—to bite the hands that supplied us. May we confine our thoughts to universals, our loves and hates to principles, not men. May we consider only that which stands within all facts and beings,—Spirit. In that holy name let us differ in peace and goodwill; let us stand staunchly by our own against the world!

JULIUS.

One moment in eternity is of as great consequence as another moment, for eternity changes not, neither is one part better than another part.—Zoroaster.

OM.

# Æ U Ω

That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature from the visible universe: it is invisible and eternal. He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode; which men having once obtained, they never more return to earth; that is my mansion.—*Bagavad-Gita.*

## THE PATH.

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VOL. II.

JUNE, 1887.

No. 3.

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### LETTERS ON THE TRUE.

#### I.

MY COMRADES :—

A renowned occultist said recently ; “ Do not write like the Peripatetics, but put your soul into it.” The wisdom of this advice becomes at once apparent. We may not all attain those brave pinnacles in the distance, but the first hard steps lie close at hand, to be taken by every earnest man. He takes them more or less in the dark. Now our struggle is for Union ; not merely to be in Union, but to be that Union itself. This idea should attend us from the outset, for ideas create men. So in considering the subject of Truth, and how to become It, I find myself confronted with my individual experience, and my conception of its value soon enlarges as I

find it repeating itself in many another life. It would seem that I might thus come to you, a friend to friends, speaking plainly of such hidden essences as I may find in diurnal things. I do not offer a universal panacea. I point out that which is for me The Way. Yet I say also with Ulysses : "I am a part of all that I have met," and to those sharers of my larger nature I manifest that which I have found. You are very present with me, oh, my Comrades! Distance cannot shut you from me. Maya cannot hide you. As we breast the tide of this Dark Age, I seem to feel your hearts beating time with mine. I meet one, and he becomes identical with me; then perhaps another and still another, until merged in the pulsation of a single Hope, we are but so many throbs in the Great Heart of All. I salute you out there in the Unknown, and may we one day come together with the large homeric joy of fellow warriors! Now you know in what spirit I address you.

Would to God Truth were more believed in! I say this amid frequent surprise. Yet it is a mimic Truth by which we live. This puppet virtue emasculates. It cozens our judgment, disowns our intuitions and divides our motives. We drift to and fro with the material scum of Being. When do we come face to face, speaking entire thoughts? We look each at the other's mask, and Truth is dumb. Shy as schoolboys we are before the tricky illusion of form. As friends commune best in the twilight, so we shrink back within the veiled recesses of the mind, and if we speak our conviction, it is in parable. Who has a true relation in life? Between the closest lovers there arises this impalpable wall of fictitious personality. We do not break through it. The heart pants for the True, but it cannot reveal its necessities to those whose thirst is slaked at shallower streams. If we dared be what we are with one another, we might get down to bed rock, and begin to understand somewhat of this great mine called Life, and the lay of its ore veins, and where a man may blast through to everlasting riches. You will say to me; "Shall I disclose the sacred core of my soul to be gapped at and appraised as the thing for which I have paid just so much blood and so many tears?" *Never!* I know well that even those who under ties of birth and law have a right to confidence, do not always know of its existence. You sit among them in the twilight, gazing towards the horizon, striving to catch the first divine harmonies of the on-coming night, and when they say to you, "Of what are you thinking?" you answer;—"I wondered if to-morrow will bring good harvest weather." For you have tried it and found no scale to measure, no bottom to the box. It is a common need that I specify. We are delivered up at the bar of custom, impressed under arbitrary standards, bidden accept the verdict of self impanelled citizens for the swift mandate of our own soul. She mocks at this usurped authority. We have too long allowed others to bind us in

the names of the great Verities, and now we discover beneath those august mantles, plastic little gods of civic creation. It is a tale as old as the world.

It lies within our power to change this in some degree at least. He who would have true relations, must himself be true. Let him distrust names, and sift facts. Give nothing the right to pass you unchallenged. The most trifling opinion must give the eternal countersign before I admit it within my lines. I receive no idea until I have tested it by all the laws known to me, whether natural or supra-natural. For if I give out some false thought to another, I poison his spring. I have a corsican feud with that lying word—"Independence." I would raze it from the memory of men. There is no such thing. The True repudiates it. Exact Science protests her ignorance of this fabled monster. Even on the physical plane, each man, himself a glowing sphere in action, throws off and inhales by every pore, particles of matter, of mind stuff, of cell stuff, of all that goes to the making of the mere flesh and blood man. Case him up in plaster of paris with but the necessary orifices for organic functions, and see how long he will live. Put him into solitary confinement and mark what becomes of his "independent" brain. We interchange bodies with one another and recruit them even from the dead. Reject me; put the Atlantic between us, and I will send a shaft to your heart in the shape of my thought. I have seen proud men chafe at a comrade's suggestions, and accept unconsciously the alms of a thousand stranger minds. We have a tremendous lien upon one another. All Humanity impinges upon every man, at every instant, on every plane. Where among the worlds do you find Independence? Is your constitution larger than that of Orion? Shall continuity be displaced, that you may stretch yourself? Accept the reign of Law; and instead of Independence write "*Interdependence*," on the lintel of the heart. I do not say this procedure is always painless. Truth is a goddess who demands a human sacrifice. For my part, give me facts, though they crush me. Something finer will spring up from the remains.

Being true friends we shall find them. Here in this perplexed world if hearts could get together, and together—untinged by sense—go out through one another's real experience, much might be found out. Such friends love truly because each in the other sees the true self reflected. They do not hold silence but reveal hidden thoughts, and by mutual comparison, which is greater and surer, eliminate error, realize the True in all things and "keep each other awake in Him." They hold intercourse also, at times which they do not recollect, as we do with all higher souls who love us, and who certainly exist, though not now known to our mortal eye and memory, and who drink perhaps often with us the little ambrosia that we are able to reach. For this infrequent boon doubtless all people languish, knowing not what it is that they desire, and thus many a soul goes through life seek-

ing it for years, and often, too often, concludes that it is a search for Utopia, because the rough experience of long seasons proves apparently that "friends such as we desire are dreams and fables."<sup>1</sup> It need not be so, if you will not have it so. Be wholly true and you must find within your circle at least one heart equal to yours, with whom you can establish this priceless interchange. Seek one another; break up the ice and get out into free air. The man of the world and the deifier of the practical, will alike bear witness that in such union is strength indeed, no matter to what issue. It can be maintained where lives have a mutual lodestar. Yet be on your guard against the intellectual tramp, who is ever ready to refresh himself in your inner domain and gape at your wonders. The curious and the idle have no right of way through my mind.

The awakening soul demands a plain and vital relation. She cries to all her environments: "Hereafter I am bound by no arrogant claims. Does your word reverberate in me? I follow! Does your thought attract mine? Take it! I will give you all that is yours in me; I will not give you one jot more. Hope not to mould me within given limits. I shape myself only to the True. I will no longer be merely virtuous. I am Virtue!" Such is the language of the soul, to whom her own Being is sufficient fact, who offers no explanations, no excuses, but faces the interlocutor boldly, and answers: "Thus have I done. Am I or am I not free?" When the eternal comparison is established, however, she bears herself humbly before it, so long as she has not herself become that Eternal in very fact. She knows that there is but one place in the universe whereon a man may make a square stand, and he does so with the Law to back him. That place is his Duty. The equation of the Past has brought him there. All these paltry concerns, this material pressure are outcomes of the energies of that Astral Medium which is at once his flux and his teacher. He and others about him are making these things themselves. He must learn why and how; for this lesson there is no better place than that wherein his soul first rouses from her stupor.

I spoke of Virtue. What is that? Emerson once told us: "Virtue is the adherence in action to the nature of things." That commanding Nature, which is the True, stands above the adherent virtue. Growth and decay advance through retrogression, the fermenting and cathartic processes, these are Nature's. She gives, not opiates, but astringents. To sin, which is to go off at a tangent from the True; to suffer, which is discordant vibration; to return when a latent attraction, developed through pain, sets out towards the sphere of harmonious action; all this is natural. To lose a thousand vintages through the evolution of finer forces, to make here a rose and there a desert, these, with many transmuting and conserving powers, Nature

<sup>1</sup> Emerson.

offers as analogies to the student of the True and forbids him to condemn any of them. Sometimes convention establishes this natural order, simply because it is too massive to be overlooked, as when well-bred people select only topics of general interest to all. Then the crowd follow, not because it is true, but because it is convention. This cold acceptance freezes up the vitality of the germ. Let a man agree with his own soul that he will not lie because he galvanizes non-being into Being; that he will not steal because he goes behind the law which gives him all that is his own and will demand restitution at compound interest for the very word of which he may have deprived another. Let him not covet aught because his true manhood depends on his balance of power, his control of desire. Let him demand of himself the *Why*, of every impulse. Let him seek out the basic reason of his thoughts and actions, and assuring himself of his hidden motive, kill or exalt that as it may deserve. This is vital. What I say here of man applies once and for all to woman also. I am considering that fontal essence in which is no sex, no condition, no division—the True. If the whole tendency be to that, the greatest secrets in occultism can be known. Loyalty must be a sum, not a fraction. Take Truth alone for your headlight, thereby the world may see your course, and children and jejune idlers be warned from its track. I do not say you should rise up and cast off the outer life all at once. That is your protection; you will need it for some time to come. But I say that you should look sleeplessly for the true kernel of these external things. Our advance must even be made with discrimination, often in befriending silence. Remember that under the present social constitution, as long as Theosophy seems to unfit men for their private capacities and obligations, so long will the world condemn it as lacking in moral and in common sense. Its exponents may not deal violently with established relations. You are to work out, not to jump out. If we love the True, we shall fulfil every personal claim, every formal pledge incurred by our position in life, at no matter what cost, rather than allow a false deduction to be drawn which shall implicate the good faith of our moral philosophy. Those to whom we are due alone can free us. An Adept wrote recently: “To find masters, you must be unclaimed by man or woman.” Unfulfilled duties are ropes which drag us back. Men are eager to serve this cause; let them bear the result of their actions for its honor until the high law sets them free. Only an overwhelming certainty of a divine mission, of a certified call to Adeptship and the service of Humanity at large frees us from these present considerations by removing us to a higher plane, wherein we stand justified. While I live among men I wear the garment appointed to their assembly. Hours befall when I am called to quit this communion for that of the gods! Then I only know the laws of the soul and emerge from these platitudes of this lower world.

We cannot too deeply inhale the knowledge that Truth is not a surface growth. How often I have seen the clue overlooked by seekers ; how often seen the messenger refused ! Perhaps the tenor of his speech was too foreign, or too unassuming ; or time was lost in questioning his methods, or the student flung away in fancied independence, forgetting that men do not own their own minds, but are debtors to the great currents of Thought. These flow through us like a river ; the individual mind is but one of a million ripples, yet the force gathers momentum from ripple to ripple and all are the river. Only a large nature can receive a gift with grace and integrity ; it has no fear of belittling itself by acceptance, for it knows that in the True we only receive in due proportion to our gifts, and that it must speedily bestow this bounty elsewhere. You do not hesitate to accept the services of a bank clerk because he is paid for them. Do you suppose that equity is confined to men, and that the Eternal gives us no retainer ? Dismiss this commercial weighing and counting ; give and take as the winds do ! If an archangel stood within a body whose exterior did not announce that divine prompter, men of average standing would reject him while searching for him. " I faint with the desire to find those who will unselfishly accept me and work for the rest. I give myself in all things for your benefit and would be glad if by my death or by my loss you could reach enlightenment. I would transfer, could I do so, all my experience to your soul and give it away to you. For what ? For nothing at all save your acceptance. You know very well we can do no more than offer these goods. We set up the wooden image before the eyes of men and not one taking the sword cuts it in two, to find the jewels within. Then we sadly go on again."<sup>1</sup> That is the language of spiritual power and self confidence ignores it daily. If Jesus and Buddha walked the earth to-day without followers or protestations, how many men who clamor for the mysteries would recognize Them by an innate perception of Their qualities ? I marvel that others suppose the Great Spirits of all ages to have passed onward to realms of bliss, without a second thought for the belated brotherhood behind. By the inexorable laws of Their perfected natures, some must have returned, in renunciation and bondage, to live and humbly teach and cheer reluctant men.

Do not take any man at his surface valuation or yours, but look to the spirit within his words. This discernment of spirits is a great power ; it can be cultivated. Close your eyes, summon up the man before your thought and try to *feel his total effect* as it impresses itself on your passive mind. Then regard him impersonally as a problem solved, not forgetting that a foolish man may at times become the mouthpiece of unseen powers. Our perception is often tested thus ; be vigilant, lest unawares you reject the fruit of life. But you wish to pluck it for yourself without the aid of any

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<sup>1</sup> Letter from a friend.

man? Friend! Such fruit never grew. *The One Itself can only realize through the many.* Are you higher than that?

Others again fall into the besetting error of students who are tempted at the outset to elaborate a system. The wish to set our intellectual acquisitions in order is natural enough, but as on our present plane we can only attain to partial conceptions, we may harden them into a finality, become insensibly attached to them as being our very own, and reject all that does not accord with them. Must the universal march up and toe my chalk line? Eschew mental habit; it is a great encruster. Submit the outer and inner man to the solvent of will. Heed the indications of Nature. Observe the bird as it folds its wings and drops down the air to the predetermined spot. Consider the lightning, when from the lurid sheeted flow it forges a bolt and darts it to the mark. Every bullet that scores must first be liquid lead. Fix your motive, then make your thought fluidic and free. We are much conjured in the name of consistency. In heaven's name then, let us be consistent, but to the Truth itself, through all its varied manifestations. Each man need care only for what he is this moment, and pass on easily with life to the next. There are times when we rise into an instant perception of Truth through the total nature of the soul. Then I feel myself great, by reason of this power, yet infinitely small, in that I do not hourly contain it. The laws governing this tidal wave form part of my inner consciousness, just as many of my forces are out yonder in the infinite correlations of cosmic energy. A full perception of them enables a man to hold up hand and lure, and the hawks swoop down. When a comrade displays this touchstone of the soul we know one another without any words. Many men of positive nature think that they also have fallen heir to this power because they test and are confident. They stand fast in reality by the lower knowledge of the delusive self, and can no more apprehend this internal aurora which throbs and gleams through the expanded man than a child discriminates between Northern Lights and the glare of distant conflagrations. The reason for this, as for all mistakes, inheres deeply in the elemental nature of man, and suggestions can be given whereby he may first recognize and then if he be a strong man—conquer it. To this end let us unite our efforts, for you know it is through sharing this faulty nature that I have been led to an earnest contemplation of possible remedies.

JASPER NIEMAND, F. T. S.

## SUGGESTIONS AS TO PRIMARY CONCEPTS.

(Concluded.)

As a man thinketh, so he is.—*Christian Scripture.*

All that we are, is the result of what we have thought.—*Buddhist Scripture.*

Man contains within himself the fountains of wisdom, and the keys of knowledge. He who looks outside of himself for wisdom will search in vain. The unfoldment of *understanding*, this is true wisdom. Man is ignorant, not because wisdom inhabits a deep well, but because man's understanding is so shallow. The grandest truths of nature lie open all around us; the veil of Isis is but another name for the blindness of man. "As above, so below, as on earth, so in heaven." The same law which rounds a drop of water and crystallizes a snow-flake, forms a planet and builds a mountain. There is law, and rythm, and melody, and exact proportion, in all created things. Exact geometry determines the form of all things. Every atom of matter in the universe is set to music. The parts of every complex body, whether of man or mountain are related to the whole by exact ratios, definite multiples. The proportion of every element in a compound is definitely fixed. So are the conditions for the development of every seed or germ, from monad to man. If you alter these conditions, nature gives no response, she is *silent*, and she *wails*. What to her are "time and space"? Hers is the eternal! the everlasting! the boundless! She never argues, never wrangles, never complains. The Caballa Denudata has been at last translated into English. Yet where are the ancient secrets "*laid bare*." We shall search for them in vain. He who knew these secrets in the olden time sometimes *hid* them in books, but *revealed* them there, *never*! There are three that bear witness, the instructive tongue, the listening ear, and the faithful breast. The instructive tongue could only babble to the gaping crowd, hence it is silent. Ears have they but they hear not, was said of them of old time. In the faithful breast the demons of pride, lust, and mammon have long ceased to bear witness. Silence reigns in heaven. There was never one who *led the life*, who did not at last come to *know the doctrine*.

We have already shown that the nature of the phenomenal universe and the bodily senses are the same. Each exists by virtue of change, motion, unrest, transition, that is their *essence*. Therefore *they are, because they are not*! You can neither detain nor repeat them. Even our thoughts are of the same nature, you cannot detain, or control them. They come and go, and come again, yet never twice the same, something is added,

something wanting. Sum up our sensations as pleasure and pain, the two poles of feeling, each necessary to the other, each the exact complement of the other. How vainly do we strive to retain the pleasure and get rid of the pain. He who never suffers, never enjoys; he who is incapable of suffering is incapable of enjoyment. He who has suffered shall surely enjoy, measure for measure, for such is the law of life.

The first great division under the conception of the duality of all things is, on the one side, the phenomenal, the outer, visible changing universe; on the other the noumenal, the opposite; and the reason why this side of being is so little known, and so seldom even recognized, is that we live so largely in the things of sense and time, and this fact will presently make apparent the reason why we know nothing of any previous incarnation. If we recognize the duality of existence and discover that life is an equation, death becomes the great cancellation of the excess on the side of time. We have already shown that individual self-consciousness is the centre in man. The sphere of consciousness is the monad that incarnates, the nucleolus of the cell. This conscious monad stands in the center between the phenomenal and the noumenal. This is the Life of which the poet speaks,

“Between two worlds life hovers like a star,  
“From morn till eve on the horizon’s verge.”

The language of symbolism is very expressive in this direction, and may embody in a picture the size of a halfpenny the whole science of man. Cross the palm of the hand with two pins, and he who knows how to read and unfold will give you the whole of Caballa,  Connect the upper and the lower points thus  and you have a double triangle, or a double mountain, literally, Mt. Sinai<sup>1</sup>, or Mountain of Light. Next take the cell from which man's organism springs.  with its cell wall, cell contents, nucleus (and contents), nucleolus (and contents), and let the apices of the triangles meet at the border of the nucleolus, thus,  Now let the lower triangle represent the three lower principles of man, those related to the phenomenal world, and the upper triangle represent the three principles related to, or drawn from the noumenal world, and let us suppose the above diagram to represent the conditions at birth, at the dawn of consciousness. We have already shown that the development of all germs is a two-fold process, from “vivification” to “birth,” and from birth to death, viz: the shape and physical life *evolves*, while the essential or typical form and spiritual life *involves*, thus maintaining the equation or equilibrium. In the above diagram

<sup>1</sup> See J. Ralston Skinner's Notes on Caballa.

the nucleolus represents the central sphere. Let the dawning of consciousness be represented by the interlacing of the triangles, thus,  The lower triangle still represents the phenomenal world, the things of time and sense, the upper triangle the noumenal; and as by evolution the lower triangle advances upward, so by involution the upper triangle advances downward, while the central space, formed by coalescence of the two, represents consciousness.

Now suppose this coalescence, approximation or interlacing continues, thus,  till we have at last a complete geometrical figure,  our familiar double triangle, or six-pointed star. This would involve an exact equation, evolution equal to involution, with progressive expansion of the central area of consciousness.

Our geometry fortifies our proposition still further, for if we fold each of the points of the triangles toward the center we shall form a complete hexagon, the six sides and six angles thereof representing the angles and sides of the two original triangles, thus making our symbolism complete. *The realm of consciousness has absorbed both the phenomenal, and the noumenal,* and the perfect or Divine Man stands revealed, and thus only, can man be made in the image of God. A spark of the Infinite expanding in self-consciousness till *at one* with the *All*, "as above, so below, to accomplish the purpose of *one thing*" viz.: the Anthropomorphic God, the Godlike man. Now suppose we represent the lower triangular space as dark, and the upper as light, the coalescence would then be mixed in the central area.

How then can this central space, consciousness, be illuminated? By conscience, the "voice of God" within the soul, and the result of this illumination is *righteousness*. But suppose this process of illumination—grand expansion—goes on naturally until the seventh year in the life of the child, and that from that time worldliness sets in, and the "dark world" gains the ascendancy and holds it throughout life. Consciousness *i. e.*, experience, pertains almost wholly to the lower triangle, the spiritual life (noumenal) is lost sight of, ignored, and at last ridiculed and denied. "Eat, drink, and be merry, for to-morrow we die." Suppose that two substances naturally unite in equal proportions to form a chemical compound, and that for one pound of the one substance we place in the crucible one hundred of the other, what is the result? If there be *conditions for combining at all*, we shall find in the crucible when emptied, exactly *two pounds* of the compound, and the balance "REFUSE." How many such incarnations would it take to make man master of two worlds, twice born, a son of light. Is it any wonder we have lost our birthright, and forgotten our last incarnation? How many of the

men and women of the world have any consciousness of spiritual existence? How many declare with pride that they are materialists, *i. e.*, outcasts disinherited by their own act? How many will be born into the next world like the weak sickly wailing waifs that are born into this, who after one feeble gasp sink back into the great unknown from whence they came. How many have discerned the Gates of Gold? "He that would lose his life for *My* sake, shall surely find it."

These are but primary concepts, true or false according to him who reads. It is not enough to suppress the appetites and passions, we must "press forward to the mark of our high calling." We are not to despise or to destroy, but to transmute, and to aspire. If we but listen in silence, "sink down into the abyss" there is one who is ever ready to exalt us. Our ears have been so long accustomed to the clash and clangor of time, that we hear not the voice of the silence, or if we hear we are afraid. According to the desires of the heart, and the *servency* thereof shall be the fruition. Strong passions, strong appetites, indicate strength of life, and if the *desire* but once seize hold of righteousness *to possess it*, and if we *persist* and are *determined*, and refuse to let it go, coy and shy as a bride at first, it will at length come like a heavenly guest to rest in our bosom.

J. D. BUCK.

## THE LAKE AND THE POOL.

In the midst of the great pine forests, which opened as if to reveal their secret, lay a vast lake. The frozen winds from the North beat upon it, and lashed its waves upon the Southern shore. The sun shone on it and great rifts of weeds with fallen trees floated upon it.

By its side stood two men; one old, bent with age, with long grey locks. He pointed with his hand over the stormy surface whilst the clouds hung closely down, and the long flight of wild birds that were passing over seemed in haste to escape. Listening to him was a young man, lame and slight of build, but giving intensest heed to what the old man said:

"Drain the waters of this lake, to clear away these waves and make firm land—that is your task."

"But," replied the young man, "I am single handed and the lake is vast. Each of its waves is as tall as I am. How shall I chase back its waters?"

The old man said nothing, but led him into the forests again and they passed between the bare pine stems, with here and there a sharp, jagged, broken branch jutting out, till they came to where the rocks sprang out of

the earth and trees were fewer. Amongst them, reflecting in its sullen surface the scattered branches of the pine trees above, was a pool of water but a few yards across. Its surface was undisturbed and it looked black with depth.

"This task is yours," said the old man. "Empty this pool of its waters. No other task I give you."

He went on through the sparse pine trees till the darker woods received him and hid him.

The young man remained there, thinking. Then with a stone for a weight, and as long a plummet line as he could make, he tried to sound the pool. And sometimes he thought he had found the bottom; but it was only the weight resting on a ledge of rock. So when all his line was exhausted he gave up the attempt and set to work.

He hewed trees down and made levers and pries, and detached great masses of rock. Day and night he laboured, making a channel for the water to flow away by, and soon he made a passage and led a great current away from the pool.

But the still black surface hardly sank. Harder and harder he laboured till he led almost a river from the head of the pool flowing to the sloping lands of the south. And now the surface of the pool had receded more deeply below the rocks around it; and down by it, where he was at work, the sky looked small and dark. Still the water was not gone and the river kept flowing and flowing.

As he was working here he heard the old man's voice calling to him from above, and the words were: "Cast in your plummet line now again and see how deep the pool is."

So he cast in long lengths of line one after another, but reached not the bottom; therefore he sent answer back: "I cannot tell how deep the pool is; but deeper it seems to me than when I first began."

"Arise from your labour and come with me," the old man shouted into the depths.

Together they journeyed through the bare pine stems with the sharp broken branches jutting out, and the brown soil beneath their feet, till they came to where the forest opened to reveal its secrets.

And there, shone on by the sun, while a flight of wild birds circled round and round, lay a vast open plain hollowing towards the centre and here and there confused with masses of rift and blackened tree-trunks. But down the sides the grass had already begun to grow, and the deer of the forest found there the richest pasture land. Then the old man, turning, said: "You have fulfilled your task. Henceforth dwell in peace and make the land before you habitable and fair."

The young man, who was a young man no longer, looked forward over

the expanse with joy. Then turning back to the old man he said : " But what completion is there to my labours whereto you set me? for the waters of the pool are as deep as ever !" Then the old man made answer :

" When you trembled to attempt to conquer the waves of the lake, I took you to the pool in the wood and bade you subdue it, you did not hesitate to attempt that. But know that in reality the pool and the lake are one and the same ; for there is an underground channel that connects them and by lowering the waters of the pool you have emptied the lake."

Then the other asked him, " But how deep is the pool?"

" It is deeper than can ever be fathomed," answered the old man, " and you will sooner drain away all the waters of the earth than reach the bottom of it."

Therewith he went away and disappeared for the last time beneath the dark green of the waving pine-tree boughs, leaving the other to enter upon the fulfillment of his labours.

So thou who wishest to conquer the world, but fearest the greatness of the task and hast no means, learn that if thou conquerest thyself, thou wilt find (though in what way it will be, thou knowest not now) that thou hast achieved. And when thou hast achieved, the dark pool that is thyself, will still stretch unfathomably, endlessly down.

C. H. HINTON.

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## NOTES ON THE ASTRAL LIGHT.

To the student of occultism few more absorbing subjects present themselves than that of the Astral Light ; and when one considers its strange sights and sounds, the mysterious creatures by whom it is inhabited, the enormous and incalculable influence it exerts on our lives and destinies, it is not surprising that information should eagerly be sought from the explorers of so fascinating a region. One of the most indefatigable of these inquirers was the late Abbé Constant—better known, perhaps, under the non de plume of " Eliphas Lévi." As his works, however, are not translated, there are many would-be readers to whom they are not accessible ; and it is in the belief that, to such, a brief compendium of his more important remarks would be not unwelcome, the following Notes made by a theosophist in the course of his own studies are offered.

If they should seem lacking in symmetry, or even entire continuity, it must be borne in mind that they are only what they profess to be—" Notes"; or, more correctly speaking, verbatim extracts from the various volumes in

which this subject is treated of, often in connection with other, though kindred topics ; they may fairly claim to be faithful and accurate translations—as any one may verify—but they make no pretense to literary finish ; they are simply the words of the author, without alteration or comment ; for this reason quotation marks are unnecessary, all that follows this paragraph being translation pure and simple.

The primordial light vehicle of all ideas, is the Mother of all forms, and transmits them from emanation to emanation, diminished or altered only by the density of the surroundings ; the forms of objects, being modifications of this light, remain in the light where they are reflected back ; thus the Astral Light, or the terrestrial fluid termed the Grand Magical Agent, is saturated with images or reflections of all kinds, which the soul can evoke and submit to what the Cabalists call its “lucidity.”

These images are always before us, and are only temporarily obscured by the more obtrusive impressions of reality during our waking hours, or by the pre-occupation of our thoughts, which render our imagination inattentive to the shifting panorama of the Astral Light ; when we are asleep, they present themselves to us of their own accord and thus dreams are produced ; dreams which are vague and incoherent, unless some dominant wish remains active during our sleep and gives, although unknown to us, a direction to the dream, which thus becomes a vision.

The Astral Light acts directly upon the nerves, which are its conductors in the physical economy, and which convey it to the brain ; thus a somnambulist can see by the nerves, without needing material light ; the astral fluid containing latent light, just as science recognizes latent heat.

The empire of the Will over the Astral Light, which is the physical soul of the four elements, is symbolized in Magic by the Pentagram ; by means of this we can compel spirits to appear in visions, either when awake or asleep, by bringing before our lucidity their reflection which exists in the Astral Light, if they have lived, or the reflection of their spiritual nature, if they have never lived ; this explains all visions, and demonstrates, especially, why those who see the dead see them always either as they were when alive, or as they are while yet in the grave, and never as they are in that state of existence which escapes the perception of our present organization.

When the Magician has attained perfect lucidity, he can direct at will the magnetic vibrations in the whole mass of the Astral Light ; by means of these vibrations he can influence the nervous systems of persons, quicken or retard the currents of life, soothe or trouble, cure or make ill—in a word, kill or raise from the dead. The lucid will is able to act upon the mass of the Astral Light, and, in concert with other wills which it thus absorbs and utilizes, compels immense and irresistible currents. It should also be noted that the Astral Light can render itself denser or rarer, accord-

ing as the currents accumulate or scatter it, at given centres ; when it lacks sufficient energy to nourish life, there result diseases which terminate with fatal suddenness, and are the despair of physicians.

The Astral Light is the omnipresent tempter, symbolized by the serpent of Genesis ; this subtle agent, ever active, ever abounding in power, flowing with seductive dreams and pleasing images ; this force blind in itself, and swayed by the wills of others either for good or evil ; this circulating medium, ever vivified with unquenchable life, that causes vertigo to the rash spectator ; this material spirit, this fiery body, this impalpable and all-pervading ether, this enormous seduction of Nature—how shall we define its entirety, how qualify its actions? Indifferent, so to speak, in its nature, it lends itself alike to good or evil—it diffuses light and brings darkness ; it is a serpent, but also an aureole ; it is fire, but it may either be that which belongs to the torments of Hell, or that which carries up the incense offered to Heaven.

To be its master, we must, like the woman of the Bible, trample its head under our feet.

To vanquish the serpent, that is to dominate the circle of the Astral Light, we must be able to place ourselves outside of its currents ; in other words, to insulate ourselves. This torrent of universal life is also pictured in religious dogmas as the expiatory fire of Hell. It is the instrument of Initiation, the monster to be subdued, the enemy to be vanquished ; it produces the larvæ and phantoms that respond to the evocations and conjurations of Black Magic ; in it are preserved those forms whose fortuitous and fantastic assemblage people our nightmares with such abominable monsters. To allow ourselves to be swept away by this raging flood is to fall into abysses of madness more frightful than death, to drive away the darkness of this chaos and compel it to give perfect forms to our ideas, is to create, to have triumphed over Hell. The Astral Light directs the instincts of animals, and combats the intelligences of man, which it tends to pervert by the splendour of its reflections and the falsity of its images ; this fatal and unavoidable tendency guides and renders still more injurious, the Elementals and Elementaries ; whose restless desires seek sympathy in our weakness, and tempt us not so much in order to cause our destruction, as for their own benefit. The Book of Conscience, which according to the christian dogmas is to be made manifest at the Last Judgment, is nothing more or less than the Astral Light, in which are preserved the impressions of all our words, that is to say of all our deeds and of all forms.

Those who renounce the empire of reason, and allow their will to wander after the reflections of the Astral Light are subject to alternations of madness and melancholy, which lead them to imagine these wonders to be the result of possessions of a demon ; and there is no doubt that by means

of these reflections evil spirits are able to influence impure souls and make them their docile instruments, and cause them to torment the organisms in which they dwell. It is, therefore, extremely dangerous to trifle with the mysteries of Magic, and above all supremely rash to practice its rites from curiosity, and by such experiments to tempt the higher powers; and the inquisitive who, not being Adepts, meddle with evocations or occult magnetism, are like children playing on a barrel of gunpowder—sooner or later they will be the victims of a terrible explosion. To insulate ourselves from the Astral Light, it does not suffice merely to envelope ourselves in a mantle of wool, as did Appolonius of Tyana; above and beyond all, the heart and spirit must be absolutely calm, freed from the dominion of the passions, and assured of perseverance in action by an inflexible will; and these acts of will must be ceaselessly repeated, for only by persistence in such acts does the will become strong. There are certain intoxicating substances which, by heightening the nervous susceptibility, augment the power of the representations of the Astral Light and consequently increase its seductions; by means of these, also, when used in a contrary direction, spirits can be terrified or subdued.

In order to command the Astral Light, it is necessary to understand its double vibration, and the balance of forces known as magic equilibrium.

This equilibrium, regarded in its primal cause, is the will of God: in man, it is liberty; in matter, it is mathematical equilibrium. Equilibrium produces stability and duration. Liberty brings forth the immortality of man, and the will of God formulates the laws of eternal right. Equilibrium in ideas is wisdom; in forces it is power; equilibrium is rigorous, if the law is kept, it exists; if it be violated, though ever so little, it does not exist. It is for this reason that nothing is useless, or wasted, every word, every motion, is for or against equilibrium, for or against Truth; for equilibrium represents Truth, which is composed of contraries which are reconciled, or at least equilibrated. Almighty power is the most absolute Liberty; but absolute Liberty cannot exist without perfect equilibrium; magic equilibrium is therefore one of the first conditions of success in the operations of science; and we must seek it even in occult chemistry by learning to combine contraries without neutralizing them. By magic equilibrium is explained the great and ancient mystery of the existence and relative necessity of Evil; this relative necessity, in Black Magic, furnishes a measure of the power of demons, or evil spirits, to whom the virtues practised on earth impart more fury, and apparently more power.

B. N. ACLE, F. T. S.

*(To be continued.)*

# SOME TEACHINGS OF A GERMAN MYSTIC.

## II.

### THE TRUE DESTINY OF MAN.

[FROM THE GERMAN OF J. KERNNING.]

There are two poles at the extremes of man's nature.<sup>1</sup> Man can live in the most perfect light, in complete certainty, and wholly according to the law of the spirit. It is also possible for him to make darkness his element, and to pass his earthly existence in complete obscurity. At each of these two poles he is, in a certain sense, perfect, forming there a complete unity in himself. Now when a person, either through impulse from within, or in consequence of some unusual chance, is violently taken out of the darkness into the light, it is inevitable that his entire nature should be thrown out of gear, as it were. In consequence, spiritual as well as physical conditions are brought about which the average psychologist can only account for by classifying them as maladies of some kind. If we could accompany the physicians into their sick-chambers we should be brought face to face with cases originating solely in such transitions, and which are not to be relieved except by bringing about an equilibrium between soul and body.

All that is violent causes an extreme agitation, and therefore such consequences attend the violent transition from night to the light of truth. There are, however, many childlike and gentle souls whom we know in ordinary life, and who possess only a calm faith, but if they are observed closely they will be found to perceive and value their higher life in its entire comprehensiveness. Everything in nature has its correspondence, and therefore we should not be frightened on encountering unusual phenomena.

Man has strayed from the Path and must retrace his steps in order to go aright.<sup>2</sup> That which he has amassed while upon the wrong road has united itself with his being, and may not be so easily expelled or rendered inactive.<sup>3</sup> Spiritual functions are uninterruptedly operative; they create and construct words, ideas, forms and figures which, as we see in dreams, torment, love, and follow us against our wills. If we withdraw from our

1 "In man, taken individually or as a whole, there clearly exists a double constitution. Two great tides of emotion sweep through his nature, two great forces guide his life; the one makes him an animal, and the other makes him a god."—*Through the Gates of Gold*.

2 "Turn round, and instead of standing against the forces, join them; become one with nature, and go easily upon her path. Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind. Then suddenly, to your own amazement, you find you have time and to spare, to use in the great battle which it is inevitable every man must fight, that in himself, that which leads to his own conquest."—*Gates of Gold*.

3 The Karma of the individual. To retrace one's steps is to live in the eternal; to become one with nature, and lift one's self "out of the region in which Karma operates."

outer life a part of its influence upon us, it can easily come to pass that the powers ever existing behind that influence may cause us to behold pictures and to hear words which lead us astray and, for a time, bring us into conflict with ourselves.<sup>1</sup> Whoever does not lose courage because of this trial, and steadfastly pursues his higher aim, will gain the mastery of these hostile powers and at last hear words of life and behold heavenly visions.

The path to the Life leads through labyrinths. Blessed be he who finds a thread laid by a loving hand to lead him more certainly to the exit; he advances with calm step, and in his loving trust in the thread that he follows he thereby gains the victory over all adversity.

A star of heaven guides us out of the darkness if our inner eye is awakened to life. Whoever may behold this star, let him follow it confidently<sup>2</sup> and not permit himself to be led astray by the theories of the day which ascribe such phenomena simply to the state of the blood, and often even to the weather. Man possesses within himself an infallible guide which conducts him safely through all mist, and it can be banished only by himself.

Reference to the Greek mythology affords us a significant example of how all the various powers of Nature interpenetrate and work in each other. We see, as with our eyes, how God excludes no creature from His heaven, if it takes the pains, in some degree, to seek and recognize Him. Attention is called to the three primeval powers of the universe, each of which exists independently only in the mind of the student, but in Nature these powers are never wholly separated from each other. The Earth (or matter) is a primeval and eternal power; Life likewise is; so also is God, who, as generator, stands over all things, containing them and reigning over them. Though our body may pass away, the divine element, which never separates itself either from life or from matter, will unite itself with other materials in order to lead us to eternal life.<sup>3</sup>

Matter, life and divinity, or, according to our conception, the power of mind, are essential to the perfected life. We may see how natural this union is, and we have therefore nothing more to do than to live according to the highest law, and subordinate thereto, body and soul (life) in the most complete agreement. Then we are in heaven, and we continually

1 The activity of elementals. Their appearance generates fear, the Dweller on the Threshold. The effort to lift one's self above the plane of Karma concentrates karmic action.

2 "Look for the warrior, and let him fight in thee."—*Light on the Path*.

3 This passage is particularly significant. The Western Mystics, in their writings, have been reticent concerning the great teaching of reincarnation, probably because misconceptions concerning it so easily arise among the uninitiated. Kernning, however, frequently gives marked hints, and to whomsoever hath ears to hear, nothing could be plainer than these words referring to the conscious reincarnation of those who have united the lower self with their higher.

draw from the other two primeval powers new nourishment to maintain an eternal existence.<sup>1</sup>

Man must possess himself wholly ; this is the end of all teaching. Not alone in the heart or in the head ; but throughout the entire body man must learn to perceive and recognize.<sup>2</sup> Otherwise he mutilates himself and becomes worthless for a perfected life.

Herein lies the mistake of persons who ascribe more holiness to one part of the body than to another part, though their daily experience teaches them that no member is without use and that each must necessarily exist in order to fulfill the intention of the Creator.<sup>3</sup>

Seek to receive that which thou hast and consider where thy life most plainly manifests itself ; there thou art nearest to God. But be not partisan with thy functions, and hold to the conviction that perfection must possess all powers.<sup>4</sup>

In the deepest tones of music the higher tones are contained. Therefore descend into the lowest chambers of the body and bear in mind that Christ also descended into hell in order to arouse all souls and powers into life.

Rest not until thou hast in all parts formed in thyself a lense through which thou canst look into eternity. Do not be led astray when the world takes only thy head into account and endeavors to fill it with all possible facts until it threatens to set up for itself and to secede from thy emotions. Remain steadfast and contain thyself wholly ; else thou art like to one crucified, whose bones have been broken on the cross, and therefore may not be taken down.<sup>5</sup>

Trust to time and rule the moment ! This lesson appears in these teachings very plainly ; for years are demanded before man attains the ripeness which enables him to discover the kernel of his life and to use it as his guide.

Many will say that this teaching is not practical, because it demands retirement from the world, and even from business callings. Whoever, while in the world and attending to the demands of his calling, can gain

1 Artificial reincarnation. "This state is possible to man while yet he lives in the physical ; for men have attained it while living."—*Gates of Gold*. "He can learn also to hold within him the glory of that highest self, and yet to retain life upon this planet so long as it shall last, if need be."—*Idyll of the White Lotus*.

2 "While his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him."—*Gates of Gold*.

3 "Courage to search the recesses of one's own nature without fear and without shame."—*Gates of Gold*.

4 "The chief point of importance is to explore no more persistently on one line than another; else the result must be deformity."—*Gates of Gold*.

5 "Forget no inch of your garden ground, no smallest plant that grows in it; make no foolish pretence nor fond mistake in the fancy that you are ready to forget it, and so subject it to the frightful consequences of half-measures."—*Gates of Gold*. The garden is the personality; the plants are the attributes that compose it, and whose potentialities must be developed.

his inner life, has no necessity for going into retirement ; he who, however, in spite of his desire and his efforts, remains in darkness, must withdraw from the obstacles standing in his way, if he will not renounce the future and his own self.

But it is well for us that there are but few earthly circumstances that have a disturbing effect upon the development of our new life, and therefore we will stand by our calling with strict attention to duty,<sup>1</sup> giving our fellow men an example of fidelity and love, and regarding all that we do as done in God.

The conditions of life where our ambition, our acuteness—or rather slyness—are called into play, are those which are most difficult to unite with a striving towards spiritual truth, because they usually command the entire attention of the man, making idols of his personal traits, in the presence of which he stands in a glamour and to which alone he pays his devotions.

Those forms of business which can be carried on with earnest industry, with calm deliberation and thought, are not only not hindering in their effect, but often beneficial, because they counteract any violent revolutions of our nature, and draw all things into the silent way of our patience.

Therefore let no one lose heart because of any given example, but after his own way seek the good that is offered in these teachings. The inner and the outer life are always in the most exact accord with each other. A tender body will never long for the club of Hercules ; neither will a giant ever desire to sport with violets, but with great tree-trunks and mighty cliffs. So it is in the realm of mind ; ideas adjust themselves according to their possessor, and their representations change on their transference to another individual.

This is the aim of all life : Seek the spirit within thee ; then thou art sure. But seek thine own spirit ; not that of another. Herein lies a fundamental error of mankind ; ever shaping their course according to other persons, and never paying sufficient attention to themselves. The spirit of another will never be mine ; it can do no more than light the way to my temple for me. But no more than I can take the arm of another, set it in the place of my own, and use it, may the power of the spirit be enclosed in other forms. Glasses may with water be tuned into harmony ; but pour the water into other glasses and then thou hast no harmony and, indeed, none of the former tones remaining. All that thou desirest must come forth from thyself ; if thou canst not accomplish this, then thou must learn it ; cut loose from all that belongs not to thee ; seek thine own Self, never the Self of another.<sup>2</sup> Then only is it possible to attain the certainty of knowledge.

1 "He neglects no duty or office however homely or however difficult."—*Gates of Gold*.

2 "Listen to the song of life." Look for it, and listen to it, first in your own heart."—*Light on the Path*.

Harmony of tones, and mathematical forms, rest upon infallible principles and therefore cannot deceive us; even so clear must the harmony of life manifest itself unto thee. This harmony also is founded upon inalterable laws, and contains infallibility within itself.<sup>1</sup>

Infallibility is our aim; all men strive for infallibility, from the laborer in the field up to the highest scientist; each seeks to know his task completely.

Many succeed in accomplishing it; many others but partially; it is in nature, however, to endeavor. Well, then seek infallibility there where Life itself is concerned, where the prize is imperishable and in ever renewed beauty becomes thine own!

Exchange not thy life for the shimmer thereof! What wouldst thou say of a mathematician who only took pleasure in the peculiar geometrical figures, and troubled not himself about their inherent necessity and their truth? Wouldst thou not call such an one a fool? Is it not even like folly to revel in the phenomena of life, but not to seek the laws governing those phenomena, finding in these laws the true and highest joy?

Where we behold eternal Truth, there we shall thank God who has given us the faculty wherewith we may recognize it. It is not truth which should rejoice us, but the gift that enables us to receive it, by which we may lift ourselves to the eternal law, and through that to immortality.

God is the eternal Truth. He has given us of His light that we may depart out of the darkness and live in His glory.

God is everywhere, Truth is everywhere, and man is created to the knowledge of God and the recognition of Truth. Let us believe these principles and unite ourselves with the Everlasting and All-Powerful, that we may flourish under their protection and enter in upon immortality.<sup>2</sup>

## THOUGHTS IN SOLITUDE.

### V.

#### THE TWO PATHWAYS.

In man's attempt to pierce the dark mists of ignorance that surround him, in his search after the perfect life, two ideas alternately dominate his horizon—two pathways seem alternately to invite his footsteps. These may roughly be designated as the Scientific and the Religious.

<sup>1</sup> "Learn from it the lesson of harmony."—*Light on the Path*.

<sup>2</sup> These notes show clearly the agreement of the teachings recently given out with those of earlier mystics, who may seem to be on a different line, but who receive their light from the identical source. Whoever may desire to learn is advised to consider these notes earnestly in the works from which they are quoted, together with their contexts, as well as the above teachings. The one will help an understanding of the other, and throw light on meanings that have been obscure. Consider and reflect thereupon earnestly and repeatedly. If this injunction be followed, some degree of illumination concerning their interior meanings will surely result.

When full consideration is given to the stupendousness of the undertaking, to the almost inconceivable heights at which we aim ; when it is realized that we aspire to reach the ranks of the Dhyān Chohans, the rulers of our Planetary System ; to become, in fact, part of that diffused Divine consciousness in which is upheld the life of the World, does it not seem reasonable to conclude that all knowledge and all power must have been realized and beneficently practised by such an one in his upward course—that the conquering of the desires of the outer senses must have been accompanied by the development of the inner senses, through whose agency the whole elemental kingdom must have been cognised and conquered, and the hearts and minds of men read as in an open book ?

But when the disciple realizes that all earthly power, honor, dominion, has long been put aside by him as valueless—that the one word which has dominated his being is love, and that the failure to realize any perfect union on earth has created and intensified the desire to plunge and to be lost in the Nirvanic ocean of Divinity, will not the attainment of powers and the development of inner senses appear to him as mere circumlocution and surplusage ? Why not make for his goal at once ? The bondage of material life being but the impulse to act, liberation consists in destroying this impulse, not by suppression, but by the knowledge that the ego is independent of it. This knowledge is attained through faith, but the faith that leads up to it is liable to die if not fed by obedience to the will of God—"If thou wouldst enter the life, keep the commandments"—the commandments set in the various Scriptures of Humanity—then in long-suffering patience work out the term of imprisonment in flesh.

"Ruling the flesh

"By mind, governing mind with ordered Will ;

"Subduing Will by knowledge, making this

"Serve the firm Spirit, and the Spirit cling

"As Soul to the eternal changeless Soul,"

till the "dark" and "passionate" qualities of Nature have melted away, and the serenity of "Satwa" alone remains. And the soul, which has centred itself more and more on the Supreme Soul, will find its earthly ties gradually dissolve, until the last one disappears, and it naturally gravitates to its eternal home.

This is a lovely picture, and there are many to whom such a pathway—the pathway of Religion—must have inconceivable attractions ; but let us pause and consider well whether it is one which we in this Kali Yug are yet fitted to follow to the exclusion of all others.

If we were such complete masters of the physical nature as to be absolutely fearless under any conceivable circumstances, and if our hearts were filled with such an all-embracing love for Humanity that at no moment

would we hesitate to lay down our lives for it, we might, perhaps, consider ourselves worthy of passing through the final gateway of contemplative devotion. Doubtless there are few men, worthy of the name, who have not risen, in moments of exaltation, to the thought that even the physical well-being—let alone the eternal salvation!—of suffering Humanity would be cheaply purchased by his death. It needs not to turn for an example to the Cross of Calvary, though that is regarded by Christians who fail to realize the inner meaning of their own faith as something uniquely transcendental in its self-sacrifice. Heroism is not so far to seek, and History can point to many a martyr who has braved as painful and ignominious a death without the stupendous motive for the sacrifice, such as might well goad any high-souled man to make it. But it is another thing to live constantly in the devoted frame of mind referred to, from merely rising to it in moments of exaltation.

Doubtless, also, there are men who, by the judicious use of right emotion, can, at times, so nerve themselves that fear shall seem an unknown word; but who is able to live in constant disregard of consequences, even on the physical plane with which we are tolerably well acquainted? So long as the horrors of the unknown psychic plane transcend anything we can conceive of on the physical, or while the realms of darkness contain one thought of terror for our imaginations, how can we consider ourselves worthy of the final crown of being? For is it not Perfection that we aim at? And where a trace of fear is present, or where love in its plenitude is absent, how can we expect to be within measurable distance of our goal? Four lines from one of Matthew Arnold's poems, many of which seem to breathe a subtle, though possibly unintentional aroma of occult thought, may here partially help to express the idea intended:

"And he who flagged not in the earthly strife  
 "From strength to strength advancing—only he,  
 "His soul well knit, and all his battles won,  
 "Mounts, and that hardly, to eternal life."

Though it must be remembered that fear is an attribute of the physical only, there is an interblending of the elements of our nature, and it stands to reason that the unknown sights and sounds of the plane just beyond that of which the physical is cognisant are capable of striking a far deeper terror, as well as of fascinating with a more subtle power.

And is it not logical to suppose that, as the disciple has gradually realized the unsatisfying nature of all earthly things—has learned to put aside its temptations, and to rise occasionally to a standpoint where its fears cannot assail him, so he must start on his journey of discovery in the unknown psychic world—armed always with the firm will and the lofty aspirations towards the Spirit—till he has learned also that its attractions

cannot detain him, and that he has the power within him to dominate its terrors?

Until, therefore, we can stand as master in our house of life, and until the "Enthusiasm of Humanity" has possessed our Being, we must not imagine that we can discard the Scientific pathway before we have really begun to tread it. Indeed, the desire to tread the Religious path alone may, in some cases, have a partially selfish origin not altogether unallied to the slothful quality of "Tamas."

When it is realized, too, that work for Humanity "all up the line" is the prevailing rule, that the Divine and Semi-divine beings whom we know under the name of Mahatmas and Adepts are unremitting in their arduous work for the race, it will become apparent that the breaking down of the walls of our personality, and the merging of our individual being in the universal Divine Being, is a very far-off goal, which not all of them even have yet reached.

The attitude of mind of all students of Occultism towards the great mass of Humanity, must, as stated in Zanoni, be one either of pity or of scorn—as a fact, it seems to fluctuate between these two. The feeling of scorn, indeed, easily rises in the breast when contemplating the petty aims and prejudiced views of even the noblest and worthiest specimens of the race we have known; and when to a naturally proud disposition is added the conviction that the objects of desire striven for by the mass of men are below contempt, the feeling of scorn often seems to carry all before it; and when it is felt that through pain and suffering heights of thought have been scaled, and that contemporaries, and even those who were once looked up to as teachers, have been left below, it often seems as if the only refuge from the lonesome isolation were to be found in a scornful pride. But surely, pity is the truer feeling, and it must be with relief that the disciple turns to the softer memories of past years, when the mere glance of a passer in the street carried home a tale of untold endurance and uncomplaining suffering, or when a modulation of voice opened the flood-gates of emotion, and the deep pathos of the fate of this suffering Humanity seemed to bind all together in community of being. It is in such moments as these, when it is realized that the supremest bliss would be obtained by the utter abandonment of "self" for the Great Cause, that the two pathways really merge in one, and it is felt that the "great renunciation" must be the final outcome alike of the love of God and of the service of Man.

It would seem, then, that our efforts to identify ourselves with the great whole must not be confined to yearnings after the ineffable Perfection; but must also take the form of work, on whatever plane it may be, for a more or less recognisedly concrete Humanity. It is very difficult to know what special form this work should take. While fully accepting the ideas ex-

pressed in Number II. of this series, as to the futility of attempting to exert paramount influence on the thoughts of others, Ignorance must yet be recognised as the prime curse of mankind ; the attempts at diffusion of the true philosophic thought must, therefore, ever stand in the first place ; and doubtless, along with the increased effort to enlighten Humanity, there will arise in the heart of the worker a greater love for and identification with Humanity which must lead to a more or less partial breaking down of the partition walls of his individuality.

If we turn from the evolution of the individual to the evolution of the race as a whole, the analogous thoughts which occur are, that while the veil of obscurity must ever hide the future, and while it must remain impossible for us to know whether our special efforts in this or in that direction are destined to be successful, it may broadly be stated that—at least in this Western civilization of ours—individualism seems to have reached its zenith, and that the problems for the race to work out in the future will probably lie in the altruistic effort to supplant individualism by schemes which will more or less recognise the underlying Brotherhood of Humanity. The societies of to-day that call themselves Socialistic put forward plans that may be utterly inchoate and unworkable—and some of their members certainly appear to hold opinions as to the rights of revolution and violence which are alike hateful and fearsome to all true lovers of order—but those who think their work lies in this direction will doubtless feel impelled to try and discover the truth that underlies all these manifestations, with the view of guiding, if possible, the forces towards a peaceful issue.

The development of the inner senses is also one of the many pathways that must be pursued for the attainment of the real knowledge and power whereby we may potently help this suffering humanity, and give our aid to the few strong hands who hold back the powers of darkness “from obtaining complete victory.” When by the unfoldment of the inner perceptions, we have reached the platform whence earthly life is seen as from a height, the physical nature will have become a mighty tool in our hands to be used in the service of man. What vistas of work for the race will then unfold to our view ! Of those who can grasp this idea by strong imaginative power, some will, no doubt, feel urged to force the development, though such forcing must doubtless be attended with danger. That it can be forced is a fact known to many students of occultism, and he who is in earnest will doubtless find a more or less competent instructor. To step consciously into situations where previous experience will be unavailing and where dangers are known to exist certainly requires courage, but how is greater strength to be gained or courage to be acquired save by undertaking the task and facing the danger ? Nothing should be done rashly, and every step should be taken with due caution, but the path will have to be trod

some day, and if only a little courage and a little strength are already possessed, this would seem to be a means of increasing our store of them. A sudden stoppage of the heart by an access of sheer terror, or a death in life dragged on to the grave through the delirium of madness, are awful possibilities to contemplate, but even were the investigator by some rash attempt to make utter wreck of himself in conflict with one of the elemental forces of nature, it should always be remembered that it would only be of his present earth-life that the wreck would be made, and that when his time came to appear again on the earthly scene, he would doubtless come back endowed with greater powers than if he had not made the attempt at all.

The separation throughout this paper of the two pathways, the Scientific and the Religious, has been made, it must be remembered, for purposes of contrast. Such division is purely arbitrary. Man's nature is indeed complex, but it is a unity in complexity; similarly, the path, though multi-form, is one. But it is more especially in carrying out such investigations or developments as those just dwelt on that the supreme necessity of the qualities known as the devotional or religious is apparent. Indeed, it may safely be asserted that the searcher who starts with a mere scientific interest, and in his own strength only, runs the greatest possible danger, while he is certain of success whose animating motive is the all-embracing love of Humanity, or the still intenser worship of the Supreme Perfection. If the old self regains its dominance, the disciple may well tremble, for in such moments the "Dweller of the Threshold" has a secret ally in the man's inner stronghold; but while the love and the faith continue to be his guiding impulses failure is impossible, for when "Self" is cast aside, what is there to fear for? and when God dwells in the heart, then is strength made perfect.

PILGRIM.

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## TEA TABLE TALK.

Recently the newspapers were full of a curious case of "dual existence," which occurred in Norristown, Pa. A gentleman had come to that town some three months previous to the event under discussion and entered into business there. He was a staid, quiet, responsible man and soon won the respect and regard of his fellow townsmen. He had taken board with a family in the place, and one night in March, three months after his arrival, he awoke them in a state of terrible agitation, demanding to know where he was, and how he came to be under that roof with perfect strangers. His friends en-

deavoured to calm him, and called him by the name under which they knew him, but this only increased his alarm. He said he knew none of them, nor yet the house or town, that he was one Mr. Ansel Bourne, of Providence, named his relatives, and insisted that his nephew, Andrew Harris, should be sent for at once. This was done, and the recognition between the gentlemen was instantaneous. A hundred advertisements for the missing Mr. Bourne had been inserted in the papers, but he had escaped recognition by reason of some tonsorial changes in his beard. From the moment he left home until he "woke up" in Norristown, his whole life was an entire blank to him, and yet investigation showed it to have passed so blamelessly as to place him above suspicion. After recovering his normal consciousness he was much unnerved and broken down for some days.

Singularly enough, there had appeared in the *Forum* of that month, an article by Dr. Hammond on similar cases of dual consciousness. These are known to occur, but it is quite rare to find one of such an extended period, and so complete as the case above cited, where a man planned and carried out a conservative and novel business, under another name and character, so to say. Dr. Hammond states that these cases are attributed to the separate actions of the lobes of the brain. It would be difficult to prove however that any such consciousness as the new one exhibited in its completeness by Mr. Bourne, could have entered in the left lobe of his brain, where it had never been experienced by him in his present life. It may indeed be possible where such subjects constantly exhibit this reversion of state, and pass from habits of moral living to those of violence or ferocity. But in the case of Mr. Bourne, for the time being a new personality, with new business habits, opinions, customs and a name, sought a home and an occupation congenial to itself, in the body of a man who was happy and contented, as well as respected, in previous surroundings of his own, to which he returned and was welcomed when the strange experience was past.

For such states, a far more plausible theory than that of the modern physiologist, is offered by occultism. When our astral man leaves the body, whether consciously or unconsciously, it may become the home of an elementary with a strong desire for a return to earth life, especially if our principles are loosely put together, and if we have incautiously left the body of our own will.

Latterly a friend related a strange experience to the Tea Table. He had been brought up among the Welsh, and was a firm disbeliever in the "supernaturalism" so rife among that people, until occultism explained to him so many of the strange occurrences and sights he had hitherto defied. From childhood he had been used to see "strange things moving about like fishes in the sea," to hear strange sounds and see distant places or objects, though his sturdy attitude of negation, and his attributing them to optical or nervous defects, had of late years somewhat lessened the number of these phenomena. One day recently, he had been reading of some psychometric experiments, and fell to thinking of some place to which he desired to go. Closing his eyes, he thought strongly of this place, determined to see, if possible, a person who

was there. All at once an indescribable lightness seemed to pervade his whole person. He thought—"I can go there!" and rising, was half across the room in a moment, when turning his head, he beheld himself seated in the chair he had left. At this a nameless horror seized him, a dreadful fear; he rushed back into his body,—how, he knew not—overcome with terror at his own involuntary act.

This fact of his undue alarm and its possible cause excited some discussion around the Tea Table. Finally it was agreed to write to an eminent occultist on the subject. His reply will interest all students of this important branch of occultism.

"Why did he have a horror when he nearly succeeded in getting away from his body; in being for a moment free? That is an important question. Its solution may be found in many ways. I will mention one. If the place, or person, he wished to go to was one to which he ought not then to have gone, or if his motive in desiring to go there was not pure, then a horror might result that drove him back. Motive is highly important, and must be examined and tested countless times. The meaning of the word *motive* must not here be limited to what is called bad or improper motive. I will just as willingly examine into bad as into good motives, and no matter how lurid the light on them, I will still examine them impartially. If one has a bad motive, then the results are his own Karma, and not that of any other, except those who willingly take it on themselves.

"In the above case, indifference of motive is just as much to be guarded against as any other sort. For in leaving the body without motive, we leave it under the impressions of Tamoguna (Darkness) and when set free we are very likely to be caught in a whirl which is far from pleasant. Horror may then result. I do not say it always will result. But great forces are not to be set in motion with impunity. We must be able to put down and control an equal opposition, and good motive alone affords us this balance of power by setting the Law on our side. The highest possible motive must be laid at the bottom, or else we will meet trouble which only power can overcome.

"Yet again, if even with a bad motive he had attempted to go to a place where a similar motive existed, then no horror would have come. For it is not necessarily a horror-producing thing to leave the body. Only lately I know of a friend who went out of his body a distance of 10,000 miles and had no horror. In that case he desired to see a friend on a common purpose which had in view the amelioration of this dark age; and again, who left his body and saw the surrounding sweeps of wood and vale, and had no horror in either case. Similarity of motive creates an electric or magnetic current along which we may possibly proceed in safety provided it is not crossed by a still stronger current.

"This inquirer lays much stress upon the fact that he was 'rushing back' to his body of his own accord. That does not prove that he was not pushed back. When the saturated solution in a glass is disturbed, *itself, by its own volition*, crystallizes, but it had first to have the predisposing cause in the shape of the blow on the glass. So although he 'rushed back,' it was be-

cause of the push he received from something he cannot describe nor understand.

“An illustration will show the dangers. Take the case of one who determines to leave the body merely to go to another who is admired by him, or whom he desires to see. This other, however, is protected by high motives and great purity. The first is mixed in motive in waking life, which as soon as the disengaged state comes on is changed into a mere will or curiosity to see the second, combined perhaps with more or less selfish purpose, or perhaps a sensuous feeling or worldly intent. The elementals and other guardians of the second protect that soul, and hurl vague horrors at the first, who, if he is not a skilled black magician is—

*a.* Either merely pushed back into the body, or :

*b.* Is assailed with fears that prevent him from finding or entering his body, and that may be occupied by an elementary, good, bad or indifferent, and his friends say he waked up suddenly insane.

“Motive is then the main point for this and every inquirer to study. If he is sure of his motives, and that they are neither indifferent, curious, selfish, nor imprudent, and he trusts in the Unity of the Supreme Soul, he cannot be in much danger.”

It will be obvious that a powerful elementary might depose a personality of weak or mediumistic tendencies at a moment when the Karma of such a person permitted it, under the unconscious withdrawal of the astral man or his lethargy during sleep, and be in turn at some future moment compelled to give up its stolen habitation by the expiration of the Karmic debt of the real and exiled man, who could then return. If we will only study the strange events constantly transpiring around us, and even those called normal, in so far as to ask ourselves why they should be so more than any others, we may learn much of the constitution of life and of Man, who shapes it.

JULIUS.

## LITERARY AND THEOSOPHICAL NOTES.

PRAYER BOOK OF THE ARYANS.—This is a small pamphlet published in India by R. C. Bary, at Lahore,<sup>1</sup> as an attempt to give to the world in English garb, the prayerful utterance of the ancient Aryans. The arrangement of the Vedic Mantras observed is in accordance with the ideas of the late Dayanand Saraswati, Swami. The perusal of this pamphlet will convince any candid man that the ancient Aryans were not ignorant of true science nor devoid of the highest religious feeling. The verses translated are the *Sandhya* and *Gayatree*, and the original Sanscrit text is also printed. This pamphlet can be had of the publisher, and we presume the price is not over 50 cents, as it is not advertized.

THE VEDAS, in English.<sup>2</sup> Ruttan Chand Bary, proprietor of the “Arya” Magazine, at Lahore, India, has begun a translation, with a commentary, of

<sup>1</sup> R. C. Bary, Managing Proprietor “Arya” Magazine, Said Mitha Bazaar, Lahore, India,

<sup>2</sup> Price per copy, each number, 2 shillings English.

the Vedas into English in the 46th number of his Magazine. He begins with the *Rig Veda Sanhita*, going as far as Arinvaka 1, Sukta 3 and Varga 6, that is in all thirty verses. Mr. Bary's purpose is to bring out the translation of the Rig, the Yagur, the Artharva and the Sama, Vedas, following the commentaries of the Rishis of the pre-Mahabharat period and as much of present scientific light as possible. Single handed the work is beyond his means, as he says in his introduction, and he appeals to his fellow countrymen and all lovers of truth for assistance in getting on with his mighty task. We wish him all success, and hope the day will come when we shall see the Vedas properly annotated by some Indian pundits who shall combine a knowledge of Western science, methods and idiom with a deep insight into the real meaning of the Vedas.

**LIGHT ON THE PATH.**—The very beautiful edition of this book gotten out by a devoted Theosophist, met a ready sale, and the work is now in the hands of hundreds of students in this country. Some copies went to Europe, as none of the editions sold there were as well done. It is a book which might be called a test because those who take to it naturally always have some spiritual insight or leaning. This work has just been translated into French and published by Mr. F. Krishna Gaboriau.

**SOLAR BIOLOGY.**—"A scientific method of delineating character, diagnosing disease, etc., from date of birth," by Hiram E. Butler (1887). Esoteric Publishing Co., Boston. Illustrated. This is a book of 290 pages, with an appendix of nearly as much more giving the positions of the moon and planets from 1820 to 1900. This work is the author's idea of what true astrology is as related to character and the method of cultivating and strengthening the same. Before going to press we have not had sufficient time to master the work, and so cannot give it an extended notice; but we know that the author is sincere and has tried to lay before his readers what he believes to be true.

**BAGAVAD-GITA.**—A new translation of this poem, sacred in the eyes of millions in India, and highly respected by many Europeans and Americans, will be issued in Boston in a few months. It will be well printed and it is thought at a price that will make it easily obtained by all students. There is great need for such an edition.

**A WOMAN IN THE CASE.**—By Elliott Coues, M.D., etc., Washington, Brentano's (1887). This is an address delivered at the Annual Commencement of the National Medical College, in the Congregational Church of Washington, March 16, 1887, and has probably stirred up the Faculty of that College more than anything else that has happened to them during the last ten years. It is a plea for Theosophy and for the advancement of woman, and is written in a clear and sparkling manner. The charter of that College prohibits religious discussion, but as all the proceedings had been opened by prayers to the Christian gods, Dr. Coues took advantage of the opening to utter some wholesome truths. The Faculty refused to print any of the addresses, so Dr. Coues got out his address on his own account.

THE LOTUS—A NEW THEOSOPHICAL MAGAZINE—has been brought out at Paris, by Mr. F. Krishna Gaboriau, “under the inspiration of Mme. Blavatsky.” It is full of interesting matter, and promises to be another strong warrior for the great Theosophical cause.

THE KRISHNA THEOSOPHICAL SOCIETY, of Philadelphia, was organized on the 21st of last month. Carl F. Redwitz is President, E. H. Sanborn, Secretary, and Swaim Stewart, Treasurer. It has begun a theosophical library and promises to do good work in the future.

THE CHRISTIAN ADVOCATE, of April 24th, has two long contributions by Indian missionaries, which state that Theosophy is dead in India, and that only a few native theosophists remain, who sadly think they have been duped. It is contrary to our usual custom to notice such things, but as there are 105 Branches of the Society in India—one of them being in the very city (Lucknow) from which the letter emanates—we are constrained to say that our respected contemporary is aiding in spreading a very thin illusion in the place of a well known matter of fact. Another fact is that instead of Theosophy being dead in India, it is the cause of Christian mission which has come to a stand-still so far as converts are concerned, while the money is yet received in large sums from Europe and America; and this statement we make after having been on the ground and knowing whereof we speak. The slanderous letter from Lucknow concludes by encouraging the faithful to continue contributions for foreign missions.

## EXISTENCE OF MAHATMAS.

We have received many inquiries, growing out of the conversation on the above subject between Edwin Arnold and the High Priest of Ceylon, and therefore we select the following one, which well represents the rest, together with the answer to it :

To JULIUS :—

Edwin Arnold, in “India Revisited,” relates a conversation which took place in Ceylon between himself and one of the celebrated Buddhist pundits, or teachers of the Island, in which the pundit replies to Arnold’s question—“Are there any Mahatmas or men of exalted wisdom and goodness positively known to you to be in existence?”—substantially as follows : “No. You may look for them in India, you may seek them in Thibet or in China, or in Ceylon, but you will not find them, as no such men exist.”

In view of the teachings of the Theosophical Society, I cannot account for the reply of the Buddhist. Will you please enlighten me ?

C. F. B.

DEAR SIR :—

In reply to your inquiry concerning the answer made to Edwin Arnold, I would say :

1st. That I do not attempt to square the Universal Truths of Theosophy by the opinions of any persons whomsoever. Either a man finds sufficient evidence of them within himself and sown broadcast through the world, or he does not. In either case he need have no concern about persons.

2d. The reply is not quite as you state it "substantially." You have not seen through it; why should Arnold have done so, then? Read it again, and remember that the Beings there spoken of are not considered "men" in the East. It also appears that Arnold does not give his question just as it was put.

3d. We have no evidence that (a) Arnold correctly reported the reply, or (b) that he correctly understood it. This last is vital. It is difficult for the Western mind to understand or accept the attitude of the East in this regard. The Hindu is backed by centuries of silence and religious mystery. Occult laws, not to be here detailed, render it inadvisable for chela, initiate or believer to talk much with general outsiders upon such subjects. To put it briefly and crudely, they would engender inimical forces uselessly.

Again, the Hindu and Buddhist alike look upon these subjects with profound veneration, and upon the foreigner with profound suspicion. He has seen his holiest beliefs idly dissected and jestingly profaned—from his point of view. He then feels that he has "cast down his pearls" and brought dishonour upon them. Hence it is his habit to make an evasive or double-edged reply; sometimes it is a denial, but couched in a *significant* tone. In nine cases out of ten he finds the querist is only actuated by surface curiosity and accepts his answer without perceiving its disguised meaning. Then he rejoices that he has not desecrated his faith or bared his soul. But the earnest inquirer either catches the hidden spirit of the answer, or persists; that man gets satisfaction. He who is not ripe for the truth would not profit by it if it were told him, but would go away and gibe at so much as he did get.

Observe that Arnold did not persist, but accepted the answer. Did he take much interest in it? Would you have been put off so briefly in his place?

In conclusion, if you will test the fact yourself, you will find that you can make such an answer on almost any subject; and few will be the persons who take the trouble to get at your real meaning; appearances satisfy most men. Finding this, you, too, will test both. "JULIUS."

But as the Buddhist priest has not himself written on this matter, it is well to hear all witnesses. In an article in the *Revue Belgique*, by the Comte Goblet D'Alviella, and quoted in *The Theosophist* for March, 1885, (vol. 6, p. 137), the Count says:

"Those Arhats or Arahats (venerable men) are found in Tibet, and Col. Olcott says that what little of real Buddhism he knows he has learned from one of them. He also says that the *High Priest Sumangala told him* that only the adepts of the secret science (*Iddividhannana*) know the true nature of *Nirvana*."

Now as it appears from Arnold's own report neither he nor Sumangala could know this science, it must follow that only those called Mahatmas (great souls) can know the science referred to by the priest in the above quotation. Furthermore, in all parts of India Mahatmas are admitted to exist; so much so that the word has passed into common use.

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Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.—*Svetasvatara-Upanishad*.

OM.

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Brahman is that which now flashes forth like lightning, and now vanishes again. The feet on which this Upanishad stands are penance, restraint and sacrifice; the Vedas are all its limbs, the True is its abode. He who knows this Upanishad and has shaken off all evil, stands in the endless unconquerable world of heaven.—*Talavakara-Upanishad.*

There is no religion higher than the Truth.—*Motto of the Maharajahs of Benares, and of the Theosophical Society.*

## THE PATH.

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Vol. II.

JULY, 1887.

No. 4.

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

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### LETTERS ON THE TRUE.

#### II.

MY COMRADES :—

The elemental nature of man has long engaged my thoughts, for so soon as I look within myself I am confronted with a mystery. Others admit the same experience. There is in me a morass, or a mountain, or a cold water dash which appalls me, it seems so icy and dead. In it none of my friends do walk; all is frozen and silent. Yet I seem to like the place, for there I can stand alone, alone, alone. When a boy I had often to cross that cold tract, and then I did not want to meet any boys. I wished to go

alone, not with despair, but with a grim and terrible pleasure. I could weep and enjoy with another, and drink in their words and their souls, and the next week that cold arctic death came between us. It does so still. What think you, comrades, is that? But the stars still shine overhead, and on the margin flit the shapes of my loved, and I know that I shall either go back to them or meet them on the further side. It is not grim nor ghastly at all but is certainly unseen by the crowd. This mystery rose before me often and surprised me. It knew so much that it wanted to tell me. Soon I found that all my energies were but the play of correlated powers upon the margin of that strange spot. Where did all my life force come from, if not from that? What else had saved my ideals from the degradation of our material mechanical life? Over there in the centre, mist-enclosed, is the tented Self, the watchful god. Only a great tide of love, impersonal, unselfish, divine, can dissolve the lower self and flood us over that arctic desolation. Such love is the aloe flower, and blooms but once a century. Here, on the near side of the mystery, the side nearest the outer man, embedded in his heart, is the lurker, the elemental self.

When first we discover a trace of the soul within ourselves, there is a pause of great joy, of deep peace. This passes. The Soul, or Self, is dual, semi-material, and the material or outer covering is known as the elemental self, the Bhutatma of the Upanishads. As you know, Bhuts or Bhoots are elementals or spirits of a certain lower order. It is this lower self—"human soul"—which feels the effects of past Karma weighing it downwards to each fresh descent into matter, or reincarnation. These effects, in the shape of latent impulses, accompany the higher principles into Devachan, where the spiritual energies work themselves out in time. Those karmic tendencies then germinate in their turn, and impel the soul to their necessary sphere of action,—the earth life—to which it again descends, carrying with it as its germ, the true Self or Buddhi, which may develop so far as to unite with Atma, or Divine Spirit.

Now our bodies, and all the "false I" powers, up to the individual soul, are partial forms in common with the energetic centres in the astral light, while the individual soul is total, and according to the power and purity of the form which it inhabits, "waits upon the gods." All true things must be total, and all totalities exist at once, each in all, and hence the power of the soul to exhibit Truth; hence those sudden gleams from the half awakened soul of which the occultist becomes aware as his consciousness locates nearer and nearer the centre; he draws ever closer to the blaze of Light, until his recognition of it becomes enduring because it is now himself. In the earlier stages this perception is physical as well as mental and cannot be likened to any other sensation. There is a flash, a thrill, a surge, sometimes a *fragrant sound*, and a True thought is born into the world of the lower man.

It thus follows that only such forms as are total, reveal entire Truth, and those that partake of lower nature, or are partial, receive but a limited view of Truth. These partial forms participate in each other, and exist partially in those that are total. Such partial forms are the energetic centres in the astral light, are elementals, such are our astral bodies, and hence the affinity subsisting between all, so that it is only when our consciousness is located in part in the astral body that we perceive things pertaining to the astral plane. The elemental self is a partial form, existing partially in the true Self, with which it can only be really incorporated when entirely purified from all material dross, when it is no more itself, but that other Self, even as the Spirit enters Nirvana. This gross, or false self, is great in its way; it must be known and conquered. Of it the Upanishad says that when "overcome by bright and dark fruits of action he enters on a good or bad birth," he dwells in the body and "thus his immortal Self is like a drop of water on a lotus leaf, and he himself is overcome by the qualities of nature. Then because he is thus overcome, he becomes bewildered, . . . and he sees not the Creator, the holy Lord, abiding within himself. Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing 'I am he,' 'this is mine,' he binds his Self by his self as a bird by a net." We are told that if this elemental self be attached to sound, touch, outer objects—in a word, to desire and sensation—"it will not then remember the highest place." When the student thinks that he loves, hates, acts or rejects at will, he is only the manifestor or machine, the motor is the elemental Self. It must have sensation, must enjoy through the senses or organs, or it would be extinguished in the higher principles. For this enjoyment it has sought the earth world again. So it casts up clouds and fumes of illusion whereby the man is incited to action, and when he denies it one mode of satisfaction, it inoculates him with a craving for some other. When he forsakes the temptations of the outer life, it assails him with those of the mind or heart, suggests a system to ossify him, a specialty to limit him, emotions to absorb him, evokes a tumult to drown the "still, small voice." Pride, dogmatism, independence, desire, hope and fear, these and many other qualities are its aids under mock titles. It disturbs the true proportions of all things. It cozens and juggles him beyond belief. Instead of relying upon the great All as himself, developing that faith and standing fixed by the Law, the man increases his confidence in his personal abilities, opens his mind to the thousand cries of self-assertion and puts his trust in this "will o' the wisp" nature which strives to beguile him from firm ground. This self of death and ashes tells him every hour that he, the man he now knows as himself, is a being of judgment and power. The contrary is true; the first advance to the True must be humbly made, under the fixed belief which later becomes

knowledge, that the man as he now appears to himself is to be wholly dis-trusted and self-examined step by step. As the physical atoms are all re-newed in each seven years' course, so a man has many mental deaths and births in one incarnation, and if he makes steady resistance to the under-mining principle of Reversion to Type, carefully testing the essence of mo-tives and thoughts, the very well-spring of deeds, he soon finds that one higher state of consciousness is succeeded by another and still others, in each of which transient conditions he temporarily and illusively lives, until he takes the last stronghold of the lower self and beholding its dissolution, crosses with a supreme effort to where the watchful god awaits him.

As the man has advanced on the animal, driving it from every subter-fuge, lopping off its hydra heads and searing them with the fire of spiritual wisdom, and stands calm and firm in the equipoise achieved by the strength of his attraction for the True, then it is that the enemy makes a sudden halt upon the psychic plane, and summons to its service the grim battalions of the deadliest warfare ever known to the human race. The Dweller of the Threshold stands revealed, a congeries of materialistic essences expressed from the man's entire past, a bestial apanage of his lower self, and this lusty huntsman, whose quarry is the soul, shouts a view-halloo to all the nameless devils of its pack and gives and takes no quarter. The conquest of the body, the dispersal of worldly interests are child's play to this struggle, where the enemy itself is still a sharer in the divine, *and is not to be killed but subdued*. All the powers of Maya, all the startling vividness of universal illusion are at its disposal. It has for allies the hosts of earth and water, air and fire, terrible apparitions, horrid thoughts incarnate in malodorous flesh and reeking with desire, creatures dragged from the polluted depths of animal existence, sounds hideous and inconceivable, sensations that cast a frigid horror over the palsied mind. The man battles with misty evils that elude the very grasp of thought, he cannot even answer for his own courage, for the foe is within, it is himself, yet not himself, and its surest weapons are forged in the fires of his own heart. Thence too comes his strength, but his perception of that is obscured in this hour. The last stand of gross Mat-ter, the last barricade before Spirit, is here, and over it the conqueror passes to the frontiers of his kingdom. Hereafter, spiritual warfare is appointed him, the ache and turmoil of the flesh are left behind. The pen refuses to deal with this first great contest, the thought falls back from it, and he who faces its issue is a madman indeed, unless he wears the magic amulet.

It should be ever borne in mind that this self of myriad deceptions is the ruler of the astral or psychic plane. Hence that plane is a play-ground of elemental forces most dangerous and entangling to man. Great intellects, pure hearts are bewitched there. Persons of natural psychic powers are easily stayed in this *cul de sac*, this "no thoroughfare," especially when those

powers are inherited from past lives and have no simultaneous growth with soul in this. They dazzle and blind their possessor. Evil has its greatest momentum on the astral plane. If a man lingers too long he becomes as much intoxicated as is the worldly man with material life, for these too are only senses of a more dazzling order, matter volitalized and more deadly. Its very language, dealing as it does with subtle gradations of color, light, odor and sound, is easily misinterpreted by those who have not obtained the total perception of the illuminated Self. Some think that they have acquired this illumination and steep themselves in psychic enjoyment and action. It is the fickle light of the astral world which floods and bewilders the elemental self. This plane is a necessary experience, a passing trial, not a goal. Only Adepts can fathom its mazes as they look down upon them from above and correctly interpret their bearings. Students must observe and try to control them without acting from them or depending upon them.

So comrades, I say again, procure the magic amulet. It is pure motive. Motive is the polarity of the soul. A polarized ray of light is one so modified by the position of its medium that it is incapable of reflecting or refracting itself in any but one direction. Its polarity depends upon the parallel direction of every molecule of ether constituting the vehicle of the ray. Divergence in one affects the whole. Are you so fixed down in those unfathomed deeps of yours? Do you know to what medium you respond and its position in the Celestial? He who claims to be sure of his motive, he, more than any other, is under the sway of the great magician. How can he be wholly sure when he does not so much as know fully the constitution of the mere outer man? Dares he aver to what the action of his immense and forgotten past has polarized his soul? Can he answer for the essential Motive at its centre when he comes face to face with the mystery at last? The highest keep constant watch over motive. The wise student feeds and increases it. Few indeed have the warrant to "put it to the touch, to win or lose it all." That warrant is only found at the core of the life, written in the blood of the heart. He who can give up all for All, even to his own salvation, he may confront the elemental self. There is nowhere any safety for him unless his hope is anchored in the unmanifest, his present trust in Karma. If the soul has been deflected, future unselfish motive can in time restore its integrity, whereas to loose the ungoverned soul now is to fall a victim to its lower tendency. Rely on Karma, It is divine. We cannot escape It ; we may become It.

JASPER NIEMAND, F. T. S.

## THE POETRY OF REINGARNATION IN WESTERN LITERATURE.

The poets are the seers of the race. Their best work comes from the intuitional heights where they dwell, conveying truths beyond reason, not understood even by themselves but merely transmitted through them. They are the few tall pines towering above the common forest to that extraordinary exaltation where they catch the earliest and latest sunbeams which prolong their day far beyond the limits below, and penetrating into the rare upper currents whose whisperings seldom descend to the crowd.

However diverse the forms of their expression, the heart of it is thoroughly harmonious. They are always prophets voicing a divine message received in the mount, and in these modern days they are almost the only prophets we have. Therefore it is not a mere pleasantry to collect their testimony upon an unusual theme. When it is found that, though working independently, they are in deep accord upon Reincarnation, the inevitable conclusion is that their common inspiration means something—namely that their gospel is worth receiving.

It may be objected that these poems are merely dreamy effusions along the same line of lunacy, with no real attachment to the solid foundations upon which all wholesome poetry is based; that they are kinks in the intellects of genius displaying the weakness of men otherwise strong. But so universal a feeling cannot be disposed of in that way, especially when it is found to contribute to the solution of life's mystery. All the poets believe in immortality though unaided reason and observation cannot demonstrate it. Some inexperienced people deride the fact that nearly all poetry centres upon the theme of Love—the most illogical and airy of sentiments. But the deepest sense of the world is nourished by the certainty of these "vague" truths. So the presence of Reincarnation in the creed of the poets may give us courage to confide in our own impressions, for "all men are poets at heart." What they have dared publish we may venture to believe and will find a source of strength.

It is well known that the idea of reincarnation abounds in Oriental poetry. But as our purpose is to demonstrate the prevalence of the same thought among our own poets, most of whom are wholly independent of Eastern influence, we shall confine our attention to the spontaneous utterances of American and European poets. We shall find that the great majority of the highest Occidental poets lean toward this thought, and many of them unhesitatingly avow it.

Our study will extend through four parts.

- I. American Poets.
- II. English Poets.
- III. Continental Poets.
- IV. Platonic Poets.

If any readers are familiar with other poetic expressions of reincarnation we would be obliged' to them if they will kindly communicate the information to us.

E. D. WALKER.

## REINCARNATION IN AMERICAN POETRY.

### PART I.

#### PRE-EXISTENCE.

While sauntering through the crowded street  
Some half-remembered face I meet,  
Albeit upon no mortal shore  
That face, methinks, hath smiled before.  
Lost in a gay and festal throng  
I tremble at some tender song  
Set to an air whose golden bars  
I must have heard in other stars.  
In sacred aisles I pause to share  
The blessing of a priestly prayer,  
When the whole scene which greets mine  
eyes  
In some strange mode I recognize.  
As one whose every mystic part  
I feel prefigured in my heart.  
At sunset as I calmly stand  
A stranger on an alien strand  
Familiar as my childhood's home

Seems the long stretch of wave and foam,  
A ship sails toward me o'er the bay  
And what she comes to do and say  
I can foretell. A prescient lore  
Springs from some life outlived of yore.  
O swift, instructive, startling gleams  
Of deep soul-knowledge : not as dreams  
For aye ye vaguely dawn and die,  
But oft with lightning certainty  
Pierce through the dark oblivious brain  
To make old thoughts and memories plain:  
Thoughts which perchance must travel back  
Across the wild bewildering track  
Of countless aeons ; memories far  
High reaching as yon pallid star.  
Unknown, scarce seen, whose flickering  
grace  
Faints on the outermost rings of space.

PAUL HAMILTON HAYNE.

#### A MYSTERY.

The river hemmed with leaving trees  
Wound through the meadows green,  
A low blue line of mountain showed  
The open pines between.  
One sharp tall peak above them all  
Clear into sunlight sprang,  
I saw the river of my dreams  
The mountain that I sang.  
No clue of memory led me on  
But well the ways I knew,  
A feeling of familiar things  
With every footstep grew.

Yet ne'er before that river's rim  
Was pressed by feet of mine.  
Never before mine eyes had crossed  
That broken mountain line.  
A presence strange at once and known  
Walked with me as my guide,  
The skirts of some forgotten life  
Trailed noiseless at my side.  
Was it a dim-remembered dream  
Or glimpse through aeons old ?  
The secret which the mountains kept  
The river never told.

J. G. WHITTIER.

## FROM "THE METEMPSYCHOSIS OF THE PINE.

As when the haze of some wan moonlight makes  
 Familiar fields a land of mystery,  
 Where, chill and strange, a ghostly presence wakes  
     In flower or bush or tree,

Another life, the life of day o'erwhelms  
 The past from present consciousness takes hue  
 As we remember vast and cloudy realms  
     Our feet have wandered through :

So, oft, some moonlight of the mind makes dumb  
 The stir of outer thought : wide open seems  
 The gate where through strange sympathies have come  
     The secret of our dreams :

The source of fine impressions, shooting deep  
 Below the falling plummet of the sense  
 Which strike beyond all Time and backward sweep  
     Through all intelligence.

We touch the lower life of beast and clod  
 And the long process of the ages see  
 From blind old Chaos, ere the breath of God  
     Moved it to harmony.

All outward vision yields to that within  
 Whereof nor creed nor canon holds the key ;  
 We only feel that we have ever been  
     And evermore shall be.

And thus I know by memories unfurled  
 In rarer moods and many a subtle sign,  
 That at one time and somewhere in the world  
     I was a towering pine.

BAYARD TAYLOR.

## THE POET IN THE EAST.

The poet came to the land of the East  
 When spring was in the air,  
 The East was dressed for a wedding feast  
 So young she seemed and fair  
 And the poet knew the land of the East  
     His soul was native there.

All things to him were the visible forms  
 Of early and precious dreams  
 Familiar visions that mocked his quest  
 Beside the western streams  
 Or gleamed in the gold of the clouds unrolled  
     In the sunset's dying beams.

BAYARD TAYLOR.

## THE METEMPSYCHOSIS.

I know my own creation was divine.  
 Strewn on the breezy continents I see  
 The veined shells and burnished scales which once  
 Enclosed my being—husks that I had.  
 I brood on all the shapes I must attain  
 Before I reach the perfect, which is God.  
 For I am of the mountains and the sea  
 The deserts and the caverns in the earth  
 The catacombs and fragments of old worlds.

I was a spirit on the mountain tops,  
 A perfume in the valleys, a nomadic wind  
 Roaming the universe, a tireless voice.  
 I was ere Romulus and Remus were ;  
 I was ere Nineveh and Babylon.  
 I was and am and evermore shall be  
 Progressing, never reaching to the end.

A hundred years I trembled in the grass  
 The delicate trefoil that muffled warm  
 A slope on Ida ; for a hundred years  
 Moved in the purple gyre of those dark flowers  
 The Grecian woman strew upon the dead.  
 Under the earth in fragrant glooms I dwelt,  
 Then in the veins and sinews of a pine  
 On a lone isle, where from the Cyclades  
 A mighty wind like a leviathan  
 Ploughed through the brine and from those solitudes  
 Sent silence frightened.

A century was as a single day.  
 What is a day to an immortal soul?  
 A breath, no more. And yet I hold one hour  
 Beyond all price,—that hour when from the sky  
 A bird, I circled nearer to the earth  
 Nearer and nearer till I brushed my wings  
 Against the pointed chestnuts, where a stream  
 Leapt headlong down a precipice ; and there  
 Gathering wild flowers in the cool ravine  
 Wandered a woman more divinely shaped  
 Than any of the creatures of the air.  
 I charmed her thought. I sang and gave her dreams,  
 Then nestled in her bosom. There I slept  
 From morn to noon, while in her eyes a thought  
 Grew sweet and sweeter, deepening like the dawn.  
 One autumn night I gave a quick low cry  
 As infants do : we weep when we are born,  
 Not when we die : and thus came I here  
 To walk the earth and wear the form of man,  
 To suffer bravely as becomes my state,  
 One step, one grade, one cycle nearer God.

T. B. ALDRICH.

## ONE THOUSAND YEARS AGO.

Thou and I in spirit land  
 One thousand years ago,  
 Watched the waves beat on the strand :  
 Ceaseless ebb and flow,  
 Vowed to love and ever love,  
 One thousand years ago.

Thou and I in greenwood shade  
 Nine hundred years ago  
 Heard the wild dove in the glade  
 Murmuring soft and low,  
 Vowed to love for evermore  
 Nine hundred years ago.

Thou and I in yonder star  
 Eight hundred years ago  
 Saw strange forms of light afar  
 In wildest beauty glow.  
 All things change, but love endures  
 Now as long ago.

Thou and I in Norman halls  
 Seven hundred years ago  
 Heard the warden on the walls  
 Loud his trumpets blow,  
 "Ton amors sera tojors"  
 Seven hundred years ago.

Thou and I in Germany,  
 Six hundred years ago.  
 Then I bound the red cross on  
 True love I must go,  
 But we part to meet again  
 In the endless flow."

Thou and I in Syrian plains  
 Five hundred years ago  
 Felt the wild fire in our veins  
 To a fever glow.

All things die, but love lives on  
 Now as long ago.

Thou and I in shadow land  
 Four hundred years ago  
 Saw strange flowers bloom on the strand :  
 Heard strange breezes blow.  
 In the ideal love is real  
 This alone I know.

Thou and I in Italy  
 Three hundred years ago  
 Lived in faith and deed for God,  
 Felt the faggots glow,  
 Ever new and ever true  
 Three hundred years ago.

Thou and I on Southern seas  
 Two hundred years ago  
 Felt the perfumed even-breeze  
 Spoke in Spanish by the trees  
 Had no care or woe.  
 Life went dreamily in song  
 Two hundred years ago.

Thou and I mid Northern snows  
 One hundred years ago  
 Led an iron silent life  
 And were glad to flow  
 Onward into changing death,  
 One hundred years ago.

Thou and I but yesterday  
 Met in fashion's show.  
 Love, did you remember me,  
 Love of long ago?  
 Yes: we kept the fond oath sworn  
 One thousand years ago.

CHARLES G. LELAND.

## THE FINAL THOUGHT.

What is the grandest thought  
 Toward which the soul has wrought?  
 Has it the spirit form,  
 And the power of a storm?  
 Comes it of prophesy  
 (That borrows light of uncreated fires)  
 Or of transmitted strains of memory  
 Sent down through countless sires?

Which way are my feet set?  
 Through infinite changes yet  
 Shall I go on,  
 Nearer and nearer drawn  
 To thee,  
 God of eternity?  
 How shall the Human grow,  
 By changes fine and slow,  
 To thy perfection from the life dawn sought?  
 What is the highest thought?

Ah! these dim memories,  
 Of when thy voice spake lovingly to me,  
 Under the Eden trees,  
 Saying: "Lord of all creation thou shalt be."  
 How they haunt me and elude—  
 How they hover, how they brood,  
 On the horizon, fading yet dying not!  
 What is the final thought?

What if I once did dwell  
 In the lowest dust germ-cell,  
 A faint fore-hint of life called forth of God,  
 Waxing and struggling on,  
 Through the long flickering dawn,  
 The awful while His feet earth's bosom  
 What if He shaped me so, [trod?  
 And caused my life to blow  
 Into the full soul-flower in Eden-air?  
 Lo! now I am not good,  
 And I stand in solitude,  
 Calling to Him (and yet he answers not):  
 What is the final thought?

What myriads of years up from the germ!  
 What countless ages back from man to  
 worm!

And yet from man to God, O! help me now!  
 A cold despair is beading on my brow!  
 I may see Him, and seeing know him not!  
 What is the highest thought?

So comes, at last,  
 The answer from the Vast. . . .  
 Not so, there is a rush of wings—  
 Earth feels the presence of invisible things,  
 Closer and closer drawn  
 In rosy mists of dawn!  
 One dies to conquer Death  
 And to burst the awful tomb—  
 Lo, with his dying breath,  
 He blows love into bloom!  
 Love! Faith is born of it!  
 Death is the scorn of it!  
 It fills the earth and thrills the heavens  
 And God is love, [above,  
 And life is love, and, though we heed it not,  
 Love is the final thought.

MAURICE THOMPSON.

#### FROM "A POEM READ AT BROWN UNIVERSITY."

But, what a mystery this erring mind?  
 It wakes within a frame of various powers  
 A stranger in a new and wondrous world.  
 It brings an instinct from some other sphere,  
 For its fine senses are familiar all  
 And with the unconscious habit of a dream  
 It calls and they obey. The priceless sight  
 Springs to its curious organ, and the ear  
 Learns strangely to detect the articulate air  
 In its unseen divisions, and the tongue  
 Gets its miraculous lesson with the rest,  
 And in the midst of an obedient throng  
 Of well trained ministers, the mind goes forth  
 To search the secrets of its new found home.

N. P. WILLIS.

To the above may be added the following which have already been printed in *THE PATH*: "Rain in Summer," by H. W. Longfellow; "The Twilight," by J. R. Lowell; "Facing Westward from California's Shore," and parts of "Leaves of Grass," by Walt Whitman.

## EVIDENCE AND IMPOSSIBILITY.

[THE LOGIC OF A PRIORI NEGATION AND THE RELATIONS OF THE SUBJECTIVE TO THE OBJECTIVE IN THE ESTIMATION OF EVIDENCE.]

It is a not uncommon fact of experience that evidence of apparently great intrinsic weight is rejected on the ground of the improbability or impossibility of the occurrence it attests. As this question as to the reliability of evidence has been re-opened of late years by the imposing body of testimony presented in favour of super-normal phenomena—lifted entirely above the range of ordinary scientific experience—it may not be amiss to consider in as brief a manner as possible, the logical basis of the *à priori dismissal* of such facts as “impossible,” as also to shadow forth the relations of the Subjective and the Objective in the formation of our beliefs and convictions.

According to J. S. Mill, whose words I quote at some length<sup>1</sup>, as admirably illustrative of the *true* scientific attitude towards attestations of abnormal occurrences in general—an attitude unfortunately rarely adopted by our materialistic present-day philosophers “the positive evidence produced in support of an assertion which is nevertheless rejected on the score of impossibility or improbability is never such as to amount to full proof. It is always grounded on some approximate generalisation. The fact may have been asserted by a hundred witnesses ; but there are many exceptions to the universality of the generalisation that what a hundred witnesses affirm is true.” . . . The evidence then in the affirmative being never more than an approximate generalisation all will depend on what the evidence in the negative is. If that also rests on an approximate generalisation it is a case for the comparison of probabilities. . . . If, however, an alleged fact be in contradiction, not to any number of approximate generalisations, but to a completed generalisation, grounded on a rigorous induction, it is said to be impossible and is to be disbelieved totally.”

All this is eminently scientific—common sense formulated in an elaborate terminology.

Whatever is asserted counter to a complete induction is necessarily false. But clearly to be complete the induction must first embrace all the phenomena. And if facts not amenable to inclusion in it, are brought forward sup-

1 “System of Logic.” People’s Edition, p. 408.

2 A very questionable statement. The exceptions are extremely rare. There undoubtedly have been cases—as in the celebrated Crystal Palace Fire incident when a vast crowd mistook a fluttering flag for a struggling chimpanzee—when multitudes have been subject to misapprehension, but in all these the error arose from an illusory interpretation only of something really objective. The evidence for the generality of psychic phenomena stands on wholly different grounds—in fact the actuality of the attested facts usually depends on one question—are all the witnesses conspiring to lie? The contrary admitted, the attested facts must also be.

ported on credible testimony, are we to declare the induction incomplete and admit the facts or exclude them by asserting its present comprehensive character? Must we not reject the induction in the face of the attested facts? Have we in any way the right to call it already complete? To this Mr. Mill answers:—

“I answer we have that right whenever the scientific canons of induction give it to us; that is whenever the induction *can* be complete. We have it, for example, in a case of causation in which there has been an *experimentum crucis*. If an antecedent A, superadded to a set of antecedents in all other respects unaltered, is followed by an effect B which did not exist before, A is in that instance at least, the cause of B, or an indispensable part of its cause; and if A be tried again, with many totally different sets of antecedents and B still follows, then it is the whole cause. If these observations or experiments have been repeated so often as to exclude all supposition of error in the observer, a law of nature is established; and so long as this law is received as such, the assertion that on any particular occasion A took place and yet B did not follow, *without any counteracting cause*, must be disbelieved.”

These remarks of Mill utterly overthrow the position of the pseudo-scientific sceptics who impugn the validity of all abnormal facts on the ground of their being “opposed to the Laws of Nature.”

Equally in the case of the phenomena of spiritualism as in that of miracle-evidence, the position of the ultra-‘rationalistic’ school is only tenable when the assertion is put forward that the laws of nature—*i. e.* the observed sequence of certain antecedents or sets of antecedents by certain consequents—were temporarily suspended for a special purpose. But every Theosophist, philosophical Spiritualist, in discussing the phenomenal aspect of his belief, admits the presence of “*some counteracting cause*” and with this admission before him it becomes not only arbitrary, but *unscientific*, for the sceptic to deny on purely *à priori* grounds phenomena attested by so many observers of repute and sagacity. This I think is apparent even from the standpoint of so rigid a thinker as Mill. Arm chair Negation is on his declaration clearly shown to be little better than an arrogation of omniscience. It is a reversion to the old scholastic fallacy—before the days of Bacon and the foundation of science on observation and generalisation upon facts—of attempting to settle all philosophical questions on the starveling régime of Deductive Logic. No justification can be offered for such an exhibition of prejudice, unless—and in this lies the real point at issue in the theoretical handling of the question—the existence of any unknown laws of nature and that of beings competent to manipulate them or living men consciously or unconsciously furnishing the conditions requisite for their manifestation is denied *in toto*. The former plea is one which not even the boldest sceptic

would care to urge ; the progress and future prospects of science being *based on the supposition that next to nothing has been yet ascertained of the secrets this magnificent Universe holds in store for posterity.*

The denial of the latter assertion is simply worthless for the reason that in this case Scientists while on the one hand professing their unalterable devotion to the laws of Induction, deliberately give the lie to their protestations by refusing for the most part even to entertain such a possibility, much less to examine the evidence on the validity of which they proceed so presumptuously to dogmatize. Consult Dr. Bain's Logic Part II. This eminent psychologist while admitting in his discussion of the value of Hypotheses, "that it would seem irrational to affirm that we already know all existing causes, and *permissio*n must be given to assume, if need be, an entirely new agent" (p. 131) and also that "natural agencies can never be suspended ; they may be *counteracted by opposite agencies*" (p. 81), has the temerity to remark (p. 149) that all evidence to the effect that a table rose to the ceiling of a room without physical contact is to be totally disbelieved ! What ! This—the commonest experience of spiritualism, a phenomenon *millions* of investigators could if necessary vouch for—is to be dismissed with a sneer by the 'scientific' reasoner ! And for what reason ? Because it conflicts with a complete Induction—the Law of Gravity. We will not stop to consider whether Polarity is not the true explanation of the phenomena of 'gravitation.' We have merely to remember Mr. Mill's remarks and the admissions of Dr. Bain himself. Why postulate a suspension of the law of gravity with a '*counteracting cause*' in view. The duty of the Scientists is clear, viz., to investigate and inform us of the nature of this cause, not to sit still in their arm-chairs and attack the veracity or sanity of countless painstaking observers. The foolish statement above commented upon is about as 'scientific,' as would be the assertion that when A lifts a stone from the ground, there is a suspension of law ; the necessary explanation clearly being that a new cause has intervened producing a new effect. Prof. Huxley has assured us that the possibilities of Nature are infinite ; brags that outside of pure mathematics it is imprudent to make use of the term "impossible." In all such cases, as the one above, where the evidence in favor of a super-normal fact is exceedingly strong, our object should be to accept the attestations of the witnesses and *then search for the unknown "counteracting cause."* Was not the existence of the planet Neptune first ascertained in this manner ? Is it not the scientific Method of Residues—one of the triumphs of Inductive Logic—which Sceptics of the stamp of Professor Bain are deliberately ignoring in the compilation of such sophistries as the specimen "on exhibit" above ?

To what absurd lengths, however, some writers, claiming a community of common-sense with their fellow-men, can proceed is to be seen in the

following quotation from the well-known materialist, Dr. Ludwig Büchner<sup>1</sup>: "There can be no doubt that all pretended cases of clairvoyance rest upon fraud or illusion. Clairvoyance, that is a perception of external objects without the use of the senses is an impossibility. . . . No one can read an opaque sealed letter, extend his vision to America, see with closed eyes what passes around him, look into the future or guess the thoughts of others. These truths rest upon the natural laws, which are irrefutable, and admit, like other natural laws, of no exception. All that we know, we know by the medium of our senses. There exist no super-sensual and super-natural things and capacities; and they never can exist, as the external conformity of the laws of nature would thereby be suspended. As little as a stone can ever fall in any other direction than towards the centre of the earth, so little can a man see without using his eyes. Cases so repugnant to the laws of nature have never been acknowledged by rational unprejudiced individuals. Ghosts and spirits have hitherto only been seen by children or ignorant and superstitious individuals. All that has been narrated of the visits of departed spirits is sheer nonsense."

And this is "Science!" This the boasted freedom of Inductive research—*à priori* negation and a fatuous bigoted scepticism. The last few observations just quoted in the present intellectual and social status of the witnesses for these unpalatable psychic phenomena are simply folly, empty vapourings of a distorted mind. To-day it is Science that plays the bigot and inquisitor. Better the deposed idols of orthodoxy than the dead-sea fruits of Materialistic blindness! In the words of a celebrated physiologist "The morality which flows from scientific materialism may be comprehended within these few words, 'Let us eat and drink for to-morrow we die.' All noble thoughts are vain dreams, the effusions of automata with two arms running about on two legs, which, being finally decomposed into chemical atoms, combine themselves anew, resembling the dance of lunatics in a mad-house."<sup>2</sup>

The question of the relation of the subjective to the objective in our estimation of evidence is one of very great interest. We must premise our remarks by saying that there is no intention here of discussing that feeble and contemptible receptivity known as credulity, which practically converts the person exhibiting it into a species of intellectual dust-bin into which rumours of all kinds drift pell mell. "Rubbish shot here" is not the mental signboards the erection of which we advocate. But students of history and believers in the theory of cycles are compelled to admit that the progress of beliefs and opinions is one in which objective evidence as such plays a rela-

<sup>1</sup> "Force and matter." p. 152. (Engl. Edit. Trübner & Co.)—A more *dogmatic* work than which, though based professedly on inductive principles, we may search in vain among the Patristic literature to find.

<sup>2</sup> Prof. Rudolph Wagner quoted by Büchner "Force and Matter," p. 255.

tively unimportant part—that in short it is the mental pre-dispositions of humanity at large which determine the intrinsic force of external facts considered in their relation to contemporary thought.

This feature of intellectual development is one fully verified by all historical data and indeed a corollary of the theory of cycles. For instance the widespread diffusion of materialistic views at the present day may seem to a superficial observer to be due to the fuller evidence as to the connection of mind and brain possessed by our modern physiologists and physicists. But we find on closer inspection that the arguments of Materialism from Democritus and Lucretius to Büchner, have practically remained the same in their *objective* entirety—it is the *subjective* disposition of men in general to assimilate such interpretations of nature, that determines their present cogency. Experience shows us that the objective in all similar cases, only acquires evidential force, when the subjective corresponding to it in the human mind is in the ascendant. Take the problem of Miracle-evidence. Here again it is exceedingly questionable whether the rationalistic contentions against the reality of the gospel phenomena have in any way increased in weight *per se* through the centuries. Even Strauss admitted that he had only re-stated the arguments which were always at the service of the pioneers of liberal thought. What then has determined the rebellion against Orthodoxy, but the growth of a *subjective* tendency to reject all such accounts on *à priori* grounds—the influence of a changed intellectual environment. Given Miracle-Evidence = X, and the original Subjective Receptivity = Y, the rejection of the former has been due not to an intrinsic diminution in the evidential force of X *per se*, but by a decline in the extent of the latter factor to perhaps  $\frac{Y}{2}$  or  $\frac{Y}{4}$ , exemplified in the use of the term a “*growing antecedent improbability*.” Theosophists, however, who adopt the philosophical plan of admitting the ‘miracle’-evidence but at the same time of declining to base upon such a foundation the supernatural inferences grouped under the head of orthodox christianity, are thus shown to be occupying a position impregnable to the assaults of Theologian and Scientist alike. Again it was nothing but the *preparedness* of public opinion which resulted in the favourable debut of the Darwinian theory of evolution. The startling assumptions, geological, palaeontological and other difficulties, and lavish display of hypotheses, which characterized this celebrated speculation at its outset, would have assuredly involved its rejection, but for the *subjective receptivity* of the scientific world in general. The subjective pre-disposition to receive such a view being already present, the objective correspondencies in nature must—despite of apparent checks and obstacles—be *made* to dove-tail with the theory. It did not rest on its *objective* evidences “not on its experimental demonstration” as Tyndall himself admits (Belfast Address) but “in its general harmony with the method of nature as hitherto known.”

This is therefore a distinct case in which *mental conditions* absolutely determine the cogency of *objective data*. As a convincing illustration of the correctness of this contention, we need only turn to the consideration of the relations of physical science and spiritualism. If objective evidence *per se* was competent to enforce conviction, the acceptance of psychic phenomena as established facts would have now been a thing of the past. It is beyond question that the body of witnesses in favour of these phenomena greatly exceeds in number that on which the assertions of any distinct branch of science rests. These witnesses include some of the most liberal scientists, and literary men, thinkers of the greatest perspicacity and acuteness,—inquirers rescued from the talons of Materialism, as well as former Agnostics, Positivists and Sectarians.

Where in ordinary scientific investigation we have usually only the *dictum* of the individual experimenter to accept "on faith"; in accounts of psychic occurrences we are almost invariably presented with the collective testimony of numerous observers. How comes it about that Tyndall in his Belfast Address can pay a deserved compliment to that luminary of the Evolution-School, Mr. A. R. Wallace, and in the same materialistic effusion stigmatise spiritualism as "degrading" thus indirectly impugning the powers of observation of the scientist whom he has just eulogized?<sup>1</sup> Darwin quotes or repeats the same author over 50 times in his "Descent of Man;" but it is consistent for those who pin their faith to that work, to avail themselves in this way of the evidence of Mr. Wallace where it suits their purpose and to reject or ignore it wholly where it does not. Science, we have been told by one of its most eminent representatives, is bound to face every problem presented to it. Whether it does so, the treatment experienced by honest inquirers like Crookes, Zollner, Hare and others at the hands of their purblind fellow scientist may be left to show. Well; we have had the Popes of theology, we must now bear, as well as we may, the Popes and Inquisition of science.

Objective facts, therefore, present themselves differently to different minds. The Christian idea of "Faith" is not without its substratum of truth. And in questions such as those of Spiritualism and Theosophy, we maintain that wanting the *subjective receptivity of the individual mind objective*

<sup>1</sup> The subjective deficiency resulting in this extraordinary inconsistency is curiously exemplified in the following extract from a letter quoted in Crooke's "Phenomena of Spiritualism" (p. 82). It confirms our position as to the intrinsic force of evidence.

"Any *intellectual* reply to your facts I cannot see. Yet it is a curious fact that even I with all my tendency and desire to believe spiritualistically, and with all my faith in your power of observing and your thorough truthfulness, feel as if I wanted to see for myself; and it is quite painful to me to think how much more proof I want. Painful, I say, because I see that *it is not reason which convinces a man*, unless a fact is repeated so frequently that the impression becomes a habit of mind." . . . In other words the writer, though a liberal critic and *even anxious* to assimilate the facts, could not because his KARMA had not endowed him with that *Subjective Receptivity* which alone stamps objective evidence with a lasting cogency.

*evidence is valueless.* Facts by themselves however well supported by incontrovertible testimony make no appeal to the intellect, if some recess is not already prepared for their reception. And is not this Receptivity innate in many, if not in the majority of our brother-theosophists? Ought we not to regard our *capacity* to accept the teachings of the Masters as a *glorious Karmic Heritage*—the outcome of some vague spiritual aspirations in a former existence—a ray from a distant past lighting up the Cimmerian gloom of the materialistic world in which we live? Such at least would seem to be the teaching of the Secret Doctrine.

E. D. FAWCETT.

## REINCARNATIONS OF MAHATMAS.

A few words about what are called the “artificial” reincarnations of Mahatmas may be of service in clearing up some quite general misapprehensions on the subject. Of course it is hardly possible for us, under our present circumstances, to gain an understanding of the conditions governing these reincarnations, but some idea of the general principle involved may be of material aid to us in our studies. Perhaps *continuous* reincarnations might be the better term, since the word “artificial” is apt to convey the impression of something unnatural, whereas they must be quite as much within the order of Nature as those of ordinary humanity. But they are distinguished from the latter by the fact that the course of physical existence is uninterrupted; that when one garment of flesh has served its purpose it is cast aside and another is straightway assumed, until the Mission of the Great Soul is accomplished; whereas with ordinary humanity there is a long subjective existence in the Devachanic state intervening between the periods of physical life.

But a consideration of the lives of the great teachers of the world will bring us to the conclusion that the reincarnated Mahatma does not at once demonstrate that he is what is called an Adept; that is, a person gifted with extraordinary attributes and with powers over the forces of nature. It is necessary that the new personality should be developed; that it should be aroused to a consciousness of the Great Soul which animates it. The personality is that collection of attributes and experiences amassed during a single life in the physical. Through the right use made of these experiences, this personality, the Inner Self, raises itself to a recognition of the Higher Self and thereby unites its consciousness with that of the latter. This union once brought about, the higher consciousness is never lost.

This exalted state attained, the entity,—that which constitutes the feeling of individuality—never departs from it. But each time the rein-

carnation takes place the process has to be repeated for the outer personality. This, at first sight, will be apt to be regarded as an affliction, constituting a continuous series of struggles appalling in their long array, particularly when we are told in *The Idyll of the White Lotus* that to attain the union with the Highest Self may mean to "retain life upon this planet so long as it may last." Many might at once be inclined to doubt whether a boon were involved in such a prospect.

On reflection, however, it will be seen that the real state of the case is quite the contrary. The struggle can occur but once for each personality. The Higher Self, "the proud, indifferent god who sits in the sanctuary," remains undisturbed all the while, viewing the whole series of incarnations calmly and unmoved, and unaffected by anything that may happen. It is a process of educating a long series of various personalities into a consciousness of the Eternal, and each, on attainment, becomes one with the Higher Self, sharing with all who have gone before, the lofty standpoint from which the work is thenceforth carried on. Thus each personality of a Mahatma, until its spiritual rebirth is accomplished, may have to endure to a greater or less degree, according to circumstances, that which we call sin and suffering, and all this sin and suffering is essential to its work in the world. So it must have been with the personalities of all the great Masters who have had their work to do in the world.

The Mahatma, however, can neither sin nor suffer, whatever the personality may do, for he well knows that there is no final distinction between good and evil, between pleasure and pain, and that each and all work alike to the same end. The nature of any particular personality of a series varies, of course, according to the work on earth for which it is the chosen instrument, and so the period of the spiritual rebirth—or the recognition of, and union with, the Higher Self—may come at various points, sooner or later, in the earthly career. There may be, and perhaps generally is, an intuitive perception of one's true Self in early childhood, as Browning has so beautifully depicted in his *Paracelsus*, in the passage beginning :

"From childhood I have been possessed  
By a fire--by a true fire, or faint or fierce,  
As from without some master, so it seemed,  
Repressed or urged its current."

The final consummation may come to pass either in youth, in early manhood, or in full maturity. When this time comes, one then recognizes that all sin and suffering have been mere illusion ; that they were but means to a given end.

This may throw some light on what are called the shortcomings of persons who may be far advanced in mystical development ; shortcomings which the world cannot comprehend as consistent with their connection

with grand spiritual teachings. The fact, however, affords no pretext to any person for self-excuse of their own shortcomings ; a point in which lies a great danger. By thus endeavoring to excuse themselves, and seeking a pretext for selfish indulgences, they commit the profanation of attempting to exalt the finite consciousness of their lower Self, to the place of the infinite consciousness of the Higher Self, which alone can rightly judge in such contingencies.

While the personality of the incarnated Master is a human being, with all the attributes which make any other human being, its constitution is naturally of a finer order, so as to make it an instrument adapted to the work for which it has been brought into the world. Much may be learned in this respect from the following extract from a letter from a Master concerning the reincarnations of Buddha :

“As in the legend of the miraculous conception, which came into the Christian religion from the Eastern source, the Buddha spirit overshadows the mother, and so prepares a pure and perfect home for its incarnated self. The mother must be virgin in soul and thought.”

The difference between the reincarnations of Mahatmas and those of ordinary humanity is, after all probably only one of degree. The same experiences must be passed through by each and all. The great end must finally be attained by the latter “even though it take billions of centuries,” as Kernning, the German mystic, powerfully puts it. And, with the former, it must be the consummation also of billions of centuries. Time, however, is one of the illusions of the physical.

The process and course of the reincarnations of an individuality may be symbolized by a string of beads, each new personality being the formation of a new bead and adding it to the series. Each bead *seems* to have an individual consciousness which, however, in reality is the consciousness of the whole. The circumstances of the physical life are what obscure the knowledge of this fact, a knowledge which is attained by clearing away the clouds that dim the light which is always there. On reaching this state, the consciousness becomes transferred from that of the single bead to that of the whole, but its continuity is not thereby interrupted, any more than an interruption is necessitated by becoming familiar with all the rooms in a house after leaving some particular room in which one's infancy has been spent, or by passing out of the house into the open air. The knowledge of the greater includes that of the less ; the less is by no means lost,—it has been indispensable, but after its lesson has been learned its relative importance is diminished. It would be well for us to strive to bear in mind that all our past personalities really exist to-day as much as they ever did, and that they now are as much ourselves as is this particular present personality which we call ourselves.

The following passage in *Through the Gates of Gold* is a powerful and glorious picture of the state which consummates the union with the Highest Self and which transcend pleasure and pain, sin and suffering: "In that inmost sanctuary all is to be found: God and his creatures, the fiends who prey on them, those among men who have been loved, those who have been hated. Difference between them exists no longer. Then the soul of man laughs in its fearlessness, and goes forth into the world in which its actions are needed, and causes these actions to take place without apprehension, alarm, fear, regret or joy."

S. B.

## SOME POETRY OF THE SUFIS.

DEAR PATH: I send you a little fragment from the Sufi poetry, and hope you will find it acceptable.

*Rome, Italy.*

K. H.

### A PARABLE OF JELLALEDDIN.

At the Belovèd's door a timid knock was heard ;  
 And a voice came from within, sweeter than morning bird,  
 Softer than silver drops that from plashing fountains fall,  
 "Who is there?"—And the stillness stirred  
 For a moment and that was all.

And the lover who stood without, eager and full of fear,  
 Answered the silver Voice,—"It is I, who am waiting here ;  
 Open then, my Belovèd, open thy door to me !"  
 But he heard the response ring clear  
 "This house will not hold Me and Thee !"

And the door remained fast shut, and the lover went away  
 Far into the desert's depths, to wait and fast and pray :  
 To dwell in the tents of Sorrow and drink of the cup of Grief :  
 And Solitude taught him each day,  
 And Silence brought him relief.

And after a year he returned, and knocked at the close-shut door,  
 And he heard the Belovèd's Voice as it answered him once more,  
 "Who is there?" And soft as the dew, or the velvety roseleaf's fall,  
 And low as when angels adore,  
 He said—" 'Tis Thyself that doth call !"

And his heart stood still with fear, and his eager eyes were dim ;—  
 Then through the silent night rang the sound of a marriage hymn ;  
 And the bolts and bars flew back, and the door was open wide,  
 And fair on the threshold's rim  
 Stood his Belovèd, his Bride !

## THOUGHTS IN SOLITUDE.

### VI.

#### SIR PHILIP SIDNEY.

When sickened with the petty aims of the world around—when wearied and despairing in the quest of the ideal brotherhood, it is refreshing to recognise a kinship of spirit even across the gulf of centuries—to feel that the brotherhood of love we seek for is no vain dream, and that when we are worthy to enter its ranks, comrades such as Sydney will be there to welcome us.

On reading over the life of this paragon of the Elizabethan period, though his actual achievement seems at first sight scarcely to warrant the renown he won, the aroma of his character which so captivated his contemporaries, is still felt to be the truest criterion by which to judge the man.

But the chief lesson to be learned by students of occultism from the life of Sidney is that in proportion as passion rises to intensity is its power to act as the true alchemist in the transmutation of the baser metals of our nature into the pure gold of the heart.

For the mass of men who stagnate through life without one intense passion to fire their nature, the formula of Eliphaz Levi—modified as follows would indeed seem to be appropriate—though of course referring to the ultimate destiny, not to the result of any one earth-life. “The spiritual passion towards good and the spiritual passion towards evil are the two poles of the world of souls: between these two poles vegetate and die without remembrance the useless portion of mankind.”

To see that Sidney was made in a more fiery mould, it needs but to read his “Astrophel and Stella.” Though the complete purging of his nature and the conquest of self is only made apparent in the concluding sonnets, the passionate outbursts of his love, and the fiery path he had to tread are manifest throughout the poem, and naturally form a bond of union—all the closer when the culmination of the desire has been identical—with those who have had analogous experience.

It is perhaps difficult at first to realize how the love of an actual living woman should have the same purging and purifying effect as a similar love idealised, but nature is not to be bound by rules of our making in her methods of drawing different souls towards perfection. Both may be taken as illustrations of the fact that, whether emotion starts from a pleasurable or a painful source, on reaching a high enough degree of intensity, it enters the region where pleasure and pain are merged in one, and then it is that it becomes the solvent of the man’s lower nature.

It must indeed have been a fiery ordeal that Sidney passed through, for

the earthly love by its intensity so to burn itself clean out of the heart, and leave only the lofty aspirations expressed in the following sonnet, which truly seem to formulate the very sum and substance of Theosophic thought.

“Thou blind man’s mark, thou fool’s self chosen snare,  
 Fond fancies’ scum, and dregs of scattered thought ;  
 Band of all evils ; cradle of causeless care ;  
 Thou web of will whose end is never wrought !  
 Desire, Desire ! I have too dearly bought  
 With price of mangled mind thy worthless ware ;  
 Too long, too long, asleep thou hast me brought,  
 Who shouldst my mind to higher things prepare.  
 But yet in vain thou hast my ruin sought ;  
 In vain thou mad’st me to vain things aspire ;  
 In vain thou kindest all thy smoky fire :  
 For virtue hath this better lesson taught—  
 Within myself to seek my only hire,  
 Desiring naught but how to kill desire.”

PILGRIM.

## “SHALL WE KNOW OUR FRIENDS IN HEAVEN?”

When that system of philosophy which is now known as the Esoteric Doctrine was first given to the world, it was stated that, in the state of “Spiritual Bliss” or Devachan,—which was entered by the soul which had passed through the “World of Desire,” or Káma Loka, after separation from the body—the soul was not alone but was surrounded by those friends who had been loved on earth, and that these friends were as peaceful and happy as the soul in whose company they were.

Some time afterwards the questions were submitted to the authorities in occult matters, the ninth of which, asking for further information as to the intercourse with beloved Souls, was especially directed to ascertain whether those friends who accompanied the enjoyer of “Spiritual Bliss” appeared as they were when he died, supposing that he died first, or as they were when they died themselves.

It is notable that, of the ten questions asked, only this ninth and another also dealing with the same condition of “Spiritual Bliss” were left unanswered, while most of the others were answered fully, not to say voluminously ; so that the question we are considering received no further elucidation from the occult authorities, and consequently, still remains open.

Our best chance of arriving at approximately correct conclusions in questions of this sort is by examining them in the light of the analogy

afforded by those states of consciousness which are accessible to us while experiencing incarnated existence.

If we examine the various conditions of consciousness grouped under the name of sleep, we may obtain a partial insight into the conditions of after-death experience, and we may gain at least a clue to the solution of the question at issue.

In the ordinary course of events, before reaching the state of deep sleep we pass through an intermediate stage of dreaming, in which we review the events of the day, many of our day's wishes and desires working themselves out and obtaining their fulfilment, and very often faces, which during the day have made a vivid impression on us, reappear in our dreams, acting as we have seen them act and manifesting the various mental and moral qualities which we believe them to possess ; in short, in appearance, action, speech and thought very much as we know them in waking life, sometimes as they are, sometimes as they have been formerly, and sometimes in several characters of varying age and growth in a single dream.

It would be very interesting to know what relation the image of a person appearing in a dream has to the mental state, at the time, of the person dreamed of, if it has any such relation, and what effect various personalities have on each others' dreams while these dreams are in progress ; at present, however, we will do no more than indicate such a line of inquiry, suggesting as a clue the modern discoveries in telepathy.

It is sufficient for our purpose that in the state of dreaming the images of our friends are present to us, similar in appearance and in mental qualities to what they were when the state of dreaming began.

The next condition is that of dreamless sleep, some of the higher stages of which have been indicated in a very able article published in the first number of this magazine. Only two characteristics of this state need be noticed, the second higher than the first ; one is that it is a state of peaceful calm in which neither the body and physical surroundings, nor the dream-life with its surroundings are present to the consciousness, and the other, that it is the day of the intuitional faculties, the moral and ethical nature, in which the soul becomes vividly conscious of moral law.

To what degree the moral environment of the soul, in this condition of dreamless sleep, is influenced by the moral nature of other individualities, especially those of superior development, is also a very interesting inquiry, but at present we must be content with considering dreamless sleep as a condition of peaceful rest and consciousness of moral law, in which the soul is not conscious of the class of objects manifested in waking and dream life, and in which, consequently, friends could not be present to the consciousness in any form at all similar to our waking or dream experience of them.

These two states will give us a clue to the experiences after death in

the "World of Desire" or Kama Loka, and in the state of "Spiritual Bliss" or Devachan. As in dreaming our desires obtain the gratification which was denied them in waking life, so that we often hear of sufferers from thirst dreaming of cooling streams, so we are told that in Kama Loka the lower desires we have accumulated during life must work themselves off before Devachan is reached.

From this we are led to infer that in Kama Loka our friends or at least those of them who have been associated with such desires, may be present to our consciousness in form, speech, and thought as we have known them in life.

In Devachan, however, if our analogy be true, nothing resembling the ordinary appearance of such friends, indeed nothing at all belonging to the class of objects which are cognised by the senses, nothing but what is soundless and invisible can be present to the consciousness.

If, however, it be true that the moral nature of others has an influence on our intuitional consciousness in dreamless sleep, it is also probably true that the moral nature of others, especially of our friends, as being those with whom our moral nature is most in harmony, will influence our consciousness in the Devachanic condition, and will do so, of course, quite irrespective of the question whether they are alive or dead, supposing it be possible to reach the Devachanic state in so short a time as the survival of friends would imply.

But our friends, if present at all, will not be present to us in any visible form, they will make themselves felt as a moral influence, strong in proportion to their purity and affinity to us.

We will conclude with a quotation from Sankaracharya which gives a very suggestive hint as to the entities really concerned in both waking and dream life :

"In dream where there is no substantial reality, one enters a world of enjoyment by the power of *manas*. So it is in the waking life, without any difference, all this is the manifestation of *manas*."

*Dublin, Ireland.*

CHARLES JOHNSTON, F. T. S.

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## SOME THEOSOPHICAL STATISTICS.

Inasmuch as some interested persons have seen fit to publish in denominational papers, statements that the Theosophical Society has gone to pieces in India, and that those few who still remain in it are either weak dupes or else persons of obscure life and no influence, the following may be of interest.

In 1879 the two great pioneers of this movement, Mme. H. P.

Blavatsky and Col. H. S. Olcott, landed at Bombay in India, with no followers and but few adherents. They were met by a very small gathering composed of some Brahmins, Parsees and others, who had joined the society by correspondence, while it was only in its infancy. It may be interesting to know that the Diplomas of these gentlemen were engrossed and sent to them by the Editor of this magazine who was drawing up all the Diplomas that were being then issued. These men entered the pioneer ranks because some of them had received intimations through their own teachers that this was a movement having power behind it, and the others having intuitions that way.

In a short time interest arose, and when *The Theosophist* was started it had an immediate recognition. Branch societies were started as follows :

In the year 1880, eight in Ceylon, and one in Bombay.

In 1881, seven in the following towns :

Allahabad, Bareilly, Berhampore, Bhavnagar, Muddehpoorah.

In 1882, 26 divided among these towns :

Adoni	Calcutta	Kishnaghur	Sholapore
Arrah	Cawnpore	Lucknow	Simla
Bankipore	Dharjeeling	Madras	
Baroda	Guntoor	Meerut	
Bellary	Gya	Nellore	
Bhagulpore	Hyderabad	Palghat	
Bhaunagar	Jamalpore	Poona	
Bolaram	Jeypore	Secunderabad	

In 1883, 37 as follows in :

Aligarh	Combaconum	Howrah	Narail
Bankura	Cuddalore	Jessore	Negapatam
Bara Banki	Dacca	Jubbulpore	Ootacamund
Beauleah	Delhi	Kapurthala	Pondicherry
Bhowanipore	Dumraon	Karwar	Rae Bareli
Burdwan	Durbhanga	Kurnool	Searsole
Chakdighi	Fyzabad	Madura	Srivilliputtur
Chingleput	Ghazipore	Mayaveram	Tanjore
Chinsurah	Gooty	Midnapore	Trevandrum
Coimbatore	Gorakhpur	Moradabad	Trichinopoly

In 1884, in Arcot, Chittoor, Dindigul, Tiruppatur, Periya-Kulam, Saidpur, Vellore, Vizianagram.

In 1885, 12 in :

Anantapur	Dakshineswar	Nagpur	Siliguri
Arni	Fatehgarh	Paramakudi	
Benares	Hoshangabad	Rangoon	
Cocanada	Karur	Seoni-Chappara	

In 1886, in Bangalore, Cuddapah, Noakhali, Orai.

All of the foregoing are in India. Ceylon has 8 branches, in these towns :

Bentota, Colombo (2), Galle, Kandy, Matara, Panadure, Welitara, and have among their number some of the best known men of that historic Island.

The officers and members of the Indian Societies include well known Hindus, who are officials in many instances under the English and native governments, others being lawyers and merchants, who, if they have not the honor of the acquaintance of the English and American missionaries, possess the respect and confidence of the community and the government. In Baroda the secretary is a judge ; at Beaulah he is the head master of a school ; in Berhampore a government executive engineer is in charge of the Branch ; at Bhaunagar, the president is His Highness Prince Harisingji Rupsinghji ; at Burdwan, the secretary is a professor in the Maharajah's college ; at Hyderabad the president is a pensioned English official, and the members include government servants of the Nyzam ; at Madras we find the eminent pleader T. Subba Row, and Judge Srinivasa Row ; at Poona the president is Judge, Khan Bahadur Navroji Dorabji Khandallavalla ; at Secunderabad nearly all the best young Hindus and Parsees are members—they, however, do not know the missionaries since their caste is not low enough.

The reason why English and American missionaries are found writing in our papers about the death of the movement there, is, that they mix only with uninterested Englishmen and very low caste Hindus and these latter necessarily know but little of the Theosophical Society being too much engaged in tilling the soil or in acting as servants in missionaries' houses to have the time to enter Branches. They are in precisely the position of the millions of poor working people in America whose spare time is spent in resting from labor. The missionaries *do not* mix with the better class Hindus. This we know by actual experience. How then can they pretend to report correctly. It would therefore seem wise for them to enquire at the proper quarter when seeking information to send to denominational papers here, and not to depend solely on imaginations which have a proneness for clothing fictions in fair words.

Our readers should also know that through the Theosophical Society many Sanscrit schools have been started all over India, devoted to arousing interest in ancient religious books. Several papers in various languages have come on the field. Sunday schools of Buddhism are carried on in Ceylon ; a theosophical paper called *Saddarsanah Sindaresah* is published there, and altogether the interest and activity in the Society's work have increased in all directions. The Ceylon work is so important that there is a separate headquarters there.

Since the foundation of the Society but four charters have lapsed, and in January, 1887, there were in existence all over the world 132 Branches. The distribution of these Branches, is as follows :

In India :—In Bengal, 21 : in Behar, 8 ; N. W. P., Oudh, and Punjab, 21 ; Cent. Prov., 4 ; Bombay, 6 ; Kathiawar, 2 ; Madras Pres, 38.

In Burmah there are 3 ; in Ceylon, 8 ; in England, 1 ; Scotland, 1 ; Ireland, 1 ; France, 1 ; Germany, 1 ; in America, 13 ; Greece, 1 ; Holland, 1 ; Russia, 1 ; West Indies, 2 ; Africa, 1 ; Australia, 1.

The king of Burmah at one time requested Col. Olcott to go over there.

The Branch in Greece has been long established and includes men of influence. The American Branches are in New York, Philadelphia, Boston, Malden, Rochester, Cincinnati, Chicago, Washington, San Francisco, Los Angeles and St. Louis.

We have not published the foregoing in order to arouse controversy with papers printed in the interest of any sect, but solely to put theosophists and inquirers in America in possession of the actual facts. A faithful picture of what we have ourselves seen in India would show a wider interest than we have been able in small space to outline, and we therefore feel increased confidence that the work begun in New York in 1875 is not yet near its close.

On June 1st a large convention of pundits, princes and instructors assembled at Hardwar, India, to discuss plans for revival of Sanscrit and Aryan literature. Col. Olcott was present by invitation to give his views.

CINCINNATI. At a recent meeting of this Branch, Bro. J. Ralston Skinner \*\*\* read a valuable paper on *Cycles of Time*. On this subject Bro. Skinner is an authority. The Branch is active and prospering.

ARYAN THEOSOPHICAL SOCIETY. The library of this Branch is increasing. It now contains 221 books, and recently Mrs. M. L. Ritler donated to it 21 volumes.

ST. LOUIS. THE PRANAVA THEOSOPHICAL SOCIETY has just been formed here, with Bros. Throckmorton and Thos. M. Johnson as prime movers. Fuller particulars will appear in August.

## LITERARY NOTES.

THROUGH THE GATES OF GOLD.—The authorship of *Through the Gates of Gold* is now announced. It proceeds, as many have surmised, from the same source as *Light on the Path* and *The Idyll of the White Lotus*, "M. C." being the initials of Miss Mabel Collins, a gifted English writer widely known in London, the writer of various popular novels before her attention was

occupied by Theosophical work, and a member of a literary family of eminence. The knowledge of the fact that she is the author of these works is likely to make something of a stir in London literary circles. A new edition of *Through the Gates of Gold* is forthcoming with the author's name on the title-page and with these words preceding the prologue :

"Once, as I sat alone writing, a mysterious Visitor entered my study, unannounced, and stood beside me. I forgot to ask who he was or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke no knowledge ; and from the fire of his speech I caught faith. I have written down his words ; but alas, I cannot hope that the fire shall burn as brightly in my writing as in his speech. M. C."

THE YOGA WAY, a new theosophical work, is announced by the Eastern Publishing Company. As the writer has had exceptional advantages for witnessing the wondrous and touching sympathy of the Esoteric Teachers with the sorrows and troubles of humanity, and has been favored with opportunities for studying psychic phenomena not common to students, the announcement of this new book on occultism will be welcomed by all students and readers of such literature in this country.

The work is in course of publication and orders can be addressed to the Eastern Publishing Company, P. O. Box 784, New York.

"UNITED."—<sup>1</sup>This is a Theosophical novel by Mr. A. P. Sinnett, the author of *Occult World, Karma, &c.* It shows considerable skill in vivid descriptions. There will always be found a great difficulty by writers who attempt "theosophical romances," inasmuch as *Theosophy* is incongruous with *romance*, for if the latter be anything it is untrue, while *Theosophy* should have no other tendency than toward truth. Hence it will be found for yet a long time, that the best theosophical romancers are such writers as Anstey who make a travesty of the thing as he did in "A Fallen Idol." Not being trammelled by adherence to a principle Anstey gave much theosophical truth under a garment of ridicule.

*United* is devoted to bringing the reader face to face with the possibility of a "life-transfer" from one human being to another. It differs from *Karma* in omitting all phenomena except such as are connected with clairvoyance, in discussing another side of Occultism, and in appealing more to the sentimental side of our nature.

The idea of "life-transfer" is not new, however, as it was exemplified in "Ghostland" which appeared some years ago anonymously and which ought to be read by those who are studying this subject.

THE STAFF OF ADAM AND THE SHEM-HAMMEPHORASH, is a paper read by Bro. S. C. Gould viii. 2, F. T. S., before Massachusetts College, Boston, at Convocation S. R. of June 2, 1887. This staff was "given by the Holy and Blessed God, to the first man in Paradise," and descended to Joseph. It was put away with the special treasures of Pharaoh. The pamphlet will repay perusal. Address S. C. Gould, Manchester, N. H.

<sup>1</sup> George Redway, Convent Garden, London.

## TEA TABLE TALK.

June, the witch, with her roses and daisies, and the freed Dryads calling from forests and mountain streams, set the Tea Table to languishing, when presto! its thoughts wandered far afield; its familiar spirits fled! These rare companions scattered, what can their deserted historian do between the city's brazen walls, other than con the reminders sent floating back along their friendly wake?

Even Quickly, the grim, the saturnine, has been beguiled by summer. He writes: "I am doing fairly well with the trout, thanks, old man; but I've had a queerish, nervous shock. Serves me right, too. Jolting along in one of those beastly Wagner cars, I saw great hollows in the banks, where land slides had taken place. I got to thinking of them intently; wished hard to examine them; found *myself* out on the bank at such a place. Suddenly the "limited" came along in the contrary direction from the train my astral self had left. It roared down on me: I got startled and confused. Although it could not strike me, it yet struck me full and square;—*I felt the headlight hurled against my head!* Jupiter! It sent me plunging back into my body (on my own train) with a nervous tremor and jar from which I haven't yet recovered. See the dangers of leaving the body for puerile purposes, before you are fully poised and self-centred. True, I was out before I was aware, but an occultist should always be aware of all things. I knew well that no catapult could injure or even disperse those fine molecules, or do aught more than pass through them. Yet so strong are the illusions of matter, that I lost my presence of mind in the uproar. Even mystics commit folly! Let me tell you, Julius; it's been a lesson to me."

It does not seem that this lesson of my comrade's requires any further comment from me.

The widow—bless her capricious heart! has also bethought her of the Tea Table. In a hand of the latest fashion, she writes a few lines airy as thistle-down, or as *omelette soufflee*.

"I've had an experience. Fancy! *me!!* But I have. I was talking to the dear old Professor," (*faute de mieux madame?*) "and I saw a man standing off to one side of us. His arms were folded, head bent; he was looking at me intently: awfully interesting looking man; slender, pale, grave, with those deep dark eyes don't you know? I shot a look up at him, that might ask why he stared so at poor me; (no compliments, S. V. P.) would you believe it? He wasn't there! Not there at all! It made me feel awfully funny, I can tell you; sick, you know. But I got out my salts, and the dear old Professor rambled on so delightfully, (should you say now, that he was over 60?) that I forgot all about it, when presently, there was the man again, and when I looked up again he wasn't. Don't you call that horrid? the worst of it was that some twenty minutes later when I'd quite forgotten him, there he stood again. I wasn't going to look up and be taken in once more, even by the shadow of a man. But I just had to, and there he was, really there in the flesh this time, folded arms. eyes, look and all, just as I had seen his image

half an hour before, and this time he was actually introduced to me while I longed to pinch him to see if he was real. But I guess he is; awfully fascinating too. Write me at once whether I saw him beforehand in the astral light, or whether it was he in his astral body. No; don't write; *wire.*"

In the astral light, belle dame, though if he hadn't turned up in propria personam to be properly introduced, I might have thought he was a chela, sent to look you over. Chelas have been so sent in the astral body, as several of our theosophists know. Sometimes the chela's body (astral) is used for this purpose; sometimes the chela is but partly conscious of his mission: like a faithful mirror he reflects back what he has seen.

Do you ask why teachers should not come, or look across themselves? Does a General run about hither and thither? or does he "say to one man—'Go,' and he goeth; and to another,—'Come!' and he cometh?" Do we use a derrick when a crow bar will answer? Nature has her law of economy, nor are these higher forces to be squandered. Yet let nothing that you may hear or see, excite surprise. That you are able to see or hear anything on the planes above the material, is due to "synchronous vibration."

"The Real is substance (that which substands) in its condition of spirit. The phenomenal is Substance in its condition of densification. *It is made manifest through motion.* There is no arbitrary line of separation between them; only a transitional difference." Now the moment that an outer sensation (outer as contrasted with the other) of wonder or of fear, shoots through you, the inner vibration is modified, your motion is out of accord with that by which the Real is for the moment made manifest, you see and hear no more, and the precious opportunity is lost. Be calm and observe all: afterwards test all. There are two things to be remembered, two watchwords to sink deep into the fibres of the heart. 1. Nothing can harm the pure soul. 2. "Perfect love casteth out fear." If you love the whole, what place remains for fear? you have then fulfilled the injunction of Krishna and your soul "participates in the souls of all creatures." If you hate or fear aught, you are separated in somewhat from the Universal soul; you cannot advance one step beyond that limitation.

The mother is not without her tribute to occultism. "You will be interested, dear Julius, in knowing that of late I have puzzled much over some occult points—as the method of the soul's entrance into the body. At once I bethought me that I had been reading a book and left off just where it began to explain that point. I went to my travelling book-case to get that book and after looking them all over, it came to me that I had no such book after all. The strange part is that this happens whenever I am studying out some such problem, and each time I am deluded so that I do not recall the previous deceptions, until after I have searched well for that book."

Dear lady! In other climes and in a brighter age she doubtless had such books; many of us had. All can recover their golden contents if we purely desire, earnestly strive. Eliphas Levi said that he had books "in Dreamland" which were well known to him and which he often read there. He even drew from them illustrations which are reproduced in his works without explanatory text, much to the bewilderment of students. A lady wrote to the PATH some

weeks back, that she distinctly remembered an article which she had read in it with great interest, but on seeking the article to show to a friend, she was confounded to find nothing of the kind in the magazine. She gave the subject, which was one upon which no article has been published. All our friends have individual experiences, some like these, some differing. They are recollections, and as we are all trying to get back our past, these glimpses must encourage us. As to the entrance of the soul into the body, the mother should see in the Upanishads some teaching upon that point: reflect also upon these lines in the Bagavad Gita. "All things which have life are generated from the bread which they eat. Bread is generated from rain; rain from divine worship, and divine worship from good works."

A friend across the sea sends us the following: "A rather interesting quotation from Herodotus, may be suitable for your Tea Table, in juxtaposition with an extract from Baron von Reichenbach's Researches in Animal Magnetism. Herodotus writes: Euterpe chap. 44.

"From my great desire to obtain information on this subject, I made a voyage to Tyre, in Phœnicia, where is a temple of Hercules held in great veneration. Among the various offerings which enriched and adorned it, I saw two pillars; the one was of the purest gold, *the other of emerald, which in the night diffused an extraordinary splendor.* This temple, as they affirmed, has been standing ever since the first building of the city, a period of 2,300 years.'

"Reichenbach writes, p. 57. 'A large rock crystal, 8 inches thick, was placed in a room and the darkness was rendered complete; the *sensitive* at once discovered the place where the crystal stood, and gave in all the experiments the same account of its light. She described the light as somewhat of the form of a tulip, extending upwards about 5 inches. The color she described as blue, passing above into a perfect white, while a few scattered threads or stripes of red light, ascended into the white. The flame was in motion, undulating and scintillating, and cast around it an illumination extending over a circle of more than 6½ feet in diameter.'"

Thanks, Brother, for bridging the distance with this fresh and ever needed reminder that we shall look to the diurnal for the correspondences of the Eternal, manifest in the small as in the great. JULIUS.

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The wise man, the preacher, who wishes to expound this Sutra, must absolutely renounce falsehood, pride, calumny, and envy. He should never speak a disparaging word of anybody; never engage in a dispute on religious belief; never say to such as are guilty of shortcomings: "You will not obtain superior knowledge."--*Saddharma-Pundarika.*

OM.

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Brahman, the first cause, swells by means of meditation; hence is produced matter; from matter mind, breath and intellect, the seven worlds, and from the works performed by men in the world, the eternal effects, rewards and punishments of works.—*Mundaka-Upanishad.*

Behind thee leave thy merchandise,  
Thy churches and thy charities;  
And leave thy peacock wit behind;  
Enough for thee the primal mind  
That flows in streams, that breathes in wind.—*Emerson.*

## THE PATH.

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Vol. II.

AUGUST, 1887.

No. 5.

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### LETTERS ON THE TRUE.

#### III.

MY COMRADES :—

As we turn our thoughts in upon ourselves, we find the good on top ; the bad is below. We must set the blaze of self-examination to the task and drag out the lurker within. We think we have abandoned ambition and comfort, but we have only given up those of the lower plane, the mere reflection of the great ambitions and joys of a larger life. The rays of Truth burn up the covers we had placed upon those seeds, and then the real seeds begin to sprout and cause new troubles. Do not ignore this ; it

has cost others many years and tears of blood to self-learn it. Men have been deceived as to their motives up to high passages of the Way.

Indolence is a great deceiver. We trust to the sufficiency of "our Divine Spirit," and so hope to reach the goal easily with the natural evolution of the race. We forget that the kingdom must be taken by violence. It is by no means sure that we shall make the connection with spirit in this life journey. Thousands may and do fail to make it. Your divine spirit is only yours in so far as it is that of all others equally; not yours but *ours*, making us one. The Bagavad-Gita destroys the idea that if there be in us this higher self, it will, even if we are indolent, triumph over the necessity for effort, and lead us to find beatitude in common with the whole stream of man. "The man of doubtful mind enjoys neither this world nor the other (the Deva world) nor finds beatitude." Sometime then during the period of choice for the race this self must be discovered, purified and set free. The period is long—but it ends. The unprogressed soul falls back; it may die, for only the spiritual monad is incorruptible. On the soul itself depends this spiritual polarity; each personality heightens or lessens it by the greater or smaller impetus given by him to the life of the lower self. Its luxurious growth throttles the true self as mistletoe devitalizes the live-oak. "Bitten by the world, like one bitten by a great serpent; darkened with passion, like the night; changing its dress in a moment like an actor; fair in appearance, like a painted wall:" thus the Upanishad warns us against the elemental self.

These warnings are not meant to discourage, but to strengthen. The Way is narrow, but it is there. So narrow it is, and so often lost amid the bustling highways of life, that many who have wandered far afield still think their feet are set upon it. There is oftentimes much to discourage us in the attitude of our nearest friends. They are on far shores, and when we arrive they speak of the small potatoe patch they tend and see nothing in our talk of what is over the sea, and of the grander interests beyond the little place they stand on. This is a blow dealt the inner man and hurts inside. Life is all up in arms against us. A letter sent me by one of my comrades goes clearly and nobly to the root of this matter:

"Dear Jasper: I gave your letter to a distressed soul: she returned thanks saying it was a cooling draught to one athirst. The thanks of course are yours.

"Now this lady says it was refreshment to the weary, that letter True, or she would not say it. But it was not so to me nor to you. It all seems so well understood to be so. We needed it not. But she illustrates a certain state of progress. She is not yet where we are, but which is happier? She is happier, but poorer in hope. We are not all too happy, but are rich in hope, knowing the prize at the end of time, and not deterred by the

clouds, the storms, the miasms and dreadful beasts of prey that line the road. Let us then at the very outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire we shall be separated from the Self. If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else. Standing where we are, let us purify ourselves to be all things.

“So being beyond this lady so grateful, we find that everything we meet on this illusory plane of existence is a lure that in one way or another has power to draw us out of our path. That is the point we are at, and we may call it the point where lures of Maya have omnipresent power. Therefore we must beware of the illusions of matter.

“Before we got to this stage we knew the fateful lure, the dazzling mirror of the elemental self, here and there in well defined places and intrenched as it was, so to say, in strongly marked defences. Those we assaulted; and that was what it desired, for it did think that it then had no need to exercise the enchantment which is hard because so subtle, and so distributed here and there that we find no citadels to take, no battallions in array. But now our dearest friends are in league with this beautiful, deceitful Maya.<sup>1</sup> How strongly do I realize the dejection of Arjuna as he let his bow drop from his hand and sat down on his chariot in despair. But he had a sure spot to rest upon. He used his own. He had Krishna near, and he might fight on.

“So in passing along past those stages where the grateful lady and others are, we may perhaps have found one spot we may call our own and possess no other qualification for the task. That spot is enough. It is our belief in the Self, in Masters; it is the little flame of intuition we have allowed to burn, that we have fostered with care.

“Then come these dreadful lures. They are in fact but mere carcasses, shells of monsters from past existences, offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment to them or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot.

“Here it is the lure of enjoyment of natural pleasures, growing out of life's physical basis; there it is self-praise, anger, vanity, what not? Even these beautiful hills and river they mock one, for they live on untrammelled. Perhaps they do not speak to us because they know the superiority of silence. They laugh with each other at us in the night, amused at the wild struggles of this petty man who would pull the sky down. Ach! God of Heaven! And all the sucklings of Theosophy wish that some great, well diplomaed adept would come and open the secret box; but they do not

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*Maya, i. e., “illusion.”*

imagine that other students have stepped on the spikes that defend the entrance to the way that leads to the gate of the Path. But we will not blame them, nor yet wish for the things—the special lots—that some of them have abstracted, because now that we know the dreadful power that despair and doubt and violated conscience have, we prefer to prepare wisely and carefully and not rush in like fools where angels do not pass uninvited.

“But, Companion, I remind you of the power of the lure. This Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters. Z.....”

The Path lies not in extremes but midway, like that Sun whose centre is everywhere, like that Eternal Liberty which Boehme says is the middlemost and within all things. We must pin ourselves down to a rigid appreciation of the mathematical workings of Law and trace their connection with our own constitution. It would seem well to take all the suggestions we can get, but I have known travellers on western prairies who preferred to go a day's journey out of their road, rather than make inquiry of a passer by. If the law of Continuity remains unbroken, as it must if it exists at all, and from its very nature cannot be suspended, then there must be personalities far more progressed than ourselves, somewhere along the vast chain stretching from man to the Deity. I have heard comrades repel the idea that any “Master” could aid them. The western mind detests that word; American boys will not even say “schoolmaster.” And yet it is only an equivalent for Teacher, and how glorious are the teachings.

If a man's magnetic sphere be confused, however, he cannot feel the attraction of higher spheres; he does not believe in their existence. If they do not exist to his hope or his intuition, for him they are not, nor will he feel their benefit even indirectly until he shall have evolved enough spiritual energy to enable him to assimilate the currents which unceasingly flow from them to raise the powers of the race. Let every man have his mind within his own power and resolve firmly to believe. Our own is everywhere if we will only take it! We do not justly value the gifts of Truth given us without personal attestation. We clamor for persons and authorities; we have a sense of injury which cries to the echo; “if Truth be true she will sign her name.” Not always: for how then can the perceptions of men be tested in the absence of genuine relations? How can those students be discovered who do not depend upon a revenue stamp to recognize a genuine article? If a man receives a gem, does he growl because the jeweller's case came

not with it? What lustre can a name add to Truth? We should need no guarantee beyond the spirit of the words; the words themselves are often traps. Nothing avails us at last but the touch-stone of our own souls; it is deeply concealed in the heart, far beyond the elemental nature. It is not mind, judgment, reason: it is the fire which tests and welds.

JASPER NIEMAND, F. T. S.

## THE POETRY OF REINGARNATION IN WESTERN LITERATURE.

### PART II.

#### BRITISH POETRY.

##### FROM "INTIMATIONS OF IMMORTALITY."

Our birth is but a sleep and a forgetting  
The soul that rises with us, our life's star  
Hath had elsewhere its setting  
And cometh from afar.  
Not in entire forgetfulness  
And not in utter nakedness  
But trailing clouds of glory do we come  
From God who is our home.  
Heaven lies about us in our infancy  
Shades of the prison house begin to close  
Upon the growing boy;  
But he beholds the light, and whence it flows  
He sees it in his joy.  
The youth who daily farther from the East  
Must travel, still is nature's priest  
And by the vision splendid  
Is on his way attended.  
At length the man perceives it die away  
And fade into the light of common day.

WM. WORDSWORTH.

#### A REMEMBRANCE.

Methinks I can remember when, a shade  
All soft and flowery was my couch, and I  
A little naked child, with fair white flesh  
And wings all gold bedropt, and o'er my head  
Bright fruits were hanging and tall balmy shrines  
Shed odorous gums around me, and I lay  
Sleeping and waking in that wondrous air

Which seemed infused with glory, and each breeze  
 Bore as it wandered by, sweet melodies ;  
 But whence, I knew not. One delight was there  
 Whether of feeling or of sight or touch  
 I know not now—which is not in this earth,  
 Something all-glorious and all beautiful,  
 Of which our language speaketh not, and which  
 Flies from the eager grasping of my thought  
 As doth the shade of a forgotten dream.  
 All knowledge had I, but I cared not then  
 To search into my soul and draw it thence.  
 The blessed creatures that around me played  
 I knew them all, and where their resting was,  
 And all their hidden symmetry I knew,  
 And how the form is linked into the soul,  
 I knew it all, but thought not on it then  
 I was so happy.

And once upon a time  
 I saw an army of bright beaming shapes  
 Fair faced and rosy cinctured and gold winged  
 Approach upon the air. They came to me  
 And from a crystal chalice silver brimmed  
 Put sparkling potion to my lips and stood  
 All around me, in the many blooming shades,  
 Shedding into the centre where I lay  
 A mingling of soft light, and then they sang  
 Songs of the land they dwelt in ; and the last  
 Lingereth even till now upon mine ear.

Holy and blest  
 Be the calm of thy rest  
 For thy chamber of sleep  
 Shall be dark and deep  
 They shall dig thee a tomb  
 In the dark deep womb  
 In the warm dark womb.

Spread ye, spread the dewy mist around him  
 Spread ye, spread till the thick dark night surround him,  
 Till the dark long night has bound him  
 Which bindeth all before their birth  
 Down upon the nether earth.  
 The first cloud is beaming and bright  
 The next cloud is mellowed in light  
 The third cloud is dim to sight  
 And it stretches away into gloomy night.  
 Twine ye, twine, the mystic threads around him  
 Twine ye, twine, till the fast firm fate surround him  
 Till the firm cold fate hath bound him  
 Which bindeth all before their birth  
 Down upon the nether earth.

The first thread is beaming and bright  
 The next thread is mellowed in light  
 The third thread is dim to sight,  
 And it stretches away into a gloamy night.  
 Sing ye, sing, the fairy songs around him  
 Sing ye, sing, till the dull warm sleep surround him  
 Till the warm damp sleep hath bound him  
 Which bindeth all before their birth  
 Down upon the nether earth.  
 The first dream is beaming and bright  
 The next dream is mellowed in light  
 The third dream is dim to sight  
 And it stretches away into gloomy night.  
 Then dimness passed upon me and that song  
 Was sounding o'er me when I woke  
 To be a pilgrim on the nether earth.

DEAN ALFORD, 1850.

FROM "CATO'S SOLILOQUY ON THE SOUL."

Eternity—thou pleasing, dreadful thought  
 Through what variety of untried being  
 Through what new scenes and dangers must we pass?  
 The wide, th' unbounded prospect lies before me  
 But shadows, clouds and darkness rest upon it.

JOSEPH ADDISON.

RETURNING DREAMS.

As in that world of Dream whose mystic shades  
 Are cast by still more mystic substances,  
 We oftimes have an unreflecting sense  
 A silent consciousness, of some things past  
 So clear that we can wholly comprehend  
 Others of which they are a part, and even  
 Continue them in action, though no stress  
 Of after memory can recognize  
 That we have had experienc of those things  
 Or sleeping or awake :

Thus in the dream,  
 Our universal Dream, of Mortal Life,  
 The incidents of an anterior dream,  
 Or it may be, Existence, noiselessly intrude  
 Into the daily flow of earthly things,  
 Instincts of good—immediate sympathies  
 Places come at by chance, that claim at once  
 An old acquaintance—single random looks  
 That bare a stranger's bosom to our eyes ;  
 We *know* these things are so, we ask not why  
 But act and follow as the Dream goes on.

R. M. MILNES, (Lord Houghton).



While the sound whirls around  
 Down, down !  
 As the fawn draws the hound  
 As the lightning the vapour  
 As a weak moth, the taper ;  
 Death, despair ; love, sorrow ;  
 Time both ; to-day, to-morrow ;  
 As steel obeys the spirit of the stone  
 Down, down !

In the depth of the deep  
 Down, down !  
 Like the veiled lightning asleep  
 Like the spark nursed in embers,  
 The last look Love remembers,  
 Like a diamond which shines  
 On the dark wealth of mines  
 A spell is treasured but for thee alone,  
 Down, down !

### THE RETREAT.

Happy those early days when I  
 Shined in my angel-infancy  
 Before I understood this place  
 Appointed for my second race  
 Or taught my soul to fancy aught  
 But a white celestial thought ;  
 When yet I had not walked above  
 A mile or two from my first love,  
 And, looking back, at that short space  
 Could see a glimpse of his bright face  
 When on some gilded cloud or flower  
 My gazing soul would dwell an hour  
 And in those weaker glories spy  
 Some shadows of eternity ;  
 Before I taught my tongue to wound  
 My conscience with a sinful sound ;  
 Or had the black art to dispense

A several sin to every sense,  
 But felt through all this flashy dress  
 Bright shoots of everlastingness.

Oh, how I long to travel back  
 And tread again that ancient track !  
 That I might once more reach that plain  
 Where first I left my glorious train ;  
 From whence the enlightened spirit sees  
 That shady city of palm trees.  
 But ah ! my soul with too much stay  
 Is drunk and staggers in the way  
 Some men a forward motion love,  
 But I by backward steps would move  
 And when this dust falls to the urn,  
 In that state I came, return.

HENRY VAUGHAN.

Edmund W. Gosse treats the idea of Wordsworth's "Intimations" in a way directly opposite to the older poet, in these verses :

### TO MY DAUGHTER.

Thou hast the colors of the Spring  
 The gold of king cups triumphing  
 The blue of wood-bells wild,  
 But winter thoughts thy spirit fill  
 And thou art wandering from us still  
 Too young to be our child.  
 Yet have thy fleeting smiles confessed  
 Thou dear and much desired guest  
 That home is near at hand.  
 Long lost in high mysterious lands  
 Close by our door thy spirit stands  
 In journey well nigh past.  
 Oh sweet bewildered soul, I watch  
 The fountains of thine eyes, to catch  
 New fancies bubbling there,

To feel one common light, and lose  
 The flood of strange etherial hues  
 Too dire for us to share !  
 Fade, cold immortal lights, and make  
 This creature human for my sake  
 Since I am nought but clay ;  
 An angel is too fine a thing  
 To sit behind my chair and sing  
 And cheer my passing day.  
 I smile, who could not smile, unless  
 The air of rapt unconsciousness  
 Past with the fading hours ;  
 I joy in every childish sign  
 That proves the stranger less divine  
 And much more meekly ours.

## FROM "A RECORD."

None sees the slow and upward sweep  
 By which the soul from life-depths deep  
 Ascends,—unless, mayhap when free  
 With each new death we backward see  
 The long perspective of our race  
 Our multitudinous past lives trace.

WILLIAM SHARP.

THE PATH has already shown Browning's expression of Reincarnation contained in Paracelsus. In his poem "One Word More" occur these lines also :

I shall never, in the years remaining  
 Paint you pictures, no, nor carve you statues  
 This of verse alone one life allows me  
 Other heights in other lives, God willing.

Similar glimpses of this thought occur in Byron, Pope, Coleridge, Swinburne and others, but it is difficult to select a continuous and complete wording of it in them.

E. D. WALKER.

## NOTES ON THE ASTRAL LIGHT.

FROM ELIPHAS LÉVI'S WORKS.

*(Continued.)*

That which is true in cause, is real in effect ; that which is not realized does not exist. The realization of speech is the Word, properly so called ; a thought is realized in becoming a word—realized by signs, by sounds, by figures. This is the first degree of realization. Then it impresses itself upon the Astral Light by these signs or words, it influences other minds by repeating itself in them, refracts itself in traversing the imaginations of others, assumes therein new forms and proportions, and finally transmutes itself into actions and modifies society and the world. This is the last degree of realization. Those who are born in a world which is modified by an idea, bear the imprint of it, and it is thus that the word is made flesh.

The Astral Light, figured in ancient symbology by the serpent biting its tail, represents in turn, folly and prudence, time and eternity, the Tempter and the Redeemer ; thus this Light, being the vehicle of life, serves as an auxiliary alike to good or evil, assumes the fiery shape of Satan as well as the form of the Holy Spirit. It is the universal weapon in the wars of the Angels, feeds the fires of Hell, and furnishes the lightning of Saint Michael. It may be likened to a horse that has the attributes of the chameleon, and reflects always the armor of its rider.

The law of *realization* produces what may be called *magnetic respiration*; which impregnates objects and places, and communicates to them an influence corresponding to our dominant wishes. In a word, the universal agent, the latent Astral Light, tends ever to equilibrium; it fills every void, and aspires ever to repletion. For this reason vice is contagious, just as are certain physical maladies, and so it works powerfully for the proselytism of either vice or virtue. For this reason, also, relics, be they either of saints or of great criminals, may produce marvellous effects either of sudden conversion or perversion. The soul breathes just as the body does; it draws in that which it esteems happiness, and gives out the ideas which result from its inmost sensations. So diseased souls have a bad breath, and vitiate the moral atmosphere; that is to say, they mingle impure reflections with the Astral Light which penetrates them, and thus establish deleterious currents.

We are often astonished, when in society, at being assailed by evil thoughts and suggestions that we would not have imagined possible, and we are not aware that we owe them solely to the presence of some morbid neighbor; this fact is of great importance, since it relates to the manifestation of conscience—one of the most terrible and incontestable secrets of the magic art.

This magnetic respiration throws about the soul a halo, of which it is the centre, and surrounds it with the reflection of its own actions, which make for it a heaven or a hell.

No actions are isolated, and none can be hidden; everything that we really wish, that is to say, everything that we confirm by our acts, remains in the Astral Light, in which its reflections are preserved; these reflections again influence our thoughts, by mingling with our lucidity, and thus a man becomes, and continues to be, the author of his destiny.

The Astral Light, combining with ethereal fluids, forms the astral phantom of which Paracelsus speaks in his philosophy of intuition. This astral body, being freed at death, attracts to itself, and preserves for a long time, by the sympathy of likeness, the reflections of the past life; if a powerfully sympathetic will draws it into the proper current, it manifests itself in the form of an apparition.

The Astral Light, transmuted into human light at the moment of conception, is the primary envelope of the soul. This fluidic body, like the mass of the Astral Light, has two contrary movements, attractive on the right hand, and repulsive on the left; or reciprocal, as in the case of the two sexes; this produces in us the strife of contending emotions, and contributes to the terrors of conscience; thus are produced in us sometimes temptations, sometimes subtle or unexpected graces.

This is the explanation of the traditional dogma of the two attendant

Angels who help us or oppose us ; these two movements of the Astral Light may be represented by a Balance, in which are weighed our resolutions.

The Astral body is not always of the same sex as the material body ; that is to say, these two forces, swaying, so to speak, from right to left, often seem to contradict the visible organization ; thus are produced the striking errors of the human passions, and thus may be explained, although without in the least justifying them, the amorous peculiarities of an Anacreon or a Sappho.

There are persons who cannot be offended with impunity, and one who does them an injury may begin to die from that very moment ; there are some men whose influence is felt at once, and whose mere glance may change the direction of the current of our life.

The basilisk who killed by his look, is not a fable, but a magic allegory. As a rule, it is injurious to the health to have enemies, and it is not possible, with impunity, to brave the reprobation of anyone ; before opposing ourselves to a force or a current, we should be sure that the person or the current is not stronger than we are ; otherwise, we shall be overwhelmed or even annihilated. Many sudden deaths are attributable to no other cause than this. The dramatic deaths of Nadab and Abihu, of Ananias and Sapphira, were caused by the electric currents of the faith that they outraged.

The intense reprobation that was aroused by the massacre of St. Bartholemew was the sole cause of the horrible malady and death of Charles IX ; and Henry IV, if he had not been sustained by the enormous popularity which he owed to his personal magnetism, or the sympathetic power of his astral life, could scarcely have survived his conversion, and would have perished beneath the contempt of the Protestants, combined with the distrust and hatred of the Catholics.

Unpopularity may be a proof of integrity and courage, but it is never a proof of political wisdom. Outrages to public opinion are fatal to statesmen ; and it is possible to recall the premature and violent death of more than one illustrious man, of which it is not fitting to speak here. These verdicts of public opinion may be very unjust, but they are none the less causes of failure, or even sentences of death. On the other hand, injuries done to a single human being may, and unless reparation is made, must, cause the destruction of a community or of a whole nation. This is what is meant by "the cry of blood"—for at the bottom of every injustice, lies the germ of a homicide.

It is because of these terrible laws of solidarity, that christianity insists so strenuously upon the forgiveness of injuries, and the necessity of reconciliation. He who dies without forgiving his enemy, hurls himself into eternity armed with a dagger, and devotes himself to the horrors of eternal murder.

B. N. ACLE, F. T. S.

## THE SYMBOLISM OF THE EQUILATERAL TRIANGLE.

[READ AT A MEETING OF THE ARYAN THEOSOPHICAL SOCIETY, N. Y., MAY 31, 1887.]

The triangle holds its place as a symbol in the mathematics of ideal proportions. As a symbol in ethics it at once suggests the idea of mathematical exactness and method in connection with spiritual problems. A true spiritualism is able to demonstrate its position in the exactness of the law of pure mathematics. A spiritualism that fails in this, fails in the only method known to finite comprehension as exact, and leads to the inference, that a law can express more than the law giver. The law of mathematics holds our highest concept of absolute Truth. The law is universal, and in its unfolding gives us the highest possible relation. Music, art, poetry, all that we know of the ennobling and beautifying expressions of the soul, manifest themselves in numbers. The truth of music is in measure; the truth of art is in proportion; the truth of poetry is in ratio. Science has never revealed anything but a broader application of the law of number. Chemistry is combination or addition. Botany is analysis or subtraction. In astronomy we strike the true because the incomprehensible—we deal with the unknown quantity. The true basis of reasoning is from cause to effect. To correctly measure the force of a stream we will go to its source. When the source is unknown, it becomes the unknown quantity of our calculation, and through the application of it as an unknown quantity, we approximate to a true knowledge of it. In dealing with the greatest of all problems—that of existence—mathematical principles have been ignored. I know it is objected that mathematics are too cold for religion. “We want the warmth of sentiment and emotion in spiritual things.” The warmth of sentiment and emotion, unsupported by the truth of mathematics, is the song without music, poetry without rhythm, and art without harmony. It abides where music, poetry and art have not yet become the language of the soul. As compared to the warmth derived from a mathematical basis, it is the flash of light reflected from a mirror as distinguished from the direct glow of a sunbeam; one scorches and dazzles, the other warms; one blinds the vision, the other is a “lamp to the feet,” revealing the way. A change in the multiplication table to suit the fancy of every one who had a problem to solve, would make a chaos of all calculation—without an exact basis in ethics this is our condition in spiritual things. One man’s revelation is not another’s; and each holds his opinion, or sentiment, as truth. One man’s opinions or any set of men’s opinions cannot alter the truth as discovered

in mathematics. Here and here only, can we determine the problem of life in the terms of law. Here we reach a solution that brings us to the recognition of brotherhood in spiritual things, as we are a recognized brotherhood in mathematics. The axioms of truth have no more to be changed in dealing with the realities of life, than in dealing with its grosser calculations. A universal brotherhood finds its realization in the universal recognition of a Deity that appeals to all in the harmony of an everywhere manifested law.

Starting with the triangle as the unit of all subjective operations our conception of it is based upon our knowledge of the objective unit; we proceed from a knowledge of the part to a concept of the whole—or unknown unit. To do this we transmute the objective to the subjective and raise the power of the numeral to infinity. When thus raised to the power of the infinite unit the triangle is our symbol for truth. As a symbol for the whole of truth, it holds the key to all science, to all wisdom, and its study leads with certain steps to and through that door wherein the mystery of life ceases to be a problem, and becomes revelation. An understanding of the triangle depends upon the analysis of the objective unit, the arithmetic definition of which is “a single thing.” The first idea we get from this single thing is wholeness; nothing can be added to it nor subtracted from it without impairing its unity as a single thing. Second: Its unity involves the idea that it can be separated, that it consists of parts. Third: These parts hold certain unchanging relationship to each other, then as related to its wholeness it has unity, as related to its separableness it has diversity, and as related to its unchangeableness it has identity; unity, diversity and identity, are the essential qualities of every “single thing,” or every unit, and the equilateral triangle is the symbol that manifests these three qualities in unity. The figure 3 does not do it as we lose in it the idea of three related parts. Three separate 1’s will not do it, as the idea of unity is lost. We combine the three 1’s to express the unity and diversity, and when combined we have the idea of identity, and the triangle is the symbol of the subjective unit. Each side of the triangle is the figure 1, and this manifests unity in its wholeness, diversity in its two ends and identity in its central point which is changeless for every figure 1. Thus the figure 1 manifests the triangle in the symbol and the first deduction we make is: *the unit is a trinity*. The triangle is a unit, each part of the triangle is a unit, hence, it follows that *every part manifests the whole*. Seen in motion the triangle measures the arc of the pendulum, these successive arcs make the circle and the circle marks Infinity—or the pendulum swing that marks eternity in space and time, and so annihilates space and time. This idea of the unit in connection with motion and form gives the idea of motionless and formless as manifested truth. Form and motion involve change, the unit cannot change. The magnetic needle in its perfect poise illustrates what I mean,

and shows : the motion of the unit in, positive or centrifugal, in negative or centripetal, and poise. *Perfect poise is changeless.* The absolute is always the center, a change in the center belongs to finite perception and not to Infinite Truth. The unknown quantity of Infinite Poise will always be the unknown quantity, but as the part manifests the whole we shall always have a measure of understanding proportioned to our discernment. As we do not hold the center, we do not hold both the positive and negative, and so we manifest a minus quantity in all our thinking. The *symbol cannot change.* Its action in truth is *Energy in Poise.* Delsarte makes a clear exposition of this principle. Perfect expression in music is vibrating harmony, and then music is soundless. The human form is the prophecy of the principle in limbs—or positive, head—negative and torso—poise, the hand manifests it in fingers, palm and thumb, the thumb indicates the line of physical balance, and falls when the balance is lost.

Blood, bone, and breath, circulation, secretion and respiration: all functional activity shows us the symbol. We have it in the planet as water-centrifugal, earth-centripetal, and air-poise, or manifested as liquid—solid and gas. It expresses the law of chemical affinity and the organic cell. Light, electricity and magnetism are its etherealized exponents. Of the three primary colors, blue is the life or centrifugal ray, yellow is the illuminating or centripetal ray, and red is the warm or poised ray. The ideal of these rays is blue for life or will, yellow for wisdom, and red for love, which brings us to the Divine Father principle, the Divine Mother principle, and the Divine Child as the Divine Trinity of manifested truth, or the circle of manifested Dicity. The nearer man approaches a form that manifests *Energy in Poise*, the nearer he is to taking his place in the line of the triangle. In expression, voice is centrifugal or going out, gesture is poised or within, and the word is centered or coming back, and this is the order manifested in the child. We reach true expression in proportion as the energy of going out is at one with the energy of coming back: in other words when the impulse of the creature in aspiration is one with the Creator in inspiration, man finds himself a part of the line of the triangle, a part of the word that “in the beginning was God.” To express the truth of the triangle, is to manifest the supreme energy of the universe, and that means the bringing of the line of life in ourselves into the line of truth in ourselves. This is the true work of existence. Love measures the poise, *and we know when we have attained it.* There is no room for finding fault, for recrimination or judgment of our neighbor, the battle is with the self.

LYDIA BELL.

## THEOSOPHICAL FICTION.

The brief review of Mr. Sinnett's novel, "United" printed in the last number of *THE PATH*, seems to call for some modification, lest in the minds of some readers a misapprehension may arise, and views concerning the purpose and effect of Theosophical fiction, probably not intended by the reviewer, be encouraged. The word "romance" is so elastic in its definition that it can be made to cover meanings which may or may not be condemned when considered from a theosophical standpoint. If, for instance, romance be taken to cover imaginative writings which are the result of pure invention, or fancy, having no parallels in fact, then most assuredly such writings are untrue, and without value as theosophical works. If, however, romance be employed as a term for works of fiction, it should be borne in mind that what is pure fiction may be the purest truth. It is not necessary for a work to be a record of fact—that is, of events which have actually happened—in order to be true. That which may happen, that which is in accord with either physical or spiritual law, is just as much entitled to be considered as truth as is a literal statement of facts which have occurred, or a statement of the laws under which they may occur. This may be seen by considering that a person endowed with psychic perception may behold an event years in the future and may relate what he has seen. His story is as absolutely true as if it were a narration of that which has already happened. Truth to nature is the great consideration to be borne in mind; it makes no difference about the manner in which facts are stated, or the mode of their combination in a narrative, so long as it is possible for such things to happen. That which has never yet been may occur at any moment.

Whoever has followed the course of fiction during the past few years will see that the growing interest in theosophical teachings has had a great effect thereupon. There appears to be nothing more certain than that fiction will be one of the most powerful methods of imparting Theosophical truths, and of awakening an interest in the secret doctrine among the multitudes. In fact, correctly written fiction embodying Theosophical truths is of even more value for the purposes of teaching than a mere abstract statement of those truths, for it lends them vitality and brings them into the domain of reality for us by showing them in their relations to human life. And knowledge is only attainable through the experience gained in the physical; through the lessons of sensation. All progress is made only in this way.

No Theosophist would dispute the great value of allegory in conveying a conception of the truth, and allegory is but a form of fiction. Admirable instances are the two beautiful stories printed in *THE PATH*, "Papyrus,"

and Mr. Hinton's "The Lake and the Pool." Then there is that priceless work, "The Idyll of the White Lotus," which, while it is allegory, may quite possibly be a record of things that have happened. But whether it be fact or fiction makes no difference in its value.

Again, it should not be forgotten that the characters of the novelist attain an actual existence on another plane, both in the minds of the writers and of the readers. Shakspeare's Hamlet, for instance, is a more real character to the world than the historical Prince of Denmark, if he ever existed, and the same may be said of all his other characters. There is a powerful story by an anonymous author, called "A Strange Temptation," published in Macmillan's magazine something like eighteen months ago and reprinted by Littell's in this country. It illustrates this truth; the characters of an author becoming alive on an elemental plane, and, though purely a work of the imagination, it nevertheless makes a most impressive use of certain Theosophical teachings and conveys a great lesson. It is worthy of the attention of any Theosophist.

The Theosophical student will also find himself repaid by observing, in various novels having to do with occult subjects, from Bulwer's down to Anstey's, how various writers' minds are impressed by occult facts, and even in the lightest he will be apt to find that the author has to a great extent, though unintentionally, been true to occult law.

Mr. Sinnett's fiction is of especial value as that of a sincere student of Theosophy, who has endeavored to embody some of the great facts of occultism in a popular form. The writer knows of several instances of persons who, by a reading of "Karma," have been led to take a deep interest in Theosophy. "United" is artistically a decided advance over "Karma." Mr. Sinnett appears to be acquiring a better literary style; the involved sentences, with their tangled qualifications, so painfully characteristic of his first book, "The Occult World," have yielded to a plainer diction, and the generally straightforward simplicity of "United" is commendable.

It is probably a hasty generalization to speak of the main purpose of "United" being to depict the reality of the process of life transference. This is but an episode, important though it be in its bearing upon the story. The leading idea of the work is to represent the important truth of the Higher Self, and it makes this great Theosophical teaching, in its rudimentary aspect, clearer to the mind of the average reader than it has been before. The following eloquent passage gives a glorious picture of the state of higher consciousness, when the soul is released from the conflicting distractions of the physical senses:

"In losing consciousness of her physical surroundings, as Mrs. Malcolm leaned back, her eyes fixed and her whole soul concentrated on

the face of the beautiful spirit, she never for a moment seemed to lose consciousness of *her*; but by degrees—or rather without noticing the degrees, and yet not suddenly—she seemed to float into a state of beatitude in which she and the spirit were together in an intimacy which blended them almost into one being. Side by side with her, in a union closer than the closest earthly embrace, and with thrilling emotion of ecstasy—keener and more intense even than the strong love of her waking consciousness—she seemed to pass away into regions of infinite distance and splendor, and, without putting her ideas into the slow concatenation of words and phrases, to drink in a sense of the larger existence to which she was thus introduced, and of the relative insignificance of the faintly remembered joys and pain of the physical state of life so left behind. As her thoughts turned to one or the other of the stronger interests of her earthly life, these seemed vitalized before her. As she thought of her brother, he was there beside her, and seemed to be welcoming her to the new realm she was exploring, as if he already belonged to it—and as she thought of Marston, she suddenly found herself face to face with him, recognizing him instantly as the friend she had known so long, but as a glorified presentation of himself, with all the old weariness of existence and the stains of sorrow washed out of his nature, and a look of supreme happiness in his wide-open eyes—a glowing consciousness of Edith's presence which, filling his whole existence with rapture as it did, yet left him able none the less joyously to greet her and share with her the sense of love for the object of their double devotion. There was no perception of hurry in the progress of all this; on the contrary, a sense of long, calm durability in their delight, and the panorama of a new nature round them was not neglected, but surveyed as it were by all three with the feeling that they were now in final security as regards their companionship, and in a position to take interest in minor things at leisure. Some impression, too, of her earlier life on earth came back to her, and the corresponding vibrations of emotion were taken up in their turn—always in tune, as it were, to the dominant note of her new condition—her close identity with Edith. She did not measure time as it passed; but the pain that had gnawed at her heart all that morning died quite away, as though it had never been felt, and her soul was refreshed, so that the recollection that there had once been a kind of sadness somehow associated in her emotions with Edith was almost difficult to recover, when the spirit which was Edith, and yet seemed almost a part of herself, came at last to be emphasized again before her sight as a being external to herself. Not losing sight of her but gradually taking in as well the impressions of the scene then around her, she was aware again of the library at Kinseyle Court.”

The expansion of the individuality beyond the personal limits, and at the same time the retention of identity that comes upon release from the bonds of the physical personality, is here beautifully depicted. This passage finely accords with that in the closing scene of Browning's "Paracelsus" where the great Adept describes the impressions received as his soul is released from the thrall of the body.

Theosophical students should beware of the feeling that it is a degradation of sacred truths to couple them with a work of fiction. This feeling is a survival of the Puritanical fallacy that pleasure is "sinful." All pleas-

ure forms a part of our means of instruction, and we must learn its lesson. We must realize that there is "a joy within pleasure." A true picture of life, either real or potential, which is found in a work of fiction, makes such reading one of the best sources of learning.

But we must also in our reading, beware of making our minds what Mr. Fawcett in a recent article in *THE PATH* so aptly terms an "intellectual dust-bin." We must read discriminatingly and test all in the crucible of our reason, rejecting all that does not appeal to us as vitally true, whether it be the array of speculative articles found within the covers of a theosophical magazine, or the lighter literature wherein we may find our amusement.

That which we seek, we shall find. If we look for it, we shall find Theosophy in all things, and at all times, even in the most common facts of daily experience. Let us remember that nothing sacred can be degraded by making it a part of the most humble and seemingly trivial portions of life. On the contrary, the latter thereby become illuminated with meaning and exalted to their true purposes of instructing us in the real significance of life.

S. B.

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## THOUGHTS IN SOLITUDE.

### VII.

#### THE HIGHER CARELESSNESS.

When the mental vision has been searching with troubled and anxious gaze for some sure clue to the heavenward path, or when it has recoiled in horror before the picture of an effete civilization breaking up, and anarchy and violence taking the place of order, it is an intense relief to realize that there is an inner stronghold where the worn warrior may retire to, that there is a sure harbour where the storm tossed bark may find rest. And this harbour is ever at hand, this stronghold may be entered any moment. It requires but the conviction of its paramount necessity, it requires but the surrender—absolute and unconditional—of the man's lower nature to the other pole of his Being, and lo! he has attained a peace and a strength that the crumbling of the world in ruins at his feet could not shake. To be able to live in this state permanently is to have attained the condition of the Yogi or the Saint, but to have experienced it even for one moment teaches that it is the first step on the true spiritual path, which the mental vision might grope for through eternity without finding.

For one whose imagination can conjure up scenes of that human earthquake, a social revolution, where the impossibility of gauging the forces or of foreseeing the developments, adds so awfully to the horror of

the situation. Surely strength and courage must be the paramount qualities required, courage to keep the heart from fainting at the dread anticipation, and strength to keep the brain from reeling in the conflict.

But if the man has so fixed his soul on the Supreme soul, has so surrendered his will to the divine Will, has so identified himself with the Deity, that he feels he is but a tool in the omnipotent hand, the divine carelessness will have entered into him, and that will give him strength. There will be no looking forward with dread anticipation, for he cares not what happens to him—the duty that lies at his hand he will do with a clear brain and a steadfast will, caring not for the result though it may be danger and death—but what matters that? the flesh may quail at the final parting, but the man who has identified himself with the spirit within, which has inhabited many a house of flesh, has raised himself above mortal fears.

It is only in moments of supreme concentration and by intense imaginative power that we who toil on on lower levels can occasionally get a glimpse of this serene condition, which as far as words can describe it would seem to be portrayed in the second part of *Light on the Path* (Rule 8). “You can stand upright now, firm as a rock amid the turmoil, obeying the warrior who is thy self and thy king. Unconcerned in the battle save to do his bidding, having no longer any care as to the result of the battle—for one thing only is important—that the warrior shall win; and you know he is incapable of defeat, standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain, &c.”

Even these who are still bound by the desires of action may occasionally reach in imagination the exalted serenity of this state of being, and such contemplation must doubtless help in freeing from the bondage of desire. Philanthropic work for Humanity will no longer seem an object for action, for the devotee will have become conscious that the Supreme Power that acts by him, is also guiding by invisible hands the whole course of human affairs, and the well-meant remedial actions of purblind men will, under the new illumination of the eternal light, appear to him in their true character as the ineffectual gropings of captives in a cavern. And the very fact of his no longer desiring to garner the fruit of his actions will cause his actions to be all the more far reaching in their results. The will becomes omnipotent when dissociated from human desire, for it is then part of the divine will.

His attitude towards Humanity will also find a parallel in his attitude towards Divinity, for the passionate adoration will have been left behind, and will have given place to the carelessness of the divine serenity.

The conquering of all earthly desires must be a work of ages, and

many lessons will doubtless still remain to be learned by him who has attained to this state. It is written that the aspirant must always look forward with awe, and always be prepared for the battle, but in the vast scale of Being, great distance is lost in the infinite beyond, and from our present standpoint this higher carelessness would indeed seem to be the ultimate state realizable by man while still he bears the body, for what other is it than a foretaste while in the body of that "peace of God which passeth all understanding"?

PILGRIM.

## AM I MY BROTHER'S KEEPER?

—GENESIS iv, 9.

Many students, in their search for light, find divers problems presented to them for solution; questions so puzzling from the contradictory aspects which they present, that the true course is difficult of attainment for those who seek Right Living.

One of these questions, Is it our duty to interfere if we see a wrong being done? arises.

The question of duty is one that can be decided fully only by each individual himself. No code of laws or table of rules unchanging and inflexible will be given, under which all must act, or find duty.

We are so ignorant or so newly acquainted with a portion of the Divine Will that generally we are poorly fitted to declare decisively what is wrong, or evil.

Each man is the law unto himself—the law as to right and wrong, good and evil. No other individual may violate the law of that man, any more than any other law, without producing the inevitable result, the penalty of an inflected law.

I dare not declare that any one thing or course is evil in *another*. For me it may be evil. I am not wise enough to know what it is for another. Only the Supreme knows, for He only can read the heart, the mind, the soul of each. "Thou shalt not judge," saith the sacred writing.

My duty is clear in many places, but in the performing of it I may neither act as a judge or hold animosity, anger, or disgust.

Were a man to abuse an animal, surely I must interfere to prevent suffering to the helpless, dumb and weak, for so we are enjoined. This done, my duty lies in helping my brother, for he knew not what he did.

My aim is to find Wisdom, and my duty, to do away with ignorance wherever it is encountered. His act was caused by ignorance. Were a man to abuse wife or child through unwise use of wine or drug truly it is my duty to prevent suffering or sorrow for either wife or child, and also to

prevent greater misery—perhaps murder. They are human beings, my fellows. This done, my duty lies toward the man, not in condemnation, but seeking the cause that makes him unwise, strive to alleviate—if not free him from it. He also is my brother.

If men steal, lie, cheat, betray the innocent or are betrayed by the knowing, my duty lies in preventing for others, if I may, sorrow and anguish, pain and want, misery, suicide or bloodshed, which may be, for *others*, the result of these acts.

My duty lies in preventing effects such as these from love for and a desire to help all men, not because men's actions seem to me wrong or their courses evil. I know not the causes of their actions, nor all the reasons why they are permitted. How then may I say this or that man is evil, this or that thing is wrong? The *effects* may to *me* seem evil, inasmuch as such appears to be the result for others. Here my duty is to prevent evil to other mortals in the way that seems most wise.

“ Finally this is better that one do

His own task as he may even though he fail,

Than take tasks not his own, though they seem good.”

—*Song Celestial (Bhagavat-Gita)*.

He who seeks “ the small old path ” has many duties to perform. His duty to mankind, his family—nature—himself and his creator, but duty here means something very different from that which is conveyed by the time and lip-worn word, *Duty*. Our comprehension of the term is generally based upon society's or man's selfish interpretation. It is quite generally thought that duty means the performance of a series of acts which *others* think I ought to perform, whereas, it more truly means the performance of actions by me which I *know* are good for *others*, or the wisest at the moment.

It would be quite dangerous for me to take upon myself the duty of another, either because he told me it was good, or that it was duty. It would be dangerous for him and me if I assumed that which he felt it was good to do, for that is his duty, and cannot be mine. That which is given him to do I cannot do for him. That which is given me to do no living thing can do for me. If I attempt to do another's duty then I assume that which belongs not to me, was not given me. I am a thief, taking that which does not belong to me. My brother consenting thereto becomes an idler, fails to comprehend the lesson, shifts the responsibility, and between us we accomplish nothing.

We are instructed to do good. That is duty. In doing good all that we do is covered, that for which we are here is being accomplished and that is—duty. We are enjoined to do good *where it is safe*. Not safe for ourselves, but safe for the objects toward which our duty points. Often we behold beings suffering great wrong. Our emotions prompt us to rush

forward and in some way prevent the continuance of it. Still the wise man knows it is not safe. Were he to do so his efforts would only arouse the antagonism and passions of superior numbers, whose unrestrained and ungoverned wills would culminate in the perpetration of greater wrongs upon the one who already suffers. It is safe to do good, or my duty, after I find how to do it in the way that will not create evil, harm others or beget greater evils.

For him who seeks the upward way there is no duty—for nothing is a duty. He has learned that the word conveys an erroneous meaning when applied to the doings of the Seeker. It implies the performance of that which savors of a task, or a certain required or demanded act necessary before progress is made or other deeds be performed. Of duty, there is none such as this.

He learns to do good and that which appears the wisest at the time, forgetting self so fully that he only knows his doing good to others—forgetting self so far that he forgets to think whether he is doing his duty or not—entering Nirvana to this extent that he does not remember that he is doing his duty. That *for him* is duty.

“Resist not evil,” saith one of the Wise. He who said this knew full well his duty, and desired to convey to us knowledge. That he did not mean men to sit idly by while ignorance let slip the dogs of pain, anguish, suffering, want and murder, is surely true. That he did not mean men to kneel in puerile simulation of holiness by the roadside, while their fellow men suffer torture, wrong or abuse, is still more true. That he did not intend a man to sit silently a looker-on while that which is called evil worked its will upon others when by the lifting of a finger, perhaps, its intentions might be thwarted and annulled—is truth itself. These all would be neglect of a portion of the whole duty of man. He who taught that men should “resist not evil” desired them only to forget themselves. Men think that all things which are disagreeable to them, are evil. By resistance he meant complaint, anger and objection to or against the inevitable, disagreeable or sorrowful things of life, that come to self, and he *did not* mean man to go forth in the guise of a martyr, hugging these same penalties to his bosom while he proclaims himself thereby the possessor of the magic *pass word*; (which he will never own and which is never uttered in that way) *I have Suffered*.

If men revile, persecute or wrong one, why resist? Perhaps it is evil, but so long as it affects one's-self only, it is no great matter. If want, sorrow or pain come to one why resist or cry out? In the resistance or war against them we create greater evils. Coming to one's-self, they should have little weight, while at the same time they carry invaluable lessons in their hands. Rightly studied they cause one to forget himself in the desire to assist others when similarly placed, and the Lotus of duty—or love for man—to bloom

out of the Nile mire of life. Resist not evil, for it is inseparable from life. It is our duty to live, and accept uncomplainingly, all of life. Resist not evil, but rather learn of it all the good which in reality it only veils.

Seek in it, as well as in the gleaming good, for *the Mystery*, and there will come forth from both the self-same form upon whose forehead is written "Duty," which being interpreted, meaneth efforts for the good of all *other* men, and over whose heart is written: "I am my brother's keeper."

AMERICAN MYSTIC.

## CHRISTIANITY—THEOSOPHY.

THEOS: *Ingenerate Creative Father or Life-giving Power.*

THEOGONY: *Generative, Creative Maternity or Life-bearing Process from the Father.*

THEOSOPHY: *Generated Body in divine Human Form—Embodied Wisdom of the Father.*

All positive Science, of whatever form or degree, must both analyze and synthetize its subject or theme, before it can vindicate its power as embodied science.

We may say of science itself, accordingly, that, according to strict creative law, it is a *one*, (science) in three-fold order—as *thesis*, *analysis*, and *synthesis*. And this triunity of scienstial nature is realized by the human understanding according to the various planes of man's mental constitution, which is itself a triune power apportioned to the threefold providence of Creative Wisdom. This providence gives us:

Firstly: a *Subordinate-Natural Sphere* in the Corporeal realm of creation, primarily related to sensuous experience.

Secondly: a *Superior-Natural Sphere* in the reflective or ideal realm, mediately related to moral and rational experience; and:

Thirdly: *Supreme-Natural Sphere*, in the vital realities of eternal Life and Law that are intrinsically one with the human soul as the central verities of all divine intuitions, revelations, and fulfilling powers.

So, the human intellect comes to be fortified in understanding and power according to its attainments in the degrees of Sub-Natural, Super-Natural, and Supreme-Natural degrees of science.

In the first it mainly memorizes observed things and facts.

In the second it analyzes and synthetizes things, facts and ideas immediately related thereto.

In the third it comes to be opened to the contemplation of the necessary laws of Creative Being, thence systematically traces the operation of those laws in the varied processes of forming and filling the creaturely vessel

as a spiritual subject fitted to creative designs ; and finally comprehends the full law and testimony of that end itself, as God's true creation achieved in divine Sonship humanly realized.

Such is a briefest possible outline of the service of the Christian Revelation, as I understand it, to the human intellect. And the powers of life in man unfold and work by the same order of creative degrees ; so that from right *being*, through true *knowing*, in divinest *doing*, creation becomes livingly consummated in the human form in conscious oneness with the Divine and thus endowed with all the powers of supreme mastery or lordship.

And I understand that the process to this *end* is vitally set forth in the Christian Revelation as a crucial travail in creation towards full creative glorification and ascension to the majesty there inherent. And I further understand that the reign of worldliness in the creaturly subject must give place to the rule of the spirit (aspiration for holiness or wholeness in life) ere man can escape from the practice of penance and self-abnegation, and become born into the *consummating degree* of ascension *towards* the Highest. After this birth into the spirit of righteousness (the love of right for its own sake) there is no more achievement through repentance or penitence and *forcible* putting away of besetting evils ; yet there is a liability to fall and bruising until evolution in this spirit shall have wrought its perfect ends. But the old process of repentance and forgiveness cannot be available here, because if the spirit or heart is right there can be no repentance.

If one in love with cleanliness fell into a pool of filth he would not indulge self-accusing or repentant moods. He would rather pity his misfortune and make it a stimulus for greater care as to missteps in future. And inasmuch as evolution is a law of development in every degree of human experience, this consummating degree under the sway of Holy Spirit must involve a long process of growth ere it becomes matured, just as the fruitional degree of growth in the corn is "first the blade, then the ear, then the corn fully ripe in the ear."

This ripening degree in the human form is not effected by the economy of the previous degree—the experience of repentance and forgiveness as conscious motors of life—but by the scourgings of afflictions and pains and purgatorial fires, designed to "destroy the adversary." Remedial agencies are ample providences to creative designs in all the various conditions of human growth and final gathering in divine fulness by the great Husbandman of Creation, just as an earthly husbandman first prepares the soil and plants the seed, then laboriously cultivates, and at last reaps and gathers the ripened fruits into useful stores—all different processes to one end.

So, while I see in the revelation of Jesus Christ the full light of the *End*, I also see the glory of the Father as requisite primary Life, and thence the clear methods of the creative operations in his natural humanity, before crea-

turely fruition and "rest" in His Divine Natural Humanity can be realized.

Seeing all this, I want to emphasize the manifest truth that Christianity, seen by the light of creative law that it surely displays, and not by the fallacious and unstable flashes of its professed votaries throughout Christendom during the many toilsome centuries of development of the rank stock, is not a liminary or exclusive system, but is as broad and catholic as is any possible conception of Human Brotherhood.

Its seizure and exposition of special instrumentalities and truths, is only in order that the sublime truth of the *inherent unity* of mankind in creative source, and the *seeming* adherent diversity and contrariety of man in process of creative development, may be surely authenticated as *being* and *seeming* made one in full creative composure at last ; and this not for Judaistic stock and its special fruit alone, but for all humankind. For "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free ; but Christ all and in all."

Now, although I have never seen my way to a connection of myself with any of the *various* churches in Christendom—which appear to me to be only crude fragments or broken parts of the great Unitary Humanity, and hence not truly representing that Humanity—I have yet remained a firm votary of the truth actually revealed by the Christian Gospel—the truth of "God in the Christ reconciling the whole world unto himself." So, from the true Christian attitude one may be grounded in all the breadth of universal human brotherhood ; and not only that, may come to comprehend the exact law of Creator, Creating and Created. One may come here, not only to a scientific perception of the truths of creative order, but to a practical knowledge of the methods of organizing those truths in human affairs—to qualify human character, order human thought and activities—and thus intelligently coöperating with creative purpose, gradually abolishing unbelief and evil and settling into the harmony of final order and good will towards all men.

One can have no true, satisfactory knowledge of a man from seeing him in his common nature as a human person ; for here is where men meet in communal or chaotic indifference. A man must be known in his special nature—in his manifest power of *doing*—in his productive activity organically embodied—to be vitally known and rated in value. Art-genius in man is of no account to *human fellowship* until that genius becomes sampled in an embodying form that duly reveals it. Then the artist will be known and greeted according to the character of his achievement, at least by such as are duly cultured in his sphere of genius. So, the Creative Genius cannot be known by the dim vision of Theistic faith—by any conception of God's mere *being* as Creator. And as our common humanity stands to Him as embodying instrumentality stands to the artist, that humanity must be divinely fashioned

to sample the infinite love, wisdom and power, ere Creation's Artist can be known and truly worshipped, God's creative power being amply sampled in His Divine Natural Humanity personally embodied—this being the Light and Life of the Christian Revelation—He should be known and worshipped by this revealed Light. He cannot be known, *as Creator*, by physical and spiritual conditions short of this revealed *Life in human form*. All degrees of our human development in historic experience, are only so many steps in the forming and qualifying processes of Creative Wisdom, towards His sublime purpose in creation. Hence to rate Christianity by the human conditions or states manifested by professed votaries during the era of Christian development, is equivalent to rating the growing ear of grain by its enveloping husk, rather than by the matured "first-fruit" given in the planting.

The grand oratorical chord of UNIVERSAL HUMAN BROTHERHOOD, struck with such force and held with such tenacity by *Theosophy*, is simply the resonant thrill of Creative Wisdom as it livingly plays to fulfil its purpose in the *actual* unity of Humanity—the associate order of Man in organic brotherhood on the earth. And only this aim is the worthy endeavor of man under whatever banner he marches. In Christian Science the End is clear from the Beginning, and *vice-versa*.

Let us not indulge strife and contention over formal differences, but unite all our forces, under whatever name, in the furtherance of God's ultimate purpose in the Divine Natural Humanity.

If we are Theosophists, intelligently surveying the whole field by Theistic Wisdom, we shall see that God's life as *Creative Theos* must eternally *Be*: thence it must operate through *Theogonal or generative processes*, involving creaturely spirit in natural man as the requisite instrumentality. Thence we must see that true *Theosophic* embodiment—the organic form and activity of *Theos-Wisdom* in the Natural Humanity—must become the fulfilling reality. So, under other terms, as (1) Creative Theos, (2) Creative Theogony, (3) Creative Theosophy in organic form Theistically qualified, is seen just what the truly informed Christian beholds in the Christian Revelation as a science, (1) of Creative Being, (2) of Creative operations in natural man, (3) of Creative End in Divine Natural man, with harmony and order organically realized in all human affairs. Thus it is seen that from the attitude of *true* Christian Science the ampler aspects of Theosophy will be relished with most vital zest. And going on to work "in the unity of the spirit and diversity of operations," *formal* unity will ultimately be realized through the perfect, scientific adjustment of all institutions in constant human service.

Concord, N. H.

WM. H. KIMBALL.

## TEA TABLE TALK.

There is always more or less discussion of Reincarnation. The student knows it as the corner stone of occultism; he is therefore not surprised to find in it the first and most formidable barrier to the Western mind. Its acceptance is the entering wedge of the whole philosophy. We may say of it what a witty Frenchwoman said of the fabled saint who had walked every step of twenty miles with his severed head under his arm. "Faith! It was only the first step that cost him anything!"

This first step, to be thoroughly made, must be in a measure instinctive. The mind must find the truth within itself, and see in it a lucid explanation of its own manifold tendencies and experiences: it must recognize a great past from which it draws varied recollections. Sue relates a tale of a small Boston playmate who felt this after the dim instinctive manner of a child. He was a five year old of the quaint species known as "old-fashioned" and his mother reminded him of the senior rights of an eight year old brother. He replied. "But I'm older. You forget, mamma, that I was five years old when I was born."

The Tea Table has a valued friend whose teachings and remarks are always pertinent to its discussions. Z.....tells us: "The Leaders of the world are always trying to help us. May we pass the clouds and see them ever. We must be patient. All obstructions are of our own making. All our power is in the storage of the past. That store we all must have; who feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That we do not feel and see it more is because we have not yet directed all our mental energies to it. This great root of Karmic energy can be drawn upon by directing the fire of our minds in the right direction."

The truly instinctive glimpse is well portrayed in a charming anecdote told me lately of a young child quite removed from all occult interests or surroundings, yet having parents of unusual culture. He was at play and counted his game thus: "Ten, twenty, and so you go to one hundred. Then you get through and begin all over. Mamma! That's the way people do. They go on and on till they come to the end, and then they begin over again. I hope I'll have you for a Mamma again, the next time I begin."

Most cavilers and inquiries begin by saying: "Is it possible for you to prove Reincarnation?" The proofs are weighty and scientific, but for my part I answer boldly: "No; nor do I want to prove it to you. Find it for yourself. No argument can make you assimilate the doctrine. You cannot line a thing from the outside. I can of course stick foreign ideas in a brain, as I would raisins in a pudding, but they will never mix, no matter to what heat I subject them, and I have higher business in life."

I do not believe in argument. It only serves to fix and define human limitations. Even with a pure intent, we may harm the man whom we overpersuade to accept our idea intellectually. He works with it for a time;

a crisis comes in which it fails him because he does not find it in his nature : then he throws it out and is doubly set against the truth because he thinks he has tried it. Our good influence is also impaired with his faith. This is why it is better to confine ourselves to answering direct queries : the questioner is sure to have some root of the matter in his make up of the moment. As the Bagavad-Gita says ; "The wise man seeketh that which is homogeneous to his own nature." He looks within himself for proofs and traces of truths, and follows those shown him by this guidance. And again : "Another's faith beareth fear." Consider that these actualities are not mere intellectual counters, but are that by which we really live. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." These truths are the words, the *Logoi* of the Higher Self, by whose energy it quickens and creates our real life, as the Eternal by his *Logoi* creates the worlds.

The most beneficial way to reach the centre of another is to mentally address yourself to his subconscious mind with firm, steady thought. There it is received, and filters down into the active part of his mind : he then welcomes it complacently as his very own, and absorbs it and lives from it without any of the friction or opposition of individualities. If your thought be untrue, selfish or of mixed motive, then it will have far more difficulty in reaching him ; will not indeed, unless he be strangely unprotected.

Pretty Polly gives me a good example of the working of the sub-conscious-mind. It is tinged with the sentiment of her age, but *quoi donc ?* we were all young once, though at the time we didn't know it. Polly had asked the student, in his absence, to whistle a favorite tune of hers at 10:15 P. M. of a certain Tuesday. She says : "When the evening came I was thinking very intently about one of my studies and forgot everything else. Suddenly I got the idea that my eight day clock, wound and set on Sundays only, was incorrect. This bothered me so that I looked at it, still reciting my lesson, and seeing it was 10:8 I called to my Father for the railroad time. He gave it as 10:11. (Note that there is four minutes difference in time, between our place and New York, where the student then was.) I set my clock and two watches, all the time reciting. At 11 P. M. closing my books for the night, I thought with sudden compunction that I had entirely forgotten the student, the tune, the appointed hour. Then I saw that part of me had remembered and taken note of the time."

Were we not so preoccupied with the surface business of life, we would oftener get the gist of such admonitions. Didymus writes : "Here are two little incidents in my daily experience illustrative of the need of trusting one's intuition. The other morning, coming out of a store with my mind full of the matter which had taken me there, I saw a street car coming on my accustomed line. I walked to the curb, when I felt something say : 'Don't take this car, wait for the next.' I stopped involuntarily, then reasoned that this was nonsense, and why should I wait, and so stepped aboard. Immersed in my newspaper, I paid no further attention to the car's course until it stopped, when I found that it was one of a class that switched off from the main line, and I had lost half a mile by disobeying my orders.

“The other incident was a dream. I thought I was in a Library, looking for some book which I couldn't find. Finally I asked the attendant: he said, ‘why, it's on that shelf.’ I replied that I could not find it there, when he walked over to the spot with me, and took down the desired volume right before my eyes. Next morning I was in the office of the Clerk of the court, preparing some injunction papers. I asked the clerk for a certain paper on file, and he asked me if the date agreed with the Court papers for 1884, suggesting that I compare it with the books on a certain rack. I looked as directed, then told him I could not see 1884. He came over saying, ‘Here it is’ and pointed to a book lying apart on a shelf, right before my eyes too, when my dream flashed across my mind.”

Quickly one night dreamed that he went out into an adjoining street and saw that several houses had been altered with new stoops and cherry doors. Next day he went there, but found no alteration. A month after, they were all altered as he dreamed, with new stoops and cherry doors. There was a blue door he used to see in the astral light, when awake, about which the Tea Table chaffed him. Now he writes exultant: “The blue door I told you I saw turns out to be a piece of second-sight. The door across the street that I see every morning and evening, has been so altered. I believe I saw the picture just when the owner had determined to paint it over in a few months to come. His thought and determination made a strong picture which I got and thus saw the thing occur. Most men make up their minds nearly every day in general what they will do weeks ahead and thus the ether is full of such pictures at all times. Those pictures of things so well founded that they must soon eventuate, are seen by us.”

What of all these trifles? This: the inner man grows and learns to look about him as the child first gazes on the world. “While his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him. For his passionate and unceasing desire is to go that way on which the subtle organs only can guide him.” So these “trifles light as air” are encouragement (much needed by all) and “confirmation strong as proof of holy writ” to those who rightly read them. I quote them that you may be reminded to note and be strengthened by those of your own experience. Otherwise many lessons are lost. Our material immersion often costs us dear. We are typified by King Vala in a Sanscrit drama. He invited all his tributary chiefs to honor his birthday, gambled with them, and lost in the excitement of the game, he staked his whole empire and forfeited it. He honestly left his Kingdom and while travelling in the forest at night with his wife Damayanti, covered her when asleep with half his clothes and taking the other half, disappeared. She awoke in grief and questioned every bird as to the whereabouts of her Lord. He had become a cook and chariot-eer for his own father-in-law, a neighboring prince, and only after seven and a half years of indescribable trials were over, did he regain wife and Kingdom. So man, with blind eagerness plays the gross, earthly game, loses his own Kingdom, is even parted from the spiritual partner to which he is truly wedded, and she, the soul, asks vainly of each flying intuition where her

Lord, the entire man who shall bring her to realize the Power in the flesh, has gone. He is forced to serve in the very house of that marriage wherein he and his soul should rule as one. It is not for want of warning, of suggestions and revelations. Look for these. Yet rely not upon them, but rather on that "unceasing and passionate desire" for the Light of the world which is within you.

JULIUS.

## THEOSOPHICAL NOTES.

PHILADELPHIA.—THE KRISHNA THEOSOPHICAL SOCIETY, which was organized May 21, is now in shape for active work. Two new members have been added and although the membership is still small there is all the interest and activity of a much larger body. Meetings are held every Sunday evening and will be continued through the summer. Just now Mr. Sinnett's "Esoteric Buddhism" is under discussion.

There is a strong undercurrent of Theosophic thought in the city and every now and then it makes itself manifest. The friends of the movement are increasing in numbers although not rapidly, yet with pleasing assurance of permanence. Many are interested who are not desirous of making public avowal of the fact, but when the traditional conservatism shall have been overcome there will undoubtedly be a strong and numerous membership here.

CALIFORNIA.—The Branches on the Pacific Slope are active. *Light on the Path* is being carefully studied and distributed. New centers of theosophy may soon be organized here.

CHICAGO.—The Branch here has taken a vacation during the hot weather. Many of the members, however, are to be met and recently had an interesting gathering.

## LITERARY NOTES.

IN *The Hour* of July there is a very well written short article asking "Where are the Theosophists?" It is evidently from the pen of one accustomed to writing for the press. It takes the ground that the report of the Psychical Research Society on Mme. Blavatsky did no damage to the movement, and says that the doctrines put forward by theosophists are elevating and inspiring in the extreme.

THOUGHTS OF HEALING.—This is a little brochure by a New York Theosophist, Miss Lydia Bell, who has given great attention to the study of the "Mind Cure," of which the text treats.

THE HIDDEN WAY ACROSS THE THRESHOLD.—By J. C. Street, A. B. N. (*Lee & Shepard, Boston, 1887.*) Of this pretentious volume it may be said that whatever in it is new, is not true, and whatever is true, is not new; scattered through its six hundred pages, are wholesale thefts from the Vedas, Paracelsus, *Isis*, THE PATH, and other authorities; which are not less intrinsically valuable, because the compiler, doubtless led away by enthusiastic admiration, omits the formality of using quotation marks to acknowledge

the obligation that ordinary mortals are wont to recognize under similar circumstances. Injected among these, and with absolute irrelevancy, appears the new matter—presumably the efforts of the compiler—in the shape of explosive absurdities, such as one expects to hear in Methodist Camp Meetings.

The book would be beneath serious criticism, were it not for the fact that it bears the imprint of a leading publishing house; and in view of the increasing interest in occult matters, might thereby mislead people into the belief that it was worth reading, especially as the claim is made that it is inspired by great adepts both living and dead, who have condescended to relent and give out these six hundred pages, with certain restrictions which prevent their going into any detail or explanation beyond those given by the unfortunate or unprogressed authors from whose writings they have either allowed or directed their humble disciple, Mr. Street, to steal.

The introduction is magnificently pretentious. It says that Mr. Street is writing by no rushlight, but under Divine inspiration, and then proceeds to use a well turned paragraph which we had the fortune to write for the opening article of the first number of *THE PATH* a year and a half ago; we were not then conscious of being inspired by Mr. Street's guides. On page 364 he has as his own a passage taken bodily from the Mundaka Upanishad, 1st mun, 1 Kh., 3 v. On page 365, while converting matter from v. i, pp 36 of *THE PATH* to his own use, by way of variation he attributes to Pythagoras that which the Upanishad states. On page 394 he has abstracts from pages 52 and 53 of *PATH* from an article on *Primary Concepts*, written by Dr. Buck. He then takes up Reincarnation, and on pages 413, 414, inserts much of the article written for *PATH* by Madame. Blavatsky (Vol. 1, pages 232, 233) as also extracts from *Isis Unveiled*. This is all his guides know on the subject.

The remarks on Sacred Symbols consist of a deliberate steal from an article which appeared in *THE PATH*, Vol. 1, upon *Theosophical Symbolism*, inserted entire, and in which this inspired (*sic.*) compiler stops short at the very place where the author of that article stops. He then adds a dash from Hargrave Jennings and others, uniting these abstractions by some nonsensical remarks from his own easy going brain.

It is always pleasant to find some point on which one can agree with an opponent; and at first we were disposed to admit the compiler's assertion that a charge of plagiarism might justly be brought against him; but as we understand the word, it means the assimilation of the thought or ideas of another, rather than that wholesale and unaltered appropriation of paragraphs or pages, either verbatim or with unimportant changes, which is usually designated by an Anglo-Saxon word of one syllable and much less euphonious sound.

Having said this, we feel that our duty is done: and we are content to leave the book to sink to that place to which its merits may entitle it.

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Nature is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.—*Emerson*.

OM.

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As the one fire, after it has entered the world, though one, becomes different according to what it burns, thus the One Self within all things, becomes different according to whatever it enters, but it exists apart.

There is one Eternal Thinker thinking non-eternal thoughts; He, though one, fulfils the desires of many. The wise, who perceive Him within their self, to them belong eternal life, eternal peace.—*Upanishads.*

## THE PATH.

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VOL. II.

SEPTEMBER, 1887.

No. 6.

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### LETTERS ON THE ॐ.

#### IV.

MY COMRADES :—

That the way to the Immortal lies through the heart of man, is evident to him who observes that in it arise all those feelings which drive him into thought and action and constitute the sum of his life. A primary study of the office and nature of the heart then suggests itself to the wise student, for it is far easier to sink back into the eternal than to dive. The diver must needs have power to retain breath against the rush caused by diving, while to sink back gives time to get and keep breath.

As to the office of the heart of man—by heart I mean that physiolog-

ical organ which is also the psychological seat of the various emotions and desires whose total we call "mind." "I have changed my mind," is really to say I have changed my desire. The Hindu philosopher calls it "Manas; the heart; the internal organ of perception which receives the external impression of the senses and transmits them through the consciousness (Ahankara) and the intellect (Buddhi) to the soul, and is the seat of the passions."<sup>1</sup> The seat of the astral soul being in the heart, that spark causes the systole and diastole of the heart by its own vibration in unison with the whole body of Astral Light. We can thus conceive of the heart as "pumping up" such light along the nervous system (just as it does the blood through the circulatory system) whence it is transmitted in rhythmic shocks to the brain, and reflected by the gray matter there to its mysterious inhabitant, Consciousness. If the heart's action be disturbed by passion or emotion, the rhythm of such shocks is altered. These passions and emotions have a two-fold source. They may take their rise in outside astral currents proceeding from other lives: they stream into the heart, which—if it accepts the insidious suggestions—passes them along as we have seen, and the man carries them out to pleasure himself unless he controls them by his will. Or such thoughts may proceed from the Universal Mind in original purity, and be misconceived by the elemental self of man. The heart may be either (or both) an organ of action or an organ of perception. As the former, it hurries man along the bustling highways of action and fatally commits him to a return to life. As the latter, it perceives the influx of emotions and classes each as a petition of the body which the calm judge within refuses to entertain. Hence we have the saying, "Keep a steady heart," and hence the repeated injunctions of Vedic literature. It is the object of this letter to examine into the methods of such control, but a word as to the nature of soul is first in order.

Brief statements are necessarily incomplete, but it suffices our present purpose to say that the soul has also two offices. Its higher part communicates with the Divine Spirit: the lower elemental part collects the essential experiences of earth life and transfers them to that higher self. Here is a most important link, because these selections determined the tenor of experience, its spirituality or materiality. These selections again, are governed by the heart, or feeder of the elemental self, and it has in turn the option of choice between the pure or the impure, being, however, like all other parts of man, controllable by his supreme will. As we have seen, the heart must take note of all transmissions from without, but if it remains equilibrated, neither recoiling in horror nor eagerly attracting the material, and "free from the pairs of opposites,"<sup>2</sup> they are not recorded upon the brain with

<sup>1</sup> *Saukhya, Karika*, Thomson's trans.

<sup>2</sup> *Bagavad-Gita*: Ch. 2.

sufficient vividness to ~~become~~ deeds. In other words, the consciousness does not refer them to self and the man is not moved to action. The intellect has another choice : it may discover the *true nature* within all thoughts, and return them, thus raised to their highest power, to strengthen the heart. It thus becomes apparent that we must secure the entire co-operation of the heart in order to train the lower nature to submit to the diviner will of man. We must control and regenerate the mind.

The universal mind is the first production of nature, by which, I mean the eternal nature, the material (so to say and in a sublimated sense) essence of Diety. Evidently the first issuing outward or manifestation of the Unknown, was a Thought. Mind is the link between soul and body ; it is a subtle form of matter, and is the vehicle of the soul, whether in an individual or a universal sense. Even a mode of motion, such as mind, is "matter" as compared with spirit. Mind serving to transmit the outward to the inward, may also convey the internal to the external. It may look forward or back. Be it remembered that spirituality is not what we understand by the words "virtue" or "goodness." It is the power of perceiving formless, spiritual essences. It may be used for good or evil purposes. The heart may be preoccupied with the eternal or the transitory in either (or both) outward and inward, for selfish or unselfish ends. Hence the initial importance of purifying the natural. Within the beast is that luminelle of the World-Soul, the Archaeus<sup>1</sup> which is the medium between God and man, and it may be alchemized<sup>2</sup> to be the Christ or Chrestos which is the mediator "for our sins, and not for ours only, but for the sins of the whole world."<sup>3</sup> Thus along the whole line, at every station and in every part, we have the power of choice, we may depart or return. While man is unconscious of his possible destiny, Karma governs automatically. When he becomes integrally conscious of it and the "moment of choice" is reached, he may turn the faculties of every organ either way. The responsibility of that Knowledge is then upon him and all his actions have a centupled power.<sup>4</sup> We must not forget that no part of his body or constitution stand by itself alone, but reacting and interacting forms a compact whole.

When the student examines his heart, he first discovers that he does not at all know it ; he is not what he appears to himself to be. Perhaps he recovers from some grief which he thought would end his life or his interest in life ; or he has longed apparently to end physical suffering by death and finds he has lived on because the real inner man had still the will to live, and finds the intermissions of pain as sweet as by-gone joys.

<sup>1</sup> *Isis*. Vol. 2, page 35.

<sup>2</sup> *Isis*. Vol. 2, page 12. Note.—"Ether is both pure and impure fire. \*\* The difference is purely alchemical."

<sup>3</sup> Christian Bible.

<sup>4</sup> *Light on the Path*. Page 32.

Some withered part of his nature puts forth new buds, or the deadened senses resume the simplicity of youth and with the dying Falstaff he "babbles o' green fields."

"Festus, strange secrets are let out by Death,  
Who blabs so oft the follies of this world :  
And I am Death's familiar, as you know.  
I helped a man to die, some few weeks since,  
Warped even from his go-cart to one end—  
The living on Prince's smiles, reflected from  
A mighty herd of favorites. No mean trick  
He left untried ; and truly well nigh wormed  
All traces of God's finger out of him.  
Then died, grown old ; and just an hour before—  
Having lain long with blank and soulless eyes—  
He sat up suddenly, and with natural voice  
Said, that in spite of thick air and closed doors  
God told him it was June ; and he knew well  
Without such telling, harebells grew in June ;  
And all that kings could ever give or take  
Would not be precious as those blooms to him."<sup>1</sup>

Perhaps sudden revulsions from the path of evil or pleasure have surprised him ; or at the wizard touch of realization, the lover, the miser, the votary, the worshipper in him kneel no more but pursue the nimble chameleon desire to some remoter shrine. Behold the profound wisdom of Truth, which places the ultimate forever beyond his reach !

Seeing then that he can predicate nothing of himself, the student confines himself to an observation of the feelings welling up from those unfathomed deeps. It is here that I am fain to meet him with a few suggestions, for as I watch that tidal ebb and flow within my breast I see that I tasted so much of the gross sweetness of life in other lives that I know most of it now by reason of its being in me.

It appears insufficient to restrain passion or to check action so that they are pent up within us and wait over for their chance in another life. Under the law of attraction those accumulated forces will draw themselves forcibly together within the dreaming soul and driving outward, propel it back to earth and form. So Behmen tells us that the magnet or essential desire of nature compresses itself into a substance to become a plant and in this compression of the desire becomes a feeling or working, whence comes the growing and smell of the plant, and he goes on to remind us that if it were not for such an outgoing and working of the trinity in the eternal unity, the unity were but a stillness, and there would be no nature, no color, shape or figure, nor any world at all. This is the pattern by which all things proceed.

Neither is it wise to rush on in deliberate expenditure. While the

<sup>1</sup> "Paracelsus," by R. Browning.

burnt out nature may leave us in sight of the spiritual, we may stand there too exhausted to put forward the immense effort required to pass through.<sup>1</sup> It is not needful to plunge again into the mud of sensation to know it. Nor yet should we ignore those parts of us which produce such experience, but admit them and test them. We should not willingly rush back into desires of the past, but accept all situations and study them, the heart fixed on the True. Then they do not sweep us off into delirious action, but we convert them into true action. Every man may misinterpret or pervert a true ray; he may reflect or deflect. The particular disposition of each man determines the direction, the mode of expression which he may give to any impulse instilled into his mind; this disposition is regulated by the preponderance and proportions of the "three qualities" in his nature. I shall hope to show that all impulse is based upon the True. We must then carefully watch those indices of old fires which are now only banked, and try to turn their powers, by inwardly knowing them, into our service. The discovery and right use of the true essence of Being—this is the whole secret.

The case standing thus, we ask ourselves what is the strongest motor of man. Is it not Desire? When I look out over life I see this strange potency dissimulating yet forcing its underground current along in defiance of laws and civilizations, asserting itself now and then in colossal upheaval, sacrificing health, wealth, fame, honor, love, and life for the intoxicating passion of the hour. I see also, in the arc of life, how the first fierce color of Desire, burning higher, blends here and there to purer hues in the solvent of the one light, and nerves men to sublime self sacrifice. Then I understand that the cohesion of life is in the True, and that this force, properly understood, must be the clue to man's whole nature. Back of its multiform expressions I find one meaning—desire to be. In lovers, in the poet, in the hero's leap to the deed, in the sensualist's longing to be born anew to joy, even in dumb brutes this vigorous stir of force means to expand one's finest essences for a new result on some one of many planes, and the truth of the eternal creative impulse, shines through the low act, as the fire soul through the opal's cloudy heart. Even in passion, tho' I find six drops of poison to the seventh, in that last drop hides the sublime counterpart. It is fed by some experience. Do not the intense sympathies for others feed and express it? I find that the desire of things is the love of them; this is the "desire which produces will, and it is will which develops force,<sup>2</sup> and the latter generates matter,<sup>3</sup> or an object having form.<sup>4</sup> As the Diety first feels desire "to beget His heart or son," so man follows the divine example, and by transubstantiation, begets a new heart or nature, and a new inner form.

<sup>1</sup> See "Gates of Gold."

<sup>2</sup> The magnetic force; the soul force.

<sup>3</sup> Which is that force condensed.

<sup>4</sup> *Isis*, Vol. 2, page 320.

Taking up the fact that man may misunderstand his own heart, I remind you that there are in nature, three great forces.

1st.—The creative. It corresponds to "Love in man." It is "Brahma, the universal expansive force in nature ;" the Creator.

2d.—The preservative. It is Maya, the formative power of illusion or ideation ; this stands for Vishnu, the preserver, and takes the form of Vanity in man.

3d.—The destructive force. Siva the destroyer ; in nature the great separator which annihilating forms or illusions, brings us back to the recombinations of love and closes the circle. This force is Anger in man, and these three, Love, Vanity, Anger, are the three great gates of life and death.

As the author of "Primary Concepts" has most admirably shown us, all things are dual or polar. The other pole of love is lust ; of illusion, falsehood ; of anger, justice. Duality is the condition of manifestation : without it the deity must remain forever unseen. There is nothing finally and eternally "good" save the mysterious unit. Neither good nor evil is inherent in manifestations, forms or powers, but depend upon the uses to which these emanations are put. The moment departure from Deity takes place the free-will of Being becomes apparent ; two paths present themselves for choice—duality and division. Duality is the harmonious inter-action of two opposites in force. Duality in action is a trinity in unity, composed of two forces and the resultant ; this is the condition of life. Division is the discordant, or disconnected working of two forces, whereby one overpowers the other, acts for a time in sterile isolation and then ceases to exist in that shape or form. This is the condition of change or death. Without intercorrelation, without attraction and repulsion, we are without the attributes of life. As the life of the material universe can thus be traced to magnetism or desire, so all our personal desires have a common aim : sensation, or the realization of life. This is also the law of the Deity !

Tracing special desires back to their causes, I find each to be rooted in the True. Ambition is a perverted love of excellence. Falsehood is a misshapen desire to create. Fame is a restricted thirst for the immortal, and so on with all the originally pure thoughts of the universal mind, which have been appropriated and misconstrued by the elementary nature of man. Division has occurred through man's forcible adaptation of a true principle to personal and selfish ends. He ate the fruit of the tree of knowledge on that day when he first conceived good and evil to be single separate modes of progression, instead of counterbalancing powers working together for the same end and confined to the expression of harmony. He will regain his lost Eden on that day when he can look at every desire

in the broad, quiet light of this question : How can I give desire such vent as shall conduce to the benefit of other men? The great watchword of the True is this ; in last analysis all things are Divine !

To instance such a mode of dealing with any master passion, we will take up love, itself the basis of all desire. Continuity is said to be the law of laws in the world of effect. Love—the ethical expression of continuity—holds an identical position in the world of cause. Gravitation, polarity, attraction, cyclic necessity : hope, faith, aspiration ; the sum of each and all of these is love. By this force, raised to its highest power, Masters become. Their great attainment consists in this—that they embody the law of love.

It would seem then that we should recognize the existence of this huge force of passion within us, so that we may drag it out on our mental and spiritual planes and clutch it so tight that we are master. This is not done by pretending to ourselves that such and such a propensity does not exist. All things must exist in each one of us, and we must understand them all as a figure of the real. For example—the contest of the sexes. Why do women lure men? Why do men rush after them? And do not women act with those who seek them just as nature does with us? She shows a part, and then retreats behind the bars. Then again she comes out and sometimes throws herself into our arms : this latter not so often. Although men and women differ much, either is to the other the mysterious undiscovered, to be conquered and known. Especially does this attraction come out when we have started upon the path, unless where a person is wholly devoid of it by nature, having burnt it out in other lives. What then are we to do? To yield is a mistake ; it is the high spring of the impulse that we must understand, and then stand master of the lower form. This is the method spoken of in the Gita as burning it out in the fire of spiritual wisdom, for being bent upon finding the True, we naturally discard these false disguises. This same fight and self examination is to be carried on with the other traits, such as anger, vanity and so on, not referring it to self, but as sharing in the processes of nature, and for the sake of all those who are deluded by their own perversions of the True.

The heart sends out its impulses in circular and magnetic waves of feeling which surge through the man until they reach the coarse outer shell which renders them into the gross terms of matter. That does not suffice the inner man, much less the soul, for what they clamor for so loudly in that throb of fire and blood is the large sensation of those rich fields beyond the Gates of Gold. If we could catch that vibration before it reached the outer body, we should find that the inner man gave it a finer meaning, and if we will drop back within ourselves, we may by introspection come to understand somewhat of this higher language. We can

arrest the ripples of feeling further and further within ourselves if we will to do it, and work off their impulse by the expenditure of higher energies which reacting, feed the soul itself. When we are attacked by an adversary, the universal mind says "separation"; the individual heart translates "anger." When a current of invincible attraction reaches us, the body shouts "passion," but the pure heart whispers "divine love," and gives a thought or act of brotherhood to all. Ah, my comrades, have not we and desire come together to learn this deathless lesson—that joy enduring is not in matter and that even its most tender love can not long contain the strange, the universal heart of man? We must then re-adjust our comprehension to its real meanings. This great victory can be won by supreme effort, and we are preparing ourselves for it by the daily efforts we do make. We may look to the natural laws of energy and growth for further help, and these will form the subject of another letter.

JASPER NIEMAND, F. T. S.

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## THE POETRY OF REINGARNATION IN WESTERN LITERATURE.

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### PART III.

#### CONTINENTAL POETRY.

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Ever since the time of Virgil, whose sixth Eneid contains a sublime version of Reincarnation, and of Ovid, whose metamorphoses beautifully present the old philosophies of metempsychosis, this theme has attracted many European poets beside those of England. While the Latin poets obtained their inspiration from the East, through Pythagoras and Plato, the Northern singers seem to express it spontaneously, unless it came to them with the Teutonic migration from the Aryan cradle of the race, and shifted its form with all their people's wanderings so that it has lost all traces of connection with its Indian source. The old Norse legends teem with many guises of soul-journeying. In sublime and lovely stories, ballads and epics, these heroic vikings and their kindred perpetuated their belief that the human individuality travels through a great series of embodiments which physically reveal the spiritual character. The Icelandic Sagas also delight in these fables of transmigration and still fire the heart of Scandinavia and Denmark. It permeated the Welsh triads, oldest of all

European poetry, and among the early Saxons this thought animated their Druid ceremonies and their noblest literature. The scriptures of those magnificent races whom Tacitus found in the German forests, whose intrepid manliness conquered the mistress of the world, and from whom are descended the modern ruling race, were inspired with this same doctrine. The treasures of these ancient writings are buried away from our sight, but a suggestion of their grandeur is found in the heroic qualities of the nations who were bred upon it. The following selections are representative of the chief branches of Continental European. Boyesen, although an American citizen, is really a modernized Norwegian. Goethe stands for the Teutonic race, and Schiller keeps him good company though it is difficult to quote distinct evidence from the latter. Victor Hugo and Beranger speaks for France, and Campanella represents Italy.

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### TRANSMIGRATION.

My spirit wrestles in anguish  
 With fancies that will not depart  
 A wraith who borrowed my sunbeam  
 Has hidden himself in my heart.  
 The press of this ancient being  
 Compels me forever to do  
 The phantom deeds of a phantom  
 Who lived long ages ago.  
 The thoughts that I feel seem hoary  
 With weight of centuries bent,  
 My prestine creative gladness  
 In happier climes was spent.  
 My happiest words sound wierdly  
 With laughter bathed in dread,

A hollow ghost of laughter  
 That is loathe to rise from the dead.  
 My tear has its fount in dead ages  
 And choked with their rust is my sigh,  
 The haunting voice of a spectre  
 Will ne'er from my bosom die.  
 Perchance in the distant cycles  
 My soul from Nirvana's frost  
 Will gather its scattered life beams  
 Rekindling the soul that I lost.  
 And then I may rise from my graveyard,  
 And freed at last, may try  
 The life of a nobler being  
 In the soul that shall then be I.

H. H. BOYSEN.

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### THE SONG OF THE EARTH SPIRITS.

IN GOETHE'S "FAUST."

The soul of man  
 Is like the water  
 From heaven it cometh  
 To heaven it mounteth  
 And thence at once  
 It must back to earth  
 Forever changing.

From Victor Hugo's poem :

“ TO THE INVISIBLE ONE.”

(A CELLE QUI EST VOILÉE.)

I am the drift of a thousand tides  
The captive of destiny.  
The weight of all darkness upon me abides  
But cannot bury me.

My spirit endures like a rocky isle  
Amid the ocean of fate,  
The thunderstorm is my domicile,  
The hurricane is my mate.

I am the fugitive who far  
From home has taken flight;  
Along with the owl and evening star  
I moan the song of night.

Art thou not too, like unto me  
A torch to light earth's gloom,  
A soul, therefore a mystery,  
A wanderer bound to roam.

Seek for me in the sea bird's home,  
Descend to my release,  
Thy depths of cavernous shadows dumb  
Illume, thou angel of peace!

As night brings forth the rosy morn  
Perhaps 'tis heaven's law  
That from thy mystic smile is born  
A glory I ne'er saw.

In this dark world where now I stay  
I scarce can see myself;  
Thy radiant soul shine on my way;  
Duty's my guiding elf.

With loving tones and beckoning hand  
Thou say'st "Beyond the night  
I catch a glimpse upon the strand  
Of thy mansion gleaming bright."

Before I came upon this earth  
I know I lived in gladness  
For ages as an angel. Birth  
Has caused my present sadness.

My soul was once a heavenly dove  
Thou who all power retains,  
Let fall a pinion from above  
Upon this bird's remains!

Yes, 'tis my dire misfortune now  
 To hang between two ties  
 To hold within my furrowed brow  
 The earth's clay, and the skies.

Alas the pain of being man  
 Of dreaming o'er my fall  
 Of finding heaven within my span,  
 Yet being but a pall;

Of toiling like a galley slave,  
 Of carrying the load  
 Of human burdens, while I rave  
 To fly unto my God;

Of trailing garments black with rust  
 I, son of heaven above!  
 Of being only graveyard dust  
 E'en though my name is—Love.

### THE TRANSMIGRATION OF SOULS.

(LA METEMPSYCOSE.)

In philosophic mood, last night, as I was idly lying,  
 That souls may transmigrate, methought there could be no denying;  
 So, just to know to what I owe propensities so strong,  
 I drew my soul into a chat—the gossip lasted long.

“A votive offering,” she observed, “well might I claim for thee,  
 For thou in being had'st remained a cypher but for me.  
 Yet not a virgin soul was I when first in thee enshrined.”  
 Ah, I suspected, little soul, thus much that I should find.

“Yes,” she continued, “yes, of old—I recollect it now—  
 In humble Ivy was I wreathed round many a joyous brow.  
 More subtle next the essence was that I essayed to warm—  
 A bird's, that could salute the skies, a little bird's my form;  
 Where thickets made a pleasant shade, where Shepherdesses strolled,  
 I fluttered round, hopped on the ground, my simple lay I trolled,  
 My pinious grew, while still I flew, in freedom on the wind.”  
 Ah, I suspected, little soul, thus much that I should find.

“Médor my name, I next became a dog of wondrous tact,  
 The guardian of a poor blind man, his sole support in fact.  
 A trick of holding in my mouth a wooden bowl I knew,  
 I led my master through the streets, and begged his living too.  
 Devoted to the poor, to please the wealthy was my care,  
 Gleaning as sustenance for one what others well could spare.  
 Thus good I did, since to kind deeds so many I inclined.”  
 Ah, I suspected, little soul, thus much that I should find.

“Next, to breathe life into her charms, in a young girl I dwelt;  
 There in soft prison softly housed, what happiness I felt!

Till to my hiding place a swarm of cupids entrance gained,  
 And after pillaging it well, in garrison remained.  
 Like old campaigners there the rogues all sorts of mischief did,  
 And, night and day, while still I lay in a little corner hid,  
 How oft I saw the house on fire I scarce can call to mind."  
 Ah, I suspected, little soul, thus much that I should find.

"Some light on thy propensities may now upon thee break,  
 But prithee, hark ! one more remark, I still," says she, "would make.  
 'Tis this—that having dared one day with heaven to make too free,  
 God, for my punishment resolved to shut me up in thee ;  
 And, what with sitting up at night, with work and woman's art,  
 Tears and despair—for I forbear, some secrets to impart,—  
 A poet is a very hell for souls thereto consigned."  
 Ah, I suspected, little soul, thus much that I should find.

BERANGER.

#### A SONNET ON CAUCASUS.

I fear that by my death the human race  
 Would gain no vantage. Thus I do not die.  
 So wide is this vast cage of misery  
 That flight and change lead to no happier place.  
 Shifting our pains, we risk a sorrier case :  
 All worlds, like ours, are sunk in agony :  
 Go where we will, we feel ; and this my cry  
 I may forget like many an old disgrace.  
 Who knows what doom is mine ? The Omnipotent  
 Keeps silence ; nay, I know not whether strife  
 Or peace was with me in some earlier life.  
 Philip in a worse prison we hath pent  
 These three days past—but not without God's will,  
 Stay we as God decrees : God doth no ill. T. CAMPANELLA.

## GOSPELS AND UPANISHADS.

"The principle which gives life, undying and eternally beneficent, is perceived by him who desires perception."

As the clouds are dispelled by the rising sun, so do many things become clear before the growing light of spiritual knowledge. A great initial difficulty is to discern between the lawful and the unlawful, to find the precise boundary between the selfish and the unselfish. Many things which are amongst the lawful, nevertheless seem to be also amongst the selfish ; even the first move, the initial devotion to spiritual studies has been stigmatised as selfish, and therefore tainting all that follows. Doubtless it is a difficult task to choose between the sweet and bitter fruit on the tree of knowledge, but still some light may be thrown on the choice.

Let us go back to what is logically, thought not perhaps chronologically, the first step in religious consciousness. Religion began, says one of the most discerning students of christianity, when the first man obeyed the deeper law in his heart, which prompted him to restrain his tendency to selfishness and sensuality, to subordinate them to his higher nature, to sacrifice the ephemeral to the durable. The recognition of the earliest whisper of religious consciousness, he considers the characteristic of Israel; and Israel's mission and place in world history is, in his view, the assertion of this intuition. Israel, he says, felt the moral law more vividly, and obeyed it more faithfully than other nations, and Israel's testimony on the subject is among the most precious of the world's possessions. These views are clear and intelligible, and if we examine the record of Israel's religious consciousness, they will appear of great weight.<sup>1</sup>

The essence of Religion is antithesis—opposition between two great forces, powers, or qualities; the quality of the terms of the antithesis gives us a clue to the phase of religious consciousness.

Israel's antithesis was between the "law of the eternal" and the "way of sinners." Further examination shows that the second term meant for Israel the various phases of selfishness and sensuality, of the instincts of self-preservation and reproduction. Opposed to these Israel felt another force, the "law of the Eternal." If an adherence to this Law, and a consequent change of the tendency of life, followed its recognition, Israel experienced as the result a feeling of completeness, strength and happiness. He found that after introducing this new factor into his consciousness he was able to "rejoice and shout for joy." But the recognition of the "Eternal which makes for Righteousness," whose earliest manifestation is the voice of conscience, is not merely the introduction of a new factor, it is a complete alteration of the event of life, of the purpose of existence. Formerly the life was lived for pleasure, for the gratification of egotism, for the satisfaction of desire. Now it is lived for the "Lord," for Holiness, for the Eternal that makes for Righteousness.

This is the teaching of the first Covenant to Israel; the second adds to it, and makes it clearer. Its beginning is of course the same, an intuition of the Law of the Eternal, a sense of Righteousness.

The result of developing and using this sense, of rendering perfect obedience to the "Law of the Eternal," is a feeling of happiness, of invigoration, of renewed life. A complete and persistent adherence to this

<sup>1</sup> For all that, in the opinion of the students of the True Law, it was not from a vivid feeling and strict obeying of the moral law that Israel holds such a place in Western religious thought, but because the progenitors of the Jews were Adepts possessing high powers, who by prostituting those to selfish ends, fell from their high estate, while at the same time they retained many high traditions regarding both the moral law and occult wisdom. David and Solomon are examples of some of the greatest of those Adepts falling like stars from heaven.—[Ed.]

law discloses several facts of great importance. The first is, that at any moment there are two different lives possible for any person—the life in the “world,” and the life in the “kingdom of heaven.” The first is the life which is based on the satisfaction of the lower worldly and sensual desires ; the second is lived through the development of the higher nature—that part of us which is in touch with the “Eternal.” It is a notable fact, or rather an essential characteristic, in the first of these two lives, that the term “satisfaction of desire” is really incorrect, for the essence of “desire” is the impossibility of satisfying it, the fact that just as the object desired, and eagerly pursued, appears within reach, just as the hand is stretched out to seize it, it suddenly starts away again to an infinite distance. Examples of this truth might be multiplied indefinitely ; for example, who has ever known of a rich man come to the conclusion that he had gathered enough wealth, and that it was undesirable to add to it? This fact has been poetically expressed in several forms ; its brighter aspect has been symbolised as a child gathering flowers, who always sees farther on a bloom more beautiful than those within his reach ; its dark side is the story of the Dead Sea fruit, outwardly beautiful and tempting, with glossy skin, golden and red, but when tasted turning to ashes in the mouth. The recognition of the insatiate nature of desire leads to a complete abandonment of the life in the “world,” and an entire devotion to the life in the “Eternal,” this change of poles being described as a “death unto sin, and a new birth unto Righteousness.” The two chief elements of the life in the “world” which must be annihilated before the life in the “Kingdom” can take its place, are enjoyment of the body, and the existence of the egotism,—the centre of the forces which make up the lower nature.

When this is done and perfect adherence to the law of the “Eternal” is substituted, another fact is discovered. This is the possibility of gradual assimilation to this law, until absolute identification with it takes place. When this identification is complete, the conditions of the “Eternal’s” own existence are shared with the added life ; a feeling of power, of freedom from death and dissolution, of permanence and eternalness is experienced. This is “inheriting the Kingdom,” and “drinking the Water of Life.” The new Life is found to be independent of the condition of time, of past, present and future ; no temporal considerations apply to it, no such thing as death is possible: this is the true doctrine of the “immortality of the soul” or rather of “the reality of Eternal life.” A modern philosopher perceived this clearly when he wrote—“To truth, justice, love, the attribute of the Soul, the idea of immutability is essentially associated.” Jesus living in these moral sentiments, heedless of sensual fortunes, heeding only the manifestation of these, never made the separation of the idea of duration from the essence of these attributes, nor uttered a syllable concerning the duration

of the soul. In the flowing of love, in the adoration of humility, there is no question of continuance. The soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite. "These facts of religion, the sense of Righteousness, and the life in the Eternal, are as verifiable as that fire burns and that water is wet. It should not be supposed that this is intended to convey the idea that they are easy and simple matters; far from it, they are the most difficult things possible. The world's materialism, the prevailing religious ideas, the neglect of your intuition, the dominance of desires, all these complicate the nevertheless absolutely verifiable problem. Just as a polar ice-field, far from all fuel, complicates the problem of demonstrating that fire is hot, or the sandy Arabian desert, makes it no easier to prove that water is wet. Difficulties which are certain to occur have been stated many times, and need not be repeated. The answer, therefore, to the problem of the precise extent of selfishness is that everything which belongs to the temporary, illusory life—the life in the "world" is selfishness, while everything which belongs to my true life, the life in the Eternal, is unselfish, is my eternal birthright, and imperative to be done.

The case may be also stated thus, all things tend to fulfil the law of their nature. The plant tends to produce leaves, branches and fruit; if prevented it droops, withers and dies. The soul seeks stability, strength, peace; not finding these it fails to fulfil its law, suffering and sorrow are the inevitable result. All actions that do not help me to fulfil the law of my nature are wrong; such are all things selfish and sensual; from them never arise peace and happiness, nor ever can. But everything which tends to the fulfilment of the perfect law is my unalienable right and necessity; as light and water are the indispensables of the plant. Such is the answer that the religion of the gospels gives to our problem, if we interpret it on the lines of one of its most enlightened advocates. Yet in spite of this intuitional grasp of christianity—the outcome of the religious semitic mind—or perhaps on account of this very sympathy with it, this same critic shows an almost entire inability to master the expression of Aryan religious feeling. Alluding to the theory of the author of "La science des religions" that christianity is only cloudy Aryan metaphysics, he says "such speculations take away the breath of the mere man of letters." Burnouf conceives the object of Aryan faith to be that idea of the Absolute which the semitic mind could never grasp; a conception, or rather a non-conception resembling the "Unknowable" of Herbert Spencer. But what appears to me the true Aryan faith teaches something quite different from Herbert Spencer's "Unknowable Absolute". It was hardly the doctrine of the Absolute Schopenhauer spoke of, when he said, "it has been my solace in life, it will be my solace in death." It is hardly devotion to the Un-

knowable that makes the Hindu eat religiously, live religiously and die religiously. Such emotion for the Abstract Vast is hardly within the power of the mere mortal. It seems to me that the true Aryan faith is the doctrine of the Atma or Highest Self. The Self stands apart, silent, unmoving, eternally at rest. It is reflected in the phenomenal world, as the sun is reflected in a stream. When the Highest Self is reflected in that bundle of objectivities called a body the illusion of the egotism or delusive self is created, which causes the expressions "I" and "mine" to be attributed to the body. The various changes and disturbances in the bundle of objectivities cause perturbation of the illusory self as the wind blowing on the stream causes disturbance of the image of the sun. The true Self, like the sun, remains unmoved and changeless.

The idea of self-hood is applied to the egotism by Illusion. I have seen an illusionary identification of interest in an external object cause as lively emotion as physical pain: for example, I have seen a person suffer as keenly when a china vase fell and was broken, as if the accident had happened to a part of the body. The Illusion produces a pseudo-sensation of the injury to the vase, just as if it were penetrated by real sensory nerves. Exactly similar is the illusion by which interest is involved in the body or the egotism. They have not the property of self-hood, any more than the vase. Whenever sleep overtakes us, both body and personality cease to exist as far as our consciousness is concerned. Shall we then make a god of this twelve hours' potentate? who only requires the approach of night to banish him from existence. The essential quality of self-hood which our consciousness demands is absolute and inviolable permanence. Whatever once really exists can never cease to exist. Our Highest Self, our Atma, we perceive within us, or rather, perception takes place, what is called perception being the first undefined motions of essential Being struggling to assert itself. The gradual perception of the fact that the illusory personality is not the true Self, the slow realisation of the true Self, the consequent detachment of interest from the personality, the transfer of interest to the Highest Self. These form some of the first steps of the Aryan doctrine. But before perception can take place, before the true Self can dawn on the mind, all evil desires must cease. "He who has not first turned away from his wickedness, who is not tranquil with passions subdued, he can never obtain the Self."<sup>1</sup> Thus we found that the faith of the gospels teaches that the evil passions must be overcome before the life in the eternal can be reached. For the Self in the Eternal, and the life of the Highest Self in Eternal life. Another truth in the Aryan doctrine, involved in the very term Highest Self, is thus expressed: "There is one eternal thinker, thinking non-eternal thoughts, who though one fulfils the desires of many,

<sup>1</sup> Upanishads.

the wise who perceive him in their self, to them belongs peace and not to others." This recognition of the Ancient in the Self is thus expressed by Jesus—"I and the Father are one." The gradual recognition that the Highest Self is really your self, the realiest part of you, is the Aryan way of expressing the semitic idea of *becoming* the Eternal. It is really becoming gradually aware of the fact that you have been the Eternal all the while and had forgotten it. The "one who fulfils the desires of many", is the self, and this statement of the fact that this self is my self, your self and every one else's self, is semitically expressed thus, "love your neighbors as yourself." This unity of self in many apparently different selfs is the metaphysical basis of the doctrine of universal Brotherhood. Progress begins with an intuitive perception, in the gospel of the inferiority of the law of the "world" and of the majesty of the law of the Eternal, in the Upanishads of the non-essential nature of the egotism, and of the divine pre-eminence of the Highest Self. Without this initial intuition it is difficult to understand how progress could take place. To minds of one type it will take the semitic, to minds of another it will take the Aryan form. Recent teaching has declared "within you is the light of the world—the only light that can be shed upon the path. Seek out the way by making the profound obeisance of the soul to the dim star that burns within. Steadily as you watch and worship, its light will grow stronger, then you may know that you have found the beginning of the way, and when you have found the end its light will suddenly become the infinite light." This initial perception leads to a resolute destruction of the lower nature; when this is completed the Highest Self will be clearly perceived. It was the instinctive struggle of the nature to establish the true relation between the Highest Self and the egotism which led to the primary intuition. Let those who desire to possess this intuition, but do not yet possess it, take courage, for the aspiration is the sure precursor of perception, as the dawn is of the day. First comes this desire, or rather, aspiration towards spiritual life, then comes intuitional perception of the Highest Self. The Eternal which is struggling, as it were, to free itself from the bonds of matter, gradually frees itself till at last it is entirely liberated and starts away an infinite distance from matter, across an impassable gulf, and then comes perception of the fact that it was not really the Highest Self at all which was enthralled. A few of the teachings of the Aryan doctrine concerning the Highest Self may help us here. "The self, the Ancient is unborn eternal, everlasting; he is not killed though the body is killed. If the killer thinks he kills, if the killed thinks he is killed, they do not understand. The knower, the self, is not born; it dies not. When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains the Highest. The wise man who by means of meditation or his self, recognises the Ancient—(who is difficult to be

seen, who has entered into the dark, who dwells in the abyss)—as God he indeed leaves pleasure and pain far behind; he rejoices because he has obtained a cause for rejoicing. The sun does not shine there, nor the moon, nor the stars; when He shines, everything shines after Him." Having conquered the desires of the egotism, having overcome the illusion of the body, "stand aside in the battle and look for the warrior. Obey him as though he were thy self, and his spoken words were the utterance of thy secret desires. He is thy self, yet thy art but finite, and liable to error. He is eternal and sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee."

"Ye are not bound! the soul of things is sweet,  
The Heart of Being is celestial rest;  
Stronger than woe is will: that which was good  
Doth pass to better—Best."

CHARLES JOHNSTON, F. T. S.

## PAPYRUS.

The Tale-teller, shading his gentle eyes from the evening sun, paused a moment while he listened to the soft strains of the music as it floated out from the open Temple. The joyous crowd swept by unheeding, except for one or two who dropped out of the current and were left stranded among those who had gathered at his feet. Presently he came back from the realm of harmony whither he had drifted, and as the world-light once more stole over his face he told the tale of:

### "THREE WHO SOUGHT OUT THE WAY."

Word had gone forth over all lands "that all who sought earnestly and in the true manner should find the way to the mysterious Temple of the Veiled Goddess."

Three kings of the land, moved by the power of the words, determined that they also would become students and reach the goal.

Intu, the Illustrious, making ready for the search, deemed nothing else could be more potent in his quest than the seal of his kingdom. Thereupon he bound on his forehead the Great Seal, a hawk.

Kour, the Magnificent, making ready for the way thought nothing could be more powerful in his searching than the seal of his kingdom. Making ready he bound upon his breast the Great Seal, a golden heart.

Kadmon, the Sorrowful—a king only by sufferance, for his kingdom consisted only of that which the others did not value—Kadmon deemed it wise also, inasmuch as they would all journey together, to take his seal;

which was the two others in union ; but furthermore, he blindfolded his eyes.

The Three passing onward encountered many strange and unfamiliar things, for the road was new, and no wayfarer could know more than one step onward, which was the one he was then taking. Upon each side, and frequently in front, barring the way, were curious objects, sometimes pleasant and agreeable, but more often quite the reverse. The foliage of the trees was new and strange, while the fruits were perplexing in their incongruity. At times the same fruits grew on different sorts of trees, while at others the same sort of trees bore entirely dissimilar fruits. The path which they were pursuing was quite the opposite of an ordinary one, for before them it was visible but one step, while it stretched far into the distance behind them. Intu, however, had already made all plain to himself by a process of reasoning entirely his own. It was, that these things being the direct opposite of all in his own country which he ruled, therefore they could only be caused by some one different from himself—a superior being, that being must be the Goddess—therefore they were upon the right path, at least he was.

Kour thought these things delightful, they were so strange, so new. In fact they were phenomenal and he loved phenomena. They gave him such queer sensations, and anything which did that or made him feel other than when in his own land—must be caused by the Goddess—oh yes, they were on the right path, at least he was. As for Kadmon he seeing none of these things, could only judge by that which he remembered of his own country. Each of the others told him of their existence in their own way. This was confusing. He determined, therefore, to walk onward as if he were in his own land, but to press steadily on. They were thus, in reality treading three separate paths, and in their several ways they passed many persons who had stopped to rest—to eat or sleep—or because the way was dark and difficult ; some because they were too poor, others because they were ill, footsore or blind. Intu lost some time, for he stopped to argue with many on the peculiarities of the way and the logical reasonableness of it, but he had no time to pause for aught else.

Kour felt for the wayfarers, he was sorry for and loved them. If they would only feel as he did they could go on easily, but he had no time to stop to make them feel that way.

Both Intu and he had all such people in their own lands. There was no time to waste on natural things. It was the supernatural in a metaphysical or soul-stirring way they sought.

And Kadmon, the Sorrowful, paused. In his land these were to be found also. He too realized the reasonableness of the way. He too loved it and was exalted by it. He too felt for and loved the other wayfarers.

He did more—he sorrowed for them. What mattered it if he did not find the temple immediately, he was young, the others growing old and blind, they were sorrowful and weary. So he stopped and gave his thoughts and help to the ill, cheering the weary, helping the poor, and blindfolded as he was, led the blind over the step he had just passed. So interested did he become in these labors he forgot he was himself seeking the Goddess.

It was but a little distance farther on that they caught up with Intu, which was not surprising as he had reached the end of his path. It had ended at a stone wall. As he could not scale the wall, he sat down to reason “why an ordinary stone wall should obstruct such an extraordinary path?” Being a very perplexing intellectual problem—there he remained. A little farther and Kour was passed. He had encountered a radiant maiden, partially veiled, who told him wondrous tales of strange happenings. Her manner was very mysterious, and he felt she was the Goddess. Taking her hand in his and leaning his head upon her bosom, he was so happy that he knew she was the Goddess and there he remained to dream.

And Kadmon, tarrying with the sorrowful and weary, felt the bandage slip from his eyes, as the light from the rising sun streaming in red and gold over the path fell upon and glorified the ragged wayfarers. In the brilliance over their heads he read the words: “This way lies the path to the Temple” while a soft voice breathed into his soul: “By the way of Intu alone, the path is not found. By that of Kour alone, it is not gained. Both wisely used in unison are guides while on the road. By something, which is greater than either, only, is the Temple reached. Work on!”

And the sorrowful, taking in his own, the hands of the weary and weak, passed on.

RAMESES.

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## NOTES ON THE ASTRAL LIGHT.

FROM ELIPHAS LÉVI'S WORKS.

(Continued.)

To be able to command this agent, is to be the depository of the power of God Himself: all effective Magic, all real power, is there: and all books of true science have no other aim than to demonstrate this. In order to command this great magical agent two things are necessary—to *concentrate*, and to *project*. On one of the arms of the Androgyne of Henri Khunrath, is inscribed “COAGULA:” on the other, “SOLVE,”—to concentrate, and to expand, are the two master words of Nature: but how can we “concentrate,” or “expand,” the Astral Light, the soul of the world? concentration

may be effected by isolation, and expansion by the magic chain. But he who has prejudices or fears, who is passionate, or a slave of his passions, can never concentrate nor coagulate the Astral Light. All true Adepts have been self-centred, sober, and chaste even unto death : and the reason of this is, that in order to be master of a force, it must not be permitted to have dominion over us.

To form "the magic chain," is to establish a magnetic current, which becomes powerful in proportion to its length. Enthusiasm is contagious, because it is only produced by settled faith : and faith begets faith ; to believe, is to will with reason ; to will with reason is to will with a power. I do not say infinite, but indefinite.

All enthusiasm propagated in a society by means of regular practices and communications, creates a magnetic current, and conserves and augments itself by means of this current. The tendency of this current is to carry away and exalt, often beyond measure, persons of a weak or impressionable nature, those of nervous organisms, and temperaments predisposed to hysteria or hallucination : such persons become powerful media of communication of the magic force, and facilitate the transmission of the Astral currents : To oppose the manifestations of such currents, therefore, is, as it were, to fight against fate. When the young Pharisee, Saul, threw himself with all the fanaticism of a head-strong sectary, against the overwhelming spread of Christianity, he placed himself, without knowing it, at the mercy of that power he thought to combat : accordingly, he was thunder-struck by a terrible magnetic flash, which was rendered more instantaneously effective, no doubt, by the combined action of a cerebral congestion and a burning sun.

There are some sects of enthusiasts at whom we may laugh—while at a distance—but in whose ranks we enlist, in spite of ourselves, as soon as we come within the sphere of their influence. These magnetic circles and magnetic chains sometimes establish themselves automatically, and influence, in accordance with fatal laws, those who expose themselves to their action : every one of us is perforce drawn into such a circle of relations, which constitutes his world, and to whose influence he must submit.

Great cycles make great men, and vice versa : there are no "misunderstood geniuses : " there are "eccentric " men, and the word is so admirably descriptive, that it seems that it might have been invented by an Adept. The eccentric man of genius is he who seeks to establish a circle for himself by combatting the forces of central attraction and the established currents : his fate is either to be crushed in the struggle, or to succeed.

The man of genius is he who discovers a real law, and consequently possesses an invincible power of action and direction : he may possibly die in the accomplishment of his work, but what he wills comes to pass in spite

of his death, and often even because of it, for death is a veritable assumption : "If I be lifted up" said the greatest of Initiates, "I will draw all men unto me."

The law of magnetic currents is the law of the movement of the Astral Light : this movement is always double and propagates itself in contrary directions. A great action always opens the way for a great re-action, and the secret of consummate success lies solely in the ability to foresee reactions. To oppose one's self to a current that is beginning to run its circle, is to court destruction : to oppose a current that has run through its circle, is to take lead of the reflex currents : the great man is he who appears at the right moment, and can decipher the meaning of the new movement.

The various phenomena which have lately excited so much interest in Europe and America, the rapping tables, and fluidic manifestations, are merely magnetic currents which are beginning to form spontaneously ; and are, in fact, the solicitations of Nature, inviting us, for the good of Humanity, to form again the great sympathetic and religious chain : for the stagnation of the Astral Light means the annihilation of the human race : and even the stagnation of this agent is from time to time manifested, by terrifying symptoms of decomposition and death : Cholera Morbus, for example, and the diseases of the grape, and the potatoe, have no other cause than this. All the mysterious movements of tables are attributable to this universal magic agent ; which seeks a chain of enthusiasms, in order to form new currents : it is a force blind in itself, but which may be directed by the will of man : and it is influenced by prevailing opinions : this universal fluid, if we may so call it, being the common medium of all nervous organisms, and the vehicle of all sensitive vibrations, establishes between persons of an impressionable nature, an actual physical solidarity, and transmits, from one to another, the impressions of imagination and thought.

The movement of an inert body, determined by the undulations of the universal agent, obeys the dominant impression, and reproduces in its revelations sometimes the lucidity of the most marvellous visions, sometimes the oddity and deception of the most incoherent dreams.

Thus, the extravagances of the ecstasies of St. Medard, the phenomena of raps in furniture, of musical instruments playing apparently of their own accord, are all illusions produced by the same cause.

The exaggerations which are induced by that fascination which is a peculiar intoxication, caused by the congestion of the Astral Light, the oscillation impressed on inert matter by the subtle and universal agent of movement and of life is all that there is at the bottom of much that is so apparently marvellous, as one can easily convince himself, by producing them, at will, by following the directions laid down in the "*Dogma and Ritual.*"

B. N. ACLE, F. T. S.

## "THE WORD."

I have read with great interest the excellent article entitled "Heralds from the Unseen" in the April number of *THE PATH*, and which expresses my own views perhaps more completely than I expressed them in an article to the *Theosophist*, to which reference is made, and which seems to have given rise to some misconception. It is, however, stated in my paper on "Occultism in Germany," that a beginner may obtain a certain *Word* by a "Master" to practice, which would just suit his condition, and Mr. Niemand asks: "Why should an Adept be needed when Ishwar resideth in the breast of every mortal being." It is perfectly true that Ishwar resides in every human heart; but not everyone is able to hear distinctly what he says, or to recognize his presence there. In my opinion the practical "Word" serves the especial purpose to bind and control one's thoughts and to raise the vibrations within, so as to bring them into harmony with that Light which one desires to enter so that we may recognize the Ishwar within ourselves. Mr. Niemand says: "Whatever tends to raise the vibration is of value. Your intuitions must direct you to a wise admixture." Supposing, however, that your own intuitions are not sufficiently strong to be unmistakably understood by you, or—in other words—that you are not yet enough spiritually advanced to understand the voice of the Ishwar within; would it not be useful to obtain instructions, such as exactly suit your condition from some Adept, or through the instrumentality of some one through whom the Ishwar can speak comprehensibly to your lower self? Surely an Adept cannot do the thinking or growing for another person; but he may guide a person either by the silent influence of his thoughts or by giving him verbal or written instructions. He may thus aid the disciple, so that the latter may find his own *Master* within himself, which is the only Master that anyone is entitled to worship, because it is each one's own Higher Self.

In that article "Occultism in Germany" it is stated that the exercise of charity, or the promulgation of doctrines, etc., are not sufficient for practical progress, and Mr. Niemand thinks that by making this statement virtue has been somewhat belittled. If so, the *Bagavad-Gita* might be construed as belittling it likewise; for it belittles those works which—although being considered good—are the outcome of *Rajo-Guna*.<sup>1</sup> There are millions of people who perform acts of charity from some motive or other, or who attempt to teach others things of which they know little themselves, and

<sup>1</sup> There is no real difference between the author and Jaesper Niemand. *Bagavad-Gita* allows that "works" must be performed, but always insists on Charity and Devotion. This Devotion is to be directed toward the One Life, and until all acts are performed with that in the mind, there will be constant rebirths.—[Ed.]

who nevertheless—or perhaps on account of their motives—make very little progress in the knowledge of self. One of the main points besides the practice of universal charity without any selfish interest, seems to be not only the control of the passions, but also to obtain perfect mastery over one's own *thoughts*. The practice of the "Word" seems to be the most efficient method to learn how to control one's thoughts, as it forces the latter to remain concentrated upon that word. The reason why many "Yogees" practice the pronunciation of OM often for years without any apparent progress, may be due to the cause that they pronounce it with their lips and not with their hearts. In such a case this practice will be as useless as the repetition of a litany, while the mind is wandering without restraint wherever it pleases. It can furthermore not be immaterial what Word or object a person selects to rest his thoughts upon, as every word corresponds to a certain idea, and the mind should rest upon the highest conception which it is able to grasp; nor can we grasp anything which is not within ourself, and before we can grasp it fully and comprehend it intellectually, we must first be able to feel it within ourselves. The great mistake which our "psychical researchers" make, is that they attempt to hunt in externals for things which they can only find within themselves, and that they seek to understand intellectually things which they do not feel, or which—if they feel them—they reject and call "hallucinations."

It seems, moreover, that besides the above mentioned use of the "Word" if practiced properly, there is an occult power connected with this practice by which some spiritual forces may be set in motion, which will tend to awaken the spiritual consciousness. This power has already been referred to in Mr. Niemand's article.

Spiritual life surely consists in giving up the idea of self; and even for that purpose the practice of the Word seems to me highly useful, because he who practices it properly, does not think of himself, but of a condition which is superior to self. What else can the practice of the Word be, but a fervent prayer, spoken by the soul, with a full concentration of mind; a prayer which is at the same time a command, by which the king within assumes mastery over the animal forces? What else can it be but a simultaneous exercise of thought and Will, such as is said to take place in the bosom of Brahm at the beginning of each Manvantara? If God in his own essence said at the beginning: "Let there be Light;" and it was Light, why could not the God in Man repeat the process, and say within his own heart, firmly and full of devotion. "Let there be Light," and is it not possible that it might then become light within; provided the words are properly pronounced, not with the lips, but with the thought and the Will.

It may be that a person can get along well enough without receiving

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1 Manifestation of a world or system.—[ED.]

any instruction or help from Adepts, provided he is without such aid able to find the "Lord of all worlds," and there are also others who, when they heard of the Adepts, have begun to seek only for them, instead of seeking for the Master within, but there are also those who desire the truth for its own sake and do not possess sufficient wisdom to find it unaided; and to those the Adepts may give their aid, perhaps invisibly and unconsciously to the former, provided they deserve it by seriously desiring to give up their own selves. Such at least seems to have been the prevalent belief even in the most ancient times, and all the forms of initiation as well as modern church-institutions and educational arrangements are based upon the supposition that those who know a great deal can inform those who know less, and benefit them thereby. This truth is too self-evident to need any explanation.

I am glad that Mr. Niemand has called attention to this question, as it shows that in speaking about occult matters it is necessary to be very explicit to avoid being misunderstood.

FRANZ HARTMANN, M.D.

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## LITERARY NOTES.

LUCIFER: A NEW THEOSOPHICAL MAGAZINE.—Madame H. P. Blavatsky, who is now in London, has started the above periodical which is to appear monthly.<sup>1</sup> It is edited by the Sphinx of the 19th century associated with Mabel Collins, the gifted author of *Light on the Path* and *Through the Gates of Gold*.

Many persons have recoiled from the name because of its unpleasant appropriation by Milton for the use of Satan. But history shows that with the early Christian it was a name of promise—that of The Light Bearer. As the editors announce, "The Light Bearer is at war with no man."

To bring to light is its great function. Some disclosures will be painful, for it will uncover many carefully concealed fester-spots of our present civilization, and reveal, as by a microscope, the nature and source of many corruptions in the social fabric. Yet also it will expound truth, truth that students of occultism desire to know,—but not all.

Madame Blavatsky for many years has braved the tongue of scandal and the finger of scorn, as well as the distant mutterings of actual physical persecution, while pushing forward the Cause of Universal Brotherhood, and she will hardly stop now at the beginning of actual warfare. Twelve years of the Theosophical Society life have almost closed, bringing nearer the

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<sup>2</sup> London: George Red way; price one shilling monthly.

moment when the once indifferent enemy raises his head and begins to think that this obscure annoyance has become something that needs crushing. And so, choosing the advance position in London, where the Psychical Researchers cheered their Hodgson to the echo when he reported H. P. Blavatsky a fraud, she flings into their faces this new challenge labelled with a name that has been long associated with Satan. By her audacity she will amaze the self-styled scientists of this age, and by her genius she will lash them as they retreat in defeat. In adapting this only-apparently inappropriate name, she hopes to shock some lethargic Christians and Theosophists who dislike to call a spade a spade; after their benumbed senses are shocked they may get power to see a little light.

We extend to LUCIFER a welcome, with the hope that the name may be raised from its degradation through the efforts of such gifted theosophists as our two sisters.

The first number will appear September 15th, and will contain, among other things, notes on *Light on the Path* by the author, papers by Madame Blavatsky and others.

"THE DUCHESS EMILIA."—When scientific subjects are made the texts for novels, the implication is that interest in them has become diffused through social ranks. Similarly as to Theosophical and kindred topics, "Mr. Isaacs" and "A Fallen Idol" are paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious inquiry. "The Duchess Emilia" is a novel, but a novel embodying the esoteric doctrine of Re-incarnation. The soul of a dissolute Italian noblewoman enters the body of a new-born babe in America; and the fixed purpose of the adult man, prompted by hazy reminiscences of its past and stimulated by conscience and by hope, is to attain enlightenment and effect expiation. All is depicted with vigor and beauty. We know few things more touchingly pathetic than the aged Cardinal, still struggling to crush out the deathless love of his youth, and vainly seeking through austerities and prayers the peace which can only come—as at last it does—when the evil of that love is purged away and the purified spirits are made one in bliss and hope. Intelligence repudiates the theology, but sentiment revels in the pathos, and taste delights in the literary quality, of this new offering of Romance to Occultism. Ticknor & Co., Boston; price, 50 cts.

BAGAVAD-GITA.—A theosophist, now in Prussia, is translating this sacred poem into the German language. The date of its appearance is not fixed. When this edition and the translation now being made by Mohini M. Chatterji, are published, we shall have two notable additions to theosophical literature.

ATHEISM PHILOSOPHICALLY REFUTED, (*Geo. Robertson & Co., Melbourne, Australia*) is a pamphlet by Hugh Junor Brown, which attempts the task indicated by its title, through the aid the author has received from spiritualism and reason.

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COMFORT FOR THE BEREAVED, by Hugh Junor Brown, is a tribute to the influence and benefit of spiritualism in Australia. It is published (1887) by the author, at Melbourne.

AMONG THE ROSICRUCIANS.—By a Student of Occultism. (*Occult Publishing Co., Boston.*) This little book bears the name of Franz Hartmann on its cover and the impress of that writer's style in every line. Of that style not much can be said; it is as we already know it; never graceful, often mechanical; often also didactic and verbose. It has, however, its happy moments when it rises into surprising clearness and force, and such moments are precisely those in which the most valuable instruction or suggestion is conveyed. Its defects are trifling compared with the vital excellence of the matter itself. Dr. Hartmann is that rare being—a born occultist. He has an alert mind of high intuitive order. He has the signal merit of being almost the only modern writer who gives available hints for the practical development of students. His later work, inclusive of the present volume, has a surprising occult property—amounting almost to a “*Mantram*” or charm,—of rising the reader's vibrations. Much of a man and his inner experience cling to his writing, and works upon us in unseen ways, and persons not infrequently have remarkable dreams after reading Hartmann. It is not impossible that this effect is intentionally conveyed by him, for the secret is not unknown.

A variety of theosophical and occult themes are crowded into these two hundred pages, all knit together under pretext of a dream visit to a Rosicrucian Monastery. Or was it only a dream? Perhaps the author will tell us more later. Meanwhile the student cannot do better than study this suggestive book, which puts many vaguely known truths in easy, conversational form.

J. N.

SWEDENBORG, THE BUDDHIST.—By Philangi Dasa,<sup>1</sup>(1887). This book proposes to show that the higher Swedenborgianism is Thibetan in its origin, and that Swedenborg was a Buddhist. It is cast in the form of conversations or discussions between various persons, in the course of which the comparisons are brought out. Whether the author is a Hindu or not we do not know, but the style shows many traces of Shakesperian study, and many terms and modes of expression are used that were only known in that poet's time. It is an interesting and valuable book.

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<sup>1</sup> Carl Casso & Co., Box 267, Santa Cruz, Cal.

## CORRESPONDENCE.

THE GATES OF GOLD; LIGHT ON THE PATH; IDYLL OF THE WHITE LOTUS.

LONDON, July 17, 1887.

TO THE EDITOR OF THE PATH :

SIR :—I should be very glad if you would allow me to inform your readers that the Preface which I have added to the new edition of "The Gates of Gold" I propose to add also to "The Idyll of the White Lotus" and "Light on the Path," as soon as there is any opportunity for me to do so. I believe a new edition of "Light on the Path" will soon appear, to which I shall make this addition. The explanation I now make seems to me to be necessary, as some of your readers are under the mistaken impression that I intended this preface to constitute a kind of separate claim for "The Gates of Gold." This is not so. That book and the "Idyll of the White Lotus," were written in the same manner. As to "Light on the Path" that is a collection of axioms which I found written on the walls of a certain place to which I obtained admittance, and I made notes of them as I saw them. But I see no feasible method of making such explanations to the public, and therefore at present I propose to place this preface before each of the books.

Very truly yours,

MABEL COLLINS.

## TEA TABLE TALK.

Since last writing, other anecdotes of children have been sent us. One friend writes : "In our city is a child of five years, well known to me. Since she could speak she has constantly told her mother that she was some forty years old, and is always telling what she used to do before she came to her present mother."

Still another : "An only daughter of a friend of mine at two years of age was constantly saying in her play ; 'My other little sister in heaven does this, or does that.'" Also I heard lately of a young girl who was born a very sad and peculiar child. She frequently refers to the fact that it is all very probable that her present parents and relatives *are* her father, mother and aunts, but adds ; "I have another mother somewhere, but I don't know where she is now."

Speaking of pictures of future events in the astral light, when with the Tea Table recently, Quickly gave an excellent reply to some rather nervous queries from the ladies regarding such "omens" as visions of death scenes or funerals passing by. Said he : "They are, of course, compounded ; there are other elements in them than those of thought. But the causes must already exist, for if I died now, my relatives have a fair, general idea of the kind of funeral I should have," (shudders from the ladies,) "and so the whole scene might easily be pictured and suddenly seen by a person in a tense nervous condition. Then again, in most cases, a train of similar

causes will always produce similar effects or pictures. The soul, having an enormous power of induction, can begin with a known cause; its effect becomes another cause. Unthinking men acting blindly, will always be moved in known and easily premised ways: thus all the elements can be calculated in an instant and a long distant event be seen. It appears in some cases to be an extension of the power of cause calculation possessed by many. There are various methods in life which show that all this can be done. See the doctrine of least squares, and others."

Curious event lately. A friend received a postal card from a lady customer in Wisconsin, calling attention to the fact that her order for goods had not been filled. He read it carefully, and as he supposed, took it to the shipping office for attention. Next morning in his mail was what he took for a duplicate card from the same lady. He read it and thought, "she has written twice so as to make sure." But in the office he found no previous one, and the clerk said he had brought in none the day before. It was a case of seeing the card one day ahead, and, as he says, "it was rather confusing, as I am ready to swear I had one the day before. Still on examining the real one, it was too perfectly like the first to be in fact a duplicate. She would hardly be likely to make such a fac-simile."

An earnest student of the Bible reminds me of the following in support of Reincarnation. Daniel and John are both told that they shall come again to the world in its latter days. Jesus tells John he shall tarry in this life or within its sphere, until he (Jesus) comes. Jesus also recognizes the law of Karma in the scene with the blind man. "Did this man sin, or his parents, that he was born blind?" There is a recognition of evolutionary law in these other words of the Gospel. "Jesus said: even of these stones God is able to raise up children unto Abraham." So the one primeval substance (Mulaprakriti) by degrees develops and advances through inorganic and organic stages, up to the dawn of self consciousness in men or to the diviner man, to God. It is the old story of Pyrrha and Deucalion producing men out of stones and populating the world under the direction of Themis (wisdom). Solomon says: "Being good, I came into a body undefiled." A very pregnant fact is that stated by able Kabbalists, that in Genesis the word *nephesch*—soul—is only so translated when applied to man; the translators have taken it upon themselves to alter it to "living creatures" and otherwise, the moment it is applied, as it is, to beasts. The early church, determined to force doctrines of its own, has much to answer for in the "authenticated" translation of scriptures. There is the parable of leaven (spirit) taken by the woman, (divine sophia or wisdom; the female principle) and hidden in three measures of meal (the body, astral fluidic body and the soul) until the whole is leavened, which a well known author points out as another theosophical teaching from the words of Jesus. It is easy to multiply such instances, for as has been shown over and over, all the leading points of Christian belief, as well as most of the teachings of Jesus have been attributed to Buddha, Osiris, Zoroaster, Mithras, and many others. In the Asoka rock sculptures, (Hindustan, 500 B. C. or more) are found representations de-

clared by English and other travellers to show the birth in the manger, the mother and child, the inspired Christ teaching the people and so on. History gives us the crucifixion of Mithras, Horus and Crishna in the arms of a virgin mother ; the ascension of Heracles. St. Augustine sums up the fact that all creeds are at their base, one and the same, in the following words : " For the thing itself which is now called the Christian religion really was known to the ancients, nor was wanting at any time from the beginning of the human race, until the time that Christ came in the flesh, from whence the true religion which had previously existed, began to be called ' Christian, ' and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name." (Op. Vol. I, Page 12.) And St. Paul : " The gospel which ye have heard and which was preached *to every creature under heaven*, whereof I, Paul, am made minister." This is said to have been written (Col. 1. 3.) at a time when outside of Jerusalem, a small Romish congregation comprised almost all the gospel converts of the historical apostles.

Inquirers have asked us here and there, if we do not think the " Christian religion " as taught by its Founder, and in its esoteric sense, better suited to our nation and to the people. That sex which is all tenderness (or *almost* all ! ) furnishes other members who assure us that in this form of religion there is more to touch the heart. I answer : more to touch *your* heart, perhaps, but for *the heart* you cannot speak. Hearts are as we make them, and each heart is all too little known to its possessor. The heart rejoices in strong emotions, in striking the note of life over and over under a keen desire to feel in matter. The thinker asks himself how far he is wise in deliberately consigning himself to a form of belief *because* it makes him feel ; *because* it stimulates emotion ; *because* it appeals to ignorance in the mass, the people being very ignorant of true things. That is very much like the method pursued in some fashionable schools with drawing, music and the like, where the children are not taught from first principles, but how to make a little show quickly, under the plea that if they show any talent, they may learn on scientific principles later. Result—either the pupil cannot be dragged from the rut of habit, or has to unlearn everything before learning aright. A tendency towards any religion in its true, inner form is a noble one, sure to bear fair fruit. It is a fact that we can only really live that which we feel. But how if we can feel what we will, if we have the capability for grander conceptions ; if we have an inner eye framed to look straight at the sun and to eschew reflections ? Some friends around the Tea Table bring a charge of coldness against the Eastern teachings. It is not a just charge ; it is they who are cold to its splendor. They warm to know things, and to such expositions of the Divine in matter as come within their conceptions and national modes of thought. They do not ask whether these concepts are thorough ones ; They " feel them, " that is enough. Such students have taken the first step ; a near and a safe step. The great danger is that they will remain there ; that they will not grow beyond that form. The great power of religions over the human heart arises from their appeal to its prime weak-

ness—the attachment to know forms. The selfish desire to maintain the present personality, the inner worship of the “I,” the lower self, has awakened and fixed that weakness. Form is the medium in which the soul advances through matter until it has learned the larger method and rises by “ascension of state.” To gain the adherence of man, religions limit him to an especial form of thought, and while in great measure protecting and elevating him, they become fetters if he does not grow up to them and cast their leading strings aside in favor of the direct teaching of Deity to all souls. “We are wiser than we know. If we will not interfere with our thought, but will act entirely, or see how the thing stands in God, we know the particular thing and every thing and every man.” Oliver Cromwell once said : “A man never rises so high as when he knows not whether he is going.” One versed in holy mysteries said recently when consulted about an aspirant for chelaship : “having the right *motive* he is all right. His *views* are of no use to him. \* \* He had better be ready to alter them as he passes on,” and then went on to say that those views being with all of us the result of mere worldly experience or the teachings of others, it was first necessary to realize that we knew nothing, and had been taught only falsehoods.

Every truth, and the one truth, may be differently given by different minds. If I wish to win over a Teuton, a Frenchman, a Briton, I do not—and I am a man of the world and know my world—I do not use the same style of address to each. One wrote me not so long ago : “Julius ; beware of words, they are traps. Look to the truth beneath that form.”

One class of students is represented by a woman from whose locked note book I take the following : “I have been deceived by the world and by my own heart too long. I must have the *exact truth*, if it kill me !” Companions like these may take the gates by storm, and advance, as they say in the old manuscripts, “drums beating, colors flying, matches light at both ends, bullet in the mouth.” It was truly said by Mahomet : “Paradise is under the shadow of swords.” And hear Emerson again : “The terror of reforms is that we must cast away our virtues, or what we have always esteemed as such, into the same pit that has consumed our grosser vices.”

Those words from that locked book are a clue to much. “*The exact Truth.*” No appeal to my emotions, to that heart which has so often betrayed me, but a sure basis on which I may stand firm. When we need truth utterly, with the hungry reach of the soul, we stand where we are sick and weary of those religions which told us of the soul, of truth and hope, in thrilling tones, and bidding us bow at the shrine of a creed, told us no more. We turn to the Wisdom-Religion which alone came to us with proofs of these actualities and their powers in nature. If we made one step outside the regions of emotion, not a religion, not a science met us with a helping hand but this one. The superiority of the Orient consists in this : she has reduced truth to a science by which man may apprehend, not her proportions, but her illimitable reach ; a science whereby the Way may be shortened for man. Lest this far reaching system appear to set a boundary or a trap for his free

1 Emerson.

thought even in the remote distance, she hastens to add that the soul is boundless and that it is all. She has taken those loving words, which moved man briefly and left him free to forget them, and showed him why love and faith were vital to him, and made them part of his being by fixed laws. If the terms of truth seem frigid to us, it must be because we are too well used to the temporary heat of emotional fires which require constant stoking, so that we know nothing of the vivifying beat of the living light on the fainting soul. Perhaps we are dazzled at the vast prospect and scurry back into our accustomed forms as prairie dogs into their holes at the sudden up shooting of the sun. Or are we wilfully blind to the love at the heart of it, deaf to the declaration: "The magnetism of pure love is the originator of every created thing?" We might paraphrase scripture by exclaiming: Greater love hath no God than this, that He pour out His life to make gods! What other religion has revealed a Deity so transcendent, humanity so divine? What other has put the Ultimate before us in conceivable terms? What other occupied for centuries in framing a science, a way to assist men, has broken the silence of ages, the seals of the mysteries, or thrown open the solemn portals to those who dare rightly aspire? What other, casting aside the safeguard of parable, has plainly declared the meaning of all parable, or revealed the full Light where later systems obscurely hinted at partial rays? What do we know of the esoteric teaching of any religion or mysticism save what the Orient has recently taught us? What other comes forward with teachers, gives out truth with perfect disinterestedness, and inspires writers of both sexes, of all ages and nations to declare systematized, scientific, active love to a mechanical age? What are tender words, and fair appeals to our ethical sense of beauty, or even the almighty power of gush, compared to that love which is shown by daily care for the interests of mankind? What if mere words sound foreign and cold; the facts attest that only love transcendent can beget such devotion, and that without the firm assurance of "exact truth" based upon a system of love outblazing all systems, could these teachings have endured throughout all time.

Let each one believe what he can, until he resolves that he *will* find and cling to truth in its fullness, but let no one deny to the Wisdom-Religion the supreme glory of having worked for Humanity with the steadfast devotion of ages, until the hour arose for the second command: "Let there be Light." This light it has given us; let us be just in return.

"Justice being preserved, will preserve; being destroyed, will destroy. Take heed lest justice, being overthrown, overthrow thee and us all." (Manu.)

Well, friends, I don't know what more I can say. In my part of the country there's plenty of crossroads running in all directions, but when farmers mean to go quick and sure, they just strike out for the pike. JULIUS.

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If a man understands the Self, saying "I am He," what could he wish or desire that he should pine after the body.—*Upanishad.*

OM.

# Æ U Ω

That pure, great light which is radiant; that great glory; that verily which the god's worship; that by means of which the sun shines forth—that eternal divine being is perceived by devotees. The real and the unreal have both the same real entity as their basis. The being who is the inner Self, is not seen, being placed in the heart. Meditating on him, a wise man remains placid.—

*Sanatnugatiya.*

## THE PATH.

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VOL. II.

OCTOBER, 1887.

No. 7.

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### THE POETRY OF REINGARNATION IN WESTERN LITERATURE.

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PART IV.

PLATONIC POETS.

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The largest inspiration of all Western thought is nourished by the Academe. Not only idealism but the provinces of philosophy and literature hostile to Plato are really indebted to him. The noble loftiness, the ethereal subtlety, the poetic beauty of that teaching has captivated most of the fine

intellects of mediæval and modern times and it is impossible to trace the invisible course of exalted thought which has radiated from this greatest Greek, the king of a nation of philosophers.

Adopting Emerson's words "Out of Plato come all things that are still written and debated among men of thought. Great havoc makes he among our originalities. We have reached the mountain from which all these drift boulders were detached. The Bible of the learned for twenty-two centuries, every brisk young man who says fine things to each reluctant generation is some reader of Plato translating into the vernacular his good things \* \* \* How many great men nature is incessantly sending up out of the night to be *his men*—Platonists! the Alexandrians, a constellation of genius; the Elizabethans, not less; Sir Thomas More, Henry More, John Hales, John Smith, Lord Bacon, Jeremy, Taylor, Ralph Cudworth, Sydenham, Thomas Taylor. Calvinism is in his Phædro. Christianity is in it. Mahometanism draws all its philosophy, in its hand book of morals, the Akhlak-y-Jalaly, from him. Mysticism finds in Plato all its texts." We know not how much of the world's later poetry is due to the suggestion and nurture of the poet-philosopher. But in closing our studies of the poetry of Reincarnation it may be of interest to group together the avowed Platonic poets.

Most illustrious of all the English disciples of this master, in the brilliant coterie of "Cambridge Platonists," was Dr. Henry More whom Dr. Johnson esteemed "one of our greatest divines and philosophers and no mean poet." Hobbes said of him that if his "own philosophy was not true he knew none that he should sooner adopt than Henry More's of Cambridge;" and Hoadley styles him "one of the first men of this or any other country." Coleridge wrote that his philosophical works "contained more enlarged and elevated views of the christian dispensation than I have met with in any other single volume; for More had both the philosophical and poetic genius supported by immense erudition." He was a devout student of Plato. In the heat of rebellion he was spared by the fanatics. They pardoned his refusal to take their covenant and left him to continue the philosophic occupations which had rendered him famous as a loveable and absorbed scholar. He wove together in many poems a quaint texture of Gothic fancy and Greek thought. His "Psychozoia" or "Life of the Soul," from which the following verses are taken is a long Platonic poem tracing the course of the soul through ancient existences down into the earthly realm. Campbell said of this work that it "is like a curious grotto whose labyrinths we might explore for its strange and mystic associations." Dr. More was an intimate friend of Addison and long a correspondent of Descartes.

From Henry More's "Philosophical Poems" (Psychozoia).

I would sing the pre-existency  
 Of human souls and live once o'er again  
 By recollection and quick memory  
 All that is passed since first we all began.  
 But all too shallow be my wits to scan  
 So deep a point and mind too dull to climb  
 So dark a matter. But thou more than man  
 Aread, thou sacred soul of Plotin dear  
 Tell me what mortals are. Tell what of old they were.

A spark or ray of divinity  
 ClouDED with earthly fogs, and clad in clay  
 A precious drop sunk from eternity  
 Spilt on the ground, or rather slunk away.  
 For then we fell when we 'gan first t'essay  
 By stealth of our own selves something to be  
 Uncentering ourselves from our one great stay  
 Which rupture we new liberty did ween  
 And from that prank right jolly wits ourselves did deem.

Show fitly how the pre-existing soul  
 Enacts and enters bodies here below  
 And then entire unhurt can leave this moul  
 In which by sense and motion they may know  
 Better than we what things transacted be  
 Upon the earth, and when they best may show  
 Themselves to friend or foe, their phantasmy  
 Moulding their airy arc to gross consistency.

Milton imbibed from his college friend Henry More an early fondness for the study of Plato, whose philosophy nourished most of the fine spirits of that day and he expresses the Greek sage's opinion of the soul in his *Comus* :

The soul grows clotted by oblivion  
 Imbodies and embrutes till she quite lose  
 The divine property of her first being ;  
 Such as those thick and gloomy shadows damp  
 Oft seen in charnel vaults and sepulchres  
 Lingering and setting by a new made grave  
 As loth to leave the body that it loved.

Milton's Platonic proclivities are also shown in his poem "On the Death of a Fair Infant:"

Wert thou that just maid, who onçe before  
 Forsook the hated earth, O tell me sooth,  
 And came'st again to visit us once more ?  
 Or were thou that sweet smiling youth ?  
 Or any other of that heavenly brood  
 Let down in cloudy throne to do the world some good ?

Or wert thou of the golden-winged host,  
 Who having clad thyself in human weed,  
 To earth from thy prefixed seat did'st post,  
 And after short abode fly back with speed  
 As if to show what creatures heaven doth breed.  
 Thereby to set the hearts of men on fire  
 To scorn the sordid world and unto heaven aspire.

In the old library of poetry known as Dodsley's Collection, is a Miltonic poem by an anonymous Platonist which is very interesting and as it is difficult of access we quote the best part of it :

### PRE-EXISTENCE.

IN IMITATION OF MILTON.

Now had'st th' archangel trumpet, raised sublime  
 Above the walls of heaven, begun to sound ;  
 All æther took the blast and fell beneath  
 Shook with celestial noise ; th' almighty host  
 Hot with pursuit, and reeking with the blood  
 Of guilty cherubs smeared in sulphurous dust,  
 Pause at the known command of sounding gold.  
 At first they close the wide Tartarian gates,  
 Th' impenetrable folds on brazen hinge  
 Roll creaking horrible ; the din beneath  
 O'ercomes the war of flames, and deafens hell.  
 Then through the solid gloom with nimble wing  
 They cut their shining traces up to light ;  
 Returned upon the edge of heavenly day  
 Where thinnest beams play round the vast obscure  
 And with eternal gleam drives back the night.  
 They find the troops less stubborn, less involved  
 In crime and ruin, barr'd the realms of peace,  
 Yet uncondemned to baleful beats of woe,  
 Doubtful and suppliant ; all the plumes of light  
 Mould from their shuddering wings, and sickly fear  
 Shades every face with horror ; conscious guilt  
 Rolls in the livid eye-ball, and each breast  
 Shakes with the dread of future doom unknown.

'Tis here the wide circumference of heaven  
 Opens in two vast gates, that inward turn  
 Voluminous, on jasper columns hung  
 By geometry divine ; they ever glow  
 With living sculptures, they arise by turns  
 To imboss the shining leaves, by turns they set  
 To give succeeding argument their place ;  
 In holy hieroglyphics on they move,  
 The gaze of journeying angels, as they pass  
 Oft looking back, and held in deep surprise.  
 Here stood the troops distinct ; the cherub guard

Unbarred the splendid gates, and in they roll  
 Harmonious ; for a vocal spirit sits  
 Within each hinge, and as they onward drive,  
 In just divisions breaks the numerous jars  
 With symphony melodious, such as spheres  
 Involved in tenfold wreaths are said to sound.

Out flows a blaze of glory : for on high  
 Towering advanced the moving throne of God.  
 Above the throne, th' ideas heavenly bright  
 Of past, of present, and of coming time,  
 Fixed their immoved abode, and there present  
 An endless landscape of created things  
 To sight celestial, where angelic eyes  
 Are lost in prospect ; for the shiny range  
 Boundless and various in its bosom bears  
 Millions of full proportioned worlds, beheld  
 With steadfast eyes, till more arise to view,  
 And further inward scenes start up unknown.

A vocal thunder rolled the voice of God  
 Servants of God ! and virtues great in arms  
 We approve your faithful works, and you return  
 Blessed from the dire pursuits of rebel foes ;  
 Resolved, obdurate, they have tried the force  
 Of this right hand, and known almighty power ;  
 Transfixed with lightning down they sunk and fell  
 Into the fiery gulf and deep they plunge  
 Below the burning waves, to hide their heads.

For you, ye guilty throng that lately joined  
 In this sedition, since seduced from good,  
 And caught in trains of guile, by sprites malign  
 Superior in their order ; you accept,  
 Trembling, my heavenly clemency and grace.  
 When the long era once has filled its orb,  
 You shall emerge to light and humbly here  
 Again shall bow before his favoring throne,  
 If your own virtue second my decree :  
 But all must have their races first below.  
 See, where below in chaos wondrous deep  
 A speck of light dawns forth, and thence throughout  
 The shades, in many a wreath, my forming power  
 There swiftly turns the burning eddy round,  
 Absorbing all crude matter near its brink ;  
 Which next, with subtle motions, takes the form  
 I please to stamp, the seed of embryo worlds  
 All now in embryo, but ere long shall rise  
 Various scattered in this vast expanse,  
 Involved in winding orbs, until the brims  
 Of outward circles brush the heavenly gates.  
 The middle point a globe of curling fire  
 Shall hold, which round it sheds its genial heat ;

Where'er I kindle life the motion grows.  
 In all the endless orbs, from this machine;  
 And infinite vicissitudes that roll  
 About the restless center; for I rear  
 In those meanders turned, a dusty ball,  
 Deformed all o'er with woods, whose shaggy tops  
 Inclose eternal mists, and deadly damps  
 Hover within their boughs, to cloak the light;  
 Impervious scenes of horror, till reformed  
 To fields and grassy dells and flowery meads  
 By your continual pains. Here Silence sits  
 In folds of wreathy mantling sunk obscure,  
 And in dark fumes bending his drowsy head;  
 An urn he holds, from whence a lake proceeds  
 Wide, flowing gently, smooth and Lethe named;  
 Hither compelled, each soul must drink long draughts  
 Of those forgetful streams, till forms within  
 And all the great ideas fade and die:  
 For if vast thought should play about a mind  
 Inclosed in flesh, and dragging cumbrous life,  
 Fluttering and beating in the mournful cage,  
 It soon would break its gates and wing away:  
 'Tis therefore my decree, the soul return  
 Naked from off this beach, and perfect blank  
 To visit the new world; and wait to feel  
 Itself in crude consistence closely shut,  
 The dreadful monument of just revenge;  
 Immured by heaven's own hand, and placed erect  
 On fleeting matter all imprisoned round  
 With walls of clay; the etherial mould shall bear  
 The chain of members, deafened with an ear,  
 Blinded by eyes, and trammelled by hands,  
 Here anger, vast ambition and disdain,  
 And all the haughty movements rise and fall,  
 As storms of neighboring atoms tear the soul,  
 And hope and love and all the calmer turns  
 Of easy hours, in their gay gilded shapes,  
 With sudden run, skim o'er deluded minds,  
 As matter leads the dance; but one desire  
 Unsatisfied, shall mar ten thousand joys.

The rank of beings, that shall first advance  
 Drink deep of human life; and long shall stay  
 On this great scene of cares. From all the rest  
 That longer for the destined body wait,  
 Less penance I expect, and short abode  
 In those pale dreamy kingdoms will content;  
 Each has his lamentable lot and all  
 On different rocks abide the pains of life.

The pensive spirit takes the lonely grove;  
 Nightly he visits all the sylvan scenes,

Where far remote, a melancholy moon  
 Raising her head, serene and shorn of beams,  
 Throws here and there her glimmerings through the trees.  
 The sage shall haunt this solitary ground  
 And view the dismal landscape limned within  
 In horrid shades, mixed with imperfect light.  
 Here Judgment, blinded by delusive sense,  
 Contracted through the cranny of an eye,  
 Shoots up faint languid beams to that dark seat,  
 Wherein the soul, bereaved of native fire,  
 Sets intricate, in misty clouds obscured.

Hence far removed, a different being race  
 In cities full and frequent take their seat,  
 Where honour's crushed, and gratitude oppressed  
 With swelling hopes of gain, that raise within  
 A tempest, and driven onward by success,  
 Can find no bounds. For creatures of a day  
 Stretch their wide cares to ages ; full increase  
 Starves their penurious soul, while empty sound  
 Fills the ambitious ; *that* shall ever shrink,  
 Pining with endless cares, while *this* shall swell  
 To tympany enormous. Bright in arms  
 Here shines the hero, out he fiercely leads  
 A martial throng, his instruments of rage,  
 To fill the world with death, and thin mankind.  
 There savage nature in one common lies  
 And feels its share of hunger, care and pain,  
 Cheated by flying prey ; and now they tear  
 Their panting flesh ; and deeply, darkly quaff  
 Of human woe, even when they rudely sip  
 The flowing stream, or draw the savory pulp  
 Of nature's freshest viands ; fragrant fruits  
 Enjoyed with trembling, and in danger sought.

But where the appointed limits of a law  
 Fences the general safety of the world,  
 No greater quiet reigns ; the blended loads  
 Of punishment and crime deform the world,  
 And give no rest to man ; with pangs and throes  
 He enters on the stage ; prophetic tears  
 And infant cries prelude his future woes ;  
 And all is one continual scene of gulf  
 Till the sad sable curtain falls in death.

Then the gay glories of the living world  
 Shall cast their empty varnish and retire  
 Out of his feeble views ; the shapeless root  
 Of wild immagination dance and play  
 Before his eyes obscure ; till all in death  
 Shall vanish, and the prisoner enlarged,  
 Regains the flaming borders of the sky.

He ended. Peals of thunder rend the heavens,

And chaos, from the bottom turned, resounds.  
 The mighty clangor ; all the heavenly host  
 Approve the high decree, and loud they sing  
 Eternal justice ; while the guilty troops,  
 Sad with their doom, but sad without despair,  
 Fall fluttering down to Lethe's lake and there  
 For penance, and the destined body wait.

Shelley's Platonic leanings are well known. The favorite Greek conceit of pre-existence in many earlier lives may frequently be found in other poems besides the "Prometheus Unbound" quoted in part II of our series.

The last stanza of "The Cloud," is Shelly's Platonic symbol of human life :

I am the daughter of earth and water  
 And the nursling of the sky  
 I pass through the pores of the ocean and shores  
 I change, but I cannot die.  
 For after the rain when with never a stain  
 The pavilion of heaven is bare  
 And the winds and sunbeams with their convex gleams  
 Build up the blue dome of air  
 I silently laugh at my own cenotaph  
 And out of the caverns of rain  
 Like a child from the womb, like a ghost from the tomb,  
 I arise and unbuild it again.

Another poem entitled "A Fragment," certainly refers to pre-existence:

Ye gentle visitants of calm thought  
 Moods like the memories of happier earth  
 Which come arrayed in thoughts of little worth  
 Like stars in clouds by weak winds enwrought.

Coleridge has embodied his Platonic view of pre-existence in this sonnet, "Composed on a homeward journey ; the author having received intelligence of the birth of a son":

Oft o'er my brain does that strange fancy roll  
 Which makes the present (while the flash doth last)  
 Seem a mere semblance of some unknown past,  
 Mixed with such feelings as perplex the soul  
 Self questioned in her sleep ; and some have said  
 We lived, ere yet this robe of flesh we wore.  
 O my sweet baby ! when I reach my door  
 If heavy looks should tell me thou art dead  
 (As sometimes through excess of hope, I fear)  
 I think that I should struggle to believe  
 Thou wert a spirit, to this nether sphere  
 Sentenced for some more venial crime to grieve ;  
 Did'st scream, then spring to meet Heaven's quick reprieve,  
 While we wept idly o'er the little bier.

In Emerson, the Plato of the nineteenth century, the whole feeling of the Greek seems reflected in its most glorious development. Many of his poems clearly suggest the influence of his Greek teacher, as his "Threnody" upon the death of his young son, and "The Sphinx" in which these two stanzas appear:

To vision profounder  
 Man's spirit must dive ;  
 His aye-rolling orb  
 At no goal will arrive ;  
 The heavens that now draw him  
 With sweetness untold  
 Once found for new heavens  
 He spurneth the old.

Eterne alteration  
 Now follows, now flies  
 And under pain, pleasure,—  
 Under pleasure, pain lies.  
 Love works at the centre,  
 Heart-heaving alway ;  
 Forth speed the strong pulses  
 To the borders of day.

Many of the church hymns glow with the enthusiasm of Platonic pre-existence, and are fondly sung by Christians without any thought that, while their idea is of Biblical origin, it has been nourished and perpetuated by the Greek sage, and directly implies reincarnation. For instance :

"I'm but a stranger here, heaven is my home."  
 "Heaven is my fatherland, heaven is my home."

Mrs. Elizabeth Rowe, the friend of Bishop Ken and of Dr. Isaac Watts, has left this allusion to pre-existence in

#### A HYMN ON HEAVEN.

Ye starry mansions, hail ! my native skies  
 Here in my happy, pre-existent state  
 (A spotless mind) I led the life of Gods,  
 • But passing, I salute you, and advance  
 To yonder brighter realms, allowed access,  
 Hail, splendid city of the almighty king  
 Celestial salem, situate above, &c.

E. D. WALKER.

## NATURE'S SCHOLAR.

There was once an old Scholar who counted his friends by scores in his youth, and had now mislaid or lost them. Early in life he had wandered away from men and things to seek the Truth, and journeyed very far in his search, coming at last to an inheritance of little land and much learning, left him by an antiquarian ancestor. Deep down in quiet country dales he lived upon dreams and moldy books, well loved by all about him, for he never knew the current rates of wage or purchase, nor yet when maids hung gossiping over hedges, and dinner burned in the oven. The simple folk of the country side had their own way with him whom they called "the poor dear soul" and cherished as their own backbone, never letting any man out of their own township serve or despoil him, so much they felt they owed him. Some went so far in gratitude as to say he was not near so old

as he looked, for if his hair *was* grey, there were firm, bright eyes and sturdy calves to give age the lie and maintain it. Moreover, the time a band passed through the village, he had been espied by Molly through the door chink, striding up and down, whistling as loud as any boy and cutting the air with his cane in a style far beyond the drum-major. It was the kitchen verdict that he must have been "shocking bad" in his youth; his dinner was done to a turn that night and the maids had new ribbands in their caps and arch provocation on their faces.

Be his age what it might, day after day the Scholar read and wrote, or slowly paced his rustic walks, now amid rose blooms, now upon the sere rustle of leaves or crunch of snow, but always with a faithful old hound to heel on his right, whose head hung low like the master's. Nothing breathed on that homestead that did not seem to have greater right there than the Scholar: the very toads and lizards sat and swelled for pride of ownership in mossy nooks on his walk, and busy winter birds stood still at his approach, and pecked briskly at the brown boughs won by sun from ice, knowing well that not even creeping things had ever seen cause to turn aside for him. One hoary spider had indeed been seen to think the Scholar would learn more if he took some notice of creatures, but everyone knows that since Bruce introduced a spider to history, the tribe has been hypercritical of the insufficient methods of man. It is certain that the Scholar considered himself a mere sojourner there where he was master, and meant to return to anxious friends when he could carry the Truth to them. But the great tomes of his legacy were many and wise; still he lingered, still he sought, while Time went tiptoe past him.

One morning, as he wrote, a caprice of the Spring wind burst open the study casement. A gush of wild-wood fragrance and the shrill lilt of a girl's voice in song flooded into the room together. Some subtle quality of the voice made him throw down his pen and glance at a picture on his table. From beneath its coating of dust a merry brown eye laughed out at him and a round shoulder gleamed whitely. Taking up this picture, he polished it remorsefully with his worn coat cuff, muttering like one asleep: "Poor Kate! I have kept her waiting long. I cannot give myself to happiness or woman, until I find the Truth."

Straightway upon this came a miracle! His door swung open. There upon his threshold, young and rosy, lap and hair full of blossoms, face full of dimples, stood Kate herself. As the man's eye went from the picture to the woman, the man's heart leaped up hot and strong. He dropped the painted thing and caught the living beauty in his arms. "My Kate! you have waited for me!" Small chance has Truth with her own at times, when velvety cheek is so near and the springtide is yet young!

What said the beauty? She laughed again, and kissed him with the

careless, cruel, kindness of youth to age. "Yes, we waited and rang till we were tired, so I came on to explore. Awfully nice of you to know me!"

"But Kate"—he stammered.

"Harriet. I'm not named for Mamma," she rattled on. "Mamma's out there with Papa and the children."

"Children?" gasped the Scholar.

"Yes. Ten, besides me. Don't you hear them?"

Surely he heard them. Ten! they sounded like legions. The mere pursuit of truth is at once a recompense and a protection! Yet even a votary is vulnerable when a young girl goes on to say: "Let me call them, you'll sprain yourself, rushing about so. I shook your nerves; see how your hand trembles."

No wonder, poor Scholar. In that moment he looked double his age, for he—long unacquainted with mirrors—saw for the first time his stooping shoulders, his crows-feet and wrinkles, reflected in her blithe indifference, her attention wandering from him to his surroundings. His dead youth rose up with power, and stared him in the face; then fell away from his heart in ashes.

That heart was staunch though, as are the hearts of those who seek the Truth, so by the time his guests stepped beneath his roof, he stood ready to welcome them with gentle courtesy—his Kate, grown portly, but fresh and good-humored still, and secretly flattered to see, (as she did with the tail of her eye) her portrait so cleanly kept when all else was so dusty, and hoping her husband would not remark it. Her husband, (who would not have cared if he had, she having tapped his single vein of sentiment and run it dry,) a grave, cautious Scientist: a friend of his, a Speculator, attracted by unlikeness, whose sharp glance bestowed a hypothetical value wherever it fell: these and other friends had hunted the Scholar up to renew old ties in his country home, seeing which, the very cockles of his heart warmed to them. Soon milk was foaming into pails; sounds of beating and churning and frothing arose. Maids scurried in all directions. Slugs disturbed on young green things, and cackling hens in angry session on the barn floor, alike averred that never had such an evil day befallen poultry yard and kitchen garden. "Humph" snarled old Peter: "me airy salad he should not have, an' me meanin' to sell it in market the Saturday, but for his bein' the boss, dang him!" To which Cook replied with much feeling that "Lord knows, I ain't never before seen the poor, dear gentleman ask for his own." Peter glared at her. "Woman! That's just what I am objectin' to. It's the first time makes the *precydent*. He's got the *precydent* on us now," with which mysterious omen hanging over her, Cook retired to her pans and sauces.

The day passed all too quickly, and when the hour for departure came

round, the Scholar was so reluctant to part with his friends that he bethought him of making a gift to every one, that some portion of himself might go with them. Gathering them about him, he begged that each would tell him what they had liked best in his home, adding—the wily old Scholar!—that then these things might serve to remind him of friends, and perhaps smile at him in their absence. They were very worldly wise people, however, coming from the city beyond the hills, that city whose knowing lights outwinked the stars, whose mists denied a right of way to the sun himself. So perhaps they saw through his cunning, for all hung back until he said to the Artist: ‘Come Sir; you have praised my homestead much. What will you crown with your final approbation ’ere you leave me?’

The Artist could but smile back into the genial face bending towards him. “Why, Sir, the fairest thing you own is one that in itself contains the true rules of all Art. It is as blue as the heavens, and like them, a living lesson in gradation of color, and its form displays the perfect ‘line of beauty.’”

The Scholar’s gaze sought the dark cabinets on his walls, each rich with its own freight, but the Scientist spoke up with decision. “On the contrary, the finest thing our friend possesses is colorless, formless; its beauty is its utility: its protean energy is a fountain of Power.”

“Learning and Art are all very good,” chirruped the speculator, flecking off his eyeglass. “But if ever you chance to be hard up, let me choose what possession of yours shall be put upon the market, and you shall pocket its attractions—less commission—in more cash than anything else I see is likely to bring you.”

A swift cloud of deprecation passed over the company, as when a breeze ruffles a grainfield and there is a stir, a rustle and a withdrawal from the rude intruder. The Scholar’s cheek even reddened slightly, seeing which, the Poet hastened to staunch the wound, as is the royal prerogative of poets. “Sir,” said he, “you have here an instrument of wonderful sweetness. It tunes ear and brain alike to the sweetest harmonies, and though I must leave it, I take its music with me, captured in my latest song, and all the world shall sing it.”

He was a famous Poet, so the rest hastened to agree with him. “As for me,” said a youth, gazing ardently at Harriet; “what I admired most was an image of the loveliest woman God ever made; what I envy most seemed to hold her in its arms, and these were one thing.”

“And I,” said a reproachful youth whom she had jilted, “I liked the one thing that cannot be trampled upon, nor does it change and grow out of knowledge, like the fickle world around us.”

“Fancy! Now for my part the jolliest thing here is always changing, never the same. It’s a racer! No women for me!” So spoke the Dandy

whom Harriet secretly loved. Stung, she turned away to hide her palpitating bosom, but flung a dart behind her, as girls will. "Diamonds." cried she, "give me our host's ancestral diamonds. Larger ones I never saw. Brilliants! Glorious! such quantities. My heart is set on having just such stones."

Her lovers stroked their callow chins and thought of their salaries, but before the puzzled Scholar could ask for an explanation, her mother took his hand, saying plaintively, "My good friend, next to yourself, what I value most is none of these things they name, but just something in your dairy which makes yours the sweetest cream and butter I ever tasted. How my poor children ever grow up on city fare, a merciful heaven only knows."

Everyone laughed at this touching idea, for just then the "poor children" rushed up with a loud rumble, as of thunder, and precipitated themselves upon the Scholar. The one at the rear, who still had some breath remaining, shouted out; "We never saw such a splendid stream. Don't we wish we had it at home." Their host was about to confess that he had never noticed it, when his voice was drowned in a general exclamation from all the grown people in one breath: "That was what I meant too; it is the stream yonder!"

The astonished Scholar turned to look at his choicest possession, now rosy under the setting sun. Its cascade swept down in a serpentine curve, while part of the water writhed backward from the lip of the fall, making a spiral within a spiral in strange double movement; an ebb and a flow. Below the outpour of life-giving water, six eddies swirled away, each in its own circle, but interlinked by a current that emptied itself in a larger whirlpool further down. The little wind that rises out of the east at night-fall in the spring, struck coldly across this boiling vortex, condensing its foam into a silvery mist that gathered, rose, took on a graceful wraithlike shape, and floated away, a freed thing to the free ether. The Scholar drew himself up in sudden excitement and wonder, then these words burst from him in a torrent strangely unlike the calm evenness of his accustomed speech. "At last! At last I have found the secret. See"—and he pointed to the cascade—"there is the movement that creates life; it circles through the eddies and out of the whirlpool evolves the new-born life itself, the immortal that seeks the skies. Rejoice with me!"

The tears ran down his cheek, but his voice rang like a bugle and his form had a majesty they could not understand. They fell back a few paces. Their mirth was extinguished, their manners constrained. Like guilty hearts they made hasty farewells, avoiding his eye: their thanks fell crisp and cool on the air, like frost. While still their footsteps pressed his land, drowsy birds in the hedges saw them put heads close together in the shadows and whisper furtively, "Mad! He is mad. What will people say? We

will never come again." The branches, closing behind them with a shudder, shed a soft rain of blossoms to obliterate their presence ; then twining closer, shut the Scholar forever away from the world and its friends.

Lost in an ecstasy, he stood by the hurrying waters. A Voice called to him from somewhere ; a Voice of airy mystery ; a soundless but almighty Voice, so that he trembled as he answered, " Lord, here am I."

" Seest thou not, oh, Seeker," said the Voice, " that though Truth wears different garb to different men, it is but the livery of their own minds ; beneath it is the One Truth that mirrors forth all the rest, changeless and resplendent under as many names as there are men ? It is to be found in all things in Nature, even as the water is in all things : men pursue its splendor blindfold through the worlds, to find it shining beside their own door."

" And thou, who art thou ?" asked the Scholar.

*" I am that Spirit which moves above the face of the waters. With Truth I dwell in her supreme abode. Seek me there."*

An awful thrill, half fear, half joy ran through the hearer's breast, for these last words resounded from the deeps of his heart. Then he knew the supreme abode of Truth and worshipping in it, he became Nature's Scholar, and she made him young again with that youth which men call Immortality.

J. CAMPBELL VER PLANCK, F. T. S.

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## ASTRAL INTOXIGATION.

There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to " prove all " and to hold only to that which is good ; this advice is just as important to the student of occultism who thinks that he has separated himself from those " inferior " people engaged either in following a dogma or in tipping tables for messages from deceased relatives—or enemies—as it is to spiritists who believe in the " summerland " and " returning spirits."

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self—pure spirit. A moment of deepest peace or wonderful

revelings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Böhme calls "God's wonders," the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumulating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house—our hearts—the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

“The way lies through the heart”;  
 Ask there and wander not;  
 Knock loud, nor hesitate  
 Because at first the sounds  
 Reverberating, seem to mock thee.  
 Nor, when the door swings wide,  
 Revealing shadows black as night,  
 Must thou recoil.  
 Within, the Master’s messengers  
 Have waited patiently:  
 That Master is Thyself!

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## THOUGHTS IN SOLITUDE.

### VIII.

What is known in the present day under the name of Theosophy, as has repeatedly been stated, is the primary truth which all the religions of the world alike have enshrined—it may be regarded as the kernel of which the religions have been the husks, and it would seem that in the development of this idea, and in the comparison of the objects aimed at by the various religions and by Theosophy, that we shall best realize the stupendous scope and importance of this divine hidden wisdom.

While some of the religions may have been more transparent husks than others through which the kernel of the wisdom of the ages might be dimly visioned, in other words, while some may contain vague hints of

the wider horizon and the more transcendent heights of being, it may generally be stated without making invidious distinctions that the religions of the world as a rule have concerned themselves almost exclusively with the present earth life and the life lying immediately beyond. It is with the rewards and punishments of this state in the immediate future, and with the moral or virtuous thoughts and actions of the present life, which are supposed to be the means of meriting the former and of avoiding the latter, that the priesthoods and the teachers of religion have principally dealt. Indeed, so engrossed in the pursuit of worldly objects have the priesthoods of some religions become that the wider horizon has been completely lost by them.

While the quality of spirituality is but feebly developed in mankind, while the occupations and aims of this present earth life continue to absorb so very much the greater part of the energy of men, and while the intellectual development of those who have some dim perception of a higher state has still to achieve its period of blossom, the different religions adopted by the various races of men will continue to supply the required needs. But there are a few in each country who have risen above the prevailing level—the forerunners we take it of the mighty coming race, and their numbers are being daily added to—men of thought and feeling who through pain and inward struggle have emancipated themselves from the deadly bonds of superstition, and who have at the same time been too great hearted to fall into the still deadlier grip of the opposing faction that usurps the name of science, and that parades its little aims under the denial of all that is most sacred in humanity—men who by intense imaginative power have grasped and realized all that this life has to give, and have been forced to put it by as failing to satisfy their highest aspirations. For such men the Theosophic advent has been a true Eirenicon. No longer bounded by the dimly imaged heaven which superstitious ignorance stretched into eternity, all life now lies before the impartial student of nature in logical order. The law of absolute justice under the name of Karma, which follows with impartial reward or retribution every act, every word and every thought, is now recognized alike as satisfying the moral conscience of the religious man, and as extending over the whole horizon of man's nature the inevitable sequence of cause and effect which the scientists have shown to exist in the material world; while in marked contrast alike to the agnostic acceptance of annihilation, and to the diabolic theory of the arbitrary awardment of eternal bliss or eternal misery to the poor struggling mortals, who after a short life time of 70 or 80 years are surely unlikely to be deserving of either, the picture is completed by the steady progress and evolution of the soul through the continually repeated vicissitudes of earthly life—alternated and relieved by the blissful dreams of heaven where the infinite variety of

human character will through æons of time reap in subtle distinction that which is the due of each.

The objects of the Theosophical Society may be stated as twofold. Firstly to act as a counter movement alike to the decaying but still lingering superstitions, and still more to the rampant and growing materialism of the present day, and the best way to attain this first object is surely to give to the world such a system of thought as may help to explain the mysteries of life. Such a system as will at once satisfy man's logical requirements, his moral feeling of fitness, and his highest spiritual aspirations. And where will such a system be found as in the doctrines Theosophy teaches? The second and main object to which the first leads up, is to act as a guide to the pathway of deliverance by which man may escape from the alternating miseries of birth and death, and attain the one permanent state of Being. This is the great—the divine—secret—to be bound no longer in conditioned existence—to merge the manhood in the Godhead! To catch a glimpse of one of the thousand states of ecstatic being that lie in infinite gradation between us and that stupendous goal would blind us with excess of light. Surely then the only figure before the mind when whispering in worshipping awe of that ineffable state of being should be the kneeling angel with head bent low, and wings crossed before the face.

While a large and increasing number are likely to be influenced by the teachings of Theosophy towards more tolerant and wider views of life, the number of those who will feel impelled to attempt the great undertaking will not probably in this age of darkness be relatively large. But indeed it is not a matter of choice, the destiny of each guides unerringly in the path he is bound to tread, the good within drives and will drive in ways that we know not of. The deep depression or the cutting sorrow of former years may pass away, the torture may take a more subtle form, but while the wings are yet too weak to soar for long in the heavenly air, the detachment from earthly things is bound to bear its first fruits of pain, and the heart will still remain steadily crushed between the upper and the nether millstones. When the aimlessness of this life has made itself felt, to the exclusion of all other thought, to escape from its desolating curse must seem the one object worthy of accomplishment. The converging lines of Karma must doubtless have led those who feel impelled to scale the transcendent heights, compared with which the most soaring ambition of earthly life sinks into nothingness, but in weak-kneed moments to be thrust on such a path of greatness is felt to be a pathetic destiny, a forlorn hope, truly forlorn if the present life alone is regarded, but it is a forlorn hope that *has* to be led.

To realize with vivid distinctness the inanity of all earthly bliss, and yet to catch no refreshing glimpse of the beatific vision; to taste no strengthening sip of the heavenly Amrit, this is indeed a desolateness

without any parallel in worldly life, it is the "indescribable vacuum" of the heart, so well pictured in an article in the June *Theosophist* entitled "Divine Heartache." But as the writer there goes on to describe in words which recall St. John of the Cross's "Obscure Night of the Soul" the apparent contraction of the heart is caused by the divine fire which is driving out its rheum and filthy moisture, and is but a prelude to the ultimate expansion. St. Thomas à Kempis, also dwells on the trouble of mind the disciple must learn to bear, and points out that "to be in a state of great devotion and sweetness" is not advantageous "for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things."

It is written, "He that hath put aside woman hath put aside the world" and this would seem to be the best illustration of that final detachment which is the prelude to the first step on the path to higher things. The different earthly desires from that of mere animal comfort up to the most ideal love, have all got characteristics that blend into each other, but earthly desire at every turn has to be fought and conquered, or put in other words it is a continual raising of the object of desire, either through the failure of realization or through the satiety that comes of realization. It may have required the experience of many incarnations to weed out of the heart the desire for wealth, for title, for power, for consideration among men, at each death of the body a step may have been gained, and the object of desire raised a degree in nobility, until its culmination is reached in the desire for the ideal union, the true marriage of the soul, to which the bodily union is but a subsidiary supplement. The intensity of a fruitless passion if kept undegraded by any acceptance of a lower love, if steadily nursed through a whole life-time as the one thing worthy of achievement, may have alchemical force enough to transmute this love into what it already resembles, the still loftier and purer love of the Universal Soul. "Woman" may have been "put aside" and the ideal union as a tangible reality in this life despaired of—in moments of enthusiasm the earthly love may appear totally eclipsed by the heavenly—but while lungs fit to breathe the heavenly ether are still undeveloped, descents have to be made to the lower air, the old hopes of love rise again in the breast though more faintly, and the old torture is gone through again.

But if the ultimate goal is steadily kept before the mind's eye, each pang that has been endured should have given added strength. The goad that drives each man to higher things is deep seated in his being, and must remain so through life until it ceases to be a goad at all by the conquest of the special desire against which it was directed, and if only we bear in mind that it is a matter of small moment whether or not we attain our earthly desires, and that the one thing important is to follow loyally what at the

time seems to us highest and worthiest—though that highest and worthiest ideal is ever moving upwards—periods of peace and satisfaction are bound to come at last, and we may repeat with Sidney

“Leave me, O Love, that reachest but to dust ;  
 “And thou my mind aspire to higher things ;  
 “Grow rich in that which never taketh rust ;  
 “Whatever fades but fading pleasure brings.

\* \* \* \* \*

“Then farewell World ! thy uttermost I see  
 “Eternal Love, maintain thy life in me !”

PILGRIM.

## SOME TEACHINGS OF A GERMAN MYSTIC.

### III.

#### THE CAPTAIN'S DOUBLE.

[FROM THE GERMAN OF J. KERNNING.]

A certain Captain von Hårdteck, of the sixth regiment of the line, at P \* \* rch \* had a remarkable experience. His parents sent him to the military academy, although he had shown no special inclination for an army career. Nevertheless he adapted himself very well to his calling. He was diligent, was scrupulously attentive to his duties, and on entering active service he was particularly favored, so that his promotion was hastened. He soon became a captain, and then for the first time he began to reflect upon the conditions of his profession. “It is difficult,” he once said to himself, “to unite the true man with the soldier, inasmuch as the latter, too severely bound to forms, very easily loses himself in them and holds them for the essential. But even when the forms are strict, the heart must be yielding and humane if one is not to oppose himself to the first law of human nature.”

Amid such reflections, and with the most scrupulous attention to his duties, he had passed three years as captain, when he began to feel a strange sensation internally and upon his head.

“What is that?” he thought ; “are my broodings injuring my health or confusing my understanding?” He examined himself closely, but found nothing that could cause concern. One evening when alone in his room he seemed to feel a presence at his side. He looked, but that which he thought to see turned backwards as he turned. He looked straight forward again and behold, at his side there stood a figure which, with some

exertion, by turning only his eyes and not his head, he recognized as the image of himself!

He could not repress an involuntary shudder and he fled from the chamber to rid himself of his strange companion. Outside the house, he saw the figure no more but he continually seemed to feel its presence. "What shall come of this?" he thought; "I am not a Sunday child that sees ghosts!"

The next day, at the same hour, the apparition came again, but this time much plainer than before. When he sat down, it sat beside him; when he paced the room it accompanied him; and when he stood still it stood still also.

"This is no illusion!" he cried, "for I am conscious of everything else. What shall I do? In whom confide? nobody will believe me; they would even ridicule me. I must keep my own counsel and, though the case is a strange one, can do nothing more than meet it with manly courage."

Captain von Hårdteck had long been betrothed to Fräulein von Blum but could not obtain permission to marry. He had sent a third petition to the ministry of war and was daily looking for an answer. Three days afterwards the colonel of his regiment came to him at dress parade and congratulated him on his speedy marriage. "The permission of the King," said he, "has arrived! in an hour, at the furthest, you will receive it and all the hindrances that stood in your way will be removed."

In his strange situation this news did not cause him such joy as it formerly would have done, for it was his duty to inform his betrothed of his peculiar condition, and he was doubtful how it would be received. "Heretofore," he thought, "my happiness has been delayed by earthly circumstances; and now heaven, or at least a spiritual being, comes in my way." With faint heart he set out to see his beloved one. What he feared, happened; she was horrified to learn of his ghostly companion and begged for time to reflect and consult her parents. Hårdteck parted from her in sorrow and said, "My heart loves sincerely and were you in my place I would not hesitate; I will not complain, however, but will hope that your heart will conquer fear."

He passed two anxious days in uncertainty. On the third he received from the father of his beloved a letter which said that under the circumstances the proposed marriage could not take place. He was sorry to give an honorable man such an answer, but his love for his daughter compelled him to; he would count upon the uprightness of the captain and hoped their friendly relations would not be broken off.

Hårdteck read the letter with silent resignation and said at last: "It is not my destiny to be happy; I must bear this loss, heavy though it be."

The King's permission and the intended marriage were generally known and everybody wondered that the affair should come to an end at the moment of fulfillment. The officers of the regiment took it as an insult to their comrade and demanded satisfaction of the young lady's father. The colonel himself summoned the captain and questioned him about the matter. Hårdteck declared that he alone was to blame; something had happened to him which he could not disclose. The colonel begged him to give him some kind of a reason in order to pacify the other officers. After a struggle with himself the captain confessed that for some time a ghost had been at his side and refused to leave him. The young lady, when informed of this extraordinary circumstance, could not master her fear and therefore the engagement had been broken off.

The colonel gazed in astonishment. "Ghost? nonsense!" he exclaimed. "That is a notion which you have hatched out in your lonesome life, and it will disappear of itself as soon as you have a wife. The young lady is a fool and her head will have to be set right."

Hårdteck defended her and begged the colonel to attempt nothing that might offend or compromise her. The colonel consented at last, but said, "You must be helped. Ask the doctor for advice; perhaps he knows some way to banish your unbidden companion."

The captain, although he felt convinced that medical skill would avail nothing in this case, followed the colonel's advice and spent half a year in trying useless medicines. Then he refused further physical remedies and declared that he regarded his condition as fated; he would have to bear it until it changed of itself.

The colonel said, "Well, do as you wish; but I will make one more attempt myself. When I lived in the capital" he continued, "I once met a man who, without the least boastfulness and in all seriousness stated that he had attained the gift of knowing all things; he therefore asked all those who found that human wisdom would not avail in unusual matters to turn to him for the advice or help which he could give. I will write to him, and if his words were not mere nothings perhaps he can help us."

He wrote the same day. Shortly he received this answer:

"The condition of your friend, which you have described, is a peculiar one. It originates in a too great conscientiousness, in that the captain doubts that the better nature of man can be joined to the life of a soldier. In consequence of this conflict two beings have been developed within him; one a soldier and the other an ordinary human being; these two would like to become one, but the indecision of the person prevents them. Greet your friend in my name and tell him he should befriend himself more with his ghostly companion and endeavor to become one with him in order that the latter may become absorbed in and make a completed man of him.

Then he will see that true human worth excludes no calling and confines itself to no garb, but manifests itself where the inner life releases itself from the external and gives to the latter the laws of thought and action. If your friend takes the contents of this letter to heart and carries them into practice, it will be well for him from time to time to give me news of how it stands with him, so that in case he should go astray I can set him right again."

This letter made a great impression upon the captain and he exclaimed: "He speaks of an inner life! Is not the apparition which has come to me perhaps the beginning of that? I will follow his advice and see what comes of it."

Härdeek kept his promise. The figure which for a long time had kept at his side at last changed its position and appeared before him, turned itself around with the circle of his thoughts and gradually began to think and to speak within him.

"Man is a wondrous creature" he said to himself; "spiritual and divine is his nature when his inner life awakens; but dead without this, however much of acquired theories he may have taken up. I perceive that now I am on the way to truth, and my first duty is to thank my friend and the teacher whom I found through him."

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## THEOSOPHICAL ASPECTS OF CONTEMPORARY LITERATURE.

The strong tendency of the present age towards an interest in Theosophy and Occultism is manifest in the marked attention given to such subjects in contemporary literature, and also in the way in which the writers' minds often appear to be unconsciously influenced by the thoughts in this direction that are "in the air." The prevalence of theosophical thought are evident in the fiction of the day, as in writing of a philosophical character. That readers of *THE PATH* may be enabled to refer to certain of these articles, it is proposed to chronicle briefly from time to time such as would be likely to interest them. In the cases of some of those mentioned herewith, we cannot give the exact date of their publication, but reference to the tables of contents of the various periodicals will enable those who have access to public or private libraries to turn to them with little trouble.

Various essays by George Frederic Parsons on sociological aspects of modern civilization, among them "The Decline of Duty," and "The

Growth of Materialism," in several numbers of the *Atlantic Monthly* for 1886-7. These articles are notable as showing the practical application of theosophical teachings to a consideration of the ordinary affairs of life, and evince careful study on a high plane of thought. It seems, however, as if the author did not always take a sufficient number of factors into account in order to arrive at correct conclusions, there being often counterbalancing elements which might justify a less gloomy view of the course of our civilization, although the shadows are as black as he depicts them. Mr. Parsons is a prominent New York journalist and a member of the Theosophical Society.

"The Peckster Professorship," a brilliant short story by J. P. Quincy; *Atlantic Monthly*, November, 1886. This story is founded on thought-transference and kindred phenomena, and has a sequel in the *Atlantic* for June, 1887, called "A Crucial Test." Mr. Quincy's attitude is that of one who, by careful investigation, has been firmly convinced of the scientific justification of a belief in the actuality of the order of phenomena known as "occult." They contain some keen satire on the attitude of the great body of scientific men towards such subjects. The rebuke of Harvard University for its course in this respect is particularly significant, coming as it does from a grandson of Josiah Quincy, one of the most eminent presidents of Harvard.

In the same number of the *Atlantic* as the former of these, we believe, is a story called "The Blindman's World," by E. W. Bellamy, being an imaginary account of an astronomer whose astral body was conveyed to the planet Mars through continued thought about that member of our solar system. There he found that the operation of the memories of the inhabitants was mainly into the future, and this idea is most beautifully worked up. The title of the story refers to the designation of our own world by the Martian inhabitants on account of their deficiency in this respect.

"The Strange Story of Pragtna," by Harvard B. Rooke (Rev. Brooke Herford, of Boston); *Atlantic Monthly*, December, 1886. A plausibly written burlesque of tales of Indian magic, pretending to be an account of a Yogi who was buried when Alexander the Great invaded India and resurrected a few years ago.

In the "Contributors' Club" of the same magazine for February of this year is an article called "Anima Mundi," in which the writer imagines that if we could form an idea of the aspect of the Soul of the World, it would be found to be composed of the features of all who had ever lived upon it, as a composité photograph is formed by the features of various persons.

"The Soul of the Far East," by Perceval Lowell; *Atlantic Monthly*,

September, 1887—This is the first of a series of papers devoted to a careful psychical study of the Japanese, Coreans and Chinese. The author is a young Bostonian who spent some time in the Orient and is an exceptionally graceful writer. This paper is devoted to "Personality" and will repay reading by all students of Oriental thought.

"Hypnotic Moralization," by Rev. William Wilberforce Newton. *Harper's Monthly*, August, 1887. A brief paper, setting forth the idea, suggested by recent experiments, of hypnotizing men and women of evil disposition, or vicious and depraved children, and implanting a tendency and will towards good in them. The article appears to have been caused by the reading of an essay by F. W. H. Myers, of the London Psychical Research Society, in the *Fortnightly Review* for November, 1885.

"Through what Historical Channels did Buddhism influence Early Christianity?" by General J. G. R. Furlong. *The Open Court*, Aug. 18, Sept. 1, 1887. A scholarly essay showing careful research and giving in concise form the evidences on the subject, affording strong proof of the influence of Buddhism in the shaping of the Christian religion.

"Mental Healing and Christian Science," by Rev. J. M. Buckley, D. D. *The Century*, July, 1887. Dr. Buckley shows up the extravagances and absurd pretensions of many of the followers of the variously named methods for the mental treatment of disease which, nevertheless, with all one-sidedness and erratic theories, have a remarkable germ of truth at the basis. Dr. Buckley, who had an article on the same general subject about a year ago in *The Century*, is too dogmatic and "evangelical" to write scientifically.

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## TEA TABLE TALK.

The following curious experience is one among the many coming under our notice, and is a fair specimen of the numerous psychic states—all of them most unsatisfactory and unreliable—which arise to puzzle the advancing student of occultism.

DEAR JULIUS:—

Some strange things are happening. They flit like swallows through my sky, with just that accentuated dip and dart, so that I may be sure they *were* there. To find words—form for the formless—this is not easy, but I try. I may be sitting down, whether listening to music, working, reading, idling in the dusk: or I am lying down, in night or daytime, alone or in company. Suddenly I fall into a subjective state, and events take place, clear and complete. I am then living these events, yet not I, not this body, but the *Thinker* in me is there engaged as witness to some transaction in some other physical

body. The event drops down before me like an opened scroll and is as suddenly rolled up again as if the soul started out of a dream. I am left with a peculiar bewilderment, as if dropped from the clouds and *plantée là*. Whether the psychic event be long or short, the real time occupied by it cannot be more than a brief flash, for when such occur in company I find that I have excited no remark. Naturally this very fact startles me, for I have been so long and so far away! Here is one such event.

I am in the library: my family converses about me. All at once, there is a tent. A general sits at a table with maps before him, over which he bends. An officer, booted and spurred, stands before him. "*I*" am in this officer as the Thinker in his brain, yet an independent witness of the scene. I hear the conversation, which when the scene has passed I perfectly remember, but do not understand, owing to military terms. The officer understands it, and "*I*" seem also to do so at the moment, but when it has gone only the words remain, and are to me (the normal "*me*") meaningless, relating to the tactics of war. The general questions; the officer replies. The general is a Prince or Sovereign as well. I do not see his face, as it bends over the maps, nor am I anxious to do so, for I am his officer, I know him very well. Nor do I see the officer, but *I feel him*; his body is moulded about me and I feel the shape of his limbs, all peculiar in their graceful modeling: they are rather short, arms less so in proportion than the legs. The chest very broad and firm. He has dark clustering curls of hair; as I listen it tickles the ear and distracts my attention. He doesn't seem to mind, but I wish he would rub that ear and put an end to the tickling. I call his hair dark because I feel a heavy dark shadow about his head.

The officer and I have been acting: he relates what he has done. Platoons, squadrons have been moved, military movements are technically described; accoutrements, rations, all the detail of military life *en grand*. As he speaks, I see it all in his brain, and as he tells of one battle in which he commanded, and how he rode over the field afterward, and describes the victory and the loss, I see the harrowing scene (especially one hideous group) so clearly that for days after it floats before my eyes. We were much moved and saddened by it, and I am also aware that the General must by no means learn this. Suddenly it strikes me—"Why! I don't understand this talk; it's about trigonometry,"—and all's gone, and there am I, in the midst of my conversing family, open-mouthed and a puzzle in my eyes. At such times though intensely absorbed in the scene, I am always quite awake.

Again. In a dwelling of a kind I have never seen, the walls covered with rich draperies, partly open and showing the night sky. I am in company with a number of philosophers clad in flowing robes, discussing "theorems," whatever they are. (Meant to look it up but haven't time now.) I "come to," with all the terms in my mind and yet oddly enough, I have not understood their language, but have seen the panorama of their talk in the brain of the philosopher I inhabit. There are many such scenes, but in all I figure as the Thinker, acting out a part of great interest in entire good faith, until "*I*" become conscious of some strangeness and contrast it with myself, when presto! it is gone and I am ridiculous. It is as real to me as anything I do, until the finale, which occurs when this present personality obtrudes. Now this question arises; am I remembering the events of my past life in other bodies—"getting back the past"—or not? V.

No, I do not think that the writer is getting back that vast past. For in that development of memory the soul is concerned, and its recollections would confine themselves to the results of past states, to the essence of experience and the like. The soul is engaged in evolution and the causes of evolution, to which the outcome of a life contributes, and not its scenes *per se*. It is knowledge we get back; not a few among billions of passing events, but their

aggregate. In the case of a very high adept this would of course be different; such beings can see back over their whole course. An ordinary man might get back the idea of some single event of overwhelming importance in his past if that event related to his higher life, to his spiritual activities. He would then remember its effect, but scarcely such details as above given, for the soul takes no notes of matter and surrounding objects to it purely mechanical. The inquirer, suddenly passive, saw scenes in the Astral Light, and identified herself with them, and this light was in her brain. It is not well to cultivate such a habit, depending as it does upon perfect passivity, when elementals can show what scene they please: it is even best to look out for such moments and break them up. To see consciously, by an effort of will, is a very different matter. Even so, not much is gained by the unlearned seer. What I perceive as a flashing orb, may be to A, a sound; to B, a perfume; to C, a color; and so on. They correlate and are manifest to each psychic present according to his higher or lower vibration. Sound is probably the highest and taste the lowest. He who has mastered vibration alone understands; he is an Adept.

Another inquirer writes: "I want to tell you of a little experience I had last week. I would call it a dream, but it is unlike any dream I ever had. It was in the night of course, and I thought that I—the real I—was standing by the bedside, looking down at my sleeping form. The whole room was light, yet it did not seem like sunlight; it came from no particular point, it cast no shadows; it seemed to be diffused from, or to pervade, all things equally; it was not colored, like sunlight or gaslight; it seemed white, or silvery. Everything was clearly visible; the furniture, the mosquito bar, the brushes on the toilet-table. The form on the bed I recognized distinctly. It was lying as usual, on the right side, the right arm curved under the pillow, my favorite attitude. I seemed to see it even more clearly, more distinctly than the ordinary reflection in the mirror, for whereas there one only has the reflection of a plane surface, here I saw it as a solid, just as I do other people and could also observe the breathing. This did not last more than, perhaps, thirty seconds, but long enough for me to see the body distinctly, to observe and comment upon the fact that the face had an expression of weariness, to note the light as before remarked and some objects in the room. Then all faded away, and afterwards—tho' how long, of course I don't know—I awoke and it was day. Was this a dream, or did I remember that much of the excursion of my "Astral," and was the light I saw the Astral Light? C."

This inquirer was answered. "I believe that what you saw was the remembrance of what really happened. Your astral self got out—as it always does—and looked back at the body. It is more than quite likely that all that you saw occurred when you were returning to the body, and that is why it was short. We remember distinctly only that which is nearest to us. I think you went out when you fell asleep and then on coming back to wakefulness you kept a recollection of the last few seconds. You do not really forget what you saw and thought while away. It sinks into your upper, or sub-conscious, or super-conscious mind, from which it will all percolate into the thoughts of your waking state. To remember what happens during sleep, is to be a conscious seer. So we only get these useless glimpses of our returning to the body.

We go away in deep dreamless sleep to other spheres and states, where

we get ideas and so forth, and the way back is through many different states, all having their denizens and obstructions. Besides that, there are two ways to ascend and descend : the direct and indirect. So, much is lost and mixed up on those two roads. Now I talk of actualities and not sentimentally.

We must be patient, because it takes time to find out how to walk, and much time is spent in getting hold of clues. A great deal depends on purity of thought and motive, and breadth of view."

In fact, when we know *how* to walk, the thing is done : Knowledge and the act come together. Observe the method of the mother. She restrains the child while it is too young and feeble to sustain its own weight : where this is neglected the child goes misshapen through life. She does not confuse it with explanation and example. She waits upon its natural instincts and gently fosters these in their due time. She guides it around the obstacles it must learn to avoid ; she does not remove them all, even at the expense of a few tumbles. Oh, my friends ? think of the memory of our mothers, and tell me, would you have teacher, guide or brother to be less tender and less wise than they, with the newly born into real life ?

JULIUS.

## NOTICE TO INQUIRERS.

Within the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the center in a circle so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle owing to one unanswered question. In obeying the command to do good we learn that by the interchange of different thoughts, these questions are often solved, sometimes by an unintentional word or phrase, which opens up a new view and starts one thinking in another direction, or in other ways. This interchange of question and answer is not only valuable to the questioner but also for the questioned, and brings both into a closer union of mutual interest. In consequence of this view we express a wish that all who desire will ask their questions, to which an answer will be given. Perhaps not just such an answer as they look for, but it will be a sincere one from the standpoint of the questioned. The answers will be from one who seeks "the small old path"—a student like other mortals, and will be given as such, and not as autocratic or infallible. It is not intended to limit in any way, and all will be responded to, be they Jew, Gentile, Theosophist, Spiritualist, Pagan or Christian. Where permissible a certain portion will be published in *THE PATH*. The remainder will be answered by letter direct. All communications should be addressed, with return postage, to ZADOK, P. O. Box 2659, N. Y.

## LITERARY NOTES.

**JAPANESE LITERATURE.**—We have received from Messrs. Z. Sawai and Matsuyama M., from Japan, the "Letters of Kenjiu Kasawara" to Prof. Max Müller, printed in English at Osaka, at the Bukkyo-Sho-ri-Yaku-Shuppan-Sha. Kasawara was a young Japanese Buddhist who studied at Oxford, and afterwards died prematurely on his return home. From the same source we get "*The Temperance*," a unique magazine in Japanese characters, devoted to temperance, started by students in the Buddhist college at Kioto, Japan, known as the Futsukioco of the Western Honganji, Kioto. These young men are anxious to spread Buddhism and have requested us to publish their wish. They would also like short articles upon teetotalism which they will publish in English and Japanese in the magazine. Address them as above.

**LUCIFER.**—The first number of the new Theosophical magazine has an attractive table of contents. The two gifted editors both contribute important articles. Madame Blavatsky tells why the magazine is called "Lucifer", while Mable Collins begins a serial story called "The Blossom and the Fruit; a Tale of Love and Magic." All readers of that beautiful story, "The Idyll of the White Lotus," will follow the development of this novel with eager interest. We learn that it is written in the same way as was that work and also "Through the Gates of Gold," as related in the new preface to the latter, and that it is full of occultism to a remarkable degree. Coming from such a source it must be founded on true occult laws, and not the invented occultism that forms the basis of so many books dealing with the subject. The series of comments on "*Light on the Path*" by the author, are of the greatest importance, being the first authoritative one of the various commentaries occasioned by that noble work. Other articles are: "The History of a Planet," "Notes by an Unpopular Philosopher," "Karma," by Archibald Keightley, and something about Count Tolstoi as "A True Theosophist." Attention is asked to the advertisement of *Lucifer* on our cover, as it was taken from "*Science*," a leading scientific paper in this country.

Dr. Franz Hartmann is an indefatigable literary worker. He has now nearly finished his third book for the year, and has, besides, written a number of articles on Theosophical subjects. The book in question is called *Jehoshua the Prophet of Nazareth*, and treats of the life and times of the founder of the Christian religion, besides devoting considerable attention to the aspects of the Christian churches of to-day. Dr. Hartmann's important work, *The Secret Symbols of the Rosicrucians*, illustrated with beautiful colored plates, is in the hands of the publishers and will soon appear. Dr. Hartmann had nearly finished a translation of the *Bhagavat-Gita* into German, when he learned that there was already an excellent metrical translation by Boxberger, and abandoned the undertaking. It is to be hoped that German Theosophists will do their best to circulate Boxberger's work.

THE KABBALAH UNVEILED.—Mr. S. L. Macgregor Mathers has translated under the above title, *The Kabbalah Denudata*. It contains, from the Zohar, the Book of Concealed Mystery and the Greater and Lesser Assembly. Comments by the translator are added, put in small type so that the reader cannot mistake them for the text. It is a valuable book because a translation of the *Kabbalah Denudata* has been for a long time needed, and these books have lain buried, for most readers, in the Latin tongue. Mr. Mathers has added an explanatory introduction which will be found very useful, but we cannot say that the comments add a great deal to the text.

In his remarks respecting the pronunciation of the name of Jehovah, he lays too much stress upon the mere sound of the word, in which the right pronunciation does not consist; its pronunciation is not in *sound*, but in the very thing that Mr. Mathers refers to, that is, "*in becoming*," so it is misleading to speak of "20 different mystic pronunciations of the Word." This translation ought to be in the hands of every earnest student, and in each Branch library. For sale by Occult Publishing Co., Boston. 1 vol., demy, 8vo., \$3.00.

## THEOSOPHICAL ACTIVITIES.

### IN INDIA.

The interest in India continues unabated. New branches are being constantly formed. In May Col. H. S. Olcott was enthusiastically received at Bulandshahr, and entertained by Sir Namah Faiz Alikhan Bahadur, K. C. S. I. Before leaving there he formed a Branch called "The Baran T. S.," Baran being the old Hindu name of the town.

On the same occasion, Thakur—or Baron—Ganesh Singh started a Purity Alliance for boys.

At Anantapur the Branch celebrated the Queen's Jubilee by hoisting its flag and distributing alms of rice and money to 200 poor people, followed by a theosophical gathering which ended, as the report says, "with the distribution of sweetmeats, almonds, sandal, pan supari and flowers."

In June Col. Olcott had carried his tour as far north as Lahore, where another new Branch was formed. The depth of interest is indicated by the fact that H. H., the Maharajah of Kashmir, placed his vast Lahore palace at the president's disposal, and the municipal authorities attended to the household arrangements. Posters were all over the city in English, Urdu, Hindi, and Gurmukhi announcing the theosophical programme.

At Hardwar the Prime Minister invited Col. Olcott to an important convention, where resolutions were passed thanking the Theosophical Society for its great services during the past ten years in the cause of truth and religion.

The Buddhist catechism has been translated into Japanese. It is probable that a formal invitation will soon be extended to theosophical leaders to visit Japan.

The high priest of Ceylon, Rev. H. Sumangala, also has written a letter to Col. Olcott adverting to the esteem he holds for our representative there, to whom he says he gave letters of introduction to the Buddhist chiefs at Ratnapura. As Mr. Leadbeater is a believer in Mahatmas, it may seem strange to the readers of Mr. Arnold's book that the high priest was so unusually attentive to a theosophist.

The theosophists of Bellary in India have founded an association for the moral and spiritual advancement of the people, and have also started another Sanscrit school.

Branch societies were started since last report at Monghyr, Behar Provinces, and at Rajmahal in Bengal.

We notice that our old friend Bezonji Aderji, a Parsee lawyer, has become president of the Society at Secunderabad, Deccan.

#### IN AMERICA.

THE CHICAGO THEOSOPHICAL SOCIETY is about beginning its Fall work. During the vacation there were several informal meetings which proved of great interest. This Branch pays attention to both the scientific and psychical sides of Theosophy.

THE RAMAYANA THEOSOPHICAL SOCIETY of Chicago, has been organized with Brother W. P. Phelon as president and a good roll of members, several of whom have had considerable experience in "spiritualism," and who think they have found in the theories in vogue in the T. S., the right keys for many problems that have puzzled inquirers. The name taken is a good one; it is a celebrated Sanscrit name and calls before the mind an era of vast spiritual and material knowledge. We hope to see 'ere long many more active Branches in Chicago.

MOHINI M. CHATTERJI, of Calcutta, who has been visiting theosophical friends here for some months, sailed for India last month from Boston.

IN ST. LOUIS, where the *Pranava T. S.* was instituted not long ago, an old secret Branch has resolved to make itself public. Its name is the *Arjuna Theosophical Society*. Bro. Page, who organized the old *Pioneer* Branch which dissolved recently, has been and still is president of the *Arjuna*.

## CORRESPONDENCE.

KIOTO, JAPAN, July 30th, 1887.

MR. WILLIAM Q. JUDGE :

GENTLEMAN :—I am very glad to receive your epistle, answering to us : I have taken a great pleasure to read in it, that the story we read in the *Russian News*, is in part true ; and I am much interested of your earnest efforts of spreading the pure truth of Buddhism. In Japan, there are the twelve sects, or schools of Buddhism, and their principles are shortly explained in the small book, “A Short History of the Twelve Japanese Buddhist Sects” which I presently send to you.

All the people of this country are the Buddhist believers ; but, unhappy to tell, many of them are merely nominal ; and the doctrines of the Mahayana school are generally recognised and respected. There are a great many teachers and monks, with few nuns, of our religion, and the temples and monasteries in this land, are numerous and splendid ; some of them being really huge and grand ; the photographs, which you will find enclosed along with the book, show you some of them.

I have a willingness to tell you and your associates about the principles of Buddhism, as recognised in this country, but as I at present find myself busy, I will write to you about that subject, after some days. Some missionaries from France, England, the United States, and Russia, are endeavoring to Christianise this country but for present their followers are few, and the influence of their religion is very weak upon our society.

Our young Buddhistic men, particularly those of the Shin Shin sect, exhibit a strong spirit to propagate the truth of the great law over the face of the world, and they are making preparation in learning English and other languages.

I have translated your letter, and inserted to some of our news, and I believe that it has made an interesting impression on our Buddhists. We are very desirous to make correspondence respecting to our religion with your associates and other people, so, I want you would kindly publish our wish.

I am translating an essay, titled “A Brief Sketch of the General View of Buddhism in Japan,” and I suppose, this would be apt to make the foreign people know of the chief and central principles and dogmas of Buddhism in Japan.

Sir, excuse me of the defective manner in writing. I am, indeed, a baby in English language.

I am, Sir, your humble friend,

MATSUYAMA M.

Address :—

MATSUYAMA M.,

Futsukioco of the Western Honganji (a Buddhist college), Kioto, Japan.

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As a person having seen one in a dream, recognizes him afterwards ; so does one who has achieved proper concentration of mind perceive the Self.

OM.

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And he who, remembering me at the moment of death, quits the body and comes forth, enters my nature; there is no doubt about that. Or, again, whatever nature he thinks on when he abandons the body at last, to that only does he go, O son of Kunti! having been always conformed to that nature. Therefore think on me at all times and fight.—*Bhagavad-Gita*.

As is the outer, so is the inner; as is the small, so is the great; there is but one law; and He that worketh is One. Nothing is small, nothing is great, in the Divine Economy.—*Hermetic Philosophy*.

## THE PATH.

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VOL. II.

NOVEMBER, 1887.

No. 8.

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### THE BHAGAVAD-GITA.

*(Continued from April number.)*

In the few introductory lines with which I took up this subject, it was stated that not being a Sanscrit scholar I did not intend to go into the commentaries upon the poem in that language. The great mass of those commentaries have looked at the dialogue from various standpoints. Many later Hindu students have not gone beyond the explanations made by San-karacharya, and nearly all refuse to do more than transliterate the names of the different personages referred to in the first chapter.

But there is the highest authority for reading this poem between the lines. The Vedas themselves say, that what we see of them, is only "the

disclosed Veda," and that one should strive to get above this *disclosed* word. It is here clearly implied that the undisclosed Vedas must be hidden or contained in that which is apparent to the outer senses. Did we not have this privilege, then surely will we be reduced to obtaining true knowledge solely from the facts of experience as suffered by the mortal frame, and fall into the gross error of the materialists, who claim that mind is only an effect produced by the physical brain-molecules coming into motion. We would also have to follow the canonical rule, that conscience is a safe guide only when it is regulated by an external law such as the law of the church, or of the Brahmanical caste. But we very well know that within the material, apparent—or disclosed—man, exists the *real* one who is undisclosed. This valuable privilege of looking for the inner sense, while not straining after impossible meanings in the text, is permitted to all sincere students of any holy scriptures, Christian or Pagan. And in the poem itself, Krishna declares that He will feed the lamp of spiritual wisdom so that the real meaning of his words may be known; so too the Upanishads uphold the existence of a faculty together with the right to use it, whereby one can plainly discern the real, or undisclosed, meaning of holy books. Indeed, there is a school of occultists who hold, as we think with reason, that this power may be so developed by devoted persons, that even upon hearing the words of a holy book read in a totally unfamiliar language, the true meaning and drift of the strange sentences become instantly known.<sup>1</sup> The Christian commentators all allow that in studying their Bible, the spirit must be attended to and not the letter. This *spirit* is that *undisclosed* Veda which must be looked for between the lines.

Nor should the Western student of the poem be deterred from any attempt to get at the real meaning, by the attitude of the Brahmins, who hold that only Brahmins can be told this real meaning, and, because Krishna did not make it plain, it may not be made plain now to Sudras, or low caste people. Were this view to prevail, then the whole Western body of theosophists would be excluded from using this important book, inasmuch as all persons not Hindus are necessarily of Sudra caste. Krishna did not make such an exclusion, which is only priestcraft. He was himself of shepherd caste and not a Brahmin; and he says that any one who listens to his words will receive great benefit. The sole limitation made by him is that one in which he declares that these things must not be taught to those who do not want to listen, which is just the same direction as that given by Jesus of Nazareth when he said, "cast not your pearls before swine."

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<sup>1</sup> We have in mind an incident where a person of some slight development in this direction, heard read several verses from the Vedas in Sanscrit—with which he had no acquaintance—and instantly told what the verses were about —B.

But as our minds work very much upon suggestion or clues, and might in the absence of any hints as to where those clues are placed, be liable to altogether overlook the point, we must bear in mind the existence among the Aryans of a psychological system that gives substance and impulse to utterances declared by many Orientalists to be folly unworthy of attention from a man of the nineteenth century civilization. Nor need we be repulsed from our task because of a small acquaintance with that Aryan psychology. The moment we are aware of its existence in the poem, our inner self is ready to help the outer man to grasp after it, and in the noble pursuit of these great philosophical and moral truths, which is only our eternal endeavor to realize them as a part of our being, we can patiently wait for a perfect knowledge of the anatomy and functions of the inner man.

Western Sanscritists have translated many important words into the very lowest of their real meanings, being drawn away from the true by the incomplete Western psychological and spiritual knowledge, or have mixed them up hopelessly. Such words as *Karma* and *Dharma* are not understood. *Dharma* means *Law*, and is generally turned into *duty*, or said to refer merely to some rule depending upon human convention, whereas it means an inherent property of the faculties or of the whole man, or even of anything in the cosmos. Thus it is said that it is the duty, or Dharma, of fire to burn. It always will burn and thus do its whole duty, having no consciousness, while man alone has the power to retard his "journey to the heart of the Sun," by refusing to perform his properly appointed and plainly evident Dharma. So again, when we read in the Bhagavad-Gita, that those who depart this life, "in the bright half of the moon, in the six months of the sun's Northern course" will go to eternal salvation, while others "who depart in the gloomy night of the moon's dark season while the sun is in the Southern half of his path," ascend for a time to the moon's region, to be reborn on this earth, our Orientalists tell us this is sheer folly, and we are unable to contradict them. But if we know that the Aryans, with a comprehensive knowledge of the vast and never inharmonious correspondence reigning throughout the macrocosm, in speaking thus meant to admit that the human being may be or not in a state of development in strict conformity to the bright or dark moon, the verse becomes clear. The materialistic critic will take the verse in the fourth chapter which says that, "he who eats of the ambrosia left from a sacrifice passes into the supreme spirit," and ask us how the eating of the remnants of a burnt offering can confer salvation. When, however, we know that Man is the altar and the sacrifice, and that this *ambrosia* is the *perfection of spiritual cultivation* which he eats or incorporates into his being, the Aryan is vindicated and we are saved from despair.

A strange similarity on one point may be noticed between our poem

and the old Hebrew record. The Jews were prepared by certain experiences to enter into the promised land, but were unable to do so until they had engaged in mighty conflicts with Hivites, Jebuzites, Perizites, and Amalakites. Here we find that the very opening verse signalizes a war. The old, blind king Dhritarashtra asks his prime minister to tell him what these opposing forces of Pandos and Kooros have been doing assembled as they are resolved upon war. So too the Jews assembled upon the borders of the promised land, resolved on conflict, and sustained in their resolve by the declarations of their God who had brought them out of the darkness of Egypt, carried on the fight. Egypt was the place where they had, in mystic language, obtained corporification, and stands for ante-natal states, for unformed chaotic periods in the beginning of evolution, for the gestation in the womb. We are on the eve of a gigantic combat, we are to rush into the midst of "a conflict of savages." If this opening verse is understood as it was meant, we are given the key to a magnificent system, and shall not fall into the error of asserting that the unity of the poem is destroyed.

Dhritarashtra is blind, because the body, as such, is blind in every way.

Some one has said—Goethe I think—that the old pagan religions taught men to look up, to aspire continually toward the greatness which was really his to achieve, and thus led him to regard himself as but little less, potentially, than a God; while the attitude of man under the Christian system is one of humility, of bowed head and lowered eyes, in the presence of his God. In approaching the "jealous God" of the Mosaic dispensation, it is not permissible to assume an erect position. This change of attitude becomes necessary as soon as we postulate a Deity who is outside and beyond us. And yet it is not due to the Christian scriptures in themselves, but solely to the wrong interpretation given them by priests and churches, and easily believed by a weak humanity that needs a support beyond itself on which to lean.

The Aryans, holding that man in his essence *is God*, naturally looked up to Him and referred everything to Him. They therefore attributed to the material of the body no power of sight or feeling. And so Dhritarashtra, who is *material existence*, in which thirst for its renewal inheres, is blind.

The eye cannot see nor the ear hear, of themselves. In the Upanishads the pupil is asked: "What is the sight of the eye, and the hearing of the ear?" replying, that these powers reside solely with inner organs of the soul, using the material body as the means for experiencing the phenomena of material life. Without the presence of this indwelling, informing, hearing and seeing power—or being—this collection of particles now deified as *body* is dead or blind.

These philosophers were not behind our nineteenth century. Boscovitch, the Italian, Faraday, Fiske and other moderns, have concluded that

we cannot even see or know the *matter* of which these bodies and the different substances about us are made up, and that the ultimate resolution is not into atoms finely divided, but into "points of dynamic force"; and therefore, we cannot know a piece of iron, we only know the *phenomena* it produces. This position is an ancient Aryan one, with another added—that the real perceiver of those phenomena is the *Self*.

It is only by an acceptance of this philosophy, that we will ever comprehend the facts of nature which our science is so laboriously noting and classifying. But that science ignores a large mass of phenomena well known to spiritualists here and to ascetics in Asia, because the actual existence of the Self as the final support of every phase of consciousness is denied. "The disappearance of the ascetic is a possibility." But the West denies it, while it is doubtful if even spiritists will admit that any living man can cause that phenomena known as "form" to disappear. They are, however, willing to grant that a "materialized spirit form" may disappear, or that some mediums are living who have disappeared while sitting in a chair, either as an actual dissipation of molecules or by being covered as with a veil<sup>1</sup>

In those instances the thing happened without knowledge or effort on the part of the medium, who was a passive agent. But the Eastern ascetic possessing the power of disappearing, is a person who has meditated upon the real basis of what we know as "form," with the doctrine ever in view, as stated by Boscovitch and Faraday, that these phenomena are not realities, *per se*, and adding that all must be referred to the Self. And so we find Patanjali in his compilation of Yoga aphorisms stating the matter. In his twenty-first aphorism Book III, he says that the ascetic being aware that form, as such, is nothing, can cause himself to disappear.<sup>2</sup> It is not difficult to explain this as a species of hypnotism or psychologizing performed by the ascetic. But such sort of explaining is only the modern method of getting out of a difficulty by stating it over again in new terms. Not until it is admitted that the Self eternally persists and is always unmodified, will any real knowledge be acquired by us respecting these matters. In this Patanjali is very clear in his seventeenth Aphorism, Book IV., where he says: "The modifications of the mental state are always known, because the presiding spirit is not modified."

We must admit the blindness of Dhritarashtra, as body, and that our consciousness and ability to know anything whatever of the modifications going on in the organism, are due to the "presiding spirit."

<sup>1</sup> For an instance see Olcott's "*People from the other world*," respecting a female medium.—W. B.

<sup>2</sup> The Aphorism reads: "By performing Sanyama—restraint (or meditation)—about form, its power of being apprehended (by the seer's eye) being checked, and luminousness, the property of the organ of sight, having no connection with its object (that is the form), the result is the disappearance of the ascetic."—W. B.

So this old, blind rajah is that part of man, which, containing the principle of thirst for existence, holds material life. The Ganges bounding his plain on one side typifies the sacred stream of spiritual life incarnated here.

At first it flows down unperceived by us, through the spiritual spheres, coming at last into what we call matter, where it manifests itself—but yet remains unseen, until at last it flows into the sea—or death—to be drawn up again by the sun—or the Karma of reincarnation. The plain is sacred because it is the “temple of the Holy Ghost.” Kuru-Kshetra should then read: “The body which is acquired by Karma.” So the King does not ask what this body itself has been doing, but what have the followers of material existence, that is the entire host of lower elements in man by which he is attached to physical life, and the followers of Pandu, that is the entire set of spiritual faculties, been doing on this sacred plain.

It follows then that the enumeration of generals and commanders gone into by the prime minister in reply to the king, must be a catalogue of all the lower and higher faculties in man, containing also, in the names adopted, clues to powers of our being only at present dimly guessed at in the West or included in such vague terms as Brain and Mind. We find these generals given their appropriate places upon either side, and see also that they have assigned to them various distinctive weapons, which in many cases are flourished or exhibited in the preliminary movements, so that our attention may be drawn to them.

WILLIAM BREHON.

*(To be continued.)*

## REINGARNATION.

Is it my doom, though many myriad years  
 And many a rhythmic life and death to rise  
 To the rich calm of the nirvana skies  
 That swallows this mortality of tears?  
 On hopes, despairs, remorse, passions, fears,  
 Shall I then close my long-enduring eyes,  
 Nor severed selfhoods fondly recognize  
 Throughout their multitudinous careers?  
 Shall I with joy feel that unending rest  
 Melt my full being in its drowsy tide,  
 Never again to sin, or weep, or plod?  
 Or will I shriek, with memory-maddened breast,  
 “O give me back that human love which died  
 Before I sought identity with God!”

A. E. LANCASTER.

## MEDIUMSHIP.

There is no more misunderstood or misapplied word than "Medium." Having been appropriated by the Spiritist, it is as a natural result, to-day supposed to mean just what he makes it mean.

Men take a word, saddle it with a meaning, ride it rough shod on a full gallop over and into every thing until other men shrink in terror from it; or else he stands and curses it for a vile and useless thing. Those who have given the word its present meaning, ascribing all things to the work of disembodied spirits, have made the Medium what he is, and taking to their bosoms the Frankenstein whom they have raised—hug him close, whether he be angel or devil. So long as the Medium gives forth the utterances of "*Spirits*" it matters not at all whether they are the words of divine truth, pure lies, or the thoughts of the Medium; without the slightest true effort to discover the source, all is accepted and claimed for Spirits. This and some other modes of proceeding have discouraged many intelligent students from researches touching Mediumship, and caused all men, outside of a limited number, to distrust or fear the name.

Nevertheless Mediumship does exist, no matter how much it may be reviled or we be prejudiced against it. But Mediumship does not consist wholly in reality of so called communications from dead men, or the alleged materialization of Spirit forms through whose veins the red blood of Nature courses, and whose breaths frequently bear a suspicious odor of onions. While there is not one of the phases of Spiritism which is not founded upon a truth, yet these demonstrations almost generally are the results of unscrupulous persons seeking gain or self. A Medium gaining a little knowledge of some unfamiliar occult law, takes it for granted that all is learned, calls it a spirit, and immediately applies it to his own purposes. Finding he can go only a certain length with it, instead of seeking further knowledge, he strains and improvises upon it, to gain his ends or the gold he covets. We do not say they are not Mediums for they are. All the charlatans and pretenders who cling to the skirts of Spiritism also. They are Mediums for the lower passions and elementals. The error of Spiritists lies in the fact that they ascribe *all* things to Spirits. Clairaudience, Clairvoyance, Psychometry, Hypnotism, etc., are all claimed as the work of a Spirit or Control.

All men are Mediums or Sensitives, and to what extent they little know. We do not claim that all men are Mediums for Spirits of dead men, or that they are all instruments for the most exalted Intelligences, but they are Mediums for Elementals—the embodied, the disembodied, for those who never have or may never be embodied—for all that the Astral holds, and sometimes for that which is beyond the Astral. They are Mediums for

their own Inner and Higher selves or those of other men, and frequently failing to recognize them, they call them "Spirits."

The Psychometrist is a Medium or Sensitive, but he is such for the manifestation of the souls of things. The Hypnotic also, but he is for the manifestation of his own and the latent powers of other mortals. The Clairvoyant sees that which is recorded on the Astral.

The Clairaudient may hear the voices of Spirits, he may quite as easily hear the thought, but unspoken words, of other living men, the voices of forces or that of his own unrecognized Inner or Higher Self.

Upon the Astral Light all things are recorded; the knowledge of ages, the acts of all time, the forms of all who have died and all who live, the thoughts of all who have ever existed or do exist are photographed upon it. It has been and is being daily admitted more freely by wise men, that there are other forces and powers in Nature of which we, largely, have little knowledge. The souls of animate and inanimate things, the lights, colors and auras of non-luminous bodies, the powers of and forces exerted by immovable or quiescent things, and the effects of all these upon the human organism, are realized only to a slight extent by the enlightened and unprejudiced scientist, and fully known only to the *true* occult student.

Thought passes to and fro from man to man. At a higher level it does the same from higher intelligences to man, and all in a sphere beyond the material. Men, from different causes, rising to different levels above their ordinary outer selves, come into the Astral where all is spread out before them. They see and read only that for which they are fitted, and comprehend only that for which they are prepared. Through conscious or unconscious exaltation they rise into or come in contact with some current of thought or unspoken word which enters their brains by divers roads. Comprehended partly perhaps, but being entirely foreign to their normal personal manner of thinking—knowing they have heard a voice—it is ascribed to a Spirit, although in fact it may be the thought of a living man they hear, feel, see or are repeating. All men who by effort, training, or super-sensitive personality, lift themselves consciously or are lifted unconsciously above the material, and secure the wisdom knowledge and inspiration of other planes, are mediumistic.

Every student who has sought the Occult and attained his object has been a Medium, from Buddha, Pythagoras, Zoroaster, Apollonius, Plato, Jesus, Boehme, down to those of later times or of to day.

The Adept as well as the Chela, the Initiate as well as the Neophyte, the Master as well as the Student. The Chela is but the Medium for his own latent possibilities—his Master and Nature's laws. The Neophyte likewise, for all by a striving for a high ideal, seek to place themselves upon a plane where Occult laws may make themselves visible or intelligible through

their agency, and the silent voices of the Great Unseen become audible, be they individualized or diffused through all space as forces are. All things speak and convey a meaning, nothing is silent—all things speak from the monad, through all nature, forces, spheres, and space to the Omniscient silence—the ever living Word, the voice of the All Wise, and all men hear or feel some of these in some way and are Mediums for them.

Forces there are which wait but the will or desire of souls to spring into a certain degree of human intelligence, and make themselves heard to and through the one who has brought them into Material life.

Man's body is but a Medium. If it be not for his own Inner and Higher Self; then it is for those of other men; for we express the thoughts and acts of others quite as often as our own.

There has never been a wise or good word spoken, a note of true music sounded, a line of true poetry penned, a harmonious blending of color painted that was not the result of Mediumship. There never was an occult law explained, a divine mystery revealed through man, chela, student, Adept or Master, that was not the result of Mediumship.

The Master is higher than the chela who is his Medium. There is something higher than the Master, and he is Its Medium; looked at in its true light Mediumship is one of the wonders of the Creator. He who possesses most of this gift, realizing what it is and knowing how to wisely use it may feel himself supremely blest. The Mystic and true Theosophist realizing what a Medium really is, may well hesitate before he joins with those who cast aside divine wisdom because it has come through an instrument declared in horror by some to be Mediumistic.

ALBERTUS.

## THE THEOSOPHICAL MEANING OF GOETHE'S FAUST.

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY.]

IN TWO PARTS.

PART I.

If the question were asked, what one literary work best represents the spiritual and intellectual problems of the eighteenth and nineteenth centuries, the majority of educated and thoughtful men would, I think, answer, Goethe's Faust. As the Divina Commedia represents the whole intellectual, social and moral movement of Dante's time, so Goethe's poem may be said to include the whole spirit of modern life, in all its phases.

And just as in the Divine Comedy we can read in the literal sense an account of the author's travels through the various circles of material

regions of punishment, purification, and reward ; while there can be read also a consistent political meaning, the symbols considered as referring to the contests then raging in Italy, where Pope, Emperor, and civic republics, contended for their various interests ; while deeper and truer than either, lies the spiritual sense, most precious of all, and as living as ever, when the literal and the political interpretations have become a matter of the past ; so in Faust, every one who reads it may draw from it the meaning that it has for his special need, the answer for his special question ; and the deepest thinker, the most spiritual interpreter of it will be the least likely to claim that he has fully comprehended its possibilities, or penetrated to its innermost sense.

And the inner meaning of both these is the same ; it is the same question which underlies all the great Bibles of Humanity ; how shall man, the imperfect, become perfect ? Each age has to meet this problem, each states the solution in its own form ; many are the answers, but very few, only one in an age, comes to be accepted as the voice of that age ; and the inner sense of these is very nearly the same, though the external forms may be far different.

In what I may have to say as to the answer which "Faust" gives to the universal problem, I am much indebted to the very thoughtful and instructive work of Mr. D. J. Snider, "Goethe's Faust, a Commentary." To the theosophist, especially, this book is a perfect treasury of interpretations of inner meanings in Goethe's poem.

The action of "Faust" was tersely characterized by Goethe himself, in conversation with Eckerman, as "From heaven through earth to hell, and back to heaven." Faust himself, the hero, is the representative man, the type of humanity in its contest with the obstacles and temptations within and without, which beset his path. In the development of the Faust legend, what may be fairly so called, though the name of Faust is not always found in it, can be seen in three forms ; the medieval, the protestant, and the modern.

In the medieval, which we first find about the fifth or sixth century of our era, the hero is known by the name of Theophilus ; he renounces the faith, denies its power, uses magic arts, sells himself to Satan, but is at last, by special interposition of the Virgin, turned from his fate, and dies penitent and devout. This is the medieval form of the legend ; a contest between the church and the devil, in which the church wins ; the eternal womanly is the saving element here, but in the form of the Virgin Mary ; any lower feminine element, if present at all, is only as an ally of the satanic power.

The Protestant Faust, the Faust of German legends, is in a certain sense a popular hero ; he defies everything in his ambition for knowledge and power ; he does not generally use his compact with Satan for malicious

purpose. He must fall, the ideas of divine government demand it; but he commands our admiration as he goes down; he falls under the divine stroke, but "impavidum ferient ruinæ."

The problem of our day demands that Faust should question everything, defy precedents and tradition, try every power of the human soul for pain and joy; and yet not perish like the Protestant Faust, not surrender in blind faith to the church, like the medieval. This is the problem that the poem we are considering is to solve.

The poem is emphatically the work of Goethe's whole life; begun very early, finished in his very last years, it illustrates every period of his literary style, and yet it is an organic whole, every part in living relation to the rest. A short dedication, written twenty-four years after the poet began the work, and in which he recalls the memories of the earlier days, is followed by the Prologue on the Stage, in which the manager, the actor, and the poet set forth their various ideals of a play. Gain is the object of the manager, applause that of the actor, while the poet speaks from that higher standpoint above personal motive. One word of his I think we will find gives a clue to the right interpretation of individual references in Goethe's works. The object of the poet is "to call the individual to the universal consecration." A scene, a character, may have been drawn from some event in Goethe's experience, from some person of his acquaintance; but in the work it stands not merely for the individual; we must understand it as having the universal consecration.

Then comes the Prologue in Heaven; one of the grandest scenes in literature; the song of the archangels defies translation; a hint of its grandeur may be obtained in our language, but hardly more.

#### RAPHAEL.

The sun-orb sings, in emulation,  
 'Mid brother-spheres, his ancient round;  
 His path predestined through Creation  
 He ends with step of thunder sound.  
 The angels from his visage splendid  
 Draw power, whose measure none can say;  
 The lofty works, uncomprehended,  
 Are bright as on the earliest day.

#### GABRIEL.

And swift, and swift beyond conceiving,  
 The splendor of the world goes round,  
 Day's Eden-brightness still relieving  
 The awful Night's intense profound:  
 The ocean-tides in foam are breaking,  
 Against the rocks' deep bases hurled,  
 And both, the spheric race partaking,  
 Eternal, swift, are onward whirled!

## . MICHAEL.

And rival storms abroad are surging  
 From sea to land, from land to sea ;  
 A chain of deepest action forging  
 Round all, in wrathful energy.  
 There flames a desolation, blazing  
 Before the Thunder's crashing way ;  
 Yet, Lord, Thy messengers are praising  
 The gentle movement of Thy Day.

## THE THREE.

Though still by them uncomprehended,  
 From these the angels draw their power,  
 And all Thy works, sublime and splendid,  
 Are bright as in Creation's hour.<sup>1</sup>

This scene is in form much like the first chapter of the book of Job ; the celestial hierarchy is assembled, the angels chant their grand calm hymn ; they seem wholly absorbed in the contemplative state, perceiving nothing of the discussion which occupies the rest of the scene. Their state seems to be one of Devachanic bliss, a strong contrast to man's earthly career of struggle, summed up by the words with which the Lord characterizes it

“ Es irrt der Mensch, so lang 'er strebt ”  
 “ Man must err, as long as he strives.”

Mephistopheles, who later in the poem describes himself as “ the spirit that always denies,” presents himself among the sons of God ; every word speaks a satirical, mocking dissatisfaction and disgust with all the wonders of the universe ; especially strong is his contempt for man, the wretched insect, who strives to be a god, and with such absurd results.

Heaven being represented somewhat in the guise of a medieval court, Mephistopheles takes his proper place in it as the jester, the court fool ; considering him as such, the good-natured tolerance which the Lord shows for his half subservient, half insolent familiarity, becomes comprehensible to us. In the clear vision of infinite wisdom, what can the spirit of denial be but a mocking buffoon. As the Lord says to him :

“ Ich habe deines Gleichen nie gehasst.  
 Von allen Geistern, die verneinen,  
 Ist mir der Schalk am wenigsten zur Last.”  
 “ The like of thee have never moved my hate.  
 Of all the denying spirits,  
 The waggish knave is the least burdensome.”

And after Mephistopheles has wagered that Faust's strivings will end in his falling completely from the right way, the Lord tells him :

“ A good man through obscurest aspiration,  
 Has still an instinct of the one true way.”

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<sup>1</sup> Taylor's Translation.

The heavens close, and Mephistopheles is left alone, a characteristic sneer from him ending the scene.

‘I like to see the Old Man, now and then,  
And take care not to break with him entirely ;  
It's really very kind in such a noble lord,  
To talk so sociably with a poor devil.’

Now we can see that though the framework of the prologue much resembles that of Job, there is this difference ; in the older poem Job is the true worshiper of Jehovah, and Satan's wager is that he serves only for reward ; take away his prosperity, and he will cease to worship God. Mephistopheles on the other hand mocks at the blind struggles of Faust to reach truth, and wagers that they will end in disappointment and disgust, and finally lead him to the spirit of pure denial. The form of the problem has somewhat changed in 3,000 years, and the form of its solution must be somewhat different.

The scene is now transferred to earth, and Faust is introduced, and in the very first lines we see the conflict going on in him between the aspiration, the inner conviction that there is a higher, truer knowledge, a genuine wisdom ; and the spirit of negation which finds only disappointment in every effort to attain this lofty truth.

Through the first act this conflict continues in Faust's soul ; the contest is as yet internal, and we hear it in the form of his soliloquy. He has studied the four faculties, and now finds that the truth is no more within his grasp than before ; he has much learning, but it does not give him the truth. Now he turns to magic ; what the ordinary learning of the schools cannot give him, he will seek from the great spirits of nature ; and by the sheer force of his aspiration he brings before him the two spirits, the nature spirit and the earth spirit, but he cannot hold them, and when for the moment he speaks to the earth spirit as to an equal, he is crushed by the contemptuous reply.

“Thou'rt like the Spirit which thou comprehendest, not me !”

The spirit disappears, and Faust, overwhelmed, exclaims :

“Not thee !

Whom then ?

I, image of the Godhead !

Not even like thee !”

A knock at his door from his Famulus, answers his question.

This stinging repulse brings Faust down lower than before. In the moment that he thinks himself the equal of the mighty spirit, he is told he can comprehend nothing higher than the dull routine of a scholastic pedant. Intellectual denial has again conquered aspiration. The world can give

him nothing, but at this moment his eye falls upon a vial on the shelf ; another possibility opens to him : what he despairs of life giving him, death may give, and he raises the poison to his lips. At this moment, from without, the Easter songs reach his ear : he hesitates, and as the angelic song rises higher and higher, the glass falls from his hand ; he will live.

Faust has been defeated in his three attempts to reach the truth ; through study, through magic, and through death. But if the mind cannot reach truth, it can be used for sensuous gratification, and in the next scene we see Faust in the company outside the city gate. The Easter festival, which in its spiritual sense held Faust back from suicide, now appears in the bright spring-time, bringing out from the winter seclusion every form of life. The procession from the city, apprentices, servants, students, maidens, citizens, soldiers, all brought out by the warm sun to enjoy the pleasure of awakening spring and sense, is true to the life, even of to-day. The ease with which the spiritual aspiration passes into the lower emotion is shown by this Easter festival culminating in the Song under the Linden, whose sensuous excess is prophetic of the results of Faust's new tendency.

Faust himself almost involuntarily invokes the elementary spirits, to bring him, if they can do so, to a new and brighter life : and almost immediately the black poodle is seen running about near them. The negative evil half of Faust's nature has taken objective form ; no longer is the conflict to be internal only ; and as the desire for animal happiness has created the external form, the animal shape is the most fitting for it to assume. Faust intuitively perceives something unusual in the dog, but Wagner, like so many of the commentators of Faust, sees a "poodle and nothing more;" he is a type of those who positively refuse to see anything but the external husk, and have no patience with those who desire to discern an inner meaning. In the next scene, Faust has gone home, taking with him the poodle, who lies quietly down beside the stove.

Aspiration is again in the ascendant in Faust, and he now meditates and comments on the first words of the gospel of John ; but as the sentence "In the beginning was the Word" inspires him to lofty thoughts, the dog becomes restless and uneasy, and disturbs Faust by barking and howling. This reminds us of what the occultists teach is a general law ; that whenever the higher part of our nature aspires and strives to the divine, the lower part of one's self stirs to fiercer opposition.

Apprehending at last that something more than a mere animal is concerned, Faust evokes by spells of increasing power, the inner form from out the beast. First the Seal of Solomon, the interlaced triangles, as a spell for elemental spirits ; and we may note his incidental remark that these forms are only powerful when used by one who knows the true nature of the elements. Stronger spells are needed, and at last are efficacious, and Meph-

istopheles appears as a travelling scholastic; a solution, as Faust says, that makes him laugh.

After a little conversation, in which Mephistopheles states clearly enough his character, and is treated rather contemptuously by Faust, he asks for leave to depart, and explains that he must go out by the same way he came in, but is barred by the pentagram, the five pointed star, traced on the threshold, which, imperfect in one point, let him come in, but will not let him go out. The law of Karma is recalled to us by this necessity of evil going out as it came in; for we know that every wrong action must pay its penalty in its own kind, before we can get clear of it.

In the next scene, Faust again is visited by Mephistopheles, now in his characteristic costume, which he will wear through most of the drama; the feather, sword, and dress of the man of the world. His bargain is soon made: when he can satisfy Faust through the senses, then he wins him forever: he is at Faust's bidding day and night till then, but when once Faust says to the moment, "delay, thou art so fair," then the wager is won. A profitable bargain for the devil, it would seem, and it is reckless enough in Faust to make such a bargain; but after all, would it not be the same, bargain or no? When aspiration is satisfied with sense, what is there more? it is all over with the man, and he is lost at any rate. We need not fear for Faust, for even as he makes the agreement, his contempt is great for all that Mephistopheles can offer:

"Was willst du, armer Teufel, geben?"

"You poor devil, what can you give?"

A short scene follows in which Mephistopheles, disguised in Faust's professorial robes, has an interview with a boy just come to college, and asking advice and instruction. In the advice and instruction that Mephistopheles gives him is concentrated about as much of bad advice and sensual suggestion as could be condensed in few lines; and yet we must note that here, as indeed throughout the whole of the drama, Mephistopheles uses hardly a single direct falsehood. The incarnation of evil and denial, he shows a vast knowledge, an equanimity that rarely is disturbed, and a directness of assertion that does not need to use any literal misstatement. In a later scene, when Faust fiercely denounces him and accuses him of bringing evil on Margaret, Mephistopheles is able calmly to point out that he has only clearly stated the thoughts and fulfilled the wishes which Faust himself had, but was ashamed to acknowledge.

But now Mephistopheles is to show Faust the world, and this world is naturally a world suited to Mephistopheles' purpose, a world with its institutions and society, but all perverted. Self is the object in all; the sensual gratification of self. But Faust must pass through all this: as we are told in *Light on the Path*,

“All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one as they are surmounted.”

Now we are to see man guided by the spirit of denial, in his relations to the world. The first scene, Auerbach's cellar, shows us the repulsive result when the ordinary needs of life, eating and drinking, become the object of life. We may consider it as representing the state of those in whom the three lower principles of the occult classification have the highest place in the consciousness. This scene causes only disgust to Faust, and we next have “The Witches' Kitchen,” a strange scene, a riddle to commentators, which is perhaps rightly interpreted by Mr. Snider as representing the perverted relation of the sexes; a view which we may broaden a little and consider as representing the supremacy of the fourth (Kama Rupa) principle. Here Mephistopheles seeks to captivate Faust by passion, but he only partially succeeds; instead of mere lust, Faust finds a higher ideal, his admiration for the beauty of form redeems his passion from the animal character it would otherwise have, and it leaves him still unsatisfied, aspiring for something higher.

So far, he has dealt with a perverted Mephistophelean world; but now he is himself, under the guidance of Mephistopheles, to pervert the hitherto calm and quiet world of Margaret. The story of Margaret, though naturally an episode in Faust's progress, is yet in one sense a complete story in itself, and appeals strongly to our emotions. To many it is *the* Faust story, being so much simpler and easier of comprehension than the “world bible” of the whole great drama that it has readily adapted itself to scenic and musical representation. And Gretchen's story is in many respects the same as Faust's, but simpler and less complicated intellectually. There is not in her case the intellectual denial of truth; her mind is naturally more intuitional, and her fall is through her affection for Faust; but misguided by this, the consequences are indeed terrible for her; she sins against the two great institutions which are her safeguard, the family and the church; and her fall will bring about the destruction of her mother, her brother and her child; when she turns in terror at the approaching shame and pain, and prays to the Virgin in an appeal of wonderful force and pathos, there is no answer. Then the terrible scene in the church, when she kneels among the multitude, and the Dies Iræ of the choir alternates with the accusing voice of the “Evil Spirit” her conscience, whispering in her ear; neither of them sparing her or offering her any forgiveness. It is the inexorable law of Karma! she has sinned, she must suffer the penalty. The church cannot remove an ounce weight from her suffering in this life; afterwards, it promises nothing, but reserves judgment.

Faust has now left her, and we see him in another of the relations to the perverted world, in which Mephistopheles has placed him; the Brocken

scene, which under the form of a midnight gathering of witches to do honor to their master, represents a type of society in which selfishness is supreme. Multitudes flock to the gathering, with similiar aim, but there is no sympathy; the selfish object may be wealth, sensuality, fame, or anything else; and there is no crime that they are not ready to commit, if necessary for their object; no one will lend a helping hand to another. In many cases, the love of evil has become a passion for evil for its own sake, and we may see here an image of the man in whom the higher principles are drawn down to the service of the lower self; whose fate will be far worse than that of those who live in the lower nature without development of the higher.

Mephistopheles is perfectly at home here, but not Faust; he but half enters into it, and at the point when the wild carnival is at its highest, there rises before him a vision of Margaret, sad, pale, and with a slender blood-red mark about her neck. Instantly he realizes what has been the result to her, in his absence, of their love. It is the turning point in his career; hitherto he has followed Mephistopheles' lead, and even urged him faster on; and now that that lead has brought Margaret into misery, crime, and under sentence of death, Mephistopheles only says "she is not the first." If Faust were to follow the devilish advice and leave her to her fate, it is hard to see how he can ever escape from the downward path he has so far followed. But he does not leave her to her fate; his love for her now shows itself no longer the passion that demands its gratification; it becomes the unselfish desire to save her from the results of his acts. Mephistopheles, hitherto his willing guide, now is his unwilling assistant, and he turns back to save Margaret.

But her redemption must be different from his, as the motives of her fall were different; not undermined by doubt, but falling through her affection, punishment and salvation must correspond. In prison, she acknowledges the justice of her fate; crazed with suffering, she does not at first recognize Faust, who comes to release her; then when she does know him, and he urges her to escape with him, she refuses. Half confusedly she goes over all the story of the first meeting and all that followed; she cannot go with him, and as she sees Mephistopheles at the door, urging haste before the daylight comes, she shudders; Faust in desperation attempts to carry her away by force, but though the vision of her coming execution rises before her, she turns from him, saying, "Judgment of God, I have given myself over to Thee." Her only possible salvation is here; acceptance of the result of her actions, refusal to escape even with the one she loves; yet her last words before she falls, lifeless, are apprehensive for his fate; and as her spirit passes away, we hear from above, fainter and fainter, her voice lovingly calling his name.

Mephistopheles coldly exclaims "She is judged;" but a voice from

above replies "She is saved!" and we all feel that her total sinking of all personal hope or fear in the unselfish love for another, has redeemed her. Faust's nature, however, needs a much longer experience and trial; the evil spirit must go out of him by the way it came in. The episode of Gretchen is ended, as far as Faust's earthly career is concerned: but we may note the half reminiscence, half prophecy of her words in the last scene: "We shall meet again, but not at the dance," which recall to us the Linden song at the beginning of the drama, and point to the final scene of the second part, which is yet far before us.

F. S. COLLINS.

## GAIN AND ABEL.

"The first step is Sacrifice; the next, Renunciation."

"*Es leuchtet mir ein*, I see a glimpse of it!' cries he, elsewhere: 'there is in man a HIGHER than Love of Happiness: he can do without happiness, and instead thereof find Blessedness! was it not to preach forth this same HIGHER that sages and martyrs, the Poet and the Priest, in all times, have spoken and suffered, bearing testimony, through life and through death, of the Godlike that is in man, and how in the Godlike only has he Strength and Freedom? which God-inspired doctrine art thou also honoured to be taught; O Heavens! and broken with manifold merciful afflictions even till thou become contrite and learn it! O, thank thy Destiny for these; thankfully bear what yet remain; thou hadst need of them; *the Self in thee needed to be annihilated.*'"<sup>1</sup>

The Bibles, poetry, tradition, concur in this verdict. When life has been exalted above mere animalism, a time comes when the Self in thee needs to be annihilated.

Other sacrifices may be difficult; this renunciation is supremely difficult. To destroy what surrounds us is comparatively easy; to rise in the air and destroy the ground we stood on, not so easy, and yet this is what must be done.

Vices may be abandoned—virtues even may be acquired—for selfish reasons; but to banish once and forever, all selfish motives, all personal objects, to work resolutely for universal ends—this can never be done selfishly.

Can we give a reason for following the good, the beautiful, the true? None, but that we find them good, beautiful, true.

To work in this pure disinterestedness and unselfishness is what is necessary.

The Self in thee needs to be annihilated.

<sup>1</sup> Carlyle, *Sartor Resartus*, Book II, Chap. IX.

Up to this point of progress, the individual has worked.

After this sacrifice, there is no longer an individual ; there is only God, working through what were the powers of the individual.

The cup that separated the water from the ocean has been annihilated. Now, there is only the ocean.

After the sacrifice, it is perceived that only an unreality, a bond, was offered up ; but till the sacrifice is consummated, what is to be sacrificed is seen as Self.

This sacrifice of Self is made after the illusory nature of the life of the senses is perceived ; after it is seen that within the sensuous world there is a spiritual world, of which the sensuous world is a husk.

This perception, the Orientals call—"overcoming the illusions of the Ten."<sup>1</sup>

When the inner world is perceived, these physical senses and organs are superseded by five inner senses, and five inner organs of sense.

This truth is told again and again in the Hebrew Bible. Moses, (the Soul) led the Twelve Tribes (senses, organs, desire, egotism) from bondage in Egypt (sense-life). During the probation in the desert, these Twelve were superseded by Twelve Tribes who had never known bondage, (astral senses, etc.).

But the individual having gone so far, was to cease from individual life.

Moses saw the Land of Promise from afar, but himself entered not in. He died, and another entered in.

The Self was annihilated ; there was no longer Man, but God only. Those who have read the *Idyll of the Lotus* have learned the same lesson.

Sensa—the soul—triumphs over Agmahd and the Ten. But Sensa himself perished by the hands of Agmahd and the Ten.

It is the darkest fact in human life, but an inexorable fact, that there is no redemption without sacrifice ; the Self needs to be annihilated ; and the Christians have rightly made the sacrifice on Calvary the central picture of their religion ; Christ had to sacrifice himself before he could ascend to his Father.

This is the meaning of Cain and Abel.

To the Soul (Adam) resting in calm unity, was added Personal desire (Eve). Eve is the type of personal life in its essential character, as recipient of alternate emotions of pleasure and pain, sweet and bitter, good and evil. For Eve tastes the fruit of knowledge of good and evil.

Now, two paths lie open—continued personality through many lives, or redemption through self-sacrifice : Cain is the first ; Abel the second.

Cain offers no real sacrifice, and ever after, having chosen egotism and

<sup>1</sup> Eye, ear, nose, etc., and tongue, hands, feet, etc.

isolated life, he bears the brand of fear, for fear ever follows strife. The brand remains till Cain learns the "perfect love that casts out fear."

Abel offers the true sacrifice—the whole animal nature. But soul has served Self too long. Before the soul has regained its divinity, the bonds of individuality must be broken by sacrifice. At last the sacrifice is consummated. Abel lies bleeding on the ground, but the liberated soul re-enters Eden, passing the flaming swords of the Cherubim, and advances triumphant to the Tree of Life. There is no longer man, but God only. For this is offered the prayer of the Eastern Saint—

"The dew is on the Lotus ;—Rise, Great Sun !  
And lift my leaf, and mix me with the wave !  
*Om mani padme hum*, the Sunrise comes !  
The dew-drops slips into the shining sea !"

*Dublin, Ireland.*

CHARLES JOHNSTON, F. T. S.

## PERSONALITIES.

Step aside, O toiling brother, into a convenient by-way, and for a moment let the surging crowd pass by. Do not tremble like a child for fear that you may be hopelessly left behind, for you will be forced back all too soon, though if you really pause, and truly ponder, you will never again be so completely identified with the pursuits of the crowd, though you will still be a part of it. Ask of your soul : "What are these personalities that make up the mighty human tide so widely rushing past—this rushing tide replenished at every instant by birth, depleted at every instant by death, yet flowing on forever?" How read you this journey from the cradle to the grave?

Think of the countless myriads whose weary, toiling, bleeding feet have worn deep the channels of this river of time. Listen to the complaints of the weary, the cries of the wounded, the groans of the despairing. Watch with pity the ashen faces as they hear the sound of the cataract ahead, over which they know they must plunge alone into unknown depths. Many are resigned in the presence of fate, for there is true courage at the heart of humanity, but how few are joyous except through ignorance and forgetfulness, and these are the frightened ones in the presence of the inevitable.

Listen to the loud acclaims, when in the rushing stream one is for a moment borne aloft on the crest of a wave, and watch the envy, and even malice of those who are inevitably drawn into the hollow of the wave, as they also struggle to reach the crest. Alas ! the waves of Wealth, and Fame,

and Power ; Alas ! the bubbling foam of Love. The night cometh, and the stream is still ; yet even in the arms of the Brother of Death the echoes of these mighty waves chant their requiem.

Listen a little deeper, O brother of my soul, and hear the sound of many voices : " What shall I eat ? What shall I drink ? and wherewithal shall I be clothed ? " and then Alas ! " O whither do I tend ? "

And still the surging tide rolls on. A friend is passing yonder ; hail him, and beckon him to thy side. He answers : " I cannot wait ; I have not time. " Alas ! what hath he else but Time, and the foam of the maddening billows ?

Turn now to thy companion, he who bade thee turn aside. Canst thou stop to consider, " Is he short, or tall, or fat, or lean, or black, or white, or man, or woman ? " " Are his garments soiled, or clean ? " " Comes he from the East, or from the West ? " " Hath he letters of introduction ? " " On whose authority ' did he bid thee halt ? " " Did he speak in conventional language, and with the proper accent ? " " Has his raiment the odor of the sea, or the breath of the mountain, or the fragrance of the flowery vale ? "

Be sure it is not thy awakened soul that thus inquires, tis only the voices of the stream yonder, and when thou turnest to look for thy companion, lo ! he is gone, and thou art alone, alone with thy soul, and with the echoes of the stream. Fear chills thy blood, and every separate hair stands on end, and as thou rushest back into the surging stream, even thy boon companions are terrified at thy staring eyes, and thy death-like face.

Hast thou seen a ghost ? yea verily, the ghost of ghosts, the *Dweller of the Threshold*, and yet thou mightest have found a friend, a teacher, a brother. Rush back into the stream. O ! terrified, thou that fleest from thy shadow, and plunge beneath its festering waves, yet even as its murky waters overwhelm thee, thy muscles creep and fear tugs at thy heartstrings.

Drain deep the cup, mount high the wave,  
Tramp down the weak, envy the brave !  
Bear high the bowl with dance and song,  
Laugh at thy fears, shout loud and long.  
" O wine of Life ! O vintage rare !  
Pressed by sore feet in deep despair. "

Slowly the pendulum of time  
Swings to and fro, with measured chime,  
The Dweller e'er on Bacchus waits,  
And jealous guards the golden gates.  
O ! wine of wisdom ! soul distilled,  
Won from the silence, Life fulfilled.

Vain are the things of time and sense,  
Who follows these finds recompense,

Yet he who turns from these and waits,  
The glimmer of the golden gates  
Will bless the hand what e'er it be  
That tenders chart, or offers key.

Came not the Christ in humble mien ?  
Poor and despised, the Nazarene,  
And humble fishermen chose He  
Beside the sea of Galilee.  
Left not Lord Buddha throne and power  
To meditate at midnight hour ?

What matters it what hand bestows  
The balm of healing for our woes ?  
For God is God, and Truth is Truth,  
Ripe age is but immortal youth.  
Let personalities alone,  
Go through the gates ! and reach the throne.

How many are turned aside by personalities ? How many look to the garb of the messenger, forgetting the message, and yet is not the message plain ? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike, yet do nature and time and destiny teach ever the same great lesson, and he who would learn of these must both forego and forget personalities, his own and those of others. Personalities are but the fleeting waves on the river of time, caused by the friction of the winds of fortune ; they are thy weakness and not thy strength. Thy strength is in thy soul, and thy soul's strength is in the calm, and not in storm revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing according as thou receivest it, and while thou waitest with lamps untrimmed the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him so to bear them that truth may run a freer race ? Is it not enough for thee that truth hath given him her signet ring ? Judge then of this, and if he falter in his speech or loiter by the way, take up the theme in clearer tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessing from the hand that bears the gift, and covet while rejecting the very gift it bears ? If thou art so at cross purposes with thyself how canst thou be *at one* with truth ?

Truth is many-sided, speaks every language, is clothed in every garb, yet is she ever still the same, *One*, and unchangeable, now and forever. And if she is no respecter of persons, canst thou be more select than she ?

Alas! thou canst not find her thus, but error rather, and self-deceived rush down the stream of Time, and when thy personalities fall off then shalt thou realize that thou didst refuse the banquet of the gods by scorning thus their messenger. Search out, and know and love and serve the truth, *for truth's own sake*. Follow it through all disguises with scent more sure and keen than hound in search of game. Refuse it not, though it reach thee from a dunghill, welcome it as though straight from God's own throne, and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvests, and truth shall honor thee, as thou hast welcomed her.

Beware of false authority, for neither pope nor priest nor book can of itself contain it all, and yet despise them not, for so thou'lt miss the truth. The sole authority for truth is *truth's own self* and if thy soul is but akin to her, thy quickened soul will recognise her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of Truth.

HARIJ.

## THE PATH OF ACTION.

The Mohammedan teacher directs his disciples to tread carefully the razor's edge between the good and the bad; only a hair line divides the false from the true. In this the Asiatic took an excellent illustration, for the "hair line" is the small stroke *alif*, which, placed in a word, may alter the sense from the true to the false.

In chapter four of the Bhagavad-Gita, entitled, "Jnana-Yog," or the book of the Religion of Knowledge, the blessed Krishna instructs Arjuna upon the nature of action, saying: "Renunciation of and devotion through works, are both means of final emancipation; but of these two, devotion through works is more highly esteemed (by Him) than the renunciation of them"; and, "the nature of action, of forbidden action, and of inaction must be well learned. The Path of Action is obscure and difficult to discern."

In ordinary humdrum life these words of Krishna are true enough, but their force is strangely felt in the mind of the devoted student of Theosophy, and especially if he happens to be a member of the Theosophical Society.

That body of investigators has now passed its probationary period, so that, as a whole, it is an accepted chela of the Blessed Masters who gave the impulse that brought it into being. Every member of it, therefore, stands to the whole Society as every fibre in the body of any single chela

does to the whole man. Thus now, more than ever before, does each member of the Society feel disturbing influences ; and the Path of Action becomes more and more likely to be obscured.

Always existing or coming into existence in our ranks, have been centres of emotional disturbance. Those who expect that these perturbations ought now to cease and grow less likely to recur, will find themselves mistaken. The increase of interest that is being taken in the Society's work, and the larger number of earnest students who are with us than at any previous period, constitute elements of agitation. Each new member is another nature added, and every one acts after his own nature. Thus the chances for being discomposed are sure to increase ; and it is better thus, for peace with stagnation partakes of the nature of what is called in the Bhagavad-Gita, *Tamagunam*, or, of the quality of darkness. This quality of darkness, than which there is nothing worse, is the chief component of indifference, and indifference leads only to extinction.

Still another element in this equation that every earnest Theosophist has to solve, and which in itself contains the potency of manifold commotions, is a law, hard to define, yet inexorable in its action. For its clearer comprehension we may say that it is shown in nature by the rising of the sun. In the night when the moon's rays flooded the scene, every object was covered with a romantic light, and when that luminary went down, it left everything in a partial obscurity wherein many doubtful characters could conceal their identity or even masquerade for that which they were not. But on the sun's arising all objects stand out in their true colors ; the rugged bark of the oak has lost the softening cover of partial day ; the rank weeds can no longer be imagined as the malwa flowers. The powerful hand of the God of day has unveiled the character of all.

It must not be supposed that a record has been kept by any officials, from which are to be taken and published the characters of our members. There is no need of that ; circumstances taking place in natural order, or apparently from eccentric motion, will cause us all, whether we will or not, to stand forth for what we are.

Every one of us will have to stop and learn in the cave outside of the Hall of Learning, before we can enter there. Very true that cave, with all its dark shadows and agitating influences, is an illusion, but it is one that very few will fail to create, for hard indeed to be overcome are the illusions of matter. In that shall we discover the nature of action and inaction ; there we will come to admit that although the quality of action partakes of the nature of badness, yet it is nearer to the quality of truth than is that which we have called darkness, quietude, indifference. Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student,

who with a pure and high motive strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows. All these errors made in a good cause, while sowing good seed, will be atoned by the motive.

We must not then be judges of any man. We cannot assume to say who shall or shall not be allowed to enter and to work in the Theosophical Society. The Masters who founded it, wish us to offer its influence and its light to all regardless of what we may ourselves think ; we are to sow the seed, and when it falls on stony ground no blame attaches to the sower.

Nor is our Society for good and respectable people only. Now, as much as when Jesus of Nazareth spoke, is it true that there is more joy in heaven over one sinner who repenteth, than over ninety-nine just men who need no repentance.

Remembering then, that the Path of Action is obscure and difficult to be discerned, let us beware of the illusions of matter.

HADJII ERINN.

## ANSWERS TO QUESTIONERS.

The notice published last month, that questions might be asked, addressed to "Zadok," has elicited several queries, from which we select the following. Hereafter "Zadok" will continue his answers, but they will be given through the PATH'S columns, except where their private nature may call for personal correspondence.

*From C.*

1st. Is celibacy necessary to the highest spiritual life and attainment. Is this your idea of true occultism ?

*Answer*—By no single way is the highest spiritual life attained, The highest Adept and the true occult student, have at some time been wedded to woman. The highest attainment is never reached until a man has passed through this experience. Under certain conditions and at a certain time celibacy is a great aid, but if the student is wedded then it is his *duty* to continue in that condition, and instead of proving a barrier it will be an assistance to his progress if he rightly comprehends its significance. All the lessons which are taught the true occult student are given in daily life and through nature's laws. The celibate loses some of these lessons—lessons which he must inevitably learn—because he violates a great law of nature.

The result of celibacy is that the student works by intellect alone. It is necessary for true occult work that the heart be used also. One of the greater of the "mysteries" can never be learned by the celibate, for he never stands as hand in hand with God a controller of a creative force.

2d.—Is a purely vegetable diet indispensable to a high and serene spiritual life ?

*Answer.*—One might eat grass, grain and turnips, a million years, but that *of itself* would not produce a high or serene spiritual life. All these things are aids, not necessities.

If the physical condition is such that animal food can be dispensed with, or without disturbing other people or neglecting the labor given, then it is wise to do away with it. The physical is thereby purified, making it less gross, material and animal like. But "one man's meat is another's poison." ~~Use that which seems the wisest to you.~~ "It is not that which goeth into the mouth but that which cometh out that defileth a man." The right thought, the proper motive, the true Will have more to do with true Occultism than any exterior acts or practices. Fraternally, ZADOK.

*From T.*

1st.—Am I the result of a series of existences or a series of co-existences ?

*Answer.*—That which is known as you is the result of one continuous existence of an entity. Your present body and your soul (or the personality) are the results of a series of existences. Your Karma is a result of co-existence. The individuality, or spirit, is the cause of the soul and personality, or what is called "you". You are the manifestation of an entity and are the result of many appearances of that entity upon this stage of action in various personalities.

2d.—May one walk for any distance along the Path without being able to see into the Astral Light, or without recognizing anything extraordinary ?

*Answer.*—One may journey an entire life time on "The Path" and not see into the Astral Light *consciously*. All men see into it, for all who dream are looking there, the body being asleep and not receptive.

One may journey a long distance and not see, for all do not work in the same manner. Some may hear "ages before they see," or may feel a long time before either seeing or hearing. The tool most efficient at a certain period is the one used.

We may journey the entire way without recognizing anything extraordinary or encountering phenomena. The most extraordinary things are found in the most ordinary, and are overlooked because of their seeming familiarity. When the understanding is directed to the natural, one finds the supra-natural or supra-human things.

All questions are vital so long as they remain unsolved but all will be answered. It requires patience in ourselves, for many times the answers do not come until years after the question has been propounded. If I can be of further use to you please consider me at your service.

ZADOK.

From J. V.

“There are two ways to ascend and descend, the direct and indirect.”  
*Tea Table*, Oct. PATH. 1st. What are these ways?

*Answer*—The thistle down is blown ~~hither and~~ thither with every breath of wind : The arrow speeds straight to the mark ~~from~~ the powerful bow.

The indirect way is that of the thistle down; the Astral going out when the body is asleep, does so in a diffused condition—a passive state—with no adequate force to control it or master unseen forces. It floats at the mercy of every current in the Astral, gleaning here and there as a butterfly but taking the good and bad indiscriminately. It may reach high spheres, but is more likely to remain in those nearest to the physical. This way is traveled by all when asleep, and there dreams are made. It is the passive state where desire is the ruler, and is sometimes traveled in the waking conscious state, but is uncontrollable and unreliable.

The direct way is that of the arrow from the bow. The Astral speeds directly to the sphere which holds the knowledge it is to receive. It does so in obedience to an irresistible force—the Will: Will in accordance with divine law. It is concrete going and returning in obedience to this force, bringing little with it from intermediate spheres other than that for which it is seeking. This occurs in dreamless slumber and the knowledge acquired is not communicated in a dream. This way is travelled in the conscious state for it is the way of the student of the Occult. Unless the man's thought and motive are pure, he is incapable of using the true will, and his Astral goes where other will's or forces drive it. It pauses when other forces interfere—learns from the place it happens to be in, and brings back a horrible jumble sometimes.

2d. Where do these ways lead?

One way leads to Theosophia—Illumination—when travelled awake or asleep.

The other to consideration of self—ordinary living with its erroneous conceptions—as an Occult way, to love of phenomena and spiritism.

They lead to spheres within the astral, for the astral body passes not beyond astral limits. Only when the soul is freed from the astral and material bodies does it pass to higher spheres. These ways also lead to planets, stars and other worlds, for all these may be within the astral of this globe.

ZADOK.

## AUTHORITY.

We have received the following from California :

In the July PATH is an article entitled—"Shall We Know Our Friends in Heaven?" I would like to ask if the Swedish Seer Swedenborg, has not answered that question to the satisfaction of theosophists. If he is accepted as an authority I should think his answer complete and satisfactory.

Yours, E. W. F.

Inasmuch as theosophists are of all shades of belief, and as Swedenborg was of one sort in regard to the matter referred to, his answer cannot be satisfactory to all theosophists, nor can it be authoritative. The Society, as such, has no authorities. It was founded with the object of breaking down that reliance upon "authority" which has been the bane of man for ages, and it would be strange now if we could admit *authority* for theosophists. It is true that sometimes the impression has been conveyed by individuals, that the final arbiters in matters of belief are the Mahatmas, but at no time has any Mahatma given out such an idea. We are engaged in trying to develop a truer appreciation of the Light of Life which is hidden in every man, and so the "final authority" is the man himself.

It makes very little difference whether Swedenborg or Mr. Chas. Johnston is right as to the question of meeting our friends in heaven ; their beliefs will not alter the fact whatever it may turn out to be ; but even if it is not a matter of the highest importance, we cannot even in that permit any "theosophical authority."

Each of us is the master of his own destiny ; each one can read Swedenborg or Luther as to these matters ; but from all such thinkers it can be gathered that the ancient Bhagavad-Gita is true where it says, that "whatever nature a man thinks on when he abandons the body at last, to that only does he go, having been always conformed to that nature," and such is the doctrine of Swedenborg.

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## THEOSOPHICAL ASPECTS OF CONTEMPORARY LITERATURE.

"ASTRAL PERCEPTION." *The Platonist*, September, 1887. An exceptionally thoughtful and valuable paper, the author of which is vouched for as a born seer and occultist. We hope to recognize other thoughts from his pen. He concludes: "Strictly in accord with the teaching of modern science is the statement in 'Through the Gates of Gold' that the separation which exists between individuals, between worlds, between the different poles of the universe and of life, the mental and physical phantasy called space, is a nightmare of the human imagination. To break through these illusions and

realize the unity of all things is the task of the mystic. One who is thrall'd by the concerns of this life, hungers for the love of fellow beings and dreads their hatred, still cares for wealth and honor, still lusts for physical life and separate existence, had better not intrude upon that other field of illusion, the astral world. Astral perception is not a thing in itself to be desired; it should come in the normal course of development. Nothing is gained by turning from one set of illusions to pursue another; and so of all pursuits phenomena-seeking is most to be deprecated. The knowledge comes only to those who strive to realize unity. He who, beginning upon the lowest plane of life by self-renunciation and devotion to the interests of others, realizes this truth upon each successive plane, attains Nirvana. He who seeks knowledge with any other motive than the unselfish desire to benefit all living creatures is drifting upon the sea of rebirths unpiloted and starless."

"THROUGH WHAT HISTORICAL CHANNELS DID BUDDHISM INFLUENCE EARLY CHRISTIANITY?" *Open Court*, Sept. 15, 1887. Third and concluding part of Gen. Forlong's essay. In this is shown the extreme activity of Buddhist missionary work in the centuries immediately preceding the Christian era, Buddhism having been the "first and perhaps the greatest of missionary faiths." Theirs was the propaganda which would naturally start such sects as the Therapeuts of 200, and the Essenes of 150, B. C., the Baptizers of the Euphrates and the Jordan, culminating in Johanites and Manicheans of Ctesiphon." They had ample time, between say, 300 B. C. and 150 A. C., to fulfill their Gospel mandate that "all must preach what the master taught—that whoso hides his faith shall be struck with blindness." Thus diligent Sramans had long sought every lone pass in wild mountains or river gorges, where they knew armies or travelers must pass and rest, in order, 'to compass their proselytes,' and the wider to disseminate their faith in all lands. They urged on king and peasant, the robber and murderer, that the world was but a passing show in which they should try to assuage the miseries of their fellows; that they should ponder less upon their gods and more on a gospel of duty, and though this had little immediate effect, and on some never had any, yet it commended itself to good men, and lightened the burdens of the weary."

"THE OCCULT SCIENCES IN THE TEMPLES OF ANCIENT EGYPT." By Georgia Louise Leonard. *Open Court*, September 29, October, 1887. A paper read at the "Fortnightly Conversation" in Washington. Its point of view is thoroughly sympathetic with the subject, and its conclusions are reached by an evidently thorough consideration. The shortcomings of modern scholars in Egyptology, who lack comprehension of the fundamental principles of Occultism, are exposed, "Honest and faithful, then, as these scholars may be," says the author, "It is not singular that they have failed to comprehend the full significance of ideas veiled in obscure or mystical language, and have stigmatized many a precious Egyptian scroll as childish and absurd. And yet—those who will may discover in them priceless gems of truth half hid 'midst the clumsy modern renderings of a speech long dead." The author effectively rebukes the sneers of some of our self-sufficient modern scientists with the following significant words from Lord Bacon's "Novum Organum": "We have but an imperfect knowledge of the discoveries in arts and sciences made public in different ages and countries, and still less of what has been done by particular persons and transacted in private;" and Bacon further says: "As to those who set up for teachers of the sciences, when they drop their character, and at intervals speak their sentiments, they complain of the subtlety of nature, the concealment of truth, the obscurity of things, the entanglement of causes, and the imperfections of the human understanding; thus rather choosing to accuse the common state of men and things, than make confession of themselves."

## TEA TABLE TALK.

Glancing through the various magazines of last month I was reminded once more, with the ever renewed commingling of sadness and hope, of the blindness of man to the occult truths pressing upon him from all sides, so near is the eternal. That man, who is each one of us, sees now, and now is **opaque to all these influences**: did he but follow out the corollaries of his thought, and loving its **Truth**, bind heart and brain together in action and farther search, how immensely we **should** all gain; how our wealth would pile up; it is my firm faith that mankind **needs** every man, needs his life, his quota of truth, needs the core of him. Such a **need** on the part of our fellows must cheer us on.

We continually hold in hand clues to the immortal; we **doubt**, we neglect the instinct and ourselves; we lie fallow overlong. Susanna Wesley wrote to a son: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."<sup>1</sup> Here is a thoroughly theosophical statement, yet she would probably have denied theosophy, and the logical inference of her statement, which seems to be that man must find within his enlarged self, the ideal, the final Court of Appeal. No finer instance can be found of the wondrous justice of the law of compensation, than the fact that finished worldly natures sometimes deduce the real and higher teachings of life from their experience, and see further into the depths of Being than do certain spiritual natures. These teachings are assuredly spiritual, and if those who reach them by way of intensely material life, at times bear better witness to their fullness, they undoubtedly image that Perfection which contains the material essence within Its own. It is this triune completion which raises perfected man higher than the radiant, untempted angel, and reminds anew not to neglect, but to develop and lift this part of our natures to that strict impartiality and immovability which in the typical man of the world acts as the reflector of a diviner justice, and rewards him with the immunities of an unrestrained outlook. Sharers of all things, we must have partaken of all before we can attain. A case in point may be seen in Lawrence Oliphant's "Life of Adventure." He takes us everywhere; through revolutionary episodes, courts, mutinies, diplomacy, sport, politics, insurrections, ballrooms, convents and even to Adam's Peak, Ceylon, (where lives the much talked of Rev. Sumangala) of which he gives a most interesting account. Having delivered this voluminous experience, he compresses into an *Envoi* the "Moral of it all," which is, that the world appears to him as a gigantic lunatic asylum, and his "thirst to find something that was not a sham or a contradiction in terms, increased. And the question occurred to me whether there might not be latent forces in nature, by the application of which this profound moral malady might be reached. To the existence of such forces we have the testimony of the ages. It was by the invocation of these that Christ founded the religion of which the popular theology has become a travesty, and it appeared to me that it could only be by a reinvocation of these same forces \* \* \* that a restoration of that religion to its pristine purity could be hoped for." He is evidently the man of his thought; he determines to shed this gay coating of unreality, and to enter that chrysalis region "miscalled mystic," wherein he believes these forces, and the hope of his race, to lie. This result is the more interesting because it is the "moss from a rolling stone," of which he speaks; the outcome of a life of adventure, undertaken for pleasure and profit, which meet the messengers of Truth. The whole book, so well worth reading, intensifies this moral; he appears a brilliant synthesis of the possibilities of our time: he

<sup>1</sup> Susanna Wesley. Famous Women Series.

epitomises and accentuates the turning point of the race, and compels an instant recognition of the gallant, soldierly manner in which he takes leave of the reader to follow up his convictions. We perceive that after exploring the actual, we are met with a divine paradox; we must consume the Real to find the True—which is the Ideal.

This paragraph in a magazine struck me. "Men are more like than unlike one another: let us make them know one another better, that they may be all humbled and strengthened with a sense of their fraternity. Neither arts, nor letters, nor sciences, except as they somehow, clearly or obscurely, tend to make the race better and kinder, are to be regarded as serious interests." The admission is timely. How many of us, assenting to it with our intellects, will go away and live on a *contrary* basis? Scientists may probe matter and declare what they will; it is the heart (not alone the mere physical heart) and not the brain, directs the life. Why else do we ignore such perceptions in practice when, if they be true, it is so much to our interest to carry them out? It is because we do not feel them; the heart is attached to personality: it is not convinced of an identity of interest. When heart and brain agree, we can feel as brothers, and contribute our ideas to one another, as we turn streams into a dam, heedless what becomes of them, so they mingle to a general utility. Life deepens and broadens the instant we keep well abreast with our most instinctive moments!

Another writer has apparently failed to do this. Speaking of bird life, he remarks: "What I am about to describe I suppose to be nothing more than an accidental and unaccountable idiosyncrasy of the particular bird in question. Such freaks of temperament are more or less familiar to all bird naturalists, and may be taken as extreme developments of that individuality which seems to be the birthright of every living creature, no matter how humble." It is a "birthright" yet its development is "accidental"! It is one of the external merits of Theosophy that it teaches one to speak and to think with exactitude. What a pity that this fact of marked individuality in lower species of life, does not point out the possession of a soul germ, a step in the evolution of conscious free will to this close natural observer!

In the same magazine, another contributor muses aloud: "I often wish that every one made use of a sort of mind cure which some persons have found invaluable. Nature has a wondrous power of ministry to a mind diseased, and through avenues of sense can reach, and touch, and heal the soul. \* \* \* There are seasons of real and very special trouble, when nature may give a sore and wounded spirit a comfort all her own. \*

\* Sometimes it is difficult to keep from believing that the earth has voices, 'mystic, wonderful,' whose weird message continually tries to get itself delivered to our ear."

Why set yourself this "difficult" task, friend? Nature is always plucking us by the sleeve, giving us here a nudge and there a thrust: many an olive branch she holds out to us. Perpetually she tries to break through those cobwebs we spin around us! fetters so aerial yet so elastic that her efforts rebound. The free nature asserts itself against a chain, but cobwebs are a terrible, because an impalpable, unsuspected confinement. It is the little common-place things that most often shut us away from the surging splendor of real life. Little tenacities, petty arguments, small aims, paltry conventions, narrow ideas, trifling but sugared deceptions; a whole host of rubbish that no one really cares for beyond habit; the "little foxes that spoil the vines;" terrible frittering of energies.

The individual suffers from an immense sadness at these things, but nature never wearies. Have you never tried to sink down to her heart; to enter her thought? Never leaned against a tree and felt something like a current drawing you inward; close, and closer still? That is our loquacious nurse telling of the identity of the world soul in both: the ancients would say

1 Harpers, for Sep. Easy Chair.

2 *Atlantic Monthly* for Sep., Woodland Intimates.

a prisoned Dryad called on you for freedom. This too is true: the captive soul ever calls. Symbology represents the eternal, evolving current of life by a tree. Then the far stars, why do they too draw us? The circling waves that lull us; do they know that we have somewhat to learn in the land of dreams. When the human current of a crowded thoroughfare sets against you, have you never felt a fierce joy in dividing and breasting its tide; never felt the magnetic waves leaping so along your sides and speculated on their uses and powers? Whence comes it that amid the rush of the huge, mad city, we find a pure silence, like the small stillness in the whirlwind's centre. Is it not because the Now is the Eternal? I have nearly tried and won "the great adventure" in long rides through the spicy solitudes of resinous forests, so at one with my horse at every nerve, and with the west wind at every pore, so blent with nature, that I seemed to drop out of sight with the sun. Or prone among flowering grasses, half hidden in a gorgeous autumnal showering, not knowing which poured forth in song; the bird in the hedge, or the bird in my heart. Or in the August heats, watching between drowsy lids, the harvest falling blade by blade and falling ripely with it—into what? sleep, or change? Not so long ago I walked in an orchard where every impulse set springward; where an evasive green mist, like a hope of summer, escaped the eye, to clothe the pungent earth a few paces further on. The bluebird sang over submerged marshes; young cattle tried their strength; the droning hum of awakening life swelled softly on. I thought how near the Kingdoms really stood to one another after all, since a thought could unite them, picturing to myself that if the animal were endowed for an instant with a perception of the thought in the man before it; if a master power were there to set up one cyclonic vibration, overpassing time, how from the beast might leap the man, as from the man, the god! So the typical man of the fields and the complete man of the world have a point in common; each is in union with the highest consciousness of his circle and gets his strength from that assimilation. It is only a larger limitation on either part, however, but could they find one common heartbeat, what riches they might exchange. A man longs for the real fellowship of his kind, so set aloof in fancied sequestration; then not getting that, he falls to dreaming on a sunny stone wall, and entering into the feeling of nature, almost becomes one with the all.

"To walk, deep wrapped, along a heavenly height,  
O'er seeing all that man but undersees.  
To loiter down deep valleys of delight  
And feel the beating of the hearts of trees;  
And think the thoughts the lilies think in white,  
By greenwood pools."

Under the influence of these natural forces we see that man too has a boundless nature, that it pauses here and there; puts forth blossoms; makes now a mountain, now a butterfly; there sets desolation and there a harvest; discovers, rends, obliterated, reforms, and passes lustily along to its goal. True companionship enables him to compare, use, purify and unify all experience. We may not realize universal Brotherhood, but realizing its practical value, we can try to come nearer it in our own lives. The way to find a good friend is to be one. I have endeavored to show that we have often more fellow thinkers than the present obscurity makes visible. We are in a transition period; in a half light near the close of a cycle. A great multitude is really starting out to travel our road, and by watching for any incipient feelers they may throw out, we may do a great deal of good. It will probably be by way of encouragement, rather than by criticism; as comrades rather than as instructors, and to avoid collision, "keep to the *Right* as the *Law* directs."

JULIUS.

The Leader of the world, whose store of merit has been praised, has no equal in the triple world. O supreme of men, let us soon become like thee!

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This universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undisclosed by revelation, as if it were wholly immersed in sleep:

Then the sole self-existing power, himself undiscerned, but making this world discernible, appeared with undiminished glory, expanding His idea, or dispelling the gloom.—*Laws of Manu*.

What is here (visible in the world), the same is there (invisible in Brahma), and what is there, the same is here. He who sees any difference here, between Brahma and the world, goes from death to death.—*Katha-Upanishad*.

## THE PATH.

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VOL. II.

DECEMBER, 1887.

No. 9.

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THE good is one thing, the pleasant another: these two having different objects, chain a man. It is well with him who clings to the good: he who chooses the pleasant, misses his end.—*Katha-Upanishad*.

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LET Truth be your very self, O King of Kings! On Truth all the worlds rest. Truth is said to be their main principle. Immortality depends on Truth: Truth is the solemn vow of the good.—*Sanatsujatiya*.

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THE nature of all things near and dear to us, O King, is such that we must leave them, divide ourselves from them, separate ourselves from them. Pass not away O King, with longing in thy heart. Sad is the death of him who longs, unworthy is the death of him who longs.—*Maha-Sudassana Sutta*.

## THE BHAGAVAD-GITA.

(Continued from November number.)

Salutation to Krishna! the Lord of Devotion, the God of Religion, the never failing help of those who trust in him.

We now have discovered that the poem is not disfigured by this account of a conflict that begins in the first chapter; to be then dropped while the two great actors retire to their chariot for a discussion. This description of forces, and the first effect on Arjuna of his survey, show us that we are now to learn from Krishna, what is the duty of man in his warfare with all the forces and tendencies of his nature. Instead of the conflict being a blemish to the poem, it is a necessary and valuable portion. We see that the fight is to be fought by every human being, whether he lives in India, or not, for it is raging on the sacred plain of our body. Each one of us, then, is Arjuna.

In the Sanscrit, the first chapter is called "Arjun-Vishad," which in English means, "The despair and despondency of Arjuna." Some have called it "The Survey of Army"; but while truly an Army is surveyed, that is not the essential meaning intended. It is the result of the survey we are to consider; and that result upon Arjuna, who is the person most interested—the one who is the chief questioner and beneficiary throughout the whole action of the poem—is despondency.

*The cause of this despondency is to be inquired into.*

Arjuna, in the flush of determination, and before any analysis of either the consequences to himself or to others who might become involved, entered the conflict, after having chosen Krishna as his charioteer. The forces are drawn up in line of battle, and he rides out to survey them. At once he sees ranged against him, relatives of every class, in their turn preparing to destroy others, their relatives, friends and acquaintances as well as Arjuna's, who are enlisted on his side. Turning to Krishna, he says that he cannot engage in such a war, that he perceives only evil omens, and that even if the opposers, being ignorant, may be willing to fight with such dreadful consequences in view, he cannot do so, but must give up the battle 'ere it is begun. Thereupon:

"Arjuna, whose heart was troubled with grief, let fall his bow and arrows, and sat down on the bench of his chariot."

Every student of Occultism, Theosophy or true religion,—all being the one thing—will go through Arjuna's experiences. Attracted by the beauty or other seductive quality, for him, of this study, he enters upon the prosecution of it, and soon discovers that he arouses two sets of forces.

One of them consists of all his friends and relations who do not view life as he does, who are wedded to the "established order," and think him a fool for devoting any attention to anything else, while the general mass of his acquaintances and those whom he meets in the world, instinctively array themselves against one who is thus starting upon a crusade that begins with his own follies and faults, but must end in a condemnation of theirs, if only by the force of example. The other opponents are far more difficult to meet, because they have their camp and base of action upon the Astral and other hidden planes; they are all his lower tendencies and faculties, that up to this time have been in the sole service of material life. By the mere force of moral gravity, they fly to the other side, where they assist his living friends and relatives in their struggle against him. They have more efficiency in producing despondency than anything else. In the poem, it is referred to in the words addressed by Arjuna to Krishna:

"I am not able to stand; for my understanding, as it were turneth round, and I behold inauspicious omens on all sides."

All of us are brought to this study by our own request made to our Higher Self, who is Krishna. Arjuna requested Krishna to be his charioteer, and to drive him forth between the two armies. It does not matter whether he now is consciously aware of having made the request, nor whether it was made as a specific act, in this life or in many another precedent one; *it was made and it is to be answered at the right time*. Some of us have asked this many times before, in ancient births of ours in other bodies and other lands; others are making the request now; but it is more than likely in the case of those who are spurred on to intense effort and longing to know the truth, and to strive for unity with God, that they have put up the petition ages since. So now Krishna, the charioteer of this body with its horses—the mind—drives us forth so that we may stand with our Higher Self and all the tendencies connected with it on one side, and all the lower (but not all necessarily evil) principles on the other. The student may, perhaps, with ease face the crowd of friends and relatives, having probably gone through that experience in other lives and is now proof against it, but he is not proof against the first dark shadow of despair and ill result that falls upon him. Every elemental that he has vivified by evil thinking now casts upon him the thought,

"After all, it is no use; I cannot win; If I did, the gain would be nothing; I can see no great or lasting result to be attained, for all, all, is impermanent."

This dreadful feeling is sure in each case to supervene, and we might as well be prepared for it. We cannot always live on the enthusiasm of heavenly joys. The rosy hue of dawn does not reach round the world; it chases darkness. Let us be prepared for it, not only at the first stage, but

all along in our progress to the Holy seat ; for it comes at each pause ; at that slight pause when we are about to begin another breath, to take another step, to pass into another condition.

And here it is wise, turning to the 18th, and last, chapter of the poem, to read the words of the Immortal Master of life :

“From a confidence in thy own self-sufficiency thy mayest think that thou wilt not fight. Such is a fallacious determination, *for the principles of thy nature will compel thee.* Being confined to actions by the duties of thy natural calling, *thou wilt involuntarily do that from necessity,* which thou wantest through ignorance to avoid.”

In this, Krishna uses the very argument advanced by Arjuna against the fight, as one in its favor. In the chapter we are considering, Arjuna repeats the Old Brahmanical injunction against those who break up the “eternal institutions of caste and tribe,” for, as he says, the penalty annexed is a sojourn in hell, since, when the caste and tribe are destroyed, the ancestors being deprived of the rites of funeral-cakes and libations of water,<sup>1</sup> fall from heaven, and the whole tribe is thus lost. But Krishna shows, as above, that each man is naturally, by his bodily tendencies, compelled to do the acts of some particular calling, and that body with its tendencies are merely the manifestation of what the inner man is, as the result of all his former thoughts up to that incarnation. So he is forced by nature’s law—which is his own—to be born just where he must have the experience that is needed. And Arjuna, being a warrior, is compelled to fight, whether he will or no.

In another chapter, the institution of caste is more particularly referred to, and there we will have occasion to go into that subject with more detail.

As stated in the last paper, the substratum, or support, for the whole Cosmos, is the presiding spirit, and all the various changes in life, whether of a material nature or solely in mental states, are cognizable because the presiding spirit within is not modifiable. Were it otherwise, then we would have no memory, for with each passing event, we, becoming merged in it,

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<sup>1</sup> This reference by Arjuna is to the immemorial custom of the son, or descendants, offering to the departed, at stated times, funeral-cakes and water, called “Shradda and Pinda”—one of the so-called superstitions of the Hindus.

It has always been a grave question with me, whether the boasted “freedom from superstition,” of Western 19th century civilization is an unmixed good, or any evidence of real progress. All such ancient forms have been swept away, and with them nearly every vestige of true religious feeling, leaving only an unquenchable thirst for money and power. In the present ignorance of the true reason at the bottom of these forms, the assertion is made that they mean nothing whatever. But in the Catholic church it is continued, and to some extent believed in, as is shown in their masses for the dead ; surely these masses would not be offered if supposed to have no effect on the state of those for whom they are offered.

Although greatly corrupted and debased, it is in this church alone that these old practices are preserved. *Shradda* and *Pinda* are now neglected, because the inner constitution of man, and the constitution of the Macrocosm, are not understood in such a way as to make the ceremony of the slightest use.—W. B.

could not remember anything, that is, we would see no changes. There must therefore be something eternally persisting, which is the witness and perceiver of every passing change, itself unchangeable. All objects, and all states of what western philosophers call Mind, are modifications, for in order to be seen or known by us, there must be some change, either partial or total, from a precedent state. The perceiver of these changes is the inner man—Arjuna-Krishna.

This leads us to the conviction that there must be a universal presiding spirit, the producer as well as the spectator, of all this collection of animate and inanimate things. The philosophy taught by Krishna, holds, that at first this spirit—so called, however, by me only for the purpose of the discussion—remained in a state of quiet with no objects, because as yet there was no modification. But, resolving to create, or rather to emanate the universe, It formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the Divine Idea was gradually expanded, coming forth into objectivity, while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. Its modifications are visible (and invisible) nature. Its essence then differentiates itself continually in various directions, becoming the immortal part of each man—the Krishna who talks to Arjuna. Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes to itself—as a cover, so to speak—the human body<sup>1</sup> and thus, being in essence unmodified, it has the capacity to perceive all the changes going on around the body.

This *Self* must be recognized as being within, pondered over, and as much as possible understood, if we are to gain any true knowledge.

We have thus quickly, and perhaps in an inadequate way, come down to a consideration of Arjuna as composed of all these generals and heroes enumerated in this chapter, and who are as we said, the various powers, passions and qualities included in the Western terms, "Brain and Mind."

Modern, physical, mental and psychological sciences, have as yet but scratched the surface of that which they are engaged in examining. Physical science confessedly is empiric, knowing but the very outposts of the laws of nature; and our psychology is in a worse state. The latter has less chance for arriving at the truth than physical science, because scientists are proceeding to a gradual demonstration of natural laws by careful examination of facts easily observable, but psychology is a something which demands the pursuit of another method than that of science, or those now observed.

It would avail nothing at present to specify the Aryan nomenclature

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<sup>1</sup> It is also, of course, inherent in all nature.—W. B.

for all the sheaths—as they call them—that envelope the soul, because we as yet have not acquired the necessary ideas. Of what use is it to say that certain impressions reside in the *Anandamaya* sheath. But there is such an one, whether we call it by that name or by any other. We can, however, believe that the soul, in order to at last reach the objective plane where its experience is gained, places upon itself, one after the other, various sheaths, each having its peculiar property and function. The mere physical brain is thus seen to be only the material organ first used by the real percipient in receiving or conveying ideas and perceptions; and so with all the other organs, they are only the special seats for centralizing the power of the real man in order to experience the modifications of nature at that particular spot.

*Who is the sufferer from this despondency?*

It is our false personality, (as it has been called in Theosophical literature) as distinguished from Krishna—the higher self—which is oppressed by the immediate resistance offered by all the lower part of our nature, and by those persons with whom we are most closely connected, as soon as we begin to draw them away from all old habits, and to present a new style of thinking for their consideration.

For Arjuna, sinking down upon the seat of that chariot which is his body, fell back upon his own nature, and found therein the elements of search and courage, as well as those previous ones of gloom which arise first, being nearer the natural man. Reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide.

*The first consequences of the despondency*

Are, to make us feel that the battle we have invited ought not to be carried on, and we then are almost overwhelmed with the desire to give it up. Some do give it up, to begin it again, in a succeeding life, while others like Arjuna, listen to the voice of Krishna, and bravely fight it out to the end.

“Thus, in the Upanishads, in the holy Bhagavad-Gita, in the science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the Holy Krishna and Arjuna, stands the first chapter by name :

“THE DESPONDENCY OF ARJUNA.”

Salutation to the God of battles, to the charioteer, to him who disposeth the forces aright, who leadeth us on to victory, with whom alone success is certain : that he may guide us to where the never-dying light shineth : Om !

WILLIAM BREHON.

(*To be continued.*)

## SONGS OF THE UNSEEN.

## I.

## EFFLUX AND INFLUX.

When Brahma opes his golden door,  
 What ambient shapes of Life and Light,  
 What radiant tides of Being pour  
 With song into the dazzled night !  
 The winds that fashion worlds take flight,  
 Glad heralds of the Sons of Might ;  
 And dancing stars trip on before  
 When Brahma opes his golden door.

When Brahm would close his gates supreme,  
 With Life's vast ebb his halls are strown.  
 Thunders, and powers, and forms that teem,  
 Fear to be shut in space alone.  
 Along the meteoric foam  
 World after world comes shuddering home.  
 The last pale hours slip swift between  
 And Brahm hath closed his gates supreme.

## II.

## RECOLLECTION.

When from mysterious spheres outflows  
 A Voice that calls my hidden name,  
 The world's strong ties like bubbles break  
 Against its ancient claim.  
*"Have I forgot thee? Never!  
 No Age our bond can sever.  
 I love thee now, as I have ever,  
 And ever shall, forever!"*

In vain my heart seeks earthly homes,  
 In vain my thought declares me free.  
 Those mighty tones sweep o'er my soul,  
 And they are one with me.  
*"Can'st thou forget me? Never!  
 What power the bond can sever?  
 Then love me now, as thou hast ever,  
 And ever shalt, forever."*

## ENVOI.

When Brahma opes his golden door  
 Within the soul, rich visions soar :  
 But desolation reigns, I ween,  
 When Brahm hath closed that gate Supreme.

J. CAMPBELL VER PLANCK.

## THE THEOSOPHICAL MEANING OF GOETHE'S FAUST.

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY.]

IN TWO PARTS.

### PART II.

In passing to the second part of Faust, we find quite a change in the character of the poem ; the interest in the strictly personal career of Faust lessens, the limitations of space and time become more vague and indistinct ; we pass from what Mephistopheles called the lesser to the greater world. Activity in the state, in humanity in general, characterizes the second part ; we have gone through the contest in Faust's own mind, then in the family, and in the limited civic relations shown in the Gretchen episode ; Faust has turned from his care for pure self to something higher, and we shall see this broaden out still more now. The first part was all within a short space of time, and the scene was all in or near a German city of some medieval period. Now we find medieval emperors and their courts, Helen and Menelaus, and hints at men of the present century, mingled, orderly enough with regard to their poetic and inner significance, but without any regard for chronology. In its main lines, the plot, if so we may call it, of this part, follows the medieval Faust legend ; the making of gold, the bringing of Helen, the winning a battle, and the contest with the devil at death ; these four are here reproduced, but with a much higher and broader significance. The making of gold, the material gold, is transformed into a myth of industry, the development of wealth by modern progress, its value when guided by the ideal, beneficent to all ; but when wealth is sought for itself, destructive to self and all. The bringing of Helen, the "teufelin" from Mephistopheles' own home, is transformed into a representation of the love of the beautiful and of culture, as a necessary stage in man's progress.

The winning of a battle for the emperor is transformed into a study of true and false governments ; and the last scene is changed from the devil's triumphantly claiming his bargain, to the final victory of unselfish endeavor. Through all these the line of Faust's development follows, not always in clear sight, but always moving forward.

The introduction to the second part shows Faust, asleep, among the forms and spirits of bright, natural, elemental life. These are to wipe away from his brain the remembrance of the past, that he may awake afresh to a new career. We may see in this much resemblance to the subjective state between two incarnations, when the sorrowful remembrances of the past fade out, and the man begins his new career with refreshed

energy. Faust so awakens, looking round at the bright landscape with delight. In his soliloquy, we will do well to notice these lines, showing his changed mental attitude.

“Life’s pulses now with fresher force awaken  
 To greet the mild ethereal twilight o’er me ;  
 This night, thou, Earth ! hast also stood unshaken  
 And now thou breathest new-refreshed before me,  
 And now beginnest, all thy gladness granting,  
 A vigorous resolution to restore me,  
 To seek that highest life for which I’m panting.  
 The world unfolded lies in twilight glimmer,  
 A thousand voices in the grove are chanting ;  
 Vale in, vale out, the misty streaks grow dimmer ;  
 The deeps with heavenly light are penetrated ;  
 The boughs, refreshed, lift up their leafy shimmer  
 From gulfs of air where sleepily they waited ;  
 Color on color from the background cleareth,  
 Where flower and leaf with trembling pearls are freighted :  
 And all around a Paradise appeareth.

Look up ! The mountain summits, grand, supernal,  
 Herald, e’en now, the solemn hour that neareth ;  
 They earliest enjoy the light eternal  
 That later sinks, till here below we find it.  
 Now to the Alpine meadows, sloping vernal,  
 A newer beam descends ere we divined it,  
 And step by step unto the base hath bounded ;  
 The sun comes forth ! Alas, already blinded,  
 I turn away, with eyesight pierced and wounded !

’Tis thus, when, unto yearning hope’s endeavor,  
 Its highest wish on sweet attainment grounded,  
 The portals of fulfilment widely sever ;  
 But if there burst from those eternal spaces  
 A flood of flame, we stand confounded ever ;  
 For life’s pure torch we sought the shining traces,  
 And seas of fire—and what a fire !—surprise us.  
 Is ’t Love ? Is ’t Hate ? that burningly embraces,  
 And that with pain and joy alternate tries us ?  
 So that, our glances once more earthward throwing,  
 We seek in youthful drapery to disguise us.

Behind me, therefore, let the sun be glowing !  
 The cataract, between the crags deep-riven,  
 I thus behold with rapture ever-growing.  
 From plunge to plunge in thousand streams ’tis given,  
 And yet a thousand, to the valleys shaded,  
 While foam and spray in air are whirled and driven.  
 Yet how superb, across the tumult braided,  
 The painted rainbow’s changeful life is bending,  
 Now clearly drawn, dissolving now and faded,

And evermore the showers of dew descending !  
Of human striving there's no symbol fuller :  
Consider, and 'tis easy comprehending—  
Life is not light, but the refracted color.

No longer is it a contradiction between the aspiration to gaze directly at truth, and the denial of the possibility of truth ; he realizes that truth is, but also realizes that before he can gaze directly upon it, he must learn to see its reflection in every part of the manifold life around him.

We need not dwell on the next act, the *Mythus of Industry*, but merely note that, through Faust's suggestions of utilizing the resources of nature, represented under the form of treasures hidden in the earth, the Emperor's court is enriched, and every one feels himself a wealthy man. And now Faust is to furnish amusements before the Emperor, and the scene of Paris and Helen is to be shown. That is to say, the new wealth demands artistic display, but cannot create the beautiful in art : it can only demand it in exchange for money. Faust, by the aid of Mephistopheles, is to furnish it, and to do so must descend to the "Mothers" "throned in venerable solitude," in the void and desolation. Mephistopheles declares that it is nothing, where they dwell : Faust logically concluding that what Mephistopheles, himself the spirit of negation, pronounces nothing, must be distinctly something ; just as in mathematics, the product of two minus quantities is a plus quantity ; and he exclaims " In thy nothing I hope to find the All." And indeed, that which seems to the purely earthly mind to be no existence at all, to be pure annihilation, may be to a higher spiritual insight, the perfection of being. Faust succeeds in abstracting himself from all space and time ; and from the realm of pure form brings back Helen, the impersonation of Greek classic beauty ; but when he exhibits her to the court, he is himself so charmed with her, though a mere shadow, that he tries to seize her, to keep her for himself from Paris, also a shade, who appears with her. The consequence is that both the forms instantly vanish, and Faust falls senseless.

Faust now fully believes in the truth as revealed in beauty ; the old negation of the intellect is gone as far as that is concerned ; but, as he has so often seen, aspiration alone will not give him the truth, and we next find him in the old German University, which he left so long before : no longer he denies the possibility of attaining truth ; he sees where it is, in the form of the beautiful ; but he must rise gradually to it, his soul must gradually grow up to it, through the same steps by which it was developed : as Helen is the perfect flower of classic culture and beauty, Faust must pass through the various forms through which the Greek *mythus* arose.

Passing over a number of scenes of the drama, for want of time, we come to the Classic *Walpurgis Night*, where we trace the development of

the Greek idea. First, on the Pharsalian Field, we have a gallery of strange forms, which well illustrate how the divine in man, in his upward progress, gradually overpowers the animal. In this gallery of mythical forms, we first meet a group of three oriental forms : the griffon, half bird and half lion ; a colossal ant ; and the Arimaspeans, a one eyed race. Next a group of sphinxes, Egyptian forms, in which though the animal predominates, the human is more conspicuous than in the last group. Third, the sirens, Greek forms, in which humanity becomes more preponderant.

Another series begins with the water nymphs, pure children of nature, who beckon Faust on, and charm him by their beauty, but cannot delay him in his pursuit of Helen, the perfection of beauty. Next Chiron, the centaur, the human strongly predominating the animal ; useful as a guide and to carry Faust, but not high enough to bring him directly to Helen, or indeed to appreciate the passion for her : he carries Faust to Manto the prophetess, an impersonation of the Ideal as Chiron is of the Practical. He is incessantly in motion, but she gives her character in the line "I wait and time around me wheels"; she can help Faust to find Helen, for when Chiron half sarcastically tells her this is Faust's longing, she replies :

"Him I love that longs for the Impossible."

A saying of Goethe's which comes quite appositely here "To live in the Idea, means to treat the Impossible as if it were possible," may be compared with the eleventh rule in *Light on the Path*, "Desire only that which is unattainable." Through Manto's abode Faust passes to Helen's and we see him no more at present.

In the next act Helen herself appears ; not a mere shade, but a living woman ; and as in the first part we saw Margaret's fall and redemption, as an episode in Faust's career, though in itself independent, so also the Helena poem may be viewed as independent in itself, or as a part of the Faust drama. We may consider her as she first appears the ideal of beauty, the sensuous beauty of the Greek race ; and as Faust to win her must pass through a long experience, so she, to be fitted for Faust, must have her nature changed from this to something higher.

Troy has fallen, and Menelaus has brought back to Greece his recaptured wife ; his ship has reached the Spartan shore, and he sends Helena, accompanied by a troop of attendants, captive Trojan women, before him to his palace to have all preparations made for a sacrifice to the gods, as soon as he shall arrive. The Trojan women, who always speak as chorus, represent the purely sensual element ; as Mephistopheles represented the negative side of Faust's character, to overcome which is the work of the whole drama, so this chorus represents the lower side of Helena's character, and it is only because she has the capacity for something higher, that she can become, if she can endure the experiences before her, worthy to be the

wife of Faust. The chorus praises her beauty, but she feels that that has been the cause of all the misery that has come upon her, and through her upon her kindred and nation. The chorus has but little sorrow over the past, if only they can enjoy the bright sunshine, and the sensual happiness of the present ; but her heart is full of remorse for the past and apprehension for the future ; her world-wide fame gives her no satisfaction. As she enters the palace, in which she passed her happy childhood, she now knows not whether she returns as wife and mistress, or as sacrificial victim ; and at the family hearth she sees, cowering, a hideous form ; she turns to enter the bridal chamber and the form springs up against her, a veritable Dweller of the Threshold ; a violent storm of abuse rages between this monster, Phorkyas, and the chorus of Trojan women. The latter symbolically represent the charm of sensual pleasure, the former its evil result ; both, though dramatically distinct from Helena, are really parts of her own nature, but she is higher than the sensual longing, and will prove higher than the sharp remorse, which, in the form of Phorkyas, now brings before her with stinging clearness, her many sins and their terrible results ; crushed by the weight of these, she sinks to the ground, but rises again, willing to bear the appointed doom, not disputing the justice of her condemnation. Phorkyas is conquered ; now she has but to obey, and is ready to aid. Helen's strength of character has now made her fit for Faust, to whom Phorkyas conducts her and the chorus, passing at once from classic Greece to medieval times. We cannot follow all of this but can note that we may consider the whole of the third act as representing Faust, the universal man, gathering to himself the highest possible culture, impersonated in Helena ; he makes her wholly his own, his wife. Is not this the highest attainable for man ? No, we shall see later that it is not. Helen leaves Faust at the end of this act, returning to Persephone in Hades. She disappears from out Faust's career, but her influence remains forever. The chorus refuses to follow her to the underworld, preferring the pleasures of sunny day, the only pleasure they can comprehend ; though with the certainty that it must soon end, and they disappear into the elements to cease to exist as individuals. Panthalis only, the leader of the chorus, turns from them, and descends to Hades, faithful to the queen ; faithful service and unselfish devotion gain for her the immortality which her fellows lose. For the descent to Hades is only the passing out of the Faust consciousness, not from existence ; the subjective Devachanic consciousness may be, as we know, far stronger than the consciousness of the objective world which we too often look at as the only real one.

Faust has won the highest culture, but instead of crowning his career it will be a curse to him if he stops here. Unless he turn and use all he has acquired for an unselfish end, he will yet lose his forfeit to Mephis-

topheles. As in the tale of the gem,<sup>1</sup> "he who tells not of his gem, and shares it not with all men, must lose it," it is "the stone no man could keep unless he gave it away."

"The true and the Beautiful must now be employed in the service of the Good."

But as we read in the notes to *Light on the Path*: "It is impossible to help others till you have obtained some certainty of your own."

The fourth act shows the outworking of Faust on the world around him; he has formed the plan to reclaim from the sea a new land, and to fill it with his own activity; his individual culture is to be for the benefit of all. To this end he joins the Emperor, now hard pressed by a revolt which threatens to overthrow State and Church. Faust gains the victory over the insurgents, saves the ancient established order, which now reorganizes with all the old abuses; but Faust is granted his strip of land, from which he proceeds to build up a new civilization; not by violent overthrow, but by gradual gain and progress.

In the fifth act we find him, a very old man, still unsatisfied; nowhere has he found the moment which was to fulfill his contract with Mephistopheles. Mephistopheles himself has lately been far less prominent; no longer Faust's guide, he is hardly more than his unwilling servant. True to his spirit of denial, he mocks at the tasks Faust sets to him, but more and more he fulfills his description of himself in the first act. "A part of that power which always wills the bad and always accomplishes the good."

At last, old and blind, comes upon Faust his last struggle, the contest with "Sorge," in this case anxiety for the future, the state after death. Faust is not overcome. "Let a man stand fast here and look about: what need he to sweep into eternity? To the strong man this world is not dumb. Thy might, O Sorge, I shall not recognize." Faster he pushes on his work of providing a happy home for untold generations, and in the enthusiasm of his vision of future ages, pronounces this distant view, the supreme moment of bliss. The promise of Mephistopheles is now fulfilled in the letter: Faust's term on earth is ended—he falls lifeless. But only in the letter is the contract fulfilled: it is by no delight of the senses, by no selfish pleasure, even the highest, that Faust is satisfied. Pure unselfish happiness: he has identified the individual with the all, it is the true brotherhood of humanity, no temptation of Mephistopheles could have done this. Faust dies freed from every personal desire, not in the hope of a reward in the future life, any more than with an unsatisfied longing on earth.

In the first part, the chorus of angels at Easter sang a song of love, but it was met by the denial and unbelief of Faust. Now the same songs of love are sung, but the answer of denial comes from Mephistopheles. In the first

<sup>1</sup> Papyrus—The Gem. THE PATH, Vol. I., p. 359.

scene, Mephistopheles had not yet been evolved externally, but was still contained in Faust's soul ; the gradual process of evolving Mephistopheles from Faust and freeing the latter from his influence is the story of the whole poem, and now at last the spirits of love find Faust responsive to their invitation. He has fully purified himself from the spirit of denial, which is the same as the spirit of selfishness, of limitation. As the angels sing "Love leads only loving ones in," and "who unceasingly strives, him can we redeem," we see the vindication of the prophecy of the prologue :

"A good man, through obscurest aspiration,  
Has still an instinct of the one true way."

And as, in the final scene, Faust's soul is borne upward, through sphere after sphere of spiritual glory, to the Queen of Heaven herself, we see again the spirit, "once called Gretchen," who long before called in despair on the Virgin to help her in her need, now again appealing, in almost the same words, but this time joyously asking for the privilege of welcoming the loved one yet dazzled by the new day.

As in Faust, so in Margaret, self is lost in pure devoted love, and at the word of the Mater Gloriosa she rises to higher spheres, there to draw him after her ; as the mystic chorus tells, the summing up of the whole wonderful drama, whose meaning every one must feel to the measure of his apprehension, but can hardly express in words.

Alles vergaengliche  
Ist nur ein Gleichniss.  
Das Unzulaengliche  
Hier wird's Ereigniss.  
Das Unbeschreibliche  
Hier ist es gethan ;  
Das Ewig-weibliche  
Zieht uns heran.

All that's impermanent  
Is but a likeness.  
The Unattainable  
Here findeth witness ;  
The Indescribable,  
Here is it done ;  
The Ever-womanly  
Leadeth us on.<sup>1</sup>

F. S. COLLINS.

## NOTES ON THE ASTRAL LIGHT.

FROM ELIPHAS LÉVI'S WORKS.

(Concluded.)

We have alluded, heretofore, to a substance diffused throughout Infinity : this unique substance is at once Heaven and Earth, that is to say, according to its degrees of polarization, subtile or fixed.

It is this substance that Hermes Trismegistus denominates the great Telesma ; when it produces brilliancy, it is called Light ; it is this substance that God created, first of all, when He said, "Let there be Light."

It is at once matter and motion, a fluid and a perpetual vibration ; and

<sup>1</sup> Translation from article "Poetical Occultism," in THE PATH. Vol. 1, p. 212.

the force that is inherent in it, and sets it in motion, is called Magnetism.

In Infinity, this unique substance is Ether or Etherial Light ; in the stars, which it magnetizes, it becomes the Astral Light; in organic beings, magnetic or fluidic light ; and in man, the astral body or the plastic medium.

The wills of all intelligent beings act directly upon this light, and through it, on all Nature, which is thus subjected to the modifications of intelligence.

This light is the universal mirror of all thought and all form ; it preserves the images of all that has been, the reflections of worlds that have passed away, and, by analogy, the prophecies of worlds that are yet to come. This light, which is called in Hebrew "Aour," is the liquid and living Gold of the Hermetic philosophy ; the positive principle is its sulphur, the negative its Mercury ; and these principles, when equilibrated, form its Salt. All matter, therefore, is impelled to motion by reason of its double magnetism, and tends, inevitably, to equilibrium ; the regularity and variety in this motion, result from different combinations of this equilibrium.

A fluid is matter in active motion, and constantly agitated by reason of the variation of its equilibrium ; a "solid," is the same matter in less active motion ; or in apparent repose, because it is more or less solidly equilibrated.

There is no solid that cannot be immediately reduced to powder, dissipated in smoke, and rendered invisible, if the equilibrium of its molecules should suddenly be entirely destroyed ; and there is no fluid that cannot be instantly rendered harder than the diamond, if its constituent molecules could be immediately equilibrated.

To direct these two magnetisms, therefore, is to destroy or create, to produce forms or to annihilate them—in a word, to exercise the omnipotence of nature.

Our plastic medium is a magnet that attracts or repels the Astral Light, by the compulsion of the will : it is a luminous body, that reproduces, with the greatest fidelity, the forms that correspond to ideas : it is the mirror of the imagination.

This plastic body is nourished by the Astral Light, precisely as the organic body is nourished by the products of the earth. During sleep, it absorbs the Astral Light, by immersion ; and in waking hours, by a kind of respiration, more or less slow.

In natural somnambulism, the plastic medium is surcharged with nutriment, which it does not perfectly assimilate : the will, although fettered by the torpor of sleep, strives to repel the medium ; and a reaction, which is to some extent mechanical, ensues, whereby the light of the medium is equilibrated, by means of the movement of the body ; this explains why it is dangerous to awaken somnambulists suddenly—for the surcharged medium might, in such cases instantly withdraw to the universal reservoir, and entirely abandon the organs which, at that time, are separated from the

soul, thus causing death. Hallucinations and visions, result from wounds inflicted on the plastic medium, causing local paralysis; sometimes it ceases to radiate, and substitutes images of its own, for the realities existing in the light, sometimes it radiates too powerfully, and condenses itself in some undesirable or fortuitous locality just as the blood settles in excrescences of the flesh: then the chimeras of the brain take form, and we appear to ourselves glorious or deformed, according to the ideal of our hopes or fears.

Hallucinations, being dreams of our waking hours, always presuppose a state analogous to somnambulism, and somnambulism may be regarded as sleep borrowing its phenomena from waking states; hallucination is the waking state, still swayed, in part, by the astral intoxication of sleep. Our fluidic bodies attract and repel one another, according to laws analogous to those of electricity; thus are produced instinctive sympathies and antipathies, which equilibrate each other: for this reason, hallucinations are often contagious; a circle of illusion is formed, and a whole multitude is easily carried away; this is the history of strange apparitions and popular prodigies; thus are explained the performances of the Mediums in America, and the folly of tableturning. Lunatics and idiots are more susceptible to magnetism than persons of sound mind—and the reason is apparent; it requires very little to completely turn the head of a man who has been drinking heavily, and disease is much more easily contracted, when all the organs are predisposed to submit to its impressions, and already manifest its symptoms. Fluidic maladies have their fatal crises; every abnormal tension of the nervous apparatus, leads to a contrary tension, in accordance with the inexorable law of equilibrium; exaggerated love changes to aversion, and all exalted hatred approximates closely to love. The reaction comes with the violence and the suddenness of the thunderbolt. Ignorance is dismayed or indignant—science accepts the inevitable in silence.

The vibrations of the voice modify the movement of the Astral Light, and are powerful factors of magnetism. Baron du Potet says, in his recent book on "Magic," that it is possible to kill by means of magnetism, just as it is by electricity; this revelation has nothing surprising for those who understand the analogies of Nature; it is certain that, by unduly dilating, or suddenly contracting, the plastic medium of a person, it can be separated from his body; cases have been known where one was thus killed, by being thrown into a paroxysm of anger, or overwhelming fear. Our plastic medium inhales and exhales the Astral Light, or the vital breath of the earth, just as our body breathes the terrestrial atmosphere; and as, in some localities, the air is impure, and unfit to be breathed, so certain phenomenal circumstances may render the Astral Light unwholesome and incapable of being assimilated; and as the air in some places is too stimulating for certain organizations, but exactly suited to others, so it is with the Astral Light.

B. N. ACLE, F. T. S.

## SOME TEACHINGS OF A GERMAN MYSTIC.

### IV.

#### A SAILOR AND HIS LOVE.

[FROM THE GERMAN OF J. KERNNING.]

*Translated for THE PATH.*

From Holland we have the following story: A mariner named Wipner had a sweetheart, and when, in the year 1760, he was pressed into the navy, he was obliged to leave her. At first he was like one stunned, and he heedlessly gave himself up to the ways of his rough associates. It soon, however, became evident that this would not assuage the anguish of his heart; on the contrary, in the midst of such rude diversions the picture of his loved one only came up the more vividly in the mirror of his memory.

His ship received orders to proceed to sea, sail round Cape Horn and cruise in the Pacific to discover new islands and routes of navigation. With the resignation of despair he saw the European coast fade away. "There is a shore where there is no parting; not until then shall I be happy," he sighed.

In this mood he lived for three years on ship-board without setting foot on shore. He was quiet in conduct and he attended to his duties with the greatest scrupulousness, so that he became a favorite with his superiors. He gave no thought to this; outside of his duties' his heart was possessed by but one feeling, the thought of his love and the hope soon to meet her in another world.

In the fourth year—it was the sixth of March—the ship lay at anchor. Wipner was sitting quietly at the bow; suddenly his eyes closed, but not in sleep, and he saw his sweetheart before him. He sprang to his feet and reached out his hand, but she had disappeared. He resumed his place, reflected over the apparition, and said to himself: "She is dead, and comes to tell me that she has entered the realm of love and happiness."

The following day the same experience was repeated, and now he ventured to speak to the apparition. His love seemed to beckon to him, but he could distinguish no words.

Things went this way for several months. Now, however, the vision appeared to him so perfectly that it was difficult for him not to take it for a living person; it also no longer vanished when he attempted to approach, but only withdrew to a certain distance.

At last, at the end of six months, during which the apparition visited

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The law of spiritual development demands the strictest attention to all duties; the smallest as well as those which seem the greatest. See *Through the Gates of Gold*.

him daily, he heard her voice. She spoke to him about the joys of heaven, about the happiness of those who had loved each other, in that realm of bliss, and this filled his heart with such a longing for the other world that he would have cut short his days on earth had he not feared the sin. He even discussed this idea with her, but she counselled him against such a step as it would separate them for a long time. So he gradually became reconciled to his condition, and lived in the company of his love from the other world more happily than do many with their hearts' companions in this world.<sup>1</sup>

His strange conduct puzzled his shipmates, and the officers feared his reason might have been affected. The captain said: "Perhaps he is troubled by ambition; I have known such cases before. I will make him a sergeant and that will bring him to his senses."

This decision was communicated to Wipner, together with instructions for his new post. He, however, unconditionally declined the honor. "I cannot be severe," he said, "and I would become responsible for too much; I now confide in the consideration of my superiors and endeavor to do their will as best I can."

Later the captain, on account of his trustworthiness, expressed a desire to take him into his personal service. Wipner did not straightway decline this offer, but he remarked that in such a capacity he feared he might lose favor, for during several hours daily he was accustomed to live alone with his thoughts, during which contact with all external things affected him unpleasantly.

The captain did not insist, but he gave orders to have Wipner closely watched, that the cause of his strange conduct might be ascertained. Pains were taken to gain his confidence, and a portion of his secret was learned. "He sees spirits," the captain was informed, "and he holds intercourse with them several hours each day." The captain laughed and said that if that was all, he might be left to follow his fancy.

Wipner's spirit-love foretold all things to him that concerned himself, and several times it was his fortune to be, if not the saviour, at least a great benefactor of the entire ship's company, by giving a timely warning of impending misfortune. One evening he told the steersman that a great storm would break the next day, and that if precautions were not taken the ship would be lost. The officer felt a little offended at being cautioned, but he asked a few questions, one of which was an inquiry as to when the storm would gather. "In the second hour after mid-day," was the answer.

"From what direction?"

"From the south. If you allow yourself to be influenced by pre-

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<sup>1</sup> An instance of how the devachanic state may be experienced while living in the physical.

liminary gusts from the westward we shall be lost ; if we are prepared for what comes from the south nothing can harm us."

"Who has told you all this?" he asked.

"That is of no concern ; it is enough that I know it and feel it to be my duty to tell you."

"I will take the precautions called for," said the steersman, "and may God be with us!"

The captain was informed of this remarkable warning, and although he had no belief in such prophecies, he nevertheless gave orders to be prepared, since Wipner was a peculiar man. The next day, at one o'clock in the afternoon, the sky began to darken. At two, the storm came with such sudden violence, that at first they could not tell from which quarter the wind blew. It came from this direction and that, and the sea was torn by its fury so that the waves were given a whirling motion. All at once, however, the wind began to blow a gale from the southward, and had the steersman not given the ship its course beforehand in accordance with the anticipation of such a wind, the danger would have been extreme, as he himself confessed. The gale was weathered safely, and the captain declared that they were indebted to Wipner for much, if not for the very salvation of the ship.

One day Wipner said to one of the subordinate officers: "Tell the captain that day after to-morrow we shall have an exciting time. Three double-deckers will overhaul us, but courage and sagacity will save us. The first ship, if we offer no resistance but pretend that our crew is too small to fight, will board us ; we can thus capture that one and make the others uncertain in their attack. They will approach, but our guns will damage one of them so badly that the third ship will lose courage, take flight and leave us the other two as good prizes. Tell the captain that I have said this, and it will turn out as predicted."

"A wonderful fellow, that Wipner," said the captain on hearing this : "If all this turns out to be true I shall hardly know what to think of him ; we will make our preparations ; foresight is better than regret."

It all happened just as Wipner said. At ten o'clock of the second day three ships appeared, flying the Portuguese flag, that nation laying claim to that part of the ocean and regarding all craft belonging to other countries as fair game. The captain concealed the greater part of his ship's company below, fully armed, and kept but a few of the weak-looking men on deck. Since there appeared no sign of resistance, the first ship sailed swiftly up to the Dutchman, and grappled her and took prisoners the few men on deck. Then the armed crowd below came pouring up, took the enemy by surprise, and in a few minutes had captured them with their ship. The other ships saw the turn of the fight and were staggered with astonishment ; at

last they came up to the attack, but the Dutchman's cannon were so well aimed that one ship began to leak so badly it was obliged to desist from attack; the third took to flight and left the victors in possession of two well-manned and valuable double-deckers.

After this victory the captain called his ship's company together and said: "It would be wrong for me or any one of us, to claim the honor of this day; it belongs alone to our good comrade Wipner. He foretold the attack two days ago and at the same time outlined the plan of defence. To him we owe this victory over an enemy of more than double our strength. I shall announce his service to the government, that it may be fitly rewarded. But in immediate recognition of our debt I hereby make him shipmaster; in this post he is independent, his only duty being to provide for our needs, so that he can give free range to his desire to be of service to us."

"Hurrah for the captain! Hurrah for Wipner our shipmaster!" they all shouted.

It would be too much to attempt to describe all the experiences and prophecies of Wipner here; it is enough to say that he proved the ship's greatest benefactor, and the fortunate combats and the discoveries which it made upon its long voyage, were mainly owing to him. Fifteen years passed before the ship returned to Holland. Wipner secured an honorable discharge from the service and returned to his native village to pass the rest of his days. It was with sad heart that he recognized the scenes of his childhood, where he had parted from the girl he loved with no hope of seeing her again. He came to his old home. His father and mother were still living, and they could with difficulty comprehend how it was that their son whom they had long mourned as dead should return home. The affecting greeting over, the mother said: "Ah, how Else will rejoice when she hears the news; she has refused all suitors and always declared that only to you would she give her hand."

He looked at his mother astonished and said: "Else is dead and awaits me in Heaven; that I know."

"No," spoke his mother, "Else lives! I will send and let her know you are here."

"Wait a moment!" he interposed. "How can that be? For twelve years Else's spirit has been with me, and she tells me every day about the bliss of loving souls in the other life! How can it be possible that she still lives?"<sup>1</sup>

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<sup>1</sup> A common mistake for mystics and seers, mediums and clairvoyants. Crystallizations of thoughts into apparitional forms, as well as the vivid pictures often assumed by ideas, are over and over again taken to be realities. It is seldom that the ordinary, natural clairvoyant is in fact "behind the picture" so as to be able to see from what it really proceeds.

"It is even so," said the father ; she lives and has always been a good maid ; she was kind to her old parents and cared for them all their lives, and when they died, she buried them with filial devotion. She has often come to us to help us like a daughter, and to console us when age, and our mourning for you, made our burden too heavy."

Wipner could not make this clear to his mind for some time. At last he decided to see Else, unbeknown to her, before speaking with her. He soon found opportunity, and he noted with sorrow the difference between the original and his spirit-love. The former had grown older by fifteen years ; the latter, however, still preserved the looks of life's springtime, where all the magic of youth concentrates itself upon the cheeks to draw the heart of the lover closer to its own. He returned in sadness to his parents and said : " I hardly know what to do ; the fair image that came to me daily so far surpasses the real Else that I fear that, on meeting her, I should not show such love as her genuine worth deserves. A heavy trial is before me and I know not how I shall pass the ordeal."

In the evening he sat sadly by himself, thinking of his strange fate when there appeared before him his spirit-love as before. He gazed enraptured on the lovely sight and his heart seemed dissolved in bliss. Determining to remain true to her, he perceived the words : " Hesitate not to fulfil thy promise ! " He attempted to speak, but the apparition had vanished.

" What shall I do ? " he asked himself.

" Keep thy promise ! " said an inner voice in reply.

" Then I shall obey, " he spoke aloud ; " that which she says is infallible, and I may not disregard it. "

The next day he sought Else, and after a long talk with her he offered his hand, married her, and hoped that the future would bring an explanation of the wonderful experience.

The story became known to many persons. Three years afterwards a stranger came to the village and asked Wipner about it. After hearing the full account, he said : " The Else who appeared to you is the image of your dear one which arose in your heart, and became manifest to you as a token of your love. Be true to it, for it is a witness to your restored inner life ; follow its guidance as before, and it will serve yourself and your wife as a defence against misfortune, and make ready eternal bliss for you in the other life. "

## ANSWERS TO QUESTIONERS.

*From C. H. V.*

"Apollonius is said to have worn a mantle of wool to aid in insulating himself from the astral currents. Has wool in itself any such property as is seemingly ascribed to it? The question has this value, perhaps, whether the occult laws which govern the merely physical regulation of the toiler toward adept-ship, may not be of great value from a sanitary point of view and form, if properly understood, a useful medical creed."

*Answer.*—Wool in itself has no especial occult power. It is a non-absorbent to the exhalations of the human body; is lighter, cooler in hot and warmer in cold weather than any other fabric. The late discoveries of a German scientist prove it the best of all materials from a sanitary point of view. It is a conductor for electricity and other unseen forces. Apollonius, as well as other occult students, knew its value and uses. Being a student of nature's laws he was well aware of nature's requirements. Upon the knowledge gained by occult students touching the human body are founded all the schools of medicine. Bathing is essential, a woollen dress where permissible, as little animal food as possible, a sparing diet at best—a high ideal—an exalted motive and strong will, a total forgetting of self otherwise, and neither elementals or human beings will oppress one.

*From J. C. V.*

What is the true Will?

Is it a faculty of the soul?

How is it one with the Divine Will and how may we make our will at one with the Divine? Is it something which now we know not, or may we perceive its germ in our own Will, or is it an instinctive movement of the soul?

*Answer.*—The will as known to man is that force which he exerts for the accomplishment of his aims—he uses it blindly and ignorantly—and self is always the one for which he uses it. It is used as a brute force. As ordinarily used it has little tendency to lift the personality farther than the attainment of material results. It has for its source, the lower elements of the soul. The true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. It is manifested through the human will for things visible.

(2.) It is more than a faculty of the soul, for it is the soul at work. The spirit is unmanifest except through the soul. The soul manifesting the spirit is the true will. The human will is the lowest form of this manifestation.

(3.) As the true will is the manifestation of the spirit through the soul, it must be at one with the divine, inasmuch as the spirit is the divine in man. It is the God in man, a portion of the all-pervading. Asserting itself through the soul, the true will is brought forth and in truth we say, "It is the will of God." We may make our finite wills at one with the divine by elevating our aim, using it for good or in the search for God, in striving to find how to use it in harmony with the laws of God. By proper use in the right direction the human will becomes purified, elevated, and being exerted only in conformity with our highest ideal, eventually becomes at one with the highest in man.

In our ordinary material state we know only the human will. Through the human will we reach the divine will. We become aware of the true will through the ordinary will just as we become aware of the soul through the body. It is not instinctive of the soul. The soul is father of the human will—the spirit is father of the true will.

*From E. L. T.*

"A great deal depends on purity of thought and motive," Oct. PATH, p. 220.

Please explain what should be the actuating motive in developing psychic capacities.

*Answer.*—The desire to find God, the desire to know one's self, our possibilities and capabilities, that we may be of true use to the world, these are the motives. The thought should be unselfish, undisturbed by material affairs—free from wonder seeking curiosity, concentrated, and in entire accord with the motive, the search for God.

Is Sinnett's explanation of the origin and extinction of "Intermediate Forms," accepted as being clear and satisfactory by the majority of students who are beginning the study of Buddhism?

*Answer.*—By the majority who are *beginning* yes—but not by those who are advanced.

Sinnett claims that Kama Loka is (like earth) a condition of unsatisfied longings, progressive idealization. It might be the "ne plus ultra" at the time of entrance, but how after a period of years?

*Answer.*—All these states may be entered into while in the body. The condition of unsatisfied longings does not cease except in Nirvana. Beyond a certain point the intellect is useless. Up to and at that point the intellect is increased in its powers. It is never decayed or paralyzed. It is useless because a better tool is used.

Do advanced students contemplate "Rupa Loka" and "Arupa Loka" as at present desirable conditions? If desirable then in what sense: absolutely or comparatively as regards earth life? Is Sinnett's statement of the entire satisfaction of the soul's longings, to be regarded as "Ex Cathedra," or is it only Sinnett's personal conception?

*Answer.*—All states and conditions above the ordinary material are desirable. In the absolute sense, any “conditioned” existence is undesirable. “Advanced students” try to be free from desires. “Rupaloka” means *place of form*; “Arupaloka,” *place of no form*. There are many Lokas.

His statements are his personal interpretation of the teachings he has received. Read Nov. PATH, p. 252.

Are we to understand that the “medium” who provokes a representation of phenomena from departed spirits is thereby riveting the chains by which the said “spirit” is held fast to low conditions?

*Answer.*—Yes—as you use those words—but I do not call them “spirits.”

Is Sinnett’s use of the word “spirituality” to be used as synonymous with our word conscientiousness?

*Answer.*—No.

Does he not rather use it in the sense of imaginative or intuitional capacity?

*Answer.*—No.

How do Buddhists regard this faculty as compared with conscientiousness, self-sacrifice and integrity?

*Answer.*—It is not a faculty. Conscientiousness, self-sacrifice, integrity, duty, are all portions of the whole, which is spirituality.

Do they not accord respect and honor to preponderance of intellect over purity of heart?

*Answer.*—No, they honor intellect when governed by purity of heart.

How can I cultivate thought reading. The impressions received are involuntary?

*Answer.*—By continual exercise of the power. By concentrated thought in obedience to the will. By purifying the thoughts as well as the body. But your aim must be higher than the mere acquirement of a wonder-working power, or you will fail. With all the power you possess concentrate your thought upon the object you desire, and receive that which is given by what is termed intuition. ZADOK.

From M. E. C.

What steps must I take to open the heart so as to exercise the Will for governing the Astral body?

*Answer.*—There is but one way to open the heart. That is by living the life. It is a simple matter to govern the will, but this is not the true will. The governing of the Astral body is the smallest of the tasks of the true will. The will should be used to obtain wisdom, and when so used it will control the Astral body without effort. We should exert psychic powers

only to benefit others, never to free ourselves from the disagreeable. Let your aim be to find God ; your motive, to know yourself for the sake of Theo Sophia and humanity : your desire, to help humanity, and the true Will will be developed, the heart opened and you will not only control the Astral body but all in the Astral. You must seek beyond the Astral for powers, but it is not wise to desire the acquisition of powers. Let your aim be beyond that, and the powers will grow of themselves. If the strong-willed or sick depress you, seek to aid each in some way, forget that you are depressed, *forget your self*, and they will not affect you. The life of the Occult student is full of sorrow, anguish and depressing influences. These go to **make him** a student in the Occult. A portion of his training is to become aware of these only in so far as they affect others. As to their affecting his own personality, he does not know they exist. If you desire to help humanity, then you possess the true motive. If you use your will in this cause, wisdom, peace and all the powers will be given.

ZADOK.

From Mrs. M. J. G.

“What is the effect of hasheesh?”

*Answer*—I have had no personal experience of hasheesh. The experiences of others told me, tally in all respects with the descriptions in Confessions of a Hasheesh Eater, by Fitz Hugh Ludlow, who is said to have died from its use. They are most painful at first, in all cases, and after brief pleasures, return again to horrors, while the habit is even more tenacious and ruinous than that of drink.

“Does it open the door of the occult?”

*Answer*—It does not in any sane sense. Horrible visions or pleasant scenes are encountered but without meaning. As in taking anesthetics, what is felt or seen is valueless and contains no real spiritual teaching, any more than nightmares or dreams, nor can you rely upon seeing even the astral world correctly. You see your own disordered fancy chiefly, and are then in fact, a lunatic in the astral world.

JULIUS.

## THEOSOPHICAL ACTIVITIES.

### IN INDIA.

Col. Olcott has returned from his extended tour in the North. He reached Calcutta in July, and there met again the celebrated Pandit Jibbananda Vidyasagara, from whose hands he received, in 1883, the sacred Brahmanical thread. The Pandit presented him with 150 volumes of his sanscrit publications for the Headquarters Library. After that Col. Olcott went to

Darjiling, and for the third time beheld the sublime peaks of the Himalayas. At Barisal, being detained, he lectured on Theosophy at the request of all the leading men, to 1,000 people. An extraordinary phenomenon occurs here called the "Barisal Gun." It is a sharp report like that of a heavy gun, followed by six others. It remains unexplained. This ghostly salvo of artillery greeted the President at the close of his lecture.

He returned to Adyar in time to meet Bro. Fullerton, of the New York Society, before return of the latter to this city.

An invitation from Japan has been extended to Col. Olcott to go there to preach Theosophy, and, after the convention in December, he expects to start.

At Ceylon the work of the Society proceeds under the care of Mr. Leadbeater. At a recent public meeting, the famous Singhalese orator, Megutiwatte Gunananda, presided, and delivered a stirring address upon the good the Society has been doing there. Megutiwatte is high in the favor of High Priest, Rev. Sumangala, so that again we are made to smile on reading Mr. Arnold's account of the high priest's reply when asked about Mahatmas.

#### IN ENGLAND.

There is a new Lodge here called "The Blavatsky Lodge," intended for those who especially desire to study the phase of the subject which they think that famous woman represents.

MME. BLAVATSKY is now living in London, where she is editing "Lucifer" and finishing "The Secret Doctrine." While she desires privacy, she still is a centre of attraction for the thoughts and visits of many Theosophists and inquirers.

#### IN AMERICA.

NEW YORK.—THE ARYAN THEOSOPHICAL SOCIETY has had regular meetings as usual. It held its first open sitting this winter on Nov. 22d, at which Mr. C. H. A. Bjerregaard read a paper on the "Fifth Principle in Man," to a large audience.

NEW ZEALAND.—Brother E. T. Sturdy, of Hawke's Bay, New Zealand, informs us that there is some interest in Theosophy there and that a Branch may soon be formed. He has just returned from a visit to India, and stopped at New York on his way to the South Pacific via San Francisco.

LOS ANGELES.—The Branch here, though small, is active.

THE ABRIDGEMENTS OF DISCUSSIONS, which stopped at No. 3, will shortly be resumed; and No. 4 is now in the printer's hands. *The Arjuna T. S.*, of St. Louis, and the *Krishna T. S.*, of Philadelphia, have joined the *Aryan* in getting these under way again. All Theosophists and Branches are invited to send condensed expressions of views, or questions, upon Theosophical subjects, to the Secretary, care of THE PATH, and they will be inserted in forthcoming Abridgements.

THE PURANA THEOSOPHICAL SOCIETY, of Santa Cruz, California, was organized October 19, 1887, under charter dated July 27, 1887, with Mrs. L. Underwood McCann as President; Dr. W. W. Gamble, Vice-President; Dr. W. Scott Hall, Secretary; and Dr. Jennie M. Morgan, Treasurer.

There are many enquirers here and considerable interest in occultism.

BROTHER ALEXANDER FULLERTON, of the *Aryan T. S.*, who went to India last summer, has just returned from the Head-Quarters at Adyar, Madras, where he met the President-Founder, and many Hindu Theosophists. In London he called on Madame Blavatsky, and met Mrs. Sinnett, Mr. Keightly, and other European Theosophists: and during his two visits to Bombay, he was entertained by Brother Tukaram Tatyā, the President of the Society there, through whose efforts mainly, the Bombay Society has published several books, and keeps up, in that quaint city, a free Theosophical Dispensary.

Brother Fullerton reports several changes in the Head-Quarters building, which is a large white structure situated on a plot of land twenty-one acres in area, the property of the Society. The front hall and piazza have been recently enlarged and enclosed for Convention meetings. An annex of two rooms has also been erected, the first being devoted to the Sanscrit Library, and the second to several oil paintings of Sages.

The convention in December will be, it is expected, the largest ever held at Head-Quarters.

## CORRESPONDENCE.

Oct. 27th, 1887.

TO THE EDITOR OF THE PATH :

DEAR SIR :—In view of the recent able articles in "*Lucifer*" apropos of the early significations of that title, your readers may be interested in a couple of extracts touching upon the more occult phase of the subject, to which Madame Blavatsky merely adverts for the moment by saying: "Whether this can explain anything is left to the reader's sagacity."<sup>1</sup>

In the writings of Eliphas Levi this further explanation is found :

"There is in Nature a force which never dies, and this force *perpetually transforms all beings in order to preserve them.*

"This force is the Reason, or the Word, of Nature.

"There exists also in man a force analogous to that of Nature, and this force is the Reason or the Word of man.

"The Word of man is the expression of his will, directed by his Reason.

"This Word is all powerful when it is reasonable, for it is then analogous to the Word of God himself.

"By his Word, man may become conqueror of life, and can triumph over death.

<sup>1</sup> History of a Planet.

“The entire life of man is only the parturition or the miscarriage of his Word: Human beings who die without having understood and formulated the Word of Reason, died without eternal hope.

“The terrible and just force which perpetually destroys all these abortions, has been named Samaël by the Hebrews; Satan by the Orientals; and by the Latins, *Lucifer*.”

Jacob Behmen, in his *Threefold Life of Man*, speaks of *Lucifer* in a chapter in which he declares in opening: “Our philosophers, in the schools of the third principle, of this world, do not understand; but the theosophers of the school of *Pentecost* understand it well.”

“Consider the Center of the Earth, which God hath created by his Word even of the Center of the Deep Eternity, out of the Darkness, out of the Center of the desirous will, but not out of any *separate place*, but out of the space and depth, so far as the Word hath yielded itself unto the *Ether*; there hath the Centre been everywhere, and is so now, and remaineth so in Eternity for it hath been so from Eternity.

“And we understand by the Word (*Schuff*, which signifieth created) a separation of the essences, in the center, in the sour matrix: and therefore there is also such great diversity in the spirits, as there is great diversity in the will of the essences. \* \* And we give you highly to understand, the heavy fall of *Lucifer*; which was that he put his will back again into the matrix of the fire, in the Centre, and turned away from the will of the Eternal Mind, which tended only to the heart of God; \* \* and therefore he was thrust back also (into the darkness, into the anguishing mind) in the sinking down of death.” (Elsewhere called the “coporeity of darkness,” the weight sinking down below fire and cooling to matter.)

“But to satisfy the high enquiring mind, and to fill its apprehension concerning what moved *Lucifer* to this, we offer the matrix of the Genetrix to be considered; and there you find all the forms which can be found in the whole Nature.

“And as we have shown you already, concerning the seven forms of the *Center* of the Eternal Nature, where every form is a several well-spring of Nature; in like manner out of every form, out of every well-spring, go forth spirits.

“And the uppermost Principal Dominion proceedeth from the Head Source, which is a cause of the multiplicity therein, as the mind is a cause of the senses, (or various thoughts) and we entreat you to consider the matrix earnestly, wherein you shall quickly know the conceived Will of *Lucifer*, what it is in its original; how the creature hath imagined into the *matrix*, and suffered itself to be withheld there; and yet God created all Spirits in the Light.

“For we cannot know any otherwise than that *Lucifer* was created in the fourth form of the *matrix*; for there stand the anger and the love in opposition, and this is the strife and overcoming; where the *light overcometh* and holdeth the darkness captive. The fourth form is in the midst of the seven forms, and *may turn* itself to the three in the anger, or to the three in the Love of God, and is severally drawn and desired by each of the three.”

By "anger" he says he means the "Fire life," and by "Love" the "Light life," of that original Substance which orientalists call the Astral Light, or Akasa. So this striving force, which "may turn" either way, shows us the contraries necessary to manifestation. Levi also says :

"When all was light, the light was nowhere : it filled the bosom of God, who was about to beget it.

"And when He said : Let there be Light ! He permitted night to repel the light, and the universe sprang from chaos.

"The negation of the angel,<sup>1</sup> who being born, refused to be enslaved, established the equilibrium of the World, and the movement of the spheres began "

It seems that the Editors of *Lucifer* have done well to name their magazine after this Principle militant, which institutes in matter that strife of contraries which we call "Life," and so ensures to all the opportunity of evolution and Real Being. Perhaps Mercury, the Separator, the St. Michael who conquered Lucifer, and whom Behmen calls "Noise, Sound, Mercurie," is not a stranger to the mystic significance of Om.

Yours Truly,

J. CAMPBELL VER PLANCK, F. T. S.

## TEA TABLE TALK.

Not so long ago a friend wrote me from a distance : "The atmosphere of this place is not favorable to occultism." He meant that the pleasures of material life abounded there and set up a bewildering confusion. The idea was a mistake, however, and one into which we all fall at the outset : it is natural then, but we outgrow it. This outward life, husk as it is, is still the sheath of the inward. It is a result in which the cause inheres : they are really one, but the outward dies and sloughs off. Occultism is not all learned in the meditation of the study, nor in the confines of asceticism. One way to knowledge lies through external life, its "happenings," its so called coincidences or chances. A writer apparently so remote from the occult as Draper is, still observes : "what we call chances are the workings of obscure laws; even of chances there is a law." As we watch daily occurrences, *free from personal desire, with our will awaiting the behest of the Perfect Law*, we see order in their groupings, see that they correlate, see a persistence in some which declares the existence of a governing energy, and marks them out as steps to be taken or lessons to be learned. These resemblances are not fortuitous; they concern our real nature. The laws from which they proceed are dictated by no power, human or divine : they are inherent necessities of Being, and to know them we study the nature of real Being, not only as it stands in the purity of the first cause, but as manifested in its results. The people about us, their ways, the difference between their

<sup>1</sup> Referring to a previous legend of Lucifer, the Light Bearer, given in the magazine so named.

ideals and their actions ; the unconscious effect of their words and lives and the discord or harmony between these; the oscillation of mankind between heart and intellect and the realization of the sublime place of pause between them ; all this is prolific of true knowledge. What is the difference between politics, arts, religions, conventions, governments, frontiers and continents, but the difference between my mind and yours ? The mind of man has made them all ; they are subservient to it; they mirror its varying attachments and ideals. They are all germinally contained in any one mind, and the supernal power of Om can evolve all from it.

Every atmosphere favors occultism; for it must be in everything, this universal Truth we seek. God present in all things in the omnipresent Truth, must exist in ourselves. This primary instrument of search is always by us. In the locked book of an earnest student I was once allowed to read a dream which made this fact very vivid, and I am permitted to give it here, because it is of great practical wisdom to answer the queries of one student by the experience of another when possible : it brings them closer and makes the facts more real to the individual mind.

This is a dream of the night. It was in that chill dark hour before the dawning, and a Great Spirit stood by my side. Veiled was his face lest it blind me, but his voice surged through me as the west wind through the pines, or the long roll of ocean on the coast.

"Seekest thou still the mysterious Law ?" he questioned. And bowing my soul before him I answered. "Yea, Master ; I live for the Eternal only, but I find nor guide nor teacher, and barren is the way."

Then a warmth as of sympathy informed those divine accents, and He said : " Listen ! In the day that is breaking a golden clue will be sent thee. Between sunrise and sunset thine opportunity will greet thee. Seek it, and know the Law." So spake He and merged into the sunrise and the world bathed in rosy light. Then I hailed that day as glorious, and rose, and bathed myself in clear waters, and robed myself as for a King's coming and sat down to await the promised vision that should guide me to the Immortal. Noon came, and brought it not, and the day was half spent. Then a doubt lurked at my side and mocked me, and I feared that among common daily things and homely surroundings, the Wonder would never come to me, and I arose and went out among men, in the huge warring tumult of things. But the human stream ran high and I scarce kept my feet, so that I struggled with them for life and its issues ; my robes were torn and my serenity overthrown. While I battled a shadow fell upon me, and behold, it was the twilight hour ! Gone was the day ! Lost was my Hope ! Then darkness swallowed me up, and I was utterly forgotten therein, and dusky shapes preyed upon me till my soul cried aloud from the deeps. A far voice answered that cry and said : " Hast thou learned the mystery ?" Weeping I made answer : " Master ! It came not."

" Thou blind disciple !" said the Master, " Life is the mystery ; each day is in itself a clue and all days are one, and in each clue is the whole. While thou sittest awaiting the Wonder, it waits with thee, for thou art the Wonder.

Thy Being is the opportunity thou seekest, and it enshrines the Law by which it is. Understand it and thou needest not me; thou shalt learn of a greater than I, for Life is greater than any, it is all!"

The benignant voice thrilled down the departing shades and I saluted the new day, for the days and the nights are the rays of the Eternal.

This is a dream, yet not a dream. Understand, thou faithful heart and do homage to each sovereign day!"

One thing that shows me the enormous reach and persistence of occultism is seeing how its symbols have come down to this gross and unthinking age—for in a spiritual sense, the mass of men do little or no thinking. I do not by "spiritual sense," mean a religious or doctrinal or even an ethical sense. some religions are spirit materialized. To think spiritually is to feel and to know the action of etherial forces; it is to quaff the water of life from the causal fountain.

See then how these signs and symbols crowd our walls, our advertisements, carpet our floors, and invade our churches, planting the flag of opposition, the symbol of symbols, in the gilded cross upon their steeples. The freight trains rolling by have the circle and the triangle, the cross with or without the rose, the magic cube upon them in varied combinations. Our playing cards ape the creative gods and tell their story. The maids in the kitchen interpret their dreams and their tea cups by occult rules. The farmer consults the moon and plants and sows by them. The aged toll gate woman in her folk's tales and her superstitions as she gossips with me, does it homage unawares.

Our forks, our goblets, our swords are occult signs. So too are our tastes and fancies. Why does the young girl wear this color and reject that? The flowers, her evanescent sisters, have the same reason. Why does one chord crash in upon the nerves and another set our hearts to thrilling like a bird's throat in June? Everywhere the leaven works. In all things the occult looks out with invisible cap on, smiling at our blindness. I am in all things—says the Universal Spirit in Bhagavad-Gita. When we are not learning this in one way, we are in another. Our being brought by ways of life to this place or that is but a change of lesson, a passage into a different class room. The most trivial event has its occult bearing: it is our business in life to seek it out.

*Nothing is trifling: all is a clue: no time is lost unless I will it so; every hour, every change is a new opportunity.*

Even as I write, I have an instance of the truth of our natural instincts.

A mother and her boy are near me, the latter a splendid, fearless, starry eyed child, still in his little kilt skirts and the baby down not worn off his four year old cheeks. He has moods of reflection: this is one of them; he is planted in front of his mother like a ruthless inquisitor: his baby accents I will not attempt to spell, but his grammar is a thing of beauty unadorned.

"Muvver, Say, Muvver. When you go to Devil, am you go by railroad cars?"

"Mercy! Where did you ever hear such things?"

"When I die, am I gone down big hole?"

"Yes."

"And go to God, doo n't we?"

"Oh yes, Dear."

"Does God be down the hole too?"

"No, God is in heaven."

"Did oo telled me a story when oo said God be-ed all round everywhere?"

"You don't understand." (Aside to me: "I don't myself!") "Run away and play now."

"What me go down old dark hole for when God ain't not there?"

"It is n't *you* that is down the dark hole."

"*I ain't me?*" (Gives his curls a puzzled toss and shows signs of gathering temper. Bun's temper is no small thing, so his mother capitulates and takes him on her lap.) "Don't you know that little thing inside of you that tells you when you've been a bad boy?"

"Yes: *nasty* wittle sing."

"Well, that's you. Your body goes down the hole, and that little thing goes straight up to God."

"How do it get out of me? Does I throw it up?"

Seeing signs of collapse in his Mother I interpolate: "It flies up like a bird out of a nest. You're the nest; your thinker inside of you is the bird."

For this information I receive a beaming smile. The inquisitor then gives his victim another turn of the thumb screws.

"Why did little bruvver died? Did oo *want* him down dark hole?"

There is a pause; one of those little moments which make a coward of a man. Then a voice with a tremble in it answers: "My Darling; God gave your little brother to me and then he wanted him back, so he took him."

"What do God want us all for, anyway? Has him tooken Mollie?" (A very diminutive playmate, off on a visit. This is satisfactorially explained.)

"I 'spose God ain't ready for her; her's too little for him to grab her. If oo goes to Devil by railroad cars, I'd ravver go to Devil."

"Hush! You're too little to understand now, my Son, but you will some day."

"*No*. Don't believe we get to God by bein' put in dark hole; ain't *never* goin' to believe it: *NEVER*."

Bless his little heart, I don't believe he ever will think it! Why don't we teach these little ones that God is life, and that life, not death, is our opportunity to find him? Why not point out to them the joys, as well as the pains of the "nasty little thing" called conscience within them? The simple, beautiful Truth is at our hand. We may find much of it in the Christmas peal of bells, aye, in sermons whose preacher knows not the real, living meaning behind his words, or in December's voices of peace and good will, which overflowing stone walls and creeds, and hearts, and sorrows, and silent places where darkness broods and breeds, and discords deep as hell, and human pride as high as heaven, blend in that omnipotent harmony which is the whole. He who beholds the glory of the occult sees the glory of God, knows the worlds to be one, and himself one with them, in Eternal Unity. He realizes true love of all his fellow men to be the love of God and finds the ineffable "Peace which passeth all understanding."

May the New Year bring you, Brothers, to that Peace, and may you cross beyond the sea of darkness to the fearless shore.<sup>1</sup> JULIUS.

That word which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is

OM.

<sup>1</sup> Upanishads.

# Ἄ Ὑ Ω .

The nature of action, of forbidden action and of inaction must be well learned. The path of action is obscure and difficult to discern.

Renunciation of and devotion through works, are both means of final emancipation. But of these two, devotion through works is more highly to be esteemed than the renunciation of them.—  
*Bhagavad-Gita, Chs. 4 & 5.*

## THE PATH.

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VOL. II.

JANUARY, 1888.

No. 10.

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### RAY'S FROM THE EAST.

(FRAGMENTS OF M.S.S., WRITTEN DOWN BY J.....)

The longings of no human heart are to be lightly set aside ; each one of them is a sub-tone in the great harmony of life ; each one is the cry of some brother who has often forgotten his language, but still feels his wants. In his heart burns, however feebly, the spark from the Divine ever seeking the way back to the centre from which it came.

True it is that a man may have been initiated, in his past lives, into many degrees of knowledge and power, who yet had not had certain experiences necessary before entering on the next degree ; and furthermore, that not one single degree can be lost to him, even though he may now appear before you, in a human garb not inviting, not puissant, not impetuous, nor in any sense free from faults.

\* \* \* once wrote: "An abyss opens behind each step; he cannot go back, and an irresistible impulse urges him forward."

That "abyss" is the "era of achievement," the passage from an "intermediate form" into a "new type." It is *not* mere absorption. Absorption goes on for periods anterior to it. During the absorption, and after saturation, the being goes on assimilating. Adjacent tissue—so to say—alters by either what your scientists call *infiltration*, or by what Patanjali calls *supply of natures*. There could not be, when the process is completed, any recession to the old type after the intermediate form has disappeared. But truly, just as in your material world, during vast shadowy periods, the vacated—almost—intermediate types floated about until the *habit* of nature had changed and they became useless, and many beings had again and again reoccupied these forms, so in each daily life, or moral life, the intermediate forms remain until *your* habit has totally altered. They then disappear forever. So it is an abyss, great, profound, wide, silent and tenantless.

In a sense it is like the closed valve in the circulation, which permits no blood to engorge the heart. And the impulse that urges forward, has its source in the great heart which urges on the astral light that makes our poor human hearts beat to and fro. And as the mere motion of the heart cannot be stopped at ease because it is the servant of the great heart, so the impulse cannot be resisted by him who has voluntarily gone into the vast circulation of the great Adam; who, urged on by reverberating echoes from a *living* past, has started toward the goal. Often he knows not why he does so, and is perhaps unaware that the echoes have transformed themselves, by the subtle alchemy of nature, into unconscious leanings very often called "atavistic" (wrongly) by scientific men. So he knows them not as echoes.

Perhaps failure to carry out a chosen plan is part of a necessary step. Our failures to encompass a set end are our best teachers, provided we recognize the real work that inevitably is contained in the failure.

The very rush of the onset made by him who impetuously enters *the path*, has in itself the recoil, and a brave ship is required; and not only a brave ship, but also the pilot called by the name "experience," and the captain who has sailed in many seas.

Each man keeps his own account—with his eyes closed; but his hand writes down the correct sums, and the balance *has to be struck*.

*The examiner of accounts is deaf, dumb and blind; the entries are in relief, and he measures them by touch.*

I charge you to give these words to those whom you know are waiting and anxious to hear or see any words of mine.

May we be guided towards the living Truth.

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## THE BHAGAVAD-GITA.

(Continued from December number.)

Salutation to the Prowess of Krishna ! May it be with us in the fight, strengthening our hearts that they faint not in the gloomy night that follows in the path of the day.

### THE FIRST ABYSS.

The first chapter is ended. In one aspect, the Bhagavad-Gita is a personal book. It is for each man ; and it is in that way we have so far considered it. Some have called it obscure, and others a book which deals solely with the great principles of nature ; with only great questions of cosmogony ; with difficult and bewildering questions relating to the first cause ; and still others think it is contradictory and vague. But this first scene in the great colloquy is plain. It has the din of arms, the movement of battalions and the disposition of forces with their generals. No one need feel any hesitation now, for we are face to face with ourselves. The weak man, or he who does not care for Truth no matter where it leads, had better shut the book now. Unless he can go on reading the poem with the fixed intention of applying it to himself, it will do him no good whatever. He may say, however, that he will read it for what it may seem to contain, but if he reads to the end of time and does not fairly regard this first lecture, his knowledge gained further on will be no knowledge. It is indeed the book of the great mystery ; but that problem was never solved *for* any one ; it must be settled and solved *by* each one *for himself*. No doubt it was for this reason that Vyasa, to whom the poem is attributed, placed this conflict, in which the principal characters are Arjuna and Krishna, at the outset. It would have been easier to have made them sit down for a philosophical discourse beforehand in which reasons *pro* and *con* regarding any battle would be discussed, and then, after all that was done, to show us Arjuna, encouraged and equipped, entering upon the war sure of victory because he had spent much time in dispelling his doubts. But instead of doing this he pictures the impetuous Arjuna precipitating the battle before he had considered whom it was he had to fight.

It does not appear in the Bhagavad-Gita, that Krishna had induced Arjuna, as was the case, to make the war for the purpose of regaining his kingdom. While stirring him up to it Krishna had wisely refrained from telling that which Arjuna finds out on the first day, that he had to oppose all these friends, kinsmen and preceptors. It was a wise reticence. If we completely apprehended the enormous power of our passions and various tendencies, most of us would throw up the fight in advance ; for nothing would persuade us that any power within could withstand against such over-

whelming odds. For us then the incitement to fight is found, not so much in any conversation that we hold now with Krishna, but in the impulses which are carried across, again and again, from incarnation to incarnation.

We take up the gage over and over, life after life, in experience after experience, never completely defeated if we always look to Krishna—our Higher Self. And in the tale of Arjuna we find this also. For in a succeeding book called "Anugita," is an account of the hero walking with Krishna through the Palace of Maya. The battle over, for the time, Arjuna tells his friend that he has really forgotten much that he had told him (in Bhagavad-Gita) and asks for a succinct repetition. This is given to him by the great warrior.

The palace of Maya is this body of illusion, built up around us by desire. In our last births we had all the advice given in this poem, and walking to-day through the palace, which sometimes seems so lovely, we now and then have reminiscences from the past : sometimes we stoutly take up the fight : but surely, if we have listened to the Guide aright we will compel ourselves at last to carry it out until finished.

In coming to the conclusion of this first chapter, we reach the *first abyss*. It is not the great abyss, albeit it may seem to us, in our experience, to be the greatest. We are now *vis-a-vis* with our own despair, and doubt his companion. Many a student of Theosophy has in our own sight reached this point—all true students do. Like a little child who first ventures from the parent's side, we are affrighted at what seems new to us, and dropping our weapons attempt to get away; but, in the pursuit of Theosophy it is not possible to go back,

*Because the abyss is behind us.*

There is in nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it reappears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same. Among vegetables it causes the sap to flow up the tree in one way and will not permit it to return in the same direction. In our own blood circulation we find the blood propelled from the heart, and that nature has provided little valves which will not permit it to return to the heart by the way it came, but by the way provided. Medical and anatomical science are not quite sure what it is that causes the blood to pass these valves; whether it is pressure from behind communicated by the heart, or the pressure by atmosphere from without which gently squeezes, as it were, the blood upon its way. But the Occultist does not find himself limited by these empirical deductions. He goes at once to the centre and declares that the impulse *is* from the heart and that that organ receives its impulse from the great astral heart or the Akasa, which has been

said by all mystics to have a double motion, or alternate vibration—the systole and diastole of nature.

So in this sense the valve in the circulation represents the abyss behind us that we cannot re-pass. We are in the great general circulation, and compelled whether we like it or not, to obey its forward impulse.

This place of dejection of Arjuna is also the same thing as is mentioned in "*Light on the Path*" as the silence after the storm. In tropical countries this silence is very apparent. After the storm has burst and passed, there is a quietness when the earth and the trees seem to have momentarily ceased making their familiar, manifold noises. They are obeying the general law and beginning the process of assimilation.

And in the astral world it is just the same. When one enters there for the first time, a great silence falls, during which the regulated soul is imbibing its surroundings and becoming accustomed to them. It says nothing but waits quietly until it has become in vibration precisely the same as the plane in which it is; when that is accomplished then it can speak properly, make itself understood, and likewise understand. But the unregulated soul flies to that plane of the astral world in a disturbed state, hurries to speak before it is able to do so intelligibly and as a consequence is not understood, while it increases its own confusion and makes it less likely that it will soon come to understand. In the Theosophical Society, as well as out of it, we can see the same thing. People are attracted to the astral plane; they hear of its wonders and astonishments and like a child with a new toy in sight they hurry to grasp it. They refuse to learn its philosophy because that seems dry and difficult. So they plunge in, and as Murdhna Joti said in a former article in this magazine, they then "swim in it and cut capers like a boy in a pool of water."

But for the earnest student and true disciple, the matter is serious. He has vowed to have the truth at whatever cost, willing to go wherever she leads—even if it be to death.

So Krishna, having got Arjuna to where the battle has really begun, where retreat is not possible, begins to tell his loved disciple and friend what is the philosophy that underlies it all and without which success cannot be compassed.

We should not fail to observe at this point, that when Arjuna threw down his bow and arrows, the flying of missiles had already begun. We cannot say that when the philosophical discourse began between these two the opposing forces declared a truce until the mighty heroes should give the signal, because there is nowhere any verse that would authorize it, and we also can read in the accompanying books that all the paraphernalia of war had been brought on to the field and that the enemy would not desist, no matter what Arjuna might do. Now there is a meaning here, which is also

a part of the great abyss the son of Pandu saw behind him, and which every one of us also sees.

We enter upon this great path of action in occultism mentally disposed towards final victory. This mental attitude instantly throws all the parts of our being into agitation, during which the tendencies which are by nature antipathetic to each other separate and range themselves upon opposite sides. This creates great distress, with oftentimes wandering of the mind, and adds additional terror to our dark despair. We may then sink down and declare that we will fly to a forest—or as they did once in Europe, to a monastery—so as to get away from what seems to be unfavorable ground for a conflict. But we have evoked a force in nature and set up a current and vibration which *will go on* no matter what we do. This is the meaning of the “flying of arrows” even when Arjuna sat down on the bench of his chariot.

At this point of our progress we should *examine our motive and desire*.

It has been said in some Theosophical writings of the present day, that a “spiritualized will” ought to be cultivated. As terms are of the highest importance we ought to be careful how we use them, for in the inner life they represent either genuine, regulated forces, or useless and abortive things that lead to nothing but confusion. This term “spiritualized will” leads to error, because in fact it has no existence. The mistake has grown out of the constant dwelling on “will” and “forces” needed for the production of phenomena, as something the disciple should strive to obtain—whether so confessed or not—while the real motive power is lost sight of. It is very essential that we should clearly understand this, for if we make the blunder of attributing to *will* or to any other faculty an action which it does not have, or of placing it in a plane to which it does not belong, we at once remove ourselves far from the real knowledge, since all action on this plane is by mind alone.

The old Hermetic statement is : “*Behind will stands desire,*” and it is true.

*Will* is a pure, colorless force which is moved into action by *desire*. If desire does not give a direction the will is motionless ; and just as desire indicates, so the will proceeds to execute.

But as there are countless wills of sentient beings constantly plying to and fro in our sphere, and must be at all times in some manner acting upon one another, the question arises, what is that sort of knowledge, which shows how to use the will so that the effect of counteracting wills may not be felt. That knowledge is lost among the generality of men and is only instinctive here and there in the world as a matter of Karmic result, giving us examples of men whose will seems to lead them on to success, as Jay Gould and others.

Furthermore, men of the world are not desiring to see results which shall be in accord with the general will of nature, because they are wanting this and that for their own benefit. Their desire, then, no matter how strong, is limited, or nullified : (1) by lack of knowledge of how to counteract other wills ; (2) by being in opposition to the general will of nature without the other power of being able to act strongly in opposition to that too.

So it follows—as we see in practice in life—*that men obtain only a portion of that which they desire.*

The question next arises : Can a man go against the general will of nature and escape destruction, and also be able to desire wickedly with knowledge, and accomplish, through will, what he wishes ?

Such a man can do all of these—except to escape destruction. That is sure to come, no matter at how remote a period.

He acquires extraordinary knowledge, enabling him to use powers for selfish purposes during immense periods of time, but at last the insidious effects of the opposition to the general true will makes itself felt and he is destroyed forever.

This fact is the origin of the destruction-of-worlds-myths, and of those myths of combats such as between Krishna and Ravana, the demon god, and between Durga and the demons.

For in other ages, as is to again occur in ages to come, these wickedly desiring people, having great knowledge, increase to an enormous extent and threaten the stability of the world. Then the adherents of the good law can no longer quietly work on humanity, but come out in force, and a fight ensues in which the black magicians are always destroyed, because the good Adepts possess not only equal knowledge with the bad ones, but have in addition the great assistance of the general will of nature which is not in control of the others, and so it is inevitable that the good should triumph always. This assistance is also the heritage of every true student, and may be invoked by the real disciple when he has arrived at and passed the first abyss.

“And when the Great King of Glory saw the Heavenly Treasure of the Wheel, he sprinkled it with water and said : ‘Roll onward, O my Lord, the Wheel ! O my Lord, go forth and overcome !’”

WILLIAM BREHON.

(*To be continued.*)

## RAHULA'S INHERITANCE.

“ \* \* \* The spirit promised me that I should dwell with the crooked moon in her eternal beauty.”

In that wonderful Age which our nurses call Once-upon-a-time, the Prince Rahula came into the Hall of Sages and demanded his birthright. The Wise Ones heard him in silence, and he seemed to be dismissed without an answer. On the following day he came again, with the same ill success ; so the third time and up to the seventh demand, being always unnoticed and even, as he thought, unseen. On the eighth day a messenger returning to the Council of Sages, found Rahula seated upon a plinth at the entrance to the temple.

“What doest thou there, my Lord?” demanded the messenger.

“I have taken up my abode here, nor will I stir hence until the Wise Ones shall have heard me,” answered Rahula.

“But is it meet that thou shouldst sit here so lowly, Prince that thou art?”

“It is meet that a man do all things to obtain his birthright. For him there is nothing else, and great or small, honey or poison, mine shall be mine.”

The messenger bowed before him. “Thou art more than royal ; thou art wise,” he said. Then he hastened within, and when the Sages heard what he had seen they sent for Prince Rahula, who presently saluted them reverently and said: “I am come to claim mine own. I am the Prince Rahula and I am well known to you ; seven times already have I claimed it.”

“Yes, my Son,” answered the Elder ; “but it is customary to prove a man, that his determination may show him the true heir, so that no impostor shall receive the inheritance kept for him by the Sons of Wisdom. Only those who know their rights and wrest them from Fate by strong courage, are true Princes of the royal line. But there is still a sign and countersign to pass between us e're we bestow thy birthright upon thee. Dost thou know them?”

The young Prince smiled a smile that was rarely sweet, drew himself to his full height, and tossing back his mantle, displayed to the Sages a crimson heart, transfixed with a golden lance. The Sages rose and saluted the Emblem, and parting their robes, each showed such a heart beneath his own breast. Only in the centre of theirs was written the word *Humanity*, and the lances were of living light, and a musical throb that was in itself a perfume was the pulse of each heart.

“Thou knowest the sign indeed,” said the Elder to Rahula. “Take now the countersign. Remember that the wise and perfect heart pulsates for man alone. Thou hast demanded thy birthright in the name of the pierced heart : take it, and go in Peace.”

At his signal the messenger brought to Rahula a large and brilliant crystal. It was shaped like the crescent moon : one side of it, was covered with hieroglyphs cut into the stone ; the other sparkled from innumerable facets like a field of hoar frost at sunrise. Rahula looked at it seriously. " A strange gift for a warrior," he said. " What is its use, my Lords? What shall I do with it?"

The Elder answered: " It is the birthright deposited with us at thy coming into the world and we can give thee no other. Its use is for thee to discover. We are but the guardians, not the interpreters. I have spoken."

Vainly Rahula besought him, no other word was uttered ; the Sages had resumed their silence and at last, lit by the rays of the shining moon, Rahula left the temple and re-entered life. Long he considered the jewel ; of the characters he could make nothing. So he determined to hang the great crystal beneath the royal gateway, where all men might see it, and perchance its use might be discovered. This was done, and the life of the great city passed on beneath the mysterious crystal. Soon strange tales were told of it ; at night its wonderful brilliance shattered the darkness with a thousand rays, which were never so softly penetrating as when they lit the weary to his home, or pointed out his task ; which were never so blinding and sharp as when they shone into the face of sin and confessed it. These living rays seemed to single out certain men and passing before them, to light them to happiness and good fortune. It was found that such men had always sought after the light with single hearts, so that people began to desire to be well considered by the spirit of the gem, and to take its rays for guidance. Others still, looking for the solution of grave problems of labor and of want, found the answer in the hieroglyphs of the crystal moon, and translated them into many longing lives. Nor was this all. The gem reflected the heavens and their mysteries to those who looked down upon it from hard won heights, and cast also an illumination from those holy lands upon the wayfarers beneath who could not climb so far. It shed from its resplendent facets the life and warmth of the sun, and through the solemn marches of the nights it testified to the living Truth beyond the stars, and so renewed the religion of the people. All who appealed in faith to its hidden spirit were helped : the sick who struggled to touch it were made whole or given great patience and content. At the first touch of sunrise, at the last ray of sunset, seven musical notes rang from its flashing rim and turned to ineffable harmony the lives of all who heard them. Thus the light of a great peace fell over the city ; friend and foe alike came from afar to share it and the reign of Rahula blessed even his enemies.

The Prince thought long over the strange power of the crystal as the happy people passed and repassed beneath it. He thought it too diffused ;

he determined to concentrate and heighten it, and summoning his servants, bade them take down the crystal from the gateway and bring it into one of the great halls of the palace. When this was done, and the soft shining no longer lit those stony ways, the people murmured, so that the Prince went out and himself spoke with them :

“I have been long learning the use of my birthright,” he said, “The crystal is too rare a thing to hang thus exposed to the elements, to the enterprise of my rivals, the greed of envious men and to all the chances of fate. I have built an altar in the palace hall ; the gem shall hang above it ; incense shall rise ; the gods will answer me from between the horns of my crystal moon, and send riches to me and to my kingdom. These I will myself dispense to you, and the jewel shall still bless you, but my foes shall be confounded.”

All were silent a moment. Afterwards a woman in the crowd fell to weeping and cried out : “Do not this thing, my Lord ! Hide not the light of thy birthright from us. We love the gem, and that love is more to us than any riches.”

“You shall still love it,” replied Rahula “more, you shall worship it, for this crystal is the abode of a mighty spirit ; it is the signet of the Gods.”

“To worship is not always to love,” sobbed the woman, and the crowd complained loudly. But Rahula replied again : “The gem will make my reign renowned. It shall not be profaned by the dust and steam of the byways, by the fevered touch of the sick and the desecration of unhallowed eyes. In the shelter of a sacred place it shall shine for the good alone, and those who do homage to me and who are taught of my priests, these the crystal shall bless, and not my enemies ; yea, it shall still bless all my true people. I have said.” Rahula disappeared and the crowd went away muttering.

A great change came over the city. Little by little, the old turmoil came back, the old discord and wrangling went on beneath the gateways. The memory of that soft shining died out of the fevered hearts, and soon only the aged and the little children remembered to mourn for the lost gem. But within the temple incense rolled, priests knelt consulting the oracles, wise men interpreted the hieroglyphs seeking riches and fame for Rahalu, while over all the white moon hung pale and shuddering in the perfumed breeze. A change came over it like the change in the city. The smoke of worship obscured the rays, then obstructed them ; then they ceased shining altogether and the face of the moon was veiled in mist. The temple music drowned the bell notes, and though it was stopped when this was discovered, those notes sounded no more, for the sunrise and sunset glow no longer flooded the crystal rim. The hieroglyphs told wonderful tales of fame and pomp and war, but all turned out ~~my~~, and Rahula found that his priests

had read them backward, that only the people knew their language by instinct, as the language of their infancy. The glory and beauty of the great gem were gone; none but the priests would do it homage, and it hung, a dulled and impotent thing in the chill silence above the altar. Rahula felt a certain awe, a sense of coming disaster. He bade his servants take down the crystal, set cunning artificers to brighten and restore it, and then, ordering a great festival to be held, he had the stone replaced above the gateway, and waited for the joy and praises of the people.

Instead he heard jeers, flouting and anger. "Does he weary of his pleasure, that he flings it forth to us again?" cried some. Others said: "The stone has brought him ill fortune, and he would cast it over the city instead." Some pointed at it as an old superstition; some prostrated themselves in loud worship, but these were men of evil conscience who sought to propitiate the Prince for their own ends. Some indeed there were who tried to read words of comfort or peace in the gem, but the artificers of the Prince had altered the signs unknowingly and all the real meaning was defaced. While Rahula saw this, first with anger, then with deadly pain and grief, a black storm slowly rolled up, gathered, burst, and in an hundred lightnings the stone was shattered, its splintered fragments hurled down the tempest and lost. The people fled the city in terror, crying that the gods had punished them for reverencing a birthright other than their own, as was forbidden to man. When the storm was over, one pallid star looked out of the clouds upon a deserted palace, and a lonely Prince brooding over his lost birthright, questioning the mystery of that destruction.

Long he searched his heart in the solitude but it gave no answer that he understood; he too had forgotten a language. He rose with sudden recollection; he would go to the hall of Sages. Even as he thought this the Elder stood before him. The Prince shot a glance of hope into that calm face, a glance that changed to one of dismay as the Sage said gravely: "What hast thou done with thy birthright?"

"I? Nothing;" stammered Rahula. Mocking echoes multiplied the word. "Nothing! Nothing!" came back to him from all his empty halls like an accusation. He turned quickly upon the Elder:

"Answer me this," he said. "What is this gem, whose power and value are so great, and yet so small? What is it that is both everything and nothing?"

"It is Life. Life which bestowed upon the world is of priceless worth to thee and to all, and which for selfish ends is but an empty thing; Life which thou shalt lose if thou keepest it for thyself. Used as a means, Life is glorious in power and opportunity, fruitful in blessing. Used as an end, a thing sought and worshipped in itself, it is the scorn of mortals and the sport of gods. This was thy only birthright, and thou hast lost it."

“But I will find it again ; I will seek the world for the fragments,” spoke Rahula. “They shall once more mirror heaven and once more shine upon the people.” He went forth to search strongly, a weary search of centuries, for wherever mankind may dwell, there still wanders Rahula, seeking those broken fragments, seeking to restore their scattered meaning. Happy he, who having received Life whole from the gods, gives it back to them in unbroken integrity through the lives of all the people.

J. CAMPBELL VERPLANCK.

## KEELEY'S “INTER-ETHERIC FORGE.”

The following is a free translation from a French rendering of some important passages from the new book Mme. H. P. Blavatsky is now finishing in London, and entitled “*The Secret Doctrine.*” Our translation has not been revised by the author, so that she must not be held accountable for any possible small errors that may have crept in through such double filtering ; but the general sense is in strict accord with her views expressed long ago to us, and we feel warranted in saying that any errors are only verbal and not substantive. It was not thought necessary, either, to give the long quotations respecting Keeley's claims, as these are well known in this country.

“Every student of occultism knows that *sound* is one of the most formidable of occult powers : one whose least exercise, by an occultist, is productive of results a hundred thousand fold greater than all the electricity that could be produced even by such a waterfall as Niagara. It is possible to produce a sound capable of lifting in air the Pyramid of Cheops ; or of bringing back to life, and inspiring with renewed vigor, one who is at the very point of death.

“For *sound* comprises the elements of a species of ozone whose production is beyond the powers of Chemistry, but appertains to those of Alchemy. This ozone can recall a man to life, provided that the Astral, or vital, body has not been irrevocably separated from the physical body, by the severance of the odic or magnetic tie which unites them. The Author ought to know something about this by personal experience, having been snatched from the jaws of death, on three separate occasions, thanks to this power.

“In the opinion of occultists, Mr. Keeley is on the threshold of one of the greatest secrets of the universe : a secret upon which depends the whole mystery of physical forces, as well as the esoteric meanings of *the egg of the world.* Occult philosophy regarding the manifested and the non manifested

Kosmos as forming a *unity*, it follows that the ideal conception of the first is symbolically expressed by this '*golden egg*,' which has two poles.

"It is the positive pole that exerts itself in the manifested world of matter ; while the negative pole loses itself in the absolute unknowable, the *Sat*.

"This, however, cannot be the doctrine of Mr. Keeley, since he believes in a personal God. However, his ideas about the etheric, material constitution of the universe bear a striking likeness to ours : in fact, they are almost identical.

"But Mr. Keeley's *inter-etheric* centre is not exactly the centre of *laya* of the Eastern Occultists. The former can be produced at will, as has been proved by the phenomena of the Astral bells:<sup>1</sup> but the *centre of laya* cannot be produced by *human* will.

"If we are unwilling to accept the explanation that Mr. Keeley gives us—one which, from the occultist point of view, is perfectly orthodox, except for some obscurities of language—what answer will official science make to *facts* which it is impossible to deny? Occult philosophy only discloses its sacred mysteries one at a time. It drops them, like precious pearls, from time to time, during the course of the centuries, and only at those epochs which are marked by the movement of the rising wave of Evolution which bears humanity slowly, silently, but surely towards the birth of the sixth race. For, once having passed out of the possession of their legitimate guardians, these mysteries cease to be occult : they fall into possession of the public, and run the risk of becoming in the hands of egoists—the Cains of the human race—curses, instead of the blessings that they formerly were.

"However, when men like Mr. Keeley are born, endowed with special mental and psychic powers, they are, as a general rule, aided by the guardians of the occult ; since if they were left to their own resources, they would advance but slowly, and would soon become martyrs of their discoveries, or victims of less scrupulous speculations. But they are never thus aided except upon the express condition that they shall never, whether consciously or unconsciously, become a new peril to the humanity of their century, one more danger to the poor, who are daily offered in holocausts to the very rich by those who are less so.

"Mr. Keeley, then, is what the Kabbalists term a '*magician born*.' Such as he is, however, he does not know, and never will know, the full extent of his powers. He will only be able to profit by such as he has discovered himself, in his own nature. And this for two reasons. Firstly, because he attributes to these powers a false origin which will prevent him from giving them full play ; and secondly, because he is incapable of communicating to others that which is an inherent capacity of his own nature.

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<sup>1</sup> See "Occult World."

He will, therefore, be unable to transmit all of his secret for permanent application.

“It is not *rare* to find individuals endowed with a like faculty. If we do not hear them spoken of more frequently, it is because in almost all cases they live and die without suspecting that they are possessors of any abnormal powers. Such powers are considered abnormal to-day, only because they are as little known as was the circulation of the blood before the epoch of Harvey. The blood existed and acted in the same way that it does to-day, in the first man that was born of woman: just so there is in man a principle that is capable of directing and regulating the vibratory inter-etheric force. This principle exists, at least, in those whose ‘inner self’ is connected by direct descent with that group of *Dhyān-Chohans* called the ‘first-born of the Ether.’ From the psychic point of view, humanity is divided into different branches, each of which is attached to one of the groups of *Dhyān-Chohans* who ‘in the Beginning’ created the *psychic man*. Mr. Keeley, favored by such a connection, and being endowed, in addition, with a remarkable psychic temperament and an extraordinary mechanical genius, is capable of achieving the most marvellous results. That which he has just accomplished is in itself sufficient ‘to demolish, with the hammer of science, the idols of science’—those idols whose feet are clay.

“There are limits which Mr. Keeley will be unable to pass: yet, without doubt, his name will go down to posterity for that which he shall have accomplished in the domain of *psycho-physical* inventions. He will be known as *the benefactor of the rich*. Whether *the poor* will have cause to bless this great man is quite another question. The miners, the engineers, the mechanics, the millions of unfortunate working men who gain with difficulty their daily bread by the work of their hands, will find themselves without occupation on the day that the ‘vibratory etheric force’ of Mr. Keeley shall have taken the place of steam engines and other means of locomotion. *But that day will not come!*

“The force that Mr. Keeley has just unwittingly discovered is none other than that terrible astral power known to the Atlanteans, and called by them *Mash-mah*. It is ‘*vril*’ of ‘the Coming Race’ of Bulwer’s romance, and of the future races of humanity. The word ‘*vril*’ may possibly be an invention of the writer of that story: but the force itself is not, for it is referred to in all of the secret books of India. It is this identical vibratory force which, directed against an army by means of a machine (*agni-rath*) stationed in a ‘*flying vessel*,’ according to the instructions laid down in the *Ashtar Vidya*,<sup>1</sup> would reduce a hundred thousand men and elephants to cinders as easily as if they were wisps of straw. It is mentioned in the

1 A Hindu book.—[ED.]

'*Vishnu Purana*' under the symbol of the 'glance' of Kapila,—the Sage, who, by the glance of his eye, reduced the sixty thousand sons of King Sagara to a heap of ashes.

"And is it conceivable that it will be permitted to our generation to add this *Satanic* power to the choice collection of the toys of the children of Anarchy,—such as melinite, dynamite clocks, explosive oranges, 'bouquets of flowers,' and such like innocent trifles? Is it possible that the 'Elder Brothers' of the race should deliver, to the cupidity of our century, this destructive agent, which, in the hands of some modern Attila or of some Anarchist thirsting for blood, could in a few days reduce Europe to primitive chaos? Never! The discovery of Mr. Keeley comes a hundred thousand years before its proper time. It will never truly take its place in the cyclic evolution of humanity until the threatening tide of capitalistic monopoly shall have ebbed; which will take place when just claims shall have been listened to.

"When such a thing as unjustly paid labor exists only as a matter of history—when the cry of famine ceases to be heard in the world,—then only will the discovery of Mr. Keeley cease to be an anachronism, because then the poor will have more use for it than the rich."

In the foregoing we find additional interest upon reading in the *N. Y. Sun*, of December 15, 1887, an account of the last annual meeting of Mr. Keeley's company, at which his report upon his discovery was read. Among other things he said:

"After a succession of interesting but laborious experiments, he produced in March of 1885 what he termed a liberator, which could be operated in conjunction with the generator, and was a vast stride in advance of anything accomplished hitherto. Meanwhile phenomena had been unfolded to him, opening a new field of experiment, as the result of which he became possessed of a new and important discovery. Hereafter he shall not, he says, require the generator or liberator, and his operations will be conducted without either the vaporic or etheric forces, which heretofore played such an important part in his exhibitions. What name to give his new form of force he does not know, but the basis of it all, he says, is vibratory sympathy. It may be divided, too, into negative and sympathetic attraction, these two forms of force being the antithesis of each other. As to the practical outcome of his work, Mr Keeley could make no promises.

"Among the work yet to be done is the construction of a sympathetic machine of a very delicate character. While this will be a perfect vibratory structure itself, its function is to complete the work of graduation or governing of the force, but as to what length of time it will take to complete the work he cannot say."

Evidently the end is not yet. By this report we see that even since Madame Blavatsky wrote her remarks, Mr. Keeley has been thrown off the track, has *given up*—or gone beyond—all that he had hitherto done, and now is engaged on "a new form" and a "sympathetic vibrator," which will take longer to complete than he cares to say; and when that is completed, there will be further steps necessary before practical results are seen.

## THE APPEAL UNTO CÆSAR.

When Rome ruled the world, in her Cæsar was focussed all her power. A claimant for Justice, challenging judgment with the cry:—"I appeal unto Cæsar!" was answered: "Then Cæsar will hear you." He had taken refuge at the foot of the throne, and men spoke of an appeal unto Cæsar, as a supreme and final step. It evoked an irrevocable decision. Despite the lapse of time this appeal impresses the mind with unimpaired majesty because it is the type of a living truth. The appeal unto Cæsar has eternally place in the spiritual world.

When a man first feels within himself the strange throb of that power which tells of a higher life than that in which he is immersed; when it spurs him away from the material and beckons to him as from glimpses of the spiritual, he looks about him for information, for traces of a course to be pursued. He questions his fellows; he reads many books; he hearkens to teachers and authorities, both real and nominal. A huge mass of external information is sifted by him, and in the end he finds—confusion! His intellect may be fed for a while, but at last the support of the heart fails it; it is saturated, plethoric, atrophied. He turns then to Life itself. He questions the boasts and the despair, the revelry and the agony; he asks of Love, of Hope, of Fear, and Faith. He contemplates the ideals of all art and the untrammelled freedom of Nature, aiming perhaps nearer to the secret as he marks the inalterable round of seasons, and how winter draws itself together with bitter contraction to burst into the ferment, the vernal revel of spring. He snatches at the wings of dreams; he confronts the phalanx of great problems and the most shadowy suggestions alike; but he has not the clue to the labyrinth; he knows not that this eternal alternation is Life itself, and that he must look deeper still. The heart, unsupported by the intellect, now fails him also. He hears, perhaps, of the teachers of the East, or of the "Leaders of the world" from whom, "*when the wind is blowing,*" comes the mystical fragrance which is the ambrosia of the soul.<sup>1</sup> But the wind is not then blowing (that is—his time has not come in the Law), and it is borne in upon him that he is but one of millions along the centuries who have given a momentary cry out of the press of existence, and have then returned contentedly to the "flesh pots of Egypt." He has yet to prove that he possesses, in some degree at least, the power of flight. So he receives no valid or enduring comfort from any of these directions; and meanwhile, all about him, the enticements of Life are plucking at his garments, the currents of the world are urging him to and fro. Here, many desist: he who perseveres listens next *within*. He

<sup>1</sup> Saddharma Pundarika.

hears vaguely, now this prompting and now that, in the multiform vacillations of the soul, itself bewildered by the long sojourn in matter; even the inner sanctuary, in which he most trusts, seems to betray his hope. Then if his soul be as yet weak, his thought fails, the spiritual vision fades into the mists, and he resumes the accustomed march of life, keeping "lock step," with his imprisoned companions like one awakening, heavy and unrefreshed, from the phantasmagoria of dreams. We lose sight of him in the struggling multitude; he has leapt from the wave only to fall back into the depths. But he who is strong, rendered stronger still as he gathers to himself the forces he has overcome, now discards all other powers, and takes his resolute stand upon his own nature. He declares that since he can conceive a higher Life, it must exist within his reach, and he wills with an indomitable will to attain it. How, he knows not, but he relies upon that inner prompting alone.

*Then he makes the appeal unto Cæsar. By Cæsar he is never unheard.*

In those shining spheres where dwell the glorious ones forever, all is peace and silence. A far sound travels up the star strewn cope. The stir of its approach touches the Gods with a tremor; they thrill to it, bending closer, for it has that charm which alone conjures them, the essential charm of humanity.<sup>1</sup> It is the voice of man, which selfless, is stronger than all the angels, and selfish, is weaker than the dumb plaint of the brute. Perhaps this is the first intelligence of the wanderer received in his Father's house. Perhaps they have heard it coming before, and Life has beaten it back. Nearer it comes and nearer, gaining force as it advances, from the sympathies of heaven's messengers and powers all leaping forth to increase and sustain it; it falls like a star into the sea of eternity which swells to meet it, and ripples spread and overflow, magical, musical and full of healing. Oh! with what exultant flight, with what a rush of glory the strong voice of humanity cleaves the interstellar space and opens up the way from Gods to men. Along that way, long retarded souls come flocking after, jubilant among the jewelled auroras. Celestial spheres flash responsively; the silver echoes waken, and God proclaims to God, with solemn triumph, that man once more has claimed his own! "There is joy in the presence of the angels of God, over one sinner that repenteth."<sup>2</sup> For this hour the God has waited longer than souls can remember. The power of the divine self rests upon the rights of the man who has appealed to it. They are the two poles of a sphere, and the might of the higher can only be universally manifest, below as above, through complete union with the lower. This union ensures immortality to the human soul, and the splendor of distinct fruition to the

<sup>1</sup> In the Hindu and Buddhist books we find this referred to as, the growing warm of Indra, or other Diety, who thus knows that his interposition below is needed; as, when Buddha's father wished to build a lotus pond: then Indra, in one night had it done.—J. N.

<sup>2</sup> St. Luke xv, 10 and 7.

divine spirit. So when the Higher Self hears the appeal, it responds to the holiest of pledges. This appeal may have been made before in other ages, and the present cry may be the renewal of forgotten vows; or it may now be made for the first time in the first expansion of psychic evolution. For this no special rule can be given. In each life all previous lives repeat themselves, just as the law of reproductive thought or association operates at any cataclysm, so that all similar events may thus be seen. Each sleep brings up all former sleep, and an accident to-day would enable one sufficiently developed to see and feel all the accidents that had before come to the sufferer.<sup>1</sup> So it seems that there comes finally one incarnation which repeats with emphasis the sum total of all other lives, so that the man is hurried through the round of experience with furious rapidity. Such an incarnation ripens the period known as "the moment of choice." The actual advent of this period is denoted by the strength of the soul which encounters it: it must *know*, before it can decide. It is not a "moment" in the usual sense of the word, but a period of greater or lesser duration, and I believe it may even extend over several lives. It cannot be entered upon, until the appeal to Cæsar has been made.

This appeal is not really the initiative. The spark within, which we carry from the Father's house as a traveller takes with him the love tokens of his home; that exiled spark awakens. It does so because it has at last heard a messenger from the heavenly mansion, and it asserts its remembrance in answer, just as ties of blood assert themselves when estranged brothers meet suddenly in foreign lands, or as the bonds of humanity draw close, in automatic and inherent action, before a common danger. The divine spark knows, what the mind of man ignores, and what the soul forgets, that there is peril for its associates, even peril of eternal death. As from time to time the God remembers the wanderer, so its responsive longings break forth in muffled warning within the troubled breast of man. The Great one, waiting patiently through the ages, sends airy heralds, an impulse of power, a formless, soundless, vibratory message like a flaming light, down the mysterious thread which connects man and God as the moonbeam connects earth and sky. Up that wondrous way every aspiration of man must travel, and down it scintillate the responses of that enduring Love by which alone we live.

He who is strong now passes into a blank darkness, which no power can penetrate for him: from the vortex of pain he suddenly snatches his soul and places it upon the outer verge of peace. Then he must find his way into the heart of the silence.

He is answered, I said; but he does not always hear the answer. The

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<sup>1</sup> A friend, sitting recently with an injured man, saw in the astral light an accident that had happened to him 25 years before.—J. N.

spiritual language is not understood by him. At first, the echoes of his own need are all that come back to him, fraught with a majesty and a pathos from the spheres they have touched, which often intoxicate him into a passion of self pity. He does not recognize that this added grandeur is the olive branch brought him from beyond the waste of waters; that it is a guarantee of the divine hearing. He does not know that its significance enters his heart, his eyes, his speech, and that in the added dignity of his mien, weary seekers feel blindly an assurance that the higher life exists. They feel, though too often unable to translate clearly, that another has called upon Cæsar and that the Supreme Power lives. He has touched it for a moment, though he knows it not, and all are heartened though none may discover it of himself or of the others.

A certain melancholy then floods the heart of the seeker. It is a sadness sweeter than the ringing clamor of worldly joys; its aftertaste is gracious and not fevered. It is "that which in the beginning is as poison, and in the end is as the water of life."<sup>1</sup> He continues to meditate and to search his soul; to look for truth apart from his conceptions of it; to distinguish the necessities of his lower nature from the intuitions of his higher nature (though both seemingly speak through the one voice,) and to send up aspirations to the God, who responds with a vivifying shower of new hopes. He feels them faintly. For as the ray of light speeds to his succor, it encounters the material darkness in which he lives. A small portion of it may pass through and invigorate his heart, but part is refracted by the things about him, reflected in the surface thoughts and customs of the world and reaches him distorted and falsified. Then too, the more powerful the ray, the more the darkness, receding before it, impacts itself about him, denser than ever, and the faults, the errors nearest his heart are driven home and hold riot there. So it often happens that when rescue is nearest it seems to the beleaguered one immeasurably remote, and that the response of Cæsar seems to condemn him in the mocking voices of despair and sin. Men fancy that the answer of the Divine Self must bring peace; it is not so at first. Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."<sup>2</sup> There is much warfare yet; only through it do we enter into the peace. We have to wrestle with the power, as Jacob did with the angel, before it will wholly bless us. When it does so, it is for the sake of humanity and man must make his appeal for the same reason. This is the rite of sacrifice which the Gita speaks of as having been instituted from the beginning—this interchange with the Divine. Having consciously appealed, we have challenged the Supreme: we have placed ourselves within the grasp of the law and the compact must be kept. Nor can we advance until then. A master once wrote to one who asked to become his

<sup>1</sup> Bhagavad-Gita, Ch. 18.

<sup>2</sup> St. Math. ch. 10, v. 34.

disciple: "May the powers to which you have appealed *be permitted by still greater and much higher powers* to help you." He meant the Great One and the law.

I knew a seeker after Truth who was beaten back at every point. He lay prostrate in despair under the most awful weight that ever crushes the human soul. All his nature cried out for God. He felt a touch that rolled the stone away and looking upward, he beheld in the air above him a shape of light all calm and resplendent, whose aspect was a transfiguration of his own. More I know not, but this my brother who was lost has been found again.

There are many of you, my comrades, who stand in just this stead; you have called and you have been answered; but you have not heard. You will say to me: "How shall we hear, and how interpret the voice?" I cannot tell you this; there are as many ways as there are men. Each of you, and he only, is judge of himself; he and Cæsar. But I can assure you that every aspiration you feel, and the renewal of them, are messages from the God. His replies may take the shape of added sorrows and gathering storms, for all these are the means of your trial and your growth, and you have elected them yourself, sowing their seeds in other lives. Try then to look upon each as just the help which you now need. So long as you have an unselfish thought, you are not deserted; so long as you have faith, you have heard. This succor stands fast in the True: it can never be uprooted, severed or lessened. It is your inheritance, your right which no one can deny you but yourself. Even your ignorance can only obscure it. The true voice will speak to you of the sorrows of the world, of the grand futurity of mankind, of your diviner Self.

The hour of appeal is the pregnant moment. If you lose it now, how long may you not have to wait, powerless dreamers in the heavenly lands, tasting rich rewards which fail at last? Then you must return again from that world of effects to this one. Seek the world of cause instead. Causes are sovereign; they alone are eternal.

Amid the roar of the world, the stupendous rush of its fierce tides, the swoop of its hurricanes, the fell power of its lightnings which reveal only darkness to the seared soul; amid its miasmatic pettiness, amid its joys and its better hopes, cling still to that one thought which, like the sea gull, can well outride a thousand storms, the thought of that Humanity which shall merge into Divinity; the thought of the Self, the All. Strengthen it with all the love of your heart, all the sweetness of your nature, and send up a mighty cry to heaven. For when through the spirit, the man wills, when his soul soars to claim its right, then distant spheres are shaken and Being is apprehended. Appeal! Appeal unto Cæsar!

JASPER NIEMAND, F. T. S.

## ANSWERS TO QUESTIONERS.

From Walter B.

1st.—Is it well to cultivate the intellect at the expense of the heart? Do we not pay too much attention to intellectual progress, and in so doing allow the Heart-Mind to wander where it may?

*Answer.*—It is not wise to cultivate either at the expense of the other. Each alone will end at the same place—The Threshold. Both are excellent means for the manifestation of that which is higher than either, when cultivated to their highest in unison. Both are useless after a certain point, except as tools for truth. Metaphysics, logic and emotion all end at a dead wall.

2d.—Do not the words and teachings of Jesus, taken in their esoteric sense, point one (the) way to the Theosophic Path?

*Answer.*—Taken in the sense he intended the people to take them, they lead to *the way*. Taken in the sense in which he desired his Disciples to receive them, they are teachings upon *the way*. Taken in their esoteric sense—as he knew them—they *are the way*. Were the wisdom of Egypt and India to-day blotted out from both the seen and unseen worlds—the true seeker would find in his teachings, *when rightly studied*, all the teachings of Isis and Buddha. As he received his instruction from Egypt, heired from India, it is more than probable that esoterically his teachings are identical with both.

ZADOK.

From F. F.

Will the Devachanic period form an interruption to work for humanity in the case of one devoted to this during earth life? Is Devachan then a rejuvenating, strengthening period necessary for us while in the bonds of flesh, and is the Elixir of Life the only escape from this egoistic period? May an answer be given to this?

*Answer.*—As the Devachanic period is a result of work for humanity—the true and pure devachanic state being only thus obtained—it should form no interruption to such work. It only does become such when the soul is selfish enough to prefer Devachan to a continuance of work for other men, and even then to a certain extent the soul continues its work. There is rest in Devachan, but not idleness. As this state is frequently entered and passed through while yet in the body, it should be an aid, not a hindrance, to true work. In truth it is a state of reward, but in that state no rewards are received. There is no state up to Nirvana that can be an obstacle to work for humanity for those who are devoted to that work. The Elixir of Life is the only means by which we can pass beyond both Devachan and the thoughts of it; the Magnum Opus is the only thing that entitles us to it.

ZADOK.

*From M. E. S.*

1st.—Are the Astral and the lowest plane of mental life synonymous terms?

*Answer.*—They are not. The impulses for all mental life originate beyond the Astral. The outer man with his mind interprets these as he conceives they should be. The lowest as well as the highest mental life may receive knowledge from the Astral, but it is not the Astral. All that all forms of mental life produce is indelibly impressed upon the Astral.

2d.—Is the “rising above the Astral” in effect rising above the stings and approbation of public opinion?

*Answer.*—For us, there is no public opinion. We know neither sting nor approbation. Rising above public opinion is merely rising above the material. Until men forget the material, they can not rise above self. Until they forget self, they can not rise above the Astral: All things that please as well as those that distress men are in and through the Astral. Rise above both. ZADOK.

*From M. J. G.*

Whence come the visions seen just before dropping to sleep? They are uncontrollable—Sometimes unpleasant, and have increased since childhood, and since beginning the study of Occultism?

*Answer.*—When we enter that condition called sleep, we open wide the doors and windows of the body or this house we live in, and the soul goes forth as a bird freed from its cage. In partial unconsciousness or falling into sleep, the body has, to a great extent, ceased to act, but the brain is still sensitive or receptive to the pictures or impressions of the Astral. Of the lower principles the Astral is the last to cease action either in sleep or death. The brain is its instrument. In the partial somnolent condition, the pictures of the Astral are conveyed to the brain; through that the outer man realizes and beholds the visions. If he were fully asleep these visions would be dreams. Precisely, as dreams, they may be either pleasant or the reverse. Like dreams they are uncontrollable by the ordinary every day mortal. The Occultist being master of himself beholds only that which he desires, either in vision, or dream, or neither. As one makes himself more sensitive to impressions from the Astral when and after he begins the study of Occultism, visions and dreams will increase in frequency for a time. ZADOK.

*M. G. J., & Adelpi.*—The questions will be answered in February PATH.

## THEOSOPHICAL ASPECTS OF CONTEMPORARY THOUGHT AND LITERATURE.

“AT PINNEY’S RANCH.” By Edward Bellamy. *Atlantic Monthly*, December, 1887. A realistic and graphically told story with “mind reading,” or “thought transference,” for a motive. Mr. Bellamy is the author of the story called “The Blindman’s World” in a recent number of the same magazine, alluded to in these pages in the October number. The author has a partiality for occult subjects and he uses his material well. The final words in this story read like a satire on some of our psychical research friends.

“THE SOUL OF THE FAR EAST.” By Percival Lowell. *Atlantic Monthly*, December, 1887. With this number Mr. Lowell closes his brilliantly written series, which has been devoted chiefly to Japan, with simply side-glances at China and Corea. Mr. Lowell has a more delicate perception and views his subject with more fairness and candor than most writers on that part of the world. We feel, however, that he has not avoided the common danger of reaching conclusions on the ground of generalizations too broadly drawn. These closing two chapters are devoted respectively to “religion” and “imagination.” In their external aspects Mr. Lowell sees but slight difference between Buddhism and Christianity, but looking deeper he deems the radical difference to be that between personality. With his evident faculty of spiritual discernment, should Mr. Lowell look deeper yet he would find this fancied distinction merely an imagined illusion, and the teachings of these two aspects of the One Truth really identical. Let him consider what is meant by the words, “He that loseth his life shall save it,” and he will discover that while the true individuality is not lost sight of in either religion, Christianity, at the basis, is no more a religion of personality than is Buddhism, from which it sprang. Here is a beautiful example of the author’s descriptive powers: “Not uncommonly in the courtyard of a Japanese temple, in the solemn half-light of the somber ferns, there stands a large stone basin cut from a single block, and full to the brim with water. The trees, the basin, and a few stone lanterns—so called from their form and not their function, for they have votive pebbles where we should look for wicks—are the sole occupants of the place. Sheltered from the wind, withdrawn from sound, and only piously approached by man, this ante-chamber of the god seems the very abode of silence and rest. It might be Nirvana itself, human entrance to an immortality like the god’s within, so peaceful, so pervasive, is its calm; and in its midst is the moss-covered monolith, holding in its embrace the little imprisoned pool of water. So still is the spot and so clear the liquid that you know the one only as the reflection of the other. Mirrored in its glassy surface appears everything around it. As you peer in, far down you see a tiny bit of sky, as deep as the blue is high above, across which slowly sail the passing clouds; then nearer stand the trees; arching over head as if bending to catch glimpses of themselves in that other world

below ; and then nearer yet—yourself. Emblem of the spirit of man is the little pool to Far Oriental eyes. Subtile as the soul is the incomprehensible water ; so responsive to light that it remains itself invisible ; so clear that it seems illusion ! Though portrayer so perfect of the forms about it, all we know of the thing itself is that it is. Through none of the five senses do we perceive it. Neither sight, nor hearing, nor taste, nor smell nor touch can tell us that it exists ; we feel it to be by the muscular sense alone, that blind and dumb analogy for the body of what consciousness is for the soul. Only when disturbed, troubled, does the water itself become visible, and then it is but the surface that we see. So to the Far Oriental this still little lake typifies the soul, the eventual purification of his own ; a something lost in reflection, self-effaced, only the *alter ego* of the outer world.”

“THE EFFECTS OF TOWN LIFE UPON THE HUMAN BODY.” By J. Milner Fothergill, M. D. *The National Review*, [England], October, 1887. Dr. Fothergill read this paper before the Anthropological section of the British Association for the advancement of science at its meeting in Manchester last summer. He brings strong evidence to show that town populations are steadily deteriorating and he finds the main cause to be the intemperate use of animal food. The premature development of the nervous system caused by the constant excitement of the town-dweller impairs his digestive organs, and the fact that meat is easily digested beguiles him into the belief that it is healthful. The sense of satiety which it produces, and the fact that it digests in the stomach without giving rise to dyspeptic sensations, have beguiled many “down a primrose path leading to destruction.” The flesh of animals is commonly known, says Dr. Fothergill, as the great source of gout-poison ; in other words, “uric acid.” Gout, Bright’s disease of the kidneys, and consumption, he traces very largely to this source. “The realization of the fact that the digestive faculties of town-dwellers lead them to adopt a dietary which is injurious in its after results, will cause them to correct it. Already, indeed, we see many blindly starting out on a new track in the spread of vegetarianism, along with the ‘Blue Ribbon.’ In this action they have not waited for physiology to pronounce an authoritative opinion ; but have acted on their own account, guided by some instinctive impulse. Modifications in our food customs are required for town-dwellers. They should have food which will nourish them and sustain them, without any bad after effects ; and which they can digest.”

A TRUE CHRISTIAN MISSIONARY. An event which ought to mark the beginning of an era in the history of the Christian religion took place in Boston on the sixth of last November. It was a farewell meeting held in the Second Church in honor of the departure of the Rev. Arthur May Knapp for Japan as representative of the American Unitarian Association. For the first time an important leading Christian denomination thus officially recognizes the equality of another great prevailing religion. It is a great stride towards the realizations of the dream of Theosophy when all religions shall recognize that each and all are but vehicles for conveying the One Truth in the manner best fitted to the comprehensions of the people to whom they are

particularly addressed. Another instance of this growing solidarity of the world's great faiths in their attitude towards each other is the conclusion of the English bishop, recently announced, that Mahometanism appeared to be the most suitable religion to promote the civilization of Africa. These circumstances afford bright contrasts to the benighted attitude of the American Board of Commissioners for Foreign Missions, bent on preaching damnation to the heathen. Here are some of the noble words spoken by Mr. Knapp, words which will find an echo in the heart of every true Theosophist :

“Here, at home, we have learned to respect differences of religious belief among each other. The sects of Christendom no longer revile one another as of old. We recognize the fact that each has its work to do,—an essential work,—its special idea to inculcate,—an idea necessary to supplement the thoughts of other sects,—its own food to furnish,—genuine food for those who like it and can assimilate it. We realize the fact, too, that no one sect can possibly convert the rest. No intelligent man now dreams that Christendom will ever become all Baptist or Methodist or Episcopalian or Unitarian. We have advanced beyond the day of toleration to that of respect for differing creeds, of respect for every creed that is genuine, that is really believed. There is amity between the sects of Christendom. But there is no real amity between the greater sects called the world's religions. Toward them, our attitude is still that of assumption, our spirit is still contemptuous, our language too often borders closely upon insult. We send not to confer with, but to convert them. The nation's office of envoy is an honored and honorable office ; and he who fills it is enjoined, above all things else, to observe the most scrupulous politeness and consideration toward those with whom he deals. But the name of Christian missionary, honored as it has been by many a devoted and dauntless soul, has become nearly synonymous with arrogance and assumption. It is one of the spoiled words of religion, its spoiling being of late rendered complete by the action of the very organization pledged to uphold and defend its sacredness. The action has been criticised as the virtual proclamation that doctrines scouted at here must yet be preached to the heathen. It is also a virtual proclamation that the spirit of amity and genuine respect which now holds between the sects of Christendom is not to be observed by Christendom, as a whole, toward the other great world sects. The missionary, in other words, must still be the messenger of arrogance, the bearer of a direct or implied affront to those to whom he is accredited,—an affront not only to their faith, but to their intelligence. Now, it is needless to say that the purpose of my errand to a people famed the world over for their charming manners and their exquisite politeness is not conceived in the spirit of assumption or of insult, but rather in the spirit of that genuine respect, sympathy, and consideration which lies at the foundation of politeness. I am not to say to the children of a civilization which, though different, is in many respects superior to ours, My religion—that is, the spirit of my civilization—is the absolute truth, while yours is utterly false ; and, if you do not embrace mine, you are doomed to everlasting perdition. I am not going to begin with an insult and end with a

threat. My errand, in a word, is not a theological mission ; it is a religious embassy. It is not a mission to heathen : it is an embassy to voice that faith in the light of which, both outwardly and at heart, it is to be guided by the spirit of courtesy, by an eager desire to enter into the consciousness of those with whom I deal, by an entire willingness to learn as well as to teach. But, as it is conference, not conversion, at which I aim, I propose to do that which I respect in others. I propose to stand upon my own feet, and to be to the end the representative of the religious ideas in which, thank God, my youth was nurtured, which have strengthened with years, and to which brains as well as heart are now thoroughly loyal. It is this which constitutes the uniqueness and the greatness of my opportunity,—an opportunity which I deem as golden as any given to any man in this century. For the first time, I believe, in its history, Christianity sends officially an ambassador to meet the men of other religions on the common ground of Theism, to deal with other faiths not in the spirit of assumption, but of perfect courtesy. It is this which gives me my golden opportunity. It is this, I must never forget, which lays upon me a heavy burden of responsibility.”

### TEA TABLE TALK.

An inquiry was lately made by a theosophist striving to live the life : “Can I help these ignorant elementals with mental instruction ? I tried it, but not successfully.” As many will be interested in the reply, we give it here.

“In all cases where it (trouble or mental distress) is caused by elementals, you *cannot*. Elementals are not ignorant. They know just as much and just as little as you do. They merely mirror to you either your own mind, or that mental strata caused by the age, the race and the nation you may be in. Their action is invariably automatic and unconscious. They care not for what is called by you, ‘mental instruction.’ They hear you not.

“Do you know how they hear or what language they understand ? Not human speech, nor ordinary human thought clothed in mental speech. That is a dead letter to them altogether. They can only be communicated with through correlations of colors and sounds. But while you address yourself to them those thoughts assume life from elementals rushing in and attaching themselves to those thoughts.

“Do not then try to speak to them too much, because did you make them know they might demand of you some boon or privilege, or become attached to you, since in order to make them understand they must *know* you—and a photographic plate forgets not.

“Fear them not, nor recoil in horror or repulsion. The time of trial must be fulfilled. Job had to wait his period until all his troubles and diseases passed away. *Before* that time he could do naught.

“But we are not to idly sit and repine; we are to bear these trials, meanwhile drawing in new and good elementals so as to have, in western phrase, a capital on which to draw when the time of trial has fully passed away \* \* \* \* Lastly: know this law, written on the walls of the temple of learning:

“Having received, freely give: having once in thought devoted your life to the great stream of energy in which elementals and souls alike are carried—and which causes the pulse beat of our hearts—you can never claim it back again. *Seek then that mental devotion which strains to give.* For in the Law it is written that we must give away all, or we lose it; as you need mental help, so do others who are wandering in darkness seeking for light.”

This divine Law, uttered by no man, by no Being however great, but itself a part of the Divine Nature, is the Law of Love. It bids us give all that we have, and “to him who hath” this Love, more “shall be given.”

“*Sacred Learning* having approached a Brahmin, said to him: ‘I am thy precious gem; preserve me with care; deliver me not to a scorner; so preserved I shall be supremely strong. But communicate me, as to a vigilant depositary of thy gem, to that student whom thou shalt know to be pure, to have subdued his passions, to perform the duties of his order?’”

One who had won the right and the sacred duty of teacher, once said: “That law is immutably fixed which declares that he who has received spiritual benefit, no matter how little, must not willingly die, unless he has communicated that which he has received to at least one other person. And therein it is also stated that by *communicating* is meant, not merely verbal delivery, but patient care until that other person fully understands. Having once turned thy mind to the light of that True Sun, thou hath cast thyself upon that great stream of divine energy which flows to and from that Sun; and nevermore canst thou claim back for thyself that life; live then so that the duty may be well performed.”

Sometimes persons catch a picture of a thought in the astral light, in advance of its utterance, for this light exists in the brain as well as elsewhere: often this picture becomes curiously mixed up in a dream. Among examples frequently sent the Tea Table, these are selected. X was at a meeting where some papers were to be read and discussed. H rose to read and said to X; “which shall I read first; the paper on insects, or the paper on a neophyte’s trials?” C who was a listener, interrupted carelessly with: “The Neophyte’s trials,” and X chimed in with a,—“Yes, do! Then you’ll have the medal.” H looked astonished, gazed at X ejaculated “Humph!” and then began to read, when the first sentence proved to be about a medal.

On another occasion, Quickly was presiding officer of a literary club, when Jones rose to read a paper whose contents and subject were unknown to all. As he rose, he said! “Mr. Chairman, have I the privilege of going on now with my paper?” Quickly answered in the affirmative, and then turning to the members who were not quite orderly, he said in playful misquotation: “‘Friends, Romans, Countrymen! lend Jones your ears.’” Jones

began, and his first paragraph contained the quotation from Antony's speech over Cæsar.

A friend tells the Tea Table of a still more interesting case. The chief actor in it "is a man in the prime of life, of a naturally strong and healthy constitution, and was never in the least degree superstitious or apparently psychically sensitive. I doubt if he ever heard of Theosophy; certainly he has never read anything of theosophic literature or the like. He is in religious matters a member of one of the Protestant denominations, an active worker in Church and Sunday School, and by nature of broad views in all matters. One night this gentleman dreamed that it had been decreed by a power he could not resist that his daughter, whom he devotedly loves, must be given up; that she must die. The thought was terrible to him, and he appealed to the power (or rather the powers as he thought, though having in the dream no clear conception of what these powers were) to spare her life. They were inexorable. At last he asked that he might be allowed to give his own life to save hers. This offer was accepted, and he prepared for the last scene, which seemed to him to be of the character of a public execution. At the last moment he heard a voice saying that he had been tried, and the powers were satisfied that his offer to give his life for that of his child, was a generous one, so that his willingness would be accepted in place of the actual sacrifice and both should live. But the matter being a serious one, the voice declared it could not pass by so lightly, to be soon forgotten, and hence a portion of his strength must be taken away: he must lose his right arm. As he told the story afterward he said: "As long as I live I shall never forget the feeling with which I stretched out my right arm on the block; the feeling of proud, almost joyful satisfaction, that I could by this sacrifice save the life of my dear child?" When he awoke, the whole dream was so distinct in his mind that he told it all in detail to his wife: then rising and dressing, he went out immediately to give some directions about his business before breakfast. He had not gone more than two or three blocks when his feet slipped on the wet sidewalk; he threw his right arm quickly behind to break the fall, felt a severe jar and sharp pain, and when he rose, he found the arm powerless. His family physician pronounced the injury to be a fracture of the shoulder blade, but on hearing the circumstances, said it was impossible to break the shoulder blade save by a direct blow, but an expert surgeon who was summoned confirmed the first opinion, though he too had never heard of such an indirect fracture. For six weeks the arm was held absolutely motionless and powerless. You see here are all the elements of authenticity, the dream being told to another person before there was any indication of its fulfillment; the close correspondence of the injury to the nature of the sacrifice demanded in the dream; and finally, the disablement being caused in a way which an eminent surgeon pronounces almost unprecedented in surgical experience.

The above narrative also shows how we are liable to get our most dominant thoughts of waking life, mixed up with that which we see or hear in dreams, and indicates how these, as well as the visions of clairvoyants and

seers, are affected by the personality and its brain reminiscences. Only an Adept can be sure of seeing into the "Astral Light" unhampered by his personality, because he alone knows how to control the vibrations of the brain and to—so to say—paralyze it for the time being. An extract from Madame Blavatsky's *Secret Doctrine*, shows how much is bound up in this question of vibration, and many scientific hints are given as to cosmic principles, which if applied to the constitution of man, will amply repay the thoughtful student.

Paracelsus says that dreams and visions indicative of future events are caused by the "*Evestrum*," which comes into existence and grows with the body, remaining with it so long as a particle of the matter which composes it exists. He means the sidereal body, of which this "*Evestrum*" appears to be one of the powers, just as "*Srarames*" is another invisible power or attribute of the inner man, "which begins to be able to manifest itself at a time when the senses of the inner perception become developed. The *Evestrum* influences the sense of sight; *Srarames* the sense of hearing; the *Evestrum* causes dreams foreshadowing future events; *Srarames* communicates with man by causing voices to speak, music to sound, and so on.<sup>1</sup> In the *Theosophist* are several allusions to the sounds heard by the occult student, as well as in Patanjali. Sound is the peculiar property of the Ether and its advent naturally marks the vitalizing and awakening of the inner man. But in these instances as in dreams, we must be careful merely to note what we see or hear, without drawing rash conclusions or "forming associations" as Patanjali puts it. Nothing hinders growth like the intense desire to grow, which is another form of desire for self. I wish I could illuminate the following lines which I was so fortunate as to receive, (fortunate, because they are true and blessed lines,) and hang them where their radiance might meet the eye of all my comrades and friends.

"I want you to stop as much as possible any wish to progress. The intense desire to know and to become, and to reach the light, is different from the thought:—I am not progressing; I know nothing.—The latter is looking for results. The right position to take is the wish *to Be*. For then we know. *The wish to know is almost solely intellectual, and the desire to Be, is of the heart.* For instance, when you succeed in seeing a distant friend, that is not knowledge: that is the fact of *Being* in the condition or vibration that *is* that friend at the time. The translation of it into a mental reckoning or explanation, is what is called knowledge. To see an elemental on the astral plane, is for the time *to be*, in some part of our nature, in that state or condition. Of course there are vast fields of *Being* we cannot hope to reach yet. But while we strive to become divine and set our final hopes no lower than that supreme condition, we can wholly and entirely learn *to be* that plane which is presented to us now."

The whole value of these words is summed up in their final teaching. Fulfil all the duties, answer all the honest calls of the life you are now living; be true to all men and to the light you now have; then more will be given, and then only. This is the first step of "living the life." JULIUS.

<sup>1</sup> See Hartman's Trans., p. 73.

## LITERARY NOTES.

THE BHAGAVAD-GITA.<sup>1</sup>—This noble poem has been translated once more from the original Sanscrit into English. This time the translator is Mohini M. Chatterji, B. A., of Calcutta, who came to England in 1884 with Madame H. P. Blavatsky, and from there to Boston, Mass., where he stayed for several months with members of the Theosophical Society. While in Boston he made this translation. The book is well printed, on heavy paper, and has many notes referring to the Christian Scriptures. As Mr. Chatterji, for some reason of his own, has refrained from any exposition of the highly important doctrines of Karma and Reincarnation, this translation has not for us the value which it would have under different circumstances, since there are now many renderings into English, beginning with that of Wilkins some 100 years ago. The poem itself needs no remark from us as one of our contributors is now making comments upon it from the standpoint of a Western student.

DR. FRANZ HARTMANN is writing a new theosophical novel at his residence in Germany. The plot is extremely interesting. It will probably be published in Boston, Mass., in a few months.

THE THEOSOPHIST has not been given up by H. P. Blavatsky, as some seemed to think from the withdrawal of her name from the cover. The impression has been corrected by a notice stating that all editorial responsibility is assumed by Col. Olcott for the present, and on the cover his name appears as conducting the Journal "*pro tem.*"

LUCIFER continues to be deeply instructive, and militant. The notes on *Light on the Path* are very valuable and all the articles by H. P. Blavatsky are full of occult suggestions. Her article on the Esoteric Character of the Gospels is full of information, and should be studied by all Western dabblers in Christian Mysticism before false ideas obtain firm lodgment.

## THEOSOPHICAL ACTIVITIES.

### IN AMERICA.

THE EXOTERIC BRANCH SOCIETIES in the U. S. now number fifteen.

CHICAGO BRANCH T. S., held its annual meeting Dec. 2, inst., and re-elected all its officers of last year, adding a second Vice President. 24 members were added during the year, and 7 old members retired, 5 for the purpose of forming a new Branch. Meetings have increased in interest and harmony has prevailed. They believe that true progress lies only through true union. Open discussions on theosophical questions have been a means of growth. The Prest., Bro. Sexton, has been of great assistance as well as others. The Cor. Sec. is Mrs. M. L. Brainard.

<sup>1</sup> *Bhagavad-Gita*; or *the Lord's Lay*: (1887), Ticknor & Co., Boston, \$2.00.

*The Hermetist*, a small monthly, is published by members of the Ramayana T. S. of Chicago, and edited by Bro. W. P. Phelon.

BOSTON.—The Branch here has become very active recently. Interesting papers were lately read by new members. Bro. C. R. Kendall, who as President led the Branch to its present excellent condition, retired from that office, and Bro. J. Ransom Bridge has taken his place.

KRISHNA T. S. of Philadelphia.—In consequence of the absence of Bro. Redwitz, the affairs of the Branch are conducted by other members, one of whom has specially devoted to it a room on Walnut St., where the library is kept, and which members can use when they please. Bro. Redwitz has given several books.

THE ISHWARA THEOSOPHICAL SOCIETY, of Minneapolis, Minn., has just been chartered. Dr. La Pierre is President. Fuller particulars will appear in February.

THE ARYAN T. S. OF N. Y., continues its activity. Meetings are held every week. The library is much in use. Recently a series of papers on Karma have been read and discussed. New members who are in earnest have joined. The library has received last month, two pamphlets from a friend, and Mrs. Chandos Leigh Hunt's book on mesmerism from Bro. Paul Militz. At the meeting December 27th, Bro. Stearns, of the Boston T. S., visited the Aryan and read an interesting and valuable paper.

NO. 4 OF THE ABRIDGEMENTS OF DISCUSSIONS has been printed and partially distributed. Its contents are interesting. A valuable note from an eminent physician, an F. T. S., is on hand for No. 5, treating of the pineal gland. Copies of No. 4 for distribution can be had by addressing Box 2659 enclosing stamps for postage.

#### IN INDIA.

By the time this issue of THE PATH is distributed the Annual Convention will have been held at Madras. It will be very large and interesting.

Among the new Indian members is Mr. A. V. Nursing Row, F. R. A. S., F. R. G. S., Director of the Vizagapatam Astronomical Observatory. We mention this merely as an offset to the repeated statements, emanating from India missionary headquarters, that the Society makes no headway among intelligent Hindus. The fact is that it makes headway among no other class there, for the unintelligent do not speak English.

We notice also that Hon. Dayaram Jethmal of the Legislative Council at Bombay, Dr. Ram Das Sen of Berhampore, a popular author, and the principal of the Madras Maharajah's college, all of whom died recently, were members of our Society.

At Bezwada, and at Ellore (Godavari District), in September, new Branches were organized by Col. Olcott.

On October 6th, a Branch was formed under the title of Masulipatam Theosophical Society.

#### IN JAPAN.

A charter has been granted to Mr. Kinzo Hirai and associates to form a Branch Society at Kiyoto.

#### IN AUSTRIA.

A strong Branch has been formed at Vienna, with Herr Friedrich Eckstein, as President, and Herr Dr. Graevell, as Secretary. Its rules permit only vegetarians as members. It will be extremely active.

# Æ Theosophical Tract.

[ISSUED BY NEW YORK THEOSOPHISTS FOR DISTRIBUTION.]

No. 1.

## AN EPITOME OF THEOSOPHY.

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not something imagined or inferred, but that it is seen and known by those who are willing to comply with the conditions. Some of its fundamental propositions are:

- 1.—That the spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded, and decay being incident to all composite things, everything in man but his spirit is impermanent.

Further, that the universe being one thing and not diverse, and everything within it being connected with the whole and with every other, of which upon the upper plane above referred to there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

- 2.—That below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is as susceptible of culture as his body or his intellect.
- 3.—That this spiritual culture is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and that this is a matter of both system and established law.
- 4.—That men thus systematically trained attain to clear insight into the immaterial, spiritual world, their interior faculties apprehending Truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason; and hence that their testimony to such Truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.
- 5.—That in the course of this spiritual training such men acquire perception of and control over various forces in Nature unknown to others,

and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law.

- 6.—That their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these Sages, we find as its main points :—

- 1.—An account of cosmogony, the past and future of this earth and other planets, the evolution of life through mineral, vegetable, animal, and human forms.
- 2.—That the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible.
- 3.—The existence of a universally diffused and highly ethereal medium, called the "Astral Light" or "Akasa," which is the repository of all past, present, and future events, and which records the effects of spiritual causes and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.
- 4.—The origin, history, development, and destiny of mankind.

Upon the subject of *Man* it teaches :—

- 1.—That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate re-union with the Divine.
- 2.—That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets, and accumulating the experiences of each incarnation towards its perfection.
- 3.—That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, the spirit being therein prepared for its next advent into material life.
- 4.—That the nature of each incarnation depends upon the merit and demerit of the previous life or lives, upon the way in which the man has lived and *thought*; and that this law is inflexible and wholly just.
- 5.—That "Karma,"—a term signifying two things, the law of ethical causation, (Whatever a man soweth, that shall he also reap), and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what men call "luck" is in reality "desert,"—desert acquired in past existence.

- 6.—That the process of evolution up to re-union with the Divine contemplates successive elevations from rank to rank of power and usefulness, the most exalted beings still in the flesh being known as Sages, Rishies, Brothers, Masters, their great function being the preservation at all times, and, when cyclic laws permit, the extension, of spiritual knowledge and influence among humanity.
- 7.—That when union with the Divine is effected, all the events and experiences of each incarnation are known.

As to the *process* of spiritual development it teaches :—

- 1.—That the essence of the process lies in the securing of supremacy to the highest, the spiritual, element of man's nature.
- 2.—That this is attained along four lines, among others,—
  - (a.) The eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in and effort for the good of others.
  - (b.) The cultivation of the inner, spiritual man by meditation, communion with the Divine, and exercise.
  - (c.) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.
  - (d.) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results to Divine law.
- 3.—That while the above is incumbent on and practicable by all religiously-disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.
- 4.—That an extension of this process is reached in Adeptship, an exalted stage, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the *rationale* of spiritual development it asserts :—

- 1.—That the process is entirely *within* the individual himself, the motive, the effort, the result being distinctly personal.
- 2.—That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the Supreme Source of all strength.

As to the *degree* of advancement in incarnations it holds :—

- 1.—That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.

- 2.—That still more is gained by a career of duty, piety, and beneficence.
- 3.—That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these :

- 1.—The object, use, and inhabitation of other planets than this earth.
- 2.—The geological cataclysms of earth ; the frequent absence of intermediate types in its fauna ; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture ; the nature of extinct civilizations and the causes of their extinction ; the persistence of savagery and the unequal development of existing civilization ; the differences, physical and internal, between the various races of men ; the line of future development.
- 3.—The contrasts and unisons of the world's faiths, and the common foundation underlying them all.
- 4.—The existence of evil, of suffering, and of sorrow,—a hopeless puzzle to the mere philanthropist or theologian.
- 5.—The inequalities in social condition and privilege ; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness ; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity ; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyse endeavor ; the violent antithesis between character and condition ; the occurrence of accident, misfortune, and untimely death ;—all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Re-incarnation.
- 6.—The possession by individuals of psychic powers,—clairvoyance, clair-audience, &c., as well as the phenomena of psychometry and statuvolism.
- 7.—The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.
- 8.—The failure of conventional religions to greatly extend their areas, reform abuses, re-organize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity ; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

The above is a sketch of the main features of Theosophy, the Wisdom-Religion. Its details are to be found in the rapidly-growing literature upon

the subject, catalogues of which may be had by enclosing a stamp to THE PATH, P. O. Box 2659, New York City, or to the Occult Publishing Co., 120 Tremont St., Boston, Mass. There are three stages of interest :

- 1.—That of intellectual inquiry,—to be met by works in Public Libraries, etc.
- 2.—That of desire for personal culture,—to be met partly by the books prepared for that specific end, partly by the periodical Magazines expounding Theosophy. The three leading ones are *The Theosophist*, (Adyar, Madras, India ; subscription \$5) ; *Lucifer*—the Light-Bringer, (15 York St., Covent Garden, London, England ; subscription 12 shillings) ; *The Path*, (P. O. Box 2659, New York City ; subscription \$2).
- 3.—That of personal identification with the Theosophical Society, an association formed in 1875 with three aims,—to be the nucleus of a Universal Brotherhood ; to promote the study of Aryan and other Eastern literatures, religions, and sciences ; to investigate unexplained laws of nature and the psychical powers latent in man. Adhesion to the first only is a pre-requisite to membership, the others being optional. The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths, only exacting from each member that toleration of the beliefs of others which he desires them to exhibit towards his own.

Membership in the Theosophical Society may be either “at large” or in a local Branch. Applications for membership in a Branch should be addressed to the local President or Secretary ; those “at large” to any Branch President or to the General Secretary, Wm. Q. Judge, P. O. Box 2659, New York, and the latter should enclose \$2 for entrance fee and 50 cents for diploma, yearly dues being \$1. Information as to organization and other points may also be obtained from the latter address, return postage being enclosed.

Branches of the Society now exist in New York, Philadelphia, Chicago, St. Louis, San Francisco, Los Angeles, (Cal.), Santa Cruz, (Cal.), Rochester, (N. Y.), Minneapolis, (Minn.), Washington, (D. C.), Cincinnati, (O.), Boston, and Malden, (Mass.).

*Copies of this circular for distribution may be had from the General Secretary, at the rate of \$1.00 per hundred.*

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“It is better to do one’s own duty, even though devoid of excellence, than to perform another’s duty well.”

OM.





THE SEERESS OF PREVORST.

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I am the cause; I am the production and dissolution of the whole of nature. There is no superior to me, O conqueror of wealth! On me is all the Universe suspended as the bead-gems on a necklace.—*Bhagavad-Gita.*

Should one fly even after furnishing oneself with thousands upon thousands of wings, and even though one should have the velocity of thought, one would never reach the end of the Great Cause.—*Sanatsujatiya, Ch. VI.*

## THE PATH.

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VOL. II.

FEBRUARY, 1888.

No. II.

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### THE BHAGAVAD-GITA.

*(Continued from January number.)*

#### SECOND CHAPTER.

“And now, under the Lotus in the Heart, glows the lamp of the Soul. Protected by the gods who there stand guard, it sheds its soft rays in every direction.”

A mighty spirit moves through the pages of the Bhagavad-Gita. It has the seductive influence of beauty; yet, like strength, it fills one as with the sound of armies assembling or the roar of great waters; appealing alike to the warrior and the philosopher, it shows to the one the righteousness of lawful action, and to the other the calmness which results to him who has reached inaction through action. Schlegel, after studying the poem, pays tribute to it in these words: “By the Brahmins, reverence of masters is considered the most sacred of duties. Thee therefore, first, most holy prophet,

interpreter of the Deity, by whatever name thou wast called among mortals, the author of this poem, by whose oracles the mind is rapt with ineffable delight to doctrines lofty, eternal, and divine—thee first, I say, I hail, and shall always worship at thy feet.”

The second chapter begins to teach philosophy, but in such a way that Arjuna is led on gradually step by step to the end of the dialogue; and yet the very first instructions from Krishna are so couched that the end and purpose of the scheme are seen at the beginning.

Although philosophy seems dry to most people, and especially to minds in the Western world who are surrounded by the rush of their new and quite undeveloped civilization, yet it must be taught and understood. It has become the fashion to some extent even in the Theosophical Society to scout careful study or practice and go in for the rapid methods inaugurated in America. In many places emotional goodness is declared to exceed in value the calmness that results from a broad philosophical foundation, and in others astral wonder seeking, or great strength of mind whether discriminative or not, is given the first rank. Strength without knowledge, and sympathetic tears without the ability to be calm,—in fine, faith without works—will not save us. And this is one of the lessons of the second chapter.

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it. Those Greeks and others who recorded some of the wisdom of the elder Egyptians well illustrated this. They said, “that in the symbols it was shown, as where Hermes is represented as an old and a young man, intending by this to signify that he who rightly inspects sacred matters ought to be both intelligent and strong, one of these without the other being imperfect. And for the same reason the symbol of the great Sphynx was established; the beast signifying strength, and the man wisdom. For strength when destitute of the ruling aid of wisdom, is overcome by stupid astonishment confusing all things together; and for the purpose of action the intellect is useless when it is deprived of strength.” So, whether our strength is that of sympathy or of astral vision, we will be confounded if philosophical knowledge be absent.

But, so as not to be misunderstood, I must answer the question that will be asked, “Do you then condemn sympathy and love, and preach a cold philosophy only?” By no means. Sympathy and emotion are as much parts of the great whole as knowledge, but inquiring students wish to know all that lies in the path. The office of sympathy, charity, and all other forms of goodness, so far as the effect on us is concerned, is to entitle us to help. By this exercise we inevitably attract to us those souls who have the

knowledge and are ready to help us to acquire it also. But while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered.

Arjuna asks Krishna:

“As I am of a disposition which is affected by compassion and the fear of doing wrong, my mind is bewildered. Tell me truly what may be best for me to do! I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty, and I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth or dominion over the hosts of heaven.”

Krishna, now the Guru—or spiritual teacher—of Arjuna, makes a reply which is not excelled anywhere in the poem; pointing out the permanence and eternal nature of the soul, the progress it has to make through reincarnation to perfection, the error of imagining that we really do anything ourselves, and showing how all duties must be performed by him who desires to reach salvation. The words used by the Blessed Lord in speaking of the soul cannot be added to by me. He says:

“The wise grieve not for dead or living. But never at any period did I, or thou, or these Kings of men, not exist, nor shall any of us at any time henceforward cease to exist. As the soul in the body undergoes the changes of childhood, prime, and age, so it obtains a new body hereafter; a sensible man is not troubled about that. But the contact of the elements, O son of Kunti! which bring cold and heat, pleasure and pain, which come and go and are temporary, these do thou endure, O Bharata!<sup>1</sup> For that man whom, being the same in pain and pleasure and ever constant, these elements do not afflict, is fitted for immortality. There is no existence for what does not exist, nor is there any non-existence for what exists. \* \* \* Know this, that that by which all this universe is created is indestructible. No one can cause the destruction of this inexhaustible thing \* \* \* He who believes that this spirit can kill, and he who thinks it can be killed, both of these are wrong in judgment. It is not born, nor dies at any time; it has no origin, nor will it ever have an origin. Unborn, changeless, eternal both as to future and past time, it is not slain when the body is killed. How can that man, O Son of Prithá! who knows that it is indestructible, constant, unborn, and inexhaustible, really cause the death of anybody or kill anybody himself? As a man abandons worn-out clothes and takes other new ones, so does the soul quit worn-out bodies and enter other new ones. Weapons cannot cleave it. Fire cannot burn it, nor can water wet it, nor wind dry it. It is constant, capable of going everywhere, firm, immovable, and eternal. It is said to be invisible, incomprehensible, immutable. Therefore, knowing it to be such, thou art not right to grieve for it.”

<sup>1</sup> In this verse—the 14th—Krishna calls Arjuna by two names; first—as son of Kunti (his mother), and second—as Bharata (descendant of the mighty Bharata). He is reminded of his earthly origin in the beginning when reference is made to the elements that produce bodily sensations; and at the end, when adjured to endure these changes, his attention is directed to a great and powerful, spiritual, paternal ancestor. All of this is significant.—B.

This is the same doctrine as is found in the Isavasaya-Upanishad :— *The Identity of all Spiritual Beings, and Resignation.* And by “Spiritual Beings” is meant all life above the inorganic, for Man is not admitted to be material. There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and those varying forms with their intelligences mirror a portion of the *One Life*, thus producing in each a false idea of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *the Path*; the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated*; for, as the Upanishad and the Bagavad-Gita say:

“All this; whatsoever moves on earth, is to be surrendered to the Lord—the Self. When thou hast surrendered all this; then thou mayest enjoy.”

If this be true, then how necessary to consider philosophy so as to be able to cut off the false belief? And how useless to pursue occultism merely for your own benefit? You may know all about currents and polarities, about any and every phenomenon possible in the astral world, but with the death of your body it is lost, leaving to you only the amount of real Spiritual advance you happen to have made. But once resign and all is possible. This will not ruin your life nor destroy any proper ideals; poor and petty ideals had better be at once lost. It may seem that all ideals are gone, but that will be only the first effect of taking this step.

We must be ready to say at any moment under whatever circumstances, whether expected or unexpected: “It is just what I in fact desired.” For only those ideals can be dissipated which rest upon a lower basis than the highest aim, or which are not in accord with Nature’s (God’s) law. And as our aim ought to be to reach the supreme condition and to help all other sentient beings to do so also, we must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just so long as the Law leaves them to us; but when that superior power removes them, we must say: “It is just what I in fact desired.” Any other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them, neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart’s resignation; for when we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches.

Krishna then insists on the scrupulous performance of natural duty.<sup>1</sup>

And considering thine own duty as a Kshatriya, thou art not right to waver. For there is nothing better for a Kshatriya than lawful war."<sup>2</sup>

In order to see more clearly the occasion for his insistence upon performance of duty, we must remember that at the opening of the battle Arjuna "threw down his bow and arrows." This, in India, meant that he then resolved to desert the circumstances in which Karma had placed him and *to become an ascetic*, or, as has been frequently proposed by Western students, he wished to get away from a state of Society which offered apparent obstruction to spiritual culture. But Krishna refers him to his birth in the Kshatriya—or Warrior—caste, and to the natural duty of a Kshatriya, which is war. The natural caste of Arjuna might have been represented as that of Merchant, but wisely it was not, for this is the book of action, and only a warrior fitly typifies action;<sup>3</sup> so his natural duty will stand for whatever be that of any man. We are not to shirk our Karma; by abhorring it we only make new Karma. Our only true course is to "let the motive for action be in the action itself, never in its reward; not to be incited to action by the hope of the result, nor yet indulge a propensity to inertness."<sup>4</sup> This advice and the direction<sup>5</sup> to see the one Spirit in all things and all things in *It* express the gist of the Bhagavad-Gita's teaching as to the proper attitude to be assumed by those striving after salvation.

In verse 40 Krishna alludes to this system as being one of initiation:

"In this no initiation is lost, nor are there any evil consequences, and even a little of this practice saves from great danger; there is no destruction of nor detriment to one's efforts."

Although not proclaimed in the newspapers nor advertised here and there through Secretaries, Delegates, and "Doors," this is the mother and the head of all systems of initiation. It is the progenitor of the mystic Rosicrucians, who have adopted the *lotus* and changed it into a *rose*,<sup>6</sup> and all the other hundreds of initiating occult societies are merely faint and in-

1 Some students, as well as critics, have said that theosophy teaches a running away from family and from the world, and that neither knowledge nor salvation can be gained without a ridiculous asceticism which would upset the natural order. This is wrong. And when it is believed to be a fact—now asserted by me in confidence of support from all real theosophists—that the Blessed Masters who ordered the founding of our Society constantly read and inculcate the Bhagavad-Gita's philosophy, we perceive that such assertions against the Society's aims are incorrect.—B.

2 Verse 31.

3 My opinion is that the Kshatriya caste is the greatest. The Brahmans, it is true, have always had more veneration paid them as being spiritual teachers and thus representing the *head* of Brahma; but in some of the Aryan sacrifices there is an occasion when the Kshatriya ranks the Brahman. The latter are more the conservators of true Doctrine; but when the time comes for the "gods to descend in order to establish a new harmony on earth," they always begin with a warrior, Osiris who educated and solidified the Egyptians was a warrior, and the mysterious Melchisedek, who blessed Abraham, was Prophet, Priest, and King, that is—warrior. Then, too, the warrior caste could learn and speak the Vedas as well as engage in war, whereas the Brahman's only duty was that of a teacher and not fighter. The Kshatriya therefore stands in the position of mediator between the action of the body of Brahma and the calm inaction of Brahma's head.—B.

4 Verse 47. 5 Chapter 13.

6 The probability is, that the Rosicrucian "rose" was altered from the *lotus* because the latter flower was not understood in Europe, whereas the rose was; and the rose is the nearest to the lotus, taken all in all. In Japan the *lotus in the heart* is adhered to; they say that by directing attention to the heart, it is found to burst open into a lotus of eight petals, in each of which resides one power, while in the centre sits the lord of all.—B.

complete copies of this real one ; but, unlike those, *it* has never dissolved. It is secret, because, founded in nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the *aspirant himself*. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective.

Thus including all other systems, it is the most difficult of all ; but as at some time, in this life or in a succeeding age, we must perforce enter this *Lodge*, the attempt at entry might as well be made at once. Of this we will speak in our next.

WILLIAM BREHON.

(*To be continued.*)

## THE SEERESS OF PREVORST.

Through the kindness of Dr. Hubbe-Schleiden, the editor of *The Sphinx*, the excellent German magazine devoted to occult and psychical subjects, THE PATH is enabled to reproduce from that publication the beautiful drawing of the Seeress of Prevorst by Gabriel Max, the eminent German painter. This picture was given, with various other admirable illustrations, in connection with an article written by Baron du Prel in commemoration of the hundredth anniversary of the birth of Justinus Kerner, the biographer of the Seeress. This portrait is an ideal conception of the artist's, a "Fantasie-Bild," there having been only a silhouette profile-likeness extant, but as Gabriel Max is a painter of exceptional spiritual power, it seems not at all unlikely that he should, though unconsciously, have perceived the true likeness psychically. It corresponds very closely with the description of the Seeress given by Dr. Kerner, particularly in the penetrating and soulfully luminous eyes.

The very careful account written by Dr. Kerner made the Seeress of Prevorst one of the most famous of somnambulists, or sensitives, and Kerner's book, with its evidence, supported as it is by a mass of corroborative testimony from unimpeachable sources, is a veritable mine of information for all engaged in psychical research. It seems remarkable that more attention has not been given to it by the scientific investigators, for, however much it may have been scouted in the earlier days of this century by the chronic skeptics, it turns out that many of the phenomena described with such minutiae by Dr. Kerner tally exactly with those detailed in the accounts of the experiments made by Dr. Charcot and his staff at the Salpetriere in Paris, which are now accepted without question by the scientists. Therefore a great proportion of those phenomena being verified by subsequent experience, it is justifiable to assume the same correctness for the entire narrative. Indeed, so high

was the character of Dr. Kerner both as a physician and a poet that none of his contemporaries ventured to impeach his integrity, but the skeptics contented themselves with asserting that he must have been imposed upon ; their reasons given for so believing being, as usual in such cases, of so slender a character that, if raised as objections in any department of physical science, they would make the person using such argument ridiculous among his contemporaries.

Friederika Hauße was born in the little mountain village of Prevorst, in the midst of the Black Forest, in the year 1801. Psychical sensitiveness, as is apt to be the case in such instances, was hereditary in her family, and some interesting incidents are told concerning her grandfather's experiences. As a child she had various remarkable happenings in the way of dreams and visions, but her nature was not a morbid one ; she seem to have her full share of the lightness and gaiety of girlhood. As she ripened into womanhood her inner life unfolded more and more, and she was afflicted with an illness which promoted her psychical development, but the injudicious treatment to which she was subjected through the ignorance of her family injured her health irretrievably. All sorts of experiments seem to have been tried with her, including magnetic treatment from various persons, not excepting two or three black magicians, and the mixture of influences from conflicting personalities had a most damaging result, in deranging her nervous system. When at last she was brought to Weinsberg and placed in the skillful hands of Dr. Kerner, recovery was hopeless, and the most that could be done was to ameliorate her sufferings and prolong her life for a few years.

She became a member of Dr. Kerner's household, and that excellent physician thus had exceptional opportunities for the study of her case, which he fully availed himself of, making each day in his notebooks, with German-like thoroughness, minute entries of all occurrences. Like many somnambulistic patients, she often prescribed for herself while in the magnetic sleep. Before she came to Dr. Kerner's these instructions were occasionally heeded with good results, but to her ignorant friends many of the things prescribed seemed nonsensical, and were neglected : had they been heeded the results might have been very different. Among other things detailed directions were given for the construction of a certain curious magnetic machine, and drawings were made by her for the same. No attention was paid to this at the time, but several years afterwards, while she was with Dr. Kerner, the directions were repeated and the drawings were again made with great care : it was said through her that had this machine been made when first directed it would have cured her, but now it was too late to do more than relieve her suffering. The machine was made exactly according to directions, and the predicted result was accomplished. Its principle was that of the generation of a very gentle electric current by the use of certain herbs. To the casual

observer it seemed hardly possible that anything could have been really accomplished by the use of such slight means as a handful of herbs (camomile and St. Johnswort) in connection with a machine of wood, glass, and steel, with woolen cords. It is only recently that science has demonstrated that slight electrical currents are set in motion even by such inconsiderable materials, thereby confirming the assertion made by the Seeress in her magnetic state. She said that the electricity produced by the ordinary machine was too strong and intense to be of benefit; the gentle current generated by these vegetable substances was what was needed. Herein may lie a most valuable hint for medical science; and, indeed, it seems as if it were already tending in this direction. It might be worth while to construct a machine after the pattern given by her;—the designs are published in the German edition of Kerner's work, together with the highly interesting plates giving the wonderful inner language spoken and written by the Seeress, together with the drawings of the "life" and "sun" circles of deeply mystical significance, which alone are worthy of profound study by the earnest seeker.

This machine was called a "Nerve-tuner" (Nervenstimmer), and it seems likely that it might prove very effective in nervous diseases. The history of the Seeress shows that all vegetable and mineral substances have their peculiar occult properties, either beneficial or injurious. Her prescriptions included some things which would probably prove valuable additions to the *Materia Medica*. St. Johnswort appears to have strikingly sensitive properties, and laurel leaves were particularly effective when used in amulets. Great care was taken to provide that leaves and other substances should be used in certain numbers, according to the purpose intended. In fact, in all her directions, the number seemed to be a most important factor, whether it were the number of things used, the number of applications to be made, or the number of the hour of day, and so on.

All the phenomena, or nearly all, characteristic of occult manifestations, including modern Spiritism, took place with her, and their genuineness is substantiated by the testimony of many and thoroughly trustworthy witnesses. Many of the things related of her remind us of those told concerning Madame Blavatsky, only in the case of the Seeress they seem to have been done involuntarily. She was frequently levitated, articles were carried through the air in her neighborhood and at times brought into the room under circumstances which made it impossible that they should have appeared otherwise than through the solid walls, and "the astral bells" were also often sounded in her presence, their peculiar musical tones resembling those of a triangle, corresponding to the descriptions given by Mr. Sinnett and other friends of Madame Blavatsky. She also projected her astral body, which was seen in other and distant places, and she told what was going on at a distance under circumstances which gave the strongest proofs of the

accuracy of her vision. Her sensitive nature was much afflicted by *Kama Loca* entities, as we would call them, which came flocking around her, but she did much good by turning their attention away from their earthly attractions towards the Devachanic state.

The various degrees of her magnetic states correspond exactly with those described by Dr. Charcot and his staff to-day, and some interesting parallels might be instituted by thoughtful students of such matters. It is worthy of note that she insists strongly upon the septenary division, which agrees substantially with that given in recent occult teachings, while the various states of superphysical existence correspond closely with those described in Esoteric Buddhism and other modern Theosophical works.

As is apt to be the case in instances similar to hers, her statements concerning the mysteries beyond the physical life, when addressed more immediately to those around her, or brought out by their inquiries, were more or less colored by both her own personal ideas, or theirs, concerning religious or ethical matters, but the vein of truth might nevertheless be discerned running beneath that which was colored by prejudices of persons and localities. But at times her soul rose beyond these influences into more truly spiritual realms, and then great and divine truths seemed to find a profound utterance. It is in this aspect that the true occultist will find the life of the Seeress of Prevorst well worthy of serious study. It seems as if it were necessary that truth should be conveyed to us through an admixture with the unessential, if not the erroneous. As we learn the value of light by the shadows which seem to modify it, we likewise learn to recognize truth by its association with that which it illuminates and which is necessary for the understanding of its lessons. B.

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## STRAY THOUGHTS.

He who loves the Whole, attracts all the units. He who hates one unit, repels the Whole, for in every unit the Whole is contained. One creature unloved has power to exclude me from the "Kingdom of Heaven," where I can only enter by being one with the Whole.

"Love" is not desire of possession, but a type of that universal interchange which gives and takes, takes and gives, in continual evolution and perpetuation of Harmony. It is the divine essence seeking perfect equilibrium in the human soul.

"*In his place I might do worse.*" To say this with my whole heart is truly to love my neighbor.

Resistance is better than indifference. Our opponent is nearer our centre than the friend who listens courteously and forgets. Opposition is a sign of life. Do not revile it : pass it by. A mightier than we shall conquer it : his name is Death.

A "wicked" man is one whom the Law puts to more severe tests than myself. When I see one who commits great wrongs, I hear in my heart that medieval cry : "Make way for the Justice of God!" To be unjust is in itself the greatest punishment. When the Law passes judgment upon man, its justice is injustice avenging itself upon its creator.

As in politics the neutrals are the enemies of all, so those who are inactive in soul reject both "good" and evil, and fall into the gulf of oblivion.

Why do we pride ourselves upon our virtues? They are sterile, or they would have generated somewhat higher than virtue. A virtue which cannot become the mother of all virtues, is an abortive Truth.

Pain is the effort of nature to restore its lost harmonies ; therefore pain is joy. Joy is the effort of nature to disturb the proportions of harmony by the exclusive appropriation of a selected note ; therefore joy is pain. These together are the second lesson of life. The first is sex, itself a permitted discord whereby true harmony is better conceived.

The devout mind may sink a plummet into the soul. It cannot sound those depths. But it can awaken and arouse them, and they will go through some heavenly motions which mind may understand and record.

True Will is an instinctive motion of soul towards spirit.

No Karma is "bad" Karma. What we call evil fortune is simply nature's effort at re-adjustment.

Falsehood has ever a larger following than Truth. But the followers of Falsehood represent numbers only, while those of Truth stand for unknown quantities.

High places are points of culmination. Princes can only be judged by the general applications of laws. The subtle alchemy of royalty transmutes the heart's essences from volatile to deadly.

If you wish to destroy Karmic effects, destroy the fixed consciousness of "yourself." Live in the universal life and you will only inherit the universal Karma. This is "good," for the Karma of the manifestation is to return to the manifestor.

When we *conceive* the highest ideal of the Deity, we consciously enter its Being. When we have *realized* this ideal, the Deity consciously enters our Being. The ultimate of Being is one.

JASPER NIEMAND, F. T. S.

## THE LESSONS OF KARMA.

“There’s a divinity that shapes our ends,  
“Rough-hew them how we will.”

The idea most usually attached to the word Karma is, a power, inherent in the nature of things,—by the action of which good deeds are rewarded with happiness, while evil deeds bring suffering and pain. According to this view, Karma becomes a sort of moral police, continually adjusting and correcting the errors and extravagances of the human race, and vigilantly providing that none shall trespass on the domain of another.

Karma has been described as an application of the Law of Action and Re-action to the mental forces, and its spirit has been summed up in the words: “Whatsoever a man soweth, the same shall he also reap.” And all this is undoubtedly true; and these ideas, when displacing the belief that occurrences are merely accidental and fortuitous, are of the highest importance; but though true in itself, this idea falls far short of the whole truth; for when examined scientifically it is found to be aimless; the continual action of this compensatory law, its perpetual adjusting and correcting, is mere temporising, it goes nowhither. It is nothing more than the endless swingings to-and-fro of an isolated pendulum. The pendulum is merely mechanical, and, when detached is unnatural; for all nature has a purpose, and moves ever onward. Nature is organic; much more so is super-nature.

If the limited view of Karma be compared to a pendulum, its true action might be represented by a tree;<sup>1</sup> and its rewards and punishments may be compared to leaves, produced in spring only to fall in autumn and again produced the next spring, only again to fall. But the tree is better than it was a year ago; the pendulum merely does its work to undo it again; but not so the tree. It has added something to itself by every effort, it has assimilated to itself an enlarged territory won from the inorganic world.

The force within and behind the tree works forward, and for definite ends, and this fact makes the tree a fitting emblem of the law of Karma.

Observation of life teaches us that beyond the mere rewarding, or compensatory action of pain and pleasure, they have another use; this deeper use is for discipline—development. In the light of subsequent insight, events which at the time seemed quite insignificant and objectless appear in their true light as teachers, and the lesson which they have taught—and for which and no other the learner was ripe, becomes evident.

By what appears at the time mere chance, one may meet a certain person, or group of people; conversation on various subjects may take

<sup>1</sup> The symbol of the Tree is an ancient Aryan one. They said the Tree grew head downward, its roots above.—[Ed.]

place ; various views may be expressed, various feelings manifested ; the necessary nourishment which the learner's growth demands may be received quite unnoticed ; and years after, a sudden necessity or circumstance may reveal the purpose of that meeting, and may turn a beam of light on the grain of gold unconsciously received. This is true of all events, but chiefly of persons, the greatest of events.

Persons are the great teachers, the greatest revealers in the lesson of life ; we may learn through another what our single sight might never have perceived.

Amongst the lessons to be learned from persons, perhaps the most important are those to be drawn from Sex.

Nature has grouped all human beings into two great classes,—sexes ; each being complementary to the other, and this being true especially on the mental plane. Every peculiarity of each sex, each feature which differentiates it most notably from the other, is a further perfection of this complementary character, an additional attraction to bind the two sexes together in mutual harmony.

And when the highest perfection of this mutual harmony is attained, in complete good understanding and perfect sympathy, what lesson is learned?

The more perfect the sympathy—in its best sense, of sharing another's life, and penetrating it with filaments of love,—the more clearly this truth is apprehended :—that, far deeper than any difference between the sexes, lies a radical unity and identity ; though masquerading under very different appearances, the soul of man and the soul of woman are the same, the same in the laws which govern their life, in their nature, and in their divinity.

It would seem that Life, the great teacher, having brought the evolving souls to vivid individual consciousness, and despairing of ever teaching them sympathy, of ever illumining for them the inner spiritual nature of each other and revealing to them their identity, had organised this charade of the sexes, had invented these masks of man and woman, male and female.

Besides this perception of identity, there is another lesson taught, another object subserved, by the complementary nature of the sexes. A poor cramped egotist enters the arena of life ; all things seem to look bitterly upon him ; a cloak of perpetual misery seems thrown over him ; he seems tied and bound with iron bonds, so that in the presence of others he can never even be *himself* ; he feels frost-bitten and crushed, and he knows that if by some miracle he could drink a deep draught of elixir and burst his bonds, he could at last walk upright—a man among men.

He is an egotist, an unfortunate, not sufficiently developed to learn the grand lesson of sympathy, and this through no taint of evil, but because the stream of life is half congealed within him, awaiting some miracle, some

angel to stir the waters into life. By and by the miracle happens ; the great teacher brings him face to face with another soul, qualified in all things to supplement his deficiencies. At once he feels an infusion of supernal power. In the presence of this elect one, he feels thrilled with warm waves of celestial vigour ; a part of the infinite promise of life is realised, one of the prophecies of spirit is fulfilled in joy. At last the poor egotist can burst his bonds ; he tastes the divine sweetness of sympathy with another soul ; he learns that threads of gold bind soul to soul, that soul traverses soul with ethereal arteries conveying to each the life of the other in addition to its own. And he learns also one sublime lesson—the divinity of renunciation. Through giving he receives ; through self-sacrifice he inherits his kingdom.

And the lesson by no means ends here, in sympathy with a single soul,—great and notable benefit though that be. Gaining such large good from one, he learns to credit others with the same excellence ; his faith extends in an ever widening circle, till at last he embraces all humanity in holy bonds of love.

If harmony teaches great lessons, great also are the lessons to be learned from discord.

All strife produces pain ; as great pain to the oppressor as to the oppressed,—perhaps greater. Seek to tyrannize over another, and not only does that other rise against you, but within you rises a truer self, and takes the part of the oppressed. My every tyranny against my brother is at once punished by this truer self, with a corresponding weight of fear.

At last I learn the lesson, that one cannot be harmed without the harm reacting on the other, on all ; that the well-being of one is inseparable from the well-being of all. I throw down my arms, and make amends by generous dealing. At once my brother's attitude changes, from enemy he becomes friend. He has been waiting for this opportunity to acknowledge me as brother ; and once again the great teacher teaches the lesson of sympathy. Henceforth my brother's life is a part of my life, and the power we command belongs to both.

And thus the most ordinary events, and even our own errors, are turned to benefits. A firm hand, a power that sits above us, and whose secret we cannot command, guides our evil to wider good, and turns our erring energies into right channels.

Every event in life teaches its lesson, consciously or unconsciously, to us. If we are dull learners it may have to be repeated twice or many times ; if we aid the teaching by ready perception, it may be taught but once, and then we can pass on to grander problems and higher themes.

Since every event thus bears for us a secret and spiritual value, and we cannot guess beforehand the nature of that value, is it not futile in us offi-

ciously to take on ourselves the direction of the lessons, with a grand assumption of omniscience ; saying "To such a life I shall devote myself ; such and such things shall I perform ; and from such and such I shall abstain" ; like an unskilled pilot without chart or compass, steering in the dark to an unknown land.

Were it not better to drop this pretence of wisdom which we cannot make good ; boldly to face events as they meet us, and with good courage and resolution to dare and endure all things, so only that the golden lesson hidden in the events be not lost ?

It has been hinted that those who seek wisdom should abandon all their present occupations and live the life of a desert ascetic ; and some have even thought to draw down on themselves the gifts of divinity by a mere mechanical walking away from their duties ; but not thus is life's secret to be surprised, by turning the back on our appointed duties, and more important still on the lessons they contain for us.

The books on wisdom are written in cypher ; the true ascetic is he who, without abandoning his duties, renounces all selfish aims, and leaving behind his animal nature, takes refuge in the secret place of his soul.

Much more than this is allegorical, concealing a spiritual nature within it ; perhaps, amongst others, the saying that earth's greatest sages dwell on her loftiest mountains is an allegorical picture of the truth that the divinest souls are those who have raised themselves furthest from earthly things to the peaks of purity, forever embosomed in the serene azure of spirit ; for all things in the physical world have thus their inner vital meanings ; though doubtless, were we to search earth's loftiest summits we would come face to face with the stately forms of holy sages, for as the spiritual fact is complete so also must the earthly picture of it be complete.

Life, the great Teacher, has thus designed his lessons. For those whose sight is gross, the teaching is framed in physical pictures, in faces, in trees, in mountains, and in the broad bosom of earth ; but those whose sight is finer perceive within each of these a deeper and truer fact, for which alone these have their being.

These externals, forests and hills, the restless ocean, the everlasting stars, are ever eloquent sermons hymning the divinity of spirit. The life of the world says, with the *Erd-Geist* in *Faust*—

"Thus at the roaring Loom of Time I ply,  
"And weave for God *the garment thou see'st him by.*"

The great teacher brings to us person after person, event after event ; from each, as we are able, we learn its lesson ; from each, as we are able, we wrest its secret, a value unknown and inscrutable until we are face to face with it.

Though at first the lesson may be bitter and unwelcome, we learn at last that what seemed bitter was in reality most sweet, and that what seemed hurtful

was pregnant with healing ; in our highest moods we are one with the teacher and perceive his ends ; in our moments of deepest insight, we perceive that the teacher is our true self ; and though we may writhe under subsequent sharp lessons, we are willing to endure ; certain that the suffering is for our ultimate benefit.

These considerations teach no indolent and idle acquiescence in the tide of events ; our duty and advantage is to throw ourselves on the side of the teacher and to check all perverse tendencies which else would thwart and neutralise the lesson. Let those who esteem this an easy task, try it conscientiously for a single day.

Since all events and persons have thus an interior and unapparent value, since all are intimately related to our development and lasting good, we infer that this truth holds for others also ; and we are thus able to perceive dimly the mighty power and beneficent directing energy which lies behind life, turning the good and evil of each to the welfare of all. Let us therefore cast ourselves on Truth and work out our divine destiny without fear ; this is the truest good for ourselves, and as surely is it the truest good for all others.

By working out our own divine destiny we gain the power of well doing, for he alone who has access to the heart of good can do good to his neighbor. Such laws as these teach us a noble carelessness of petty ends and events, and forbid forever all sordid taking thought for the morrow.

Perceiving the swing of these grand laws, we can boldly take in hand the game of life, with a heart for every fate. And so we find the first and last word of Karma to be discipline—development. But discipline to what end ? Is it for the great prizes of earthly life ? to glorify our three score years and ten ?

Far otherwise is the tendency of these mighty laws ; they lead not to wealth so often as to poverty, not to praise and fame so often as to contempt and obloquy, not so often to the throne as to the scaffold.

And thus,—unless we are bemocked by a lifelong illusion, unless we are the fools of a never-ending nightmare,—we have, in the sweep and tendency of these majestic laws, an intimation of our higher destiny and a sure certificate of our immortal good.

“Then first shalt thou know,  
 “That in the wild turmoil,  
 “Horsed on the Proteus,  
 “Thou ridest to power,  
 “And to endurance,”

CHARLES JOHNSTON, F. T. S.

## THE BEAN OF PYTHAGORAS

In a recent number of the *Theosophist* is a paragraph in reply to an enquirer as to "*why* Pythagoras banned the bean," which seems to me as far from correct as the explanations given by an Athenian skeptic who derisively said that "beans are the substance which contains the largest portion of that animated matter of which our souls are particles," and that the flowers of the bean put in a vessel and buried ninety days would deposit in the bottom of the vessel the head of a child; concluding, amid bursts of laughter, that Pythagoras himself has made the experiment.

Beans were anciently used in casting votes by balloting, the white beans for affirmative and the black ones negative. When Pythagoras said to his disciples, "Abstain from beans," he had no reference to them as an article of diet, for he ate them himself. What he did mean, and what his immediate followers already understood, was that they should abstain from the intrigues of politics as being antagonistic to a philosopher's pursuits.

It also couched a warning of the danger of criticising the popular government.

All the divine teachers have taught in symbols and inverted language, and time has proven the wisdom of this method.

He that had "eyes to see," or "ears to hear," saw and heard then, as now; and the poor little cursed bean is a symbol of the "letter that killeth."

If I have restored the bean to its deserved place of honor on our tables, I have done a good work for the oncoming rule of vegetarianism under which all true theosophists must come soon or late.

Perhaps it may be in place to say that *all* the supposed gastric difficulties the bean is reported to cause may be entirely overcome by boiling, both the green and the dry, in a weak solution of soda, for ten or fifteen minutes, before reboiling them in the usual manner.

The foregoing considerations arose in my mind because of the question frequently raised by vegetarian occultists—in embryo—that beans, having some unknown and peculiar property of retarding spiritual development, should be eschewed by those who are cultivating psychic powers. Nothing was certain in the matter, however, and the great fear of beans has seemed to have its foundation in a mystery that I hope I have solved.

I am quite sure too that, even if the bean has any retarding influence, it cannot act upon real spiritual progress, for that rests primarily upon right thought, speech, and action.

H. L. SUMNER, F. T. S.

## THE WAY OF THE WIND.

It is one of the gratifying signs of the times, and a pleasing indicative straw to point the way of the wind, that we should find in the *Forum* of Dec., 1887, such an article as the one by Professor W. H. Parker, entitled "Arguments for the Unseen." Disclaiming both orthodoxy and advance thought as it were, this writer presents much evidence which might have fallen from the pen of an occultist—an occultist such as he himself would be if he realized the full inferences from his own statements. The Arguments are clearly, even limpidly, put, and the article must do much good in opening such minds as will only hear those ideas which they consider "safe," "sound," and acceptable to the community at large. What it is they wish to save, or fear to lose, unless it be the consistency of ignorance, prejudice, or limitation, and what could be more "sound" than Truth, we do not know and will not ask of those who would be "*plus royaliste que le roi.*" We quote a few paragraphs of the article as its best recommendation to those who desire to think more, or to induce others to think more, in the direction of the Unseen.

"He sees not his fellow man, but only an outward manifestation of an unknown force, be that force vital or chemical or other. He who believes that man is made in the image of God, accepting our spiritual nature, realizes that every human assembly is an assembly of spirits unseen."

The above might refer either to the presence of the "astral men" or doubles, or even to the existence of that entity known to many occultists as the "Higher Self" of the unseen world. It often implies, however, that the inhabitants of that world were in ready communication with the earth, and this implication favors an inference that we are surrounded by an invisible world."

"Without touching on the many debatable phenomena that come under the discussion of the old psychology and the new so-called psychical research, and without giving any credence to the claims of modern spiritism, we have the further fact that in life and health we are dealing with none but invisible beings. The materialist himself must acknowledge that the unknown quantity which constitutes personality amid all the change and degradation of bodily tissue, is beyond dissection, is deathless, and that some organizing force beyond his ken precedes and accompanies organism."

Compare the above with the statement in "Esoteric Buddhism" that the 3rd principle guides the 2nd, or Jiva, the life force, in its task of building up the body.

"Facts suggest that a great exaltation of senses \* \* may sometimes bring to sight or hearing, not phantasms, but realities never perceived in our ordinary life."

“Since, therefore, we know scarcely anything directly, our seeming direct knowledge of the outward world, and our seeming lack of such knowledge in regard to any spiritual world above it, are illusive.”

“Men of science least of all, should shrug their shoulders at mention of the Unseen. In their own way they deal more with the hidden, the invisible, the vanished, or the future, than with the tangible.”

“The great Unseen, for which we have intimations and reasons, is as real as the Seen, or more so. Enough that we know not the visible in itself, but only by some message it sends to us from afar, truly so when it seems nearest. There is no light, no color, as we apprehend these, outside of the mind. Let the vibrations cease, and everything vanishes; let the molecules cease to give forth resistant force, and nothing is tangible. Since, therefore, the physical world is so tremulous, shadowy, spiritual, it is no presumption against a hidden universe that it affects us as something dreamy and unsubstantial. Granting that matter is composed of atoms, still there is nothing solid except to our sensations. An eminent English mathematician has calculated that, in a piece of dense metal, the atoms must be as far apart as 100 men would be when distributed at equal distances from each other over the surface of England; that is, one to every 500 square miles. Surely no supramundane world could be much more at variance with all that we deem firm and substantial.”

“Brown Sequard observed that certain cholera patients remained clear and active in mind when their blood was becoming black and clotted in the last stages of the disease; a fact inconsistent with the identity of mind and brain, since the latter depends on the blood for its activity.”

“Analogy demands a destiny of boundless splendors and activities for those (mankind) who begin their career on so vast a material platform.”

“Man is the first of a new series—the *spiritual*.”

“If anything is temporal, it is the Seen; if anything is eternal, it is the Unseen.”

All the above are theosophical teachings, and are, moreover, elaborated and accounted for by those teachings. In respect to the statements concerning the uncertainty of sense-evidence and the debt which we are under to Vibration, the following quotation from Hartmann's Experiments may interest the general reader. A metallic rod is suspended in a dark room: “Let the same be connected with some mechanical contrivance by which it can be made to vibrate and increase the vibrations gradually to a certain extent, and we will have the following result: \* \* \* When the vibrations rise to the number of more than 32 per second \* \* \* the drum of our ear then begins to vibrate in consonance with the rod, and we hear a sound of deep sonorous bass. As the vibrations increase, the sound increases in pitch and runs up through the musical scale to the

highest note, when, at 36,000 vibrations per second, all sound ceases and the rod becomes imperceptible to our senses. All through the long interval from 36,000 up to 18 millions of vibrations per second, we can neither near nor see the rod ; but at this point it begins to affect our sense of feeling by emitting radiant heat. At a still higher rate the heat ceases, a dull red glow appears which becomes perceptible to our sight and runs up through all the colors of the solar spectrum ; through yellow, green, blue, purple, and violet, until at eight billions of vibrations all light disappears and the rod, as far as our senses are concerned, has ceased to exist, although its presence can still be proved by its exhibition of chemical action."

It is interesting to note that the above phenomena follow that order which occult science indicates as the creative order. Ether was first of the creative elements ; its special property is sound. Air next ; its special property is tangibility or affecting the sense of feeling. Fire third ; its property is color, and it affects the sense of sight. Water and earth are the most gross ; they affect the senses of taste and smell ; the rod in its normal condition would be cognizable by these, and perhaps also in still more heightened chemical action. Professor Parker also alludes to the well known fact that the optic nerve in ordinary men is blind to all colors below the red and above the violet. Professor Tyndall states this as follows, in his work on Light and Electricity. "The radiation composing the solar spectrum possesses a dimension much larger than that of which the eye can take cognisance. This spectrum is in reality composed of three distinct parts.

1st. Luminous rays, which, acting on the retina of the eye, constitute the spectrum of seven simple colors.

2d. Rays lying within the red ray, and which do not affect the vision, but the existence of which is scientifically demonstrated by their calorific power.

3d. Rays lying beyond the violet, equally invisible, but whose existence is not the less demonstrable by chemical tests. Thus the spectrum consists of three sorts of rays : Calorific, Luminous, and Chemical, the second of which only is directly appreciable by the organ of vision, the existence of others being ascertained by experimental observation involving an exercise of mind." He further states that the rays beyond the violet "manifest their action, not in heat or light, but in the operation of composition, decomposition, and allied phenomena," and that all these three orders of effects result from a variation in the vibrations of the Etherial Medium. Clairvoyants and seers under an excitation of the senses also see through ordinary matter, which Professor Parker has shown us in his Arguments is far less "dense" than is ordinarily supposed.

J. CAMPBELL VER PLANCK.

## ANSWERS TO QUESTIONERS.

*From Adelphi.*

A most perplexed individual is writing to you. I have been for three years endeavoring to study Theosophy. I have heard lectures, have read an immense amount of literature devoted to that cult, from the sages of old down to the Sinnetts, Olcotts, and Blavatskys of the present day. I have conned the Yoga Philosophy and I read THE PATH. Light on the Path aids me not, nor does Bhavagad-Gita, and why? Because I am yet without the first steps towards practice. (Surely Theosophy—like other sciences—must have *something* practical about it?) Guide me with your friendly hints. Imagine me alone in a room. How to commence? Show me the first step upon the practical ladder! All I have heard and read seemeth to me so elaborately unintelligible that I lay it aside and beg you to instruct me in my Theosophical A B C. Astral Light! Is it a figurative light, *i. e.* Revelation? or is it a light, as electricity—the Heavens—coal—gives light? If abstraction (into insensibility) is necessary, can you instruct me upon Hypnotism (self mesmerism.)? “A shining object” is advised to stare at! A mirror is a shining object, for instance. But of what avail to stare at a mirror and see reflected ugliness!

*Answer*—You say that for three years you have been endeavoring to *study* Theosophy. Such being the case, you will meet with but little success. Divine Wisdom can not be a subject for *study*, but it may be an object of *search*. With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the *study* of so called Theosophy and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theo-Sophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching—a larger, wider, and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally as well in the Hebrew bible as in the Yoga philosophy, in the New Testament equally as well as in the Bhagavad-Gita.

You say you have “conned the Yoga philosophy.” This is not enough; merely to “con” it is not to know it. It is in fact a most practical system (if you refer to that of Patanjali), and one that will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice: and it gives full directions. If for three years you study and practice it—aye for one year—you will find that you need no other. In these matters there is no child’s play nor the usual English and American method of mere book-learning,—we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect*, but for the whole spiritual nature. There must be within the man something which he

already knows, that leaps up and out when he scans the books of wisdom ; a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this ; there is no greater system of practise than that required by it.

Desire wisdom ; love all men ; do your duty ; forget yourself ; let each thought and act of your life have for its aim the finding of divine wisdom ; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A. B. C. ; it is enough for the present.

It is not Theosophy that is a science, but its application. It is not a "cult," for it covers and includes all.

The Astral Light is an actuality. It is not revelation, but a means through which that which causes revelation acts. Electricity, the heavens, all lower fires, are but the shadows of the Astral Light, just as the Astral Light is but the darkness of the Ineffable Light.

Abstraction into insensibility is not intended. If it had been so intended it would be unnecessary for us to be in these bodies. If you can forget yourself sufficiently—forget that you exist as a human body, you will not need to stare at a mirror ; but so long as you realize, when staring into a glass, whether you be pretty or ugly, you can not reach Celestial sensibility or terrestrial insensibility.

Hypnotism is the controlling of other personalities. Under this you would be but a puppet for the thought of another. Your outer self had better become a puppet for your own thought.

We seek to make the body alive, not to kill it.

ZADOK.

*To Julius, From M. J. G.*

My question was perverted in December PATH, and I don't know whether to be vexed or annoyed at it. I did *not* ask what the effect of hasheesh was ; in a theosophic book I saw it was said Anæsthetics opened the doors of the astral world, and made inquiry to that effect. What I wished to know was the explanation of the experience of finding myself, while walking down the village street, feeling as if I had walked interminably, or, as illustrated by Bayard Taylor, who, after taking hasheesh, thought that while walking only a block in the city he had walked for ages.

If you can explain my condition or its cause at the times I speak of—they occurred twice—last summer when I had the sensation, I should be glad.

*Answer*—We intended no perversion. The seeming drift of the first question was as to anæsthetics opening the doors of the astral world. That seemed more important than a single experience of any individual. Unless

we knew the state of your health last summer, occupation, kind of food, and many other matters not in our purview, we could not give the cause of, much less explain, your condition at the time you speak of. It seemed in December, as it does now, that it was highly important to strangle a possible error as to anæsthetics and the astral world. Hasheesh is a partial anæsthetic, and as it apparently caused Bayard Taylor's feeling, our previous reply applies quite fairly.

But where such an experience is not brought on by drugs or other substances, it may occur from various causes, nearly all of them having relation to some derangement or obstruction in the body. Certain movements or affections of the spleen bring it on, and at other times the brain may cause it; but in nearly all cases it is felt by means of the brain. The sensation is analagous to the dream-state in which time disappears, for we know that during the sounding of the crash of a breaking plate one can dream an experience of 20 years, with all their circumstances. In your case—whatever the physical predisposing cause—you had a waking dream interlaced with waking consciousness and connotation of objects. This double state enabled you to register the experience clearly; it gave you a glimpse of what is meant by Proclus when he says, "The period of the first soul is measured by the whole of time." It gave only a glimpse, because the sensation had relation to only *one* of many states composing the whole. We can refer you to many other sensations similarly partial, while at the same time very different from yours. As, for instance: feeling and hearing that the slightest sound—made even by a fly creeping on a paper—had the force and mighty energy of Niagara's roar. It also gives some meaning to the statement that "one day is as 1,000 years and 1,000 years as one day, to God."

Inasmuch as we do our best to answer, we are sorry that your "vexation and annoyance at the perversion" has apparently prevented you from seeing what we did mean in December. We thank you for addressing the questions and enabling us to obtain some ideas thereupon. JULIUS.

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### TEA TABLE TALK.

There is a curious old story to be found in one of the Brahmanic sacred books. It apparently refers to the trials of higher chelaship, and runs somewhat as follows.

"A young man of a very high and respectable family had an only sister. She became a widow; and then they both renounced the world, went to a Yogee in a distant place, and offered themselves as his pupils. The Yogee said that they were not yet ripe for chelaship; that they had yet much bad

Karma to exhaust, but that if they would return to their native town and live for a time (say ten months) in a particular manner, then he would accept them. They agreed, and accordingly set up a shed (*pandal*) in their own native town, where they were well known for high birth and good character. The shed was in a prominent place on the high road. It had no rooms at all, but only a small enclosure which barely afforded shelter from the sun. There they lived alone together, regardless of conventionalities, always cheerful and even merry. The world began to slander them as badly as possible, saying that the brother and sister were living as husband and wife. But the two pupils never defended themselves, though persecuted most miserably. Everyone spat upon them as immoral wretches and threw stones on them. Still these two did not stir from their place, but bore all patiently. They became the victims of even the poorest, who had before been assisted by them, and of the meanest and most wicked people of the country. The ten months passed. The pupils found that the world had no real charm at all. They had thus exhausted the necessary quantity of bad Karma and stood the trial. They were accordingly accepted by the Yogee."

This little tale serves as an allegory. It shows us how necessary it is, when first we desire to enter the path, to exhaust our bad Karma by patiently living it out, there where we find ourselves placed at the time. It demonstrates that we cannot proceed by a violent leap away from all the rest of this present life, but that we must work out from it in due sequence, and that even should we attempt to make such an abrupt bound, we are sure to be sent back. Whether by the chosen Teacher or by the Law matters but little : we are sent back, and our sudden action has added to previous Karma acquired by deeds, wholly relating to self. We are also shown, on the page of this ancient book, that our effort to cast off the unreal life for the real places us in a very different position in the eyes of those about us, with whom we hitherto stood well. They regard us with suspicion; our carelessness of worldly opinion, our acceptance of solitude and poverty of spirit for the sake of the Truth and the search for the Truth, implies a reproach—though we intend none—to the lovers of the mere outward life, and they cast a slur upon us, whether in silence or openly. So we enter upon a career of trouble and isolation from the outset. It sometimes happens that through favorable circumstances, we are received by the world on the same outward footing, but inwardly a chill has fallen between us and it, even with dear friends. It is felt that we no longer belong to the same party, that we have announced an independent judgment, and a critical attitude at least towards all those fictions and tyrannies which the world has agreed to keep up, in the service of convenience, convention, custom, and false ideals. And while we should be careful to do no violence to our ties and duties, (whether of family or of station), to keep the civic and moral laws and to some extent even the social rules of the civilization in which we live, still when all this is done, the question frequently arises :—"what can I do to prove my faith?"

It is a question often addressed to us and passed from one theosophist to another : it is a most difficult question to answer, because the reply cannot be

made to fit all circumstances. But if we take large and high ground, perhaps we can find an answer applicable to every case, in some part at least. If we say that in the denial and uprooting of self the first active step upon the path is taken, then we have opened up a subject of immense possibilities. For it is not asceticism, nor mortification of the flesh, nor rude rough ways of life that we mean, but we refer to the inner attitude.

Most of us look upon the rainfall, or the failure of the crops, or an accident detrimental to our interests, in the light of their effect upon us. Yet these things have a greater bearing : they may conduce to universal ends. Here the first solution of our problem meets us ; we must try to live in the life of the whole ; try with reason when we can, and with faith where reason or perception fail us, to realize that all things from the fall of the leaf to the dreaded earthquake are conducted by universal law ; that this law is one of harmony ; that all is well with the universe as it steadily advances along the evolutionary track, and that all must therefore be well with each one of us, as parts of this progressive whole. Our higher interests, our *real* interests, are served by all these joys and trials alike, and if we make sufficient effort, we can remain above them in thought ; the inner attitude can be one of lofty and patient calm. The power of any and every circumstance to annoy or unbalance us on either hand is a given quantity : we ourselves are the variants, and our vibrations to and fro, scatter, disturb, and disseminate the molecules of the inner man quite as much as they ruffle and cloud that still surface of the soul whose high office it is to mirror the Spirit. Let us then strive to raise ourselves up, and to lift others up to that far, blazing star above the tempest, the star of Truth.

Very often we hamper ourselves by preconceived ideas to which we cling. These totally blind us to Truth. Since we do not presently know all things, we must be somewhere in error, and very likely we are most so at just that point where our hearts are most fixed. For attachment and hatred bind us equally to some idol of our own making. Many students who are trying to "live the life" ask why so many very good and pious men have not become occultists, have not even caught a glimpse of the real goal. It is principally because they have erred by "violence of direction," and have tried to live by the exercise of certain selected qualities alone. They have set a god on high whose worship has atrophied reason and narrowed faith. For mark that if you suggest to them that there may be a higher god than this, or a religion equally true, they are incredulous or indignant. They live upon and within forms ; they have stunted the perceptive faculties of the soul and paralysed its instructive desire for *Truth at all costs and all hazards*. This desire must lie at the root of the soul, for it was the desire to create and experience in matter which sent it forth from the Spirit to seek the manifestation of Truth in this life, and which now urges its return towards the Great Center of resplendent verities. Truth, whether manifest below or above, is the same, but the manifestation is different. We shut ourselves out from Truth when we repel any manifestation, or confine our belief to any one of her modes of working in matter. In the ultimate alone is she One. Blindness to these facts makes us take some such view as that of an esteemed contemporary, who

explained a doubt of the teachings of Theosophy because some "theosophical" acquaintance believed that his aged and invalid mother was obsessed by an elemental! The Widow tittered when she read this, and remarked that she now doubted the moons of Jupiter *because* she knew "an astronomer who had dyspeptic fits and was as cross as—as—"

"As the devil in a gale of wind;" suggested Didymus.

The Widow, who is nothing if not conventional, gave a small shriek at this. I noticed that she required much soothing—from Didymus, not from me; somehow I can't soothe "worth a cent." The plumes of the fair satirist sufficiently preened, she remarked:

"You men needn't talk. Haven't we heard that some Hindu pundit is so incensed that Eastern doctrines should be taught to the profane West, that he is going to tear the "Secret Doctrine" to tatters, *by showing that it don't agree with his view of Brahmanic teachings*, 'more power to it' if it don't?"

"I like the cheek of those Indian ducks;" murmured Didymus.

A chorus of "Absurd!" "Fancy!" "Don't be slangy!" arose. I put it down firmly.

"Ladies and Gentlemen; I do not defend either attitude. To the looker-on, they are simply delicious—as studies of human nature. They are pure hysteria. They are twinges of emotional insanity. Hysteria for hysteria, give me the female form of it. It is more likely, on the whole, to be all right at heart. In every true woman there is something nobly virile; every true man has a finer touch of his mother in him. But I beg you to observe that we must eschew the personal view, if we are to find out true facts. The idol-worshipper; the form-worshipper; the pedant; the emotional enthusiast who makes a god of the mere human heart; the religionist *pur et simple*, all these are confined to one view, and self is at the bottom of their creed. Even the atheist deifies self. Our instant need is to ascertain some modicum of Truth untinged by the personal view, and to go to work on that. Our friends may be all right at heart but, Lord! what twaddle their tongues do emit when they insist on our measuring Truth with their yardstick. Let us listen most to the Universal Voice: it speaks, not of or in us, but through us.

Show me a self-styled "conservative" man, and I will show you a man who lives among shadows, and in himself vainly strives to animate a shade. His friends have long gone away from the place where he still beholds their imaginary characters standing, lit (to his eyes) into seeming life by the dim light of the past. With these spectres he holds converse, and his friends try to answer him through the lifeless intermediaries; they try to meet him for a moment on the forgotten basis of the past, and are sometimes pleased to tickle their own self-esteem with the image of an impossible consistency. Just so the scholar, overweighted by his learning, thinks that the great, living, busy world is concerned with his denunciations of false quantities or scholastic dogma. To it these weighty facts are puppets moved by his self importance; it is mainly concerned with Life, not with creeds, and it soars onward, leaving him impotent and a little foolish, in the dust with his weapon of straw. If he is wise, he will not confront it with past issues. So conservatism is im-

possible so far as Life is concerned. Even Death is not consistent, but changes, dissolves, and rends with furious energy. "Consistency" is a man-made product; I find no analogy in nature. When I lie down to sleep, am I the same man who rose that morning? When I rise, where is he who lay there and dreamed? Just as physical science tells us that organic tissue is momentarily dying, changing, receiving, and transmitting, so the mind also changes at the contact of every new thought, the heart with each new emotion. Man is an ever new or renewed being, begotten of the old, and the "conservative" is left between the horns of this dilemma: either he has changed without being aware of it, (until some moral cataclysm reveals the standing of the real, inner man), or he is a dead man; dead in all spiritual sense while the physical machine has not yet run down. It behooves us to open our minds to the possibilities of Truth, for the cause of most ills is in the mind. It is the predetermination of our attitude that makes it serious and injurious. "I am a believer in predestination," "I am weak and defeated." I cannot believe so and so." There are the mental chimeras which work havoc with our lives. Above them all the Serene Self looks down, calm and unimpaired. May we take refuge there! May we realize that there alone is our true existence! May we embrace no lower ideal!

In these grim and frost bitten days I love to remember how the wandering Tea-Table had a little butterfly farm in a sunny bay window late last autumn. There amid the falling leaves, the patter and gurgle of rain on low eaves, or the solemn drip from the black pines on to the graves of June roses—there we watched some gauze-imprisoned worms, brave fellows in black velvet and gold vesture, working out the eternal miracle of Death-in-Life for the instruction of occultists in embryo. Even brighter skies, the pipe of winds and autumn banners flaring from the hills, could not tempt us out while the wonder was still in hand. The captives fed grossly on milkweed for a while, journeyed, hobnobbed, regarded the world, reached a period of fevered activity in which they knew nor pause nor rest, then found a secluded spot and concluded to remain there. Fierce was their anger at any fellow who drew near or disturbed them, savage on its own scale as the wrath of the lion, while they deposited their worldly store in the shape of a little white gluten, sparkling like saccharine crystals and exuded from the proboscis, upon the gauze roof. I invite all occultists to consider these analogies: the gluten, quintessence of the worm, formed a link between two worlds. When sufficient had been deposited to form a tiny spike-like projection, the worm ceased to work it with the head and moved slowly over it until it could insert the spike into a minute opening in the end of the body or tail. Giving due time to the gluten to harden and become fixed there, (whatever impregnating office it might fill we know not), after several essays the worms finally let themselves gradually down until they hung suspended in air from the spike of gluten, now hard as a gravel granule and firmly rooted in the tail. Vibration after vibration ran through every coil now in double series, one series from head to tail, another from tail to head: occultists will recognize this universal movement. The vibrations increased in rapidity during a period of twenty-

four hours, when at last a violent effort is visible and with body movement and quick head strokes combined the worm cracks open at the back, feverishly and rapidly "shuffles off this mortal coil" of black and gold, which falls to the ground, leaving a light green worm momentarily visible. Only momentarily; this renewed creature doubles itself up, joins head to tail, working the neck around the spike of gluten; the head falls off, the doubled up body is all fused together by the same vibratory movement, and in two minutes or less there hangs from the gauze an exquisite smooth green satin casket, which an exudation presently studs with gilt nails around its dome-shaped top, closing it, I know not how. The effort of these two minutes is really something terrible to witness, yet the work is accomplished with supreme ease after all, when we consider the marvelous consummation. This casket, erst the inner (second) body of the creature, is now in process of becoming a mere casement for the mysterious germ sleeping within. During two weeks it becomes more and more translucent, its fibre is gradually assimilated, and the bright wing markings and color dots of the third form are at last visible beneath the thin shell. Some fine morning towards noon (in some dozen observed) this shell cracks at the back, a winged, brilliant creature lets itself down from the shrivelling isinglass-like case, slowly unfolds, like a flower, and like the flower clasps the stem; for still it grasps the case. Not at once does it relinquish the abandoned habit, remember.<sup>1</sup> All earthly dross must be purified from the creature of the skies. So while he vibrates still more tremulously than ever before, waving and trying his wings, there is a drip, as of life blood, from his quivering body. This over, he rests, and we ask, why does he not fly? Hours after, he is seen to suddenly lift his head. The divine thought has touched him! With instant recollection and power he rises, makes an exultant dash for the blue regions, and soars in ever widening circles, lost to us, discovered anew to life. Never have I seen any thing more inspired than the electric swiftness of that instinct, coming so suddenly to all. We have placed them on the pines in resinous sunshine, or upon the flower; they will not stir until they hear the soundless admonition; they wait for the ripe moment of the Law: so they never falter in that strong flight. We have lost sight of them, but wide-eyed Science has seen that they presently return to the terrestrial fields, and, full of heaven's sweet essences, have birth in other lives.

This stage of their journey, this visible passage from the first to the third form by means of an essential coupling or link, is most beautiful and typical. Go into your gardens when the year swings round again; gather milkweeds and captives; net them in airy gauze, and nature will teach you how the soul emerges from husk after husk. She will teach you Reincarnation; she will show what a broad scope of change is necessary and appointed to all growth; she will demonstrate that resistance to this Law on any plane is retardation, while as yet only an incipient, encrusting habit; is Death eternal when the habit becomes fixed in the petrified soul.

JULIUS.

<sup>1</sup> See Jan. PARN, 1888, Page 290; on the relinquishment of intermediate forms.

## LITERARY NOTES.

POSTHUMOUS HUMANITY:—*A study of Phantoms.* By A. d'Assier, translated and annotated by H. S. Olcott. This is a treatise on the existence, manifestations, and constitution of man's posthumous personality, of his "Double" appearing during life, and of a like "Double" in animals and vegetables. It defines a phantom as "a gaseous tissue offering a certain resistance," and considers magnetic fluid the generative cause of the principle producing it. Collateral topics naturally come up,—electric animals and plants, somnambules, seers, mediums, etc., all connected through magnetic origin, as well as lycanthropy, obsessions, incubi, and vampires. The author is an avowed positivist, and for that reason rejects both supernatural explanations and inadequate testimony, though once incautiously asserting as a "common fact," but without evidence, that electricity in the United States so abounds as to make bushes seem incandescent and door-knobs startle strangers with sparks! As to this, Col. Olcott remarks that he lived 47 years in the United States without encountering these phenomena. The book is not original or profound, few new facts are given, and the treatment is superficial. The explanation of spectres' photophobia (Page 90) is both imaginary and imperfect, nor does the translator puncture the error on this page that the phantom is seen only out of strong light; it is well known to the contrary: that of their production of noises resembling breakages (Page 94) is open to serious criticism; that of the decay of witchcraft (Page 212) is utterly flimsy and shows that M. d'Assier has not read Lecky,—as, indeed, does also his credulity as to lycanthropes, vampires, and incubi, though of the latter discussion Col. Olcott too modestly declines to translate the larger part. No explanation is given of the emphasized phenomenon of fine literary composition by illiterate mediums. The competency of the French mind to "talk around" and not grapple with a subject is continually illustrated.

Col. Olcott, however, adds frequent notes, amplifying or correcting the theories of the author from an Esoteric stand-point, and throwing on them the rich light of his scholarship and vast Oriental experience. After each note the reader contrasts author and annotator, and mourns that the latter had not written the text. Col. Olcott also furnishes an Appendix giving the opinions current in various sections of India upon Kama Loka, spectres, sorcery, and so on. This is a contribution to ethnological study, but has not, we think, much force as proving fact, inasmuch as the various tales and popular views collected must need much sifting as well as explanation by those versed in occultism. Many popular expressions of actual occult laws are, in fact, travesties upon the actualities that have given rise to the vulgar idea. We hope at another time to obtain and publish reasonable expositions respecting some of the things recorded in this Appendix. Pages 331-333 are most interesting. (*Redway, London, 1887; 7s, 6d.*)

THE PHILOSOPHY OF CURE, by E. D. Babbitt M. D.,—a condensed, tabulated compendium of facts in Physiology, Chemistry, Pathology, Magnetism.

Light, and Color, based upon the principle that Nature is better than Art, and having as object the exposition of a natural and rational system of Therapeutics.

Welcome is due every scientific work that recalls men to the vital and vitalizing powers of Nature, and emancipates them from the evil of drugs, which, as Dr. Babbitt says, have caused more deaths than war. He finds these powers in sunlight and electricity, and applies them to the cure of disease through sun-baths and magnetic massage. We have always held that the curative agents of the future would be these powers, and it is no small confirmation of such belief to find it advocated in a treatise so competent, scientific, luminous, sensible, and practical. The *sensible* quality of the book is one of its greatest merits. A just, dispassionate, discriminating spirit everywhere appears notably in the treatment of Homœopathy, Mind Cure, and Faith Cure; and freedom from either the twaddle of the conventionalist or the fanaticism of the doctrinaire is shown in the remarks on the moral influence of nudity and in the exposition of Chromopathy and of sound spelling.

Dr. Babbitt distinctly recognizes the action of etherial forces. He finds the underlying principle of all force in spirit, and says that "spirit may be called the *primate* of all force." In a brief account of Statuolence, which he defines as "A method of bringing the more refined psychic ethers of the interior brain into predominance over the system, in the place of the grosser animal ethers which ordinarily rule," and in warnings against extravagance and one-sided theorists, he gives indications of a Theosophic training and of a temperateness which does not always accompany it.

The paper and type are exceptionally good, and the illustrations exceptionally bad. Anything worse than the portraits of Catherine II and Whitfield we have rarely encountered. The ghastly corpse of a young girl on page 29 seems to have no *raison d'être*,—unless, perhaps, to show what medicine may effect, and the alluring "Spirit of the Mountain" on page 58 has not even that. Some assertions need a little qualification. The Egyptian *sais* are by no means naked, and, though it is true that they outrun fast horses, it is equally true that they die in five years. The great strength of various savage nations has other explanations besides nudity. Gen. Pleasanton's famous experiments with blue glass have had important results, but some of his conclusions have, we believe, been discredited by later investigators. And Dr. Babbitt should not say "commence" when he means "begin." He is much opposed to tobacco.

THE FUTURE RULERS OF AMERICA, or Hermetic Tract No. 1, is by Bro. W. P. Phelon, President of Ramayana Branch T. S. It is entertaining and prophetic of what America holds for the future. (*Hermetic Pub. Co., Chicago.*)

"REINCARNATION: A STUDY OF FORGOTTEN TRUTH" is the title of a book by E. D. Walker shortly to be published in Boston. It will be a 12 mo. volume of about 350 pages, and a careful investigation of the subject from a western standpoint, enlarged and extended from the series of five papers

upon Reincarnation by that writer published in *THE PATH* last year. The work will contain chapters upon Western Evidences of Reincarnation; Western Objections to Reincarnation; Reincarnation in Western Literature, (Prose and Poetic); Reincarnation among the Ancients; in the Bible; in Early Christendom; in The East to-day; Esoteric Reincarnation; Eastern Poetry of Reincarnation; Transmigration through Animals; Death, Heaven and Hell; Karma; and a Bibliography of Reincarnation.

*THE POPULAR CRAZE—CHRISTIAN SCIENCE*, is a brochure by Ursula N. Gootefeld of Chicago (1887). Its object is to show that "Christian Science" is the nonsense of to-day but that it will be the sense of the future. We cannot agree with the extravagant claim on p 27. that the Redemption of man "will be through woman when she is allowed to lead and he follows her along the upward way." It is a strange fact—even in Christian history—that Redeemers and their great prophets were men. On p. 28 it is stated that "spiritual perception is the sixth sense which opens for man many closed doors." To this we cannot subscribe, because our school of occultism teaches, and proves, that the sixth sense is *not* spiritual, but only a higher (material) sense than we now possess. It also seems philosophically incorrect (at least from an occultist's standpoint) to say: "the human mind determines the kind and quality of our thought only so long as we are in ignorance," and so on. We would more gladly praise such books as these if it were not that the whole so-called psychological science of America looks like boy's play to one who has found the same ground passed over and given up by the Aryans long ago; after having studied for ages to find the mind's ground and foundation, they record different conclusions from our psychologists, and we have a greater respect for the ancients in these matters than for speculations that have only just begun in a nation which as yet has not evolved the mere words needed for the proper expression of what is included by them in the term "mind."

## CORRESPONDENCE.

The following letter has been sent to Madame Blavatsky from New York. It is not intended to reflect upon the East Indians as a body in any way; but solely to show why the signers desire that the *Secret Doctrine* should not be held back because some Indian pundits are against it.—[ED.]

NEW YORK, January 10, 1888.

MADAME H. P. BLAVATSKY,

RESPECTED CHIEF:—We have just heard that you have been asked to withdraw from publication the *Secret Doctrine*.

This extraordinary request emanates, we are told, from members of the Theosophical Society, who say that if the book is brought out it will be attacked or ridiculed by some East Indian pundits, and that it is not wise to antagonize these Indian gentlemen.

We most earnestly ask you not to pay heed to this desire, but to bring out the *Secret Doctrine* at the earliest possible day.

It is a work for which we, and hundreds of others all over the United States, have been waiting for some years, most of us standing firmly on the promise made by yourself that it was being prepared and would appear.

While the West has the highest regard for the East Indian philosophy, it is, at the same time, better able to grasp and understand works that are written by those acquainted with the West, with its language, with its usages and idiom, and with its history, and who are themselves westerns. As we well know that it is from the West the chief strength of the Theosophical Society is to come, although its knowledge and inspiration may and do reach us from the East, we are additionally anxious that you, who have devoted your life to this cause and have hitherto granted us the great boon found in *Isis Unveiled*, should not now stop almost at the very point of giving us the *Secret Doctrine*, but go on with it in order that we may see your pledge fulfilled and another important stone laid in the Theosophical edifice.

Further, we hasten to assure you that it makes but small difference—if any whatever—here in the vast and populous West what any one or many pundits in India say or threaten to say about the *Secret Doctrine*, since we believe that although a great inheritance has been placed before the East Indians by their ancestors they have not seized it, nor have they in these later days given it out to their fellow men living beyond the bounds of India, and since this apathy of theirs, combined with their avowed belief that all Western people, being low-caste men, cannot receive the Sacred Knowledge, has removed these pundits from the field of influence upon Western thought.

And lastly, knowing that the great wheel of time has turned itself once more so that the Powers above see that the hour has come when to all people, East and West alike, shall be given the true knowledge, be it Vedantic or otherwise, we believe that the Masters behind the Theosophical Society and whom you serve, desire that such books as the *Secret Doctrine* should be written.

We therefore earnestly entreat you not to be moved from your original purpose and plain pledge that, before passing away from our earthly sight, you would lay before us the *Secret Doctrine*.

Receive, Madame, the assurances of our high esteem and the pledge of our continued loyalty.

Signed :

WILLIAM Q. JUDGE,  
J. CAMPBELL VER PLANCK,  
SAMUEL HICKS CLAPP,  
ALEXANDER FULLERTON,  
EDSON D. HAMMOND,  
ABNER DOUBLEDAY,  
GEORGE W. WHEAT,  
JNO. W. LOVELL,  
GEORGE W. SALTER,  
LYDIA BELL,

MRS. J. C. GRIFFIN,  
ALEX. O. DRAGICSEVICS,  
E. H. SANBORN,  
E. M. TOZIER,  
E. DAY MACPHERSON,  
JNO. F. MILLER, M. D.,  
WILLIAM M. GATES,  
EMILY G. FLEMING,  
E. B. GRAY, JR.,  
HADJII ERINN, for himself and 26 others.

## THEOSOPHICAL ACTIVITIES.

### IN AMERICA.

EPITOME OF THEOSOPHY.—This tract, which appeared in January PATH, has been printed separately as an offering to the cause by a New York Theosophist. It has been well received and widely circulated; the *St. Louis Globe Democrat*, of January 15th, printed it entire.

CINCINNATI T. S. continues active work. In December a paper entitled "Proteus" was read. Some extracts from it will appear in the PATH.

ISHWARA THEOSOPHICAL SOCIETY, Minneapolis, Minn., has been duly organized. Dr. J. W. D. B. La Pierre is President; James Taylor, Vice-President; and Julia Lovering, Secretary.

ARYAN T. S., N. Y.—The weekly meetings are full of interest and well attended. The subject of Karma has been discussed, and Spiritual Culture taken up for consideration. The Library has increased in size and is much used.

### IN INDIA.

HEADQUARTERS LIBRARY.—Over 300 volumes have been added to the Western Section since last December, and several hundred MSS. and printed matter to the Eastern Section.

In December the Admiral of the Chinese fleet while at Columbo received from the Columbo T. S. a copy of Col. Olcott's Buddhist Catechism, and in reply said he would endeavor to have it translated into Chinese for circulation in the Empire. The Buddhist Fancy Bazaar was held at the T. S. Headquarters in Columbo in December.

BOMBAY THEOSOPHICAL SOCIETY'S FREE DISPENSARY.—In October, 1887, 886 patients were treated here, Hindus, Parsees, Mussalmans, and others.

PROPOSED CONVENTION IN EUROPE.—The new Vienna T. S. proposes to bring about a convention at Bayreuth during the Wagner Musical Festival in July, 1888. A vegetarian restaurant will be open there during the performances. Any desiring to attend can address Herr Friedrich Eckstein, Wien, V. (Austria) Siebenbrunnengasse, No. 15.

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*Several friends have generously contributed the means of reprinting the PATH for April, 1887, and any orders for it can shortly be filled.*

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Great is the fruit, great the advantage of earnest contemplation when set around with upright conduct.—*Maha-Parinibbana-Suttanta.*

OM.





# Æ Ū Ω

Brahm is that which is Supreme and without corruption. They who are acquainted with day and night know that the day of Brahma is as a thousand revolutions of ages, and that his night extendeth for a thousand more. On the coming of that day all things proceed from invisibility to visibility; so, on the approach of the Night of Brahma, they are all dissolved away in that which is called invisible. The universe, even, having existed, is again dissolved; and now again, on the approach of Brahma's Day, by divine necessity it is reproduced. That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature; it is invisible and eternal. He who is thus called invisible and incorruptible is even he who is called the Supreme Abode; which men having once attained, they never more return to earth: that is my mansion. That Supreme Being is to be obtained by him who worshippeth no other Gods. In Him is included all nature; by Him all things are spread abroad.—*Bhagavad-Gita.*

## THE PATH.

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VOL. II.

MARCH, 1888.

No. 12.

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

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

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### TWO YEARS ON THE PATH.

Twenty-four months ago this Magazine was started. It was then the second periodical devoted solely to the Theosophical Society's aims, and the only one in the Western Hemisphere. Subsequently in France "*Le Lotus*" appeared; and later "*Lucifer*" in London, while the pioneer, "*The Theosophist*," continues at Madras, India.

It has never been claimed that these journals alone knew of and expounded Truth; all that their conductors asserted for them was that they desired truth, and that they intended to remain devoted to the aims formulated by the Theosophical Society and to the Masters they believe are behind that body. There are many other magazines engaged in the search for

the ultimate respecting Nature and Man ; there are other Societies who try to reform the age, but none other, we believe, can point to the same measure of success or to the same literature devoted to the one end.

When THE PATH was launched we knew not—nor asked—how long it would float, nor to whom it would reach. No capitalists or companies offered their assistance, and none could then say how it was to obtain a circulation. The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source. Nor was there a staff of writers employed or promised. No articles were on hand waiting for insertion, and, besides all that, its founders had other matters of a material nature calling for attention and occupying time. The promise of its future lay alone in supreme faith.

Its course during these two years has been for its conductors full of encouragement and instruction ; letters from numerous subscribers testify that its readers have had some benefit also ; none have written a word of disapproval, and those few who have stopped taking it gave reasons other than dislike.

The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great, and to admit no dogma to be more binding than the motto of the Theosophical Society,—“ There is no religion higher than Truth.”

In addition we intended to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men living in the East ages ago went over the philosophical and scientific disputes that now engage the 19th century.

The only true Science must also be a religion, and that is The Wisdom Religion. A Religion which ignores patent facts and laws that govern our lives, our deaths, and our sad or happy hereafter, is no religion ; and so last March we wrote,—“ The true religion is that one which will find the basic ideas common to all philosophies and religions.”

Western writers have been in the habit of pooh-poohing the idea that we could learn anything from Indian books, and such as Max Müller in no small degree supported the contention. But we believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. We never for a moment intended to rely upon or be guided by superstitious ideas that prevailed in India as they do in Christendom, but even in those superstitions can be seen the corruptions of the truth. In the Vedas, in Patanjali's Yoga System, the Bhagavad-Gita, and hundreds of other works, can be found the highest

morality and the deepest knowledge. What need, then, to bother with crude beginnings of the same things put forth in Europe for the admiration of scholiasts and the confusion of the multitude?

American Spiritualism has recorded a mass of valuable facts with entirely baseless or inadequate explanations attached to them. These expositions, accepted by some millions of Americans, lead to error as we are taught. We find it denominated in the Aryan books as the worship of the Pretas, Bhutes, and Pisachas. Through many weary centuries the Aryans pursued that line of investigation to find at last the truth about the matter. What reason can we give for not examining their theories? They do not degrade our manhood, but rather raise its power and glory higher. Besides, we well know that *there is no separation of nations*. We of America were perhaps the very individuals who in those by-gone ages helped to elaborate that philosophy, and the men now living there were, maybe, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India.

In the same way would we have used the literature and learning of ancient Egypt, had it been accessible. But that lies buried under wastes of sand, waiting for the time to come when it shall be useful and for the man to arrive *who knows*.

Our readers are nearly all students. Some are disciples. But few are not in earnest. All are sympathetic. They have helped us with appreciation, and assisted the progress of all by striving for the calmness which comes from **trying to exemplify** Brotherhood. Some perhaps disagree from us upon minor points, nearly all of them resolvable to a personal basis—that is, having their root in some divergence as to particular persons.

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H. P. Blavatsky and Col. H. S. Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name "Brothers"; and now, as then, we pin our faith upon Their knowledge, wisdom, power, and Justice. That much mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

The Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has

a sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for a person to join this body, and a wiser yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society would to-day be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

Readers! the third year of THE PATH is upon us; Theosophists! the thirteenth year of our Society's formation has opened; let us go on with a firm faith in the mercy and supremacy of the Law to whose fiat we bow.

Let the desire of the pious be accomplished! OM!

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## THE BHAGAVAD-GITA.

*(Continued from February number.)*

In my last I said that a system of initiation is spoken of which is the mother of all others, and that all the rest are mere exoteric copies or perversions of the real. In order that the idea intended to be expressed may be made clear, it is to be stated that the system is not confined to India, but at the same time it is true that the Western world has up to this time been so deeply engaged in the pursuit of mere money and external enjoyment that no body of Hierophants has taken up its actual residence in Europe or America as yet. There is very little force in the objection that, if those Adepts have such powers as have been ascribed to them, they could very easily have a residence here and overcome all the influences of the place. If it were in the least necessary that they should be here, no doubt can there be that they would come. But as all of the work required to be done, all that could possibly be accomplished, is to be achieved by the Messengers

sent out into each country who, so to say, prepare the ground, with the assistance of the Adepts, for others who follow them, there would be a waste of energy if the Hierophants appeared in person. Nor are those Messengers dismayed by the critical attitude of those persons who, wanting a sign, continually deny that the help for the workers is afforded because the givers of it cannot be seen ; and it can also be admitted that even the workers themselves are not continually in receipt of instruction or telegrams showing how and where to work. They are men and women who possess a faith that carries them through a long course of effort without a glimpse of those who have sent them. Yet at the same time some of them now and then see very plain evidence of the fact that they are constantly assisted.

“That we all labor together transmitting the same charge and succession,  
 We few equals indifferent of lands, indifferent of times,  
 We, enclosers of all continents, all castes, allowers of all theologies,  
 Compassionaters, perceivers, rapport of men,  
 We walk silent among disputes and assertions, but reject not the disputers nor anything  
 that is asserted,  
 We hear the bawling and din, we are reached at by divisions, jealousies, recriminations on  
 every side,  
 They close peremptorily upon us to surround us, my comrade,  
 Yet we walk unheld, free, the whole earth over, journeying up and down till we make  
 our ineffaceable mark upon time and the diverse eras,  
 Till we saturate time and eras, that the men and women of races, ages to come, may  
 prove brethren and lovers as we are.”

So all this preparation is similar to that of the primeval forest by the early settlers in America ; it is as yet hardly a tilling of the soil, but rather a clearing off of trees and weeds. This is not because they are unable to do more, but because the weeds and trees are there requiring to be removed before the Elder Ones can usefully push on in person the further development.

“When the materials are all prepared and ready the architects shall appear.”

All human beings are working through this system of initiation, and for that reason it includes all the exoteric societies. Very often the Masters in this have appeared in those when they saw an opportunity for sowing the seed, which, although for a time to be enclosed in the shell of formalism, was to be preserved for future use ; just as the Egyptian mummy held in its hand for centuries the germ that blossomed and bore fruit in our day. And since man in all his struggles must be helped, they have assisted in political changes where a hope was held out for the rise of a beneficent era.<sup>1</sup> The great mass of men are not with their own knowledge engaged in the work of this powerful and impregnable *Lodge*, but they will knowingly engage

<sup>1</sup> It has been asserted by some Theosophical writer that these Adepts were concerned in the formation of the American Republic, and either were here in person or sent Messengers.—[B.]

therein some point in the course of their long evolution. And yet at every hour of each day these Masters are willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for "the great orphan, Humanity."

Then, further, none of us, and especially those who have heard of the Path or of Occultism or of the Masters, can say with confidence that he is not already one who has passed through some initiations with knowledge of them. We may be already initiated into some higher degree than our present attainments would suggest, and are undergoing a new trial unknown to ourselves. It is better to consider that we are, being sure to eliminate all pride of that unknown advance we have made. Having so concluded, we know that this long life is in itself another initiation, wherein we succeed or fail just as we learn the lesson of life. Some, I know, will not hasten to adopt this view, for they desire the Law to work in the manner appointed by them; they wish to have a sign or a password or a parchment or some wonderful test profounded, to which they shall be ready to submit at a certain time and place. But this is not the manner of it, and all true students know that. Surely if the little circumstances of life are not understood, if they have yet power to light the torch of anger or blow up the smouldering fire of lust, no set time or tournament will be offered for you by the Masters of this *Lodge*. Those set times and larger tests *are* given and have in their place to be overcome, but they belong to the day when you have raised the arch of attainment all perfect but the keystone;—that is found or lost in the appointed trial.

Reaching to the actual door of this *Lodge* is the path that I spoke of in my last, and leading to that Path are many roads. We might as well attempt to enter the Path in this incarnation as to wait for succeeding lives.

There is great encouragement in Krishna's words to Arjuna in the second chapter: "In this system there is no destruction of or detriment to one's efforts; even a very small portion of this duty delivereth a man from great fear." This refers to the Law of Karma. Every point of progress gained is never in reality lost. Even did we die at a time when our lives were not stainless, the real level of our development would not be lowered, for upon reassuming a mortal body in some after life on this earth we take up the thread just where we dropped it. In a later chapter Krishna says that we "come in contact with the knowledge which belonged to us in our former body, and from that time we struggle more diligently toward perfection." Patanjali also says the same thing, and all the Aryan sacred books concur in the opinion.<sup>1</sup> The thoughts and aspirations of our life form a mass of force that operates instantly upon our acquirement of a body that furnishes the corresponding instrument, or upon our so altering our mental

<sup>1</sup> See Patanjali's *Yoga Aphorisms*, Book 2; and *Vishnu Smriti*, chap. xcvi, v. 11.

state as to give it opportunity for action. The objection that this would be a suspension of energy is not tenable, since such a thing is well known in the physical world, even if called by some other name. We are not obliged to rest on that objection, as it by no means follows that the energy is suspended ; it has its operation in other ways.

The encouragement given by Krishna leads us to consider what method is offered for entering upon the Path. We find it to be a right knowledge of the Spirit. This right knowledge is found in the second chapter.

As by all illuminated sages, the ultimate truth is first declared by the Blessed Lord as we have seen, and in the very chapter wherein Right Action is insisted upon as the way to liberation. He then, proceeding to explain himself further, points out errors common to humanity, and certain false views that prevailed in India then, as they do now.

VERSE 41 :—In this system there is only one single object of a steady, constant nature, O Son of Kuru. Those who do not persevere, and whose principles are indefinite, have objects with many ramifications and without end.

In the men thus described, desires for worldly or intellectual acquisitions prevail, and, desires being infinite, as also capable of producing endless modifications of desire, there is no concentration possible. This also has an application to the methods of our present scientific schools, which indulge in an eternal seeking for so-called facts before general principles are admitted. One single branch of investigation with them has endless ramifications that no human being could compass in a life-time, Then :—

Not disposed to meditation and perseverance is the intention of those who are devoted to enjoyments and dominion, and whose minds are seduced by that flowery sentence which is proclaimed by the unwise, who delight in texts from the Vedas, O son of Prithā, and say, "There is nothing else than that," being covetous-minded and considering heaven as the very highest good ; offering rebirth as the reward of actions, and enjoining many special ceremonies for the sake of obtaining pleasures and dominion, and preferring the transient enjoyment of heaven to eternal absorption.

This is better understood when some of the ideas held in India regarding sacrifices and ceremonies are known. In the Occident sacrifices have long gone out of use, as there appeared to be no reason for them. And yet it must seem strange to the reflective mind that christian nations should claim redemption through the Jews whose prophet enjoined sacrifices, and when Jesus himself said that not one jot or tittle of the law should pass away. In the place of the sacrifices of the East, the West has adopted a mere theory to be embraced, together with an uncertain moral code to be followed, with a result which is the same as that claimed by the Hindus—save only in one respect. That difference lies in the doctrine of Reincarnation. The christian looks for an eternal reward in heaven and knows nothing of reincarnation on earth, while the Hindu relies upon pleasure

to be had in heaven—called *Swarga*—and a continuation of it upon earth by reason of a fortunate rebirth. They have special ceremonies, certain sorts of sacrifices, penances, prayers, and actions, the result of which is a rebirth on earth in a royal family, or with great riches, or in any other sort of pleasant circumstances; and also a sure admittance to heaven. Some ceremonies procure entrance into a delightful state after death which will last for incalculable periods of time.

Now no one of these sorts of procedure leads us to the ultimate, but all are causes of Karma and of delusion: therefore Krishna did not approve them to Arjuna. And his warning is useful to theosophists who are students or wish to become such. With them the false view warned against by Krishna has altered itself into a craving for phenomena, or to perform some action that shall bring them the favor of Mahatmas, or a morbid fear of making Karma, or else an equally accentuated desire to acquire good Karma. They should abandon those attitudes and carefully study the following verses, trying to incorporate their true meaning into their very being.

The subject of the three Vedas is the assemblage of the three qualities. O Arjuna! be thou free from these three qualities, from the ordinary influence of the natural opposites, reposing on eternal truth, free from worldly anxieties, self-possessed. \* \* Let, then, the motive for action be in the action itself, never in its event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon concentration, perform thy duty, abandon all thought of the consequence, and make the event equal to thee, whether it terminate in good or evil; for such an equanimity is called Yoga (union with God).

By far inferior to union with wisdom is action. Seek an asylum, then, in wisdom alone; for the miserable and unhappy are so on account of the event of things. Men who are endued with true wisdom dismiss, by means of this concentration, alike successful and unsuccessful results. Study then to obtain this concentration of thy understanding, for such concentration is a precious art.

Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth in this world, and go to the regions of eternal happiness.

When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have obtained all knowledge which has been or is to be taught. When thy understanding, by study brought to maturity, shall be fixed immovably in contemplation, then shall it obtain true wisdom.

The first portion of this paper was designedly enlarged in order to precede the above. The last quoted verses contain the essence of what is called Karma-Yoga, or, as it might be translated, *concentration and contemplation while engaged in action*. It is difficult, just as it is difficult to enter upon the Path, and if we desire to tread that aright we must know what we should do as true travellers. Krishna seems to me to here settle the dispute as to whether faith or works will save us. Mere faith will not do it, because in every act of faith there is some action. And it would appear to be impossible to acquire true faith without at once turning it into that sort of

action which our faith shows us must be done, as it were, in evidence ; yet action, pure and simple, will not be a cause of liberation, inasmuch as action, or Karma, will produce new Karma. We must therefore seek for concentration in order that we may be able to do those actions which the All-Wise presents to us to be done, remaining the while unaffected. We have nothing to do with the results ; they will come of themselves, and are beyond us ; they are already done so far as we are concerned. But if we perform either an act of faith or an action of the body, hoping for any result—no matter what—, we become to that extent attached to the consequences, and thus bound by them. It matters not whether those consequences be good or bad. Many will think that it is well to have attachment to good consequences, since that has been the received opinion. But this is unwise, because the only reason for it is found in the idea that thereby one is somewhat better than some other persons who are enamoured of evil results and desire to see them come to pass. This idea produces separateness, and is opposed to that *identity* without the realization of which there can be no true knowledge. We should therefore be imitators of the Deity, who, while acting as he does in the manifestation of universes, is at the same time free from all consequences. To the extent that we do so we become the Deity himself, for, as we follow the dictates of the Lord who dwells in us, we resign every act upon the altar, leaving the consequences to Him.

The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself. Nor should we stop to inquire whether the act is of any use to the Lord within,<sup>1</sup> as some ask. For, they say, of what possible benefit to Him can be the small hourly acts which, as soon as done, are forgotten? It is not for us to inquire. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is displeasing to Him is the one which we do, desiring some result therefrom.

This practice is the highest ; that which some day we must and will learn to perform. Other sorts are inculcated in other writings, but they are only steps to lead us at last to this. Therefore I said, Let us enter the Path as soon as we can.

WILLIAM BREHON.

## EAST AND WEST.

When Shakespear wrote "Comparisons are odious," his rare art condensed into those three words a signal truth. Each person, plane, or thing has its own conditions of Being, which temporarily subserve universal condi-

<sup>1</sup> *Ishwar*, the particular manifestation of Brahma in each human being.—B.

tions, and any comparison can only establish the difference between them. This difference is ephemeral and deceptive. To examine it is wise. For in examining we learn something of the *modus operandi* of Nature. But to insist upon the difference, to dwell upon it, to "point a moral and adorn a tale" with it, is folly, since we accustom ourselves to regard it as a finality, whereas it is only a means. We invest this brief effect with the authority of a cause, losing sight of the fact that the terminus of differentiation is the higher Unity. These contrasts reveal only the workings of the Real Essence, while veiling that Reality itself.

Many theosophists—and others, for the matter of that—have contracted a habit of comparing the East with the West to the disadvantage of the former. A smaller number, while they also emphasize this contrast, reverse the decision, awarding the place of honor among nations to India. The merits of either civilization are often discussed with such heat that the amenities of all civilization are forgotten. Seeds of jealousy are thus sown, and the impartial observer finds his friend on the right exclaiming ;—"How is it possible for a sane man to compare a stagnant civilization like that of India with the affluent vigor of American life ;"—and his friend on the left retorting ;—"Every thinking man knows that the wealth of life consists in its results and not in its action ; in this view India stands first." The question is never solved as between these disputants, since it remains a matter of opinion. On that plane you cannot solve it at all. Its decision must depend upon your own conception of the evolutionary goal. If that goal is the efflorescence of material life, then indeed the East lies prostrate, and the West may flaunt it from her colossal throne. But if the end and aim of Law is the unfoldment of spiritual life ; if stars are swung on high and worlds are moved in space in order that the Divine-Human may run its course and attain perfection, then indeed the East has stood and stands nearer that goal than our present western race can well conceive. She alone has in later years borne Great Souls<sup>1</sup> and has reserved silent places for their habitation.

This only holds good in a given period of Time. The case is not so sharply put by Nature. The distinction "East and West" is not of her making ; it bears the stamp of man. Nature has evolved but one nation. Its name is Humanity. In this department as in all others she has planned interchange, co-operation, action and reaction. We see this exemplified in families. The children differ much, and the wise Mother, while fostering their affection on the ground of relationship, takes care to strengthen the bond by making the gifts of one child supply the deficiencies of the other. The boy is to protect his sister, and she to reciprocate with painstaking love. So in physical nature, members of a type interact, and each type has a rela-

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<sup>1</sup> Mahatmas—Great Souls.

tionship and a meaning, whether hidden or evident, in the life of every other type. Isolation is not the intention of Nature. Where she has decreed the survival of the fittest, the occultist knows well that the inherent energy of souls provides this birthright for every soul that truly wills.

It is otherwise with man. He wrests and divides facts up to suit theories, and his distinctions are often arbitrary. When we consider the art of the potter, the weaver, the artizan in gold or other metals, of the painter, the decorator, the architect, we find that India has long surpassed us in all these things, consigning marvels of beauty to the dusky splendor of her temples and her tombs. The learning of her pundits is as profound as it is world-renowned. It is then chiefly in her social, industrial, and political institutions, in all the rivalry and competition which this ambitious age has agreed to call "Life," that India falls behind our western ideals. Are we then so happy in this fevered West of ours, and is happiness the chief aim of man or is it not? In China, where the statistics of the past year do not show as many murders among her teeming population as in the single State of New York during the same period; in Thibet, where crime is almost unknown; in Egypt, Japan, and India where real contentment feeds upon itself and upon little else, we are taught that man may be serene and that mind may control matter without our splendid appanage of Life at all. The thought will arise; which nation is the greater, she who must grasp all material possessions, or she who is content to Be? Western nations have breasted the roaring surf of action to be thrown back upon the sands exhausted, dying out at last with

"The Glory that was Greece  
And the grandeur that was Rome,"

while those of the East arose far back of history and still survive. In India there are now specimens of the first races, as well as the present one to which we belong. She has not changed, but, like the bounteous earth, has given always to her ruling conqueror. Many successive waves of invasion have rolled over her, but she, instead of being altered, has herself changed the habits and beliefs of her conquerors. The present English invasion has not lasted long enough to show this effect. But it will be seen. Already fruits are appearing in the wonderful rise of investigation of Indian literature, and through this English channel a deep effect has been made upon English speaking people in their religious ideas. Nor has she been truly conquered, because from her greatest to her least institution she is always herself; her development has been from within, and she resists the imprint of all races but her own. All our so-called discoveries, I care not what, are replicas or variations; to the Orient belonged the first mould, and she took it from nature. Our inventors and innovators deny this in good faith. They are ignorant of the achievements of the East; her records are unread by them, her para-

bles and metaphors unsolved, her inscriptions undeciphered, and her scientific tabulation of obscure powers and forces of man and nature are strongly withheld by her own hand. Enough has been shown and "discovered" to prove this statement generally true, and modern learning, which already hails her as mother of all languages, will in course of time unveil the least details of her knowledge.

Such points I should not myself insist upon, because I do not deem them vital. As I said before, we are limited to a moment of Time. We are not yet overlooking the Past from the summits of Futurity and recognizing them as one. In this present moment the important question is not so much what we were or shall be, but what we are. *Now* is the pregnant instant, and the West possesses it, while the East waits and watches from afar. The cyclic impulse is now with us, and not with her. Guardian in chief of the secret doctrine, well-spring of all the great religions, she has now deposited in the West the precious seed gathered by her in remote harvests. The West gives the soil, and richer soil was never precipitated in the crucible of Time. Above and within our seething life, what protean energies have their ebb and flow! In their midst the seed first decays; then, touched by their glowing vigor, it leaps anew to life.

It has been said by men wise in the knowledge of the Eternal, that the end of nature is to provide fruition for the soul.<sup>1</sup> She does this through the mind, whose office as ministrant is to present pleasure upon pleasure, gift upon gift, experience upon experience to the monarch within; he accepts them one by one, tests and casts them away. When the material treasury is at last exhausted, the King finds that he, and not his officer, is the ruler, and that his real wealth lies within himself. Through this phase the West is now passing; our gorgeous tissue of life is woven for the enjoyment of the awakening soul. Already in more advanced individuals of the race, that soul has begun to discriminate, to turn from the outer to the inner life, and the tremendous activity and momentum of our civilization are urging on this crisis.

Those who have found the priceless pearl shining softly within their lives are bewildered at the sight. Telling the tale to other men they are pitied or derided, and they learn to work on in silence, striving to break through to this inner light, watching with longing eyes for some comrade who knows the way. It is here that the Eastern science meets them, teaching the application of this new knowledge, its unfoldment and its possibilities. She is like the nurse who helps the woman in travail, who cares for her new born babe. The hour comes when the nurse is not needed in that life but passes to others, just as the child in time outgrows the sweet fountains of his mother's breast, and his need of her is only a memory to

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<sup>1</sup> See Patanjali, Page 164.

his manhood. She does not stand lower in his eyes for all that. Even so the universe is no longer needed by God, and in its turn passes away.

There is then, no cause for pride, for jealousy, or for any comparison whatsoever in this matter. Theosophists who believe in Re-incarnation can easily see that their particular country does not in reality belong specially to them, since they may have been Hindus in their last previous birth, and those spirits now inhabiting Hindu bodies were quite as likely, in *their* last incarnation, owners of European or American tenements of clay; and both, in long anterior times, may have trod the cities of ancient Egypt or Chaldea. It is quite as narrow for the Brahman to talk of his glorious Aryavarta as it is for the American or Englishman to claim for the West the first beginning of civilization, light, or progress. There is neither right nor priority. Truth is not enclosed within the boundaries of physical geography. It is not found within any boundaries at all; it is the Boundless. It is neither ours nor India's. It is not even Humanity's, but Humanity is Truth. Let us then become this Truth. To become it, we must leave idle distinctions aside. As children, we once lived in our toys. A noble boy yesterday showed me a drawer full of his most cherished playthings. He was keeping them, he said, so as to have a lot when he should be grown up, for he had noticed that his parents had now no toys to play with: he supposed they had broken all theirs in their childhood, and, while pitying them, he resolved not to be caught in that sad plight! How much we resemble this little fellow: we think we can never dispense with the baubles of the mind. When we slip away from all these involved ideas, these ingenious mechanisms, these traps which Nature sets to detain unripe souls from her secrets; when we stride out under the heavens resolved to Be, we find that Truth is not divided off into town lots, but is everywhere: it is not purchasable stock held by limited companies, but is to be had freely for the seeking. Since to seek it is to acknowledge that we have not found it yet, we must be presently in error upon some points, and most probably those to which our tastes or prejudices have most strongly attached themselves, because their ferment disturbs the nature and clouds that inner mirror which alone can reflect Truth, but to whose glass we so often hold up Error. We have forgotten that Truth which once we knew. It is ourselves; it is within us. Our elder brothers have reminded us of our common birthright; they have given a portion of it back to us. They do not ask us to adopt it, but to adapt it. They proclaim our right to revive this knowledge. We have snatched the blazing beacon from their hands, and we will pass it on. Perhaps, in our turn, we may restore it to the East. The tasks of future cycles are not ours. This present moment we may read. We may see that only in our narrow purview does any distinction exist between us; we may see that we are inextricably interlinked. Our interests and our future are one

and the same : our possessions we exchange ; shall we not exchange hearts ?

Though brothers, we play different parts in the universal scheme. Inheritors and future custodians, we cannot refuse to acknowledge the pioneers of Truth. If there be any reality in evolutionary law, this ancient race must have developed the rare blossoms of human perfection before our own. A mighty, though unseen, current of spiritual energy flows from them to us, and it is urged onward by higher spheres from which they receive it. Shall we cut ourselves off in thought from this sacred influx ? Shall we like spendthrifts, cast our inheritance away and stand beggared before the just demands of races yet to be ? Shall we not rather endeavor to fit ourselves to replenish that living tribute which Nature pays to the Eternal ? All that comes to us being already our own in the Law, shall we not receive this seed with grateful souls and make it bear a thousandfold in the fields of the West. Ah ! blot me out that word ! There is neither East nor West ; neither above nor below ; neither distinction nor difference. There is only the Whole ; we are part of its organic life, and there is none greater than we save *He who has no name.*

JASPER NIEMAND, F. T. S.

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## IDENTITY.

Centre of the Universe,  
 How great am I !  
 Without *Me* nothing was nor is ;  
 I cease ; then all must die !  
 Let this thought keep me strong and brave and good ;  
 Through *Me* these worlds move onward as they should.

Puppet of the Universe,  
 How weak am I !  
 O'er me the smallest thing holds sway ;  
 Lacking the least, I die !  
 Let this thought keep me in submissive mood  
 To serve with humble patience as I should.

E. J. H.

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## THE PRIDE OF POSSESSION.

We often see the term "Just Pride" used as though pride in any form were justifiable. Most persons nowadays are ready enough to condemn pride of blood and pride of wealth, though such condemnation is not often unmingled with envy, but the pride of an honorable name or of worthy achievement or of genius few think of condemning, and there is even a pride in poverty itself which is often its greatest burden and which stands squarely against all progress and all improvement. Yet are not all these things incidents of life, mere accessories of human nature, only fancied possessions, not real.

Let it be understood that pride *per se* is evil and that only, and that the indulgence of it in any form or for any reason is also evil and folly. Pride is the basis of all caste and caste legislation in State or in society. The meaning of it is that, because of this or that, I am better than my neighbor, and, being better than he, I cannot therefore associate with him on equal terms, and this it is, more than all else save only greed, that prevents the reign of Universal Brotherhood.

“What, then,” says one, “do you deny that there are inequalities in life that one is wise and another foolish, one beautiful and another deformed and ugly, one strong and another weak?” Surely not; but he who is strong is weakened by pride; he who is beautiful is deformed by pride; and he who is wise is degraded by pride to the level of folly. Pride of wealth, blood, power, and place is by no means the only offence. Who has not seen the so-called educated dominate and trample upon the ignorant as ruthlessly as the strong can anywhere overcome the weak, or the rich oppress the poor?

Such are never educated in any true sense, though they have that base coinage which passes current in an age of mediocrity and is often mistaken for true gold, to be found at last but “fool’s gold.” How many people are brave and noble in adversity; how many good people have been spoiled by prosperity. And what are good and bad, rich and poor, wise and ignorant, but terms of comparison, mere temporary states, inns for the night, stations for a day in the journey of the soul!

The desire to better one’s condition in life is natural enough, and is the key to all personal progress. To feel that one is designed for better things than he has yet achieved is an intuition of the soul, its choicest heritage, but all such achievements should be by honest endeavor, not by fraud. He who can simply grumble at Providence for having placed him below his deserts is not likely to better his condition. Thousands of poor persons who hate and envy others because they are rich would, if grown suddenly rich, be more proud and oppressive than any whom they now despise; and very few among these envious poor are willing to practice the economy and self-denial which are the cause of the wealth they envy; and yet they are fond of saying “we are as good as they,” and will often repel kindness and offers of assistance with scorn, too proud to be pensioners, yet not too proud to be envious.

Pride doth indeed cover a multitude of sins. Pride is evil in any form, though it may and doubtless does serve to push the soul to better things, just as fear restrains it from worse things. When once it has been clearly perceived that nothing which can by any possibility be the subject of envy or pride is in any sense a true possession, then pride and envy must cease. Wealth, fame, and power,—these are but relative terms for temporary states, and envy is the false light by which they allure their pursuers, while pride is the miasm by which they silence the voice of the soul and lull it to lethargy

and decay. He who seeks real possessions, to have and to hold by the soul's franchise, envieth not and is never proud, for he well knows that the things that he prizes are the heritage of humanity. He cannot hold them or compass them, create or destroy them, though he can become a part of them through the serving of all, and thus partake of their nature. These are Truth, Justice, Love, and Understanding, not mere "abstract qualities," but the Jewels of the soul no less than the crown and glory of the Deity. These shine by their own light, and are to be loved and sought for themselves alone. We shall not envy, but rather honor, him who possesses them. Possessing them, we shall not be proud, but reverent, grateful, helpful, and so help on the reign of Universal Brotherhood, well knowing that every jewel we help to place in the crown of a brother will add lustre to our own. These are the true possessions, and they are divested of all pride and envy.

THE GREAT ORPHAN.<sup>1</sup>

Woe stalks abroad in all the land,  
 Want and despair together stand,  
 God's image trampled in the dust!  
 How long, O Lord! and Thou art just?  
     How long! How long! O just and wise!  
     These empty hands, these hungry cries?

God's providence is always seen  
 Through man, in garb of Nazarine:  
 Man prays to God with up-turned eyes,  
 While at his feet his brother lies:  
     How long! How long, O Pharisee!  
     Ere brazen skies will answer thee.

All store of food, all wealth of gold,  
 Are given to man to have and hold;  
 To hold at peril, if he dare  
 Deprive his brother of his share,  
     Enough for all by measure just,  
     Who holdeth more but holds *in* trust.

The almoner of God is he  
 Whose hands are filled by destiny.  
 God's special providence to show  
 Through man, to man, to lighten woe.  
     Relief of needs through human deeds,  
     All Heaven waits; all Nature pleads.

Great suffering soul! Humanity!  
 Father divine,! Humanity!  
 Mother divine! no more concealed,  
 Behold the mystery revealed!  
     These three in one, and one in three,  
     God all in all, Humanity!

HARIJ.

<sup>1</sup> "Humanity is the Great Orphan."—*St. Martin*.

## GIVE US ONE FACT.

Since last I wrote for *THE PATH*, the most distinct call I have heard from many students in the West is found in the cry: "Give us one fact!"

They have acquired the desire to know the truth, but have lingered still around the market places of earth and the halls of those scientific leaders of the blind who are the prophets of materialism. They say that some "scientific" men, while talking of Theosophy, have asked why the Masters have not "given us one fact on which we may begin and from which a conclusion might be reached;" and they—these students—most earnestly ask for that fact for themselves, even though they shall conceal it from the very men who have formulated the question.

Poor children. What are the facts ye desire? Is it some astounding thaumaturgical exhibitions that shall leave no room for doubt? If so, please say whether the feat is to be performed in the sight of thousands, or only in the presence of one postulant and his select circle? If the last, then ye are self-convicted of a desire to retain unto yourselves what belongeth to many. Or perhaps ye wish a statement of fact. But that would of course have to be supported by authority, and we, poor wanderers, have no force of authority in science or art; statements of facts coming from us would therefore be useless to you.

And I must tell you in confidence, as the messengers have before this been directed to do and have not failed therein, that an exhibition of thaumaturgical skill in the presence of a multitude would subvert the very ends the perfected men have in view. Suppose that some of those who know were now to appear in the busy hum of American life, where the total sum of objects appears, at this distance, to be the gain of wealth, and like the two young princes of Buddha's time were to rise in the air unaided and there emit sheets of fire alternately from their heads and feet, or were to rise again and float off to a distance in plain sight of all; would that fact demonstrate anything to you? Perhaps in the breasts of some aspiring students might spring up the desire to acquire the power to do likewise. But pause and tell me what would the many do to whom such things are myths? I will tell you. Some would admit the possibility of a genuine phenomenon, seeking ways and means to do it too, so that they might exhibit it for an admission price. Others, and including your scientific fact-seekers, would begin by denying its truth, by ascribing it to delusion, and by charging those who did it, no matter how really spiritual those were, with deliberate fraud and imposture, while a certain section would deny the very happening of the matter and falsify the eye-knowledge of hundreds.<sup>1</sup> Still others

<sup>1</sup> We can agree with the writer, as we have seen just as wonderful things done by H. P. Blavatsky and next day heard accusations of fraud against her and charges of credulity against those who had seen.—[Ed.]

would say "It is a God!" or—"It is a devil," with consequence to correspond. No, friends, the true teachers do not begin by laying the foundations for greater error and more fast-bound superstition than those we are trying to destroy.

Then I must tell you in all seriousness and truth that statements of the facts you really wish have been over and over again made in many places, books, and times. Not alone are they to be found in your new theosophical literature, but in that of older times. In every year for centuries past these facts have been given out,—even in English. They were told in the days of the German and English Alchemists, and by the Cabalists. But greed and wrong motive have ever formed the self-constructed barriers and obscurers.

The Alchemists of the pure school spoke of the gold they could make by means of their powders, and the salt, together with their mercury; and the Cabalists said that by pronouncing Jehovah's name not only was the gold formed, but power obtained in all worlds. Very true these statements. Are they not statements of fact? Did they satisfy the mass of seekers? So far from that, the result was to lead them into error. Many patiently sought for the powder and the proper combination of the salt or sulphur and mercury, so that they might make worthless gold metal, which to-day is exchangeable and to-morrow is useless, and which never could give peace of mind or open the door of the future. Then others went by themselves and tried various modulations of sound in pronouncing the supposed name of their Mighty God, until they to-day have some two-score sorts. What purblind ignorance this, for God is God and has not changed with the rise and fall of empires or the disappearance of languages; his name was once a different sound in ancient Egypt or India, in Lemuria, Atlantis or Copan. Where, then, are those many sounds of His Holy Name, or has that been altered?

"But where," ye say, "is the *fact* in the pronunciation of the name of God?" The answer is by asking "What and who is God?" He is the All; the earth, the sky, the stars in it; the heart of man; the elemental and organic world; the kingdoms of the universe; the realm of sound and the formless void. Is not the pronunciation of that Name to consist therefore in *Becoming* all those kingdoms, realms, and power, focussing in yourself the entire essence of them, each and all *at once*? Is this to be done by breathing forth "Jehovah" in one or many forms? You easily see it is not. And your minds will carry you on the next step to admit that before you can do this you must have passed through every one of those kingdoms, retaining perfect knowledge and memory of each, commander of each, before you can attempt the pronunciation of the whole. Is this a small task? Is it not the task Karma has set before you, compelling you

like children to repeat parts of the word in the varied experiences of repeated lives spent on earth, bringing you back to the lesson until it is well learned?

And so we are brought to ourselves. Our Aryan ancestors have made the declaration, repeated by thousands since, that each man is himself a little universe. Through him pass *all* the threads of energy that ramify to all the worlds, and where any one of those lines crosses him is the door to the kingdom to which that thread belongs. Listen to the Chandogya Upanishad: "There is this city of Brahma—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in the world, and whatever has been or will be, all that is contained within it."

Vain it is to make search without. No knowledge will reach you from any where but this small lotus of the heart. Just now ye are binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.

The only fact I have to offer you is—YOURSELVES.

NILAKANT.

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## TEA TABLE TALK.

It has been gratifying to the Aryan T. S. to know that its Abridgements of Discussions have proved useful to theosophists at large and that they are in great demand. It seems that the general thought is often impressed and answered through this means, which affords additional proof to my experience that the members of the theosophical body may, as a rule, be found to think in the same channel. A letter received by the General Secretary shows, among others, the above facts. "I write to say that about two weeks ago I *thought* a question about something I wanted to know, and afterwards decided that the motive was more one of curiosity than anything else, and as the information, I did not think, would be of any special "help" to me, I drove the thought out of my mind. Just at this time came the strong impression of writing to you, which I kept putting off until the feeling that I *must* became very burdensome, so I wrote, as you know. What was my surprise and gratification to find an answer to the thought in the printed "Abridgement of Discussions" (sent him with answer to his letter), "together with some other very interesting information."

The Tea Table opened its budget of experiences this month. *Place aux dames*; let the Widow speak first.

“Three funny things happened to me in one day last week :

1st. My dressmaker had a dress-goods pattern of mine for over a year. I concluded not to have it made up, and wrote her to send it to me. She received my letter the following day and wrote me thus : “Strangely enough, yesterday afternoon” (the time when I was writing), “I happened to open an old trunk, and there I came across your dress goods, which had been forgotten a year, and I said to Annie that I would send it to you, as it was about time.”

2d. “I thought of a physician to whom I had written some time ago for information. He had sent me a full reply and the subject had been dropped. I debated whether I would open it up further, and decided not to do so for the present. The second day thereafter I received a letter from the gentleman, who said he had happened to come across my old letter in his drawer the day before and thought he would write me again on some points.”

Notice that these persons both “happened” to do the very thing necessary to carry out the idea impressed, and that it is almost always the case in such matters. The third occurrence given by the lady is the following :

“I received a letter in an unknown hand from Rome, Italy. I exclaimed that I wondered from whom it came,” (the dear delightful creatures never open it till conjecture is exhausted !), “and my sister said : ‘Probably from Otis ; he always writes from the land’s end.’ ‘He is in New York,’ said I, and opened the letter. It proved to be from the merest acquaintance, with whom I had never corresponded, who, in a foreign land, had selected me to be the medium of a financial favor to certain projects of Otis, simply because he knew no other mutual acquaintance who resided in the same city with his (the traveller’s) bankers. Besides this, I had had a talk with Otis about this gentleman on the same week in which he wrote, neither of us knowing where he was : I have forgotten the exact day.”

Quickly had ordered a box for account books to use at his house, and another box had been ordered for use elsewhere, made by a different carpenter. Weeks passed and neither carpenter had finished. One day Quickly passed the head of the street where was the carpenter’s shop in which he had ordered the box for his house, and hesitated, saying to me : “I’ll go down and see if that box is done. No ! I’ll wait till afternoon.” He went to his office, where the clerk said : “The box you ordered for the office has come ; there it is.”

“Where did it come from ?”

“From P ; they just sent it.” It was the very box from the carpenter’s shop he had five minutes before hesitated about. Apparently he had “struck the trail” of the person who must have just passed with the box on the way to deliver it.

The student wrote to B that a document which C had would soon be handed by C to him (the student) for B’s use. The student and C live in the same place, but B is in a distant city. There was much delay about the arrival of the document. After several weeks’ waiting, the student was on the way to his office and suddenly began to think, “Inasmuch as the paper is delayed so long, I will write B that I will send him a duplicate.” Reaching

his office he sat down and took paper to write what he had thought of a few moments before, when a messenger entered and handed him the delayed document. Both he and C had evidently thought of it at the same time; he to supply its place, and C to send it at once.

"I can match your stories," said the Professor, "with two psychometric experiences of my own, which have occurred since I began to give some attention to psychometry with a view to understanding certain states of sensitive patients of mine. It is a curious fact, by the way, that all these occult experiences come to us when we turn our attention to such subjects for unselfish reasons, or when we simply begin to live a life in accordance with theosophical principles and open our minds to the reception of truth, regardless of all previous conceptions. The unseen appears ready to meet us more than half way, and I take it that the real secret of these opening experiences is bound up in the fact of synchronous vibration. Unconsciously to us, the mind, in controlling matter, controls and regulates the vibrations of our inner being, and when we have (by conjoined will and desire) put the mind into a receptive attitude, we vibrate naturally with unseen planes about us, and the inner senses begin to take advantage of the pause and open, at first slowly and faintly.

"Well—to proceed; I was on a railroad journey, and our fast train entered the coal regions unnoticed by me. It was the express, very rapid, and the constant motion and vibration produce a sort of disjunction of the body from the mind. I was sitting in a seat alone; my eyes were closed, and I felt as if I were looking down through the body from the head. I suddenly felt or seemed to see heaps of coal under the car, or veins of coal, and then men working in it. I opened my eyes and looked out in time to see that we were just passing a mine-opening, and were going through the coal regions. I then resumed my seat, when the experience was renewed, with different details. Another time on the limited, near Philadelphia, I had been seated with closed eyes in the same position as before, when I suddenly began to see water, as if under the car, disturbed or dashed. Opening my eyes I looked out and saw that the train was passing over a long water trough or chute, from which the express takes up water by means of a scoop or pipe in the tender."

Many such experiences occur in trains, which would seem to confirm the Professor's vibratory theory. The experience given by me in Vol. I of this magazine under the title of "Singing Silences" first attracted my attention in various railway journeys.

We began to press the mother for her contribution to our notes, when she laughed and said her "only happening was not a happening at all. I dreamed one night that I was alone and driving a double team in a sleigh, when I met a loaded haywagon at which the horses took fright and ran away with me. As I never sleigh, never drive alone, and as haywagons loaded are not generally abroad in deep snow, I laughed at the hocus-pocus on awakening. But very unexpectedly that morning, a neighbor sent her sleigh and double team for me with a request that I do her a service. I was driven off, and in a short while some part of the harness gave way. The driver got down to

mend it, and while he was at the side of the road a loaded haywagon came on us round a corner, the horses started and jumped and——the driver caught them by the heads, and that was the end of it all, as the children say.”

Quickly thought he could beat that dream : he generally does go us one better, and I don't know that any one envies him some of his occult adventures at least. He was living in New York, and had an acquaintance who was better known to the family of his uncle than to himself. He went to Washington and put up in a private house in R Street. On the second night he dreamed he was at home and was going in by the basement way in company with the above-named gentleman and his own deceased sister. As they were about entering, the gentleman put his hand on the overhanging stoop, which at once fell upon him, and he disappeared beneath it. Every one in the dream seemed to feel very badly about him. Next day Quickly made a note of the dream in his diary and dismissed it from his mind. Not writing home, he heard nothing about the gentleman, but when he returned to New York he learned that his acquaintance had had a severe fall which brought on an old trouble, and that he had died on the night of the dream. The Professor listened with the genuine “I-know-all-about-it” air, and remarked at the close that the dream was doubtless caused by the events of the man's life passing rapidly through his dying mind, and when he came to his relations with Quickly, that recollection vibrated in connection with Quickly and caused his dream, reaching him all the more rapidly because his physical nature was at the moment quiescent in sleep. I do not doubt myself that this suggestion is a correct clue to all *similar* occurrences.

JULIUS.

## ANSWERS TO QUESTIONERS.

*To Zadok.*

Suppose persons have reason to believe they have found the beginning of the Way, and then find they do not care to investigate the mysteries of Occultism ; that they are content to remain without knowledge on these subjects, though they found Truth through Theosophy, and that they are happy because they feel that whatever God orders in their lives must be right, whether it is pleasure or pain.

Suppose also that such persons, though having put themselves in a spiritually receptive condition, feel no weight of Karma, though willing to suffer to whatever extent is needed from it. Do you not think such persons may be deceiving themselves in thinking they are Theosophists, when they have lived many weeks in this condition ? Do you think it harder for women to attain spirituality than men ? and if so, still should they not strive all the more to obtain it ? I know we should not avoid anything merely because it is irksome or uninteresting.

Do not Theosophists allow themselves to feel happy if happiness comes to them without their desiring it ? Also why do Theosophists wish to avoid feeling pain or pleasure, if God orders the circumstances which produce them, after we have subjected our will to His ?

Please answer in your next issue of THE PATH. L.

*Answer.*—Men attach an erroneous meaning to Occultism. If one has found the beginning of *the Way* he has found some of the mysteries of Oc-

cultism, for none find *the Way* until they find something of the Unseen. It is impossible for one to put himself in a spiritually receptive condition without "*investigation*" or of being under the sway of Occultism or Occult conditions; and it is through these same conditions that he knows that pain and pleasure are one and all wise. Karma does not always manifest itself as suffering, by any means; it is quite as likely to produce joy as sorrow, and Karma is not always weighty. Such persons of whom you speak may be trying to become Theosophists, but are not Theosophists. A seeker for Divine wisdom seeks in all directions and refuses none.

2. It is as hard for man as for woman to enter the mysteries. Man works through the intellect, woman through the emotions or heart. Both are equally useless after a time, and of the two the heart is the better tool. But woman becomes engrossed or overwhelmed by her emotions, and passes no farther. The greatest Teachers have been those who have had most of the womanly in their natures. It is more difficult to master the body as a woman than as a man. This can be answered only partially in print.

3. The *True* Theosophist allows himself, or *is taught* to feel, both pain and pleasure, happiness and sorrow, for he knows them all to be wise. Men long for and desire; they fight for happiness and do not find it. We have given to us peace, which is far beyond happiness. Happiness is of this world and is a mockery of the True; yet as all other men we feel it, for we feel all things, for in all these things lie the lessons to be learned as men. I dare not speak for other men, but were I to wish to avoid either pleasure or pain, knowing them to be God's will, then would I utterly fail. Once having subjected *my* will—my human will—to His, then I avoid nothing that *is* His will.

ZADOK.

*To Zadok.*

1. Why, since the Deity chose of His own divine will to make the descent into matter, or—as some put it—by this process alone came to Him a realizing sense of His being, in the manifestation through and by matter, why should this be considered a "*fall*," or, indeed, *an evil at all*, since, being the work and choice of the Deity, it must necessarily have been both wisdom and goodness which dictated the "*descent*;" and, as Theosophy teaches the inner Light and indwelling Emanuel (God with us) to be ever present in all forms of life, wherein consists the evil of this divine descent, and why must this *experience* be necessarily associated with evil at all?

2. I met an F. T. S. the other day who believes he has arrived at "*Saintship*" and cannot therefore err. He cannot bear the slightest contradiction, believing that he has arrived at such a state of "*enlightenment*" that he is infallible, whereas we less gifted mortals feel that he often makes grave mistakes. Of course this assumption is untenable in this case, but are sainthood and consequent infallibility likely to result from the humdrum every-day life of an ordinary nineteenth century man?

*Answer.*—For the Deity there is no fall. He can not fall. In the so-called descent into matter, He must manifest *through* something. Never

does the Ineffable stand unveiled before mortal man. When the All Wise deemed it good to manifest Himself as individualities, He did so through the soul. After creating the human man with the soul that all things possess, "He breathed into his nostrils and man became a *living* soul," or the Deity manifested Himself through the soul in the man. Nothing below man is immortal. Man is not immortal; his soul is not immortal; but the breath of God, which is God's life or God himself, *is forever*. Man was to have lived as the angels, "for they also were made;" but, although by the grosser elements of matter or nature, by its lusts and desires, its seductive beauties and deceptive pleasures, realized most fully through the senses of the human body, the *soul* was drawn *down* instead of upward, into *ignorance of the true* instead of toward the wisdom of God, holding and binding thus the spirit in the meshes of the grossest part of nature, and so *fell*. God did not fall,—the spirit; nor did man as the human man; but the soul, being a free agent, did so, causing the spirit to be limited, and entailing pain and anguish upon the human man. Man with the Divine manifest in him was to know only the good, or wisdom; but, not content, he must eat of the *tree of the KNOWLEDGE* of good and evil, or the misapplication of the good, and *fell* into ignorance. There can be no greater evil than losing the wisdom of a God for the ignorance of a man. Herein consists the only evil of the *fall* after the descent into matter.

2. How do you know that he makes grave mistakes? I may not say that anyone errs or makes mistakes, other than my own self. Neither you or I may say another is saint or devil from our own standpoint of what makes either. Both you and I have been taught, however, that one who has arrived at the state of "Saintship" never lays claim to it or to "enlightenment."

Saintship and a certain measure of infallibility will result from humdrum every-day life in the nineteenth century, and in no other way, if rightly comprehended. Otherwise one would not be here at all, or would have lived in some other time, before time was. To become a saint one must know what sinners are and what sin is. The best way to arrive at this knowledge is through the nineteenth century or the time in which we live, through life and all it tells us. Believing that one cannot err and in one's infallibility is however not a characteristic of saintship. ZADOK.

From Walter B.

1. What would be the effect if a sleeper, whose astral is abroad, were suddenly or violently awakened?

*Answer.*—The question is too general to be answered categorically. The effects vary in each case, and in the greater number only a powerful seer or adept could tell what, if any, effect had been produced. Further,

several effects could be mentioned which would be incomprehensible to you unless you possessed actual experience in the matters referred to, for which no words of description exist as yet in the English language.

A person approaching to awaken a sleeper sends out the force of his thought at once long before he begins to awaken the person. That thought calls the attention of the sleeper's intelligence, and awakening has already begun before you have touched or spoken to him.

In general it is not well to suddenly awaken a sleeper. Yet thousands of cases are occurring daily where men in deep slumber are violently awakened with no bad results.

The matter inquired of, to be of profit, must be *experienced*, the sphere to which it relates not being one easily or usefully described.

2. Does the Astral body return in such case in time to avoid a calamity ; and, if not, would the material bodily organism continue to perform its functions in a manner similar to a person in a hypnotic state ?

*Answer.*—Partly answered in No. 1. Whenever the astral body *is* away it returns in time, in the greater number of cases. The material body is capable of performing many functions in an automatic way, so long as the real vital spark is not lost. As hypnotism is in its infancy both as to facts and terms, it is useless to compare anything to it: it would be better to refer to somnambulism for examples and comparison.

But in considering these questions you should be clear as to what you mean by "astral body," and as to whether it is a common fact that the generality of people have developed their potential astral body sufficiently for it to depart three inches from the material one. With most people, the astral body, when not closely interknit and working with the material body, is in a confused and nebulous state ; hence it must be not common that it departs to any distance.

JULIUS.

## CORRESPONDENCE.

## KEELEY'S MOTOR.

LONDON, Jan. 16th, 1888.

TO THE EDITOR OF THE PATH.

*Dear Sir:*—I notice in your issue of January a translation from the "*Lotus*" of an essay by Madame Blavatsky on the "Etheric Force" of Mr. Keeley; it may perhaps be interesting to your readers if I add something to the information contained in it.

It is curious to note, in contrast, the prophecy of Madame Blavatsky and the Report in the *N. Y. Sun* on Mr. Keeley's work; and it is especially curious when one knows, as I do by personal experience, that those lines were penned by Madame Blavatsky two years ago at Ostend and previously at Wurzburg, and at a time when every friend of Mr. Keeley was jubilant with the prospect of success.

At that time, owing to the interest of one of my friends in Mr. Keeley, I was very well-informed as to his progress, and I had a long conversation with Madame Blavatsky on the subject. She stated that the source of her information and her prophecies was her "Master,"—one of those "Elder Brethren" mentioned in her article, who guard the welfare of the human race. She then said that Mr. Keeley would never be allowed to bring to perfection the working of the force which he was investigating, and that he could never discover its final secrets; but that he would probably be able to prevent a commercial loss to his friends. She said, however, that this would be accomplished in a way different from what his friends expected. In his "Etheric Force" Mr. Keeley "had got upon the track of a most tremendous power in occultism, and he was a wonderful man to have done so much; unaided as he was;" but that it was not at all clear whether he would be able to utilize it. That *he would never be allowed*, even if it lay in his power, which she said was "impossible," to discover the final secret of this force, because in this case he would be able to destroy half the world in a moment of time.

She said that it was impossible for Mr. Keeley to make machines driven by "Etheric Force" into a commercial success, because the source of the force *lay in himself*, and, further, that this was the only thing which had enabled him to go as far as he had in his discoveries, provided he was a truthful man. Consequently she was very certain that such a machine would *never be available for the use of other people apart from Mr. Keeley*. That while everybody has this power in themselves in varying degree, they are unable to use it while untrained to liberate it; and that Mr. Keeley, a "*born Magician*," was trained in a former incarnation.

She again asseverated that, while Mr. Keeley had made a great name for himself in connection with "Etheric Force," he would also make a great success, but on a line entirely different from that which his friends expected.

I have written this to you because it seemed of interest that these remarks were made two years ago at a time when there was no idea of any different line for Mr. Keeley, as we see there is by the report of his Company's meeting. Further, the prescience contained in them is of interest, as being one more demonstration of the knowledge of those "Elder Brethren."

I remain, Sir, very truly yours,

CONSTANCE WACHTMEISTER.

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## THEOSOPHICAL ACTIVITIES.

### IN AMERICA.

THE ANNUAL CONVENTION of the Theosophical Branches in the U. S. is to be held in April next. It is not yet settled whether to have it in New York or further West. New York offers the use of the Aryan T. S. Hall, which is of the right size. It may be decided to hold it in Cincinnati, which presents the advantage of being nearer several Western Branches; and, besides, no Convention has yet been held there. Branch officers are requested to get ready to send a delegate if they can, and, in any case, a paper upon the subject of the movement, to be read at the meeting. Notice will be sent in due time by the General Secretary.

CHATTERJI.—Babu Mohini M. Chatterji has written a letter to Mr. A. P. Sinnett of London, contradicting the absurd rumor which has been going around that he intended to join the Catholic Church, and denying that he ever had such an intention. The report arose from the fact that Mr. Chatterji went to Italy for the purpose, among others, of seeing a manuscript work there in the possession of some Jesuit Fathers having a great resemblance to the Vedas.

THE GENERAL OUTLOOK in America is encouraging. Since the Convention in April, 1887, at New York, several new Branches have been formed in different parts of the country, and at present there are pending some more applications for Charters to organize others. There is also constant inquiry.

NEBRASKA is coming forward with two applications. One is to be named "*Nirvana*." As it is not yet formed, particulars cannot be given. In Omaha a new Branch is to organize this month under the name *Vedanta T. S.*

ARYAN T. S. OF NEW YORK.—Here there is a great deal of interest. The meetings each week are fully attended and constant study pursued. The library, which is much read, has been found of great value, as it supplies the wants of many members and proves that each Branch should endeavor to possess one. The *Epitome of Theosophy*, which appeared in January PATH and was contributed to the cause by one of the members, has had a wide circulation, 4,000 copies having been distributed; out of that number, 2,900 were purchased and circulated by theosophists.

BOSTON.—Our Athens has not yet forgotten Theosophy. Open meetings are held by the Branch there. Some of their members also visit the meetings in New York. Any theosophist who feels inclined can address to the President of the Branch, Mr. J. Ransom Bridge, an expression of views as to how the third of the declared objects of the Theosophical Society should be regarded and studied. That object is: "The investigation of unexplained laws of nature and the study of the psychical nature of man." The subject now engages their attention.

#### IN INDIA.

The report of the Convention of December, 1887, is at hand. A remarkable faculty for making errors in names and addresses in the American list is displayed, but considering race and philological differences, and the extremely inadequate staff at Col. Olcott's command, this is not to be wondered at. The Aryan secretary's address is given as in Chicago, and the Chicago secretary's is wrong as to street and number. Readers will find this all corrected when Head-quarters use the list recently sent from here, and in the list printed in this PATH. The lack of information about American T. S. affairs, shown in the report, is due to the fact that no American Branches responded to the General Secretary's request made last summer, for reports in time to forward to the Indian Convention. In this PATH we print a correct list of American Branches to date.

The Convention opened on December 27th, 1887, when the President delivered his address and the various reports were read. On the second day, among other things done, was the distribution of the "Visishtadwaita Catechism" and "The Golden Rules of Buddhism"—the Adyar Library issues of the season—to the delegates present. On the 3d day the usual public celebration of the Society's Anniversary took place. The Council Hall is in the shape of a T, 100 feet long and 26 wide one way, and 36 by 40 feet in the other. It was filled to over-crowding by guests. Raja Esvara Dass, of the Arcot Royal family, loaned the Arcot State Canopy for the platform. Several Indian noblemen and officials were present. Dewan Bahadur Raghunath Row, Minister to the Rajah of Indore, made a speech affirmative of his sustained interest and unshaken confidence in the Society, which he considered are of the most important movements of the day.

The second part of the celebration comprised a concert of ancient Aryan music, executed upon the *Sitar*, *Vina* and other Indian instruments. This

was enchanting. The Police Commissioner of Madras, Col. Weldon, who was present, said on leaving, "This, gentlemen, is a *real* Indian National Congress."

The President's report showed that we have 153 living Branches at the close of 1887. This did not include those recently formed in the U. S., information of which was then on the way out. There will soon be 160. He also reported that His Highness, the Maharajah of Durbungha, Bahadur, K. C. S. I., had telegraphed his willingness to donate 25,000 rupees to the Society, as he considered it a useful body. When this is added to the Permanent Fund, the Society will have 34,000 rupees invested. If invested at 4%, this would yield annually about 1,400 rupees, or one-fifth of the average expenses. A sufficient fund is needed, for, as the President justly said: "Ours is not an ascetic, but an executive, body, upon whose shoulders presses the burden of engineering one of the most important social movements of our times." What Col. Olcott expects to raise the Permanent Fund to is \$100,000, or, in Indian money, about three lakhs of rupees.

The Adyar Library is a grand feature of the Headquarters work. It now has:—in Sanscrit, 460 volumes, including MSS.; in other Indian languages, 263; Western Languages, including the classics and Hebrew, about 2,000. The Director and Pandit (or Professor) is the learned N. Bhashyacharya of Cuddapah, whose Vishishtadwaita Catechism we noticed above.

The report from Ceylon was very encouraging. A new branch there called "Sabaragamuwa" is very active, having opened two Sunday schools and built a headquarters, and they expect to open a day school soon. These, of course, are all Buddhistic. We fear "poor Ceylon," with her "balmy breezes" and "vile men," must soon be razed out of the Christian Hymn-Book. Buddhist schools for boys were also opened at Kalutara and Karagampitiya, and for infant boys and girls at Bambalapitiya, all being under the management of the Colombo Theosophical Society. At the latter's place weekly preaching is kept up to good audiences.

#### IRELAND.

THE DUBLIN LODGE, T. S., has decided to admit as *associates* persons who, while not wishing to become members, are willing to work for the objects the Society has in view. These associates have no voice or vote, but are allowed to use the books and documents of the Lodge.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
Boston.....	Boston Theosophical Soc'y	1886	J. Ransom Bridge.....	Herbert A. Richardson	P. O. Box 1868....
Chicago.....	Chicago T. S.....	1884	Stanley B. Sexton.....	Mrs. M. L. Brainerd..	861 W. Monroe Street.
Chicago.....	Ramayana.....	1887	Dr. W. P. Phelon.....	Mrs. A. M. Hatch....	629 Fulton Street....
Cincinnati..	Cincinnati T. S.....	1886	Robert Hosea.....	Miss Annie Laws ...	100 Dayton Street....
Los Angeles..	Los Angeles T. S.....	1885	Dr. C. W. Bush.....	Miss L. A. Off.....	Collado St., Station F..
Malden.....	Malden T. S.....	1885	Sylvester Baxter.....	Frank S. Collins....	97 Dexter Street.....
Minneapolis..	Ishwara.....	1887	Dr. J. W. de B. La Pierre	Mrs. Julia A. Lovering	225 S. Fifth Street....
New York....	Aryan.....	1883	William Q. Judge. . .	E. D. Hammond....	P. O. Box 2659.....
New York....	Occident.....	1886	Private.....	.....	.....
Philadelphia.	Keystone.....	1886	Private.....	.....	.....
Philadelphia.	Krishna.....	1887	Carl F. Redwitz.....	Miss C. A. Howard ..	129 S. Fifteenth St...
Rochester...	Rochester T. S.....		William B. Shelley....	.....	.....
St. Louis....	Arjuna.....	1882	Elliott B. Page.....	.....	P. O. Box 659.....
St. Louis....	Pranava.....	1887	Wm. Throckmorton..	Frank E. Dickie.....	900 Olive Street.....
San Francisco.	Golden Gate Lodge of the T. S.....	1885	Theo. G. E. Wolleb...	Mrs. M. Bangle.....	1278 10th av., E. Oak- land, Cal. ....
Santa Cruz..	Purana.....	1887	Mrs. L. U. McCann....	W. S. Hall, M. D....	P. O. Box 296.....
Washington..	Gnostic.....	1884	Dr. Elliott Coues.....	.....	1726 N. Street, N. W..
Omaha.....	Vedanta.....	1888	Names not yet reported.	.....	.....

THE  
THEOSOPHICAL PUBLICATION SOCIETY.

HEADQUARTERS :—LONDON.

*President:* THE \_\_\_\_\_ OF \_\_\_\_\_.

*Vice-Presidents:* WM. Q. JUDGE (General Secretary of the American Theosophical Societies); MABEL COLLINS (Writer of "Light on the Path," &c.); REV. \_\_\_\_\_

*Treasurer:* THE COUNTESS WACHTMEISTER (Corresponding Secretary for the Western Theosophical Societies).

*Secretary:* RICHARD HARTE (Ex-President of the Aryan Theosophical Society of New York).

*We copy the following from Prospectus just at hand.*

This Society has been formed for the purpose of supplying those interested in Theosophy with literature of the subject in a readily accessible form, by reprinting articles of interest to theosophical students, thus bringing to light much valuable matter which is at present buried in rare works and old numbers of magazines. The Society, however, will not confine itself to reprinting such articles; it will also publish original works on Theosophy, chiefly of an elementary character. It proposes, in addition, to issue, from time to time, cheap reprints of rare or valuable old works that throw light on Theosophy. (Articles reprinted will be in the same size and type as "Lucifer.")

No entrance fee is charged; a payment of five shillings yearly, in advance, constituting membership.

For countries not in the Postal Union the yearly fee is seven shillings and sixpence.

The advantages offered to members consist in the receipt, post free, of all the Society's publications the selling price of which is below sixpence. Those publications of which the price is sixpence or more are supplied to members, if desired, at actual cost price and postage; but these advantages only apply to publications issued during the period covered by the member's subscription.

It has been found that many who wish to become members, owing to their position in their respective religious bodies, prefer not to have their names mentioned as belonging to a Society, one of whose objects is to forward the cause of free enquiry in philosophy, religion, and ethics. The "Theosophical Publication Society" has, in consequence, been made an almost entirely anonymous body. The names of the members are known only to

the officers of the Society, who are pledged to absolute silence ; it being left entirely to the option of the members themselves to declare, or not, their connection with the Society,—The President himself, and one of the Vice-Presidents, being among those who have chosen to remain anonymous.

The Society is now preparing, and will soon begin to issue, its reprints, all the earlier of which will be below the price of sixpence each.

Address all communications to

The Secretary, Theosophical Publication Society,  
c/o GEORGE REDWAY,

15, York Street, Covent Garden, London, W. C.

Subscriptions can be remitted in postal money orders.

#### TO THE PUBLIC.

The Theosophical Publication Society must not be confounded with the Theosophical Society, and in view of certain libellous statements which have been made and circulated, it may be useful to state briefly here a few facts about the latter Society and its founders.

The Theosophical Society was founded more than twelve years ago by Mme. Blavatsky and Col. Olcott. The former is a Russian lady belonging to an old and noble family ; the latter is a distinguished American officer. The Society has its headquarters in India ; and in that country, where its activity has hitherto been greatest, it has 150 branches. Branches of the Society have also been established in England, Ireland, Scotland, Australia, France, Germany, Austria, Greece, Japan, and in the United States and South America.

The members of the Society are essentially a body of students, who join to the investigation of Nature an earnest desire to carry out in practice a purer system of ethics than that which prevails in society at large. Self-reliance, self-control, self-respect, willingness to draw knowledge from all sources, and a firm and heartfelt desire to be just and kind and forbearing towards others, are believed by Theosophists to be essentials to any progress in Theosophy.

LE LOTUS of a recent issue contained an excellent French rendering of H. P. Blavatsky's remarks on *Keeley's Inter-Etheric Force*, taken from her book. We translated it into English, but by some inadvertence failed to state that our translation was from *Le Lotus* ; we have great pleasure now in making the acknowledgment.

*The Editor of the PATH desires to thank very warmly the Krishna T. S. of Philadelphia for so generously providing the means whereby the long-needed reprint of last April's PATH has been effected. Persons who have ordered but have not received copies will please communicate with the office.*

The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.—*Katha-Upanishad.*

OM.

# THE PATH.

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If any one worshipping with faith desire to reverence any personage, I make that faith of his constant. Gifted with such faith, he seeks the propitiation of that personage, and from him receives the pleasant object of his desires, which in reality were directed by me alone. But the reward of these little-minded men is finite. They who sacrifice to the gods go to the gods. They who worship me come to me.—*Bhagavad-Gita*, ch. 7.

## THE PATH.

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VOL. III.

APRIL, 1888.

No. 1.

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

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

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THIS MAGAZINE begins its third year with the present number. While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. THE PATH, however, while devoted to that Cause, is not an official organ; for, if it were, some responsibility for its utterances might be placed upon the Society on the one hand, and the Magazine itself limited in its operations on the other. We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

May the Blessed Masters guide us to the everlasting Truth! May we tread the small old path on which the sages walk who know Brahman! May we all pass beyond the sea of darkness! Hari! Om!

## THE TIDE OF LIFE.

(ANNOTATED BY H. P. BLAVATSKY.)

“Our souls have sight of that immortal sea which brought us hither ;  
Can in a moment travel thither—  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore.”

That the book of Genesis is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the causes which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple-libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldæan Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the Archaic Sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shewn.<sup>1</sup> To begin with, we find two quite different and distinct accounts of the “Creation.”

(1.) In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals.<sup>2</sup>

“The Elohim created man, male and female.”

1 The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohist version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no man, but the *protologos*, the collective Sephirah Tree—the “Heavenly Man”; the *vehicle* (or *Vahan*) used by En-Soph to manifest in the phenomenal world (see *Sohar*); and as the “male and female” Adam is the “Archetypal man,” so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while “Light” refers to the angels so called.—H. P. BLAVATSKY.

2 *Vide supra*—“The great whale” (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as “Capricorn,” whereas it is not even a “Crocodile,” as “*Makara*” is translated, but a nondescript aquatic monster, the “Leviathan” in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not *Genesis* that is guilty of the error imputed. The Elohist portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide*—“*Modern Science and Modern Thought*,” by Mr. S. Laing), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, “Let the waters bring forth abundantly the (*swimming and creeping*, not) moving creatures that hath life, and fowl that may fly” etc. This ought to settle the quarrel and justify *Genesis*, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. *Genesis* is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodelers.—H. P. BLAVATSKY.

While the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and of Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words—

“There was not a man to till the ground.”<sup>1</sup>

and this nine verses after it had been chronicled that “God created man.”

(2.) In the more ancient tract, man and women are created together, and over them is pronounced the blessing—

“Be fruitful and multiply, and replenish the earth,”

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words—

“It is not good that the man should be alone:”

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing,

“I will greatly multiply thy sorrow and thy conception,”

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3.) We read in the first account that—

“The Earth brought forth grass, herb yielding seed, and fruit tree.”

This is ignored in the second account, when we read, twenty-four verses later,

“No plant of the field was yet in the earth.”

Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day “on which God rested from all his work which he had created and made.”<sup>2</sup>

(4.) In the first account the order of creation is as follows:—

“Birds; beasts; man; woman;”

In the second, we find the order changed,

“Man; beasts; fowls; woman.”

In the one case man is created to rule the beasts; in the other the beasts are created as companions for man.

(5.) In the first account all herbs and fruits are given to man unreservedly—

“I have given you *every* tree, in the which is the fruit of a tree yielding seed.”

In the second we read—

“Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it.”

<sup>1</sup> Because Adam is the Symbol of the first *terrestrial* MAN or Humanity.—H. P. BLAVATSKY.

<sup>2</sup> *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*—“The Latest Romance of Science.”—H. P. BLAVATSKY.

(6.) All through the earlier cosmogony the Divine Creative Energy is called "Elohim;" thus in the first verse we read—

"*Berashit bara Elohim.*"

In the story of Adam and Eve this title is replaced by another, "Jehovah" or "Yâvâ." In the English the difference is veiled by translating the former "God," though it is a plural form, while the latter becomes "the Lord God." In other parts of the Bible several other titles of Deity are introduced, "El," "Adon-ai," "El Shaddai."

7. The early cosmogony gives to man a Divine dignity from the first:—

"The Elohim created man in their own image; in the image of the Elohim created they him."

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that

"Jehovah said, The man is become as one of us."

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of Genesis, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably "more scientific than the scientists," in that it recognised clearly the dual character of evolution, while modern thought manifests too great a tendency to oneness.

The doctrine of this first cosmogony of Genesis is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigor in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm*. After a period of Cosmic rest called in the East *a Night of Brahma*, the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma*, is the Logos. The second emanation is what was called by the cabalistic philosophers the "fifth essence," counting "fire," "air," "water," and "earth" as the other four. It may be termed "Spiritual Ether." From Ether proceeded the element called by the cabalists "fire"; from fire proceeded "air"; from air proceeded the element "water"; from water, "earth."

These five—ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The "elements", as understood in the above classification, are by no means to be confounded with the elements of modern chemistry; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of Genesis the Divine Underlying Reality is called God. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:—

"In the beginning God created the heaven and the earth."

This "in the beginning," marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma*, began; when the Universe proceeded from "the everlasting bosom of God" to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the "Unseen Universe," though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare—

" . . . Like the baseless fabric of this vision,  
The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this insubstantial pageant faded,  
Leave not a rack behind."

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation—

"The spirit of God. . ."

which, "dove-like, sat brooding on the vast abyss."

This "vast abyss," or, as it is styled in the cosmogony of Genesis—

"The face of the waters,"

is what we have called the elemental Ether, the "Akâsa" of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmans and the cabalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they having, as it were, an immaterial character), and from their spiritual, ethereal nature.

1 "The Unseen Universe," by Professors Balfour Stewart and P. G. Tait.—[C. J.]

This element of ether has within it the possibility of innumerable sounds and changes of sound ; according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-prevading element of sound ; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.<sup>1</sup>

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour-sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours." This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

"The evening and the morning were the first day,"

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal ; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water, and earth.*

After this light-emanation comes the element called by the cabalists "Air." Its formation in the cosmogony of Genesis is marked by the words—

"The Elohim said, Let there be an Expanse."

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body

<sup>1</sup> While taking this view of sound, we are, of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

<sup>2</sup> Ruskin, "Lectures on Art," p. 126.

is, on the contrary, still sensitive to touch, as also to the sensation of heat.<sup>1</sup> There is reason to believe that at one time the body's whole surface could respond equally to all sensations;<sup>2</sup> the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour, taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.<sup>3</sup> The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air." Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words:—

"The Elohim said, Let the waters be gathered together."

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the cabalists, marked in the Cosmogony of Genesis by the words,

"The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth."

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws

<sup>1</sup> For speculations on a specialised heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

<sup>2</sup> Readers will remember the translations which appeared in the PATH some time ago giving the German Mystic Kernning's teachings hereupon. [W. Q. J.]

<sup>3</sup> Vide some experiments with thermal rays in Tyndall's "Heat a Mode of Motion."

off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elements in turn, in the ascending scale.

CHARLES JOHNSTON, F. T. S.

*Dublin, Ireland.*

*(To be continued.)*

## A SERVANT OF THE MASTERS.

COL. HENRY S. OLCOTT.

A pioneer in a great movement, such as that represented by the Theosophical Society, should be known to the contemporary members of the organization, who ought in justice to have information of the work performed by that pioneer. This is especially the case in our Society, for, although it was started in the United States, Colonel Olcott very soon went to India, and there continued the work begun here. When he left this country there was but one Branch in America, and comparatively few members, but now theosophists are found in nearly every State of the Union. Few of them have had time and opportunity to become acquainted with the facts in respect to Colonel Olcott's connection with the movement, and it is for their information that this statement is especially intended. As his work in India has absorbed most of his time, it has necessarily followed that nearly all new members here were deprived of that attention from him which some of them would perhaps be pleased to receive, and, India being so far distant, he has remained for them almost a stranger. Were that effect of distance not rectified in some way, we might be in danger of taking the position temporarily assumed a few years ago by new members similarly situated in India, who, not concurring in his methods as an American, and feeling that they could perhaps suggest a line of action more suited to the English mind and habits, proposed to the Masters a radical change which would involve his retirement from his then prominent position. The reply from The Brothers is worthy of consideration from every thoughtful theosophist.

“Having disposed of personal motives, let us analyze your terms for helping us to do public good. Broadly stated, these terms are—first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which our present representatives” (Col. Olcott and H. P. Blavatsky) “shall not have any voice.”<sup>1</sup> \* \* \* And supposing you were thus to come—As Madame B. did and Mr. O. will—, supposing you were to abandon all for the truth, to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your hearts the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life; would you consider it just, if, after all your efforts, we were to grant to Madame B. or Mr. O. as ‘outsiders’ the terms you now ask for yourselves. Of these two persons, one has already given three-fourths of a life, the other six years of manhood’s prime, to us, and both will so labor to the close of their days; though ever working for their merited reward, yet never demanding it, nor murmuring when disappointed. Even though they respectively could accomplish far less than they do, would it not be a palpable injustice to ignore them in an important field of Theosophical effort? Ingratitude is not among our vices, nor do we imagine you would wish to advise it.”<sup>2</sup>.

What They wanted, and what the Society needs, is a man of intelligence who can and will work for a high and far Ideal regardless of all opposition, unconcerned as to his future reward. In Colonel Olcott such a man has been found, and by knowing what he has done we shall be able to give reasons for our esteem and loyalty.

Colonel Olcott is a lawyer, and for several years practised law in the city of New York. It is a somewhat curious fact that very many of those well known in the theosophical field are lawyers. I might mention Subba Row and Sreenevasa Row, of Madras. The first is a prominent Hindu pleader; the other is Sub-Judge in Madras. Many Americans have met Mohini M. Chatterji, who was admitted to the Bar in Bengal. A prominent member in Poona, India, is Judge N. D. Khandalavalla, and all over India theosophists are to be found acting as lawyers or judges. In England, a former President of the London Lodge was a well known solicitor, and some of the earnest members there now are in the same profession. In America we of course have a great many members who are lawyers.

When I met Colonel Olcott in 1875, the Theosophical Society had not yet been formed. In October of that year a meeting was held in the apartment of H. P. Blavatsky at 46 Irving Place, New York, at which it was proposed to form a Society for the study of those subjects which have since engaged our attention. In a book now lying before me I have the original minutes of that meeting and of others following it, with the names of all present. So if there be persons anxious to claim the honor of being among the founders of the Society, it will be wise first to be sure that their names are in this book. Possibly such registration will some day be accounted an honor by all, as it now is by advanced minds.

At that first meeting I proposed Colonel Olcott as President of the Society, and was made temporary Secretary myself. A Committee appointed

<sup>1</sup> *Occult World*, p. 72 (4th Ed.).

<sup>2</sup> *id.* p. 73, 74.

to select a name for the infant met several times after that at Olcott's office, 7 Beekman Street, New York, and decided upon the present name. The objects of the Society had been given to Col. Olcott by the Masters before that; they were adopted and have never been changed. Up to this time Olcott had been a well known Club man, and no one supposed that he would ever show such abnegation as he since has in respect to the things of this world. The wisdom of his selection as President has been vindicated by our history. The Society was unpopular from the outset, and had indeed so little money that all the first diplomas were engrossed by hand by one of the members in this city.

During the period between October, 1875, and November, 1878, Col. Olcott received many letters from the Masters on the subject of the Society, in which no promises were made that have not since been fulfilled. He worked steadily with the Society until 1878, and then, in December, went to India with H. P. Blavatsky. When they arrived there, full as many difficulties had to be met as in America, with the additional disadvantage, to Col. Olcott, of being upon strange ground, but they persevered against all opposition. Among such troubles were those caused by the English police, who for a time suspected H. P. Blavatsky to be a Russian spy, a mistake happily remedied by orders from their superiors. In all I say here, it must not be forgotten that the part played by H. P. Blavatsky can never be rightly given to the world, because it would not be understood. Her service and efforts can never be estimated, but they may be glimpsed by intuitional natures.

In Bombay, in 1878, Col. Olcott hired a bungalow as temporary Headquarters. He had then no help and no acquaintance with Indian methods, but Madame Blavatsky and himself started the publication of the Theosophist, and Masters promised to give certain hints through its pages, a promise fulfilled by the publication of "Fragments of Occult Truth" (since embodied in "Esoteric Buddhism") and other articles. A young Hindu gentleman, Damodar Mavalankar, soon came and cast in his lot with the Founders, to be later called to Thibet by his Master. In these early days enough troubles of all kinds were experienced to bend any ordinary man of soft metal, but Col. Olcott went straight onward, depending upon the help of Masters to enable him to overcome all obstacles. When the project of starting a real Headquarters took shape he removed to Madras, where he was helped by Iyaloo Naidoo (now of Hyderabad) and others in getting the present building at Adyar. Various Branches had been established and interest was gradually spreading, but nothing could be done anywhere without Col. Olcott, upon whom all the Hindu members had come to rely. This necessitated much travel on his part at a time when his office assistance only comprised Messrs. Damodar, Ananda, and Babajee. Damodar attended to

a vast mass of correspondence and worked night and day, snatching his brief rest on skins spread upon the marble floor. Ananda, with similar devotion, gave up a clerkship under Government to work at the accounts and general routine, while Col. Olcott travelled North, South, East, and West, lecturing and stirring up the natives to the truths of ancient philosophy, and, in spite of severe and hurried journeys in a country where all our modern luxury of travel is unknown, his speeches are all excellent, and many of them are thrilling from their exquisite eloquence and diction. He also took complete charge of all Conventions, a step which always resulted in greater unity. Going to Ceylon, he inaugurated a great movement there, and was received into the Buddhist Church by the High Priest, who authorized him to admit others also. He had previously been invested with the Brahminical thread by Brahmins in India, an honor by them considered as the highest possible mark of respect and friendship. The Ceylon movement prospered largely, and now has instituted Sunday Schools, a newspaper, and Headquarters of its own. Each year Col. Olcott makes a tour through India, working with indescribable energy, received everywhere with enthusiasm, lecturing to hundreds in crowded halls, opening schools and other reform societies for boys, and increasing the size and usefulness of Branches in all directions. When he conceived the idea of a grand Asiatic Library at Headquarters in Adyar, he pursued it so vigorously that it soon became a fact, and one of the highest importance. Many palm-leaf M. S. S. which would otherwise be lost will be preserved there, and many rare and often hitherto unknown books will be presented. The Library already numbers 460 volumes in Sanscrit (inclusive of M. S. S.), 263 volumes in other Indian languages, and about 2,000 volumes in Western languages, including the Classics and Hebrew. The very learned N. Bhashyacharya of Cuddapah has consented to become its Director and Professor. A Permanent Fund was also started by Col. Olcott with the object of providing sufficient income for the maintenance and repair of Headquarters, and, as this Fund is slowly growing, it is hoped that it may also pay the expenses of propaganda in time. Hitherto all excess of expenditure above the small sums received from dues and charters has been met by the private means of the two Founders.

Envious minds may think that Col. Olcott, now known all over India and Ceylon as well as being a name of note in Western countries, knew that he should gain a greater fame and wider acquaintance by resigning all that most men esteem as most pleasant and valued in life, just at a time too when the tendency is to grow fast to the personal centre, and going to a far land, there to pass his days in unremitting and arduous labors for the good of humanity, for a sublime Ideal. This is seen to be wrong when we consider that he had no certainty of success, nothing to go upon but promises made by Masters, who do not mix in public matters. Moreover, he had a

wide acquaintance here, and all his American friends thought him foolish to go to a distant country on what they call "a wild goose chase," and an impracticable affair all round that "has no money in it." On the other hand, if they now say that he knew well what he was doing when he thus depended on promises made by the Adepts, there is no escape from the conclusion that those Adepts can be trusted, and on their part know the future and what is best for man. The faith of Cōl. Olcott himself in these great Beings has always remained unshaken, as his last act evinces. He has been several times urged by members to promulgate a creed to be accepted, but has always refused to go one step beyond the original lines and objects laid down by Masters, so that he has been thus greatly instrumental in producing an unsectarian and united Society devoted to spiritual things.

The following extract from a letter to the Simla Eclectic Theosophical Society from the Masters, on this subject, sustains him in his position :

"It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of Truth, no prophet, has ever achieved during his lifetime a complete triumph,—not even Buddha. The Theosophical Society was chosen as the corner stone, the foundation, of the future religion of humanity. To achieve the proposed object, a greater, wider, and especially more benevolent intermingling of the high and the low, of the alpha and omega, of society was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no theosophist who objects to the principle. \* \* \* and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, '*The Brotherhood of Humanity*,' to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a theosophist in the whole society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually propagating himself this idea."

In this loyalty and faith he has found a power which enables him to go on and on under immense strain, ill at times, often in utter darkness as to the morrow's trials, but ever upheld by a self forgetful enthusiasm, ever devoted and forceful as only those men are who live out their inner convictions, who will throw aside all life seems to hold rather than renounce one of these beliefs, and who have based them upon the holy Cause of Universal Brotherhood and the existence of those Masters Who are sharers in the divine and eternal, Who live but for Humanity.

WILLIAM Q. JUDGE.

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## PARTISANSHIP IN THEOSOPHY.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, MARCH 20TH, 1888.]

Theosophy is both a Philosophy and a Religion, and hence springs from the intellectual faculties which nourish thought and from the emotional faculties which nourish piety. The same fact holds of Theology. It, too, is a combination of a theory of the mind with an aspiration of the heart,

the theory expounding the human and the Divine, and the aspiration impelling the human to the Divine. Theosophy and Theology are alike, then, in uniting a mental system with a spiritual impulse, and in deriving them from identical constituents of human nature. Moreover, it might be shown that there is a parallelism in their claim to exposition from authority, in their assertion that things seen are temporal while the things which are not seen are eternal, in their avowal that light comes only to those who seek it with singleness of heart, and in their aim to uplift humanity through the consoling, inspiring, invigorating influences of those who generously teach, prompt, strengthen their kind.

With so much that is common to these systems in their nature, structure, and purpose, one may very naturally infer some likeness in their dangers, if not in their history; and it is therefore in no way surprising that the brief career of Western Theosophy should have already exhibited some of the traits which have been conspicuous in the far longer course of its sister. Missionary zeal, devoted labor, uncounting sacrifice, the moulding power of conviction,—all are there; but so, too, do we see at times a spirit of assertion, natural perhaps to the devotee, though inconsonant with the philosophy he champions. In its full development, a development reached in the embittered contests over doctrinal questions in the Christian Church, this spirit became so acrimonious and so virulent, so relentless, uncompromising, and savage, that the accepted term for extreme party-hatred is “odium theologicum,” a term which for all time should warn the disputatious and cool the eager. No such development has been attained in Theosophy; it hardly ever can be. Two facts may be relied upon for its restraint. One is that the higher plateaux of spiritual achievement are only gained as the mounting soul expands its sense of brotherhood, toleration, and good-will, *pari passu* with which goes on an atrophy of self-insistence and of all traits making vindictiveness possible. The other is that Theosophy, having no visible hierarchical system, offers no external rewards to partisans,—no mitres, no professorships, no prelatial thrones to tempt ambition and compensate zeal. From controversies like the Arian, and from persecutions like the Papal, we are therefore free.

And yet no discreet Theosophist can say that there are not symptoms of the disease and a consequent need of treatment. Sometimes in literature, sometimes in the Theosophical Society, sometimes in private speech or act, we see an attitude expressing a state of mind which may fitly be called *partisan*. And just so far as it is really so, and just as far as its principle, if logically carried out, would result in some measure of repression, does it embody inchoately a Theosophical Ignatius Loyola. And, conversely, if such an inchoate monster is to be effectually slain, it will be by destroying the source from which comes his vitality.

First let us look at some manifestations of the partisan spirit, and then inspect the cause through the killing of which they too will die. Perhaps we cannot do better than take the departments already referred to.

1. *Literature.* In the explication of any doctrine, especially of any doctrine at variance from that generally held, there of necessity come efforts to show its conformity with admitted facts and that this conformity is not found elsewhere. Both efforts exact argument, and both meet response. Then comes rejoinder, probably excitement, possibly warfare. The argument and the rejoinder are right, the excitement and the warfare wrong. That they are theosophically wrong will appear later on; that they are philosophically wrong may be evidenced now. Coolness is the attribute of him who is sure of his footing, and of him who knows that to allow perturbation through anger is to give advantage to an opponent; dispassionateness belongs to him who knows that opinion is fallible, that truth has many aspects, that no sincere seeker can be wholly wrong, and that there is common ground beneath contentions; calmness marks him who feels that controversies should be impersonal, that right may be trusted to vindicate itself in time, that spectators are repelled by bitter speech. But is it certain that these facts have always had recognition in our polemics? How as to Theosophical treatment of contemporary science? I have been pained, annoyed, revolted even, at the tone of malignant contempt assumed in part of our best literature towards scientific men and books. It may be that they have stopped short of nature's deepest meanings and have attributed to matter the potency which is spirit's; but their learning, their patient search, their tireless determination to fathom facts, their utter self-abnegation when a truth is to be exhumed or a law disclosed, and the countless, immeasurable, priceless blessings with which they have enriched and prolonged the life of man, it is ungenerous to question and senseless to deny. They may be at times dogmatic. But if dogmatism is unseemly in physical science, is it less so in metaphysical science? If curt contempt is the Occultist's portion from the Professor, is stinging speech the Occultist's best reply? What difference is there in principle between arrogance in the realm of matter and arrogance in the realm of mind?

In less pronounced colors the partisan spirit has sometimes tinged the treatment of Theosophic doctrine. It is understood that the discussion of whether man's nature is susceptible of a four-fold or a seven-fold division has not been without an infusion of gall. No one will claim that comparison of views on exoteric Christendom has always been conducted with judicial placidity. Take, too, the matter of vegetarianism. To say that to certain people, for certain purposes, and at certain times a purely vegetable diet is essential, is to take a defensible, nay, a demonstrable, position. But to say that the killing of animals is minor murder, that beef constitutes

an impassible barrier to beatitude, and that the use of vegetables is a dictate of morals, like truth, or honor, or honesty, is really to distort fact into phantasy and to bring ridicule upon religion. Even more than this; by leveling, like the scientist, spiritual matters to a physical basis, it exemplifies the old proverb of the meeting of extremes, for it is as gross materialism to condition the soul's functions upon the stomach as to condition them upon the brain. Almost the first remark once made to me by a warm Theosophist was, "I trust you are a vegetarian." The tone of suspense, of anxiety, of foreboding implied that otherwise my case was hopeless. So in certain Theosophic articles we are told that, if spiritually stationary, it is because we are not leading "the life," and that "the life" cannot be led if we eat meat. Surely this is the note of a partisan. It recalls the ecclesiastical threat that our souls cannot be quickened till our bodies have been baptized.

2. *The Theosophical Society.* This has not as yet been split asunder into sects. But it easily might be if either of the two sect-producing forces is allowed to work. One of these is the recognition of a body of dogmas, adhesion to which distinguishes orthodox believers from dissenters. The other is unthinking servitude to a spiritual leader. Both forces may be studied in Church History. Theosophy discountenances both. It distinctly states that Truth is One, and that apprehension of it will become so only as interior vision escapes the perturbing influence of self-assertion; also that Truth has no value except as realized within, any formal, indiscriminating, thoughtless clinging to a system or a man being absolutely worthless. This sternly individual process of enlightenment precludes the sect idea, for it insists that each man must develop on his own lines, and it forbids an objective measure by which all are to be gauged. There have been times when the cries "I am of Paul" and "I of Apolles" have neared an utterance in the Society, and those are the times when the teachings of the Founders should be re-memorized and the records of Church History re-read.

It may be, too, that broad reaches of Theosophic thought, deep experience of Theosophic moulding, rich perception of Theosophic future, have not saved from a somewhat narrow estimate of the Theosophic mission. The profundity and abstractness of Occultism create at first a very natural supposition that its appeal is only to the higher classes. Two facts at once rebut this,—the welcome it receives among the lowly, and the obvious working of Karma in the distribution of social status. Yet the supposition recurs; and if some of our ablest brethren have felt their sympathies limited or their energies curtailed, it may be because of a certain clannishness, a certain partisanship, which they would eject at once if they so read it.

Clearer than daylight is the truth that any factious organization, any covetousness for office, any effort to carry personal preferences through force

of votes, is as incompatible with sincere devotion to the Society as with sincere devotion to a Church. And so would be any action, spirit, policy, aiming to use the Body as an agency for a member, the whole for the purposes of a part.

3. *Private speech or act.* The possibilities here have been largely indicated above. Yet it is entirely conceivable that the most hospitable thinkers among us are not wholly beyond a start at the presentation of new truth, a suspicion that it is unorthodox because unfamiliar. There is required a very wide training outside of Theosophy to secure full acceptance of some very elemental maxims. For instance: The novelty of a thought is no presumption against its correctness; Propositions are not strengthened by their appearance in print; Affirmations by great names do not dispense from judgment the humblest learner; Self-respect requires the confession, not the maintenance, of mistake. In the onward course of an Occultist any one of these maxims may often need recall; for prejudice is a long-lived influence, swaying sentiment pro or con, vitalizing the instinct of party vindication or of personal consistency.

Nor are we private thinkers safe from yet another pitfall,—race prepossession. Much proper discussion goes on over the comparative merits of the Orient and the West. When any one of us has assigned to each what he conceives its due, it is still possible for a partisan spirit to arise. For warm appreciation may be unqualified; it may refuse to allow error or may always condone it. The services of either section may seem so vast as to make criticism impertinent and discrimination a sacrilege. It is just here that the motto of the Society comes in,—“There is no religion higher than Truth.” There is no record so shining, no name so eminent, no position so dignified, as to screen from the application of impartial tests. And it would be a sorry day for the Theosophic cause if the concession was ever made that a hemisphere, a race, a class, a man, or a book, was exempt from respectful, but self-respecting, analysis.

Every form of partisanship, however and wherever displayed, and whether by a Theologian or a Theosophist, is traceable ultimately to one single source,—a conviction of infallibility. When any man is dogmatic or sectional, it is because he knows himself to be right. Caution comes from doubt. But no man can really *know* himself to be right. To infallibility there is one essential pre-requisite,—Omniscience. Approaching it there may be a state so closely allied with the Divine, so dissociated from fleshly bonds that the spiritual eye sees Truth without a medium, without an error. And it may be remarked, in passing, that in such a state all contradictions will vanish and all eyes perceive alike; from which fact follows the consequence that, during our era of controversies and of combats, no such state can have been attained. Nor can it ever be attained during incarnations.

Inevitably the ties of matter bind and confine the spirit's range; the vision is not cloudless or serene; influences from the flesh pervert, distort the mind. No man sees truth absolutely, but only as its light is colored by his constitutional environment. Oliver Wendell Holmes has aptly stated this with an illustration from chemistry. We cannot, he says, get the pure article, for that is combined in the mind with our personal qualities: what we get is the *Smithate* of Truth or the *Brownate* of Truth. But every dogmatist, every partisan, assumes virtually the reverse. He really claims, in the particular topic, to be free from error, to have a right to his own way because that way is in itself right,—in other words, to be infallible. Philosophy and the deeper consciousness unite to nullify that claim.

Partisanship in Theosophy is untheosophic. It is this not merely because it contravenes the doctrine of Fraternity, jeopardizes the existence and the expansion of the Society, invites all the evils which ecclesiasticism might teach to shun, disappoints the hopes of those who thought to find a refuge from the strife of creeds, and paralyzes the functions of the Higher self; but because it impugns the conviction that there is no monopoly of truth to race or caste or man, and because it falsifies the law that we advance only as we abate selthood and increase docility. Any man can tell whether he is guilty of it by inquiring whether his opinions are soluble. If they are not, he may be a student or a sciolist or a dilettante, but not a disciple, not a Theosophist. And if at any time, for any purpose, or with any motive, he feels the impatient spirit rise within him, he may know that its root is a consciousness of infallibility and that its perfected fruit would be a devastation of mankind.

ALEXANDER FULLERTON, F. T. S.

## CONVERSATIONS ON OCCULTISM.

### THE KALI YUGA—THE PRESENT AGE.

*Student.*—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

*Sage.*—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of

European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a sanscrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words “present age” must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called “an age,” and the truth of the Eastern doctrine is denied. Hence we find writers speaking of the “Golden Age,” the “Iron Age,” and so on, whereas they are only parts of the real age that began so far back that modern archæologists deny it altogether.

*Student.*—What is the sanscrit name for this age, and what is its meaning?

*Sage.*—The sanscrit is “Kali,” which added to Yuga gives us “Kali-Yuga.” The meaning of it is “Dark Age.” Its approach was known to the ancients, its characteristics are described in the Indian poem “The Mahabharata.” As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

*Student.*—What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

*Sage.*—As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A. D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor

would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor ; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of spiritual darkness.

*Student.*—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

*Sage.*—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyse the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle ; they interblend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

*Student.*—Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

*Sage.*—Yes.

*Student.*—Has the age in which one lives any effect on the student ; and what is it?

*Sage.*—It has effect on every one, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold back the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

*Student.*—Was that why Jesus said, “Father, forgive them, *for they know not what they do*?”

*Sage.*—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

*Student.*—What mitigation is there about this age? Is there nothing at all to relieve the picture?

*Sage.*—There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga's* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

*Student.*—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

*Sage.*—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

*Student.*—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

*Sage.*—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for

Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

*Student.*—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

*Sage.*—The real Occult Teachers have no hostile attitude toward these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

*Student.*—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

*Sage.*—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

*Student.*—Accept my thanks for your instruction.

*Sage.*—May you reach the terrace of enlightenment.

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## ANSWERS TO QUESTIONERS.

*From G. M.*

(1.) During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts, then I have to descend. What is your explanation of this?

*Answer.*—It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2.) In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable character in light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.

*Answer.*—Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomenon as any other that Theosophical literature contains. The proper attitude for true theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sight-seeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein—and nowhere else—is placed the gate through which each one must advance. ZADOK.

*From G. B.*

Why does the Baron in Mr. Sinnett's "Karma" advise Mrs. Lakesby not to communicate with the "astral spectres" she saw about the Professor?

*Answer.*—The answer to this will not yet be well understood. The English language has not acquired the needed words. The Baron's reply was that thereby the real ego of the deceased would be retarded in its advancement, and Mrs. Lakesby might lay herself open to influences from the astral world that would prey upon her unexpectedly.

This answer opens fire at once upon the whole "philosophy" of spiritualism, and contains a challenge of the ignorance of most seers and nearly every student of psychical laws. The ordinary spiritualist sees complete proof for the returning of deceased friends in the phenomena of the séance room, and nearly every seer is fascinated with his or her own pictures in the astral light and the absolute truth of what is seen.

Mrs. Lakesby did not see the spirit of any person, but only the *reliquae*. The *spirit* is never seen, and the soul is engaged in experiencing a certain portion of its deserts in other states. These states are unnameable and in-

comprehensible to English speaking people. But for a period there is a magnetic connection between that soul and the *reliquae* seen at séances and by seers. By means of that connection the soul is prevented—against its will, except when it is extremely wicked—from passing through its purification preparatory to entering into *devachan*. This purification, or preparatory state anterior to *devachan*, has not been explained by theosophical writers. It is, nevertheless, a fact of the highest importance.

The second portion of the Baron's reply is also valuable. When a seer or medium perceives these shades of the departed and desires to communicate with them, a crowd of nature-spirits, of no moral character but solely moved by magnetic impulse, rush into the shade of the deceased and give it a temporary life. They too are then able, on their part, to see the seer or medium, and may and do often transfer themselves from the shade to the medium, whose lower, baser nature they occupy and vivify. By thus incorporating themselves with the *reliquae* of dead persons, these elementals stop the process of disintegration of the atoms of matter composing the shade, which would have gone on to completion if left to nature. As soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vise which it is powerless to open, and unaware as well from whence comes the disturbance. Thus, then, these who run after their deceased friends' shades or reappearances are each day condemning their loved ones to a longer and more painful stay in a state that closely corresponds to the Christian hell.

I know my words will sweep unheeded over the forest in which our spiritualistic friends are wandering, but some sincere students will believe me.

HADJI.

## LITERARY NOTES.

REINCARNATION.—By E. D. Walker. A monograph upon one of the two basic truths of Theosophy is of incomputable value in the present era. And this is not an ephemeral essay, but a learned and carefully-analyzed treatise, opulent with facts, arguments, citations, and examples, delicate as to sentiment and glowing as to diction. Its chapters on Western Evidences, Objections, Authors, and Poets, on Reincarnation among the Ancients, In the Bible, In Early Christendom, In the East to-day, on Eastern Poetry, Transmigration through Animals, Death, Heaven and Hell, and Karma, show the range of its study. In an admirable explication of seven conclusive arguments for the doctrine, the author says, "Now that we know the evolution of the body, it is time that we learned the evolution of the soul," and "The fact of an intellectual and moral evolution proceeding hand-in-hand with the physical can only be explained under the economy of nature by a

series of reincarnations." These sentences give the *motif* and this the outcome :—

"We conclude, therefore, that reincarnation is necessitated by immortality, that analogy teaches it, that science upholds it, that the nature of the soul needs it, that many strange sensations support it, and that it alone grandly solves the problem of life."

Profuse quotations prove that the Occult teaching is ancient, far-spread, philosophic, scientific, and not inconsonant with "orthodoxy." Indeed, the argument of Dr. Edward Beecher is shown anticipated in the dictum of Hierocles, "Without the doctrine of metempsychosis it is not possible to justify the ways of God."

The treatment of heredity, (p. 58-59) is peculiarly excellent, as well as illustrative of Mr. Walker's extraordinary skill in compacting ideas into the fewest and best-chosen words. The whole book is rich thought, flowing melodiously along in the rhythmical beauty which no author attains who is not a musician in soul. Sometimes a vivid image makes poetry in matter that which is poetry in form ;—"They (aspiring souls) became so buoyed with spiritual forces that a slight touch shifted the equipoise and translated them into the invisible." Chapter XI, Esoteric Oriental Reincarnation, is a marvel of condensation and lucidity. In a note thereto the author, perhaps unwisely, expresses "certainty" that the figure seven in human evolution is symbolical, not literal. On Page 242 is a striking picture of what belief in reincarnation will do for a race, and on Page 100 is given the very remarkable fact that the last edition of Alger's famous *History of the Doctrine of a Future Life* announces the author's entire conversion to reincarnation as the result of 15 years' additional study. The Introduction is so admirable that we should rejoice to see it adopted and circulated by Theosophists as a Tract.

Though Chap. I, What is Reincarnation?, shares with every other the author's singular beauty of style, it is not entirely satisfactory. It is a description rather than a definition,—true and well illustrated, but a trifle hazy to those not yet believers. For what Reincarnation *teaches* is more apparent therein than what it *is*. Two Americanisms will be pounced upon by English reviewers, "aggravating" for "annoying" (Preface, p. ix), "since" for "ago" (Page 36).

Upon this book we make two emphatic remarks. First, each Theosophical Society should at once add it to its Library, and each member read and absorb it. Second, we urge upon Mr. Walker the preparation of a twin volume upon Karma. This is sorely needed, and the man fit to furnish it has appeared. (*Houghton, Mifflin & Co., \$1.50*).

THE GOLDEN RULES OF BUDDHISM.—Compiled from the Bana books by Col. Henry S. Olcott, P. T. S. Col. Olcott's compilation is intended for the moral instruction of Buddhist youth, and is so endorsed by Sumangala, the High Priest. It is a series of maxims under eight heads, "The true Buddhist Priest" having the largest number. These precepts are admirable, high-toned, healthy, and vigorous, with an occasional pithiness of illustration

which fastens them to the memory as with a nail driven by the Masters of Assemblies. These are excellent:

He who holds back rising anger like a rolling chariot, him I call a real driver ; other people are but holders of the reins.

Hatred is never quenched by hatred ; hatred ceases by showing love : this is a old rule.

Kinsfolk, friends, and lovers salute a man who has been long away and returns from afar. In like manner his good works receive him who has done good and has gone from this world to the other ;—as kinsmen receive a friend on his return.

Once—as happens many times in the Book of Solomon's Proverbs—the conclusion, however true, does not seem to follow from the premises :—

The fields are damaged by weeds, mankind by passion ; therefore a gift bestowed on the passionless brings great reward.

The Western mind may perhaps demur to the statement that 98 diseases springing from the killing of cattle have replaced the three primitive ills of humanity, but any mind, Western or Eastern, may find real gold in these Rules. They illustrate anew the fundamental unity of Religions.

THE SECRET SYMBOLS OF THE ROSICRUCIANS.—By Dr. Franz Hartmann, F. T. S. (*Boston, 1888, Occult Publishing Co., \$6.00*). This is a large and well gotten up book printed on fine paper. It would be impossible to fitly review it in our small magazine, as to do that would be to republish it. It is 12 inches by 16, bound in black cloth. There is an introduction by Dr. Hartmann covering 16 pages, followed by 54 pages of the matter translated, consisting of numerous full page plates with the descriptions and inscriptions upon them. The plates are all colored by hand. The first plate is the "Great Mystery, the Universal Study." We quote from the introduction : "In the Secret Symbols of the Rosicrucians the science of Nature as a whole, with all the powers living and acting therein, has been laid down. These are easily comprehended by him who finds the key to their understanding within his own heart."

"The symbols of the ancient Hermetic Philosophers have been adopted by the modern Christian Churches."

"The surest sign of the decay of a religion is when the secret meaning of its symbols becomes entirely lost, \* \* the continual disregard of the true meaning of the symbols of the Christian Churches will surely lead to the decay and dissolution of the latter."

His effort is, "to return the true meaning to the sacred symbols of the past, and to induce those who desire the truth to study the signs by which the fundamental laws of physical and spiritual evolution have been represented for better than could possibly be done by a verbal description." There is also included a "Vocabulary of Occult Terms, written for the purpose of mitigating the confusion created by building of the Towers of Babylon"; it covers nine pages. Part II is a "Treatise on the Philosopher's Stone, by a philosopher still living, but who does not desire to be known, for the in-

struction of those who love the Secret Doctrine, and for the guidance of the Brothers of the Golden and Rosy Cross." The addition of the "Golden" to the "Rosy Cross" is new.

PROTEUS is the name of a brochure of 33 pages published anonymously. It was read at a recent meeting of the Cincinnati Theosophical Society. Its intention is to emphasize the doctrine that "the Son of man is evolution," and that "Shakspeare existed in potency in the Sun." Our space is so limited that we cannot print the many excellent extracts kindly sent us from Cincinnati. Two good ones are these: "Humanity was strictly implicated in the primal atom, imaged on the protoplasm, and inter-twined with the whole chain of organic and inorganic being. In man is the first principle of the seed of all living things," and "Out of the lowliest forms man has come to be something, and will come to be much more." The first is from page 9 and the second from page 27. Its style is polished and highly florid.

LES LYS NOIRS.<sup>1</sup>—By Alber Jhouney, we have received from M. Georges Carré, who edits this collection of poems. It contains several upon some of the mysteries of the Cabala. We must postpone further notice till next month.

A VISISHTADWAITA CATECHISM.—By N. Bhashyacharya, F. T. S., Pandit of the Adyar T. S. Library. This is No. 3 of the series of Catechisms of the oriental religions promised from the Adyar Library, and gives in a condensed and lucid form the life and teachings of the Founder of the Visishtadwaita Philosophy. It seems, so far as an Occidental can judge, to follow the main lines of orthodox Hindu thought, and to accept the profound metaphysical and theological analyses of the East, clearly stating, too, the workings of Karma and of Jiva. A very good specimen of its teachings,—a specimen which we commend to Christian admirers of the Old Testament,—is this :

*Q. But is not Brahma said in the Scriptures to be nirguna, (devoid of attributes and qualities)?*

*A. Yes, but by this it is not meant that Brahma has no attributes whatever, for every reality must have attributes (and Brahma is a reality) ; but what is meant is that Brahma is devoid of those qualities of Prakriti to which mankind is subject, such as bad qualities, material limitations, and imperfections.*

Some of the speculations are almost verbally like those of Christian doctors upon the Trinity; and it may be that the wide-spread tendency to triangulate Deity comes, as Holmes has suggested, from our instinctive conception of completeness as having three dimensions. This valuable and neatly-printed little book exhibits, among other truths, the certainty of sects as the outcome of speculation on the unseen. The homoousion and the homoiousion are the type of theological severances all the world over. It seems that the followers of Sri Ramanujacharya have divided into two sects, and one of these into twenty more, but our author pursues the story of differentiation no further.

<sup>1</sup> Paris, 1888, Georges Carré, editor, 58 Rue Saint André des Arts. Paris.

## THEOSOPHICAL ACTIVITIES.

### IN AMERICA

Interest in Theosophic studies not only continues all over the United States, but grows with such rapidity as to surprise those who are not in the secret of the great strength and wide effect of the influence that is behind the movement. A few years ago there were inquirers here and there, who now and then sent letters asking for information, but now the letters from seekers come in daily, and the body of informed members is hourly increasing. The policy always inculcated by the Masters, whenever they have spoken, is showing its results. That line of action is to stand not as judges of those who seek truth, or as measurers by certain self-settled standards of those who apply, but to accept all seekers unless they are known to be thoroughly bad—a difficult question for any one to settle. Some Branches therefore took in numerous persons at a distance, notably the first Chicago T. S., which now can boast of members in three Branches who were "raised to the degree" in Chicago.

RYAN T. S., N. Y.—The *Abridgement of Discussions* No. 5 is ready, and has gone to many inquirers and members. These have been found very useful. Copies will be mailed from PATH office on receipt of postage.

#### THE ANNUAL CONVENTION.

The assembling of the Convention of the American Section is now definitely fixed to begin April 22d, 1888, at the rooms of the *Kamayana T. S.* at 629 Fulton Street, Chicago, and notice has been sent to all entitled. A number of Branches will be represented by Delegates in person, and as there are two in that city and four in the neighboring cities of St. Louis and Cincinnati, the gathering will in doubt be large and interesting. We will endeavor to have a full report of the meeting in May PATH.

#### NEW BRANCHES.

In OMAHA Nebraska, the *Vedanta T. S.* has just been organized; Wm. E. Copeland, Prest, Dr. J. M. Borglum, Vice Pr., W. S. Wing, Rec. Sec., J. H. Murray, Treas., Mrs. J. Shill, Cor. Sec., No 2722 Franklin St. This promises to be active and of good influence.

In GRAND ISLAND, Nebraska, The *Nirvana T. S.* was organized March 13th; Prest Dr. M. J. Gahan, Sec'y, Chas. Rief, Vice Pr, L. D. Proper, Rec. Sec, Martin Ennis.

In SAN DIEGO, California, the *Point Loma Lodge, T. S.* will organize this month under charter just issued. Dr. Thos. Docking will probably be President.

In ST. LOUIS, Mo, a new Branch has just been asked for, to be called *Esh-Maoun T. S.* Dr. A. C. Bernays, it is likely, will be president. They promise several new members.

From MICHIGAN letters are at hand pointing to the early establishment of a Branch there which several persons of influence may form. It will be in the nature of a private one, having an officer who will be known to inquirers.

There can be no objection properly raised against several Branches in one city, as no one body could accommodate all classes of minds.

It is to be hoped that where two or more Branches exist in one town, they will every now and then hold joint sessions. This idea, if carried out, will not only preserve harmony, but do much in discovering truth and aiding members in their studies.

HARTMANN.—Dr. Franz Hartmann, F. T. S., the author of *Black and White Magic, Secret Symbols of Rosicrucians, etc.*, is visiting in New York, and will return next month to Austria. Any correspondence for him can be addressed to the PATH.

#### IN INDIA.

CEYLON.—A Buddhist Fancy Bazaar was held this year at the Theosophical Headquarters in Colombo, Ceylon, and was very successful. The Ceylon work is chiefly Buddhistic, since that Island is a great centre of the religion of the Tathagato. This should give pause to secularists, because it shows our Society working in Ceylon with Buddhists, in India with Hindus and Parsees, and in the Occident with all sects and no sects.

THE THEOSOPHIST offers a first prize of 50 rupees or a gold medal of that value for the best article, essay, or story, and a second of 20 rupees or a silver medal costing the same; the subscribers by vote are to award the prizes; the result will be announced December, 1888.

HEADQUARTERS' LIBRARY.—The funds for paying the Pandits are coming in, several Indian Theosophists having pledged monthly contributions. The staff of Pandits are to translate, copy, and see to the publishing of the most precious among the ancient scriptures. This Library, like most of the Society's working ideas, is due to Col. Olcott's exertions.

THE MAHA RAJAH OF DURBUNGHA, who gave 25,000 rupees to the Library Fund, is well known for benefactions. The London *Times* says he has spent \$1,700,000 in this way. He is at the head of a Hindu princely family which became eminent under the great Mogul Emperor Akbar; he is now in the Indian Legislative Council, and a member of the Theosophical Society's General Council.

PHOTOGRAPHS of Delegates to last Convention and of the South Front of the Headquarters building can be had by sending to the Manager of *Theosophist*, Adyar, Madras, India, at rupee 1 annas 8, or about 60 cents; U. S. postal orders can be got for India.

## TEA TABLE TALK.

Students have from time to time asked me to suggest means of occult study other than those of book learning; means whereby they might come into closer observation of the workings of Law, or better realize the universality of principles, such as Mind, Brotherhood, and so on, and their actuality in daily life. To such I suggested a method in vogue in the East among younger disciples as yet not accepted by a Brotherhood, but still on probation. These chelas are divided into groups of three. Each person of such a group keeps note of the day's events, thoughts, and deeds, and compares his diary with those of his comrades of that group, when it soon becomes apparent that they are working as a unity, and are being guided in the same direction. They are thus put in a training which quickens the intuition, strengthens faith and fraternal conviction, and helps them to a more ready recognition of the suggestions of their unseen "Teacher", if they are later accepted and put in magnetic rapport with such a Being. Our revered Madame Blavatsky has also testified to the excellence of this method from her personal observation of its working and results.

Two students of my acquaintance had occasionally corresponded upon occultism, and were desirous of strengthening one another in the belief in Universal Brotherhood as a law, and also of demonstrating to their own satisfaction the actuality of a universal principle of mind. They wanted, I may say, to see it for themselves, being without much experience in these matters. They had never met, never seen photographs of one another, knew nothing of one another's surroundings, next to nothing of one another's circumstances or lives, and resided in cities hundreds of miles apart and in different States. One of them did not even know so much as the real name of his correspondent, and was aware that he did not. They agreed to take a certain hour of each Sunday in which to "think to" each other. R. was to think on the first Sunday, while W. remained passive and tried to receive the thought. The next Sunday this process was reversed; it was then R. who passively awaited the active thought of W. On the first Sunday, the hour over, W. sent to R. the results following. The whole record is now in my possession. Remarks in brackets show the subsequent comments made by R. as to the correctness of W.'s impressions, and vice versa next Sunday.

### FIRST SUNDAY, W. TO R.

1. Saw colors; olive and red, very deep. Might be colors of your walls. (Yes. The walls are olive with deep red band, gilt edged.)
2. A man in upstairs back-room, lying back in arm chair; hands raised and clasped over head; eyes fixed on ceiling. (Correct; but it was *front*-room.)
3. You thought: "I wish I knew W., then it would be easier to fix my mind on him." Then you took one of my letters and held it, to get in magnetic rapport. (I did all that just so, and for the reason named.)

4. Trying to impress me with an accident, something that happened to you ; perhaps about Theosophy. (It was a burn on my hand I was trying to impress.) W. remembered later that he felt pain in hand at time but took it for "writer's cramp."

5. A text from Gita : " Whose soul participates in the soul of all creatures." (No.)

6. An interruption and idea of impatience at interruption. It is a child ; boy, I think. (Yes ; my son, with a question.) W. had not known that R. had a boy.

7. That the mind is hard to restrain, and you wish to know some means of concentration. That " it is harder to think firmly of W. than I supposed it would be." (Correct. I thought : " The mind is restless and hard to restrain, but is reducible by long practice and absence of desire.")

8. As I feel you, you have a very tense, strained, dogged feeling. Try to discontinue this and rest in the Supreme. (Yes. I felt strongly that way, but will try to discontinue it.

9. You hear the bell sound, and louder than usual. (Yes ; I did, and at close of hour.)

#### SECOND SUNDAY, R. TO W.

1. Tall, slim man. Dark brown whiskers, mustache ; in slippers and dressing gown, lying on divan or lounge in darkened upstairs room. Blue appears here, but in what connection I cannot say. (Incorrect entirely. No such person in house).

2. My Brother, persevere and your psychic powers will grow. (No.)

3. As if you were standing by me with your hands on my head. (Correct, but I tried to stand rather behind you.)

3. That you find it difficult to separate the higher from the intellectual faculty. (No.)

4. One tinkle of bell more distinct and louder than usual. Seems as though you were trying to tell me some secret in psychics and trying very hard. (Partly correct. I tried to make you hear bell and to tell you a text in Gita.)

5. As though fingers were being pressed upon my eyes. (Yes.)

6. A lady appears here ; do not get it clearly. Seems as though some one were sick and you were wanted. (Partly correct, in so far as that I was wanted, but no one came.)

7. Some of my letters appear to be arranged in some mystical manner as regards number and form. (No : wholly incorrect. Have only kept one or two in bundle with others.

8. " I will try to impress him with the fact "— I was interrupted here and could not resume.

#### THIRD SUNDAY, W. TO R.

I had severe bilious attack and began half an hour earlier than time fixed upon, and so thought of you before you were ready to impress me.

1. You are thinking of business and business engagement. Mental debate. "A bird in the hand worth two in the bush." Seems as if a woman held to the idea which the proverb expresses. (Correct. My wife's idea).

2. Children (2) standing near as if inquiring and being answered. (One child : correct).

3. You looked at watch for time. Laid newspaper across knee ; clasped hands over body ; closed eyes, leaning back : it was just our hour. (Yes.)

5. *Brotherhood. Unity. Patience.* Something about Gita text and general idea of progress and effort on Path. (Correct. From Mohini's translation of Gita. "By degrees find rest in the inner Self, possessed of *patience.*" "Who everywhere perceives the *Unity* perceives the ego which is in every creature." Also thought ; "My heart goes out toward my friend W. in *brotherly* affection and a feeling of *Unity.* Let us seek Divine Wisdom.)

Regarding the above, W. tells me he mailed his impressions and R. mailed his thoughts in such wise that they crossed in the mails, thus affording double verification.

6. Table with draughting instruments. It is long and narrow. A window on left as you face it. Compass and blue paper conspicuous. (This is mine, but is at my office. Correct).

7. Had violent headache and fell asleep here before time was up. (My head felt queer. I am not subject to headache, so there must have been sympathy.)

8. I talked to you to-day of our duty to others. "Having received, freely give." (I got this.)

These students, satisfied with their results, then abandoned the special sances for a general and daily effort to strengthen one another without particular efforts like the above. In this they were probably wise, for a love of the results, and hence of phenomena, might perhaps have been engendered.

Quickly told me of a curious case of second sight. He was standing on the curb, corner of Wall and Nassau Sts., New York. The eastern corner opposite (Broad and Wall) is about ten feet further to the east. The day was wet and he thought ; "What a disagreeable crossing ; there ought to be a cross-walk at this diagonal crossing !" Suddenly for an instant he seemed to see men laying a cross-walk there ; then they vanished. Two weeks later he passed and found a cross-walk laid there between those two corners.

The Professor had a queer morning experience. He slept well (always does, I'll wager !) ; his watch hung on the bedpost in his waistcoat, just near his head. On waking he turned over, closed his eyes again, and lazily wondered what time it was, and then, "I must look at my watch." Immediately the face of the watch appeared before his closed eyes, showing 7.10 as the time. He started up to prove it, and taking out his real watch, found it marked precisely 7.10. I amused myself asking him which really was his "real" watch, the astral one or the other. The Professor does not quite digest these occult experiences yet, and I must admit it seems rather lacking in tact of them to come and thrust themselves upon science, when science does not want them. But what would you have ? The Occult is "no respecter of persons."

JULIUS.

## “THE SINGING SILENCES.”<sup>1</sup>

BY NIZIDA.

Rapt in rare dreams one morn I lay  
 Upon the threshold of the day ;  
 My body, in soft languid sleep,  
 Releas'd my soul, whose wings might sweep  
 Through Fancy's bright realm, far and wide.

At length before mine eyes did glide  
 A vision of a stately Rose.  
 Within its ruby-vesture close  
 A dew-drop lay : e'er long it broke.  
 At once a sound of music woke,  
 And shudder'd thro' the petals red ;  
 And, wafted wide, afar it sped.  
 Then in my ear the words below  
 Were whispered, as I wakened slow.

O Rose, sweet Rose!

Sublime repose

Is thine, self-pois'd in still content :  
 But Love thy stillness doth resent.  
 Within the fragrant silence of thy breast  
 He sends a drop of aqueous light,  
 Red-blushing, like thy bosom ruby-drest.  
 And, yielding to a fond delight,  
 It melteth, for thy love, away.

E'en as its crystal curves evaporate  
 Harmonious sounds reverberate,  
 And shiver in their echo-play  
 Amidst thy waxen petal-walls  
 Concav'd, to bear the incense-freight  
 Of thy sweet breath. Soft echo calls  
 To echo, as they die away,  
 Slow swooning in sweet ecstasy ;  
 And all thy round, rose-bosom sways  
 Harmonious,—saith my fantasy.

Within life's seeming silence dwell  
 Soft, mystic sounds, whose whisp'rings swell

Upon the soul's attentive ear,  
 Out-breathing music, far and near.

The Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.—*Katha-Upanishad*.

OM.

<sup>1</sup> See PATH for August '87.

# Ḥ Ṛ Ṛ

The Universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason.—*Iris Unveiled, Vol. I.*

He, being One, rules over everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities — *Srīśaivānanda-Upaniṣad, 5th Adā.*

## THE PATH.

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VOL. III.

MAY, 1888.

No. 2.

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

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### THE BHAGAVAD-GITA.

*(Continued from March number.)*

We are still on the second chapter. If my object were merely to skim through the poem, showing where it agreed with, differed from, or reconciled the various systems of philosophy that were followed in India, we could have long ago reached the end of the book. But we are looking at it in one of its aspects—the one most important for all earnest students—the personal interior view that aids us to reach Moksha.<sup>1</sup> From this standpoint we can easily defer a consideration of the philosophical discussion to a later period.

Let us take up some of the instruction given in the portion of the second chapter just finished. The remainder of the lecture is devoted to a reply from Krishna to Arjuna's question as to what is the description, appearance, carriage, and conversation of the man who has attained to steady meditation.

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<sup>1</sup> Salvation.

Krishna says that "the subject of the three Vedas is the assemblage of the three qualities." These three qualities are *Satwa*, *Rajah*, and *Tamo*, and are separately treated in a succeeding chapter. Now *Satwa-guna*<sup>1</sup> is a pure, high quality, the opposite of *Tamoguna* which is darkness and indifference. Yet the remarkable advice is here given, "be thou free from these three qualities." It is a very great wonder that this has not been pounced upon before as showing that Krishna directs his follower to renounce the quality of goodness, and thus directly encourages wickedness, but as that is immediately followed by the direction to "repose upon eternal truth," possible critics have been perhaps deterred by the seeming paradox. It is evident at once that a higher sort of *Satwa* is referred to in the words "eternal truth." *Satwa* is the Sanscrit for *truth*, and is not qualified when its place among the three qualities is given, so that, when the disciple frees himself from this ordinary *Satwa*, he is to take refuge in its eternal counterpart. Further, the instruction is not to *renounce* truth or either of the other two qualities, but to remain freed from the influence or binding force that any sort of quality has upon the human Ego.

It is difficult for a great Being such as Krishna to convey to the inquiring mind these high themes, and so, perforce, language must be used that forever has two meanings,—it continually retreats before us, going from one to the other. "Satwa"—truth—had to be taken to express the highest quality of any being who possesses them, and yet, when we begin to speak of the highest conceivable state in which attributes are absent, we still use the same word, only adding to it *eternal*.

The essence of the instruction given by Krishna is *to become devoted*, as he says, "Therefore give thyself up to devotion." He prepared the way for that by showing, as adverted to in the last article, how erroneous it was to follow even the special ceremonies and texts laid down for the people in the Vedas. Those ceremonies procured either rewards in heaven, or upon the earth during subsequent lives as well as in those in which the ceremonies were performed. We can more easily understand what Krishna meant if we will suppose him to be referring to a doctrine that in those days was precisely similar in its scheme of rewards to the old-fashioned Christian belief that, by following the Scriptures, one secured happiness and prosperity on earth and great bliss forever in heaven with the saints. This is declared by him to be a deluding doctrine. He does not say that the rewards as laid down will not follow the practice, but implies that they will. But as the wheel of rebirth will eternally revolve, drawing us inevitably back to a mortal body, we are continually deluded and never succeed in attaining to God,—that being the goal for us all.

Heaven, whether it be that of the Christian or of the Hindu, is what Buddha

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<sup>1</sup> Quality of Truth or Purity.

called a thing or state that has a beginning and will have an end. It may, surely, last Æons of time, but it will come to an end, and then the weary task of treading the world,—whether this or some other one—has to be recommenced. Hence Krishna said that men were deluded by those flowery sentences proclaiming a means of reaching heaven, than which there was nothing better.

Doubtless there are many students who, believing in the possibility of reaching heaven, say that they are willing to take the risk of what may happen after the enjoyment for such a long period is ended. But those risks would not be taken were they well understood. They are numerous and great. Many of them cannot be stated, because, in order to be understood at all, more must be known of the power of mind and the real meaning of meditation. But the ordinary risks are found in what we may roughly, for the present, call delayed Karma and unspent affinities.

The power of these two has its root in the vast complexity of man's nature. Such is its complexity that a man cannot, as a complete being, ever enjoy heaven or any state short of union with the Divine. Learned theosophists talk of a man's going to Devachan, and of his being here on earth suffering or enjoying Karma, when as a fact only a small part of him is either here or there. When he has lived out his life and gone to Devachan, the vast root of his being stands waiting in the One Life, waiting patiently for him to return and exhaust some more Karma. That is, in any one life the ordinary man only takes up and exhausts what Karma his bodily apparatus permits. Part of the power of Karma is in the "mysterious power of meditation," which exhibits itself according to the particular corporeal body one has assumed. So the man may in this life perform "special ceremonies" and conform to texts and doctrine, attaining thereby the reward of heaven, and still have left over a quantity of that "mysterious power of meditation" unexpended; and what its complexion is he does not know. Its risk therefore is that it may be very bad, and, when he does return from heaven, his next body may furnish the needed apparatus to bring up to the front this mass of unexpended Karma, and his next compensation might be a sojourn in hell.

In reassuming a body, the "mysterious power" spoken of reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as his sway the other being, so will work out the Karma of each. Krishna therefore advises Arjuna to be free from the influence of the quality, so that he may obtain a *complete* release. And that freedom can only be attained, as he says, by means of Devotion.

These effects, divergencies and swaying, are well known to occultists, and, although the idea is very new in the West, it is not unknown in India. This law is both an angel of mercy and a messenger of justice, for, while we have just stated its operation as among the risks, it is also a means whereby nature saves men often from damnation.

Suppose in some life long-past I had a dear friend, or wife, or relative, with whom my intimacy was interior and deep. Death separates us, and in subsequent lives he devotes himself to truth, to wisdom, to the highest in him, while I go on careless of all but pleasure in the present. After many lives we meet again as either friends or acquaintances. At once the old intimacy asserts itself, and my former friend—although maybe neither of us knows it—has a strange power to touch my inward life, and wakes me up to search for truth and my own soul. It is the unexpended affinity, and by its aid nature works my salvation.

Then we should both seek devotion. This devotion is what is inculcated by the Adepts to their Chelas. It involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. We must by means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our actions. It is not ours to say what shall be the result of an action; the Law will bring about a result much better, perhaps, than we had imagined. If the results, if the passing daily circumstances, are not those we expected, then by means of Devotion we accept them as just what the Law intended. But if we fix our desire on accomplishing even a seeming good result, we are bound by that desire, no matter whether our wish is accomplished or not.

This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development;" others because they think it too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him.

WILLIAM BREHON, F. T. S.

*(To be continued.)*

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He who in any way reviles, impugns, or abuses the person or fountain from which comes his knowledge, or the impulse that leads him to the acquirement of truth, is unworthy of the name of disciple.

It is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second.

## THEOSOPHY IN TENNYSON'S "IDYLLS OF THE KING."

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY.]

IN TWO PARTS.

### PART I.

Of all of Tennyson's works, the two in which we find the deepest thought and the broadest scope are "In Memoriam" and the "Idylls of the King". In the former the thoughts, the questionings, the hopes of a strong intellect and warm heart in the presence of a great sorrow are clearly written in beautiful verse; one may read, study, and meditate long on it, for it deals with the profoundest problems of life: but one does not have to look for a second meaning hidden beneath the apparent. Quite different is it with the "Idylls," where the external form is that of a collection of legends from the misty past of Britain, from that period between the times of the Roman and the Saxon of which history tell us nothing. And probably the greater part of the readers of these poems, even among those who admire them, see nothing more than this; overlooking the clear statement of the author in the Epilogue:—

"this imperfect tale  
New-old, and shadowing Sense at war with Soul,  
Rather than that gray king, whose name, a ghost,  
Streams like a cloud, man-shaped, from mountain peak,  
And cleaves to cairn and cromlech still."

It may be interesting to us to look at this a little more closely; and the first thing we notice is that the Idylls are not so many independent poems, but constitute one organic whole, though written at widely different times.

The idea of a great poem, based on the Arthurian legends, appears to have been a favorite conception of Tennyson at an early date. The fragment "Mort d' Arthur" was published in 1842, but the poet apparently not having received encouragement for the greater work of which this was to be a part, the original plan was forgotten, or at any rate kept back; and four of the idylls appeared in 1859 as separate poems, without indication of belonging to a larger work. But when, in 1870, the four other idylls and the introduction had been given to the public, and the work appeared in the form we now have it, the earlier parts were found to fit perfectly into their places, though these were not at all determined by the order in which they had previously appeared. Only slight verbal alterations had been made in them; but the "Mort d' Arthur" had now the title "The Passing of Arthur," a very significant change; its length was about doubled by the verses

prefixed and added to the original, which remained almost unchanged in the midst. As a counterpart to this, an entirely new "Coming of Arthur" was prefixed to the series; and in these two, the Coming and the Passing, we shall find a great part of the occult and symbolical ideas which we are seeking.

As a general statement of the work, nothing that I can say will be so satisfactory as some quotations from an article which appeared in the *Contemporary Review* at the time of the first publication of the complete work. Though in some of the details we may differ from this writer's interpretation, his appreciation of the great motive is certainly striking.

"Our first impression on reading the Idylls is one of simple and complete external loveliness—of a series of gorgeous landscapes taken exactly from nature—of a glittering and splendid revival of the past—of knightly days and doings set to mellifluous music under the shining skies of chivalry. Soon, however, artistic unities begin to emerge and add the charm of purpose and intention, if only in the sense of aesthetic completeness. We go from the marriage season of *Spring* in the "Coming of Arthur," where the blossom of the May seems to spread its perfume over the whole scene, to the *Early Summer* of the honeysuckle in "Gareth," the quickly following mowing season of "Geraint," and the sudden summer thunder shower of "Vivien"; thence to the "*Full Summer*" of "Elaine," with oriel casement "standing wide for heat;" and later to the sweep of equinoctial storms and broken weather of the "Holy Grail." Then the *Autumn* roses and brambles of "Pelleas," and in the "Last Tournament" the *close of Autumn* with all its "slowly mellowing avenues," through which we see Sir Tristram riding to his doom. In "Guinevere" the creeping mists of *coming winter* pervade the picture, and in the "Passing of Arthur" we come to the "deep midwinter on the frozen hills," and the end of all, on the year's shortest day,—"that day when the great light of heaven burned at his lowest in the rolling year." The King, who first appears on "the night of the new year," disappears into the dawning light of "the new sun bringing the new year," and thus the whole action of the poem is comprised precisely within the limits of the one principal and ever-recurring cycle of time.

Note also the keeping which exists between the local color in each poem proper to the season, and the dramatic action which is presented in it.

\* \* \* \* \*

But, by the time we have discovered and followed out such unities as these, we find that the whole series of poems is gradually transforming itself into a moral series and unity, with a significance far greater than any aesthetical one. We come to see, at length, that the high cycle of the *soul* on earth is set before us, as completely by the human actions and passions

of the piece as the cycle of the year by its landscapes and seasons. \*  
 \* \* \* \* \* The central figure of the poem appears  
 and reappears, through all the series of events, in a way which irresistibly  
 suggests that more, if not quite clearly what, is meant by his kingship than  
 mere outward kingliness. So that when we are at last plainly told in the  
 Epilogue that he shadows Soul in its war with Sense, a sudden clearance of  
 haze seems to take place, and a sort of diffused and luminous gleaming of  
 which we had been dimly conscious all along "orbs into a perfect star" of  
 meaning.

If now we read the poems by the light of this meaning, we shall find  
 the Soul come first before us as a conqueror in a waste and desert land,  
 groaning under mere brute power. Its history before then is dark with  
 doubt and mystery, and the questions about its origin and authority form  
 the main-subject of the introductory poem : "Many, themselves the basest,  
 hold it to be base-born, and rage against its rule."—

"And since his ways are sweet,  
 And theirs are bestial, hold him less than man ;  
 And there be those who hold him more than man  
 And dream he dropt from heaven." \* \* \*

The inscrutableness of its origin being thus signified, we see next the  
 recognition of its supremacy, and its first act of knighthood the inspiration  
 of the best and bravest near it with a common enthusiasm for Right. The  
 founding of the Order of the Round Table coincides with the solemn  
 crowning of the Soul. Conscience, acknowledged and throned as King,  
 binds at once all the best of human powers together into one brotherhood,  
 and that brotherhood to itself by vows so straight and high.—"That when  
 they rose knighted from kneeling, some were pale as at the passing of a  
 ghost, some flushed, some dazed," etc. At that supreme coronation moment,  
 the Spirit is surrounded and cheered by all the powers and influences which  
 can ever help it ; earthly servants and allies, and heavenly powers and  
 tokens ; the knights, to signify the strength of the body ; Merlin, the  
 intellect ; the Lady of the Lake, who stands for the Church and gives the  
 soul its sharpest and most splendid earthly weapon ; and, above all, three  
 fair and mystic queens, "tall, with bright, sweet faces," robed in the living  
 colors sacred to Love and Faith and Hope, which flow upon them from the  
 image of our Lord above. These surely stand for those immortal virtues  
 which only will abide "when all that seems shall suffer shock," and leaning  
 upon which alone, the Soul, when all else falls from it, shall go towards the  
 golden gates of the new and brighter morning.

As the first idyll seems to indicate the coming and the recognition of  
 the Soul, so the ensuing ones show how its influence waxes or wanes in the  
 great battle of life. Through all of these we see the body and its passions

gain continually greater sway, till in the end the Spirit's earthly work is thwarted and defeated by the flesh. Its immortality alone remains to it, and, with this, a deathless hope. From the sweet spring breezes of "Gareth" and the story of "Geraint and Enid," where the first gush of poisoning passion bows for a time with base suspicion, yet passes and leaves pure a great and simple heart, we are led through "Merlin and Vivien," where, early in the storm, we see great wit and genius yield; and through "Lancelot and Elaine," where the piteous early death of innocence and hope results from it; to the "Holy Grail," where we see Religion itself, under the stress of it, and despite the earnest efforts of the soul, blown into mere fantastic shapes of superstition. In "Pelleas and Ettare" the storm of corruption culminates, whirling the sweet waters of young love and faith out from their proper channels, sweeping them into mist, and casting them in hail upon the land. Then comes the dismal "autumn-dripping gloom" of the "Last Tournament," with its awful and potent close; and then in "Guinevere" the final lightning stroke, and all the fabric of the earthly life falls smitten into dust, leaving to the soul a broken heart for company, and a conviction that, if in this world only it had hope, it were of all things most miserable.

Thus ends the "Round Table" and the life-long labor of the Soul.

There remains but the passing of the soul "from the great deep to the great deep," and this is the subject of the closing idyll. Here the "last dim, weird battle," fought out in densest mist, stands for a picture of all human death, and paints its awfulness and confusion. The Soul alone enduring beyond the end wherein all else is swallowed up sees the mist clear at last, and finds those three crowned virtues "abiding" true and fast, and waiting to convey it to its rest. Character, formed and upheld by these, is the immortal outcome of mortal life. They wail with it awhile in sympathy for the failure of its earthly plans; but at the very last of all are heard to change their sorrow into songs of joy, and departing vanish into light. \* \* \*

Looking now at the individual parts of the poem, what strikes us most in the "Coming of Arthur" is the doubt and obscurity that cover the origin of the King, that is, of the soul. No two can agree as to it, and every man's judgment is a standard for determining his own character. Merlin, hearing all their conjectures, laughs at all, and answers in half mocking words that show the impotence of the intellect to trace the origin of the soul;

"Rain, rain, and sun! a rainbow in the sky!  
A young man will be wiser by and by;  
An old man's wit may wander ere he die.

Rain, rain, and sun! a rainbow on the lea!  
And truth is this to me, and that to thee;  
And truth or clothed or naked let it be.

Rain, sun, and rain! and the free blossom blows;  
 Sun, rain, and sun! and where is he who knows!  
 From the great deep to the great deep he goes."

But almost immediately after we have again Merlin's word, as Bellicent tells it;

"Merlin in our time  
 Hath spoken also, not in jest, and sworn  
 Tho' men may wound him that he will not die,  
 But pass, again to come! and then or now  
 Utterly smite the heathen underfoot,  
 Till these and all men hail him for their king."

The intellect may not comprehend the soul; whence it came and whither it goes are beyond the range of the intellect; but its supremacy must be acknowledged, its immortality asserted, and its certain victory soon or late, if not in this earth life, then sometime when it returns again, over all that is beneath it. This belief that Arthur cannot die, but only pass to come again, is repeated again and again in the poem.

In the idyll "The Holy Grail" is a description of the great hall of the knights at Camelot, where the King held his court, which seems to me very suggestive.

All the sacred mount of Camelot,  
 And all the dim, rich city, roof by roof,  
 Tower after tower, spire beyond spire,  
 By grove, and garden-lawn, and rushing brook,  
 Climbs to the mighty hall that Merlin built.  
 And four great zones of sculpture, set betwixt  
 With many a mystic symbol, gird the hall;  
 And in the lowest beasts are slaying man,  
 And in the second men are slaying beasts,  
 And on the third are warriors, perfect men,  
 And on the fourth are men with growing wings,  
 And over all one statue in the mould  
 Of Arthur, made by Merlin, with a crown,  
 And peak'd wings pointed to the Northern Star,  
 And eastward fronts the statue, and the crown  
 And both the wings are made of gold, and shine  
 At sunrise till the people in far fields,  
 Wasted so often by the heathen hordes,  
 Behold it, crying, "We have still a King."

Compare with this what the old man says to Gareth of this same city:

"And as thou sayest, it is enchanted, son,  
 For there is nothing in it as it seems,  
 Saving the King; tho' some there be that hold  
 The King a shadow, and the city real."

F. S. COLLINS.

## THE TIDE OF LIFE.

(ANNOTATED BY H. P. BLAVATSKY.)

(Concluded.)

—“Where the daisies are rose-scented,  
And the rose herself has got  
Perfume which on earth is not.”

Form exists on an ideal plane, as a purely abstract conception ; into this region, and the similar one of Number, pure mathematics have penetrated.<sup>1</sup> Modern speculations,<sup>2</sup> as well as the ancient cabalists, have asserted that every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance ; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.<sup>3</sup> From the standpoint of the terrestrial Globe, the first modifications of the last emanation, Primordial Earth, is the mineral kingdom, in which the primal earthy matter is modified by the element of Form. There is every reason to believe that, if any existing mineral or metal could be reduced to the condition of “primordial earth,” it could be re-formed into any other mineral or metal. The specialization of the minerals, or “formation of the mineral kingdom,” is perhaps marked in the Genesis-Cosmogony by the words,—

“The Elohim called the dry land Earth,”

Name and Form being cognate attributes of a specialized entity. As we have seen the gradual evolution of form in the descent from spirit to matter, so the gradual dissipation of form will be seen in the ascent from matter to

1 It is through the power to see and use these “abstract” forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the “abstract form” desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe; yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature: her ease of production grows like a habit.—[H. P. B.]

2 “Geometrical Psychology,” Miss Louisa Cook.

3 Here is the key so much desired by enterprising—indeed all—students. It is by means of these correlations of color, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person: it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of color, form, sound, or whatever else.—[H. P. B.]

spirit. The crystal, for example, retains its form always unchanged, and the form of the tree is more lasting than that of the bird or animal. The second modification of the Earth element, still from the standpoint of the world, is the vegetable kingdom, in which to form and substance is added molecular motion, or vitality, called in Brahman cosmologies *Jiva*.

This vitality, or capacity for molecular change, corresponds, as we have seen, to the water element; one of the elements, in ascending order of spirituality, being picked up by each of the successive kingdoms of ascending evolution. The formation of the vegetable kingdom is marked in the Genesis cosmogony by the words—

“The earth brought forth grass, herb yielding seed, and tree bearing fruit,”

words which point to a perfectly natural evolutionary process under the energizing power of spirit—the physical aspect of which is the “Tendency to Evolution” of the Scientists—, and not that violent and unnatural process termed a “creative act.”

We may remark, by the way, that the three divisions of the vegetable kingdom in this cosmogony correspond to three perfectly well defined geological epochs, that of the Cryptogams, of the Phænogams, and of the Fruit-trees, examples of which are respectively ferns, pines, and orange-trees.<sup>1</sup>

These two changes of matter are looked at, as we have said, from the standpoint of the Earth. The cosmogony now pauses, and, in order to make its account of Evolution complete, inserts here the first change of the same element from a different point of view, that of astronomy. This first change is the congregation of the primal nebulous matter into suns and planets, marked by the words—

“The Elohim said, Let there be Lights in the firmament,”

the sun, moon, and stars being subsequently particularised. From our previous views of the Elemental Light we shall be fully prepared to infer that, just as what we call sonant bodies seem not to be real sound-creators, but merely sound-reflectors, so these “Lights in the firmament” may not be real light-creators, but merely light-reflectors; and this view is borne out by the fact that in this cosmogony the formation of Light precedes that of the Light-givers. Leaving the astronomical standpoint, let us consider the next step in upward evolution.

To the shape, substance, and vitality of the plant—drawn respectively from the Elements of Form, Earth, and Water—the animal kingdom adds locomotion, corresponding to Air element, one attribute of which we have seen to be that locomotion, or movement as a whole, which distinguishes the animal from the plant. Thus we see another link of the ascending chain of the elements picked up. The earliest representatives of this king-

<sup>1</sup> For further information on this point readers are referred to “The Color-Sense” by Grant Allen.

dom are, as modern science has shewn, the *protozoa*,—water-animalcules. Their formation is correctly placed first in the Genesis cosmogony, marked by the words—

“The Elohim said, Let the waters bring forth abundantly the moving creature which hath life.”

Here we again find words which distinctly mark a perfectly natural process of development. Just as we had the earth “bringing forth grass”—or “sprouting forth sproutage,” to translate it more literally,—we now have the waters “bringing forth the moving creature which hath life,” as soon as proper cosmic and elemental conditions were presented. If the proper cosmic and elemental conditions could be artificially produced, we have every reason to believe the “tendency of Evolution,” or the “Downward pressure of spirit,” might again cause the waters to produce the “moving creature which hath life”—the *monera*,—in fact, that what is unscientifically termed “spontaneous generation” might take place. After this follows the formation of fish, birds, and beasts,—the vertebrates or “back boned” creatures; the invertebrates being grouped under the two general heads of the “moving creatures in the water” and the “creeping things upon the earth.” In the account of the production of the animal kingdom and of the birds, we have terms used which could only apply to a natural process of development, and not to a “creative act.”

“The Elohim said, Let the earth bring forth the living creature after its nature, cattle, and the beasts of the earth.”

The Animal Kingdom adds to the plant the quality of locomotion under the stimulus of the instincts,—which corresponds, as we have seen, to the air-element. A slight consideration of the nature of this locomotion under stimulus will shew that we are justified in assigning this quality, with its distinctive element, to the principle of *Kàma* in certain Eastern classifications.<sup>1</sup> Could this principle—or, rather, the specialised portion of the air-element embodying it—be isolated from the lower elements, we should have a sort of aeriform vehicle, or ethereal body, depending for its form on the attractions specialising it. Of such an isolated air-body we shall speak when we come to treat of the elements.

Three times has the earth *brought forth*,—plants, fishes, animals. But at this point we perceive a change. Evolution so far, from the mineral, through the vegetable, up to the animal, appears as an ascending arc. In this the cosmogony of Genesis agrees with the sacred theories of the East, as well as with the views of modern science. But in Man we find a turning point, at which the ancient cosmogonies agree in branching off from modern science. The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending

<sup>1</sup> Vide “Esoteric Buddhism,” chapter on “The constitution of man.”

through the vegetable and animal kingdom and marking the evolution of the physical body, while the other curve descends from a superphysical, spiritual race, called by some the "Progenitors" or "*Pitris*," by others the "Planetary Spirits" or "Descending *Dhyān Chohans*." This curve marks the downward evolution of man's spiritual nature, the development of the soul.<sup>1</sup>

As we should expect from the Oriental character and high antiquity of the cosmogony of Genesis,—dating as it does from a time when the "downward evolution of the soul" had not progressed so far as it now has, and when man had not yet lost his spiritual insight,—we find this doctrine of man's divine progenitors clearly visible. In the case of the plants, animals, and marine creatures, we found terms applied which could only be used of a regular, unbroken process. When we reach Man, a new and striking expression is introduced—

"The Elohim created man in their image, in the image of the Elohim created they man."

The pressure of the descending evolution of the Planetary Spirits or Elohim—seeking for objective, physical existence—upon the previously formed animal kingdom, caused the evolution of a fitting physical vehicle from the highest representatives of that kingdom. Hence we get physical man as we know him, descended on the one side from the animal kingdom, and on the other from his divine progenitors, the Planetary Spirits. We have compared this dual evolution to two converging curves. A too great attraction towards the material, physical side of man's nature keeps the modern materialist from seeing more than one of these curves. The modern Scientist is colour-blind to spirit, to him man is merely—

"A quintessence of dust."

But to intuitional minds at the present day, as to our more spiritual ancestors, both curves are visible; besides the physical man they could see the spiritual man

"In action like an angel; in apprehension like a God."

To return to the standpoint from which we viewed the previous kingdoms, we perceive that the introduction of this new factor in evolution corresponds to the addition from above of a new element in the series of ascending

<sup>1</sup> There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—i. e. from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3d Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the shadow (*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdom—mineral, vegetable, and animal.—[H. P. B.]

spirituality. With man is added the Fire-Element, in its aspect of the divine light of reason. It corresponds to *manas* in Eastern systems. Another aspect of *manas*, considered idealistically this time, by virtue of which it "creates for itself an external world of delight,"<sup>1</sup> would correspond to the quality of colour in the fire element. Of the earliest races of men we learn that they were purely frugivorous and perhaps androgyne.

With the formation of man the cosmogony of Genesis closes. We are justified in supposing that, as the union of form with the elements of Earth, Water, Air, and Fire produced the objective Mineral, Vegetable, Animal, and Human kingdoms, so these elements, divorced from Form, should have their appropriate kingdoms of beings, or forms of life, if we can use this term for something so widely different from all ordinary forms of life. These subjective kingdoms of the four elements would correspond to the Rosicrucian conceptions of "primordial earth" and the "Fire, Air, and Water Elementals."

We may go further than this, and, carrying on our inference, postulate for the spiritual ether, and even for the divine Logos, their appropriate qualities of being. To a conception somewhat similar to what the last of these would involve, the Gnostics gave the name of *Æons*; for the first—the ether-beings—we have the Indian titles of *gandharva*,—celestial musician,—or *Deva*. But having gone thus far, we are driven a step further. We have already seen all the links in the chain of elements in ascending spirituality picked up one by one by the ascending tide of Evolution, up to the elemental fire; let us advance a step, and postulate that the other two emanations or planes—the Ether-Spirit and the Logos—should ultimately be picked up by the Evolutionary tide. With the resumption of the first, instead of a human being we should have a "Spiritual Man," and from a re-union with the Logos we should have a "Divine Man, Perfected and Eternal," or, giving to these conceptions the names already appropriated to them in the East, we should have in the first case a *Mahatma*, in the second a perfect *Buddha*.

It is now time to point out that the pure elements of Ether, Fire, Air, Water, and Earth are not these bodies as we know them. The five classes of objects (corresponding to these five elements) known to us, being all on the physical plane, all belong properly to a single category, and may be called for the sake of distinction the Mundane Elements. To make this clearer, let us suppose that Mundane Earth—the mineral kingdom in its various forms—is composed of five parts of the element earth, while Mundane Water (everything cognized by the sense of taste) is composed of four parts of the element of earth added to one part of the element of water. Similarly the Air-element known to us on the physical plane (corresponding,

<sup>1</sup> Vide Sankaracharya's "*Viveka Chudamani*."

as we have seen, to the sense of touch) is composed of four parts of the earth element, with one part of the pure elemental air added; and the Fire and Ether elements as known to our physical or waking consciousness are each composed of four parts—with one part of fire and ether respectively added.

These considerations will prepare us to believe that the real elements are purer and more spiritual than their representatives on the physical plane,<sup>1</sup> and that they will be represented by different compounds on each plane (or as it is called in some works, *planet*) on the water plane (or planet): for instance, what we may for convenience term Undine Earth will be represented by four parts of the Water element and one part of the earth-element; Undine water will be five parts elemental water; while Undine air will be composed of four parts elemental water, added to one part elemental air, and so on.

The composition of the elements as present on each plane or planet may similarly be deduced by observing carefully the principle which governs these combinations. We should warn our readers that these examples are given by way of illustration, and not as representing accurately and numerically the combined elements as they actually occur; they are really formed on a much more complex principle.<sup>2</sup>

In our illustrations we have, for convenience sake, confined ourselves to the five objective elements, though of course it must not be forgotten that the energising spirit runs through the whole series on every plane.

The pure spiritual or elemental ether is the macrocosmic counterpart of that principle of the microcosm termed *Buddhi* by eastern mystics.<sup>3</sup>

The Logos corresponds to *Atma* in the same speculations.

We have seen that to the four principles—Form or *Linga*, Vitality or *Jiva*, Substance or *Sthula Sarira*, motion under desire or *Kama*—of the animal, Man has added a fifth,—corresponding to the macrocosmic elemental Fire,—human reason, or *Manas*.

Our speculations as to the two superhuman Kingdoms are also in harmony with these eastern theories; the element of *Buddhi* being added to form the *Mahatma*; and *Atma* completing the *Buddha*, perfected and divine.

The perfect Buddha, though not possessing a physical body, or, indeed, being united to principles on any of the objective planes, will still retain the spiritual counterparts of these principles, corresponding to groups of

<sup>1</sup> This is one reason for calling the objective phenomenal world an "illusion." It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more.—[H. P. B.]

<sup>2</sup> Vide Man; Fragments of Forgotten History, p. 13 note.

<sup>3</sup> Vide "Esoteric Buddhism."

experiences gained on each plane. It is by these spiritual principles that the *Buddha* is richer than the *Æon*; it is in virtue of them that the *Ascending* excels the *Descending Planetary Spirit*, or *Dhyān Chohan*. These spiritual principles constitute the end and aim of evolution, and justify the cosmic expansion and involution.

The evolutionary tide, in generating the higher kingdoms, has flowed, as we have seen, from the earth-element towards pure Spirit. In obedience to this tendency, man in achieving his apotheosis must, gradually loosing his hold on the world of Matter, add to his treasure in the worlds divine; until humanity becomes ever freer, stronger, and more perfect, and returns at last, refreshed, to his home in the bosom of the perfect God.

CHARLES JOHNSTON, F. T. S.

## THE THEOSOPHICAL FIELD.

After more than a dozen years of theosophical activity, the question arises: "Where is the best field for Theosophy?" It is coupled with the admission that Theosophy does not recognize the missionary spirit; it does not believe in what are called "converts" to any great extent. Proclaiming the entire freedom of man, the dignity and sacredness of the human soul, it does not run about attacking the Ideals of others, nor yet thrusting Truth upon the crowd as a huckster bawls his wares. In this Theosophy is pre-eminently well bred; it teaches one to mind his own affairs. In recognition of this liberality the attitude of theosophical workers is that of persons who stand ready at all times to answer or instruct questioners without going out into the highway to drag them in. They know that only those persons are ready for Theosophy who have grown up to it, who have gradually evolved to it through their inner experience. There is no need to importune such persons; they seek us out.

The Theosophical Society has had, of course, to suffer from the advances of those who want to use it as a stalking horse, or those who think that occultism may for a time afford them a piquante pose; also from that elegant condescension which is the thin enamel to innate vulgarity, worn by persons who imagine that they can confer a service or a prestige upon Universal Truth. This is much as a festoon of attitudinizing monkeys may imagine they lend a lustre to some spreading monarch of the forest. A fond conceit, worthy of our puling civilization, leads these immature individuals to imagine that their money, their touting, or their small names are gifts of price to the Religion of the Ages, and should be gratefully recognized. They may do much for themselves through Theosophy, but for *it* they can do nothing whatever. Universals have their root in Being,

and man can only lift himself to them. He must come to need them ; he must feel that the Truth is an imperious, an absolute, necessity in his life, before he is ready to make sacrifices for it. He is inevitably called to sacrifice, in some form or other, as the world uses the word. When the ploughman rends the wild soil ; when the pruner uses the hook or the sculptor smites the redundancy of marble into dust as the fair form emerges, they do not use the word sacrifice at all ; neither does the theosophist when he endeavors to break the clay mould and find within it the *Magnum Opus*. Theosophy is blind to all the prizes of the world ; it has nothing to offer men but the Truth and a search for the Truth, and they must be well out of the nursery and leading strings before they can participate in either ; they must be wholly able to stand alone. In the same way the Theosophical Society welcomes all well-intentioned persons, but, whether consciously or not, every member gains more than he or she gives. They share in the magnetic life of a powerful organization, using the word powerful in the sense of real, essential power. If they do not understand the force and value of this privilege they are out of place in the Society : the more they give in sympathy, harmony, or any kind of encouragement, the higher the blessings they receive.

It was supposed, and perhaps naturally, that the best field for theosophical teachings would be found among the cultured classes. The world was to be convinced of error, and an appeal to the intellect seemed in order. Moreover, their influence and example would react upon classes less favored (apparently) by karmic circumstance, and would induce these to follow the lead of their more educated contemporaries. It seemed to some that the heaven would work best from above downward.

Events have not justified this conclusion. Many persons of the highest intelligence and culture have accepted Theosophy. Some of them are our most valued workers, and he can do the most work who has the most ability to make himself heard by his fellow men. For the worldly plane this holds good incontestably. All that such members have done for Humanity and for themselves cannot be overstated. The heroic and revered Madame Blavatsky stands at their head, but beyond and above our arguments because of her attainments and leadership. Yet the fact that we have found able champions in this class does not controvert that other fact that such members are numerically rare. They are outnumbered by others of their order who content themselves with intellectual appreciation and a watch for flotsam and jetsam in the way of knowledge, ready in a moment to desert.

Theosophy is not a creed, but a new life to be lived, and the question is ; "Where shall we find the most persons who are ready to live it?" In the opinion of the writer they are to be found among the working class, so far as the United States is concerned. This belief is based upon radical

differences inherent in these classes themselves. The term "working class" may be used for the purposes of this article, and includes all wage earners, especially artisans, mechanics, clerks, and various employes of both sexes. In itself the term is a misnomer, because in the United States we are nearly all workers.

The very first condition of Theosophical progress is the abandonment of the personality. This includes the ability to discard all our preconceptions and ideals for the Truth, for that stands above all human ideals. While searching for the Truth, "the processes of preparation go silently on till the individual, all unconscious, reaches the moment when the one needed force touches him, and then every prepared constituent falls instantly into place and the being is—as it were—reconstructed at once. Conceptions, relations, aims are revolutionized." Until this moment comes, the individual must possess the power of standing uninfluenced by all external conditions. He must be able to think from and for himself; there must be no attraction for any other aim; he must hold himself fluidic and free.

Apart from educational advantages and a quickened intelligence, the cultured classes have the additional ones of worldly experience, observation, and comparison. But they are like the microscopist who loses the ensemble in the ramification of detail; it is a very transient and small world that they know so well. They eat the fruit, but of the orchard they know less than nothing in their mistaken conceptions of life. They are to some extent cosmopolitan, but only in a surface sense and in limited degree as compared with your occultist, the cosmopolitan *pur sang* who must be equally at home, not only in all lands and spheres, but in all elements. They have reached an infinite perfection of detail; they have an extensive and varied knowledge of effects—such effects as art, science, statecraft, literature, and less noble interests—, but they are too far dazzled by these to think of looking behind them for causes. Their advantages weight them enormously by what the French call "the defects of their qualities." They have so much that they fear to lose! They are bound by the million cobwebs of social prejudice, of public opinion, of their family or personal record. There is nothing so confining as cobwebs. Chains may be broken by native strength, but of cobwebs we are scarcely aware; we think to brush them away, but they cling and obstruct the clear sight. In the very nature of circumstances the position of the cultured man or woman is largely based upon suffrage à la mode. Wealth may command it, but this also traps us with innumerable enticements; the more refined our nature, the more subtle, the more enchanting these pleasures may be made. The intellectual have formed mental habits which they cannot break, or, if they can, they will not. These processes have made them what they are, and they value what they are. They are encrusted with a growth which seems to them precisely the most

desirable in the world. They are the aloe flower of an elaborate although shallow civilization ; they have forced themselves with exceeding great care. They have exquisite ideals ; their creeds are pure, their code of honor subtle ; whether they carry them out or not, there is nothing finer to be found outside of Theosophy. Their personalities are thus their gods ; they cannot become self-iconoclasts. They are ready to seek Truth, even, upon accepted lines, but they dare not trust themselves outside of those lines in transgression of that social code by virtue of which they are pre-eminent. They do not see that this pre-eminence is that of a weather cock upon a steeple ; their position depends upon prompt subserviency to self-imposed tyrants. It is impossible for them to look at facts in their own light ; it is not done ; what would people say ? You who demand it, you Truth, you are *impractical* : this is the final anathema of the 19th Century, and a great bugbear for conservative souls. If Truth clashes with our present institutions, let us have Truth and build up a better civilization. They demur ; no doubt they suspect they would have but little hand in it. The cultured classes are thus prevented by all the tendencies and surroundings of their lives from thinking independently. They have given too many hostages to fortune. Numbers have an intellectual appreciation of Theosophy, but that does not carry one far ; they become disheartened for want of personal progress. Like the Prince of fairy tales who climbed the hill of Difficulty for the golden water, they hear the voices of the stones behind them flouting, jeering, calling them back : they falter, turn, and become stones like their predecessors. Others feel an emotional attraction, but heart alone may lead to hysteria quite as well as to sympathy. Their vivid charm, their intelligence, and their virtues are beside the question. They are too pre-occupied to have any intuitions of an underlying current of real life. What is needed is interior conviction, freedom, imagination, elasticity, a superb audacity, perfect fearlessness of all results, confidence in one's own soul as the arbiter of destiny, an entire independence, even of one's own mind : we must be swift to seize the floating clues which drift by us in the darkness ; we must have a prescience of the unseen. All this the cultured classes cannot have while they lean upon personages and an arbitrary social system like houses of cards. They would ask what Theosophy has to offer in return for so much effort, and when we answer "The Truth," they would reply courteously that they are satisfied as it is. This is not true ; they are not satisfied, but they are epicurean ; they dread knowing anything less delightful than themselves. I would not be misunderstood, I who feel their peculiar charm so keenly. When from this hotbed arises a nature capable of freeing itself, capable of self reliance, of accepting Truth without counting any cost, that nature makes itself respected everywhere ; it is a centre of energy, and Theosophy has a priceless co-adjutor. The combination is rare because the

conditions are unfavorable. We have the statement of Christ for believing that "it is easier for a camel to pass through the eye of an needle than for a rich man to enter the Kingdom of God,"—the mystical region which He said is "within us."

With the working classes the case stands otherwise. In the social order they have no traditions, no Molochs they fear to offend. They are not the slaves of their ideals, but with the first dawn of leisure they look about for an ideal, and they test those of other men. They have come into contact with a more brutal phase of error. Materiality has exhibited itself to them in its grossest aspect; they have not seen it sensuously apparelled, or mounted upon a pedestal of Intellectuality with crowds of fame-worshippers at the base. Illusion wears for them a mask of iron instead of an alluring veil. They have been blinded by sorrow rather than joy. They feel an instant need of Truth. She is within their grasp, who can reach so little else. When she comes to them she is welcomed as Deliverer; their love penetrates her meaning better than the unaided intellect does. They have a more eager gratitude, a sleepless desire to pass the benefit along to others. It seems as if this leaven works best from below upward in American life, where the substratum soon works to the surface and manifests then in power.

The working class are untrammelled by the subtleties of modern thought. They may be tricked, but they take no delight in tricking themselves. Like Alexander, they sever Gordian Knots bluntly: they are able to look squarely at a proposition on its own merits without a sidelong glance at Mrs. Grundy. They have no received and duly-approved yardstick by which they feel bound to measure all things at the risk of the lowered barometer of public opinion. There is not here, as there is in England, an ironclad code of opinions and customs which constitutes the "respectability" of the worker, and which he owes to all the neighbors "in the block." They are moral because they choose to be so, and each feels free to think as he pleases. In fact, next to education they value independence of thought. To them, thinking is a luxury where to the cultured it is often a bore; this because the latter think more tortuously. They are influenced by knowledge; they know that it is power. But they discriminate; they value only that which seems to them to be vital and true; for them there is no fashion in knowledge which changes with the seasons. They are not influenced by the cultured classes, for these are largely recruited every year from their own. They are intensely conscious of their own possibilities. They know that they are the bone and sinews of the country; it has been demonstrated to them by so many of their fellows, now at the head of affairs in all departments, even those of cultured wealth. A future of power is not a far cry to their ambition. While the other class is

occupied in maintaining its consolidation, this one is occupied with becoming, and knows that men raise themselves by independent thought, by qualities fostered within themselves. They yield quickly to the flux of change, and their mental activities remain unstratified. These are conditions eminently favorable to Theosophy.

If Theosophy were a creed with churches, clergy, and charities to support and a prestige to maintain, the patronage of culture per se might be necessary to it. Instead of this, it is, as we said, a life to live. It is the water of life for those who thirst, and for water, not for wine, for strength, not for excitement. It teaches man to look within and beyond himself while relying upon himself: this lesson the worker already comprehends. The greater simplicity of his life is free from the involved complexities, the manifold interests of modern social existence, where these things are forever stifling the natural instincts of men. The majority have an intuitive belief in the reality of the unseen; it arises from the greater impersonality of their life, their identification with popular currents. Many have had occult experiences of various kinds: this will not surprise students who know that such would be far more common if our lives were not passed in a continual whirl of external excitement. The case of Jacob Boehme, the poor shoemaker, illustrates these arguments; indeed it would seem that almost all the great mystics came from the poorer order.

Again, what Theosophy has to offer is more needed by the working class. They feel the inequality of Fortune most; it is they who need that explanation of fate which is found in Karma, that consolation which the law of reaction (or compensation) affords. It is even the poor, the wretched, the sinful who have found the hard side of the professor of religion, found that it is his sense of isolation, of separation, which makes the bread of his charity so bitter. They have found that the gentlest philanthropist of them all does not believe or follow his Christ in this,—he does not recognize the brotherhood of man. They have found that the deed of love alone relieves. Sorrow has taught them many truths unsoftened by a sympathizing circle of friends. Life is better known to them than to those who only look upon it after it has been upholstered and well aired. They have learned concentration, patience, endurance; they have mastered the body in many ways. They have everything to gain by Theosophy and little to lose. They are too sturdy, too ingenious, too argumentative for worn-out creeds to hold them in their exoteric forms: the esoteric might,—but who hopes soon for that apotheosis? The cultured classes make little impression upon American life at large; it is everywhere the worker who rises and holds his own.

Just as we believe that America is the great field for Theosophy because the momentum of progress is so great here, so we believe that

among the laboring classes the largest harvest is to be reaped. I doubt not this holds good in other countries, notwithstanding the weight of the aristocratic classes, because I see everywhere a tendency to Unity, I see the oncoming surge of the People and the working of that Principle which determines the Brotherhood of Man. JASPER NIEMAND, F. T. S.

## CONVERSATIONS ON OCCULTISM.

### ELEMENTALS AND ELEMENTARIES.

*Student.*—"If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by 'a glass fish, so transparent as to be invisible, swimming through the air of the room,' and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out."

*Sage.*—"Correct, in general, except as to their 'effecting a lodgment.' Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

"That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

"That 'elementals \* \* may effect a lodgment in the human system, of which they then share the government, and are very hard to get out' is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and 'find lodgment in the human system.' In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

"As it (the elemental world) is automatic and like a photographic

plate, all atoms continually arriving at and departing from the 'human system' are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or color, so that all new arrivals find a homogeneous color or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-colored, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and colored, and in that sense may be called one elemental, in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matter."

*Student.*—"If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?"

*Sage.*—"They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that 'if' need not be solved now."

*Student.*—"What determines their movements besides thought,—*e. g.* when they are floating about the room?"

*Sage.*—"Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance."

*Student.*—"When so floating, can they be seen by any one, or only by those persons who are clairvoyant?"

*Sage.*—"Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact."

*Student.*—"Can they be photographed, as the rising air from the hot stove can?"

*Sage.*—"Not to my knowledge yet. It is not impossible, however."

*Student.*—"Are they the lights, seen floating about a dark séance room by clairvoyant people?"

*Sage.*—"In the majority of cases those lights are produced by them."

*Student.*—"Exactly what is their relation to light, that makes it necessary to hold séances in the dark?"

*Sage.*—"It is not *their* relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

"If I should be able to make clear to you 'exactly what is their relation to light,' then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes."

*Student.*—"I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?"

*Sage.*—"This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time."

*Student.*—"I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of lemonade and the latter a straw. How is this?"

*Sage.*—"Quite generally this happens. It is called Bhut worship by the Hindus."

*Student.*—"Why are visitors at a séance often extremely and unaccountably tired next day?"

*Sage.*—"Among other reasons, because mediums absorb the vitality for the use of the 'spooks,' and often vile vampire elementaries are present."

*Student.*—"What are some of the dangers at séances?"

*Sage.*—"The scenes visible—in the Astral—at séances are horrible, inasmuch as these 'spirits'—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries—half dead human beings,—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

“Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great extent as others. We thus see why the utterances of these so-called ‘spirits’ are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pretas and Bhuts and Pisachas and Gandharvas.

“I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.”

*Student.*—“What is the relation between sexual force and phenomena?”

*Sage.*—“It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the “carrier” (upadhi) for the finer.”

*Student.*—“Why do so many mediums cheat, even when they can produce real phenomena?”

*Sage.*—“It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

“They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who ‘have paid’ for a sitting and wish ‘for the worth of their money.’”

*Student.*—"When a clairvoyant, as a man did here a year ago, tells me that 'he sees a strong band of spirits about me,' and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If so, what brought them there? Or elementals which have got their form from my mind or his?"

*Sage.*—"Shells, I think, and thoughts, and old astral pictures. If, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained,—as they all are here—, could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

"Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer's eye.

"The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt."

*Student.*—"Accept my thanks for your instruction."

*Sage.*—"May you reach the terrace of enlightenment."

## LITERARY NOTES.

THE DESIRABILITY OF THE REVIVAL OF THE SANSKRIT LITERATURE, an Essay by R. Jagannathiah, F. T. S. This little tractate of 11 pages gives most compactly a large number of facts in science, the letters, and arts, proving the advanced position of the early Hindus and its cordial recognition by the greatest authorities in the West. Upon the tongue used, the famous Sir William Jones says this,—“The Sanscrit language is a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either.” Less for these reasons than because it may resuscitate the old Aryan morality and thus re-establish the Aryan greatness and grandeur, Bro. Jagannathiah urges its revival. We warmly favor Sanscrit learning, and sincerely hope that there may be a continued and glorious revivification of the study of that noble literature.

THE SANKHYA KARIKA, from the Sanscrit of Iswara Krishna. The translation is accompanied with a commentary, but the matter is too dry and too technical for service in this longitude. Very different are the mental aptitudes of India, and the Theosophical Society there has no doubt done wisely in providing students with this work. (Tookeram Tatyā, Bombay.)

A GUIDE TO THEOSOPHY.—This is one of the many valuable books which our ever-to-be-esteemed Brother, Tookeram Tatya of Bombay, has secured to us through his "Theosophical Publication Fund." It is not a new treatise, but a compilation of letters, articles, facts, from journals, magazines, books, giving in a progressive way an idea of Theosophy, the foundation and Founders of the Theosophical Society, of its aims and prospects and teachings, of the means and steps to self-culture, of what men are and may become. We especially hail the republication of various documents certifying to the character and standing of Madame Blavatsky and Col. Olcott, our honored Chiefs, not that these are needed for those who know, but that they be on hand for the confuting of those who do not know and will not believe. So very much ground is covered by this "Guide," and there is given so much information on many points arising in study but not at the moment capable of answer, that we very warmly counsel the various Branches in America to secure it for their libraries. A note states that, through a blunder of the binder, the Table of Contents has been omitted, and this is most unfortunate. The Preface gives hope that the extended commentary upon "Light on the Path" in *The Theosophist* by Judge Sreenevasa Row of Madras will be brought out before long. Both the Preface and the Introduction are excellently well written, through the former twice speaks of the "basal germ" of truth, a sad mixing of metaphors which will no doubt be corrected in a later edition. The "Guide" can be ordered from M. Tookeram Tatya, 17 Tamarind Lane, Bombay, India, for 2 rupees plus postage.

The March issue of *The Theosophist* is unusually interesting and instructive. The enlivening effect of Col. Olcott's presence in the Editorial office is abundantly shown, and must doubtless assuage his own regret at the postponement of the visit to Japan. A short, but very important, article on "Initiation" is earnestly commended to every practical Theosophist. We have ourselves read it three times, and find each paragraph pregnant with instruction. Col. Olcott's own contributions to this number fill it with life, and we especially thank him for the space given to facts about the American Branches, not for patriotic reasons, but because the late very remarkable out-cropping of Theosophic interest in distant parts of the States justifies the belief that Higher Powers are encouraging the movement they at first instigated. It is certainly note-worthy that *four* new Charters have been issued in little over a month, and that half as many applications were received in the year past as in the eleven previous years of the Society's life.

Through the kind offices of a valued F. T. S. in Wilkesbarre, Pa., the Editor of the *Sunday Morning Leader* of that city opened his columns to a series of letters expository of Theosophy by a member of the Aryan T. S. of New York. These letters, nine in number, were written with special reference to the difficulties and objections felt by readers to whom the topic is new, and also to the need for a compact sketch of the general scheme, free from technical or unusual terms. They have now been reprinted in pamphlet form under the title, "*The Wilkesbarre Letters on Theosophy.*"

and a copy will be mailed to any address upon the remission of 10 cts. in stamps to the PATH office.

"Les Lys Noirs," by Alber Jhouney, is a collection of ornate mystical poems whose name, "Black Lillies," is a symbol of the Kabbala. A tone of profound melancholy prevades the whole book, which is very French in tone; some of the descriptions are beautiful. (Paris, G. Carré.)

A DREAM OF THE GIRONDE, and other poems by Evelyn Pyne has just reached us, and also, by the same author, THE POET IN MAY. We will notice them next month.<sup>1</sup>

#### MARCH MAGAZINES.

LE LOTUS.—"Fragment of a book in preparation" is an article by S. de Guaita, which heralds his forthcoming book, "The Serpent of Genesis." Starting with the statement that the supernatural does not exist, the author gives some scientific hints on the "Creative Force," even while looking upon God from the anthropomorphic standpoint. Miss Arundale's excellent paper, "What is the Theosophical Society," loses none of its clearness in a clever French translation. Du Prel, in his paper on "The Scientific View of our State after Death," considers the Buddhist conception as purely exoteric, without appearing to remark, as the editor of the *Lotus* justly observes, that *esoteric* Buddhism solves all the problems offered by Du Prel, without his appearing to know it. A mystical and charming poem on Wisdom by Jean Rameau, and selected sentences from St. Martin, together with remarks on topics of the day, close this interesting number of the *Lotus*, which is doing forceful theosophic work in all directions.

THE LOTUS (Paris) for March is at hand and is full of interest.

With much deference we venture to invite the attention of *Lucifer* to the grave etymological objections to its definition of pentacle as a *six*-pointed star.

### TEA TABLE TALK.

It is often the common trifles of life which make us think. I incline to the belief that these small things are the most important of all. They are the esoteric, hidden under the gross bulk of diurnal occurrences.

Yesterday I heard a sermon in a barnyard. I came upon the place suddenly and unseen. Two figures leaned upon a crumbling stone wall; figures feminine, by their draperies fluttering in April winds. Jaunty toques of blue and violet, undulating lines, a sheen of golden braids, a crisp toss of curls running, tendril-wise, all over a mutinous head,—what is there in the sum total of trifles such as these to stay the steps of a man? The mere flowing of these garments, or one of the multiform curves of these shapes so different yet so like his own, is like a battery applied to every pulse, even that of the

<sup>1</sup> Smith, Elder & Co., (1888), London; price 6 s.

crabbed old bachelor. Not in any mere physical sense, either. Most of all, the thoughtful occultist surveys his responsive nature and asks himself what is the supreme, the final, word of the great mystery of sex.

Strange to say, these girls were not talking. That puzzled and stopped me. One, with the profile of a Psyche of fifteen, was studying a Child's History of England, just as she leaned on that sheltered sunny wall, with pigeons cooing above, the ferment of the compost heap below, and, all around, the clatter of hens and piping cries of "cheep, cheep, cheep-cheep; little chickens going cheap," as if there were some barnyard auction.

The elder girl simply stared down at the compost heap, littered as it was with greenish patches of dry corn fodder, and soft eyed Alderney calves, blinking and munching in their unused, make-believe way. There was meditation in that stare. Even the golden coated greyhound, lying on the wall within the circle of her arms, could not engage her attention by shivers of fright when horns were poked at him and curious cows put out rough tongues towards the hands of the young mistress, still sparkling with a few salt crystals.

The book closed with a snap. Psyche glanced at her neighbor, then took her arm and cuddled up to her. Leaning so together, youth so secure of the sympathy of youth, the whole scene took on a confidential aspect.

One noticed for the first time that all the frisking young things about paired with one another. Psyche's eyes followed the direction of her companion's; her low, sweet voice had a note of surprise in it.

"What *are* you thinking about, Pansy?"

The other pointed to the compost heap. I began to think that in her my ideal was realized. My ideal is a young and charming woman—*dumb*.

"Well then?"

Alas! Pansy spoke.

"It makes me think that there is no Death."

The other shivered a little and cast a scared glance about her. The dawn of spring and one's sixteenth year; surely no time to think of Death. Then she smiled with all the unexpectedness of the feminine nature.

"Awfully nice ideas you do have, any how. I like that: It's a thousand million times nicer than the other way: tell me about it." She rubbed her cheek on Pansy's shoulder, just as the little calves rub up against their mothers.

The other girl touzled the greyhound's ears; under cover of its nervous yelp I sneaked a little nearer that I might hear better.

"It was the corn fodder. Don't you remember how it glistened and shone in the moonlight last summer? Sometimes we stopped our banjos to listen to the mysterious songs it sang when little breezes ran through it."

"And it seemed to be having some kind of a good time, anyhow. Didn't it now?"

"Yes, but I wonder if it doesn't ever have a better time. I guess the corn, and all the other earth things, the chemicals, you know, have a higher life, a heaven life, somewhere."

"Pansy! You're just too cute for anything. *A heaven life. Where?*"

"In us ; in the animal kingdom."

The other laughed and clapped her hands. "You clever thing ! I see it ! I see it !"

"Yes ; don't you now ? All the lime, and the salt, and all those things are in the earth and get drawn up into the vegetables and all. Then birds and animals and men eat them there ; and we eat the birds and all too. Those chemical molecules, or whatever the books call 'em, they supply our nervous force ; from that our thoughts and acts come. The dull clod of the field passes by degrees into the brain of the statesman, and nations are conquered. Isn't that the heaven life of the wheat and the corn ? And the part our bodies reject, that goes out into earth again like this," pointing to the compost heap. "See the little flies hatching out of it over there. See that green dot down by Io's hoof. That's a weed sprouting ; maybe some bird or insect won't think it's a weed, but food. Don't you remember that awful piece of meat cook threw out, with maggots swarming in it ?" (She gasped, gurgled ; both gave a shudder, a shriek, clutched each other and turned pale. Then giggles.) "Well, where was I ? Oh ; that'll be the way our dead bodies split up into a million lives in the grave. Yes. It's so. I guess our soul turns our body out as refuse just like this compost heap. Then more life comes. Everything feeds something ; everything is eaten up and turned into another kind of life by the world. I don't see any Death about it. I only see change, change, change, and always a higher and a lower life for everything, turn about. First the life of its own kind, and then a share in the larger life of some higher thing. And that higher thing is itself, too, because it forms a part of that something else for the time being."

"And so they're all one ?"

"Yes ; one great big world exchanging and changing. I don't see so much difference between things ; and I don't know why people talk about Death."

"Did you ever think," said her companion, "that when we died, we went to another star, and lived there, and after that to another and another ?"

"Why I never knew *you* thought of such things. You didn't get that out of English history."

"Yes ; I know everybody thinks I'm silly. So I am. And Auntie would say that's the silliest idea of all. I asked her one day after church—isn't church just too awful, except Easter and the bonnets?—and she told me to be still and not be a heathen like that."

"When you've got a heathen name, too, Psyche !"

"That was Mamma—and she's dead ; so I wondered, when I was little and missed her, if we didn't go on from star to star."

"Or maybe come back *here*. Why not ? Everything else comes back here ; *everything*."

"So it does. Pansy Allan, you're a real, live genius ! You ought to write poetry. That's just what it does ; it comes back, like the corn in the compost heap."

"And meantime it's had a higher life in some great body. Where ? And for us, where ? Is it a star or a sphere ?"

They gaze up into the electric air. A tender solemnity dignifies the gay young faces. Involuntarily I lift my hat where I stand in the shadow of life. As I move away I hear a peculiar sound, not so often heard by old bachelors. It is a kiss, and gentle words follow it and me.

"You've made me so happy. You've taken away Death; think of it! I'll never be afraid in the dark any more. We go on, from star to star, and we come back to this beautiful world."

"Psyche, I say. Never tell anybody, only the girls. People would laugh at us."

"Of course; what makes them so hateful and stupid?"

"Oh, I guess when they get older they're worn out, poor old things, and they forget."

More giggles, chatter, and I was gone, having learned an astounding fact. *Girls think!* Fancy! Under bangs and the feathered, beribboned caprices of fashion! Who could have supposed it? *They think!* Even *little* girls. For the other day Sue told me a ghost story under solemn oaths of secrecy. In the village where we summer is a so-called haunted house, which has stood empty for years. In the cold days of late autumn, an hour before sunset, Sue and her host of vandals saw the ghost at a window, a human shape that wavered or pulsated a little; it was spectral and faded, like a photographic negative, but distinct in the waning day-light. They saw it several times. They even showed it to me. On the second occasion Sue thus addressed her companions:

"Now, girls, we know the whole crowd sees it. And the house is empty, cause we dared the boys to go through it yesterday an' they did, but with one pistol an' six dogs. So it's a *real* ghost. But of course grown-ups would call us idiots; some would scold us—not my fam'ly, they don't dare. But I just hate to be laughed at. So we must swear never to tell a single grown-up, except Mr. Julius: he's awful foolish about such things; he'll believe us and maybe explainify it."

Sure enough, I am so foolish as to believe with Sue that I saw this astral reflection which becomes visible in certain conditions of the atmosphere at a window where report says a faithless wife, imprisoned and insane, stood through the daylight hours of many years, gazing over towards the churchyard where her murdered lover slept in his grave, as men would say.

The consciousness of a child, more limited as to external perceptions and conditions than ours, discovers often the unseen in those objects or states of which it takes note. Especially is this the case with nervous children, whose earnestness often either hypnotizes the others by exciting their imagination, or, by actually raising their magnetic vibrations, enables them to see also the astral plane. Then the first thing "the crowd" does is to vow the total exclusion of "Grown-ups." The children of the present age are almost all of one mind: they believe that their interests and those of their parents are separate, instead of being identical. They band together to resist them; they afford one another moral support in rebellion and contempt of the mental, ethical, and social dictates of maturity. Their attitude towards all their elders is one of suspicion. It is the most discordant aspect

of American life. Our children do not believe that we have their true interest at heart; they question the validity of our experience; they feel that as a body we are mainly engaged in upholding our own ideas. Why is this? Can it be because we have stunted their true instincts by inoculating them with a perverted modesty, a false estimate of so-called "authority," and futile methods of reasoning from effects alone? Can it be because *we* deny the validity of *their* experience, to them so vivid and strong, by teaching them to disregard the suggestions and hints of their inner selves? Can it be that we have been ignorantly teaching falsehoods to our children and that they are beginning to find us out?

I believe it, as any man must believe who sees that Society is on all sides engaged in repairing decaying erections. It is an organization for the purpose of upholding fictitious theories of all kinds. There is more to be said, of course, on this subject of our children; their irreverence is a reaction from our undue and irrational tenderness, a reaction of the race. This question cannot here be thoroughly explored.

I would add that we are beginning to find ourselves out: the age has misgivings concerning its own nature. Two events of last week were noted by me. One was a lecture by Mr. Perrin, on the Principles of Morality. His is the standpoint of the orthodox, materialistic scientist, and his lecture was an attempt to prove moral principles based upon and arising from the purely natural order. The scientific and moral principles were sound so far as they went, but the lecturer failed to show the existence of any connection between them; all logical links were missing. Still we see with pleasure this hint that science is recognizing her own ethical poverty and feels the pressure of public opinion in this respect. It is a first reaching upward, an effort to broaden her territory: the effort will increase and bear fruit. So with the Church. At the home of an eloquent Protestant clergyman, a lecture on Psychic Research was delivered to a number of cultivated and religious women. That Religion too feels public pressure, and begins to look about for evidences of the soul, to extend her domain from form to reality, is also well. The pressure comes from Theosophy and from the current of thought inaugurated by it. It is the link between Science and Religion because it is both.

Nor is the value of this latter incident in itself invalidated because it was a mere trap to the cultivated audience invited to hear it. The lecturer, none other than the self-deceived Hodgson of Psychic Research notoriety, played out in London, having quarrelled with his society and now "Mr. Hodgson of Boston," gives a brace of psychic incidents, and then launches forth into his worn tale of his Adyar adventures and investives against Madame Blavatsky. That people are tired of it; that he has been "exposed" too; that the affidavits and proofs of Dr. Hartmann's able pamphlet and the signatures of 300 residents of Madras and Adyar all disprove Mr. Hodgson's unsupported testimony; that people laugh at the lack of common sense which came to "investigate" alone and without witnesses, and which listened to the tattle of a discharged servant (oh! these French maids!) until it was bamboozled,—all this has not penetrated the British skull.

The Matthew Arnold spectacles fit more than one Englishman, it seems; our good natured tolerance makes them take us for fools. There have been bewildering women and male victims to their cleverness before now, and the partial youth of our investigator excuses him for having investigated Madame Coulomb instead of her mistress, Madame Blavatsky. No doubt the exchange relieved the tedium of foreign travel. But he is not excusable for playing upon the credulity and evading the expectations of earnest gentlewomen, nor yet for his insular ignorance in supposing that Americans are not well up in the subsequent events of his day. We yawn over dead issues too, and nothing bores us so much as those men who only rise from the common level by standing on the platform of their own mishaps and snubs. We are sorry for Mr. Hodgson's Adyar fever and his London chill, but we heard of them two years ago, and hash is our national *bête noire*. As I said, we are beginning to find ourselves out, our true selves, and it takes all our time and thoughts. The tide of the age is turning. Everywhere I see men and theories reaching outward and upward to broader lines; it is like a springtide whose impulse the very children feel. Well done, Theosophy!

JULIUS.

## ANSWERS TO QUESTIONERS.

In consequence of an overpowering press of business during and following the late Convention, the answers to the various Questions addressed to Zadok and others are of necessity postponed till another month.

## THEOSOPHICAL ACTIVITIES.

### IN AMERICA

ST. LOUIS.—A charter was issued, March 17th, 1888, to the *Esh Maoan T. S.* of St. Louis, Mo. Its organization is for the present private.

MICHIGAN.—On April 3d, 1888, a charter was issued to the *Lotus T. S.*, located in Michigan. It is a private society.

DR. FRANZ HARTMANN, F. T. S., has been making a visit to Philadelphia, where he was hospitably entertained by the President of the Krishna Branch. On April 7th he addressed a meeting of the Krishna Brethren, giving an account of his intimacy and his travels with our honored chief, Madame Blavatsky, and responding to the questions of members upon Theosophic doctrine. A similar privilege had been given to the Aryan T. S. of New York on March 27th.

PHILADELPHIA.—Bro. Carl F. Redwitz has resigned the Presidency of the *Krishna T. S.*, Philadelphia, because of his removal to New York, and Bro. Henry B. Foulke has been elected his successor. In the second city of

the Union there should be material for a strong organization, and the PATH, which has copious experience of the liberality of the existing membership, will welcome every item showing its growth and vigor.

CLEVELAND, OHIO.—From here we have intimations that a new Branch will very soon be asked for. We have some earnest members there.

IN WILKESBARRE, PA., a Sunday paper has of late opened its columns to theosophical doctrine, and a New York theosophist has contributed nine articles expounding Re-incarnation, Karma, and other interesting subjects. These are now being collected and will soon be reprinted.

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## THEOSOPHICAL CONVENTION IN CHICAGO, ILLS.

According to notice the Presidents, Delegates, and Councillors of the American Section, Theosophical Society, met in convention at the Sherman House, Chicago, Ills., on April 22d, 1888. We subjoin an excellent report made by the Chicago *Inter-Ocean*. The proceedings in full are being printed, and will make a large pamphlet which will be sent to all theosophists in the U. S. free, and will be sold to all desiring to purchase. It will contain, among other things, an excellent paper by Dr. J. D. Buck of Cincinnati, Ohio.

### THEOSOPHICAL THEORIES.

MEETING OF THE FIRST NATIONAL CONVENTION OF AMERICAN THEOSOPHISTS.  
ADDRESSES BY SEVERAL PROMINENT BELIEVERS IN OCCULTISM.—A  
LETTER FROM MME. BLAVATSKY.—DR. ELLIOT COUES ELECTED  
CHAIRMAN.—LENGTHY AND LEARNED ELUCIDATIONS OF THE ESOTERIC FAITH.

### A MEETING OF THE MYSTICS.

Nearly seventy-five disciples of the doctrine of theosophy assembled in the club-room of the Sherman House yesterday to listen to the deliberations and papers read at the first National convention the body has ever held. A delegate from England—from Mme. Blavatsky—was present in the person of Dr. A. Keightley of London, and representatives from many of the States were likewise present.

The morning session was of a purely executive character, and admittance to any save the regular accredited theosophists was denied. A long autograph letter from Mme. Blavatsky was presented by her emissary, Dr. Keightley, wherein the lady spoke with much tenderness of her watchfulness and abiding

faith in the aim to do good to the assembly then gathered, and of her inability to be there "in esse," concluding with an ardent expression of hope that the result would be of lasting good. During the reading of this personal missive—for each one present deemed it a personal letter—there was what one of the ladies afterward expressed as "a wave of unity of love and brotherhood" in the room, and it was plain to be seen that the responsiveness of their inner natures had been touched. A note of congratulation was also read from Mr. Charles Johnston of Dublin, Ireland, a prominent theosophist in the far-away land, in which he spoke of the advance of the movement of universal brotherhood and unity. Dr. Elliott Coues was made chairman of the convention at this preliminary meeting, and almost without exception the officers of the preceding year were re-elected.

AT THE AFTERNOON SESSION,

which was somewhat delayed, the believers were present in good numbers, together with a few of the uninitiated, who, however, did not come to scoff and be hypocritical, but who were interested "intellectually" in the esoteric science. The majority of those present were in the prime of life, and were profound scholars in the mystic lore and subtleties that pertain to theosophy and its scientific attachments. Some few, on the contrary, as yet untutored in the mysteries of the occult, were inclined to be skittish, but were speedily brought to a sense of decorum by their more advanced fellows. About one hundred and fifty were present in all.

In the absence of Dr. Elliott Coues, Dr. Buck was called to the chair by a unanimous vote. The auditing committee's report was read by the assistant secretary, and was immediately followed by the report of the committees to nominate members of the general council. The general council members are: Edward W. Parker, Mrs. M. M. Phelon, Mrs. E. C. Cushman, F. S. Collins, E. D. Hammond, Judge O'Rourke, James Taylor, Louise A. Off, Mrs. H. E. Morey, Mrs. A. N. Savery, Mrs. M. Bangle, S. C. Gould, Alexander Fullerton, W. H. Cornell, Dr. Borglum, W. W. Allen, J. M. Wheeler, Mrs. M. L. Brainard, George M. Sweet, Mrs. K. Westendorf, A. O. Robinson, and others.

Miscellaneous business was then entered upon, and a place of meeting for the next convention fixed. It was decided that the next convention was to be held in Cincinnati, in April, on the Sunday corresponding to that of yesterday, subject, however, to the revision of the executive committee. The Secretary was authorized to print the proceedings in full.

MR. G. M. STEARNS, OF BOSTON,

read a very creditable paper upon the subject of "Our Work." Said he: "The path of wisdom is the path of duty. The disciple performs the action,

and in doing so finds wisdom. Whoever sees in action action, he among men is possessed of spiritual illumination. He is the man of right action, and the doer of all action." Our work, whether as a theosophical society or as a branch, or as individual members of a branch, is in reality one. The beginning of all work is in the soul. However dark the path may be, light is promised ; however complex the problem, the solution was at hand. The great life-work of man was to learn to unselfishly strive to help others. Growth and real knowledge lead instinctively to practical effort for others. We learn that we may teach, and teach that we may learn ; and such a practical union, wherever formed, is a true theosophical society and doing true theosophical work. The question which faces every theosophical society is : "How may we realize these highest aspirations?" Theosophy can never be learned through matter. There are several ways to prosper in its study. First, hold public meetings and invite conservative talkers there. Colonel Olcott, in India, is holding such meetings and doing such work. In America it does not seem to succeed so well. Why, India has more than five times as many branches as America, and because the work is conducted systematically and wisely, because the movement in India is a National movement,

#### SUPPORTED BY NATIONAL THOUGHT.

Secondly, publish books and pamphlets, circulate leaflets, for they do more to unify men by making friends than mutual study can do. Thirdly, establish a system of correspondence by various methods. Fourthly, let there be some regular plan of conducting meetings. Fifthly, giving and receiving help and suggestions, for it was Emerson who said : "He who speaks to himself speaks to eternity."

During the reading of the address Dr. Coues entered the room and assumed possession of the chair vacated by Dr. Buck.

#### DR. BUCK'S PAPER.

Then Dr. Buck was called on to read a paper. He prefaced his remarks by saying that it was a paper he had read some time ago to a mixed assembly of skeptics and followers. In substance he said: Every revelation of truth is a divine revelation in man, and to separate these revelations into groups, to call this a science and that a religion, while it may be very convenient, is not strictly correct. The reality of nature is hardly yet comprehended by any one. The worst of "isms," present or prospective, is that of materialism. The deification of matter is the degradation of man. To materialize is to brutalize, and to brutalize is to destroy. The great bulk of those who formed the advance guard of truth were women ; but in this triumphal march toward liberty the weak, the poor, and the degraded have equal share, for the woman, clad with the sun, is a divine mother of all souls, rather than of those alone whose lines have fallen in pleasant places.

## THE ORIGIN OF MAN

is a profound mystery, his nature a mystery, and the country to which he inevitably tends the profoundest mystery of all. We only know this says materialism: To-morrow we die; let us eat, drink, and be merry. We need only look around and be honest in our glance to assure ourselves of the truth of this statement. What is the key to the labyrinth? Man; for he is the epitome of all. Both nature and man will tell the story of their being if man will but listen to the wondrous story. But he who prefers to hold fast to ideas already preconceived—what he thinks ought to be—will but retard the general movement of the race. Who built the palaces of Yucatan or the pyramids of Egypt? Who built that other city on which Troy was founded? Why do we refer to those ancient ruins? Simply because we of to-day have imagined in our ignorance that our predecessors were barbarous, and we alone possessed of wisdom. Before people smile at us let them tell us whence the origin of the signs and knowledge of the zodiac. We hear a good deal about man's environment, the survival of the fittest, etc. Consider all the varying conditions of life—food, occupation, the difference in religious and social life—from a material stand-point, and tell us, if you can, how it happens that a semblance of the human still remains. Theosophy interrogates nature, and interrogates one's own soul. Suppose we say that Theosophy is of all philosophies the philosophy, of all religions the religion, of all sciences the science.

## WHAT IS RELIGION "PER SE"?

Actually, it is the method by which man discovers his relation to God. It does not have to do with formulated results, but is ever changing. We are, therefore, admonished to get knowledge and wisdom, but withal to get it understandingly.

Wisdom consists of knowing nature. Let man but interrogate nature, and she will fill his soul with anthems and symphonies of knowledge. Yet this is but the nature side of man. There is yet the spiritual; for the consciousness of man ever fluctuates between the natural and spiritual. We thus find man a conditioned soul, to know and understand the natural and the spiritual. Suppose we accept the doctrine of reincarnation—tentatively if you choose. We are here preparing incarnations for the next generation. If this be true, what prevents man from climbing up to God? What, but his lust and ambition and earthly vanities. And thus it is seen that theosophy unfolds a study of evolution, but more advanced than that evolution which ordinary science treats of. But why talk of evolution, and say nothing about involution—polarity, the inward movement from the circumference of the circle. The whole of life is a process of gestation by which man is being created.

## JUST ONE LAST PHASE

of the subject. Many persons stolidly regard death. Well, we have so misconceived life, what wonder that we misconceive death. In nature

nothing dies. The change called death is but the rest in Paradise, and when working conscientiously man may climb up to the Mount of Transfiguration and the unfolding of the Divine. He may read his destiny in the living light. The ageing of the body is but the blossoming of the soul. The speaker summed up the ultimate of theosophy in the following poem :<sup>1</sup>

“All love must first be cast aside—  
 All things that men esteem their own—  
 And truth be taken as a bride  
 Who reigns supreme, and reigns alone.  
 She will not come for lower price ;  
 Her sweetness man can never know,  
 Who seeks this virgin to entice,  
 To share his love with things below.  
 She does not ask for written creeds,  
 The faith her lover need profess,  
 But she demands unselfish deeds,  
 Nor will be satisfied with less.  
 Ah! she will gladly give her hand,  
 And fondly cling to his embrace,  
 Whose love is passionate and grand  
 For all the stricken human race.  
 But lest he should profess a love  
 Of sentiments that only seem  
 Sincere intention, he must prove  
 By making sacrifice supreme.

Then she will slowly lead him on,  
 By suffering and sharp ordeal,  
 Until a victory is won,  
 And he begins to sense the real.  
 Mainly by suffering he grows  
 Where his real faculties commence ;  
 Then he by effort of his own  
 The painful pilgrimage has trod.  
 At last he finds himself alone  
 With nature and with nature's God.  
 He feels that sanity is won ;  
 He knows to him God is revealed.  
 He basks in the creative sun,  
 By clouds of darkness long concealed ;  
 He finds he lives, and breathes, and moves  
 With instinct never known before,  
 As to his frame his mighty loves  
 Its long lost faculties restore.”

#### SECRETARY JUDGE

then delivered a veritable sermon on the words “Beware of the Illusions of Matter.” He was followed by Dr. Coues, who said :

“Just so far as a man comes to seeing that which is true, just so far back is the source of what he sees. There is no new thing under the sun. A little younger, a little less developed, and therefore a little less true ; for all untruth is but the imperfection of that which in the end is the process of nature come to be perfected in it. Every human being does in his own self epitomize the nature of God, and it is only a question of time until it can reach that temple necessary to reach the height of our existence.”

This ended the Convention, so far as the public was concerned, the remainder of the time being taken up in a semi-official way.<sup>1</sup>

The delegates were : Professor Elliott Coues, Washington ; Stanley B. Sexton, Chicago ; Dr. W. P. Phelon, Chicago ; Elliott B. Page, St. Louis ; William Q. Judge, New York ; Dr. J. H. Ohmann-Dumesniel, St. Louis ; Dr. J. D. Buck, Cincinnati ; George M. Stearns, Boston ; F. A. Nims, Muskegon ; Dr. M. J. Gahan, Grand Island, Neb ; W. S. Wing, Omaha, Nebraska ; Dr. J. B. W. La Pierre, Minneapolis ; Dr. A. Keightley, London,

<sup>1</sup> From *Sympneumata*, by Lawrence Oliphant.

England, and others. Proxies were held by delegates for branches in Los Angeles, San Francisco, Malden, Mass., Philadelphia, and other places.

Another meeting was held at the home of Stanley B. Sexton on the 23d. On the evening of 22d William Q. Judge delivered an address to the Spiritualists at Martine's Hall. Dr. Coues delivered an address on the 26th before the Western Society for Psychical Research. The whole affair was full of encouragement. Loyalty to the cause, to the Masters, and to Mme. H. P. Blavatsky was felt and declared by all.

## "THE GATES OF GOLD."

"When the strong man has crossed the threshold he speaks no more to those at the other (this) side. And even the words he utters when he is outside are so full of mystery, so veiled and profound, that only those who follow in his steps can see the light within them."—*Through the Gates of Gold*, p. 19.

He fails to speak *when* he has crossed, because, if he did, they would neither hear nor understand him. All the language he can use when on this side is language based upon experience gained outside the Gates, and when he uses that language, it calls up in the minds of his hearers only the ideas corresponding to the plane they are on and experience they have undergone; for if he speaks of that kind of idea and experience which he has found on the other side, his hearers do not know what is beneath his words, and therefore his utterances seem profound. They are not veiled and profound because he wishes to be a mystic whose words no one can expound, but solely because of the necessities of the case. He is willing and anxious to tell all who wish to know, but cannot convey what he desires, and he is sometimes accused of being unnecessarily vague and misleading.

But there *are* some who pretend to have passed through these Gates and who utter mere nothings, mere juggles of words that cannot be understood because there is nothing behind them rooted in experience. Then the question arises, "How are we to distinguish between these two?"

There are two ways.

1. By having an immense erudition, a profound knowledge of the various and numberless utterances of those known Masters throughout the ages whose words are full of power. But this is obviously an immense and difficult task, one which involves years devoted to reading and a rarely-found retentiveness of memory. So it cannot be the one most useful to us. It is the path of mere book-knowledge.

2. The other mode is by testing those utterances by our intuition. There is scarcely any one who has not got an internal voice—a silent monitor—who, so to say, strikes within us the bell that corresponds to truth,

just as a piano's wires each report the vibrations peculiar to it, but not due to striking the wire itself. It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true. So that false and pretending individual who speaks in veiled language only mere nothingness will never vibrate within us those wires which correspond to truth. But when one who has been to and through those Gates speaks ordinary words really veiling grand ideas, then all the invisible wires within immediately vibrate in unison. The inner monitor has struck them, and we feel that he has said what is true, and whether we understand him or not we feel the power of the vibration and the value of the words we have heard.

Many persons are inclined to doubt the existence in themselves of this intuition, who in fact possess it. It is a common heritage of man, and only needs unselfish effort to develop it. Many selfish men have it in their selfish lives; many a great financier and manager has it and exercises it. This is merely its lowest use and expression.

By constantly referring mentally all propositions to it and thus giving it an opportunity for growth, it will grow and speak soon with no uncertain tones. This is what is meant in old Hindu books by the expression, "a knowledge of the real meaning of sacred books." It ought to be cultivated because it is one of the first steps in knowing ourselves and understanding others.

In this civilization especially we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial. Spirit is neglected or forgotten, while that which is not spirit is enshrined as such. The intuitions of the little child are stifled until at last they are almost lost, leaving the many at the mercy of judgments based upon exterior reason. How, then, can one who has been near the Golden Gates—much more he who passed through them—be other than silent in surroundings where the golden refulgence is unknown or denied. Obligated to use the words of his fellow travellers, he gives them a meaning unknown to them, or detaches them from their accustomed relation. Hence he is sometimes vague, often misleading, seldom properly understood. But not lost are any of these words, for they sound through the ages, and in future eras they will turn themselves into sentences of gold in the hearts of disciples yet to come.

MOULVIE.

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#### SPECIAL NOTICE.

Since complaints have reached us about the non-delivery of the PATH in foreign countries, we wish to state that we are not responsible for its delivery except to those ordering from us either directly or through our agent, the Theosophical Publication Society, 78 Clarendon Road, Notting Hill, London, England. The price for England, post-free, is 8 shillings.

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**The living soul is not woman, nor man, nor neuter; whatever body it takes, with that it is joined only. —Svetasvatara-Upanishad.**

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1 NOTE.—This meeting was devoted to initiation and other matters.

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Nay ! but once more  
Take My last word, My utmost meaning have !  
Precious thou art to Me : right well beloved !  
Listen ! I tell thee for thy comfort this.  
Give Me thy heart ! adore Me ! serve Me ! cling  
In faith and love and reverence to Me !  
So shalt thou come to Me ! I promise true,  
For thou art sweet to Me !

And let go those  
Rites and writ duties ! Fly to me alone !  
Make Me thy single refuge ! I will free  
Thy soul from all its sins ! Be of good cheer !

—*Bhagavad-Gita*, ch. 18.

## THE PATH.

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VOL. III.

JUNE, 1888.

No. 3.

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### THE BHAGAVAD-GITA.

(Continued from May number.)

We have seen that Devotion must be attained by that student who desires to reach enlightenment. This is what is meant by Krishna's reply to Arjuna, at the conclusion of the second chapter.

“When he has put away all desires which enter the heart, and is satisfied by the Self in himself, he is then said to be confirmed in spiritual knowledge.”

It is not possible to be wholly given up to the dictates of the Spirit while any desires that come into the heart are permitted to engross the attention.

Of course the person described here is one who has gone much higher in development than most of us have been able to. But we ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than

the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self. Do actions we must, for no mortal can live without performing actions; those bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with the right motive and the true aim. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

Many would-be occultists, as well as some theosophists, leave out of sight this chapter's teaching. Devotion has no charms for them; they leave it to those who would be good men, no matter what their creed or philosophy, and attention is paid to reading books, either new or old, upon magic, upon ceremonial, or any other of the manifold delusions. Nor is this erroneous practice newly risen. It was common among the alchemists, and the result in some cases is that students now waste valuable years in mastering ceremonial, Rosicrucianism, talismanic lore, and what not, as laid down in the books, while all of it is either useless mental lumber or positively dangerous.

I do not mean it to be understood that there never was real Rosicrucianism, or that ceremonial magic yields no results, or that there is no science of talismans. There are realities of which these, as now known, are shadows. But we might as well expect to find the soul by attentively studying the body, as to know the truths behind the influence of talismans or ceremonial magic by studying the books now extant upon those subjects. The mediæval so-called magicians have left a mass of writings that are now a delusion and a snare for students, theosophical and non-theosophical. In these are minute directions for various sorts of practices, but they are all the attempts of men to enable mortals, by methods altogether outward, to control the astral or natural world. Success did not come to these practitioners, nor will much else save failure be the portion of those of our own day who follow their directions. In most cases of the old European so-called sorcerers and writers on magic, their published lucubrations are only salves to disappointed vanity; in the rest, mere reduplications of formulæ left by their predecessors. Paracelsus positively declares that true magic is

within the man—a part of his inner nature, potential at first, active after development, and that ceremonies or formulæ are the veriest rubbish unless the person using them is himself a magician.

In the practice of ceremonial magic, where certain geometrical and other figures are to be used with the aid of prayers and invocations, there lies positive danger. This danger is increased if the student follows the practice for the sake of gain or glory or power or mere wonder seeking,—all of these being selfish. In this ceremonial the operator, or self-styled magus, surrounds himself with a circle or an arrangement of triangles, the use and purpose of which are to protect him from whatever sprites he may arouse. Mark that well! It is for *protection*. Protection of this sort would not be needed or thought of unless a fear lurked inside that the shades or demons had power to hurt. So at the outset, fear, the product of ignorance, is fully present. The next important thing to be noted is that a sword has to enter into the conjuration. This is advised because the demons are said to fear sharp steel. Now Jesus said that he who lived by the sword should perish by the sword. By this he meant just what we are talking about. Ceremonial magic involves at almost every step the use of a sword. After the invocator or magus has used the ceremonial, say with success, for some time, he at last creates within his aura, or what Swedenborg called his sphere, a duplicate of what he had previously used and pictured on the floor or walls. In this he is no longer master, for, it being placed in that part of his nature of which he is ignorant, the sword of metal becomes an astral sword with the handle held by the demons or influences he unwisely raised. They then attack him where no defence can be interposed—on the astral and mental planes, and, just as surely as the wise man's words were uttered, he at last perishes by the weapon he himself used. This danger, thus roughly outlined, is no mere figment of the brain. It is positive, actual, immanent in the practice. No book study will give a man the power to make the constitutional changes, as well as psychical alterations, needed before he is commander of immaterial forces. But these latter may be temporarily evoked and made acquainted with us by pursuing certain methods. That is the beginning. Their turn is sure to come, and, obeying a law of their nature, they take what has sometimes been called their "revenge." For all such practices call only upon the lower, unspiritual part of our nature, and that clothes such beings with corresponding attributes. Their "revenge" consists in bringing on inflammations in the moral character which will eventuate in a development of evil passions, atrophy of concentration, destruction of memory, ending at last in a miserable conclusion to life, an almost total failure to use the opportunities for progress presented by that incarnation. Therefore I said, it is all either useless mental lumber or positively dangerous.

In history and in our own experience there is abundant evidence that the Bhagavad-Gita is right in saying "spiritual knowledge includes every action without exception," and that it is to be attained by means of devotion. Ignorant men who had no access to books have by their inward sense perceived the real truth of things, not only those round about them, but relating to the larger concerns of nature. Jacob Boehme was wholly unlettered, but he knew the truth. His writings show an acquaintance, not to be then gained from books, with the true doctrines found in the Hindu scriptures and secret books. In Germany to-day are men known to me, who, more unlearned yet than Jacob Boehme was, know many things still mysteries for our learned theosophists who can boast of college education. The reason is that these men have attained to devotion, and thereby cleared away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth. I do not decry or despise learning; it is a great possession; but if the learned man were also a devoted one in the sense of the Bhagavad-Gita, how much wider would be the sweep of his intellection no one could calculate.

Learning of the human sort is not despised among the highest occultists, even among the Adepts. They use it and acquire it. They accumulate *the record* of the experiences of seers and devoted men of small learning for long periods of time, until a great master of both learning and devotion arises who, by reason of his profound knowledge joined to devotion, can make the wonderful deductions in the possession of The Lodge respecting matters so far beyond us that they can with difficulty be imagined. But this again proves that devotion is the first and best, for these extraordinary Masters would not appear unless devotion had been the aim of their existence.

Without devotion a vast confusion arises within us that has been likened by some to a whirling motion, by others to the inrushing, overpowering flow of turbid waters. Boehme calls it in some aspects "The Turba." It is the delusion produced by the senses. And so Krishna, in closing the second lecture, says:

"Let a man, restraining all these, remain in devotion when at rest, and intent on me alone. For he whose senses are under his control possesses spiritual knowledge. Attachment to objects of sense arises in a man who meditates upon them; from attachment arises desire; from desire passion springs up; from passion comes bewilderment; from bewilderment, confusion of the memory; from confusion of the memory, destruction of the intellect; from destruction of the intellect he perishes.

But he who approaches the objects of sense with senses free from love and hate and beneath his own control, having his soul well-disposed, attains to tranquillity of thought. In this tranquillity there springs up in him a separation from all troubles. For the mind of him whose thoughts are tranquil soon becomes perfect in concentration."

A very beautiful portion of the Sanatsujatiya may be read with profit here.<sup>1</sup>

“Some say that freedom from death results from action ; and others that death exists not. Hear me explain this, O King ! have no misgivings about it.

“ Both truths, O Kshatriya, have been current from the beginning. The wise maintain what is called delusion to be death. I verily call heedlessness death ; and likewise I call freedom from heedlessness immortality. Through heedlessness verily were the demons vanquished ; and through freedom from it the gods attained to the Brahman. Death, verily, does not devour living creatures like a tiger ; for, indeed, his form is not to be perceived. Heedlessness develops in men as desire, and afterwards as wrath, and in the shape of delusion. And then traveling in devious paths, through egoism, one does not attain to union with the Self. Those who are deluded by it, and who remain under its influence, depart from this world and then again fall down into generation. Then the senses gather round them. And then they undergo death after death. Being attached to the fruit of action, on action presenting itself, they follow after it and do not cross beyond death. And the embodied self, in consequence of not understanding union with the real entity, proceeds on all hands with attachments to enjoyments. That, verily, is the great source of delusion to the senses : for, by contact with unreal entities, his migrations are rendered inevitable ; because, having his inner self contaminated by contact with unreal entities, he devotes himself to objects of sense on all sides, pondering on them only. That pondering first confuses him, and soon afterwards desire and wrath attack him. These lead children to death. But sensible men cross beyond death by their good sense. He who, pondering on the Self, destroys the fugitive objects of sense, not even thinking of them through contempt for them, and who, being possessed of knowledge, destroys desires in this way, becomes, as it were, the death of Death itself, and swallows it up.”

The second chapter ends with a declaration of what is the sort of death that results in union with the Divine, preventing absolutely any return to incarnations upon earth. It is found in the sentences :

“ That man who, casting off all desires, acts without attachment to results, free from egotism and selfishness, attains to tranquillity. This is the condition of the Supreme Being, O Son of Prithá ! Having obtained this, one is not troubled ; and remaining in it, even at the time of death, he passes on to extinction (or union with) the Supreme Spirit.”

Those are the last words of the second chapter.

Any other mental attitude at the time of passing away will surely cause us to acquire a mortal body again.

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<sup>1</sup> Sanatsujatiya, ch. 2.

Krishna's declaration brings up before us, not only the practices previously inculcated, but also the whole subject of death. For, in order to know how to "think of Him at the moment of death," or to have that tranquillity which only perfection of devotion confers, we must find out what death is, and whether it is solely what we see going on at the decease of a human being, or more than can be gauged with the eye. A little reflection shows that what is seen and noted by physicians and spectators is but the withdrawal of the soul and energy from the outer envelope called "body." While that is going on, the person may accept rites of the church or profess adherence to any sort of doctrine whatever, even with his last outward sigh speak of heaven with its bliss awaiting him. But that is only the first step. It leaves his visible features calm and happy, perhaps, in expression; his relatives close his eyes,—they call it death. He, however, has only begun to die. The soul has yet to pass through other envelopes beyond the ken of friends, beyond even the dying man's present control. All now depends upon the whole course and kind of thought in which he indulged during the life of the body. For the soul has to pass along the road by which it came, and that way is lined with the memories of a life-time; as these memories rise up they affect the departing entity, causing it to be either disturbed from concentration on the Supreme Being, or assisting to a greater perfection. If, then, some few years only near the close of life were devoted to the sort of practice inculcated by Krishna, the memories of the years previously spent in following after desires will throw a cloud over the soul and absolutely prevent it from attaining that state from which return to earth is impossible without our consent. It is more perfectly illustrated by considering life as a grand musical movement that is brought to a close by using at once all the tones sounded throughout the whole preceding portion. The result will be a combined sound, expressing neither the highest nor lowest notes, or the sweetest or less sweet, but the resultant of all. And this last sound is the fixed vibration that governs the entity, sounding all through him, and throwing him into the state to which it corresponds or of which it is the key. Thus it is easily seen that in each thought lie the possibilities of a harmony or a discord for life's conclusion.

"Guided by the clear light of the soul, we have considered thy teachings, O holy sage! They have been efficacious for the removal of the obscurities surrounding Ishwara's abiding place in us; we are delighted and refreshed; may thy words remain with us, and, as a spring refreshes the earth, may we be refreshed by them!"

WILLIAM BREHON, F. T. S.

## THEOSOPHY IN Tennyson's "IDYLLS OF THE KING."

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY.]

IN TWO PARTS.

### PART II.

While as a whole the poem may perhaps be best held to represent the struggle between the highest in a man and the lower elements of his self, yet it may also indicate the fate of a higher spirit come to earth to help humanity, and whose work is constantly marred and his plans thwarted by the opposition of enemies and the misunderstandings of friends, and who needs must stand alone, none even of those who love him best being able to rise to his level.

In the "Holy Grail" especially, we seem to see the sad results of undertaking to do another's work, a work for which one is not fitted. At a banquet of the knights in the great hall there suddenly appears a glorious light, breaking through the roof and flashing over them all; the light is so blinding that they cannot see what it is that makes it, but all know that it must be the Holy Grail. And each knight swears a solemn vow that he will ride a twelvemonth and a day, searching for it until he can clearly see it. The King is not with them at the time, but with some of his knights is away, ridding the country of a band of robbers that have been devastating it. On his return he is told of the event and of the vow, and is saddened at hearing it; and as Percivale tells the story:—

"Woe is me, my knights," he cried,  
 "Had I been here, ye had not sworn the vow."  
 Bold was mine answer, "Had thyself been here,  
 My King, thou would'st have sworn." "Yea, yea," said he,  
 "Art thou so bold and hast not seen the Grail?"  
 "Nay, lord, I heard the sound, I saw the light,  
 But since I did not see the Holy Thing,  
 I swore a vow to follow it till I saw."  
 Then when he asked us, knight by knight, if any  
 Had seen it, all their answers were as one;  
 "Nay, lord, and therefore have we sworn our vows."  
 "Lo now," said Arthur, "have ye seen a cloud?  
 What go ye into the wilderness to see?"  
 Then Galahad on the sudden, and in a voice  
 Shrilling along the halls to Arthur, call'd,  
 "But I, Sir Arthur, saw the Holy Grail,

I saw the Holy Grail and heard a cry—  
 ‘O Galahad, and O Galahad, follow me.’”  
 “Ah, Galahad, Galahad,” said the King, “for such  
 As thou art is the vision, not for these.  
 Thy holy nun and thou have seen a sign—  
 Holier is none, my Percivale, than she—  
 A sign to maim this Order which I made.  
 But ye, that follow but the leader’s bill”  
 (Brother, the King was hard upon his knights)  
 “Taliessin is our fullest throat of song,  
 And one hath sung and all the dumb will sing.  
 Lancelot is Lancelot, and hath overborne  
 Five knights at once, and every younger knight,  
 Unproven, holds himself as Lancelot,  
 Till overborne by one, he learns—and ye,  
 What are ye? Galahads?—no, nor Percivales”  
 (For thus it pleased the King to range me close  
 After Sir Galahad); “nay,” said he, “but men  
 With strength and will to right the wronged, of power  
 To lay the sudden heads of violence flat,  
 Knights that in twelve great battles splash’d and dyed  
 The strong White Horse in his own heathen blood—  
 But one hath seen, and all the blind will see.  
 Go, since your vows are sacred, being made:  
 Yet—for ye know the cries of all my realm  
 Pass thro’ this hall—how often, O my knights,  
 Your places being vacant at my side,  
 This chance of noble deeds will come and go  
 Unchallenged, while ye follow wandering fires,  
 Lost in the quagmire! Many of you, yea most,  
 Return no more.”

And indeed few return at the end of the year. Galahad, already fit for it, sees the Grail, and after riding far and in its strength fighting bravely for the right, is carried with it to the spiritual city, to return no more to earth. Percivale sees it only at a distance; he sets out on the quest, first glorying in his strength and sure of success, then at the thought of his sins overwhelmed with despair and feeling that this quest is not for him; and in this is the cause of his partial failure, for as the hermit tells him:—

What is this  
 Thou thoughtest of thy prowess and thy sins?  
 Thou hast not lost thyself to save thyself  
 As Galahad.”

But even this distant view makes him renounce his knightly career and spend the rest of his days in a convent.

Lancelot, great and noble soul, has yet in him a sin from which he cannot free himself; as he tells the king:—

"in me lived a sin  
So strange, of such a kind, that all of pure,  
Noble, and knightly in me twined and clung  
Round that one sin, until the wholesome flower  
And poisonous grew together, each as each,  
Not to be pluck'd asunder."

When he makes his vow to seek the Grail, it is with the hope that it will help him to so pluck them asunder; through terrible trials and ordeals he reaches at last to where the Grail is; but the door is closed; madly breaking it open,

"thro' a strong glare, a heat  
As from a seven-times heated furnace, I,  
Blasted and burnt, and blinded as I was,  
With such a fierceness that I swoon'd away—  
O, yet methought I saw the Holy Grail,  
All pall'd in crimson samite, and around  
Great angels, awful shapes, and wings and eyes,  
And but for all my madness and my sin,  
And then my swooning, I had sworn I saw  
That which I saw; but what I saw was veil'd  
And cover'd; and this Quest was not for me."

Sir Bors alone, good and true knight, has clearly seen the Grail, when, bound and imprisoned by the heathen, he is only thinking of dying like a brave man. All unexpectedly the vision is given him; he returns to his work as a true knight, but, though the glory of the vision is in his heart ever after, he cannot tell it to any one else. Only these four see it at all; the rest have followed vain phantoms, or have early given up the Quest; and only one in ten of those who took the vow returns at all. The closing lines of this Idyll, Arthur's words to the few returning knights, are but an amplification of Krishna's words to Arjuna;—

"Finally this is better that one do  
His own task as he may, even though he fail,  
Than take tasks not his own, though they seem good."

"And spake I not too truly, O my knights?  
Was I too dark a prophet when I said  
To those who went upon the Holy Quest,  
That most of them would follow wandering fires,  
Lost in the quagmire?—lost to me and gone,  
And left me gazing at a barren board,  
And a lean Order—scarce return'd a tithe—  
And out of those to whom the vision came  
My greatest hardly will believe he saw;  
Another hath beheld it afar off,  
And leaving human wrongs to right themselves,  
Cares but to pass into the silent life.  
And one hath had the vision face to face,  
And now his chair desires him here in vain,  
However they may crown him elsewhere."

"And some among you hold that, if the King  
 Had seen the sight, he would have sworn the vow :  
 Not easily, seeing that the King must guard  
 That which he rules, and is but as the hind  
 To whom a space of land is given to plow.  
 Who may not wander from the allotted field  
 Before his work be done ; but, being done,  
 Let visions of the night or of the day  
 Come, as they will ; and many a time they come,  
 Until this earth he walks on seems not earth,  
 This light that strikes his eyeball is not light,  
 This air that smites his forehead is not air  
 But vision—yea his very hand and foot—  
 In moments when he feels he cannot die,  
 And knows himself no vision to himself,  
 Nor the high God a vision, nor that One  
 Who rose again : ye have seen what ye have seen."

After this loss of the knights in the vain quest, all grows worse. The  
 King himself remains pure and lofty in all his aims, but all the rest changes.  
 His knights no longer keep their vows,

"Such vows, as is a shame  
 A man should not be bound by, yet the which  
 No man can keep."

His queen Guinevere, whom he loves wholly and purely, is false to  
 him, and that with his noblest knight and dearest friend, Lancelot: even  
 the King, slow to believe evil, must see it, and he parts from her forever in  
 this life ; in his farewell the only hope he can give her is—

"Perchance, and so thou purify thy soul,  
 And so thou lean on our fair father Christ,  
 Hereafter in that world where all are pure  
 We two may meet before high God, and thou  
 Wilt spring to me, and claim me thine and know  
 I am thy husband,—not a smaller soul,  
 Nor Lancelot, nor another. Leave me that,  
 I charge thee, my last hope. \* \* \* \* \*  
 \* \* \* \* \* Now must I hence.  
 Thro' the thick night I hear the trumpet blow ;  
 They summon me their King to lead mine hosts  
 Far down to that great battle in the west,  
 Where I must strike against the man they call  
 My sister's son—no kin of mine, who leagues  
 With Lords of the White Horse, heathen, and knights,  
 Traitors—and strike him dead, and meet myself  
 Death, or I know not what mysterious doom."

This battle is told in "The Passing of Arthur," which begins,—

“That story which the bold Sir Bedivere,  
 First made and latest left of all the knights,  
 Told, when the man was no more than a voice  
 In the white winter of his age, to those  
 With whom he dwelt, new faces, other minds.”

This battle is not like those that have been fought before, but is rather the last great struggle through which every man must pass, when all the mortal powers fail one by one until nothing is left but the immortal soul. Every line of this part of the poem, and especially of the part added in the final completion, is full of meaning, so that it is very hard to select for quotation.

“Then rose the King and moved his host by night,  
 And ever pushed Sir Mordred, league by league,  
 Back to the sunset bound of Lyonesse—  
 A land of old upheaven from the abyss  
 By fire, to sink into the abyss again;  
 Where fragments of forgotten peoples dwelt,  
 And the long mountains ended in a coast  
 Of ever-shifting sand, and far away  
 The phantom circle of a moaning sea,  
 There the pursuer could pursue no more,  
 And he that fled no further fly the King;  
 And there, that day when the great light of heaven  
 Burn'd at his lowest in the rolling year,  
 On the waste sand by the waste sea they closed.  
 Nor ever yet had Arthur fought a fight  
 Like this last, dim, wierd battle of the west.

A death white mist slept over sand and sea:  
 Whereof the chill to him who breathed it, drew  
 Down with his blood, till all his heart was cold  
 With formless fear; and ev'n on Arthur fell  
 Confusion, since he saw not whom he fought.  
 For friend and foe were shadows in the mist,  
 And friend slew friend not knowing whom he slew;  
 And some had visions out of golden youth,  
 And some beheld the faces of old ghosts  
 Look in upon the battle; and in the mist  
 Was many a noble deed, many a base,  
 And chance and craft and strength in single fight,  
 And ever and anon with host to host  
 Shocks, and the splintering spear, the hard mail hewn,  
 Shield-breakings, and the clash of brands, the crash  
 Of battleaxes on shattered helms, and shrieks  
 After the Christ, of those who falling down  
 Looked up for heaven, and only saw the mist;  
 And shouts of heathen and the traitor knights,

Oaths, insult, filth, and monstrous blasphemies,  
Sweat, writhings, anguish, laboring of the lungs  
In that close mist, and cryings for the light,  
Moans of the dying, and voices of the dead.

Last as by some one deathbed after wail  
Of suffering, silence follows, or thro' death  
Or deathlike swoon, thus over all that shore,  
Save for some whisper of the seething seas,  
A dead hush fell; but when the dolorous day  
Grew drearier toward twilight falling, came  
A bitter wind, clear from the North, and blew  
The mist aside, and with that wind the tide  
Rose, and the pale King glanced across the field  
Of battle: but no man was moving there,  
Nor any cry of Christian heard thereon,  
Nor yet of heathen; only the wan wave  
Broke in among dead faces, to and fro  
Swaying the helpless hands, and up and down  
Tumbling the hollow helmets of the fallen,  
And shivered brands that once had fought with Rome,  
And rolling far along the gloomy shores  
The voice of days of old and days to be.

Then spake King Arthur to Sir Bedivere,  
And whiter than the mist that all day long  
Had held the field of battle was the King:

“Hearest thou this great voice that shakes the world,  
And wastes the narrow realm whereon we move,  
And beats upon the faces of the dead,  
My dead, as tho' they had not died for me?  
O Bedivere, for on my heart hath fall'n  
Confusion, till I know not what I am,  
Nor whence I am, nor whether I be King.  
Behold, I seem but King among the dead.”

Now at the very last, when only Bedivere is left of all his knights, Arthur sees Mordred, the traitor knight, who has brought back the heathen into the realm, standing unharmed; with the last blow of his sword Excalibur the King strikes him dead, but falls himself grievously wounded by Mordred's stroke. But though all his knights have fallen, though all that was dear to him is gone, though everything on which he leaned has failed him, he cannot die; yet in the mist and uncertainty of the battlefield he knows not where he is to go. His sword Excalibur must be given back to the hand from which it came; the sword which had

“on one side,  
Graven in the oldest tongue of all this world,  
'Take me;' but turn the blade and ye shall see,

And written in the speech ye speak yourself  
 'Cast me away!' And sad was Arthur's face  
 Taking it, but old Merlin counsell'd him,  
 'Take thou and strike! the time to cast away  
 Is yet far off.' "

This was at Arthur's Coronation: and now at his command Sir Bedivere casts the sword far out over the lake, from the water of which rises

"an arm,  
 Clothed in white samite, mystic, wonderful,  
 That caught him by the hilt, and brandish'd him  
 Three times, and drew him under in the mere."

Then Sir Bedivere carries the King to the margin of the lake, whence the three Queens bear him in a funeral barge far off from sight; his last words to Bedivere,—

"But now farewell, I am going a long way  
 With these thou seest. \* \* \*  
 To the island-valley of Avilion;  
 Where falls not hail or rain, or any snow,  
 Nor even wind blows loudly; but it lies  
 Deep meadowed, happy, fair with orchard lawns  
 And bowery hollows crowned with summer sea,  
 Where I will heal me of my grievous wound."

As Sir Bedivere sees the black hull moving far off, he cries

"He passes to be King among the dead,  
 And after healing of his grievous wound  
 He comes again."

And I think the glory of the return from this world to the true life of the higher self has seldom been better shown than this:—

"Then from the dawn it seem'd there came, but faint  
 As from beyond the limit of the world,  
 Like the last echo born of a great cry,  
 Sounds, as if some fair city were one voice  
 Around a king returning from his wars."

Throughout the whole of the poem we feel, even when we cannot distinctly see, deep meanings for the inner consciousness. We cannot make any definite formulas, that this character represents this, and that, that; but everywhere we see that the King represents the highest; fealty to him is the chief duty.

"Strike for the King and live! his knights have heard  
 That God hath told the King a secret word.  
 Fall battleaxe and flash brand! Let the King reign.

Blow Trumpet! he will lift us from the dust.  
 Blow trumpet! live the strength and die the lust!  
 Clang battleaxe, and clash brand! Let the King reign.

Strike for the King and die! and if thou diest  
 The King is King, and ever will the highest.  
 Clang battleaxe, and clash brand! Let the King reign."

The King is immortal; the lower self may, it must, die, and if it die in obedience to the King's command, it is an honor and glory to it; again and again in the poem, in speaking of the bravery and honor of a good knight, the end is

"and fell at last  
 In the great battle fighting for the King,"

or like Geraint,

"he crown'd  
 A happy life with a fair death, and fell  
 Against the heathen of the Northern Sea  
 In battle, fighting for the blameless King."

In this sense the King may be considered as the true spiritual self, of which we various lower selves are but fragments, which can only win unity by giving up the fragmentary personality.

Guinevere, too late for this life, sees how she has been false to her duty and honor;

"Ah, my God,  
 What might I not have made of thy fair world  
 Had I but loved thy highest creature here?  
 It was my duty to have loved the highest;  
 It surely was my profit had I known;  
 It would have been my pleasure had I seen.  
 We needs must love the highest when we see it,  
 Not Lancelot, nor another."

In the last battle, Bedivere speaks thus plainly:—

"My King,  
 King everywhere! and so the dead have kings,  
 There also will I worship thee as King."

And Arthur replies,

"And well for thee, saying in my dark hour,  
 When all the purport of my throne hath failed,  
 That quick or dead thou holdest me for King.  
 King am I, whatsoever be their cry."

At first sight it seems as if, in the failure of the high hopes with which the Round Table was founded, all is lost, that the King's passage "from the great deep to the great deep" has been fruitless. But though earthly plans have failed, the soul bears to its higher realm of rest and joy a strengthened character, which, when he returns once more, will fight a stronger fight, and

“then or now  
Utterly smite the heathen underfoot,  
Till these and all men hail him for their king.”

His knights have fallen, but many, like Sir Bedivere, living or dead, will hold him for their King. Guinevere and Lancelot wronged him worst of all ; but Guinevere, deeply repentant, after a holy life,

“past  
To where beyond these voices there is peace.”

And Lancelot, tearing the poisonous from the wholesome flower, died at last a holy man. The good in Arthur has stirred up the evil around him to sharper, fiercer opposition ; but the world is the better for his reign.

“The old order changeth, yielding place to new,  
And God fulfils himself in many ways,  
Lest one good custom should corrupt the world.”

F. S. COLLINS.

## THINKING VERSUS READING.

The opinion of theosophical students is divided in respect to reading. There are those who consider that the chief source of learning is study, while others deprecate much reading and urge us to confine our efforts to “living the life.” The truth of course is that both methods are to be combined. They serve different departments of the same end. By study—especially of scriptures—we are enabled to form more just ideas of what “the life” may be, and in what way we shall live it. By living it, we correct all mistaken ideas ; we shave and prune the excrescences of the mind. The application of spiritual (impersonal) ideas in daily life ; the study of how we may hold to them amid the practical routine ; the endeavor to discover them within all material conditions and things ; the effort to develop them ; broaden the nature and enable us, through the spiritual will, to alchemize it into spiritual essences and powers. Nothing is wholly material ; if it were it could not exist, it could not cohere for an instant. That mysterious force which is within all things and enables them to “live,” or to advance through successive changes, is what we call Spirit. In Bhagavad-Gita we find that Purush and Prakriti, or Spirit (energy) and Nature, are forever conjoined. All the powers existing in the macrocosm having also their various specific seats in man, it follows plainly that, if we wish to evolve more rapidly by means of these powers, as the universe also evolves by them, we must think and think within ourselves. These forces are under the guidance of will, thought, and knowledge ;<sup>1</sup> reading will never enable

<sup>1</sup> Ithahasakti, Kriyasakti, Gnanasakti. See “Five Years of Theosophy,” Page 110.

us to reach them ; thinking may put us on their track. To examine this question of reading. What is it that we do when we read? It is not reading to repeat, parrot like, words which we instantly forget, like the infant class over its primer. The eye encounters certain words and an idea is conveyed to the brain. Is this all? For certain persons it is all. They accept this idea as a form, a crystallization representing a certain state of things. If it attracts them, they retain and quote it ; otherwise they dismiss it. In either case it is to them a finality. Such persons have their brains stored with such formulas ; they have never lived them out, even in the mind ; they do not really know the idea represented by this form of words at all. The fancy or the prejudice has been tickled by mere sound. All this is so much useless lumber. Show them what some of their favorite ideas really involve if carried out, and they cast them aside in disgust or dismay. This is the sort of reading which is much to be deprecated, along with that other kind undertaken to "pass time." That an idea is a seed which, once planted, should sprout and grow, they do not see. That all ideas have a specific, energetic life of their own, and that this life is directly proportionate to the vitality (or truth) of the idea, they do not see. That thoughts have a power of self reproduction, bearing a thousandfold for use or misuse, that they have an insidious and tremendous power, none but occultists know. That a part of the vital energy and real being of a writer is diffused throughout every page even of his printed works and more or less affects the reader as a psycho-magnetic entity, is rarely thought of at all. Every thought modifies the mind ; it energizes according to the nature of those thoughts, diffusing a pernicious, weak, or beneficent force about us. If they are too rapidly forced upon it, the mind becomes gorged ; we have mental dyspepsia and an unhealthy condition, not only in the internal organ called mind, but also in the physical organs which quickly respond to its condition. A habit of the mind is soon formed, and, like the dyspeptic, it craves abnormal quantities of food, alternated with periods of sluggish inertia : moreover, it becomes habituated to certain kinds of stimulus ; if we feed it long upon novels or excitement, it will reject more healthy food. A greater reason for careful choice of reading than all these is found in the fact that something within us, that thing which knows and strives to make us know, takes advantage of the vibration set up in the mental (and through that to the outer) man to transfuse his understanding with more light. This something, this soul, leaps up within us, touched by the current flowing from those thoughts, and asserts of them, "They are true!" or, "They are false!" Thus books may help us to remember, to recall what we have lost. And no man to whom life is sacred will wish to expend those energies of which life consists in any idle fashion, or to develop their lower forms when the higher are equally at his command.

How then shall we read? When we have reason to believe that the writer knows somewhat of his subject, we may assume a receptive attitude. Where such is not the case we cannot usefully read at all. We may not judge our author. He may have found truths unsuited to us now, or teach them in ways which we are unfitted to pursue; this being so, we shall do well to avoid what is at present unhealthy nourishment. Where we feel attracted and do read, we should receive the idea into our minds and, submitting ourselves passively to its influence, note what impression is stamped upon the sensitized plate within. The true character of the idea is *felt* rather than intellectually cognized, and by such a study of the interior impression we receive the verdict of the hidden judge. We need dread no *Vehmgericht* but this; by it all stands or falls.<sup>1</sup> To attain this end we must hold ourselves still. The outer self must maintain an attitude of suspended judgment, or up comes our mere personality with quips, cranks, whims, opinions, and loves, drowning the inner voice with its racket and hubbub.

Another way of utilizing ideas is to assume their merit and to study wherein that merit may possibly consist, what fine ray has escaped our grosser sight. For example: I quoted to a comrade this line; "We must be ready to say at any moment, in whatever circumstances, whether expected or unexpected: 'It is just what I in fact desired'."<sup>2</sup> My comrade replied that this appeared to him hypocritical. If he lost an arm, for instance, he could cheerfully submit, but he could not in truth say that he desired precisely that accident. This objection has a surface correctness. Had he read with an assumption that the line must have some truth in it, and had he examined it in that belief, he would doubtless have found its true bearing, while such personal exertion opens up a mind and nourishes it as no artificial injection can do. That true bearing is that the re-incarnating soul has chosen those circumstances most needed for its evolution; to work out that evolution we must work through our Karma; there is no other way. Hence my Higher Self, my real self, did in fact desire just that body and all its Karmic circumstances and life as a necessary experience for my soul at this juncture, the soul having to pass through all experiences, and though *i* may not desire them, *I* do. No true statements can be based upon the assumption that the personality, or even the lower principles of the soul, is the real ego at all.

There is again another point to be guarded against in reading books other than sacred writings, whose inner meaning we strive to assimilate. It is the reverse of the one above stated, and cautions us against too great mental hospitality. It is the danger of basing our faith upon the personality of the writer. If we do this, were he the Jove of Theosophy himself,

<sup>1</sup> *Vehmgericht*. A secret tribunal of old.

<sup>2</sup> See *PATH* for Feb., 1888, page 328.

we may receive injury rather than benefit. We may have good reason to believe him possessed of more or less knowledge. Whether he has himself assimilated that knowledge is again another question. An initiate will have done so, and the real value of his writings for us will consist in the fact of his being himself those truths which he gives out : he is himself the word and the sign of his degree. Only in so far as he has lived out his knowledge and *become it*, can he impart it beneficially to its readers in turn. Otherwise he runs the risk of presenting partial Truths through the medium of his own personality and tinging them thereby. In this way, with the best will in the world perhaps, he gives to students himself and not the Truth, gives his warped edition of it. As an occult fact, we can only give ourselves and no more ; hence to give Truth we must be It. Herein lies the value of the writings of initiates, ending with those of our beloved Madame Blavatsky, who alone has dared to speak plainly to her era. The movement she inaugurated and the well-spring of teachings she opened for us to draw upon have been the means of renown for many writers who, without her initial courage, had never won an audience or a name. Even as one of the very least of these, I say ; " May we never forget the debt."

Were all readers forewarned and ready to discount the personality, this danger would be lessened. Such discrimination in these matters is a spiritual quality not as yet generally found among men : it is a power of the soul, a more or less direct perception of Truth. It behooves the writer desirous of serving mankind to look well to his words, to the form in which he imprisons so much of the Truth as he has found, and to strive earnestly only to give forth so much of it as he himself embodies in life, so much as he has become. Great harm is constantly done by the spread of brain and lip knowledge, to be proven false supports by suffering men. And we do better to take the tone of suggestion rather than that of authority. We may have touched upon our higher powers without having fully raised the nature to them. While we are but man we only see by glimpses ; then the veil falls again. So I would preface all writings with the request that the reader be guided by his own natural selection to a very great extent.

Many writers, too, have come into this life with a special task to perform. They have something to say or to give, and when it is done, their usefulness to humanity is over ; they seem then to have outlived themselves ; long before their bodies pass into the ranks of the unseen, their virility and life-giving power have departed. We often see this fatal high-water mark in the life of the poet, the painter, the leader we followed and loved ; see that he can never surpass it, that he has touched his highest state for this incarnation. To remain there is impossible. A law of nature decrees that he must advance or recede ; in nature there is no standing still. We ask ourselves who has set this fatal limit, and we see clearly that the man alone

has done himself this wrong. It is Karma, but a Karma of his own making. Some there are who pass, indeed, beyond that limit to intellectual greatness, but in doing so they have passed beyond our ordinary sight and have joined the silent workers in the Lodge of Truth. The only indication left us of their progress is the fact that they have never fallen to a lower level than that great one where we saw them standing. They have never followed up their words of power by the impotent babble of senility. Few indeed are these men, for "many are called, but few are chosen." They are those who have a Karmic stock of spiritual energy sufficient to flood them over the crisis, and they use their highest intellectuality as a stepping stone to that which lies beyond intellect and above thought. The lesser men suffer. They have done so much, sacrificed so much, they do not understand why their words are no longer snatched from their lips and passed eagerly along the expectant throng. It is because those words are vain repetitions; they are no longer living, winged things. The speaker has not renewed his thought; he has fallen to worshipping his own methods; he makes an apotheosis of his present knowledge instead of reaching up to the realms of real life for new, vital essences. Thought, however broad, follows a circle at last, and in it he runs like a squirrel turning a wheel with puerile activity.

The mere fact that a man thinks he has done something or sacrificed something should show him his mistake. Deeds have been done through him, not by him. His so-called sacrifice was his opportunity to rise to real greatness, and only his half methods have limited it to a sacrifice. Some cry out in despair that it had been better to do nothing at all. I would not say that. The irresistible waves surge onward and bear us to a certain point: we may lie there long; still this is so much progress which we can never lose. The pity is that we should not arise ourselves and go further without waiting for the next tide.

These considerations show us that disagreements between theosophical writers are often unavoidable, the writers being but men and women. It is to our advantage to use our discriminative powers, to strengthen them by use. So we are not injured by these differences. We are more injured if we stake our faith upon any one or several writers, just because when our idols crumble,—and crumble they must, we are so often found in the dust beneath them, found stunned and wounded by their fall. "Let a man learn to bear the disappearance of the things he was wont to reverence without losing his reverence." A truer word than that Emerson never wrote. We are instruments in mighty hands: if we turn our edge, we must expect to be laid aside. We must then refrain from solidifying our thoughts into a system, our reports of Truth into dogmas. We may not be dazzled even by the highest heavens, but must worship Truth alone.

Thus the whole problem for both writer and reader consists in eschew-

ing mere forms, in looking beyond words to the principles which they represent faintly. A man represents one or more universals; his thought should do the same. He will never mislead while he only gives us these; we shall never misunderstand him while we look for nothing less. All reading is useless, so far as spiritual progress is concerned, which cannot be conducted upon the above lines. If they limit your reading, they will extend your thinking. So much the better, for thinking is the path toward becoming. "What a man thinks, that he is; this is the old secret," say the Upanishads. There is a way of taking a thought and brooding over it as a bird broods on the nest; by this method the true thought hatches out and itself manifests to us. We must apply these thoughts to the touchstone of our own souls. Reading and thinking are not to be divorced. They should be one act; then each would correct and equilibrate the other.

My last word upon this subject would be this, and I would say it emphatically. Never receive and pass onward a thought which you do not feel and understand. On this point accept no authority other than your own soul. It is better that you seem to lose a ray of Truth than to accept and deflect it by a want of understanding, a want of assimilation of it. If it be yours in the Law, you cannot lose it. It will be sent to you again and again until you do receive it. Take then what your nature selects until you reach a point where you can rise above nature. When this is reached you will not need to read any longer, except from the wonderful book of life and from those blessed Scriptures wherein the Divine has spoken to the ages through men who had attained to some share in His being.

JASPER NIEMAND, F. T. S.

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## CONTEMPORARY LITERATURE AND THEOSOPHY.

There is growing every day among contemporary writers a strong disposition to take up theosophic doctrine, and especially in those light stories that always flow from ideas that are "in the air." This will grow as time goes on, for every one with any means of judging knows that the doctrines of Karma and Reincarnation are gaining a hold, slowly perhaps, but surely, on the public mind. Both of these offer a wide field for novelists and magazine writers.

In a recent number of the *Century*, Mr. Stevenson, who writes such charming stories, and also weird ones like *Dr. Jekyll and Mr. Hyde*, gave an account—in some sense a confession—of how his best stories and plots came to him. He said that all his life, in dreams and waking visions, his

"little Brownies" showed him scenes, incidents, and plots that he wove into his writings, and that the main situations in *Dr. Jekyll and Mr. Hyde* were obtained in that manner.

The field is extended enough. None of the possibilities of black or white Magic have been touched on except by such writers as Mabel Collins, one of the Editors of *Lucifer*, but as that comes to be better understood—or misunderstood, which is the same thing for those who write for their daily bread—we shall be flooded with a series of tales and sketches based on these ideas. This suggestion is not copyrighted, so that aspiring authors can use it as they will, to their hearts' content.

The rising tide is shown when such a staid, and anciently somewhat bigoted, magazine as *Harper's Monthly* treats of these matters. In *Harper's* for May last, Mr. Charles Dudley Warner, in the "Editor's Drawer," takes up the subject of Heredity so as to use it for the bringing in of Karma and Reincarnation, together with some light remarks about the theosophists of India, Boston, and Ohio. He considers Heredity to be a puzzle, mourning a little that the progress made in questions of the effect of breeding and descent was to some extent impeded by these notions. But he also gives a fair resumé of Karma, clearly showing that responsibility for deeds done in the body must rest upon the individual, and cannot be shifted to his ancestors. We have to thank him for his words, since he reaches clearly the gist of the matter in saying: "The notion is that all human beings in this world undergo successive incarnations, preserving unconsciously the personal identity in all the changes of condition. Therefore, every human being is the result of all the influences in all his previous conditions. \* \* \* The form in which he shall reappear in the world is not determined by his visible ancestors, but by his conduct in his former lives. \* \* \* But whatever he was, now in this present incarnation he suffers the penalty of all his misdeeds in all former states of being, or he enjoys the reward of good conduct in any of them. And it behooves him now to live the higher life—perhaps of expiation—in order that he may rise into a still higher life in the next unknown incarnation, and not sink into a lower. Therefore no effort is thrown away, and no act is without its infinite personal consequences. The law of Karma, it is explained, is the law of the conservation of energy on the moral and spiritual planes of nature \* \* \* The Drawer, of course, has nothing to do with an investigation of this theory of life; it simply notes it in reference to the prevalent study of the doctrine of heredity."

This is just the doctrine the people need, and it can easily be understood. When they come to believe that there is no way of escape, either through priest or mere lip-acceptance of a dogma, they will begin so to live, if only for selfish reasons, as that the "next unknown incarnation" will

not find them in suffering and misery. While the motive at first may not be of the highest character, it will lead to a wide belief in the doctrines, so that, as the spirit of the age is changed, those who are sincere and unselfish will not have such a hard fight to wage against subtle and dangerous influences. In fine, it will prepare the conditions for the dawn of the day when human brotherhood shall be admitted and lived. Men will then see that legislation and strikes and outward temporary reforms can cure no evil. The evil lies within, in other lives, in this one. In a sense, we are our own ancestors; we are building now the houses we are to live in during our coming lives. For our ignorance of this, nature recks not; she holds us fast in an iron grasp, and will compel us at last through pain to believe in the true doctrine, and to live our lives and think our thoughts in submission to the Higher Law that no human assemblies can revoke.

## CONVERSATIONS ON OGGULTISM.

### ELEMENTALS—KARMA.

*Student.*—Permit me to ask you again, Are elementals beings?

*Sage.*—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

*Student.*—Do you refer to their being able to act in the fourth dimension of space?

*Sage.*—Yes, in a measure. Take the tying in an endless cord of many knots,—a thing often done at spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand “matter,” it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

*Student.*—Are they not all of one class?

*Sage.*—No. There are different classes for each plane, and division of plane, of nature. Many can never be recognized by men. And those pertaining to one plane do not act in another. You must remember, too, that these “planes” of which we are speaking interpenetrate each other.

*Student.*—Am I to understand that a clairvoyant or clairaudient has to do with or is effected by a certain special class or classes of elementals?

*Sage.*—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

*Student.*—Is there not some connection between the Karma of man and elementals?

*Sage.*—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

*Student.*—How then about the doing of phenomena by adepts?

*Sage.*—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for.

The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma of those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student ; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial ; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done,—such as procuring money, transferring objects, influencing minds, and so on.

*Student.*—Accept my thanks for your instruction.

*Sage.*—May you reach the terrace of enlightenment !”

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## ANSWERS TO QUESTIONERS.

*From M. C. D.*

I am told that an Adept has said “that one can help or cure another if his Karma does not prevent it.” Am I to understand that when suffering is before me I am not to relieve it if in my power to do so, on the ground that the suffering person's Karma has brought him there and I must not interfere ? Some Theosophists have enunciated this rule.

*Answer.*—If an Adept said this it is not incorrect. But no Adept ever drew the conclusion you give. Some Theosophists have, we are sorry to say, declared that they may not help for the reason stated. It is not theosophical to take such a position. The sufferer's Karma truly produced the suffering, but your Karma offers the opportunity for a kind deed that may relieve him ; it may be his Karma to be relieved by you. It is your duty to do this kind act, of whatever nature it be. The meaning of the declaration attributed to the Adept is that you are to try to relieve suffering, which effort will have a beneficial effect unless the Karma of the sufferer prevents : but you know nothing of his Karma and must not judge it ; your duty lies in the act presented to you for performance, and not with its result nor with the possible hindrances resulting from the Karma. The

wrong view given by you in your question arises from the conceited attitude of persons who, having slight knowledge, presume to be the judges of others and of the great and hidden causes springing from Karma. Knowledge of these causes and of their operation in any particular case comes only to those who have reached Adeptship ; for, in order to rightly judge how to rightly act, you must know absolutely the other's Karma, together with your own, in order not to fall into the awful error of deliberately sinning. It would be wiser for all students to seek to do their duty and to act as true brothers on every occasion than to run about endeavoring to imitate Sages and Adepts.

MOULVIE.

From B. J.

What can you tell me about the Mind Cure and Christian Science ? Are they true, are they theosophical ? Ought I to study them so as to be *mens sana in corpore sano*, as it were ?

*Answer.*—As we have not made a thorough study of these, we could not assume to tell you much about them, and hence cannot say if they are true or theosophical. Many earnest theosophists are believers and followers of both. We, however, have been trained in the Eastern theosophical school. Following the teaching of the latter, our advice is to have a healthy body by paying regard to rules for health, so that your mind, whether it be healthy or not, may exhibit its workings untrammelled. And the teacher has ever said, as taught by the Sages of old, that the body must not be *the object* of the student's care. The same teacher also warned us that, as the body is a material thing, the proper remedies needed to counteract extreme discordant vibrations are also of a material nature. Our work lies not with your body, but with your mind and heart. See to it that the latter is right. The quantity and quality of mind that are yours may be little or poor, but even if great and good, the heart and soul are greater, and mind has its limits beyond which it passes not.

MOULVIE.

## CORRESPONDENCE.

### “THE SECRET DOCTRINE.”

TO THE EDITOR OF “THE PATH” :

DEAR SIR AND BROTHER :—In the February number of THE PATH you have published a letter written by several American Theosophists to our respected Founder, Madame Blavatsky, asking her to hasten the publication of “The Secret Doctrine,” which, it is alleged, has not come out yet because some Indian Pundits are against it.

It seems to us that the letter has been based upon information which is not correct. Had Madame Blavatsky been in India, the book would long

ago have seen the light. Owing, however, to her stay in Europe, it has not been found so very easy to have the great work revised, as had been originally proposed.

Parts of the work were sent to this country, when some good suggestions were made with a view to enhance the value of the book by making it more exact in its allusions to Hindu literature. These suggestions were misunderstood by some who communicated their own views on the matter to Europe, and we fear Madame Blavatsky herself has not been properly informed in what way the revision was proposed to be effected. Had she herself been here, she would, with her usual candor and good sense, have at once understood the situation and cheerfully taken up the well-meant suggestions. Occult ideas and doctrines ought to be made to stand on their own intrinsic merits, and not on the authority of any person or persons; and as there is a possibility of making this truly marvellous work more acceptable to the public, more useful and instructive, we hope and trust that the suggestions that have been made will be carried out.

There is no opposition here against the publication of the mysteries of occultism. A few sympathetic friends can easily arrange to have the work revised, if the false impressions produced by unfounded reports were forgotten and the work placed in the hands of those who are capable of revising it.

Yours fraternally,

N. D. KHANDALAVALA; RUSTOMJI ARDESHIR MASTER ;  
TOOKARAM TATYA ; SHAMARÀR VITHAL ; J. C.  
DORABJI ; MANCHERSHÀ KAVASJI ; K. M. SHROFF ;  
HAMRA RUSTOMJI ; J. N. ISAAC ; PHEROZSHAW  
RUSTOMJI METITA ; RUSTOMJI K. MODI ; PESTONJE  
NOURSJI PAVDI, *G. G. M. College* ; ARDESHIR  
SORABJI, *Engineer* ; COWASJI DOSSÀBHOY DAVAR ;  
N. F. BILIMORIÀ ; FRAMJEE B. BILLIMORIA.

BOMBAY, INDIA, *April, 1888.*

*To the Editor of PATH :*

In the May number of your valuable journal, on page 60, we read :

“With much deference we venture to invite the attention of *Lucifer* to the grave etymological objections to its definition of pentacle as a *six*-pointed star.”

The attention of our benevolent corrector is invited to “Webster’s Complete Dictionary of the English Language, *thoroughly revised and improved* by Chauncey A. Goodrich, D. D., L. L., D., late Professor of Yale College, and Noah Porter, D. D., *Professor of Moral Philosophy and Metaphysics* in Yale College, assisted by Dr. C. A. F. Mahn of Berlin and others. New edition of 1880, etc., etc., London.

At the word “Pentacle,” we read as follows :—

“Pentacle—a figure composed of two equilateral triangles, intersecting so

as to form a six-pointed star, used in ornamental art, and also with superstitious import by the astrologers, etc."

This (Fairholt's) definition is preceded by saying that *pentacle* is a word from Greek PENTE, *five*,—which every school-boy knows. But *pente* or *five* has nothing to do with the word *pentacle*, which Eliphaz Levi, as all Frenchmen and Kabalists, spells *pentacle* (with an *a* and not with an *e*), and which is more correct than the English and less puzzling. For, with as much "deference" as shown by PATH to *Lucifer*, *Lucifer* ventures to point out to PATH that, according to old Kabalistic phraseology, a *pentacle* is "any magic figure intended to produce results."

Therefore if any one is to be taken to task for overlooking "the grave etymological objections to the definition of *pentacle* as a six-pointed star," it is the great Professors who have just revised Webster's Dictionary, and not *Lucifer*. Our corrector has evidently confused *Pentagon* with *pentacle*. "Errare humanum est."

Meanwhile, as *Lucifer* was already laughed at for this supposed error by some readers of the PATH, the latter will not, it is hoped, refuse to insert these few words at its earliest convenience, and thus justify its colleague from such an uncalled-for charge of *blunder and ignorance*. Let us correct each other's mistakes and errors, by all means; but let us also be fair to each other.

Fraternally,

THE EDITORS OF "LUCIFER".

LONDON, May 21, 1888.

## TEA TABLE TALK.

A correspondent writes as follows: "Tea Table; I am not particularly interested in the psychometric experiences related at the Tea Table, but it seems that you consider them valuable, or at least interesting. I question very much if mine are worth telling, but I will give them."

(Let me interpolate here, that this sentence is of itself interesting to students as a proof of how frequently we deceive ourselves as to our own nature. Who reads, thinks over, or gathers together similar incidents, or sends information to one for whom he has good wishes, on a subject in which he is "not particularly interested"?)

"Since I have been searching for the Truth, I have had innumerable experiences like the following; they all run in one line and prove to me that 'The Unseen gives Unseen aid.' I saw at our Art Museum a picture called 'The Automedon.' That was a new word to me, and I wondered what it meant. I looked in the dictionary for it, and the word was not there. Then I, as it seemed, carelessly took up a book of European travel, opened it at random, and the first words I saw were, 'The coach dashed up to the door, and the Automedon cried Whoa!'

"I came across a bit of poetry signed Havergal. Who was Havergal? I did not know. The next day a package came to me wrapped in a news-

paper ; as I untied it my eye caught these words: 'Frances R. Havergal was born so and so ;' a short sketch of her life.

"Many, many years ago I read Leigh Hunt's *Abou Ben Adhem* ; I liked it, but it passed completely from conscious memory." (Let me interpolate that Mohini Babu had a good phrase for such mental lapse : "It passed out of the active part of my mind.")

"This winter some thought in the *Bhagavad Gita* recalled it, and I wished I could read it again, but I had forgotten it was Hunt's and knew not how to find it. The next week some person unknown to me sent me from New York a paper with that poem in it.

"An occasional incident like those given above of course proves nothing, but a constant recurrence of them does, I think."

They prove in all instances the attractive power of thought, which is a spiritual lodestone. And I would ask my kind and valued correspondent why, if such incidents prove to her mind that "the Unseen gives unseen aid," they may not do so to many another. I do not consider any of these things so "interesting or valuable" *in themselves*. But as subtle and constant indications of a great undercurrent which we might otherwise ignore, and as proofs of its presence in the most ordinary lives. I do consider them useful and as being there to be used, provided they are looked at in the right light. This right light is set forth by a letter from a young theosophist which was shown to me (and from which I take the liberty of quoting, unknown to its writer), namely, to regard them as analogies and indicators of rules which bear universal application.

"I have thought a good deal about the suggestions in your letter, and, the more I think, the more strongly am I impressed that they voice an important truth. I have always tried not to be sorry for failures in business matters, but when some project has failed, or carelessness or ignorance has caused loss of money or something else, have tried to appropriate the *experience* and disregard the loss." (This is indeed the process described in *Gates of Gold* as "the kernel is within the shell, and that, instead of crunching up the whole nut like a gross and indifferent feeder, the essence of the thing is obtained by cracking the shell and casting it away.") "I believe this is a good plan in business matters, and now I believe it *is* good simply because it is a shadow, so to speak, of a profound spiritual truth, and it strikes me constantly that so many of the rules given for spiritual development are just the very best for a man to paste up in his office to do business by. This may read queerly, but I mean that the eternal analogy between things great and small, high and low, is constantly appearing. It seems to me that the maxim, 'As above, so below,' is of universal application."

This is of course true ; it is these correspondences we must study and understand. There is no break in the chain of life or consciousness. We are to live on out "through night to light" from the spot where we now stand, and all these delicate clues are sent us at once to show us the way, to open up our minds, and to be used as aids to still higher steps. The true intuition speaks in the above letter. Another instance of this natural power pro-

claiming the truth of correspondences was given to me yesterday by the child "Bun," of whom my readers have heard.

Bun came over to call on his old friend, and found me installed in my arm chair, grumpy, grim, and disinclined to romp by reason of—let us say gout. Bun had excused me from a supper-party of his Father's the night before for the same reason, and, peeping down over the stair rail at the guests, had missed a chat with his old friend. So he was discouraged, and now informed me that I was "too always in gout" and he guessed I would die. This opinion was delivered in a lachrymose drawl from the arm of my chair. His eyes then fell on a yellow dandelion in his own button-hole; their wonderful fringes uplifted; the great eyes flashed and glowed, and a beaming smile showed his small, even, white teeth. "The flowers dies, an' then they comes back: we'll come back too. You'll go first; you'll come back first a little boy; you was little oncest. Then you'll have to wait for me."

"I think so too, Bun."

"But you'll come back away off from here, away, way, *way* off. How'll we find us?"

"Like we did this time. I was born far away from here, but I found you on the pike." (An allusion to our first meeting on the highway.)

"Oh, yes. Well, Sir, when I gets *down there* I'm going to watch the seeds bust up. I put seeds in my garden; they bust open, an' that long white thing, don't you know, comes out of 'em. It gets to be leaves you bet, an' flowers too. I *digged* one up to see; it was bust open an' it died. I'm going to watch out *down there* an' see them seeds all bust up an' grow."

A beautiful thought, this, of childhood; to utilize the grave to discover the secrets of nature, and the flowers to disclose the higher truths of the soul's return.

Among the many events illustrative of past Karma working in present lives, none are more eloquent to the student of occultism than those by means of which he is first led into Theosophy. With many persons, this is a matter of gradually increasing interest from the earliest period of their lives, which culminates at some given point; with others it lies dormant until mature years, and is then of more rapid but still gradual growth. Yet another class—and this one is more rare—suddenly find themselves in the grip of an irresistible force which sweeps them away from all previous moorings and transports them to the new regions of occultism, new, yet weirdly familiar, as if they had known them in forgotten dreams. It may interest my fellow students to hear the story told to the Tea Table by a lady well known to many of us, of her entrance into theosophical life.

"You know I was what is called 'a woman of the world,' both by birth and circumstances of education and so forth. I was a member of a fashionable Protestant sect; I had a full life, brilliant in its joys and setting, dramatic in all its variations and climaxes, almost tragic at times through sudden glooms of many deaths. It was a crest-of-the-wave life, and always I went with the current unquestioning. Of any undercurrent I had no thought; my days were so crowded, and I rose buoyantly to every day of

pain or pleasure. My intellectual and artistic interests were very great, and I revelled in them, in nature, in society, even in the intense storms of emotion, or of sudden change, of music, of poetry, of travel. I questioned none of these things. I never asked the meaning of Life. That it was a great whole, a science, a mystery, I never thought. My ideas, so to say, were separate entities; I never consciously related them or passing events to one another. Yet the sequel shows the action of a great sub-conscious life and growth: the hidden *knower* related all these things. In the anguish born of those sorrows where the overwhelmed heart cries out for a God it can understand to help it bear these upheavals, I too often called upon some God and longed to know something of Him. I felt that I could and must know Him. Yet when the silence gave me no answer and the new day bore me away into Life, I accepted man's ignorance as final and hopeless, and apparently forgot the brief intensity of my search. That this ever-recurring instinct of a possible knowledge of and union with God, coming always at moments when the blank insufficiency of natural life suddenly confronted the stricken heart, was in fact the soul's cyclic or periodical assertion of His real Being and presence—a faint reminder of its past knowledge,—was what I did not recognize at all. As I said, I did not connect events, and I went on with life just as an awakened man disregards his painful dreams.

One day a telegram from a friend summoned me to an entertainment she was to give in a distant city. This gay summons I obeyed: it was a disguised call from Karma. By an apparent 'accident,' a work of a kind never approached by me that day fell into my hands, *Progress and Poverty* by George. Waiting for my train, I fluttered its leaves because I had nothing else to do. These words met my eye.

'Passing into higher forms of desire, that which slumbered in the plant and fitfully stirred in the beast awakes in the man. The eyes of the mind are opened, and he longs to know. He braves the scorching heat of the desert and the icy blasts of the polar sea, but not for food; he watches all night, but it is to trace the circling of the eternal stars. He adds toil to toil to gratify a hunger no animal has felt, to assuage a thirst no beast can know.

'Out upon nature, in upon himself, back through the mists that shroud the past, forward into the darkness that overhangs the future, turns the restless desire that arises when the animal wants slumber in satisfaction. Beneath things he seeks the law; he would know how the globe was forged and the stars were hung, and trace to their sources the springs of life. And then, as the man develops his nobler nature, there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame. He masters and curbs the animal; he turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day. He works for those he never saw and never can see. \* \* \* He toils in the advance, where it is cold, and there is little cheer from men, and the stones are sharp and the brambles

thick. Amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a railroad. Into higher, grander spheres desire mounts and beckons, *and a star that rises in the east leads him on. Lo! the pulses of the man throb with the yearnings of the god,—he would aid in the process of the suns.*

"See how in these lines by me italicized the hidden instinct speaks again through this writer, who is no theosophist or occultist and who in his very next lines denies his own last fine intuition by saying, 'Is not the gulf too wide for analogy to span?'. I have since read this book and found no other message for me in it except this one upon the page which destiny opened for me that idle day. What a passionate tumult they awakened within my breast! Before me rose the People, the vast oceans of Humanity outside my own circle never before thought of; not isolated sections which our organized charities might reach, but the race. It was my first dazzling glimpse of Universal Brotherhood. Yet, like the worldly epicure I was, I enjoyed the poetic emotion and thrust aside the thought. Soon with my friend, I forgot both. That afternoon she opened a magazine which came in the mail and tossed it aside. 'Why do they send me these things? I'm not a theosophist,' she exclaimed.

"What is that?" I asked.

"Mon Dieu! Did you never hear of Theosophy? Nor of Madame Blavatsky? Well, my Dear, you *have* been buried alive."

So I had been, in the remote West for a time, under circumstances not relevant here. My friend then told me of the phenomena performed by Madame Blavatsky, and that she had been invited to hear a 'chela' talk that very afternoon. We would go and ask him how to put ourselves into training to do these things, even dieting if necessary, as it would be such fun to astound our acquaintances. I thought it would be great larks; I vowed to give six months to it if necessary, thinking it some new and wonderful legerdemain. Before dinner we pirouetted up to see the "chela" (who, by the way, never pretended to be one) and get his occult recipes. As we entered the salon of the flat where the meeting took place, I saw the red evening sky between masses of storm-buffed clouds, and heard a calm voice from the twilight say these words:

'When once you forget yourself, then the first bridge to the Eternal is crossed.'

Never shall I forget that moment, now so profoundly graven upon my heart. In quiet hours I see that far red sky and the gathering shades of night quickened by those words. For an extraordinary prescience, an instant conviction, seized me: 'This is not legerdemain but the true religion, and I have known it before.' I sat down too stunned to listen. A great boundary had given way in my life, and through the breach what astonishing thoughts poured in! Prepared by the first touch of the early afternoon, my softened heart was whirled far out of itself. When I came back to ordinary life I was a changed being; I recognized at once a vast unrecognized want and its fulfillment. Still, as I procured the names of theosophic books from the 'chela,' I determined to weigh and judge all, but, instead, I found a muffled voice within me crying ever, 'It is the truth.' You see now that I am a theosophist, though unworthy, because I must be one: I am irresistibly borne on to it by the impetus of my own soul, the evolution of my own nature. Paraphrasing Royalty of old, I might write myself—'By the grace of God, theosophist.'

So spoke the Vedas before this student: "He whom the self chooses, by him alone the self can be gained. He sees the majesty of the Self *by the grace of the Creator.*" Just as the supreme illumination only comes through the Eternal Will, so in our daily life theosophic teachings never come truly

home to the soul unprepared by evolution to receive them. Men never listen so readily as when we speak to them out of their own experience, and hence the Tea Table suggests that nearly all people have them and are curious to hear them explained. They are, in fact, the entering wedge of occultism; any one may prove a karmic revelation. JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

**VARUNA THEOSOPHICAL SOCIETY.**—This is a new Branch just formed at Bridgeport, Conn. The application came in and the charter was granted since the April Convention at Chicago. The President is Dr. Emil Kirchgessner, and the Secretary Mrs. Ida J. Wilkins.

**THE WILKESBARRE LETTERS ON THEOSOPHY** are being circulated freely, and, as they present the subject in a very clear manner, they will do good.

**THE ARYAN T. S.** of New York has its meetings each week always well attended. The average attendance is over 30. The Library grows steadily, yet donations of good books are always welcomed. The new Connecticut Branch is an offshoot of this one.

A member of the Los Angeles T. S., Miss Off, has a short paper giving an outline of Theosophy, in *The Golden Era*, a magazine of San Diego, Cal.

**THE INTEREST** in the Society's work is shown by the fact, reported by the General Secretary, that persons from almost all parts of the United States are entering it almost every day.

**REPORT OF THE CONVENTION** of the American Section, printed by order of the Convention, has been sent to each member of the Society in this country and to many in foreign countries. The expense of this pamphlet covering 55 pages was met by private subscription.

### FRANCE.

**THE EPITOME OF THEOSOPHY**, issued by Aryan T. S. members, has been translated in French by the Editor of *Le Lotus*, and separately printed, presumably for distribution.

**THE SOCIÉTÉ MAGNÉTIQUE DE FRANCE** has just been constituted, at Paris—5 Boulevard du Temple. Among its members are many theosophists, including H. P. Blavatsky and Prof. Crookes.

### INDIA.

**BELLARY.**—In addition to the Sanscrit Free School and Moral Class, a new department called Bhagavad Branch has been opened, at which on Sundays readings and explanations of the Bhagavad-Gita are had.

**CEYLON.**—In January a party of theosophists visited the famous town of Panadure by invitation of the inhabitants. Mr. Leadbeater, the leading theosophist, advised the establishment of a Sunday School, which was effected. The *Buddhist Catechism* by Col. Olcott has just been published in Burmese.

**COL. OLCOTT'S** health has improved greatly since his return to Madras from his long tour.

**ADDITIONAL SECRETARY.**—The Countess Wachtmeister of Lands-Krona, Sweden, has been appointed an additional Secretary of the T. S., by the General Council, on request from the London Lodge T. S.

He who wishes to be established in Buddhahood and aspires to the knowledge of the self-born, must honor those who keep this doctrine.—*Saddharma-Pundarika.*

OM.

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And thus it has been said : Through the serenity or calmness of thought he brings to an end the effects of all actions, good or bad ; his self, serene, abiding in the supreme, obtains imperishable bliss. The word is Om. Using that word and meditating upon it, he arrives at that which is beyond and cannot by means of intellect be either grasped or expressed. This is the way, this is the immortal, and this is bliss.—*Upanishads.*

## THE PATH.

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VOL. III.

JULY, 1888.

No. 4.

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

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

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### TO ASPIRANTS FOR CHELASHIP.

Sincere interest in Theosophic truth is often followed by sincere aspiration after Theosophic life, and the question continually recurs, What are the conditions and the steps to chelaship<sup>1</sup> ; to whom should application be made ; how is the aspirant to know that it has been granted ?

As to the conditions and the discipline of chelaship, not a little has been disclosed in *The Theosophist*, *Man*, *Esoteric Buddhism*, and other works upon Theosophy ; and some of the qualifications, difficulties, and dangers have been very explicitly set forth by Madame Blavatsky in her article upon "Theosophical Mahatmas" in the *PATH* of Dec., 1886. To every one cherishing even a vague desire for closer relations to the system of development through which Masters are produced, the thoughtful study of this article is earnestly commended. It will clear the ground of several misconceptions, deepen the sense of the seriousness of such an effort,

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<sup>1</sup> *Cchelaship* means *Discipleship*.

and excite a healthy self-distrust which is better before than after the gate has been passed.

It is entirely possible, however, that the searching of desire and strength incited by that article may only convince more strongly of sincerity, and that not a few readers may emerge from it with a richer purpose and a deeper resolve. Even where there is not a distinct intention to reach chelaship, there may be an eager yearning for greater nearness to the Masters, for some definite assurance of guidance and of help. In either of these cases the question at once arises before the aspirant, Who is to receive the application, and how is its acceptance to be signified?

The very natural, indeed the instinctive, step of such an aspirant is to write to an officer of the Theosophical Society. None the less is this a mistake. For the Theosophical Society is an *exoteric* body, the Lodge of Masters wholly *esoteric*. The former is a voluntary group of inquirers and philanthropists, with avowed aims, a printed Constitution, and published officers, and, moreover, expressly disavowing any power, as a Society, to communicate with Masters; the latter is an Occult Lodge, of whose address, members, processes, functions, nothing is known. It follows, therefore, that there is no person, no place, no address, to which an aspirant may appeal.

Let it be supposed, however, that such an inquiry is preferred to a person advanced in Occult study, versed in its methods and tests and qualifications. Assuredly his reply would be directly to this effect :—

“If you were now fitted to be an accepted chela, you would of yourself know how, where, and to whom to apply. For the becoming a chela *in reality* consists in the evolution or development of certain spiritual principles latent in every man, and in great measure unknown to your present consciousness. Until these principles are to some degree consciously evolved by you, you are not in practical possession of the means of acquiring the first rudiments of that knowledge which now seems to you so desirable. Whether it is desired by your mind or by your heart is still another important question, not to be solved by any one who has not yet the clew to Self.

It is true that these qualities can be developed (or forced) by the aid of an Adept. And most applicants for chelaship are actuated by a desire to receive instructions directly from the Masters. They do not ask themselves what they have done to merit a privilege so rare. Nor do they consider that, all Adepts being servants of the Law of Karma, it must follow that, did the applicant now merit their visible aid, he would already possess it and could not be in search of it. The indications of the fulfilment of the Law are, in fact, the partial unfolding of those faculties above referred to.

You must, then, reach a point other than that where you now stand,

before you can even ask to be taken as a chela on probation. All candidates enter the unseen Lodge in this manner, and it is governed by Laws containing within themselves their own fulfilment and not requiring any officers whatever. Nor must you imagine that such a probationer is one who works under constant and known direction of either an Adept or another chela. On the contrary, he is tried and tested for at least 7 years, and perhaps many more, before the point is reached when he is either accepted (and prepared for the first of a series of initiations often covering several incarnations), or rejected. And this rejection is not by any body of men just as they incline, but is the natural rejection by Nature. The probationer may or may not hear from his Teacher during this preliminary period; more often he does not hear. He may be finally rejected and not know it, just as some men have been on probation and have not known it until they suddenly found themselves accepted. Such men are those self-developed persons who have reached that point in the natural order after many incarnations, where their expanded faculties have entitled them to an entrance into the Hall of Learning or the spiritual Lodge beyond. And all I say of men applies equally to women.

When any one is regularly accepted as a chela on probation, the first and only order he receives (for the present) is to work unselfishly for humanity—sometimes aiding and aided by some older chela—*while striving to get rid of the strength of the personal idea*. The ways of doing this are left to his own intuition entirely, inasmuch as the object is to develop that *intuition* and to bring him to *self-knowledge*. It is his having these powers in some degree that leads to his acceptance as a probationer, so that it is more than probable that you have them not yet save as latent possibilities. In order to have in his turn any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. The ground of this necessity for a pure motive was recently stated in *Lucifer* to be that ‘unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be equally used by the selfish and revengeful as by the unselfish and all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart.’

It may be stated, however, that even those natural forces cannot be discovered by any man who has not obtained the power of getting rid of his personality in some degree. That an emotional desire to help others does not imply this freedom from personality may be seen by the fact that, if you were now perfected in unselfishness in the *real* sense, you would

have a conscious existence separate from that of the body and would be able to quit the body at will : in other words, to be free from all sense of self is to be an Adept, for the limitations of self inhibit progress.

Hear also the words of the Master, taken from Sinnett's *The Occult World*. 'Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.'

While setting forth these facts, as well as the dangers and difficulties—both those set ones appointed by the laws of the Lodge and the more innumerable ones adjudged by Karma and hastened by the efforts of the neophyte, it should also be stated that the Masters desire to deter no man from entering the path. They are well aware, however, from the repeated trials and records of centuries, and from their knowledge of our racial difficulties, how few are the persons who have any clue to their own real nature, which is the foe they attempt to conquer the moment they become pupils of the occult. Hence They endeavor, so far as Karma permits, to hold unfit individuals back from rash ventures the results of which would recoil upon their unbalanced lives and drive them to despair. The powers of evil, inadequately defied by the ignorant man, revenge themselves upon him as well as upon his friends, and not upon those who are above their reach. Although these powers are not hideous objective shapes coming in tangible ways, they are none the less real and dangerous. Their descent in such instances cannot be prevented ; *it is Karma*.

To lose all sense of self, then, implies the loss of all that ordinary men most value in themselves. It therefore behooves you to seriously consider these points :—

1st. What is your motive in desiring to be a chela ? You think that motive is well known to you, whereas it is hidden deep within you, and by that hidden motive you will be judged. It has flared up from unseen regions upon men sure of themselves, has belched out in some lurid thought or deed of which they esteemed themselves incapable, and has overthrown their life or reason. Therefore test yourself ere Karma tests you.

2d. What the place and duties of a true neophyte are.

When you have seriously considered both for 21 days, you may, if your desire remains firm, take a certain course open to you. It is this.

Although you do not now know where you can offer yourself to Masters themselves as a chela on probation, yet, in forming that desire in your heart and in re-affirming it (if you do) after due consideration of these points, you have then to some extent called upon the Law, and it is within your power to constitute yourself a disciple, so far as in you lies, through

the purity of your motive and effort *if both are sufficiently sustained*. No one can fix a period when this effort will bear fruit, and, if your patience and faith are not strong enough to bear you through an *unlimited* (so far as you know) period of unselfish work for humanity, you had better resign your present fancy, for it is then no more than that. But if otherwise, you are to work for the spiritual enlightenment of Humanity in and through the Theosophical Society (which much needs such laborers), and in all other modes and planes as you best can, remembering the word of Masters; 'He who does what he can and all that he can, and all that he knows how to do, does enough for us.' This task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether.

In following this course you work towards a fixed point under observation,—as is, indeed, the whole Theosophic body, which is now, *as a body*, a chela of Masters—, but specialized from other members in the sense that your definite aim and trust are understood and taken into consideration by the unseen Founders and the Law. The Theosophical Society then stands to you, for the time being, as any older chela might who was appointed for you to aid and to work under. *You are not*, understand, a chela on probation, since no one without authority can confer or announce such a privilege. But if you succeed in lifting yourself and others spiritually, it will be known, *no matter what the external silence may seem to be*, and you will receive your full dues from Those who are honest debtors and ministers of the Just and Perfect Law. You must be ready to work, to wait, and to aspire in *silence*, just as all do who have fixed their eyes on this goal. Remember that your truest adviser is to be found, and constantly sought, *within yourself*. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Masters have become what They are.

Your choice or rejection of this course is the first test of yourself. Others will follow, whether you are aware of them or not, for the first and only right of the neophyte is—*to be tried*. Hence silence and sorrow follow his acceptance instead of the offer of prompt aid for which he looks. Yet even that shall not be wanting; those trials and reverses will come only from the Law to which you have appealed."

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"MANKIND usually receive a thousand impressions through the senses, to one through the spiritual nature. Adeptship means *reversing* the proportion."—*H. S. Olcott*.

## SOME TEACHINGS OF A GERMAN MYSTIC.

### V.

#### FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

#### L

Ruppert was a government justice in the provincial city of E——l. Besides his income he was in possession of a considerable fortune, and therefore, relatively to his colleagues, he lived in handsome style. In the first years of his stay he had married the daughter of an official, and she had borne him three fine children ; at the birth of the fourth, which came lifeless into the world, her constitution was so shattered that her life was feared for. She never recovered fully from this ; the slightest exertion or excitement affected her nerves, and she often lapsed into a kind of fever that would last several days. The two youngest children, one four and the other five years old, died of a prevailing epidemic in the course of one week. This was a terrible affliction for the parents. The mother took to her bed and was unable to leave it for over three months, and several times her end was believed to be at hand. At last she recovered slowly. Little by little she resumed her share in the household duties, and devoted her entire attention and love to her only remaining child, her daughter Caroline, seven years old.

Nothing for her education was neglected ; the mother gave her French lessons herself, and a music-teacher was engaged to come to her daily. He discovered exceptional talents in his pupil, and Caroline made such progress that in her twelfth year she was regarded as a little virtuose on the piano. She also, besides being thoroughly grounded in the elementary branches, had an excellent knowledge of French ; reading, writing, and speaking it.

The father was so delighted with the talents of his daughter that he could not resist the desire to live in the capital, in order to secure for her social advantages that were not to be had in a provincial town. To accomplish this purpose he turned to several of his influential friends. His learning and reputation gave him rank among the prominent men of the country, and therefore his wishes were regarded ; six months had not elapsed before his transference to the capital as a member of the superior judicial council.

A new life now began for the family. Ruppert had been brought up in the capital, and felt himself in his native element. He entered with a zest into the current of prevailing enjoyment, and Caroline felt that she was really beginning to live for the first time : she soon attained such a familiarity with

the ways of the upper ranks of society that no one would have detected in her a child of the provinces. Her musical talent naturally contributed much to this result; wherever she went she was welcomed and admired. In this way five years quickly passed, in the course of which the young girl developed a more than ordinary beauty, attracting admirers on every hand.

The son of the President of the Council, named Breithof—the father born in the ranks of the middle class, but honored with various orders and a man of great prominence—devoted himself particularly to Caroline. He was, indeed, betrothed to the daughter of a certain Councillor of Legation, but the charms of Caroline were so much greater that he did the utmost to break his engagement and offer heart and hand to his new love.

Caroline's mother, meanwhile, had in vain been attended by the most skillful physicians of the capital, and was not happy under the new conditions of family life. She was often filled with sorrow when she saw the delight her daughter took in the homage of the world, the poison of pride gradually gaining the ascendancy over the girl's better self. The mother was mostly confined to the sick-room, and could not accompany her child into society, so the father was Caroline's companion on such occasions. She often sighed, "I see my child going wrong before my eyes, and cannot reach out my hand to save her!" She did not, indeed, withhold her maternal counsel, but her voice was not strong enough to prevail against the tumult of the world and the desires of the heart: Caroline grew more and more into social favor, and with each new triumph her thirst for distinction increased.

Ruppert himself was indescribably happy meanwhile. When his wife ventured to express her solicitude concerning their daughter, he declared that it was simply the nervous fears of a sick temperament, and he thought of nothing but to give Caroline, his idolized darling, opportunity for new triumphs. For this reason he welcomed the attentions of young Breithof; he already in imagination saw himself and his daughter moving in the highest circles, and pleased himself with the thought of the honor and admiration which would there be hers.

At last the mother was informed of this proposed betrothal. At first she had nothing to say against it; but when she learned that the young man had broken his former engagement on account of her daughter's charms, she came quickly to a determination. "Breithof can never be your husband," she said to Caroline; "you must not be the object of another's envy and hatred. Your heart must not be made heavy by the tears of an unhappy one, betrayed of her right for your sake. I beg, yes, I command you to part from your lover in all kindness, and sever a connection that would make you unavoidably unhappy."

Caroline heard this command with fear, for the idea of a marriage with Breithof had flattered her pride, to which she had already made too many sacrifices ; her heart was also at stake, for love enchained it even more strongly than she had supposed ; therefore she now felt extremely unhappy. Her mother observed the struggle going on in the soul of her child, and pictured to her the consequences of such a union. Caroline wept and promised obedience, but hoping secretly for her father's decision. Things therefore remained as before, but care was taken to conceal the matter from the mother.

But this state of affairs could not last long ; Caroline's own feelings often rebelled as she thought of her duplicity towards her mother. She often set out to speak of it, but her courage failed her ; at last her mother learned of the deception and wept bitterly over her child's disobedience. "I have become a burden to you," she told Caroline and her father, "but Heaven will soon release you from me, and then you will perceive how you have done me wrong and how well grounded my warnings were."

The daughter's heart grew heavy ; she could not console her mother with a word. "Sick people," said the father, "should take care of themselves rather than of other persons." The poor woman at this felt herself most wretched and forsaken. "The lack of love," she sighed, "is the most fearful thing that can befall a family, and this, I feel, will bring me to my grave."

She spoke truly. Her nervous attacks repeated themselves with redoubled force, and after 12 days the physician declared that her case was hopeless. His words suddenly restored peace to the household. Caroline declared that she was her mother's murderer, and refused to leave the bedside of the dying one day or night. Ruppert also was deeply moved. "Wretched pride !", he said to himself, "thou scornest humanity, and then leavest us inconsolable in misfortune." With Caroline he devoted himself to the care of the dying one, but all their pains were fruitless ; on the fifteenth day she was stricken with paralysis, and her death was expected every moment.

As she felt her end nigh she reached out her hands and said, "Forgive me, I forgive all. You are blameless of my death. If the estrangement that arose between us brought it on, it was but a deserved fate<sup>1</sup> that overcame me. I am calm now, and I part from you with the tenderest love and shall think of you in my grave. Forget me not, that I may live in your memory. I ask no promise concerning anything ; only one thing I beg of you,—do not take hasty action and thus let to remorse be added the reproach of lack of foresight. Your happiness was my wish during life, and it remains my wish in death ; with this assurance to you, I shall, in a few minutes, enter the presence of my judge."

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<sup>1</sup> Her Karma.

The last words were scarcely audible as she fell asleep, never again to awaken.

We will pass over the events of the funeral, the distress of the daughter, and the sorrow of the father, and confine ourselves to events in the lives of these two. Caroline reproached herself with having so little heeded her mother's voice, and determined that in future she would not so blindly obey the voice of the world. This made her look more carefully to the character of her lover, and she soon had occasion to be convinced that his feelings were not of such an earnest nature as to last through life. The charms of a wealthy young lady fascinated him, and with Caroline he repeated the experience of his first betrothal. This pained her deeply, and thenceforth she turned all her thoughts to the memory of her mother. The perfidy of young Breithof so affected Caroline's father that he cursed the day on which he had removed to the capital. A change came over his household that made it the abode of silence, sorrow, and despondency. All his friends avoided him, and he lived with Caroline a life so retired in the populous city that soon his name was no more heard in the circles of society.

A year passed by, and a remarkable change came over Caroline. She became timid and shy, avoiding the sight of people, and giving herself up to a pensiveness that made her insensible to all external impressions.<sup>1</sup> As her father urged her to tell the cause of her conduct, she said, "I know not how it is with me; I often feel as if benumbed, and then again so excited that the merest trifle startles me. Within me a fire seems to be raging, and at night I hear, when I lie sleepless, noises and voices around me that set my nerves a-quivering and make me feel as if I were in a violent fever."

Her father became deeply concerned on hearing this. He consulted the physician, who held the trouble for somnambulism, but soon observed that entirely other factors were at the bottom of the malady. He prescribed everything that seemed advisable, but in vain. The abnormal condition remained, and the nightly goings-on appeared to increase.

Caroline's illness now underwent a wonderful change; what she had formerly only felt and heard appeared visibly to her. The first occurrence of this kind was on April 4th. Towards evening, as twilight was coming on, she sat in her chamber and thought of the too early death of her mother and her own life's happiness destroyed; all at once there arose a great noise in the room as if the walls were cracking, and tables and chairs moved from their places. She was stricken with fear; she looked about her, and behold! a thick-set man, with brownish face and wild gestures, appeared before her

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<sup>1</sup> Her senses being dulled to external impressions through an abnormal state of her system brought on by morbid reflections, her perceptions were awakened to a consciousness of certain phases of the inner life, or subjective world, that transcends the bounds of the personality. This state, developed to a greater or less extent, is what constitutes "mediumship," or a condition in which the individual is passively subject to these influences.

and gazed upon her with fiery eyes. She sought to flee, but for horror she could not move from the spot. The man then spoke. "Why do you disturb me? Let the dead rest, and live joyfully with the living!" She tried to answer but could not utter a word, and so gave herself over to her fate, fearful that her last moment had come. At last the figure disappeared, a thick cloud gathering before it. Caroline gradually recovered from her fright and rang for a light; when this came she looked carefully all about the room for the cause of the noise and the apparition, but could not discover the slightest trace.

The next day, and the next, the same man appeared in similar circumstances, and she could only rid herself of him by having the presence of mind to ring for a light. Enraged by this, he suddenly stepped before her and said, "Do not stir, or you will pay for it! From this time forth you must lend me your mouth, and I will tell people things that will astonish them." As he said this, a shudder passed over her whole being, and it seemed to her as if he had taken entire possession of her. When it grew dark, lights were brought and she came again to her senses.

The next day she told her father what had happened. All at once the floor gave forth a cracking noise, audible, however, only to her. She became frightened and said, "He is coming now!" Her father seized her hand and said, "Be calm! I am with you." "You are just the right one, too!" were the words that came from Caroline's mouth, but in a rough tone. "My child," cried the astonished father, "recollect yourself, and play no jest with me!" "Jest with you!", was the answer, "who could do that? you are too stupid!"

Ruppert looked at his daughter as if paralyzed, and could scarcely say, "If it is you, Caroline, who are speaking now, beware of your sin! If another power is ruling you, then I know only that God is punishing me fearfully!"

The voice continued its vituperations against both father and daughter; after an hour it ceased, and Caroline was so weak that she had to seek rest. She now lost all courage, and a trustworthy person was secured for her service, to stay with her night and day.

The summer came. Following the doctor's advice, Ruppert went to a pleasure-resort with his daughter to undertake a cure from the waters and divert her with new society, but all without success.

On August 5th, they having returned home, a new circumstance occurred which they hardly knew whether to take for an improvement or an increase of the evil. Caroline was in a garden near the city with her companion, and all at once said to her, "O dear! what can have happened? I can see the stars by daylight."

Her companion was frightened, and, fearing a return of the obsession

condition, proposed to go home. They left the garden together, but Caroline on the way home could still see the stars, and even saw them in the house through the ceiling.

"What can be the matter?" she sighed. "Wherefore these apparitions, if not for good? Ah, I daily see, more and more, that I have sinned against my mother. Why was I not true to her teaching? Why did I allow the vanities of the world to blind me?"

"Be still!", suddenly called the voice of the bad spirit, "or I will let you have no more peace. The stars which you see are wandering-lights of your brain; trust them not or tremble!"

After this Caroline scarcely ventured to speak; indeed she even became fearful of her own thoughts, for often the slightest idea aroused the demon and it would break out into cursing loudly. But the stars did not forsake her, and she looked unceasingly for their shimmer in order to receive a stimulus therefrom. One time when their glittering was particularly clear, a sort of cloud formed itself about one of them, the star transformed itself into eyes, and at last into a very lovely face which appeared to offer her consolation and hope; she spread out her arms towards it, but in the same moment it disappeared.

She sought to express her joy over this manifestation, but suddenly the rough spirit spoke from within her and made bitter reproaches. In the course of time Caroline had learned to be less fearful of this monster, and was also not so weakened by its influence. Since the appearance of the stars and that lovely face, she gained still more courage and decided not to pay so much attention to the rough fellow in future, but to act according to her own judgment and trust wholly to the lovely vision.

At this decision the bad spirit made a powerful noise. A confusion arose as if the house would tumble down, but Caroline said, "I have got used to your actions and will not let myself be influenced by them." Thereupon he again took possession of her mouth and broke out in loud curses.

In the forenoon of Sept. 7th Caroline again saw the lovely figure coming out of a cloud. She did not let her eyes leave it for a moment, and listened intently that she might hear if it said anything; at last she seemed to hear these words, "Have heed, I am taking possession of you!" Thereupon she felt her heart tenderly moved; she felt so well that she shed grateful tears. The lovely spirit now took possession of her mouth, and spoke with a soft and pleasant voice consoling and elevating words.

"Maintain me within thyself," it spoke from Caroline's mouth, "and let me not be driven out by that bad spirit that is endeavoring to drag thee down into the depths." She had scarcely spoken this when the bad spirit began to stir, and the heart and the mouth of the afflicted one appeared to

be the battle-fields upon which the two spirits within her had established themselves and entered upon a conflict. She felt this, and at last she spoke with resignation, "As God will! Him will I trust and never forsake him."

B.

(*To be continued.*)

## CULTURE OF CONCENTRATION.

[A PAPER READ BEFORE THE ARYAN THEOSOPHICAL SOCIETY OF NEW YORK]

### PART I.

THE term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as Ishwara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The Bhagavad-Gita in Ch. 15 says that an eternal portion of this spirit, "having assumed life in this world of life, "attracts the heart and the five senses which belong to nature. Whatever "body Ishwara enters or quits, it is connected with it by snatching those "senses from nature, even as the breeze snatches perfumes from their very "bed. This spirit approaches the objects of sense by presiding over the "ear, the eye, the touch, the taste, and the smell, and also over the heart"; and in an earlier chapter, "the Supreme spirit within this body is called the "Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul"; and again, "the Supreme eternal soul, even when existing

1 Both of these "spirits" were in reality *elementals*, emergized by her physical nature, from which a certain powerful force was liberated in consequence of her abnormal condition. This force clothes itself with, or manifests itself in the guise of, either the imaginings of the sensitive—in which case it is analogous to the action of dreams,—or the imaginings of other persons, or of the images of objects or persons living or dead impressed upon the astral light, and even perhaps the elementaries of the dead. These are endowed with a temporary, but false, personality, having no real life apart from the mind of the person whose forces gave them being. But feeding upon the vitality of that person, they more and more subvert and dominate the real self of the one who passively submits to their influences, and who, by the sacrifice of power, becomes less and less able to resist, finally ending in insanity or death. In this lies the danger of mediumship, a danger to which students of Theosophy cannot be too much alive. The emotions and passions arise in this elemental force, and whoever gives way to anger, for instance, is temporarily insane, a "medium" who yields his real self to the domination of an elemental of his own creation. An adept generates this force consciously, and uses it as the skilled man uses any instrument he may have at command. He knows how to feed and sustain it, but it does not feed upon him. "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," says *Through the Gates of Gold*, and those who read the foregoing aright will perceive a high significance in the closing portion of that noble work.

“within—or connected with—the body, is not polluted by the actions of “the body.”

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanscrit is “Atmanam atmana, pashya,” meaning, “Raise the self by the self,” and all through the Upanishads, where the self is constantly spoken of as the same as the Ishwara of Bhagavad-Gita. Max Muller thinks the word “self” expresses best in English the ideas of the Upanishads on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say “self culture,” while, when they say it, they admit that they know the self cannot be cultured.

What they wish to express is, “such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the self within, which is allwise and all good.”

As the use of this term “self culture” demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, “the object of spiritual knowledge is the Supreme Being.”

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes

in the system, together with other devices. It is referred to in the 4th chapter of the Bhagavad-Gita thus: "Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life."

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death.

The Bhagavad-Gita refers to this and describes what happens in these words: "All of these, indeed, being versed in sacrifice, have their sins "destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice." This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or "the perfection of spiritual cultivation," and that leads to Nirvana. The means for attaining the "perfection of spiritual cultivation" are found in Raj-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It

knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: "Every man knows what he is, but no one knows what he will be."

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.

It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfil their functions fully. By *inner man* I do not mean the higher self—the Ishwara before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man—not the spirit; and third, the spirit itself.

Now while it is quite true that the second—or inner man—has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell

for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it *cannot* be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master—the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it

withdraws itself the organs cannot be used. As when a sleep-walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate*. With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As

they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the centre and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then re-assume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

In my next the subject will be further developed.

RĀMATĪRTHA.

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## ANSWERS TO QUESTIONERS.

A change of circumstances having made it necessary for ZADOK to remove to another sphere of action, no more answers to queries will appear from his pen. Queries, however, will be answered to the best of the ability of one or two others who have agreed to undertake the work, and they may be addressed to the PATH as usual.

*From J. N. W.*

1.—What is the difference between the *Esoteric Society* of Boston and the *Theosophic Society*, and is that difference very serious?

*Answer.*—The last clause of the question shows that the questioner probably means “disagreement” instead of “difference.” There can be no disagreement, inasmuch as the Boston Society is no part of the Theo-

sophical Society. By reading the objects of the Theosophical body and those of the Boston Society, any difference which may exist may be discovered. I cannot say if there be any, as I know nothing of the latter.

WILLIAM Q. JUDGE, Gen. Sec'y T. S.

2.—Do members of the T. S. practice the method of regeneration propounded by Hiram E. Butler?

*Answer.*—I cannot say. The T. S. imposes no "method of regeneration" on its members; it only asks them to cultivate and exemplify Universal Brotherhood. As to a method of regeneration, it would seem that there can be but *one* regeneration.

3.—Do members of the T. S. accept "Solar Biology" as a real science?

*Answer.*—There may be some who do. The term "Solar Biology" is an example of the ability of the American mind to strain English terms out of their usual meaning. Ordinarily it would mean some biological effect produced by the sun of our system, or, as equally, biologizing the sun himself. Since, however, acceptance of a particular dogma or system is not required of members of the Theosophical Society, one should not waste any time in trying to find out whether persons who are members believe in certain isms or sciences. The same amount of time devoted to a careful, cold, and passionless scrutiny of our own outer and inner nature will lead us nearer to compliance with the old direction, "*Man, know Thyself.*" This is *the only science* worth knowing, for, as the old sacred books say, "In the heart of man are all things, sun, moon, and stars, all is contained within it."

MOULVIE.

*From L. C.*

What are the "peace" and the "voice of the silence" spoken of in *Light on the Path*? Are they easy to attain to?

*Answer.*—The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion, or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice. And, as *Light on the Path* says (Rule 21 part 1), "It cannot be described by any metaphor." The silence has its counterpart in nature when, after storms or catclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals, and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by any one accustomed to nature. And when a catclysm takes place, such as the falling

of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived. Each of these silences comes to an end because that the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment, or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about those silences in which the voice of the soul has perchance a better opportunity of being heard.

MOULVIE.

## CONVERSATIONS ON OCCULTISM.

*Student.*—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work ?

*Sage.*—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

*Student.*—Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature ; or can it be that the elementals are bad ?

*Sage.*—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of to-day. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none : they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

*Student.*—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

*Sage.*—The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

*Student.*—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

*Sage.*—As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspecting of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's

whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

*Student.*—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

*Sage.*—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call “truly good and conscientious men.” Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

*Student.*—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

*Sage.*—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their “spooks” merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the “spirits” promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called

enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

*Student.*—Do some sorts of elementals have guard over hidden treasure?

*Sage.*—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

*Student.*—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

*Sage.*—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

*Student.*—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

*Sage.*—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

*Student.*—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found.

when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

*Sage.*—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

*Student.*—I thank you for your instruction.

*Sage.*—May you reach the terrace of enlightenment!

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## TEA TABLE TALK.

All classes and all conditions contribute their quota to occultism; this time it is the dentist—Heaven save the mark!—in whose chair we have so often squirmed, in whose horrid confessional the bravest and strongest have owned that man is but clay clothed in the ashes of dejection! As the astral form develops under the steady tension of occult thought, many strange instances occur of the soul's use of this vehicle in order to impress the outer man with a sense of its real though hidden existence. Many are the ways to this end; the most ordinary are dreams of flying and floating, of visiting distant scenes in a body buoyant as thistledown, a "trifle light as air." We have not always in fact made these journeys in our astral body, afar from the physical or outer form, because the ability to do this, even unconsciously, implies a coherence or development of the astral body which transcends that of the average man. We do not need to move away from the sleeping body to see these distant places when we see with the eye—or rather the power of sight or insight—of the soul. These hints it conveys to our waking consciousness of a body and of powers other than those we know, are of deep importance. They imply an urgency on the part of the higher self, and usher in that evolutionary stage known as "the moment of choice:" by their occurrence we may know that the time has come when the soul begins to weary of matter, when Karmic stamina is ripening and man may learn more

of the unseen. One of these occult reports was recently made to the Student under interesting circumstances. For the extraction of four wisdom-teeth he had taken gas; a quantity sufficient to overpower seven men had to be administered to him; he only remained under its influence some 50 seconds, coming to himself as the fourth tooth was drawn. He felt no ill effects and went about his business for the rest of the day, but that night a peculiar nightmare visited him five times; no sooner would he fall asleep than its every detail surged upon him; the fifth visitation left him awake and nervous for the rest of the night. He dreamed that he lay back in the dentist's chair, unconscious and inhaling gas, while also his other self looked on from another part of the office. The dentist bent anxiously over his patient; suddenly he exclaimed to his assistant, "At last he's off!" He threw the mouthpiece aside, snatched his forceps, drew the upper right-hand tooth, tossed it off from the forceps and it fell behind the chair; the lower right-hand was tossed in front to the left of the chair; the upper left-hand one dropped into the cuspidore when withdrawn; the patient came to himself on the fourth, despite all this haste. The first tooth had a hooked root, a thing rarely seen, and the assistant gave an exclamation of horror on seeing it. The whole scene was one of hurry and anxiety. Next morning, on questioning the dentist, the student found that these details were all correct as to order and method, so that he had the strange experience of a state of physical unconsciousness being reported to him in another state of unconsciousness, namely, sleep. Nor was this all. An intended aural operation made this and another dental one necessary as preliminaries. Just before taking gas a second time, he felt a sudden impulse to have an impaired front tooth removed. Friends deplored the sacrifice; the dentist rather dissuaded him and represented that there was no occasion to draw it, it could be easily filled. The patient yielded, but all at once removed the gas mouthpiece to say that this tooth must also be drawn; the impulse, recurring strongly, simply overpowered his reason. It was done, and the tooth proved to have a concealed ulcer attached to its root, so that, if left in his mouth, it would have entirely frustrated the subsequent aural operation through nervous connection, and its removal would have been ultimately necessary after irreparable damage had thus been done. He said to me, "Jove! how it made me sweat to think what a near shave I had of it. Never again will I chaff women about their intuitions!" Quickly, who was present, furnished another grisly anecdote of this kind. He dreamed one night that he walked along the street and suddenly found that a large piece of one of his molar teeth fell down upon his tongue. He noted that he appeared to be in Wall St. Two days after, the dream having been put away from his thoughts, as he was walking down the street, he felt some hard substance on his tongue. On taking it out, he saw it was a large piece of one of his molars. The dream flashed back upon his memory, and he saw that he was standing upon the same spot he dreamed of, and that the tooth of his dream was the damaged tooth of this waking hour.

Apropos of internal warnings, there was a singular case well known to us of a man who was about to engage unwisely in a business partnership of such a nature and of bonds so peculiar and so firmly fixed that they subsequently fettered his whole life and checked its current, inwardly and outwardly. At the time this proposed step appeared to be satisfactory enough, yet just before its final consummation the intended partner received an anonymous paper full of statements which were to my friend's disadvantage in a business sense. This gentleman sent for my friend and showed him the paper; tancy his surprise and dismay on recognizing that it was written in a disguised chirography of his own! Warned by the inner self, the body had somnambulently written to its own disadvantage and, while still asleep, had dispatched the letter. The warning was all in vain. My friend,

a very determined man, though shocked, kept his own counsel, entered into his co-partnership, and now bravely and calmly bears the losses of both kinds from which himself endeavored to save himself. A very advanced occultist once saw this incident clairvoyantly in his aura, and told him of it, thus affording additional proof of its actuality.

Such pictures of our thoughts and deeds remain all about us, are seen by the seer, and experienced involuntarily and mentally by the unconscious man who is sensitive to astral impressions; they are impressed upon his brain as a photograph is upon the sensitized plate. Quickly walked into a restaurant one day and sat down opposite a chance acquaintance whom he met there only and nowhere else. As Quickly looked at this gentleman the thought of mediaeval knights came into his mind, and he said, "You ought to have a suit of armor of the Knights of the middle ages." The gentleman replied, "I was just thinking of my place at X—ville, and, if you will come down there, I will show you a room of 20 by 30 feet, in which I have a collection of armor belonging to old English and French Knights; I have been getting it together for the last 20 years." Quickly is a careful student who takes note of and obeys these mental impulses, thereby learning much. The collector of armor, being devoted to that hobby, has pictures of the armor and of the place where he keeps it, imprinted all about him in the astral light. These pictures are deeply graven into his sphere because he has thought of them so long and so much. Moreover, he had just refreshed the pictures, so to say, because he was then thinking of them. Here we have a hint of the way in which thought clothes an idea with a sublimated kind of matter.

Upon another occasion Quickly went to attend a meeting of friends who were about to discuss some philosophical works. The host met him in the hall, and they entered together a room where there were five other persons engaged in an animated discussion of some proposition laid down by Kant. The first idea that struck Quickly as he entered was that some one had said prayer should be offered. Although this was quite foreign to the subject, he exclaimed, "Who wants to pray? Let Mr. Smith offer up a prayer." They all laughed and then said it was very curious, but just before Quickly had rung the bell Mr. Smith had jestingly said, "Let some one offer up a prayer." The astral light quickly shifts and changes automatically into ever new forms. The just-spoken words about prayer had not yet been lost in new pictures, and so both picture and words were taken naturally and quickly from the astral light by the observing student. We live that we may learn, and we learn most by attention to the attitude of our own minds. JULIUS.

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## LITERARY NOTES.

LE LOTUS opens with a memorial notice of the late Louis Dramard, President of the Isis Theosophical Society, Paris. M. Dramard was always a disinterested worker for Humanity. A touching incident of his last days, while in Algeria for his health, was his cultivation of a vineyard in order to send more funds to the Isis Society; also his protection of persecuted Arabs. Madame Blavatsky contributes a powerful article,—“Did Jesus Christ ever exist,”—a reply to the Abbé Roca, in which she offers historical evidence for her belief that the Founder of Christianity was simply the 7th Principle anthropomorphized in legend and adopted by the Church. M. Amaravella gives a sketch of the Macrocosm and a fine review of Prudhomme's "Happiness." Theosophical Resumé and Theosophical work in India, a well attested vision of Charles XI, and M. Gaboriau's airy, delicate verses close this number, together with notes and reviews.

## THEOSOPHICAL ACTIVITIES.

### INDIA.

THE ADYAR LIBRARY report for the quarter ending March, 1888, shows additions by purchase and donation. Pandit N. Bhashyacharya, the learned director, and others presented printed books and MSS., and valuable rare MSS. were given by K. Seshiah Chety, Garu. Valuable books on medical and occult sciences and Vedic literature have also been added. Donations were received of 100 rupees from the ex-Rajah of Venkatagiri and of \$100 from E. W. Parker, F. T. S., of Little Rock, Ark.

CEYLON.—Another attempt to throw a slur on the T. S. by pretending that the venerable High Priest of Ceylon, H. Sumangala, had condemned the Buddhism taught by Theosophists on the island, has been frustrated by the High Priest himself, who writes to the *Ceylon Examiner* under date 23d March, denying the report and stating that he did not believe the statements made against the teachings of the Theosophists.

### JAPAN.

COL. OLCOTT'S *Golden Rules of Buddhism* have been translated into Japanese. Buddhists there are preparing to contribute to a fancy bazaar held by Colombo Theosophists.

### HAYTI.

THE Bishop of Hayti writes to headquarters encouragingly about the speedy formation of a Branch T. S. in that island, to be composed entirely of educated negro gentlemen.

### AMERICA.

*The Wilkesbarre Letters on Theosophy* have been distributed more widely since June.

ARYAN T. S., N. Y.—A valuable and eloquent paper on *The Relation of Mental Science to Theosophy*, by Miss Lydia Bell, F. T. S., was read before the Branch recently. Meetings continue to be well attended.

BOSTON T. S. has had a change of officers, Bro. Whitaker having taken the place of Bro. Bridge. One earnest member who moved to Springfield will be missed.

IN CHICAGO activity continues, and there may be another Branch there ere long.

NO. 8 OF T. P. S. REPRINTS. This number is an extension of the *Epitome of Theosophy*, which was issued by New-York Theosophists. On page 13 is a grievous error, where it is stated that the student must obey the *Spirits*. This should have read Spirit,—a very different statement.

MICHIGAN.—At a recent meeting of the *Lotus T. S.*, a paper was read entitled "The June time of the Occultist; between the Blossom and the Fruit," which provoked a great deal of discussion. It was apropos of the editorial on Occultism in the May number of *Lucifer*. Meetings of this Lodge are on Tuesdays, and are well attended.

PURANA T. S., Santa Cruz, Cal., is increasing in membership. The President holds Sunday Classes which are public, and on Saturday afternoons the Secretary has private gatherings for systematic study. Theosophical activity is manifesting itself on the Pacific Slope very encouragingly.

[IN THE PRESS.]

To be published on or about October 27th, 1888, in Two Volumes, Royal Octavo, of  
circa 650 pp. each.



# THE SECRET DOCTRINE:

THE SYNTHESIS OF SCIENCE, RELIGION, AND PHILOSOPHY,

BY

H. P. BLAVATSKY,

*Author of "Isis Unveiled."*

WITH A COPIOUS INDEX AND A GLOSSARY OF TERMS.

In all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions; and, as a corollary to this, the conviction has dwelt in the hearts of the people that living men exist who possess this knowledge—whether they be called sages, philosophers, adepts, or by any other name.

In ancient times this knowledge was taught and communicated in the "Mysteries," of which traces have been found among all the nations of the earth, from Japan through China and India to America, and from the frozen north to the islands of the South Pacific.

In modern times the existence of this knowledge has been divined by different scholars and students, who have called it by various names, of which "The Secret Wisdom" is one.

The author of this work has devoted more than forty years of her life to the study and acquisition of this knowledge; she has gained admittance as a student to some of the Secret Schools of this Wisdom, and has learned to know and appreciate its extent and value.

The purpose of the present work, then, is to lay before the thinking world so much of this "Hidden Wisdom" as it is thought expedient to make known at present to men in general.

In her earlier work, "Isis Unveiled," the author dwelt with Science and Theology from a critical standpoint. But little of the positive Esoteric teaching of the Secret Wisdom was there brought forward, though many

hints and suggestions were thrown out. These will find a fuller explanation in the present volumes.

The publication of Mr. Sinnett's "Esoteric Buddhism" was a first attempt to supplement the negative and purely critical attitude of "Isis Unveiled" by a positive and systematic scheme. The way has thus been prepared for this work; and the reader of the books just referred to will find those outlines, which were only sketched in the earlier presentations of the subject, filled in and elaborated in the two volumes now offered for his consideration.

The first of these volumes contains Book I. of the "Secret Doctrine," and is concerned mainly with the evolution of Kosmos. It is divided into three parts.

Part I. commences with an introduction explaining the philosophical basis of the system. The skeleton of this book is formed by seven stanzas, translated from the Secret Book of Dzyan, with commentary and explanations by the translator. This work is among the oldest MSS. in the world; it is written in the Sacred Language of the Initiates, and constitutes the text-book which was the basis of the oral instruction imparted during the Mysteries.

A section of the work devoted to the consideration of the bearings of some of the views advanced upon modern science follows the stanzas. Some probable objections from this point of view are met by anticipation, and the scientific doctrines at present in vogue on these questions are considered and compared with those put forward in this work.

Part II. is devoted to the elucidation of the fundamental symbols contained in the great religions of the world, particularly the Christian, the Hebrew, and the Brahmanical.

Part III. forms the connecting link between Book I., which deals with the Genesis of Kosmos, and Book II. (forming the second volume), which treats of the Evolution of Man.

The arrangement of Vol. 2 is similar to that of Vol. 1.

Part I. contains a series of Stanzas from the Book of Dzyan, which describe the Evolution of Humanity in our cycle. This is followed by a discussion of the scientific issues raised, with special reference to the modern hypothesis that man and the ape are descended from a common ancestor.

Part II. embraces a series of chapters explaining the symbols typifying the evolutionary history of mankind in various religions, particularly the Biblical account of the Creation and Fall of Man given in Genesis.

Part III. contains matter supplementary to Books I. and II., dealing with questions which could not be previously discussed at adequate length without breaking the sequence of the narrative.

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##### INDEX AND GLOSSARY.

The subscription price will be \$7.50 for the 2 volumes, provided it is forwarded before publication.

The price, after publication, will be \$10.50.

Postage additional, in each case, 50 cts.

Names and addresses of subscribers, accompanied by the amount of the subscription, should be sent to WILLIAM Q. JUDGE, P. O. Box 2659, New York City, in postal orders, banker's drafts, or cheques.

American orders will be filled directly upon publication, from the office of the PATH, P. O. Box 2659, New York.

#### NOTICE.

Four additional pages will be added to the PATH, August issue, to make up for those used by preceding circular.

And as the spider moving upward by his thread gains free space, thus also he who meditates, moving upward by the known word Om, gains independence.—*Upnishad.*

OM.

# Æ U Ω

"The Universe is a combination of a thousand elements; a chaos to the sense, a cosmos to the reason."—*Hindu Sage.*

"I am the cause—I am the production and dissolution of the whole of nature."—*Bhagavad-Gita.*

## THE PATH.

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VOL. III.

AUGUST, 1888.

No. 5.

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### THE BHAGAVAD-GITA.

#### CHAPTER THIRD.

The first two verses of this chapter express a doubt arising in Arjuna's mind, and contain a request for its solution and for a method by which he may attain perfect knowledge—salvation. They are :

"If, according to thy opinion, O thou who givest all that men ask! the use of the understanding be superior to the practise of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this ?

Thou, as it were, confoundest my reason with a mixture of sentiments ; with certainty declare one method by which I may obtain happiness, and explain it unto me."

The doubt arose because the Blessed Lord had declared that Arjuna must reach salvation by the right use of his understanding, and yet also must perform the dreaded act of opposing, perhaps slaying, his friends,

tutors, and relatives. The request is the same as is repeated nearly every day in the Theosophical Society, and for which an answer is demanded.<sup>1</sup> It is for *one* single method, *one* practise, *one* doctrine, by means of which the student may obtain that for which he seeks, whether he has formulated it as happiness or only as a thirst for wonderful knowledge and power.

Arjuna's doubt is the one which naturally arises in one who for the first time is brought face to face with the great duality of nature—or of God. This duality may be expressed metaphysically by the words *thought* and *action*, for these mean in this the same as *ideation* and *expression*. Brahma, as the unmanifested God, conceives the idea of the Universe, and it at once expresses itself in what is called Creation by the Christian and by the Scientist Evolution. This Creation or Evolution is the action of God. With Him there is no difference in time between the arising of the idea and its expression in manifested objects. Coming down to consider the "created" objects, or the planes on which the thought of God has its expression through its own laws, we find the duality expressed by action and reaction, attraction and repulsion, day and night, outbreathing and inbreathing, and so on. When face to face with these, one is first confused by the multiplicity of objects, and we strive to find one simple thing, some law or doctrine, practice, dogma, or philosophy, which being known, happiness can be secured.

Although there *is* one single vehicle, to use a Buddhist term, yet it cannot be grasped in the beginning by the student. He must pass through sufficient experience to give him a greater consciousness before he can understand this one *Vehicle*. Could that unique law be understood by the beginner, could it be possible to lift us by one word to the shining heights of power and usefulness, it is certain that Those who do know would gladly utter the word and give us the sole method, but as the only possible way in which we can get true happiness is by *becoming* and not by intellectually grasping any single system or dogma, the guardians of the lamp of truth have to raise men gradually from stage to stage. It was in such an attitude Arjuna stood when he uttered the verses with which this chapter opens.<sup>2</sup>

Krishna then proceeds to tell Arjuna that, it being impossible for one to remain in the world without performing actions, the right practice is to do those actions (duties of life whether in war or peace) which must be

<sup>1</sup> See *Lucifer* of April and May, 1888, in Articles *Practical Occultism* and *Occultism and the Occult Arts*.—[Ed.]

<sup>2</sup> It is to be noticed that Arjuna and Krishna constantly change the names by which they address each other. When Krishna is dwelling on one subject or upon something that has to do with a particular phase of Arjuna's nature, he gives him some name that has reference to the quality, subject, or other matter referred to, and Arjuna changes the name of Krishna whenever he has need. As in these first verses, the name used for the Blessed Lord is *Janardana*, which means "giver of all that men ask,"—meaning thereby to refer to Krishna's potency in the bringing to fulfilment all wishes.—B.

done, with a heart unattached to the result, being satisfied to do what is deemed the will of the Lord within, for no other reason than that it ought to be done. He sums it up in the words :

“But he who, restraining his senses by his heart, and being free from attachment to the results of action, undertakes active devotion through the organs of action, is worthy of praise.”

This he illustrates by referring to those whom he calls “false pietists of bewildered soul,” who remain inert with their bodies, restraining the organs of action, while at the same time they ponder on objects of sense which they have merely quitted in form. He thus shows the false position that it is useless to abandon the outer field of action while the mind remains attached to it, for such mental attachment will cause the ego to incarnate again and again upon earth. A little further on in the chapter he refers to a great yogee, one Janaka, who, even while a saint possessed of perfect knowledge which he had obtained while engaged in affairs of state, still performed actions.

These peculiar verses next occur :

“The creator, when of old he had created mortals and appointed sacrifice, said to them, ‘By means of this sacrifice ye shall be propagated. It shall be to you a cow of plenty. By means of it do ye support the gods, and let these gods support you. Supporting one another mutually, ye shall obtain the highest felicity. For, being nourished by sacrifices, the gods will give you the desired food. He who eats the food given by them without first offering some to them, is a thief indeed.’”

At the outset I confess that these and succeeding verses do not appear easy to explain to Western minds. Although I have had some acquaintance with Occidental reasoning based on Occidental knowledge, it seems hopeless in the present century to elucidate much that is in this chapter. There are numerous points touched on by Krishna for which I find no response in Western thought. Among these are the verses on sacrifice. To say all I think about sacrifice would only expose me to a charge of madness, superstition, or ignorance ; it certainly would on every hand be received with incredulity. And while sneers or disbelief have no terrors, it is needless to advert to certain points in the chapter. Yet in passing them by, some sadness is felt that a high civilization should on these subjects be so dense and dark. Although Moses established sacrifices for the Jews, the christian successors have abolished it both in spirit and letter, with a curious inconsistency which permits them to ignore the words of Jesus that “not one jot or tittle of the law should pass until all these things were fulfilled.” With the culmination of the dark age<sup>1</sup> it was, however, natural that the last

<sup>1</sup> My readers may not agree with me that this is the Dark Age, inasmuch as that is the term applied to a period now past. That time, however, was a part of this ; and this is even darker than that, as we think.—B.

vestige of sacrifice should disappear. On the ruins of the altar has arisen the temple of the lower self, the shrine of the personal idea. In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might have been avoided if the doctrines of the Wisdom-Religion had been also believed in by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name. It is the superstition of materialism that bows down to a science which leads only to a negation.

There are, however, many willing minds here who have some intuition that after all there can be extracted from these ancient Hindu books more than is to be found if they are merely studied as a part of the lisings of infant humanity,—the excuse given by Prof. Max Muller for translating them at all. It is to such natural theosophists I speak, for, they will see that, even while advancing so rapidly in material civilization, we need the pure philosophical and religious teachings found in the Upanishads.

The peculiar explanation of the Mosaic sacrifices advanced by the mystic, Count St. Martin,<sup>1</sup> needs only a passing allusion. Students can think upon it and work out for themselves what truth it contains. He holds that the efficacy of the sacrifices rested in magnetic laws, for the priest, according to him, collected the bad effects of the sins of the people into his own person and then, by laying his hands upon the scape goat (as in one sacrifice), communicated those deleterious influences to the poor animal who in the wilderness exhaled them so far away as not to affect the people. It is suggested that Moses knew something of occult laws, since he was educated by the Egyptians and initiated by them. But St. Martin goes on to say that “the Jews were directed to kill even the animals in the land because the death of animals infected with the impure influences of those nations preserved the Jews from the poison; whereas in sacrifices the death of clean animals attracted wholesome preservative influences,” and that “pure and regular influences attached to certain classes and individuals of animals, and that *by breaking the bases in which they are fixed* they may become useful to man, and we should thus read Lev. xvii, 2: ‘It is the blood that maketh atonement for the soul.’” He then says that the virtue of sacrifices comes through the rapport that man has with animals and nature; and, “if the Jews had observed the sacrifices faithfully, they would never have been abandoned, but would have drawn upon themselves every good thing they were capable of receiving. \* \* \* The extraor-

<sup>1</sup> See *Man: His Nature and Destiny* (1802). —B.

dinary holocausts at the three great festivals were to bring down upon the people such active influences as corresponded to the epochs, for we see bulls, rams, and lambs always added to the burnt sacrifices \* \*

Some substances, mineral, vegetable, and animal, retain a greater proportion of the living and powerful properties of their first estate." In these views St. Martin had some of the truth. But Moses ordained some sacrifices as a religious duty from sanitary reasons of his own, since the unthinking tribes would perform devotional acts willingly which, if imposed only as hygienic measures, they might omit.<sup>1</sup> The burnt offerings were, however, founded upon different views, very like those at the bottom of Hindu sacrifices, and the law of which is stated in these words from our chapter :

“Beings are nourished by food. Food has its origin from rain. *Rain is the fruit of sacrifice.* Sacrifice is performed by action.”

It is not contended by either Brahmins or their followers that food will not be produced except from sacrifice performed according to Vedic ritual, but that *right food*, productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not in everything come up to the required standard. In this age we have to submit to these difficulties, and can overcome them by following Krishna's instructions as given in this book. In a verse just quoted the distinction is made between food naturally produced without, and that due to, sacrifice, for he says, “For, being nourished by sacrifices, the gods will give you the *desired food.*” Carrying out the argument, we find as a conclusion that if the sacrifices which thus nourish the gods are omitted, these “gods” must die or go to other spheres. And as we know that sacrifices are totally disused now, the “gods” spoken of must have long ago left this sphere. It is necessary to ask what and who they are. They are not the mere idols and imaginary beings so constantly mentioned in the indictments brought against India by missionaries, but are certain powers and properties of nature which leave the world when the Kali Yuga or dark age, as this is called, has fully set in. Sacrifices therefore among us would be useless just at present.

There is, however, another meaning to the “revolution of the wheel” spoken of by Krishna. He makes it very clear that he refers to the principle of reciprocity or Brotherhood. And this he declares must be kept revolving; that is, each being must live according to that rule, or else he lives a life of sin to no purpose. And we can easily believe that in these days this principle, while admired as a fine theory, is not that which moves

<sup>1</sup> In India there are numerous religious observances having in view sanitary effects. For instance the cholera dance—a religious matter—in which, while disinfecting camphor is burned in heaps, a curious flower-umbrella-dance is engaged in with religious chants and music.—B.

the people. They are, on the contrary, spurred by the personal selfish idea of each one becoming better, greater, richer than his neighbor. If continued unchecked it would make this nation one entirely of Black Magicians. And it was to counteract this that the Theosophical Society was founded, with the object of inducing men to once more revolve this wheel of Brotherly Love first set in motion by the "Creator when of old he had created mortals."

Krishna then proceeds to exhort Arjuna again to perform the duties appointed to him, and urges him to do it on the ground that he being a great man should set a good example that the lower orders would follow ; saying,

"He who understands the whole universe should not cause these people, slow and ignorant of the universe, to relapse from their duty."

Knowing that, under the great cyclic laws which govern us, periods arrive even in the worst of ages when good examples of living imprinted on the astral light cause effects ever increasing in intensity until at last the "gods" before referred to begin in distant spheres to feel the force of these good actions and to return again to help mankind on the recurrence of a better age, he implores Arjuna to be the very first to set the good example.

In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes a sacrifice to be performed by each man in his own nature upon the altar of his own heart. And especially is this so with theosophists of sincerity and aspiration. Being born as we are in these days, among families with but small heritage in the way of descent from unsullied ancestors, we are without the advantage of great natural spiritual leanings, and without certain peculiar powers and tendencies that belong to another cycle. But the very force and rapidity of the age we live in give us the power to do more now in fewer incarnations. Let us then recognize this, and learn what is our duty and do it. This portion of the chapter ends with a famous verse :

"It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. Death is better in the performance of one's own duty. Another's duty is productive of danger."

WILLIAM BREHON, F. T. S.

*(To be continued.)*

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The astral world is full of illusions of a more wonderful variety than any in the material : who seeks the astral increases delusion, and, while he widens his vision, it rests only upon mirages.

## THE THEOSOPHICAL SOCIETY AND MADAME BLAVATSKY.

The following letter has been received from a valued contributor, and we deem it of sufficient importance to print it in this place :

DEAR BRO. JUDGE :

With pleasure I acknowledge the receipt of your letter, asking whether I am prepared to support H. P. Blavatsky in whatever course she may pursue.

While I know that the action of an individual matters but little, I know also that it does have its due effect : a loyal heart is one of the occult powers. Hence I am glad to answer that I do and shall at all times, in all places, and to all persons, *unqualifiedly* sustain Madame Blavatsky. I will follow her lead so long as I can understand her, and when I cannot understand I will follow with my intuition ; when that fails I will blindly and doggedly follow still.

For this course there are reasons. Intuition and analogy alike furnish them. They lie at the very basis of the unseen or occult world, and that world is the only real one. It is not a world of form like ours. Here all tends to form, to ægregation, to crystallization ; consequently to limitations and boundaries. This is true alike of forms social and political, religious, civic, domestic ; it is also true of the minds of men ; they also, against our best interests and endeavor, strive to cast us in a mould, that the free soul may not do its boundless work in us, and in order to bind us yet awhile to Nature and the lower natural order.

In that other world which is the True, this order changes. This world is subversive of forms. Its influence penetrates so far into the material world in this respect, that its subversion becomes the condition of free growth ; what does not change, be it an institution, a creature, or the mind of man, solidifies and passes into the change we call death, which is a more violent and sudden wrenching asunder of that which is no longer capable of free growth. The life condition is one of sloughing off as well as receiving, and all nervous action proceeds by ganglionic shocks.

So it must be with the Theosophical Society if it is to live and expand in helpfulness and power. Men must fall away from us e're then as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks, the necessary efforts of the theosophical organism to adjust itself to the laws of growth.

Many there be who lament these effects ; it is because they know them not as laws. I am as enamored of Peace as any man, but I do not choose

it at the expense of spiritual growth. For us there is no real and lasting Peace outside of the Eternity. This is a dark age ; there is stern work to be done. The lurid action of this cycle is not to be turned by repose, by "sweetness and light." Let all weak and wounded souls fall to the rear—and let us get to that work. There is none too much time to do it in. *The future of the race is now at stake.* It is seed time, and the ground must be harrowed and torn. I know that there is one who has devoted all her being to this work ; one who under beneficent and all wise suggestions is hastening it on ; concentrating Karma and bringing it to a head in all directions ; culminating these internal shocks that the organism may grow faster, that it may be able to stand alone forcefully when it has lost her, and that by its increased action and usefulness it may merit and obtain an increase of spiritual influence, a new outpour of power and aid from that unseen world where Karma is the sole arbiter. And any man or woman may know this as absolutely as you and I and some others do, who will take the trouble to consider the matter from the standpoint of soul and not from that of mind alone.

Then too there is the standpoint of heart, and it is of great value. What says the Ramayana ? "Be grateful. Sages prescribe expiations for murderers, robbers, drunkards, and other sinners, *but no expiation can wash away the sin of one whose offense is ingratitude.*" Why is this ? All these sayings are based upon universal laws. So I can tell you (and you know it) why this offense is so deep ; why this "sin" cannot be pardoned. It is because Karma is inflexibly just, and he who breaks a chain of influence by refusing to recognize the source whence it comes to him, and by turning aside from that source, has by his own action perverted the stream from his door. His punishment is simply this ; the stream fails him ; he discovers in after times the full and arid misery of his position. In our world here below we think we stand as isolated centres of energy, having no vital connection with one another and the world at large except by our own will. We do, indeed, succeed in locking up an enormous amount of energy by thus impeding its free flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. These occasions are now repeatedly furnished for us, in matters theosophical, by H. P. Blavatsky ; in every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow, as a body or as individuals, when from lack of these virtues, and being ungrateful, we fail to give in our constant adhesion to her who stands in this dark age as the messenger of the higher Powers. For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle ; vast or-

ganizations formed by universal law, wherein every member stands in his own order and merit, and can no more be expunged or disregarded by those above or below him than I can blot out a star. All efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever welling torrents of cosmic energy down through unbroken chains of great Beings and reverent men. To drop one link is impossible. In the occult world it is not permitted to receive the message and reject the messenger. Nor is it allowable to be ignorant of these universal, self sustaining laws. Was it not an adept who said : "Ignorance of law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance, you are not excused by *The Law*, for it has regard for no man and pursues its adjustments without regard to what we know or are ignorant of."

The sole question is this. Did H. P. Blavatsky bring us theosophical revelations from the East or did she not? No one denies that she did. They split up on conventional and personal questions, but not upon this one. Then none of those who have even remotely felt the influence of those revelations, least of all a Society formed and sustained by her, are really in a position to deny her their full support. She does not pay our dues and rental; but are we "sustained," as a body, by those things, or by the fresh impetus to occultism and the new ideas given out by her and through her agency and request? Even in the material world some show of gratitude is demanded of us, but in the Eternity it is written: Let all things return through that source whence they proceeded forth. This august Law cannot be violated. The Divine, working on our plane, must have human agents or vehicles. In private human relations they are human, subject to error. In all that pertains to their appointed mission they are to be held as infallible; if they err there, the consequence falls upon them alone. He who follows the guide appointed him in the occult order is the gainer by his utter faith and love, even should that guide lead him into error. For his error can soon be set right and is so, while his lack of faith and love cannot be made up for; they are organic defects of the soul.

We are constantly tried upon the question of form versus spirit, as a test of the power of illusion over us. In the T. S., we naturally hold to our rules and laws. These only govern the exoteric body. Thinkers amongst us must long have foreseen the moment when these forms must change; a moment when we should be asked to testify to our belief in the esoteric body; that is to say, in the actuality of our Society as a spiritual factor, with spiritual chiefs. We may welcome any such hour of test as a sign of progression on our part. It would set formal laws aside.

Well it is when spirit and letter go together. They are often divorced by the urgencies of this life, and were we not madmen then to choose the letter? New forms grow all too soon, but when the spirit is fled, life is lost to that form. We have an opportunity of making such choice when we are asked whether we are ready to endorse H. P. Blavatsky or prefer to stand upon our own independence. That independence is a fancied thing, as you know. We are not the natural product of this era, but a graft watered with the heart's blood of our Founder, one out of season in the mere natural order, but permitted, rendered possible, by the eternal order, and constantly invigorated through her. There are those who say, "Surely I can study theosophy on my own account." Not so; no one can get divine wisdom on his own account, or for it. Separation and remoteness are only apparent. We must in thought recognize the sources of our enlightenment and go out in love towards them. Minds and hearts closed to these truths are not open to diviner influences at all. They must recognize that the heralds who speak with trumpet voice to the age alone make spiritual progress possible to the great mass of men, and each of us must admit and stand ready to pay the debt of Humanity.

I do not consider it in the least necessary for me to know what Madame Blavatsky might do, or even why she does it. I accept the test gladly, as a new step onward, full of joy for my comrades who do so, full of sorrow for those who do not. "Every human action is involved in its faults, as the fire in its smoke," says the Gita. Nor does the Lord create those actions or the faculty of acting, we are told, but that "each man's own nature creates them; nature prevaleth." Every organism thus differentiates the one life according to its progress, more or less, while above all the Lord awaits the final evolution of nature into Himself—Itself. Thus it is that her personality—and all personalities—are beside the question. Here too we are tested upon our power to rise above appearances, to look beyond conventions. These shocks are no doubt needed also. So I look to the spirit and to the fixed attitude behind all those various deeds. It is one of generosity, self abnegation, absolutely fearless devotion to an Ideal,—the highest Ideal known. Each hour of her life is given to the enlightenment of mankind, and such pearls she distributes throughout those weary hours as might singly ransom the eccentricities of an hundred lives. These personalities are naught. Behind hers there is a mystery. She is second to no mere man, and if called to any issue we must choose her from among men and forms; let us hope we shall never be so called, but that all will follow our true Leader.

The Theosophical Society stands to Madame Blavatsky as a child; our life is hers; in and for us she lives. Her great longing is to see us able to stand alone, to have a claim of our own upon the Great Ones; able to

draw our own sustenance and strength from the gods before she leaves us. You who know that I have never met her personally may ask how I know this. Shall I study the True faithfully and not know that true heart? It is Karma appoints us our guides through our own attractive influences, and as such H. P. Blavatsky stands to all the theosophists of the century, recorded or unrecorded. We must be prepared to sacrifice some such things as forms, rules, tastes, and opinions, for the sake of Truth and occult progress. For such progress an opportunity is now offered us through the acceptance of a simple test of intuition and faith. For this Madame Blavatsky has my profound and renewed gratitude, and I am, as ever, hers and

Yours faithfully,

JASPER NIEMAND, F. T. S.

## THE THREE PLANES OF HUMAN LIFE.

JAGRATA, SWAPNA, SUSHUPTI:

WAKING, DREAMING, DREAMLESS SLEEP.

I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versa*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states—heaven, hell, avitchi, devachan, what not—from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on the waking state (Jagrata) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In Job it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti*, which has been translated "*dreamless sleep*." The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters Sushupti. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Swapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrata. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a centre of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man toward Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve, while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

EUSEBIO URBAN.

## ESCAPE OR ACHIEVEMENT.

“They change their skies, but not their natures, who cross the seas,”—so runs the proverb; and doubtless many of us can bear witness that it is as true to-day as when it fell from the lips of the wise Roman of old.

“What must I do to be saved?” was the cry, when tossed on the stormy and uncharted ocean of orthodoxy: “Where shall I find a pilot?” signals the vessel, hove-to off the entrance to the fair-haven of Theosophy.

One who, while serving his country gallantly on many a hard-fought field, yet strove according to his lights to be loyal to Him whom he regarded as his Heavenly Master, was wont to say that if he “could just squeeze inside of the Golden Gate,” he would be entirely content. Before indulging in the smile of superiority at this honest, if lowly, confession, it might be well to examine whether this is not our own real, though possibly unconscious, attitude; whether, when we say “*Must* I give up this?”, or, “Is it *necessary* to do that?”, we do not really mean, “How much of this world’s pleasures may I venture to indulge in? how close can I point to windward without being taken aback?” in other words, “Can I do this, or enjoy that, and yet ‘just squeeze inside?’”

Assuming, however, that the inquiry is made in sincerity and good faith, it is evident that the answer must depend upon the reply that the seeker makes to the question addressed to him in turn, “What is your object in life—to avoid an imaginary punishment, to obtain in the future a definite and limited reward? or to enter, now and here, upon a path of ever-increasing wisdom, knowledge, and peace, of inconceivable splendour and limitless extent? is your aim negative or positive? in a word, is it Escape or Achievement?”

Now from the standpoint of official Christianity, the attitude of the simple-hearted soldier is not only entirely logical, but thoroughly satisfactory: and if we also are of this way of thinking—if, as the Bhagavad Gita says, we prefer “a transient enjoyment of heaven to eternal absorption”—doubtless in Devachan we shall find fulness of joy: “Those who worship the Devatas go unto the Devatas.”

But to those strong souls whose passionate longing is to find “the small, old path;” who disdain the gentler slopes which the feeble must needs follow; whose eyes seek the snowy pinnacle rather than the smiling valley, though it were the Land of Beulah itself; who, far from desiring the enjoyment of Devachan, regard it rather as a halt in their progress, a loss of time, so to speak, and would gladly forego its delights in order to re-incarnate at once and continue without interruption in their work for

the good of the race ;—what answer shall be returned them ? Obviously none ; since, for them, such questions never arise. They ask not, What *shall* I give up ? but, What *can* I ? ; not, What indulgence *must* I deny myself ? but, What encumbrance can I cast aside, that I may the more swiftly and easily mount.

It was said by One of old time, “Ye cannot serve two masters.” God and Mammon were the instances cited by the Teacher, but the saying holds true of any given opposite or conflicting aims. And the great trouble is that, although we may be unwilling to admit it even to ourselves, very few of us are really single-hearted : whether from physical infirmity, so-called hereditary tendency, or Karmic environment matters not so far as regards the fact and the inevitable consequences resulting therefrom. Possibly all that many of us can accomplish in this incarnation will be in the nature of a species of compromise, or perhaps, more correctly, a net result,—a sort of moral diagonal of forces, so to speak, the resultant of the opposing tendencies of our earthly attractions and spiritual aspirations.

But he whose aim is single, whose eye never loses sight of the end, acts on his plane as the successful man of business on his : do we ever hear the latter ask, “*Must* I stay in my office eight hours a day ? is it absolutely necessary to miss this race, or forego that dinner, in order to close this contract or elaborate that plan ?” Does he not rather work fourteen, or sixteen, hours, give up recreation, literary, artistic, social, even to a great extent the joys of the home circle, tax his ingenuity to the uttermost to devise new openings, find fresh fields for enterprise ? and this day after day, year in and year out, until either fortune is won, or health and, perhaps, life itself are sacrificed in the determined effort ?

Perhaps it might be laid down broadly that any question prefaced by “*must*” should be answered in the negative ; for the fact of its being put in that form proclaims, louder than any words, that not yet is the seeker able to free himself from attachment ; and until he can do this—until, as is said in *Through the Gates of Gold*, he can place the object before him, and clearly, coolly, and dispassionately examine it from all points of view, fully admitting its attractions as well as recognizing its drawbacks, and then calmly, deliberately, without a trace of regret or a sigh of longing, dismiss the very idea from his heart,—until he can do all this, forcible repression by mere strength of will avails nothing ; the desire, coerced at one point, returns with accumulated strength at another ; if not on the physical plane, then on the mental ; if not in this incarnation, then in another. This is the teaching of all the ages, from the Upanishads to *Light on the Path*, of the Bhagavad Gita and the Bible, of Buddha and Jesus alike. Nothing that is done as a penance, as a so-called “mortification of

the flesh," or merely out of deference to the feelings, or opinions, or prejudices of others, can be of any real value to the man himself.

One who makes a virtue of refusing to play cards in the social circle, while still having the desire in his heart, may yet lose money and reputation in Wall street; he who, against his own judgment, is persuaded to deprive himself of the comfort resulting from the rational use of tobacco, may wreck his nerves by inordinate indulgence in strong tea,—and this without incurring the censure of clergymen, reformers, or old women of either sex. In this, as in all things, we may learn from the working of Nature. The tree yields fruit not only after its kind, but in its own due time. There is neither haste nor delay in her evolutionary methods,—first the blossom and then the fruit, is her unvarying rule: and, knowing this, we do not expect to pluck the matured ear of July from the tender shoot of April: we rejoice in the budding sweetness of the vineyard in the joyous Springtide, untroubled by any anxiety lest the golden glory of September should fail to ripen the purple clusters.

So in our daily round and occupation, everything comes in its appointed time and refuses to be hurried: sculptured granite is not more immovable than the Express, a second before its flying wheels begin to turn; as the hand on the dial points to the hour, the ingenious mechanism of the time-lock swings back the massive doors of the vault which, a moment before, would have defied the strength of a hundred men to open.

"And what shall I do with my sword?" asked the brilliant young courtier of George Fox, by whose teachings he had become converted to Quakerism. "Friend;" replied the wise and courteous man of Peace, "wear it,—*as long as thou canst!*;" but full soon William Penn counted it all joy to exchange jewelled sword and velvet coat for the simple garb of the people with whom he had cast in his lot. And when the day comes—as come it must, in the fulness of times—when we are ready, in this spirit, to lay everything on the altar—whether choice possessions or valued opinions, favorite habits or cherished beliefs, our so-called virtues not less than what are termed our vices; when we can do all this, not as a sacrifice, but with joy and gladness, when our songs of deliverance are borne upon the upwreathing incense; then we, likewise, shall be no longer perplexed by the "must" or the "shall", for we shall then be treading the King's Highway of Achievement, and not scuffling along the back alleys of Escape.

Let us then be ever on guard lest aught tempt us from that "Middle Road" which the Lord Buddha pointed out to us, and in which we know our feet to be set; and by following it in all patience and loyalty, with dauntless will and unswerving devotion, we shall in His own time—which

is always the best time—come to realize the portion which He has assured us shall be that of all who truly love and serve Him.

“Who wins  
To such commencement hath the *First Stage* touched;  
He knows the Noble Truths, the Eight-fold Road;  
By few or many steps such shall attain  
NIRVANA’S blest abode.”

B. N. ACLE, F. T. S.

## SOME TEACHINGS OF A GERMAN MYSTIC.

### V.

#### FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

*Translated for THE PATH.*

### II.

Ruppert, who had exhausted all means to help his daughter, no longer tormented himself with new remedies; he did, indeed, for her well-being, what was in his power, but left her undisturbed in her unfortunate condition. “It is a visitation from God,” he said, “and as such we must bear it patiently until He sends us help.” He allowed upright people, and personal friends, to visit his daughter, for he observed that a quiet company had a good influence upon her, and even when the spirits talked, such visits suffered no interruption from that cause, since caution carried too far could not favorably affect public opinion, widespread curiosity having been aroused.

One time the Court Councillor Düprecht, with his wife and daughter, was spending the evening with the Rupperts. Düprecht had long been desirous of seeing something of the strange phenomena of which he had often heard. As he had always been on a most friendly footing with the family, he talked in the most unconstrained way with Caroline about her affliction, and gave it as his opinion that the spirits should be remanded to the realm where they belong. He had hardly spoken these words when her face darkened, the pupils of her eyes contracted, and the voice of the spiteful spirit was heard from her mouth. “What is that you are saying? you fool of a Court Councillor,” it exclaimed.

“A little more courteous, I beg of you!” remarked that gentleman.

“Courteous to you, my vassal?” exclaimed the spirit.

“Hardly yet has it come to that!”, the guest replied.

“So you think, but I know better !”, the demon retorted.

“The fellow will not admit definitions into the question, he feels so certain of his case,” laughed the Councillor.

“You are my slave, and indeed so much so that you are not aware of your condition. My mate dwells within you, and is so certain of his control that he does not consider it worth while to make you aware of his existence.”

“But I know it now, for you have told me.”

“Indeed you know it now, but you do not feel it yet, and what is it to know a thing and not feel it? Hahaha! But only wait, when you are dead you will make our acquaintance, and we shall have some sport at your expense!”

“The Councillor turned pale at these words. He thought, if the evil one talked in that way what would the good ones say of him, and he cared to pursue his interrogations no further.

“Can we not hear something from the good spirit also?”, asked the Councillor’s daughter. The bad spirit answered: “So long as company of our own kind is present, it cannot approach.” This answer frightened the Councillor’s wife, and she begged her daughter to ask no more questions.

One afternoon Caroline received a visit from an old friend to her mother, who had not been there before since her bereavement on account of the painful memories that would be called up. She expressed the most sincere sympathy for her friend’s afflicted child and begged her to confide in her if any secret trouble was burdening her, as if she had a second mother. Caroline wept at these words; but just as she was about to speak, the pupils of her eyes turned inwards and the pleasant voice of the good spirit was heard in the words, “Help her to strengthen my abiding within her!” Caroline then became violently agitated, and before she could compose herself there proceeded in rough tones from her mouth, “Depart, and leave me in peace!”

The lady was horrified. When Caroline recovered herself, she said, “You see the fate that clouds my life. Solitude is my lot; people fear me in my condition and regard me as a being that belongs no more amongst them. Were I only in the grave with my mother!”

“Do not fear,” said her friend; “to witness your condition has pained and surprised me, but it has not frightened me away from you. Trust in me; I will not forsake you, and will visit you daily, whatever may happen around you.”

The lady remained the whole afternoon and a part of the evening. Several times she had opportunity to hear the remarks of both spirits. The good one appeared to esteem her, but the bad one showed an

aversion from her. She paid no heed to it, however. Assuring Caroline of her sincerest sympathy, she promised to write to a relative, an inspector of mines, who had often afforded relief in such cases. She kept her word and wrote the following day. Her kinsman replied that, as soon as his business would permit, he would come to the capital and see what he could do for the afflicted one. Judging by what he learned from the letter to him, he felt the highest hopes of restoring her completely to health.

Besides talking as we have seen, the spirit worked all sorts of mischief throughout the house. The doors were often all thrown open, clothing from the closets was found thrown into the garden, and garden-tools were transferred to the closets. Ruppert was once summoned in haste to an audience at the palace and could not find his uniform; therefore he was forced to go without and excuse himself on the ground of the confusion reigning in his house. He had hardly returned when his clothing was found in the garret where the washing was hung to dry. Another time when the cook went into the kitchen she found all the utensils gone. She made an outcry, believing that a thief had been there in the night. Afterwards all the pots, kettles, etc., were found nicely heaped together in the woodshed. One morning when the cook went down cellar she saw a gleaming flame, and ran screaming to her master as if the ghost which she believed to have seen there were at her heels. Relating the cause of her terror, the cellar was examined and a fire of split wood was found burning in a place where there would be no danger from it. A fearful tumult arose in the house; the servants declared that they would remain in the place no longer, and the landlord gave Ruppert notice to quit, since he did not care to have his property thus endangered. This occurrence occasioned consternation, and Ruppert exclaimed, "If death would only free my daughter from an unhappy existence, it would be fortunate for us both!"

The lady who had so sincerely befriended Caroline heard of this affair and came at once to learn about it. She begged them to wait patiently until her cousin, the inspector of mines, should come, and he would surely set everything to rights. She therefore wrote a second time, begging him to hasten his coming.

Both of the obsessing spirits had been clamoring for release for a long time. The gentle one complained bitterly of the other that he had stolen her peace, had robbed her of her faith, and now prevented her entrance to Paradise. In his lifetime he had been a usurer, had accumulated much treasure and buried it in the cellar of the house where they were living; so long as the treasure was not found, she could not be rid of his persecutions. The wild spirit insisted on the eviction of his uncongenial companion; not until he had sole control could he lay aside his rough-

ness and attain true happiness. It was Caroline who suffered from these contentions and often found herself in most disagreeable situations, for when she promised the gentle spirit anything, the other was enraged, and when she promised help to the other the former began to mourn so that her eyes were flooded with tears.

The story of the treasure in the cellar leaked out, and the owner of the house, who was reputed over-fond of money was said to have made an attempt to find it, but without success. The wild spirit who knew all that was going on within and without the house, made some merry remarks about it, and several people in the building said that they found some freshly dug earth in the cellar.

Both spirits had the gift of prediction. The bad one rejoiced or was enraged over coming visits, according to their nature. The gentle one could also give the names of the pious old women who were coming, from whom it would draw nourishment with the utterance of their religious commonplaces. They also participated in the affairs of the house and spoke of future events as others would of the news of the day. This of course heightened the interest felt in these ghostly beings, and people of all classes came to beseech interviews and seek advice concerning their own affairs and proposed undertakings.

One time a wealthy landholder, an old acquaintance of Ruppert, came with his wife and daughter to consult concerning a proposed marriage of the last-named. The bad spirit said, "Marry the fellow, for you are not fit to live singly." Said the gentle spirit, "First consult the voice of Heaven." Caroline, however, said in her natural voice, "If you have the blessing of your parents, follow the inclination of your own heart." It happened that each of the three received the answer in a different voice. The rough spirit addressed the father, the gentle one the mother, and the daughter's questions were answered by Caroline.

At last Mohrland, the inspector of mines, made his appearance. The spirits who had known of all other visits in advance, appeared to have had no presentiment of Mohrland's coming, and they maintained a remarkable quietness as he took Caroline's hand and asked concerning her condition. She gave a full account of herself without the usual interruptions, and the power of the spirits appeared to be broken in his presence. Ruppert was pleased at this, and gained new hope. Mohrland, however, said that the trouble lay deeper than he had supposed, for the quietness of the spirits was by no means weakness, but cunning, in order to deceive him. He requested that, besides the father, there should be another witness of his treatment of the case whose uprightness could be depended upon, in case evil interpretations should be put upon his method.

Ruppert proposed his family physician, who had proven a true

friend and sincere sympathizer in their affliction. Mohrland agreed to this, and promised to begin his treatment the next morning. The physician came. Ruppert took him to Mohrland's room to make the two acquainted and give them an opportunity for consultation. Mohrland greeted the physician with the words, "I am glad to meet a man of character like yourself. What we are about to undertake is unusual, since the true activity of the human powers is too little known and mostly defectively guided. To have intercourse with spiritual beings we must know them ourselves and be conversant with their nature. In the case before us ordinary means can effect nothing ; the free spiritual force must be applied and the good be separated from the evil. Do not expect, then, that I shall conjure up spirits or exorcise devils ; I have only come to restore the lost equilibrium of a human being, an equilibrium which has been lost through violent retirement from the world and the uncontrolled awakening of the inner life. The two spirits manifesting themselves in the girl are not beings separate from her ; they are part of her nature. Abnormal desires, suppressed passions, a tortured conscience, and other extraordinary things have developed themselves within her and assumed shapes which live in her nature and gain the control of all her thoughts, wishes, and actions. She has been overcome in a conflict that is strange to her : it is our task to free her from the oppression and restore her natural self."

The physician replied, "Material remedies have been exhausted, and if help is possible, it can only come from your plan of looking to the psychical aspect of the patient, and I congratulate myself on being able to witness a method of treatment that regards spiritual force as the means for healing a shattered nature."

"I pray that God may give you strength," said Ruppert, "to free my daughter from an affliction worse than any disease, affecting, as it does, the inmost forces of life, and destroying both body and soul."

Betaking themselves to Caroline, no trace of the obsessing spirits showed itself for a quarter of an hour. At last Mohrland began and said, "Now, you wild Kobold, why are you so silent in my presence? Answer, I command you!" Caroline's eyes thereupon showed the customary distortion, and the spirit seemed straining to speak, but hardly was able to utter in a hoarse tone, "Leave me alone!"

Mohrland then addressed the gentle spirit, saying, "You also appear to seek concealment! Wherefore so shy of me?"

The answer came in a flute-like loveliness of tone, "You may not know me in my heaven."

"You are right in that," replied Mohrland, "your heaven is not entirely pleasing to me ; it is the creation of an affectedly pious, but not devout, nature." The spirit sighed, and Caroline sat in silence, with distorted eyes.

"Caroline!" cried the Adept, "are you sleeping?"

She stirred convulsively. "Caroline!" he repeated, "awake and answer!" The spirits appeared to be struggling to speak; he seized a cloth that lay near by, threw it over the girl's head and held it fast under the chin, saying, "Silence! or I strangle you! It is she I wish to hear from, not you. Caroline, answer me, I command you!" She made a motion with the hands, as if endeavoring to remove the cloth. Mohrland drew it away, and Caroline gazed about her as if aroused from a deep sleep. "Good day, my child!" said Mohrland. "Are you rid of your undesirable companions?"

"I feel that I am free!" exclaimed Caroline.

"For how long?"

"I do not know."

"Why should you not know that, since you are mistress of your own house?"

"But I have lost my mastery."

"You must regain it."

"I am not strong enough for that."

"I will aid you. Will you accept me as your ally?"

"Most gladly."

"Then listen to my conditions. Study your enemy, that you may learn his weak points and so come off victorious."

"How can I do that?"

"By not permitting one of them to rule you. Neither one nor the other is good, for both are only excrescences of your own life. Seek your true self, and then you will find that which you can obey without danger."

"I comprehend, indeed, what you mean, but I have not the power to manifest myself to my adversary."

"Then you must learn obedience."

"I am willing; what shall I do?"

"Say 'I' persistently. Your ego is oppressed by other powers; rid yourself of them, and you are well again."

"May heaven grant it!"

"Have courage and confidence! Follow my instruction and you shall see that I, supported by your better nature, will soon restore peace for you. When I come to-morrow, show yourself an obedient disciple."

With a grasp of the hand, he took his departure. Ruppert and the physician followed without a word. Caroline was overcome by an unusual sleepiness, and slumbered nearly all day. The next morning the physician appeared punctually at nine o'clock to witness the progress of Mohrland's treatment, and the two went with Ruppert to Caroline's

1 "Obey it as though it were a warrior."—*Light on the Path.*

room. They found her in an agitated state. Her two obsessing guests appeared to have formed an alliance, in order to be able to resist their enemy. At the slightest allusion to Caroline's condition the wild spirit answered violently and threatened Mohrland. Even the gentle spirit interjected words of displeasure in melodious tones. Mohrland addressed Caroline by name, as on the day before. When, however, she attempted to speak, it appeared as if some one were seizing her by the throat. He touched her neck with his thumb, and therewith she gained strength to speak. Said Mohrland: "Has Caroline not yet the courage to obey me?"

"Had I the strength, I would have the courage also," she replied.

"The strength lies within you," said he.

"I cannot find it, and know not how to seek it."

"The spirit of man is a unity. You have sub-divided your forces, and therefore you are unable to maintain the conflict. Collect them under one standard, under the manifestation of the Self that speaks in your heart, and then you are free."<sup>1</sup>

Caroline listened with close attention. Her breast rose and fell at his words. Laying his hand upon her back he proceeded: "You have forsaken the altar of your life and fled to the dome. The heart is the place where our nature gains certainty and freedom; you must learn again to speak and feel there, else there is no help for you. The head is the last instance of our activity; not until our nature has had *experiences* of friendship and love may the head reflect upon them. If we seek results of our thoughts before we have had the experience, phantoms will come into being which take root, bud, flourish, and at last entirely envelop us. Withdraw from the head the activity of your thoughts, sink sight, hearing, smell, and taste down into the body, permit the invisible, spiritual pores to regain their natural tendency and not be directed upwards, and then you will see what a force will be developed therefrom, and how according to nature we give ourselves freedom and attain the means to maintain it."

It appeared as though she not only heard each one of his words, but also applied them at once in practice. She breathed several times from the depths of her heart and, as he ceased speaking, she responded, "You have reached the root of my malady, and now I plainly feel that it can be cured. But it will cost me pain,—therefore stand by me!"

Mohrland took her hand and proceeded: "You are an obedient daughter, and therefore we will at once make the effort of vigorous oppo-

<sup>1</sup> The striking agreement of Mohrland's ideas with those of *Light on the Path* furnishes a confirmation of the statement in the comments in *Lucifer* by the author, that the rules "stand written in the great chamber of every actual lodge of a living Brotherhood."

sition to the enemy. Your house is undermined, its foundation shaken, therefore we must stand strongly upon our feet and rob the enemy of his hope of overthrowing us. Have you courage to step bravely forward?"

Caroline rose, confronted Mohrland, and said: "Here I stand."

"Well, then," he proceeded, "Let the spirits show themselves." All were attention, but Caroline stood calmly. "Have you grown dumb?" said Mohrland. Caroline's eyes began to turn, but he no sooner observed this than he cried, "Stand firm!" At the same time he drew her arms down to her sides and bade her not to allow the corners of her mouth to turn upwards. It succeeded, for her eyes resumed their natural appearance and Caroline had gained the first victory over her enemies.

Mohrland praised her and said: "Practice in standing firmly on your feet and in thinking 'I' in your heart; then we shall soon gain our end."

He withdrew with his companions. The physician could not express sufficient admiration for the proceeding, and begged to have the method explained to him, but Mohrland replied: "I think that all will be made plain to you in the course of the treatment."

*(To be concluded in September.)*

## CONVERSATIONS ON OGGULTISM.

### MANTRAMS.

*Student.*—You spoke of mantrams by which we could control elements on guard over hidden treasure. What is a mantram?

*Sage.*—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

*Student.*—Are the words taken at haphazard?

*Sage.*—Only by those who, knowing nothing of mantrams, yet use them.

*Student.*—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

*Sage.*—The “common people” in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folk-lore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aboriginies, however, in any country will be possessed of them.

*Student.*—You do not now infer that they are used by Europeans for the controlling of elementals?

*Sage.*—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

*Student.*—Do these men know the rules governing the matter? Are they able to convey it to another?

*Sage.*—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

*Student.*—Under what head should we put this unconscious exercise of power?

*Sage.*—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the “cultured classes.” And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. “Society,” too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams can not be studied within its borders.

Single, natural mantrams are such words as “wife.” When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, “I want to see the color of his money.” There

are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality ; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one ; "a scientific frontier" was another ; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

*Student.*—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the *sound* so much as upon words bringing up ideas. Am I right in this ; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language ?

*Sage.*—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages,—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are

also to be found in those languages, and not in any modern philological store.

*Student.*—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

*Sage.*—He could ; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

*Student.*—Is there no way in which we might, as it were, imitate those adepts in this?

*Sage.*—Yes, you should study simple forms of mantram quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

*Student.*—I thank you for your instruction.

*Sage.*—May the Brahmamantram guide you to the everlasting truth.—Om.

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## RESPECTING REINGARNATION.

Objections frequently raised against "Reincarnation," and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, "We do not wish to be some one else in another life ; how can we recognize our friends and loved ones if they and we thus change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love."

It is useless to say in reply that, if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes and dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by ever present death, the christian churches have invented their heaven in which reunion is possible under a condition, the acceptance of the

dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are aware that those unbelievers are suffering in hell, for, enough memory being left to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these loves? must be asked. They are either (*a*) a love for the mere physical body, or (*b*) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish—unless we are grossly materialistic—to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law—a part of the law of Reincarnation not often stated or dwelt on—that we will again, when incarnated, meet that same soul in the new tenement. We cannot, however, always recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from an Adept addressed not many years ago to some London theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son—, or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for *self*, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect.

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“The tense string breaks; the loosened one emits indifferent sound; the well-tuned string alone gives pleasing harmonious tone.”

## LITERARY NOTES.

A DREAM OF THE GIRONDE, by Evelyn Pyne, is a strong drama, written in smoothly-flowing blank verse. This noble form is a minor merit, enshrining, as it does, the true poetic spirit,—that spirit at once intuitional and prophetic which looks directly upon the Ideal. In Madame Roland we have a figure of rare excellence; her soliloquies each disclose some universal truth read by the light of a woman's heart, and each is a complete gem in itself. Of the other poems in this volume the Star God is a fine example; an almost passionate purity pervades them all, and we regret that want of space forbids quotations which alone can do them justice. More than any poet of our decade, Mr. Pyne thinks on broad theosophic lines, notably so in his descriptions of the evolutionary chain, and he merits our especial thanks for his presentations of the sweetness and solace of Truth, rather than that stern aspect upon which many writers mistakenly insist.

A POET IN MAY, by Evelyn Pyne, is to his former volume what the soul is to the spirit; it does not carry us beyond the realm of the emotional nature. The style is graceful, but at times fantastic when the author's originality overpowers him; the metre frequently halts. A love of Nature so unusual as to humanize it has not heretofore been expressed in such sweet sensuousness of sound, reminding us in this respect only of Swinburne's verse. A fine example of this is the Sunflower Legend.

THE NATURE AND DESTINY OF MAN AS UNFOLDED BY THEOSOPHY, by Dr. J. D. Buck, F. T. S., is the title of the paper read by him at the Theosophical Convention at Chicago, April 22d, ult. It has been printed in full in the report of the proceedings, and has also been made up separately. It is an excellent paper.

CHRISTIAN SCIENCE, A STATEMENT OF IT BY URSULA N. GESTEFELD, (*Chicago, Central Music Hall, 1888, in 12 Nos.; complete \$ 3.00; single Nos. 25 cents.*) We have received these 12 lectures from the author. The name "Christian Science" for this cult seems a misnomer to us. A stranger to it who knew the English language and Christianity would naturally conclude that it meant the "Science of Christianity," just as we have Ethics of Christianity. But it is quite usual here to give such titles. We endorse some of the ideas expressed, as, for instance, the old one found in the IsaVasya Upanishad, "that all spiritual beings are the same in kind, and that man is a spiritual Being," but this was promulgated ages before the Bible was compiled, and as it is the basis of this "Christian Science", to us there seems to be some audacity in so entitling it. The argument in these lectures does not appear to proceed with scientific accuracy; we may not be so made as to grasp it; yet there are to be found some painful peculiarities that ought not to occur in the sober and "scientific" discussion of the subjects of Being, Consciousness, and Intelligence, especially after men like Aristotle, Plato, Kant, Schlegel, and Schopenhauer have exhaustively treated them.

THE RELATIONS OF ALIMENTATION AND DISEASE, by J. H. Salisbury, M.D. This remarkable outcome of over forty years' research into the basic causes of disease has an interest for the true humanitarian quite apart from its physiological value. After a series of original experiments undertaken in the pure spirit of research, and without the trammels of a preconceived theory, Dr. Salisbury discovered in the fermentation of foods the initiatory cause of almost all disease, and it is upon this fact that his widely successful system is based. To maintain health we should eat healthily, and our author considers that this condition is fulfilled by a diet two-thirds meat to one-third vegetable, while in cases of disease the treatment consists in cleansing the system and purifying the blood by means of a diet of beef pulp and hot water, until fermentation is checked and the patient can advance to a more extensive dietary. It is impossible to enter into the scientific rationale of this system of cure,—whose details are so succinctly set forth by Dr. Salisbury,—in a review necessarily brief. The book is for the people primarily, and any man may understand it. Throughout it is marked by a pure humanitarian spirit, by a thorough recognition of the dual nature of man. Theosophical thought abounds the moment we leave the field of physiological detail; this colossal labor has been done by an intuitive, modest, and generous mind, by an original thinker of immense industry. Some theosophists will ask how this theory of diet affects that other belief that vegetarianism is necessary for the student of occultism. We may remind these that such a diet is said to be required only after a certain stage of development is reached, when the astral or inner man has a certain coherence and power. At this stage the psychic processes may assume control of and modify the physiological functions, and our author has given us a hint as to how this may be done by the paralyzing of the pyloric valve, which, remaining then permanently open, permits the immediate passage of vegetable matter into the bowel where it is normally digested, without its detention in the stomach to ferment. What holds good for the average man is transitional like himself; inner growth develops and transforms outer activities, and meantime Adepts advise us to obey our physicians in all questions of physical health. (*J. H. Vail & Co., New York, \$5.00.*)

EPITOME OF THEOSOPHY, as extended and reprinted in No. 8 of the Theosophical Publication Society's reprints, has a vital misprint. On the 13th page it reads "All lower, material interests being deliberately subordinated to the behests of the spirits": this should read *spirit*, and not be plural. The writers never meant to follow the lead of the spiritualists or recommend dealing in any way with so-called "spirits"; the only spirit they wish to follow is the immortal and unchangeable Spirit in the man himself.

SOME Buddhist students of Kioto, Japan, have established a monthly journal called *The Bijou of Asia*, its first number having appeared in July. The editor is Mr. Matsuyama, a valued correspondent of THE PATH.

THE LOTUS for June is at hand from Paris. It contains a response to H. P. Blavatsky's paper against Esoteric Christianity ; Parabrahm by Amara-vella ; Ancient Egyptian Psychology by Franz Lambert ; A 17th Century Association of Adepts, and other papers.

THE THEOSOPHIST for June is more interesting than it has been in other months. "Travestied Teachings" opens the No. There is a valuable paper by B. Jaya Raji Rau on the Uttaragita which is a part of the great Epic. The Mahabharata. N. C. has an article on the Philosophy of Yogam. Mabel Collins furnishes an all too short instalment of "The Angel Peacock." For deep and wide thinking students the best article is that on "Nature's Finer Forces," one of a series ; many will no doubt pass it by but it has suggestions of enormous value to him who is ready to see. There is yet much unsaid by Hindu students ; we call on them to throw aside reserve and give American readers at least a little more than is usual to find in *The Theosophist*.

THE LITERARY ALBUM, (Bombay S. E., India), is at hand. It contains a portrait of the present Viceroy of India and several selections from European and American Journals.

## TEA TABLE TALK.

We were talking, round the Tea Table, of the very evident necessity for careful discrimination in Occultism. Right thought—which may be called, in a real sense, "discrimination of spirit"—is everywhere needed, but especially is it called for here. This is indeed a vital point, that the student should scrutinize every incident, every word ; that he should closely consider shades of expression and assure himself that he understands the inner rather than the outer meaning. Every word of worth bears examination. Every truth has meaning within meaning, until we reach the germ of all.

An excellent instance of such discrimination was given on the occasion instanced above, by the Professor. The incident bears, moreover, upon the fact that in occult directions we have above all to see that we grasp and can follow this inner meaning alone. Else by material interpretation we fall into gross error.

The Professor is a student of the Yoga Philosophy of Patanjali. He had composed himself to fixed thought on the Supreme, and, as sometimes happens at such times, his mind slipped away into a waking vision or trance. This state is of course not that of true concentration ; it is a failure to attain to it. At the same time it is a higher state than the ordinary waking one, and in it he sometimes learns things of value. It is a state which he knows not how to name. Suddenly he seems afar from all known surroundings ; he

is transported into a new experience. Then in another period of time, whose duration he knows not nor has thought of, he becomes conscious that he is seated where he was at first; he knows he has not slept, but that some vision, which he now remembers well, has swept over him. It may have occurred in a flash or it may have occupied more time; this is a point he has never cared to verify. Time exists only on the outward plane, and he has been more desirous of understanding the meaning of the visions themselves, and also of knowing what this state is. Certainly he does not go out in the astral body, as so many persons mistakenly suppose themselves to do. Nor is this clairvoyant vision of scenes actually taking place somewhere, for he, the prime actor, is not then in those distant places in reality. It appears more like instruction through pictures, and such pictures can be sent along the astral currents by those whose knowledge permits it. Then all those students who had quieted the outer senses could receive them. We can only conjecture upon a state which we have not ourselves experienced, and even when we have, our ignorance of occult science often prevents a true conclusion. These so-called visions of the Professor, however, bear the characteristics of this last mentioned condition rather than those of the others, and it is to be remembered also that the soul, the Higher Self, teaches us also, and might also project such scenes.

The especial vision of which the Professor told us was this. He seemed to be in some distant cloud place where material surroundings were invisible; he stood, as it were, in space, and knew, with the psychic sense, that someone asked what he wanted there. In thought he replied that he had come to pledge himself wholly to the guidance of a Master or Teacher. His thought in that land seemed to be both speech and act. His questioner asked in the same silent way, whether he had examined himself carefully, if he was sure that such was his real wish. He said it was. "And do you give yourself up without reservation to such guidance?" "Yes, I do," was his reply. These thoughts flashed to and fro like vivid, living colors in vibration, and all the clouds trembled with their beauty.

"Have you the power to follow His guidance?" now asked the invisible questioner.

"I think I have."

"It is well. You have the right granted you to be tried. The first order is this. You must sacrifice that which is nearest and dearest to you. Go kill your mother."

The Professor was grieved and shocked at such a grotesque order. Then he felt a chill; suppose it was real! or was it only given to try him? Should he go away and prepare for a deed which he was sure he would not be allowed to do, which he could not do? No! The Master does not institute such grim comedies. Hypocrisy is no part of a disciple's duty, but rather, as in the case of the Pharisees of old (the only persons, mark, whom Jesus unsparingly condemned, and for this vice), to be a hypocrite is a fatal bar to all spiritual progress. So the Professor expressed this thought, and he noticed that its color was faint and cloudy: "That cannot be. The Master would not give such an order."

“It is His order.”

A gleam of intuition sparkled through our friend's dim mind. He thought: “It has been given to you, then, whoever you may be, and that may suffice *you*. It does not suffice *me*. Every disciple must hear the Voice for himself, and must know it to be that of his Guide. He cannot take, from minor tones, any command of that Voice.”

“But if he is not fitted to hear it? If he has not opened up the inner senses so that he can hear it? Then the Teacher speaks through other instruments which work on lower planes. Other men are often such instruments.”

“Then they should bear a token with them.”

“They do.”

“What is it, and where is it presented?”

“It is truth, and it is presented within you.”

Looking deep within his mind, the Professor found with surprise an underlying but extraordinary certitude that the order was a true one. He had denied it hastily, from habit of thought and surface instinct. Sadly he turned away, thinking “I will obey the order, if I can.”

Here was a dreadful dilemma. It was easy to neglect such an order. It was not easy to forego discipleship. His whole heart clung to that. It was his only chance to help his race intelligently. He must obey, but in what sense? He began to study those words.

“Kill my mother? Who then is my mother? My mother, in the ordinary sense of that word, is she who gave birth to this body. *It* is not I myself. So the mother of this body is not meant. Can it mean the earth, the mother of all men? But no; earth merely mothers our grosser elements. Who or what is the mother of my inner self? Before I can know that, I must know what is that self, the *me*. Is it the Spirit? No. The spirit does not say *I*, or *me*,—It knows no separation. This *me*, then, is the personal soul, the human soul, and not even that higher aspect of it which is purified and united to the One. The mother of the personal soul is Nature. It is, then, that passive and elementary Nature which gives birth to mind, in which these false conceptions of myself arise (as being this body, or brain, or mind),—it is that I am to kill. But hold! The Gita says that nature and spirit (Prakriti and Purush) are co-eternal. How then can I kill that nature? Ah! I see. This lower nature is a gross form or sheath of that higher or subtle one; the only way in which I can kill it is to kill it *as such*, as lower nature, *i. e.* to alchemize it. I am to raise it from the lower and passive to the higher and positive state. And since this is my first order, I see well that I am not accepted, for I do not even know how to obey. I must go away and try to find out the Way.”

Here the vision came to an end, and the Professor found himself in his place, looking at the gray stone ledge on which his eyes had rested before he passed off into this other state. It had taught him with a transcendent vividness which words can neither equal nor portray, how necessary is intuitive

discrimination on things occult, and how the disciple gains by a method of which this vision is perhaps a mere symbol or parable.<sup>1</sup>

Another lesson conveyed is, that for want of complete concentration a part probably of the injunction was lost,—the very portion, no doubt, in which was contained the explanation of the term “mother.” But the Professor says that he has no doubt he was able to reach the true solution because he found growing up afterwards in his mind the seeds of the explanation left in his memory. This Didymus opined was a part of intuition, and that the greater amount or clearness of intuition found in some men was due to their ability to revive lost memories on such points through their greater concentration, as that enables them to bring back either partly or wholly what they had once learned.

“You mean, of course, in other lives,” said the widow.

“Oh yes,” replied Didymus. “When speaking on these subjects I never look at Man as the mere being who is known in this generation, but as one whose past extends behind him an immeasurable distance.”

Just at this interesting point Sue ran in and said to the Student who had been apparently dreaming :

“Say, I was just talking of Aunty, who was in New York I thought, when she drove up to the door in a carriage. Isn’t that queer!”

The Student looked at her as if she were one seen in sleep, and then, turning to the Professor, remarked that such coincidences were happening every hour of the day, were commoner than any other, and yet science had got no farther than to label them “mere coincidences,” while popular judgment had evolved a statement of the law governing them in the saying “Speak of the Devil and he appears”; “in fact,” he said, “just as Sue burst in upon my devachanic reverie, I was thinking over the strange way in which such coincidences happen. Here the other day, when in Philadelphia, I was walking with Didymus on Chestnut street and talking of our friend Medill who was, as we supposed, miles away. I had just said ‘Well, he is a fine fellow.’ The sound of the last word had not died away when the voice of Medill himself, not one foot away, said, ‘Well, Student, where did you drop from?’ Another ‘coincidence,’ of course. But it is the same as that sort which meet us hourly when we hum a certain tune and around the block we find a boy whistling it.”

These things will never be explained by such terms as *coincidence*, for that is merely a cloak for ignorance. It is a declaration that, because we are so finite that the manifold laws of nature elude us, we have elected to say that here no law reigns and the whole thing is merely coincidence, but don’t ask us, please, to explain what coincidences really are; they happen every moment merely because they do. Theosophists know better than this. They see a multiplication of senses half-perceived by man, through which many events and things are known and noted without our feeling that a hidden sense is used. Our approaching friend, supposed to be far away, propels in all directions about him his own aura which carries with it its own identifica-

<sup>1</sup> In *Bhagavad-Gita* we are told that mind is nature’s first production. Jacob Boehme also says this.

tion and personal suggestion. That strikes upon our aura or sphere, to which Swedenborg referred, and instantly we fall to thinking or speaking of the absent one, who, in a few minutes, comes into our presence.

How easy seem these things to understand when occultism steps in! But science says "Folly; you fit the fact to the theory." What say you, my reader?  
JULIUS.

## THEOSOPHICAL ACTIVITIES.

**THEOSOPHICAL HEADQUARTERS.**—Some members of the *Aryan T. S.* of New York have made arrangements for a theosophical headquarters in the business part of the city, which is to be open in the day time. It will contain theosophical magazines, pictures from the East, and an album for photographs of theosophists and of famous occultists. The room is small, as it is intended only for a beginning, but it is hoped that it will induce others to do the same thing in other cities. It will be practically open all day in the business hours of the day, and visiting theosophists will be welcomed. The address can be obtained from **THE PATH**.

As it is thought that the album will be after a time a very interesting thing, and as the room is not for the *Aryan T. S.* alone but for the whole Society, it is suggested by the projectors that members of the different Branches might send their photographs under cover to **THE PATH** to be put in the album. In the headquarters at Madras, India, there are albums of this sort containing not only photographs of members but also those of famous students and of such Yogees and fakirs as have been photographed.

**LOTUS T. S., MICHIGAN.**—For more than a year this Branch has met on each Tuesday.

Study of theosophical doctrine and experiments in psychometry have been pursued with results both interesting and profitable. In the psychometric experiments it has been found that better delineations of character have been obtained from photographs than from letters. We would like to hear from other investigators on this point; and we know that there are many good psychometers in the Society.

**CHICAGO T. S.**—This Branch, presided over by Brother Sexton, has moved its quarters from the rooms so kindly offered by one of its members, to a place entirely the Branch's own. Abstracts of what is done at the meetings are sent to absent members.

**JUDGING** by the constant appearance in the public prints of small paragraphs touching on theosophy and the Society, some serious but most flippant, it is evident that the influence of theosophical ideas is being more widely felt

than the number of our affiliated members would suggest. This influence has reached spiritualists and caused some of them to print tirades and warnings, the latter on the fearful danger for spiritualism that is said to lurk in theosophy. If this shall cause spiritualists to classify their phenomena and deduce some theories therefrom, great good instead of danger will accrue.

#### INDIA.

ONE THOUSAND copies of the *Epitome of Theosophy* have been reprinted in Bombay by Mr. Tookaram Tatyā, F. T. S., for free distribution among Indian Branches.

Bro. Tookaram has been always working actively for the Society. He established a fund for printing Theosophical books and translations of valuable Sanscrit works which he sells at low prices, the profits being devoted to the fund. A free dispensary for the poor in Bombay has for a long time been carried on by him and his friends after he had started it, and many patients are treated daily. We were present there once, in 1884, and saw about 50 persons in attendance on one morning.

Among the books gotten out by this Brother is a tiny Sanscrit copy of the Bhagavad-Gita.

AT MORADABAD the journal called *Jamaiul-uloom*, which was founded by the T. S. there, is reported to be flourishing and widening its influence.

THE BUDDHIST CATECHISM, by Col. Olcott, has been translated and published in the Burmese language at Rangoon, by Mr. Mounḡ Tun Aung B. B., S. C. S., and in Mysore, India, into Canarese by the Editor of the *Karantika Prakasika*. It seems probable that this work will, ere long, have gone the rounds of all the vernaculars of the world.

THE LIBRARY at T. S. Headquarters bids fair to contain most valuable and extraordinary books. The Director has gone to the capital of the great Indian State of Mysore to search for valuable M.S.S. and books, under the auspices of the Dewan of Mysore. India is known to be full of rare and interesting palm-leaf and other manuscripts.

AT OOTACAMUND Col. Olcott lectured in May upon "Ghosts" to a large audience. Several Indian princes and functionaries were present.

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"The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes."

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As the ocean is the goal of all rivers, so Thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations.—*Mahimastava*.

God is not to be obtained by Vedic sayings, or by remembrance of what is learned about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.—*Katho-Upanishad*.

## THE PATH.

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VOL. III.

SEPTEMBER, 1888.

No. 6.

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### THE BHAGAVAD-GITA.

#### CHAPTER THIRD.

Krishna having said to Arjuna that a certain class of men, being without faith, revile the true doctrine and perish at last, bewildered even by all their knowledge, Arjuna sees at once a difficulty growing out of a consideration of what, if anything, induces these men to sin as it were against their will. He sees in this the operation of an unknown force that moulds men in a manner that they would not allow if conscious of it, and he says :

“Instigated by what does this man incur sin, even against his will, O descendant of Vrishni, impelled, as it were, by force?”

To this Krishna replies :

“It is desire; it is passion springing from the quality of Tamas (darkness), voracious, all-sinful. Know that it is hostile to man in this world. As

fire is surrounded by smoke, and a mirror by rust,<sup>1</sup> as the foetus is involved in the womb, so is this universe surrounded by this quality. Knowledge is surrounded by this, and it is the constant enemy of the wise man—a fire which assumes any form it will, O son of Kunti! and is insatiable. Its empire is said to be the senses, the heart, and the intellect. By means of these it surrounds knowledge and bewilders the soul. Therefore do thou, O best of Bharatas! in the first place, restraining thy senses, cast off this sinful impetus which devours spiritual knowledge and spiritual discernment.

“They say that the senses are great. The heart is greater than the senses. But intellect is greater than the heart, and that which is greater than intellect is this passion. Knowing that it is thus greater than the mind, strengthening thyself by thyself, do thou O great-armed one! slay this foe, which assumes any form it will and is intractable.”

Deep reflection upon this reply by the Great Lord of Men shows us that the realm over which the influence of passion extends is much wider than we at first supposed. It is thought by many students that freedom can be quickly obtained as soon as they begin the study of Occultism or the investigation of their inner being of which the outer is only a partial revelation. They enter upon the study full of hope, and, finding great relief and buoyancy, think that the victory is almost won. But the enemy spoken of, the obstruction, the taint, is present among a greater number of the factors that compose a being than is apparent.

Krishna has reference to the three qualities of *Satwa*, *Rajah*, and *Tamo*. The first is of the nature of truth, pure and bright; the second partakes of truth in a lesser degree, is of the nature of action, and has also in it the quality of badness; the third, *Tamas*, is wholly bad, and its essential peculiarity is *indifference*, corresponding to darkness, in which no action of a pure quality is possible.

These three great divisions—or as it is in the Sanscrit, *gunas*—comprehend all the combinations of what we call “qualities,” whether they be moral, mental, or physical.

This passion, or desire, spoken of in the chapter is composed of the two last qualities, *Rajah* and *Tamas*. As Krishna says, it is intractable. It is not possible, as some teach, to bring desire of this sort into our service. It must be slain. It is useless to try to use it as a helper, because its tendency is more towards *Tamas*, that is, downward, than towards the other.

It is shown to surround even knowledge. It is present, to a greater or lesser degree, in every action. Hence the difficulty encountered by all men who set out to cultivate the highest that is in them.

We are at first inclined to suppose that the field of action of this quality is the senses alone; but Krishna teaches that its empire reaches beyond those and

<sup>1</sup> The ancient form of mirror is here referred to. It was made of metal and highly burnished. Of course it was constantly liable to get rusty. And our own silvered mirror is liable also to cloud, owing to the oxidizing of the coating.—[B.]

includes the ~~heart~~ and the intellect also. The incarnated soul desiring knowledge and freedom finds ~~itself~~ snared continually by *Tamas*, which, ruling also in the heart and mind, is able to ~~maintain~~ knowledge and thus bewilder the struggler.

Among the senses particularly, ~~this~~ force has sway. And the senses include all the psychical powers so much ~~desire~~ by those who study occultism. It does not at all follow that a man is spiritual or knows truth because he is able to see through vast distances, to perceive the ~~denizens~~ of the astral world, or to hear with the inner ear. In this part of the human economy the dark quality is peculiarly powerful. Error is more likely to be present there than elsewhere, and unless the seer is self governed he gets no valuable knowledge, but is quite likely to fall at last, not only into far more grievous error, but into great wickedness.

We must therefore begin, as advised by Krishna, with that which is nearest to us, that is, with our senses. We cannot slay the foe there at first, because it is resident also in the heart and mind. By proceeding from the near to the more remote, we go forward with regularity and with certainty of conquest at last. Therefore He said, "In the first place, restrain thy senses." If we neglect those and devote ourselves wholly to the mind and heart, we really gain nothing, for the foe still remains undisturbed in the senses. By means of those, when we have devoted much time and care to the heart and mind, it may throw such obscurations and difficulties in the way that all the work done with the heart and mind is rendered useless.

It is by means of the outward senses and their inner counterparts that a great turmoil is set up in the whole system, which spreads to the heart and from there to the mind, and, as it is elsewhere said, "The restless heart then snatches away the mind from its steady place."

We thus have to carry on the cultivation of the soul by regular stages, never neglecting one part at the expense of another. Krishna advises his friend to restrain the senses, and then to "strengthen himself by himself." The meaning here is that he is to rely upon the One Consciousness which, as differentiated in a man, is his Higher Self. By means of this higher self he is to strengthen the lower, or that which he is accustomed to call "myself."

It will not be amiss here to quote from some notes of conversation with a friend of mine.

"Our consciousness is *one* and not many, nor different from other consciousnesses. It is not *waking consciousness* or *sleeping consciousness*, or any other but *consciousness itself*."

"Now that which I have called consciousness is *Being*. The ancient division was:

<p><i>Sat</i>, or Being ;  <i>Chit</i>, or Consciousness, Mind ;  <i>Ananda</i>, or Bliss.</p>	}	These together are called <i>Satchitananda</i> .
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“But *Sat*—or Being—the first of the three, is itself both *Chit* and *Ananda*. The appearing together in full harmony of Being and Consciousness is Bliss or *Ananda*. Hence that harmony is called *Satchitananda*.

“But the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we are in or pass through. It therefore follows that the waking condition of the mind is not separate consciousness.

“The one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory—whether complete or incomplete—of each state’s experiences.

“Thus in waking life, *Sat* experiences fully and knows. In dream state, *Sat* again knows and sees what goes on there, while there may not be in the brain a complete memory of the waking state just quitted. In *Sushupti*—beyond dream and yet on indefinitely, *Sat* still knows all that is done or heard or seen.

“The way to salvation must be entered. To take the first step raises the possibility of success. Hence it is said, ‘When the first attainment has been won, *Moksha* (salvation) has been won.’

“The first step is giving up bad associations and getting a longing for knowledge of God; the second is joining good company, listening to their teachings and practising them; the third is strengthening the first two attainments, having faith and continuing in it. Whoever dies thus, lays the sure foundation for ascent to adeptship, or salvation.”

We have come to the end of the third chapter, which is that upon *Devotion through Action*, or in Sanscrit, *Karma Yoga*. It has in these three chapters been distinctly taught that devotion must be obtained, sought after, desired, cultivated. The disciple must learn to do every act with the Divine in view, and the Divine in everything. As it is said in the *Brihad Nundekishwar Purana*: “While taking medicine one should think of Vishnu or the all-pervading; while eating, of Janârdana, the All-Giver; while lying down, of Padmanabha; while marrying, of Prajapati, the Lord of Creatures; while fighting, of Chakradhara; while traveling in a foreign land, of Trivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sridhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of a forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Varaha; on the mountain, of Raghunundana; while going, of Vaurana; and in all acts, of Madhava.” All these names are the names of Vishnu in his various powers and appearances. It is seeing Krishna in

everything, and everything in him. This at last we must do, for Ishwara, the spirit in each of us, is none other than Krishna; therefore let us think of Him and fight; while entangled in this dense forest of existence, let us think of Him, the Lion our guard, the Sage our guide, the Warrior our sure defense and shield.

WILLIAM BREHON, F. T. S.

## SOME TEACHINGS OF A GERMAN MYSTIC.

### V.

#### FROM SENSITIVE TO INITIATE.

[FROM THE GERMAN OF J. KERNNING.]

*Translated for THE PATH.*

### III.

#### *Conclusion.*

The next day, when Mohrland came with the others, Caroline was calm. "How have you slept?" he asked. "The night passed fairly well, only I often felt a strong burning sensation in my feet which would not permit me to sleep."

"It is well," he remarked; "the root of your true life is taking hold; that is a good sign." He laid his hand upon her back and commanded the spirits to manifest themselves. Caroline's eyes immediately began to turn inwards, the gentle spirit sighed and the rough one began to curse. Mohrland asked in severe tones: "You evil excrescence, how much longer do you purpose to dwell in this body?"

"So long as I choose!" was the reply.

"Very well; then you shall choose to sink into yourself, and, robbed of all your strength, serve instead of rule. You are one of the subordinate powers of Caroline; wherefore, then, are you so foolish as to rage against yourself? If you ruin her, then you destroy yourself in that act; but if she regains her true self, then you two can be united in her, and so go the way of life."

"Bah!" was the answer to this.

Mohrland continued: "Choose now! Either do what I say, or I cut you loose from her just as the surgeon cuts a diseased member from the body and casts it away. You are a diseased portion of her life, and you have the choice of but two ways, either to become restored to health or to be amputated."

The spirit gave vent to some howling tones and then became silent. "My dear child," said Mohrland, addressing Caroline, "you have maintained the conflict beyond my expectation! Keep on as you have begun, and soon all will be well. Now bear in mind these additional instructions: I will leave you for four weeks; remain steadfast during this time. The spirits will often attempt to regain their control; therefore be on your guard. Teach your eyes humility,—that is, direct their gaze downwards, that your brain may not be blinded by their rays. Hold your right hand two inches below your stomach and pray to God for grace. Let grace be your prayer. 'Give grace to thy handmaiden, thou great God!' Let this be your unceasing thought; without movements, without stirring your lips, speaking only within, standing firmly upon your feet, seeking from there the throne in your heart;<sup>1</sup> and then let us see if, four weeks hence, we do not sing songs of praise together."

Caroline made trial at once of the prescribed prayer and the attitude. The rough spirit attempted to manifest himself. Mohrland threatened him and said: "I command you to be still, and I tell you that, if these spookish pranks in the house are not stopped and Caroline does not gain the rest for which she is striving, then you must be cast out as the Bible directs." "Oh!" sounded in a hollow tone from the mouth of the afflicted girl, and repose was at once restored to her face and her soul.

Mohrland left the room with the others. Caroline proceeded to practise her task, but was so overpowered by sleep that she felt compelled to recline on the lounge. The physician had many things in mind about which he desired enlightenment, and so he turned to Mohrland:

"Allow me but two questions before you leave us. You appear to work simply upon the members and take no heed of the mind, the intellect, of your patient. Should she not, above all, learn to think aright?"

"How can she," was the answer, "so long as the life, out of which grows the tree of thought, is in disorder?"

"It sounds strangely, but, regarded more closely, I must say that it is the only true way. The plant cannot flourish without the right soil; on the contrary, it gradually perishes. But whence do the obsessing spirits gain power to effect such disorder in the house?"

"Through the person in whose possession they are. They compel and impel that person to actions that are often very difficult and remarkable, so that the average man concludes that it is the work of spirit hands, whereas everything is wrought by the person controlled by them."

"But what causes them to do it?" inquired the physician.

"Mohrland responded: "Ask the somnambulist wherefore he wanders

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<sup>1</sup> Note the passage in *Gates of Gold* where it speaks of the pure, the abstract flame being enthroned in the heart of man.

and often seeks the most dangerous places. The spirit compels him and gives him the requisite skill. It knows the time when it can use its instrument without the consciousness of the latter, and its will must be obeyed without the instrument's knowing it or reflecting about it. Believe me! All things exist *within* man, not *without*, and in the event of the most horrible ghostly doings, even their most manifold manifestations, only they are enabled to see them, to witness their doings, whose spiritual powers have been excited, and who, for the time-being, are in a kind of dream or clairvoyant condition."

"If that were the case, then man has only to study himself in order to become cognizant of all phenomena peculiar to his kind, and thereby attain the highest knowledge."

"Do you believe that any other way is possible?" asked Mohrland. "Must you, in order to know a certain species of tree, analyze all the individuals of that species? To be sure not; one suffices. This, however, must be examined from root to crown, from the surface of the bark to the center of the pith, and thereby knowledge of the entire species is gained. What is done beyond this consists simply in the comparison of one with another, a process which is impossible without the thorough knowledge of one example, but which, without that knowledge, is attended with difficulty."

"But the knowledge of man is something different from a knowledge of plants?"

"To be sure," said Mohrland, "in so far as man is a different being; but the knowledge can be attained after the above method. In every individual are found all the characters of the species; each is but a repetition of the other; and we must therefore limit ourselves to the study of that unit which is given us to study. Man is not lord of another, but only of himself, and therefore he can only know others through himself. The matter is as plain as that two and two make four. If, however, we do not perceive this truth so easily as we should, it comes from the custom which we have acquired of looking to others instead of to ourselves; others, however, show us only what they choose to show, and therefore lead us to error instead of truth."

"I comprehend," said the physician, "and see that you are right; indeed, must be right if the investigation of human nature is, after all, possible."

"It is possible; for that, in place of proof, you have first my word. But I now must prepare to go. I leave the patient in your charge. Bodily ills, pains in the teeth and ears, will appear, but undertake no radical cure and content yourself with alleviating treatment."

Mohrland departed the same day. Caroline was pretty free from the trouble of her ghostly guests the first day. She practised the exercises pre-

scribed by Mohrland, and in the course of a fortnight she detected their effect ; her heart gained in strength, she became more receptive of external life, but a roaring sound began to be heard in her ears, and violent pains coursed through her lower jaw as though fire were raging there. The spirits now began to bestir themselves again, but in spite of her suffering she succeeded for the most part in resisting their attacks. At night her sleep became interrupted by an audible knocking and other noises. Several times she was driven from her bed to walk in her sleep. But the spirits had to a great degree lost their old-time foresight, for Caroline's sleep-walking was observed by various other persons who witnessed her do some most remarkable things. When asked concerning these on the mornings following, she remembered nothing whatever of what she had done.

"Mohrland is right," said the physician after several such occurrences, "I now believe that in these matters he possesses more knowledge than we, with our vague systems, and that his doctrine, to seek all things within ourselves, is founded upon Nature."

The maladies predicted by Mohrland occurred exactly as he had said, and with much intensity. The physician followed his directions, and when Mohrland returned he found him in attendance on the patient, prescribing some remedies for the alleviation of her pain.

"I see," said Mohrland, "that my patient has been rightly occupied, else the Doctor would not be with her. What are the unbidden guests about? Are they not yet conquered?" The physician recounted what had happened during his absence.

"Good," remarked Mohrland, "we are near the attainment of our purpose." He took Caroline's hand and asked her several questions which she answered unhesitatingly and intelligently. The voice of the gentle spirit had almost entirely lost itself in that of Caroline, uniting with her natural tones. The rude spirit, on the other hand, would not renounce his roughness ; therefore Mohrland addressed him threateningly and promised him a miserable end. "You are unworthy to remain in life," said he ; "therefore I bid you to abandon this house in which you have usurped a place and prepared your own doom. From this time forth all sustenance will be withdrawn from you ; you shall not command a single tone or glance or movement, and when, hungering and thirsting, you can no longer contain yourself, then leave us in peace and perish in the night out of which you came !"

The spirit made all possible endeavors to resist these commands, but Mohrland looked his patient steadily in his eye, seized both her hands, and inspired her with spiritual forces wherever they might enter.

"The throne is re-established," said he, with solemnity, "and there is nothing lacking but to ascend it. Dear daughter, have courage for but a little while, and you shall see what a reward will be yours ! You have

learned to stand, and now you must strive to keep your place. The power thereto resides in the hands. From the finger-points proceed life-flames which nothing that is impure can resist; seek the life that is there, and, wherever anything that can harm you manifests itself, use that force as a weapon. That which I bid you learn, continue to practice; and soon your better life will have gained the victory."

Caroline listened attentively, and while he was speaking she felt that her hands and fingers were becoming alive. She made at once several trials, but thereby she became so fatigued that in the presence of Mohrland and the physician she fell into a slumber. The former exclaimed: "You put men to shame; in a brief time you have acquired a power that astonishes me. In a few weeks you will have proceeded so far that you will have no need of my aid, but will be able to help yourself and bring your powers to ripeness."

It happened as he had said. Caroline had indeed many struggles to withstand; pains of all kinds raged throughout her body and in her bones, but she remained steadfast and said, "I will either live rightly, or not at all." Two months passed, and one evening she felt the desire to be alone that she might be left to exercise her inner activity. She suddenly felt herself so seized that the floor seemed to sway beneath her feet. She remained firm and thought, "It is, perhaps, the crisis; let all things leave me that belong not to my true being." The struggle became more violent, and at last it seemed that something loosened itself from her body and vanished in the darkness. Suddenly she felt herself growing so light that it seemed as if she had the power to rise in the air. "O Grace!", she exclaimed, "thou art ever gracious; I feel that thou hast rid me of my ill!"

The next morning she felt, without being unwell, very much weakened. "I feel so young," she said, "that I scarcely venture to stand upon my feet." This condition lasted for eight days; at last she felt herself strong again, and for the first time she went about the house in perfect health.

Mohrland, who in the meantime had been absent for two months, drove up before the house. She observed him before the carriage came around the corner, and hastened to the door to welcome him. He saw her, and laid his hand upon his heart to thank her. She lifted her hands toward heaven and said, "There is your reward; it is beyond human power to give adequate return!"

"Dear child!" he said, stepping from the carriage, "the joy that you give me is beyond description!"

"I am indeed your daughter," she responded, "for you have given me not only life, but a new existence in God. I am free from all my foes, and have the light of heaven within me."

Mohrland remained a few weeks with Ruppert to strengthen Caroline for the future and instruct her how to recognize in its purest light the inner life that she had gained.

One forenoon, as she was engaged in spiritual contemplation, she observed that all the former illusory pictures that she had seen while in such a state appeared either very dimly or not at all. Among these appearances, however, there took shape the image of her mother and absorbed all the rest into itself. She remained long gazing upon it, and when Mohrland and the physician came to visit her she informed them of this occurrence. Mohrland exclaimed, "We have now attained our end. You have seen your ego, your 'Self,' in its origin, in the image of your mother; we may now rejoice and praise the wonders of the Creator."

The physician, who had watched the entire course of Mohrland's treatment, said, "Are these miracles that I have seen, or is this condition so in accordance with Nature that everyone can attain it and again behold himself in his original ego?"

Mohrland reached him his hand and replied: "You have, by your patience and fidelity, acquired a right to an explanation of this apparent enigma. Therefore listen:

"All religions, know you, have their source in an original state which man has forsaken and shall seek again. The Christian must suffer, must die on the cross, must be resurrected, and must gain the Kingdom. The Adamites are expelled from Paradise, and must learn with spiritual forces to make harmless the flaming sword that defends the entrance." The Egyptians cause mortals to seek the ways of life that lead out from the labyrinth. For the Greeks, Cerberus stood in the way of their entrance into Elysium. If you will consider this closely, you will find in nearly all the experiences of our patient the aforementioned conflicts; particularly, however, is the figure of Cerberus made clear by the violent spirit. Universally there are obstacles to the entrance into our real life, and so long as we are not made aware of all these, do not struggle with them and conquer them, whatever their nature may be—whether rude or gentle, kindly or revengeful, white or black—, we are still in the labyrinth, we are yet outside of Paradise, we are not in the Kingdom of Heaven, and without hope of the bliss that is promised to the warrior and victor."

"Can I also gain entrance into the better life as certainly as it has been vouchsafed in the case of Caroline?" asked the physician.

"Why not?" replied Mohrland. "The powers thereto are given, and it were a pity for you to remain outside the house. Therefore seek the entrance, and, even though it may somewhat sharply pain the older man whose being has been warped with years, nevertheless, think that no one not excepting the dweller in sin, passes through this earthly life without

pain. Then why should one not endure to pass through a few storms in order to gain the certainty of life?"

The physician grasped his hand and said, "I will find the entrance, or live no more. Support me when I falter, and come to my aid, as you have to that of our patient, with spiritual powers and instruction."

He kept his word, and learned to know himself. Caroline continued to improve from day to day, and developed a rare purity of soul; she became so certain of right speech and action that she was able to give true counsel to all who sought her help, and she prepared her father for such a genial old age that in his last days of his life he said, "My daughter has called me to a genuine existence, and therein has shown me a happiness that is a part of ourselves and that can never deceive or forsake us."

# 英文真宗教旨

## Α BUDDHIST DOCTRINE.

There are twelve principal Buddhist sects in Japan. These are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San-Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M. A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A. D.; the Zen-Shiu was started by Ei-Sai in 1191 A. D.; the Shin-Shiu was founded in 1224 A. D. by Shin-Ran; and in 1253 A. D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the Saddharmapundarika as the principal Sutra of it, he altered the substance of the doctrine. For that reason it is called, paraphrastically, "Nichi-Ren's Saddharmapundarika sect."

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation "*by the power of another.*" who is Amita Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gotama Buddha's taking from the heavenly king a flower of golden color and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahakasyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought." Ananda received it from Kasyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brahmana." A later devotee in 729 A. D. came from China to Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem Bhagavad-Gita may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform."<sup>1</sup>

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients." They do not exclude the Zen-Shiu, although it would appear perhaps to the aggressive mind of the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-shiu call themselves "the True Sect of Buddhists."

The doctrine of the sect is also called by them "the Doctrine of the Pure Land." The pure land referred to is the Land of Amida Buddha [Amitābha]: the object is to be born into that land, that is, to obtain salvation. It has been otherwise stated in this manner :

"Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows :—'Some say that we should practise various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitābha Buddha in order to be born in his Pure Land, by the merit produced from such repetition.' These doctrines are all considered as yet the temporary expedients. To rely upon the power of the original prayer of Amitābha Buddha with the whole heart and give up all idea of Ji-Riki or 'self-power' is called the truth. This truth is the doctrine of this sect."<sup>2</sup>

<sup>1</sup> See Bhagavad-Gita.—[Ed.]

<sup>2</sup> 12 *Japanese Buddhist Sects*, by Bunyiu Nanjio.

The eighteenth of the forty-eight prayers of Amita Buddha is the prayer referred to. It is : "If any of living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly claims that this prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amita Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amita himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim—as the Christian does for his dogma—that there is no other way to be saved. They admit that a person may be saved "by his own power"—if he has the requisite strength to hold out—, but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result ; and they assert that besides the lack of strength there will be doubt, for, "Faith by one's own power cannot afford rest to the heart. It is said, 'Shall I surely attain salvation or shall I not?' and thus what is called faith is in reality doubt," but "Faith by the power of another affords rest to the heart. It is said—: 'I am born by the power of that vow ; I shall certainly attain salvation.' There is not the smallest doubt in the heart." Another Sutra says : "Those who follow the method of 'self power' believe in many other Buddhas ; those who follow the method of 'another's power' believe only in the one Buddha, as a faithful servant does not serve two masters."

In a compilation made by direction of the Eastern Hongwanji of Japan it is said "The appellations 'true' and 'popular' are an important matter. Our sect terms the attaining of the rest of the heart the True System ; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed 'the popular system.'

“It is said in the Sutra : ‘*The living beings in the ten regions, be they householders or houseless.*’ \* \* \* Shall the holy path be different for them ? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they are not as the millet seed to the ocean. \* \* \* The sins of the unenlightened are heavy ; if you precipitate them on the three worlds they inevitably sink ; but if you place them on the ship of the vow they assuredly become light. The merit of living beings is full of leaks. Mida’s land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks.”

From a later part of the same compilation :—“Our Founder said : ‘*brothers within the four seas.*’ Faith by the power of another proceeds from Mida. Thus Mida is father and mother ; all within the four seas are brothers. The Chinese call foreigners barbarians ; foreigners call China uncivilized. Both, we consider, are wrong. Those who do not observe the relations of life are the barbarians, without distinction of ‘home’ or ‘foreign.’ Throughout all that the heaven covers, wherever sun and moon shine, what is there that we shall call barbarian or uncivilized ? When the heart is wide as heaven and earth, the discourse clear as sun and moon, then first is attained the equitable and just. Between heaven and earth there is no one to be disassociated, no spot not to be reached. The kindly relations of intercourse make the friend ; two persons the same mind ; their spirit is as disseparated gold. One country the same mind ; as a golden bowl without defect. All countries the same mind ; then first is attained the perfect equitability. The foundation of the same mind is the calling to remembrance of the one Buddha.” \* \* \*

“Zendo has said : ‘We are truly like this : unenlightened we are subject to the evil of birth and death ; for long Kalpas we revolve, sinking and floating in the sea of existence ; there seems no cause of escape’ \* \* \* But He, Amida, Buddha, long kalpas ago putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, *perfected his vow.*”

Hence we find the sect without spells or supplications for the avoiding of trouble. They hold that the trouble and misery of our life are due to causes originated either in long past existence or in the present incarnation. These last are to be carefully avoided, and the “popular system” gives the various rules to follow. But the causes that lie rooted in prior incarnations cannot be provided for in any way. This stored-up Karma it is useless to regret or try to avoid. It will have its course. But we must submit cheerfully, knowing that, by relying on the power of Buddha’s sublime vow and by joining right practice to it, in time all Karma, good and bad, will be exhausted. Hence there are no spells, talismans, or supplications used by the Shin-Shiu. All its followers must follow and imitate the Buddha in his

great love and compassion, and they hold that, if this were the practice in every part of the world, harmony would prevail and prosperity come to all with peace and joy.

EUSEBIO URBAN.

## CONVERSATIONS ON OCCULTISM.

*Student.*—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

*Sage.*—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants*, forgetting that the latter constantly change and advance from point to point.

*Student.*—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

*Sage.*—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the venerated scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the “revealed word of God” has become the utterances of our scientific leaders.

*Student.*—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term “hypnotism,” they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

*Sage.*—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life but in your mental also. These, men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

*Student.*—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what? •

*Sage.*—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say “These things are true,” while you comprehended nothing and were not progressing, you would have bowed to superior force.

*Student.*—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

*Sage.*—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number.

They must be so taught that the discoveries of science which are unilluminated by spirit may not be turned into Black Magic.

*Student.*—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

*Sage.*—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after awhile the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as

when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

*Student.*—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

*Sage.*—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

*Student.*—Can you make any application of all this in the realm of ethics?

*Sage.*—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you

a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millenium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

*Student.*—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

*Sage.*—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

*Student.*—Is there not also some effect upon animals, and through them upon us, and *vice versâ*?

*Sage.*—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but, under the laws of action and reaction, we receive back from it exactly that which we give.

*Student.*—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be

able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

*Sage.*—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

*Student.*—What determines this? Is it due to a desiring of gold and silver, or is it congenital?

*Sage.*—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

*Student.*—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

*Sage.*—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

*Student.*—I thank you for your instruction.

*Sage.*—May you be guided to the path which leads to light!

## WHO ARE THEOSOPHISTS?

To the inquiry "Who and what are theosophists?" various answers will be given, according to the relation of him who answers to the subject in hand.

Some will offer the ready answer, "Theosophists are members of the Theosophical Society." This answer, however, has little meaning for those who know, for the lines from the beginning have been drawn so as to ad-

mit all who desire to enter the society, rather than to exclude the unworthy and incompetent. It does not follow, however, that tests are not applied and issues drawn ; but by whom ? By the candidate himself, who unconsciously embodies within himself the office of judge, jury, and executioner. His life is on trial ; indeed, he is on trial for life. The trial and the verdict reached are absolutely just. There can by no possibility be any tampering with either jury or witnesses. No "special pleading" availeth anything. Here is the one ordeal that tries the soul. Hence every person is left absolutely free to enter the lists or to remain outside. Those who enter the society may be divided into three classes. First, they divide as to motive, whether selfish or unselfish, whether enlisting to serve the truth for their own sake or for its own sake ; and Second, they divide as to zeal or apathy. This latter quality is determined by temperament rather than by motive, but in this temperament or complexion of the soul motive has already had much to do. It hardly seems to have occurred to the majority, even in the society, that the lines in all directions are drawn by this one word—Brotherhood, and that, in making this the sole test for admission, it is also the touch-stone of all that is to follow. The intelligence with which this principle is conceived, and the earnestness with which it is held, cover the entire ground of the society. But even here judgment is not passed by his fellows upon a member, but by himself alone. If he has the elements of failure, he is sure to fail ; if of success, he will surely win. If in place of a right spirit, suppose he is moved solely by a desire for occult knowledge and power ; he is then sure to fail, whether his desire be granted or not. If it be not granted, he will ere long drop out from disappointment and vote the whole thing a mistake and a delusion ; and this is by far the best thing that can happen to him under the circumstances. If his desire be granted, two courses are open to him, insanity or obsession if he be a weakling, sorcery and black magic if he be strong of soul and unscrupulous ; a season of power, working mischief ; a return of suffering and despair.

*Measure for measure* must he pay his debt, and render reward for his evil compact with the powers of darkness. The powers and possibilities in this direction lie, moreover, within narrow bounds, the very substratum of animal existence, influencing only the lowest beings in the lowest sphere of existence. Beyond this realm the black magician is blind and helpless ; the merest child is not only beyond his reach, but infinitely superior in power. With feet anchored in mud and slime he is unable to rise, blind and helpless as the beings in Dante's Inferno, and at last overpowered and devoured by the very forces of which he imagined himself once master. The measure of suffering is every cry of anguish, every throb of pain, every drop of blood he has drawn from his helpless, perhaps unsuspecting, vic-

tims. The great body of these sorcerers are as yet unconscious tyros, bunglers. Yet are they in training of their own unholy desires and selfish ambitions. Soon or late they must reach the place where two roads meet, and they will understand the solemn injunction, "Choose ye this day whom ye will serve." Then must they either painfully retrace every step, or, cut off from all retreat, go down to destruction.

In these higher realms one may be an unconscious sorcerer, but he cannot for one moment be unconscious of his purposes of evil and indifference to the welfare of others. Even the exercise of the power of "animal magnetism," or the practice of so-called "Christian Science" for unworthy motives and selfish ends, comes under this very head of sorcery. He who carelessly subdues a weaker will and impresses upon it his own individuality becomes doubly responsible, and, if his motive be selfish, doubly guilty. Disarming the individual of his own natural powers and responsibility, he in turn becomes himself responsible, and is liable to impress on the sensitive his own evil thoughts and impulses, and so engender for himself a double load of evil Karma by compound interest.

Again I say, ignorance of this law can not be urged as excuse, for the motive has already located the act. Fortunately in the Theosophical Society there have been few composed of the stuff of which black magicians are made, and these few are in no danger of sinning through ignorance, for they have been warned again and again. The luke-warm and indifferent, mere curiosity-hunters, comprise the greater number of the few who have dropped off and drifted elsewhere. By and by these will return with fresh discouragement over the "beggarly elements of the world," for another flirtation with occultism, flitting like moths around the light, only to come off with scorched and blackened wings, purposeless, aimless, indifferent souls, good or bad according to the shifting winds of fate or fashion. Nature is kind to such and absorbs them into her maternal bosom, or, "because they are neither hot nor cold, spews them out of her mouth." None of these are in any sense Theosophists, though they join the Theosophical Society with every change of the moon. They bring from the T. S. just what they carried into it, though the harvest may be quickened by contact with the sun of truth, which burns, warms, or destroys, or pushes to quick fruitage.

The Theosophist is he who works patiently, faithfully, and unceasingly for the cause of truth and humanity, and finds his reward in so doing. His course is determined by no fee or reward, no recognition that comes to him or his work, for he rather shrinks from than covets such recognition which hinders and trammels him. He needs it not, desires it not. Nor is his course shaped by the apparent success or failure even of Truth itself or the cause it espouses, for there can be neither success or failure, but only *Truth*. He loves

it because it is truth, and serves it because he cannot help it, just as the flowers open toward the sun, leaning toward its genial warmth and responding to its balmy breath with beauty and perfume. Each is a part of the other. He is often reminded that the veils are getting thinner, and now and then one is blown entirely aside, as a bride uncovers her beauty in the presence of her husband, saying, "It is only my husband and he is myself." He gets glimpses that startle him, yet he sees them as though he saw them not; he does not even try to retain them, for they must have liberty to go and come. Down deep in his soul is the consciousness that he is becoming other than he was; he pauses not either to rejoice or to mourn, but *presses forward*. There is joy in the center of his house, and he knows that darkness is fleeing before him. Yet he pauses not even to covet the light. If he is checked and restrained, he waits; he desires nothing, and all things are at his command. He makes no bluster, creates no noise, but he silently aspires and inspires and encourages by his very presence. The silent clasp of his hand is more than words, and the gentle beaming of his eye is more than pity. He removes obstacles by not seeing them. He feels that Truth relies upon him, and he would rather die than disappoint her. He seeks no power or place and desires none, since he sees that place and pains go hand in hand; and yet he shirks neither, well knowing that with larger place come larger duty and opportunity. If he were selfish, he is wise enough to escape them all, rather than wait blindly for the dead-sea apples which drop from the decayed branches of satisfied ambition.

Such and more is the true Theosophist, and their number is not legion. There were not found ten righteous men in Sodom, and Sodom was destroyed, yet was not righteousness left without a witness.

J. D. Buck.

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## THEOSOPHICAL ASPECTS OF CONTEMPORARY LITERATURE AND THOUGHT.

"The Regeneration of the Body," by Annie Payson Call, in the *New Jerusalem Magazine* for February, 1887, embodies true occult principles, and it is remarkable to see how Miss Call has discovered, in her studies of the Delsarte system, that that system has for its basis the same facts of physical training that underlie the Yoga philosophy. She finds that spiritual training and physical training each interact, and that the one can be made to accompany the other. "As the gaining of spiritual strength comes through the full realization that from no selfish effort can we progress

in regeneration, that the first necessity for spiritual growth is the dropping of self and selfish desires, so in this physical work the first object is an absolute letting go of all unnecessary tension,—all tension that has been impressed upon the muscles through an excess of effort in our daily lives, through a feeling of responsibility which is officious and presuming in us, although many times it is purely unconscious; tension that comes through hereditary habit, through needless anxiety, and through causes innumerable, but, hard as it is to say so and harder still to acknowledge, all selfish in one form or another.” The following is a felicitous practical example: “How many trusting, patient souls do we see with the muscles of the forehead strained so that their eyebrows never fall to a normal height? They believe themselves to be trustful, perhaps even at rest. Help them to become conscious of these strained muscles, to become sensitive to the unnecessary physical tension, and, as they learn to drop it, they are invariably led to consider the selfish spiritual tension which is the cause, and new light is perceived and new rest found. The Divine in us meets external truths, and leads them to an internal light from which our lives are renewed. So the external evidences of the misapplication and misuse of our own wonderful machine, as we see them clearly and overcome them, lead us into new acknowledgments of the spiritual causes and new sense of the absoluteness of the Divine power.” Here is the process of physical regeneration as it begins: “First all force must be dropped, the tension must be taken from our bodies entirely, which brings us as nearly to the state of a new-born baby as is possible. This cannot be done all at once; it cannot be done with every part of the body at once. It must be taken piece by piece. First there are motions to free the muscles connected with the head; and it is surprising to find how much force we use to hold our own heads on, proved by our inability to let them go. Nature will hold them on much better than we can, and we only hinder her by endeavoring to assist. The personal endeavor hitherto has been unconscious. As soon as we become conscious of it, how can we cease trying until we have dropped our personal officiousness to that extent?” Here is something about the result, showing the economy of energy attained, and the consequent ability to employ upon higher planes of action the reserve of energy thus effected in other processes. For it must be borne in mind as a profound occult truth, that only through the power generated in the physical state is spiritual progress possible. When the practice has had its effect, “every articulation is trained to use in its fullest natural extent, and with only the force needed to move it. And the force needed decreases to a degree that seems wonderful in itself and wonderful in the realization it gives us of the way in which we have been thumping (I use the expression advisedly) upon an exquisite instrument that will respond to a lighter touch

than we are able to give. It would of course be impossible to take muscle by muscle and rearrange them, and if it were possible we would not wish to do so. We have simply to shun the evils that we see, to make ourselves physically nothing; then nature comes and rearranges us, and in the movements, which are of course most general, the muscles work in perfect harmony because they are left to nature and we only do what we see clearly. So we learn how to allow the body to be perfectly passive in order to react to the activity of the mind; as the mind itself should be passive, reacting to the Divine mind."

A gentleman interested in occult researches, and who has spent much time in the Orient, on meeting Miss Call and witnessing illustrations of the system which she exemplifies, declared that the motions were identical with those of Buddhist temple girls in Japan. Miss Call's ideas agree not only with the Eastern Philosophy, but correspond with the teachings of *Through the Gates of Gold* and of Kernning, the German adept. The former tell us that we must act with Nature, and use the animal in the service of the Divine part of our being, when a profound peace will fall upon the palace; and the latter says that we seem to use the mind, but the mind in reality uses us. There has gone up a great and earnest cry among seekers for enlightenment here in the West for something practical; Miss Call is one of those who offer it to us in the shape of the beginnings, at least, of a method of "Yoga practice" simple and effective, without the strains and dangers involved in the Hatha-Yog, but quite adapted to our Western nature. We trust that enough disciples may be gained for this admirable adaptation of the Delsarte system to apply and introduce it so generally as to meet the demands of Western students of Occultism.

In "Miser Farrell's Bequest," in the *Atlantic Monthly* for June and July, 1888, J. P. Quincy carries to its conclusion the theme of the two former stories in the same periodical, "The Peckster Professorship" and "A Crucial Test." The appearance of these stories in the leading literary magazine of America, written by a man of one of the most eminent New England families, is a fact most suggestive of the tendency of the times. Mr. Quincy makes these stories from beginning to end a plea for the reality of the basis for modern psychical and occult theories, and he loses no opportunity to present the strongest possible arguments in behalf of those ideas. In the present story Mr. Quincy cites considerably from recent theosophical literature, including the appearance of the Master to Col. Olcott in New York, and the leaving by the former of the piece of Thibetan embroidery that he wore, as evidence. By the way, one of the most incredible phenomena related in the first of these three stories, the com-

plete piece of thought-transference from the principal of an academy to one of the pupils, who thus robbed the former unconsciously of the main feature of the anniversary address he was about to deliver, is completely matched by the testimony of one of the editorial staff of the *Boston Transcript*, as narrated a few months ago, concerning a lady of unimpeachable veracity who, in the company of a learned scientist, conversed with such evident thorough information about his specialty, osteology, as to excite his wonder and admiration. It turned out that she in reality had not the slightest knowledge of the subject, but was talking to the scientist with the thoughts she unconsciously received from his own mind.

In the *Century* for July, 1888, the Rev. Dr. J. M. Buckley has another of his papers on psychical subjects, called "Dreams, Nightmares, and Somnambulism." Dr. Buckley has accumulated a large array of facts, but he shows his unfitness for scientific observation by making a distinction in this, as in previous papers, between scriptural phenomena and those based on profane evidence; of the former he asserts, "These, being attributed to supernatural influence, can reflect no light upon ordinary phenomena."! Dr Buckley is apparently a fair collector of facts, but a defective generalizer; he leans towards the piddling methods of the average psychical researcher:—Such and such phenomena might possibly be accounted for in some other way; ergo, they could not have occurred in the way that witnesses testify, and probably the other way in which perhaps they happened must have been the true way! Dr Buckley is evidently a Methodist agnostic, and men like him go further in their influence towards making materialists than all the Huxleys, Tyndalls, or even Bob Ingersolls, could ever accomplish. Is not the motive of many religionists, in their evident anxiety to have nothing proven concerning the reality of psychical phenomena, the desire of permitting nothing to interfere with their own assumed prerogative as custodians of "revealed religion," which they would have the sole basis for belief in the "supernatural"?

In Scribner's Magazine for April is a story called "The Last of the Ghosts," by Barrett Wendell, the author of that interesting story of reincarnation, "The Duchess Emilia." It is a well told story, and true to psychic principles in its narration; it might serve as a good model in this respect to Mr. Besant, Rider Haggard, and other dabblers in the occult for the sake of fiction material.

Students of theosophy will find the writings of Robert Louis Stevenson full of mysticism. That author has some fine and deep intuitions on the great problems of life, and these are manifest here and there in nearly all his works. In the series of short essays which he has been writing for

Scribner's the past year, his "Chapter on Dreams" shows how beautifully and usefully the dreaming faculty may be developed, and in "The Lantern-Bearers" he employs the peculiar boy-sport of carrying a lantern buttoned beneath the coat, invisible to the passer, but giving delight to the bearer by the mere consciousness that it is there, as a powerful simile in showing how, locked within the breast of every person, there is that central flame "that burns wherever it is lit." Stevenson, with his large-mindedness, makes it a noble and forceful piece of imagery.

A remarkable narrative, in which students of occultism will find instruction, is "The Great Amherst Mystery," by Walter Hubbell. It is a narrative sworn to as true by the author, and indeed it bears the impress of truth in every line. Its naïve manner gives assurance of thorough sincerity; it would require the highest art to impart such a semblance of truth to a fictitious story. The Psychical Research Society, were it in earnest about finding out anything, might easily collect a mass of evidence about these remarkable phenomena, to which a whole village in Nova Scotia was witness. Mr. Hubbell is a well known actor, and when playing in Nova Scotia one summer he heard of these occurrences; having exposed various spiritistic mediums he thought he would have the satisfaction of exposing this case, but he received such convincing evidence of the reality of the phenomena that he staid some weeks to investigate, which he did very thoroughly. Esther Cox, a young girl, it seems, was obsessed by an elemental of the most powerful kind and diabolical nature, and astounding physical phenomena resulted. She was a girl of strong emotional nature, and while out driving with a young man her nervous system received such a shock from an attempt on the part of her lover to commit an outrage, that six days afterwards the phenomena began to take place, the derangement of her nervous system evidently affording the means for accomplishing the manifestations. The obsessing elemental, who had the guise of a repulsive old man, played the most fiendish pranks. He called himself "Bob Nickle," a name remarkably like that of the young man, Bob McNeal. It is related that the latter, who was a handsome young fellow, but known to have a cruel disposition, became little more than a nonentity after this occurrence. He was a shoemaker, and the elemental, "Bob Nickle," also called himself a shoemaker and would imitate exactly the noises of making shoes. Probably the most rational explanation is that the elemental was generated by the young man in his evil passion, and, when the system of the girl became so deranged, it flew directly to its object and proceeded to feed upon her vitality, fastening itself upon her and detaching itself from the young man. Perhaps the fact that his nature became so changed after this is to be accounted for by the elemental's taking all the energy from his organism and using it to combine with the

vitality of the girl in working the phenomena, which, being of a varied and powerful physical character, must have required great strength. The form of the elemental, that of the horrible, tramp-like old man, might have been the elementary of some person of brutal passions who would be attracted by the existence of such tendencies in the young man, the same elemental force animating the elementaries of other beings in the lowest grade of *Kama Loca* who constituted the other members of the mischievous group that assisted in the pranks, which included the hurling of knives and other missiles through the air, the bringing of objects from other rooms through closed doors, the tormenting of the sensitive in various horrible ways, and the setting of fires in all parts of the house. It is notable that, after the marriage of Esther Cox and the birth of a child, the obsession ceased.

S. B.

## TEA TABLE TALK.

To-day we have a chapter of "coincidences," all collected from friends and students who take a kindly interest in the welfare of the Tea Table. One valued friend writes:

"A couple of notes that touch this month's Tea Table go to you. \* \* \* They are coincidences a little different from this month's; but, having received my copy of Patanjali only a little time ago, and being at present engaged in a sentence-by-sentence digest of it, I have only had so far two points to lay aside for hunting up, but have been very anxious to get them, for I don't like to leave forts behind me. One was touching the state of Sushupti; the other was a desire to get a copy of the Sankhya for several references. These desires had hardly been formed a week, when along comes the PATH with an answer to the first question, and a notice that Mr. Judge has the Sankhya for sale."

Bravo, Brother, for that study of Patanjali. It will repay you amply. So deep is it that, no matter how much you perceive in each aphorism, there are still mines below. The best study is done in this wise. After *the mind* has extracted all it can from an aphorism, then hold it in your brain; take it about with you, as it were, into the street cars, while you wait for lunch, or where not else. Simply brood it,—as we say of a bird that she broods the nest. The subconscious mind knows the under side of that aphorism; it is based upon the finer forces; it attracts them and they will enlighten you. This process is mysterious,—that is to say, it cannot be better put into words. It must be experienced to be known. And thus you apply to Patanjali his own method of abstract meditation. Try then to hold your mind to one aphorism at a time. As to the Sankhya; it is a noble work. It does not appear so truly philosophical as the Bhagavad Gita, for, while it considers Nature as the all-efficient Cause, "the rootless root; the unevolved evolver," it nevertheless admits the separate existence of Soul, co-eternal with and unaffected by

nature. Yet it gives the Will to Nature. Here seems an anomaly. This all powerful Nature has one thing—Soul—which resists it and is thus seen to be more powerful; hence the basic Will would seem rather to reside there. The Gita gives us Prakriti and Purush, or Nature and Spirit, as co-eternal and co-operative, and above these the Highest Spirit, the unknown Causal Will. It is well to know that there are the Atheistic and the Theistic Sankhya, as well as the Yoga Schools of Patanjali and the Gita, the Vedantic or controversial and mystic Brahmanical Schools, and some minor ones. The Gita leads all and, so far as our own studies go, reconciles all. Although the mere words of the Wilkins translation are more euphonious, yet the translation of J. Cockburn Thomson, with notes, I consider the best of all.<sup>1</sup> He is himself a philosopher, and his prefatory account and summary of these various schools of philosophy, as well as his notes on the Gita itself, are wonderfully lucid and condensed. As his is the modern Christian point of view, he at times misunderstands the real meaning or the bearing of a text, but if we have developed intuitional discrimination to any extent, we soon learn to discount those mistakes while receiving all that is of value. He, as it were, conducts us within the first door; he enlightens the intellect; then we are prepared to go deeper without him.

I hear that some students are dismayed by H. P. Blavatsky's recent statement that the Vedantic philosophy is not that of the Himalayan Adepts. But the Vedanta School is not that of the Bhagavad Gita. We have been constantly directed to this latter work, and urged to delve deep within it. The Brothers have not yet disclosed Their interpretation to us, because it is needful that we open up our own minds as a preliminary effort. This we are doing. Any one who sees that the tide of general thought is now coming well abreast of that of the Theosophical Society is led to hope that, in virtue of well known laws, some further enlightenment will now be given out through that pioneer body. No doubt the forthcoming *Secret Doctrine*, delayed by Karma until the proper hour, will do this: perhaps also there are other events "in the air."

To conclude, we find the Sankhya of use in clearing up our ideas about Nature, or the natural essence of Divine Being, so long as the one mistake alluded to is clearly held in view. The Gita says: "The supreme Soul creates neither the faculty of acting nor actions, nor yet the desire for the fruits. But each man's own *nature* produces them." The passive Soul Power, or Brahman, is the basis, says Blavatsky; the germ is Prakriti or Nature, which, thrown into the field of neuter non-conscious but absolute and eternal cosmic Force, evolves all the rest through this conjunction. (See "Five years of Theosophy," Page 159.)

There is a young student much beloved by those Theosophists who know her, all the more tenderly because in the very flower of her youth she has been stricken blind. A strange blindness, too, for vibrations caused by very heavy sounds cause colors to pass before her eyes. Apropos of this, we find in the *Lotus*, re-translated from the *Chicago Herald*, an account of a blind man who saw everything "by perception" and went everywhere, seeing along the

<sup>1</sup> So, we understand, does Madame Blavatsky.

astral light ; he called it "my light." The young girl alluded to is a devout student of the Gita, which is read to her until she commits parts of it to memory. Recently her mother wrote to a friend : "She was wishing one day that she could see the book. She was *lost in the thought*, when the book passed before her eyes. She commenced reading, when all of a sudden she remembered that she was blind. She says the book vanished the moment memory returned."

The words which I have put in italics mark the state of complete concentration. Had she remained in it, further enlightenment concerning *the content* of the page would doubtless have followed. The return of memory was a change of vibration, in which synchronous action with the finer force was lost. We have to train ourselves to feel no surprise, to give no inward or mental starts, such as lose us these precious moments. So it is upon awakening from sleep. Almost every one makes some unconscious motion which changes the vibration and breaks the connection.

Still other coincidences. A reader of the PATH of last month tells us that she discovered herself to be a possessor of the mantram power. Some friends showed her a sick stallion, drooping in his stall. An impulse made her go up to him, stroke his head and murmur into his ear certain sounds, she knew not what, cooing and rhythmic. The animal threw up its head, evinced much pleasure, and finally trotted out into the field in great spirits and excitement.

Quickly had a business engagement in the Custom House. Arriving somewhat early he went into a corridor to smoke, but found he had no match. While he was wishing for one, an opposite door opened, and some one unseen tossed a match away and closed the door. The match was a wax one ; it fell, still burning, at Quickly's feet, and he picked it up and lit his cigar with it. Upon another occasion he was drawing up a paper which required the age of the man whom it concerned. Quickly asked his age ; the man hesitated. "I'll make it thirty-two, then," said Quickly. The man stared, and then asked how Quickly came to know his exact age.

A friend of ours wrote that he had a strange dream concerning us. We showed him a cloisonné plate, with a medallion in the centre, which we called "a Buddha plate," and said it was for him. He added that he supposed the medallion was a portrait of Buddha. Note that this supposition was not in the dream. Now we have no such plate, so the story passed from our mind. Two weeks after, on the expected visit of this friend, we were looking about our summer quarters for some souvenir of his visit to give him, which he could use in his new office. There was little else but trash, which we turned over and over until search in a desk brought to light a cloisonné saucer. This we washed off, and only upon bringing it to the lamp to wrap it up did we notice a medallion (without any portrait) upon it ; then for the first time the dream returned to our mind, and both commented upon it at once.

We have served up our dish of coincidences, and we have only to offer to those who have taken this interest in our efforts at inter-communion the best thanks of theirs fraternally,

JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

A NEW BRANCH called the *Dharma T. S.* has been formed under dates of July 25th and 27th at Cleveland, Ohio. The President is Bro. Wm. C. Rogers; the Secretary, Bro. Wm. E. Gates, 168 Public Square, Cleveland. In *Dharma* we find inspiration towards duty and true religion, as that is its plain meaning in Sanscrit. It has also started the nucleus of a library.

THE NEW THEOSOPHICAL HEADQUARTERS, of which notice was given in the August PATH, are now open at Room 45, 115 Nassau St., New York. Various friends have contributed the needed furniture, but any appropriate articles of adornment or of Theosophic interest will still be welcomed. Members of the Society, near or far, can certainly contribute their photographs to the album, and it would be well if each reader of these lines would realize that it is *his* (or her) photograph that is particularly desired. Visitors are requested to inscribe their names in the Register. Around the walls, as at Adyar, are shields bearing the names of the several Branches, the motto of the Society surmounts the window, and *the light comes from the east*. The room adjoins that of the General Secretary, who will have sincere pleasure in greeting Theosophists and in making the Headquarters to them a home.

ARYAN T. S.—Late discussions have been upon Avatars, Saviors, etc. There will be no further regular meetings until September.

THE GENERAL SECRETARY reports evidence of spreading interest and of increasing membership.

### INDIA.

THE prospects for obtaining manuscripts of value for the Adyar Library are, as we said last month, very encouraging. The Director reports from Mysore that he has inspected the Royal Manuscript Library there, and has selected a number of rare works to be copied for the Library at the cost of the State. He will remain in Mysore until he has finished inspecting all the great libraries of ancient books in that State.

AT UDAMPALPET a new Branch T. S. was formed in June. The President is Kandasami Mudaliar; the Secretary, T. N. Subbia.

ANOTHER BRANCH was also formed in June at Pollachi. President, L. Ramachendra Aiyar; Secretary, T. R. Venkatarama Aiyar.

A NEW HINDU COLLEGE is proposed at Madras. This is the outcome of the alleged great *exposé* of Theosophy by the directors of the Christian College, and of the interest excited among their students by the Theosophical Society in 1884.

THE BUDDHIST CATECHISM has been translated, since our last report, into Urdu. This is the tenth language into which it has been translated.

BABU DEVI PRASAD of Dumraon has paid his subscription in advance for thirty years from 1883. He expects our Society to last at least until 1912.

AT GOOTY an interesting meeting of the local Branch was held in July, when Mr. A. L. Narasimhan, whom we met there in 1884, delivered a lecture on Theosophy.

COL. OLCOTT got back to Madras June 12, and resumed work there after his short vacation at Ootacamund. He is restored in health. On the way down he visited several places. At Palghat, although heavy monsoon rains were falling, for two evenings the largest hall in the place was crowded to hear him.

THE THEOSOPHICAL PUBLICATION SOCIETY'S work should be noticed as one of our important lines of action. It was projected by Bro. R. Harte, who for a long time was an active member of the Aryan T. S., and also its President. He is now Secretary of the T. P. Society. They have issued nine reprints up to date, as follows:

- No. 1—"Theosophy and the Churches."
- 2—"Psychic Bodies" and "Soul Survival."
- 3—"Philosophie der Mystik."
- 4—"The Theosophical Movement," etc.
- 5—"What is Matter and What is Force?" etc.
- 6—"Re-incarnation," etc.
- 7—"Practical Occultism," etc.
- 8—"Epitome of Theosophic Teachings."
- 9—"Keely's Secrets."
- 10—"Elementals and Elementaries."

COL. H. S. OLCOTT, President—Founder of the Theosophical Society; is now daily looked for in London. He goes there to summon a European Convention and arrange a Council and other details for a European Section of the T. S., the general plan being like that now in full working order in America. We hope to present further facts in the October PATH. He will return to India in time for the December Convention at Adyar.

IN FRANCE the *Revue des Deux Mondes* gives an important article by Emile Burnouf on Buddhism in the West, wherein he classes The Theosophical Movement as one of three great ones—Buddhism, Christianity and The Theosophical Society. Have hope, Theosophists!

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"I only hand on, I cannot create, new things; I believe in the ancients, and therefore I love them."—*Confucius*.

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That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light desire and no desire, anger and no anger, right and wrong, and all things.—*Bṛihadaranyaka-Upaniṣad.*

## THE PATH.

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VOL. III.

OCTOBER, 1888.

No. 7.

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

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### THE BHAGAVAD-GITA.

#### CHAPTER FOURTH.

In the third chapter Krishna approached the subject of Yoga—or Union with the Supreme and the method of attainment—, and now in the fourth openly speaks of it. He had told Arjuna that passion is greater than either heart or mind, having power to overthrow them, and advised Arjuna to strengthen his hold on his real self, for by means of that only could he hope to overcome passion.

In the opening of this chapter we come across something of importance—the doctrine that in the early part of a new creation, called Manwantara in Sanscrit, a great Being descends among men and imparts certain ideas and aspirations which reverberate all through the succeeding

ages until the day when the general dissolution—the night of Brahma—comes on. He says :

“ This deathless Yoga, this deep union,  
I taught Vivaswata, the Lord of Light ;  
Vivaswata to Manu gave it ; he  
To Ikshwáku ; so passed it down the line  
Of all my Royal Rishis. Then, with years,  
The truth grew dim and perished, noble Prince !  
Now once again to thee it is declared—  
This ancient lore, this mystery supreme—  
Seeing I find thee votary and friend.”

Exoteric authorities agree that Vivaswata is a name for the sun ; that after him came Manu, and his son was Ikshwáku. The latter founded the line of Solar Kings, who in early times in India were men of supreme knowledge. They were adepts every one, and ruled the land as only adepts could, for the darker ages had not come on, and such great Beings could naturally live among men. Every one respected them, and there was no rebellion even in thought, since there could be no occasion for complaint. Although “ Vivaswata ” as a name for the sun reveals nothing to our western ears, there is a great truth hidden behind it, just as to-day there is as great a mystery behind our solar orb. He was the Being appointed to help and guide the race at its beginning. He had himself, ages before, gone through incarnation during other creations, and had mounted step-by-step up the long ladder of evolution, until by natural right he had become as a god. The same process is going on to-day, preparing some Being for similar work in ages to come. And it has gone on in the limitless past also ; and always the Supreme Spirit as Krishna teaches the Being, so that he may implant those ideas necessary for our salvation.

After the race has grown sufficiently, the Being called “ The Sun ” leaves the spiritual succession to Manu—whether we know him by that name or another—, who carries on the work until men have arrived at the point where they furnish out of the great mass some one of their own number who is capable of founding a line of Kingly Priest Rulers ; then Manu retires, leaving the succession in the hands of the Royal Sage, who transmits it to his successors. This succession lasts until the age no longer will permit, and then all things grow confused spiritually, material progress increases, and the dark age, fully come, ushers in the time before dissolution. Such is the present time.

Up to the period marked by the first earthly King called Ikshwáku, the Ruler was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. He lived an immense number of years, and taught men not only Yoga but also arts and sciences.

The ideas implanted then, having been set in motion by one who knew all the laws, remain as *inherent ideas* to this day. Thus it is seen that there is no foundation for the pride of ideas felt by so many of us. They are not original. We never would have evolved them ourselves, unaided, and had it not been for the great wisdom of these planetary spirits in the beginning of things, we would be hopelessly drifting now.

The fables in every nation and race about great personages, heroes, magicians, gods, who dwelt among them in the beginning, living long lives, are due to the causes I have outlined. And in spite of all the sneers and labored efforts of scientific scoffers to show that there is no soul, and perhaps no hereafter, the innate belief in the supreme, in heaven, hell, magic, and what not, will remain. They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas.

Arjuna is surprised to hear one whose birth he knew of declaring that Vivaswata was his contemporary, and so asks Krishna how that can happen. Krishna replies, asserting that he and Arjuna had had countless rebirths which he saw and recollected, but Arjuna, being not yet perfect in Yoga, knew not his births, could not remember them. As in the poem Arjuna is also called *Nara*, which means *Man*, we here have an ancient postulation of Reincarnation for all the human family in direct and unmistakable words.

Then very naturally he opens the doctrine, well known in India, of the reappearance of Avatars. There is some little dispute among the Hindus as to what an Avatar is; that is, whether he is the Supreme Spirit itself or only a man overshadowed by the Supreme to a greater extent than other men. But all admit that the true doctrine is stated by Krishna in the words:—

\* \* "I come, and go, and come. When Righteousness  
Declines, O Bharata! when Wickedness  
Is strong, I rise, from age to age, and take  
Visible shape, and move a man with men,  
Succoring the good, thrusting the evil back,  
And setting Virtue on her seat again."

These appearances among men for the purpose of restoring the equilibrium are not the same as the rule of Vivaswata and Manu first spoken of, but are the coming to earth of Avatars or Saviors. That there is a periodicity to them is stated in the words "from age to age." He is here speaking of the great cycles about which hitherto the Masters have been silent except to say that there are such great cycles. It is very generally admitted now that the cyclic law is of the highest importance in the consideration of the great questions of evolution and Man's destiny. But the coming of an Avatar must be strictly in accordance with natural law,—and

that law demands that at the time of such an event there also appears a being who represents the other pole—,for, as Krishna says, the great law of the two opposites is eternally present in the world. So we find in the history of India that, when Krishna appeared so long ago, there was also a great tyrant, a black magician named Kansa, whose wickedness equalled the goodness of Krishna. And to such a possibility the poem refers, where it says that Krishna comes when wickedness has reached a maximum development. The real meaning of this is that the bad Karma of the world goes on increasing with the lapse of the ages, producing at last a creature who is, so to say, the very flower of all the wickedness of the past, counting from the last preceding Avatar. He is not only wicked, but also wise, with magic powers of awful scope, for magic is not alone the heritage of the good. The number of magicians developed among the nations at such a time is very great, but one towers above them all, making the rest pay tribute. It is not a fairy tale but a sober truth, and the present prevalence of self-seeking and money-getting is exactly the sort of training of certain qualities that black magicians will exemplify in ages to come. Then Krishna—or howsoever named—appears “in visible shape, a man with men.” His power is as great as the evil one, but he has on his side what the others have not,—spirit, preservative, conservative forces. With these he is able to engage in conflict with the black magicians, and in it is assisted by all of us who are really devoted to Brotherhood. The result is a victory for the good and destruction for the wicked. The latter lose all chance of salvation in that Manwantara, and are precipitated to the lower planes, on which they emerge at the beginning of the next new creation. So not even they are lost, and of their final salvation Krishna speaks thus :—

“ Whoso worship me,  
Them I exalt; *but all men everywhere*  
*Shall fall into my path*; albeit, those souls  
Which seek reward for works, make sacrifice  
Now, to the lower gods.”

He also declares that the right and full comprehension of the mystery of his births and work on earth confers upon us Nirvana, so that rebirth occurs no more. This is because it is not possible for a man to understand the mystery unless he has completely liberated himself from the chains of passion and acquired entire concentration. He has learned to look beneath the shell of appearances that deceives the unthinking mind.

This brings us to a rock upon which many persons, theosophists as well as others, fall to pieces. It is personality. Personality is always an illusion, a false picture hiding the reality inside. No person is able to make his bodily environment correspond exactly to the best that is within him, and others therefore continually judge him by the outward show. If we

try, as Krishna directs, to find the divine in everything, we will soon learn not to judge by appearances, and if we follow the advice given in this chapter to do our duty without hope of reward and without trimming ourselves with a desired result in view, the end will be peace.

Krishna then adverts to various systems of religious practice, and shows Arjuna that they all lead at last, but after many births, to Him, by reason of the tendency set up. The different schools are taken up in a few sentences. His dictum is that they "destroy sins," meaning that a certain purification of the nature is thus accomplished, which is followed upon death by a longer stay in Devachan, but it is only to one single practice he awards the distinction of being that which will bring about union with the Supreme Spirit. After enumerating all, not only the performance but also the omitting of sacrifice, he shows Arjuna that spiritual knowledge includes all actions and burns to ashes the binding effects of all work, conferring upon us the power to take Nirvana by reason of emancipation from the delusion that the lower self was the actor. The perfection of this spiritual knowledge is reached by strengthening faith and expelling doubt through devotion and restraint. Then occurs a verse, almost the same as one in the New Testament, "the man of doubtful mind enjoys neither this world nor the other, nor final beatitude."

WILLIAM BREHON, F. T. S.

*(To be Continued.)*

## TALES OF THE ANCIENT RAJPUTS.

There is an old tradition, so old that it has almost died from the memories of men, that veils eventful epochs in the archaic history of India.

The Rajputs, afterwards the Kshatriyas, or warrior caste, were, according to this legend, the aboriginal dwellers in the sacred land of India. They had strong cities and powerful dynasties, and had already grown old in the land, when a newer race came to share their inheritance. The newer race were the Brahmans, who crossed the mountains of eternal snow, the Sacred Himavat, from lake Mansarawar the divine, on whose holy shores the Lord first came to Earth and taught to the Seven Rishis the archaic wisdom. The Brahmans had dwelt long by lake Mansarawar; they had learned the secret wisdom from the glowing lips of the children of the Fire-Mist in the Sacred Island.

Their lore was holy; its end was the attainment of spiritual bliss. But the Rajputs, the early dwellers in the land, had learned the darker lore, which bent to their power those subtle and tremendous forces which Nature

ever seeks to keep concealed. And the Brahmins came to the Rajputs to learn their wisdom ; for the Brahmins were then the pupils of the Rajputs.

Such is the old legend, which Echo has almost forgotten to whisper along the corridors of Time.

But in the Sacred Books of India are still found traces of the time when the Rajputs were greater than the Brahmins, and the Brahmins sat at their feet to learn their wisdom.

These two races have doubtless changed but little since that archaic time, ages ago .

Doubtless even then the Rajputs were, as they are now, "bronze-cheeked, large-limbed, leisure-loving" ; while the Brahmin was, as now, "tall and slim, with finely modelled lips and nose, fair complexion, and high forehead." But the Rajputs have lost that superiority which the Brahmins have gained.

The Sacred Books of India still preserve traces of Rajput supremacy in might and wisdom, and a few stories from the Scriptures to illustrate this may be collected here. The first is from the Kaushitaki Brahmana Upanishad ; it is as follows :<sup>1</sup>

There was a certain Gargya Balaki, learned in the holy Vedas. He dwelt among the Matsyas, the Kurus, and the Videha. This Brahmin, coming once to Raja Ajatasatru, a royal Rajput, addressed him thus : "Let me declare to thee divine knowledge, oh king !" The king replied, "We bestow a thousand cows on thee, oh Brahmin, for this word of thine." The Brahmin, deeply versed in the Vedas, then expounded the doctrines of his religion. But though the Brahmin was wise, the Rajput king was wiser than he ; and in all things it was seen that the sacred wisdom of the Rajput was greater than the love of the Brahmin. Finally the royal Rajput Ajatasatru, perceiving himself to be more wise, thus addressed the Brahmin : "Dost thou know only so much, oh Balaki ?" "Only so much," he replied. The king rejoined, "Thou hast vainly proposed to me ; let me teach thee divine knowledge."

Then the Son of Balaka approached the king with fuel in his hand and said, "Let me attend thee as thy pupil." The king replied, "Contrary to rule is it that a Kshatriya should initiate a Brahmin in divine knowledge ; nevertheless, approach, I will make thee to know the divine wisdom." The King, taking him by the hand, departed.

Another story is from the Chandogya Upanishad.

Svetaketu came to the assembly of the Panchalas : Pravahana Jaivali asked him, "Youth, has thy father instructed thee ?" "He has, sire," replied Svetaketu. "Dost thou know," asked the King, "whither living

<sup>1</sup> This, and the quotations that follow, are not literal translations, but summaries of the Sanskrit text.

creatures go, when they depart hence?" "No, sire." "Dost thou know how they return?" "No, sire." "Dost thou know," again asked the king, "the divergences of the two paths whereof one leads to the gods and the other to the pitris?" "No, sire." "And hast thou then said, 'I have been instructed'; for how can he who knows not these things say he has been taught?" The young man returned sorrowful to his father, and said, "Thou saidest 'I have instructed thee,' but this Rajanya (Kshattriya) proposed to me many questions which I was not able to answer."

The father replied, "If I had known the answer to these questions, would I not have told them to thee?" Gautama<sup>2</sup> went to the king, who received him with honor. In the morning he presented himself before the King, who said, "ask, oh reverend Gautama, a boon of human riches." He replied, "To thee, oh King, belongs wealth of that kind. Declare to me the questions thou hast asked of the youth." The King desired him to make a long stay, and at last replied, "As thou hast declared to me, Oh Gautama, that this knowledge has not formerly reached the Brahmans who lived before thee, it has therefore been among all people a wisdom taught by the Kshattriya class alone." He then declared it to him. [But the most famous of all these legends of Rajput supremacy is that which tells of the strife between Visamitra the Rajput, and Vasishta the white-robed Brahman. Many of the Rig-Veda hymns are attributed to the seership of the Vasishtas. Visvamitra is also the seer of many Vedic hymns.

In the Mahabharata is found the "ancient story of Vasishta" thus narrated: Visvamitra was the son of the Raja of Kanyakubja (Kanouj), a royal Rajput. Visvamitra, when hunting in the forest, came to the hermitage of Vasishta the Brahman, where he was received with all honor, entertained together with his followers with delicious food and drink, and presented with precious jewels and dresses obtained by the Sage from his wonder working cow, the fulfiller of all his desires.<sup>3</sup> The cupidity of the Rajput Visvamitra was aroused by the sight of the cow. He offered a million cows in exchange for her, but Vasishta would not part with her, even on promise of a kingdom. Visvamitra was angry; "I am a Kshattriya, a warrior," said he, "have I not more power than thou, a Brahman, whose virtue is submissiveness? I shall not abandon war, the virtue of my caste, but shall take thy cow by force."

Vasishta challenged him to show his power, and Visvamitra seized the wonder-working cow. But she, though beaten with a whip, would not be moved from the hermitage. Witnessing this, Vasishta asks her what he, a patient Brahman, could do.

1 Vide "The Secret Doctrine," for the doctrine of the lunar Pitris.

2 Not Gautama the Buddha, but ages earlier.

3 Called *Kamaduk*.

She asks why he overlooks the violence she suffers; Vasishtha replies, "Force is the strength of Kshatriyas, patience that of the Brahmans. As patience possesses me, go if thou pleasest." The cow prays Vasishtha not to abandon her; for, till he forsakes her, she cannot be taken away. Vasishtha promises he will never forsake her. Hearing these words of her master, the cow tosses her head aloft and assumes a terrific aspect, her eyes become red with rage, she utters a deep, bellowing sound, and puts to flight the whole army of Visvamitra. Being again beaten with a whip, she becomes more incensed, her eyes are red with anger, her whole body, kindled by her indignation, glows like the noonday sun; she discharges firebrands, and creates bands of warriors,—Pahlavas, Dravidas, Sakas, Yavanas, Sabaras, Paundras, Sinhalas, and Kiratas; these warriors defeated Visvamitra's army, and put it to flight. Beholding this great miracle, Visvamitra was humbled at the impotence of a Kshatriya's nature, and exclaimed, "Shame on a Kshatriya's force; the might of a Brahman, this is force indeed!" Examining what is and what is not force, and ascertaining that austere fervour is the supreme force, he abandoned his prosperous kingdom and all its brilliant regal splendour, and, casting all enjoyments behind his back, he devoted himself to austerity. Having by this means attained perfection and Brahmanhood, he arrested the worlds by his fiery vigour, and disturbed them all by the blaze of his glory; and at length this Rajput drank Soma with Indra.<sup>1</sup>

If one is permitted to speculate on the meaning of this legend, the conjecture may be put forward that Vasishtha and Visvamitra stand for the Brahman and Rajput tribes respectively, having their territories probably on the upper waters of the Indus and Ganges. For it is only since 1200 A. D. that the descendants of the Kshatriyas have dwelt in the sandy jungles of Rajputana. Visvamitra probably represents an expedition of Rajputs to the Brahman country typified by the cow of Vasishtha,—a "land flowing with milk." This cow, the source of fertility, supplies a wealthy booty to the Rajput if he will consent to be bought off: but the Rajput wants the Brahman's country for himself, and the wealth offered him only stimulates his cupidity. The Brahmans refuse to give up their territory, and the Kshatriyas begin the attack. The Brahmans summon to their aid the non-aryan tribes of Dravidas, Pahlavas, and Sinhalas. By their aid the Rajputs are defeated. This is, perhaps, a not improbable interpretation of the legend.

Let us return, however, to the austerities of Visvamitra, taking up the story in the Ramayana. Visvamitra the Rajput, being utterly vanquished by Vasishtha, placed his son on his throne and travelled to the Himalayas, where he betook himself to austerities and thereby obtained a vision of

<sup>1</sup> In other words, he went to Devachan.

Mahadeva,<sup>1</sup> who at his desire revealed to him the science of war in all its branches and gave him celestial weapons, with which, elated and full of pride, he consumed the hermitage of Vasishtha and put all its inhabitants to flight. Vasishtha threatened Visvamitra, and raised on high his Brahman's mace. Visvamitra, too, raised his fiery weapon, and called to his adversary to stand. Vasishtha cried out, "What comparison is there between the might of a Kshattriya and the might of a Brahman? Behold, base Kshattriya, my divine Brahmanical power." The dreadful fiery weapon, uplifted by Visvamitra, was quenched by the rod of the Brahman, as water quenches fire. Many other celestial weapons were used by Visvamitra—the discus of Vishnu, the trident of Siva, etc., but the Brahman's mace devoured them all. Finally, to the terror of the gods, the Rajput shot off the terrible Brahmastra, the weapon of Brahma. But it availed not against Vasishtha the sage. Vasishtha grew terrible in appearance, jets of fire issued from his body, the Brahmanical mace blazed in his hand like a smokeless mundane conflagration, or a second Sceptre of Yama, lord of death. But the devotees besought him, and his vengeance was stayed. Visvamitra cried, "Shame on a Kshattriya's strength; the strength of a Brahman is superior."

This tale is doubtless the echo of a tremendous conflict between the Rajputs—bringing to their aid their darker magic powers and the control of the terrible occult force which they had learned from the Atlanteans of the South—and the Brahmans, strong in the holy wisdom of the Sacred Isle. At first Visvamitra's devotion only obtained for him the position of Rajarshi, a royal Rishi, while he aspired to the higher rank of Brahmarsi, —divine Rishi.

That he gained great power, however, the following story from the Mahabharata clearly shows.

King Trishanku desired to ascend alive to heaven. He came to Visvamitra to ask his aid. Visvamitra sacrificed, and addressed him thus; "Behold, oh monarch, the power of austere fervor acquired by my own efforts. I myself, by my own power, will conduct thee to heaven. Ascend to that celestial region, difficult to attain to in an earthly body. I have surely earned some reward of my austerity." Trishanku ascended to heaven in the sight of the assembled saints. Indra ordered him to be gone, and to fall to the earth. Visvamitra again exerted his power, and the king obtained a place amongst the stars.<sup>2</sup>

Visvamitra, still yearning for Brahmanhood, fasted and took a vow of silence. As he continued to suspend his breath, smoke issued from his head, to the great consternation and distress of the three worlds. The

<sup>1</sup> The great God of All.

<sup>2</sup> This has reference to a very obscure, but not the less important, doctrine "Concerning the Star-Rishis." It has to do with the selfishness and materiality of our nature, and is not explained because dangerous. It will be known, however, quite soon enough.—Ed.

gods and Rishis addressed Brahma : "The great Muni, Visvamitra, has conquered many trials, and still advances in sanctity. If his wish be not granted, he will in wrath destroy the three worlds by his austere fervor. All the regions of the universe are confounded ; no light anywhere shines ; all the oceans are tossed, the mountains crumble, the earth quakes, the wind blows confusedly. We cannot, oh Brahma, guarantee that mankind shall not become atheistic. Before the great and glorious sage of fiery form resolves to destroy everything, let him be propitiated." The gods, headed by Brahma, addressed Visvamitra thus : "Hail Brahmarshi ! we are satisfied with thy austerities ; thou hast through their intensity attained to Brahmanhood." The sage, delighted, made his obeisance to the gods, and said ; "If I have obtained Brahmanhood and long life, then let the mystic syllable (*omkâra*), and the sacrificial formula, and the Vedas recognise me as a Brahman. And let Vasishtha the Brahman, the greatest of those who know the Rajput knowledge and the Brahman knowledge, also recognise me." Vasishtha, being propitiated by the gods, became reconciled to Visvamitra, and hailed him, though a Rajput, with the title of Brahmarshi. Visvamitra also, having attained the Brahmanical rank, paid all honor to Vasishtha. Before Visvamitra thus attained the pinnacle he had longed to reach, he performed many wonders, recounted in another part of the Mahabharata.

He destroyed Vasishtha's hundred sons by the power of austere fervor ; when possessed by anger, he created many demons, fierce and destructive as death ; he delivered the son of Richika from being offered in sacrifice ; he cursed his fifty sons, and they became outcasts ; he elevated Trishanku alive to heaven ; he changed a troublesome nymph into a stone.

(To make the meaning of this clear, it should be explained that, when the gods had reason to dread the too great austerity of any saint, they used to send a "troublesome nymph" to disturb his orisons. Kâma the love-god, when taking part in one of these expeditions, which had for its object the destruction of Siva's *Samâdhi*, through the charms of Umâ, daughter of the Himavat, lost his body, which was turned to ashes by Siva's glances, and is thenceforth known as Ananga, the bodiless god.) Besides this, Visvamitra induced Vasishtha to bind and throw himself into a river, though he emerged thence unbound. He also made himself invisible, and caused Rakshasa demons to obsess his enemies. He also incited the demon to destroy the sons of Vasishtha. On hearing of the death of his sons, Vasishtha supported his misfortune as the great mountain supports the earth. He meditated his own destruction, but thought not of destroying the Rajput Visvamitra. He hurled himself from the summit of Mount Meru, but fell on the rocks as if on a heap of cotton. Escaping alive from his fall, he entered a glowing fire in the forest ; but the fire, though blazing fiercely,

not only failed to burn him, but seemed quite cool. He next threw himself into the sea, with a stone tied around his neck ; but the waves cast him up alive on the shore. He sought death from the Sutlej alligators, but they fled from the Brahman, seeing him brilliant as fire. Seeing that death would not receive him, he returned to his hermitage. But at last Visvamitra attained to Brahmanhood, and Vasishtha was reconciled to him. How many other Brahmans came to the feet of the Kshattriyas to learn wisdom, and how the Kshattriyas triumphed over the Rajputs, and how Parasurama made a mighty slaughter of the Kshattriyas, must here remain untold.

CHARLES JOHNSTON, F. T. S.

## KARMA AND PROVIDENCE.

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

Theosophy is reconstructing our conceptions of the universe, and reinterpreting the facts and tendencies and laws of life. When it first appeared on the outskirts of Western thought, an alien in origin and sentiment, it seemed a curious product of Oriental dreaminess, a trifle fantastic as to garb, a little uncouth in its bearing before the wonders of our gifted age, and very far from practical in its ideas of either duty or aspiration ; but because of its difference from all familiar figures, and because, too, it held in its hands the Wand of Magic and was known to have used it with most unaccountable results, certainly a subject for interest, perhaps for study. Not very many years have passed, and yet the newspapers are reporting it, the public turns an ear to it, literature is discussing and fiction appropriating it. The eyes which first inspected it with curiosity are now examining it with interest, and the minds which then surmised that it might hold some truth are now reverent as before an oracle. More than this, hearts weary and sad, weary of explanations which did not explain and of consolations which did not console, sad because finding that the ills of existence are not to be salved with arbitrary beliefs or distant hopes, rallied under the influence of that reviving touch, and demanded fuller, richer knowledge. Most of all, the awakened spirit, realizing that conventional tenets were an opiate and not a tonic, hurled them away and arose in the vigor of a definite and intelligible aspiration. And all classes of inquirers, just in proportion as the inquiry was sincere and its pursuit continued, found a singular dwarfing of all other topics, a spontaneous, increasing concentration upon this as the one before which the rest were insignificant.

As Theosophy advanced from the outskirts to the centre of thought in the West it was confronted, one after another, with the great problems

which in every age and in every land have engrossed the energy of the thinker. The meaning and end of existence, the nature and direction of responsibility, our future in the world beyond death,—these and kindred questions lie at the door of the soul and meet it on its first excursion into the universe of inquiry. The primary duty of every religious system has been a reply to them, and if that was unsatisfying, men would have none of it. Theosophy undergoes the same rigid interrogation as the rest, and if it has encroached upon the preserves of other faiths and is giving answers to queries on later subjects, we must believe that this is because its first responses were convincing.

Very early in its course it is brought face to face with the great question of Providence, and must give its own interpretation of it. There is one already on the ground. It may not be logical or even rational, but it has the advantage of being in possession and of calming some of the strongest, if not the most meritorious, solitudes of the soul.

The demand for an active, supervising Deity is almost as universal as a demand for any Deity at all. A Creator withdrawing from care over his creation seems a contradiction in thought. The term "Father" voices the soul's need for a guardianship which shall be both authoritative and paternal. In his "Philosophy of Religion," Morrell found that the last analysis of the religious sentiment is into a sense of dependence. But this almost necessarily implies the converse qualities of provision, oversight, supply. Then, too, the emotional faculty calls for satisfaction. Faith needs a sympathetic ear, a responsive touch, a readiness to use every power of nature for the relief of an appealing sufferer. Thus instinct and devotion unite to cause belief in Providence, and the difficulty of supposing that the Supreme Being looks after all the petty affairs of each of us is met by the fact that to the Infinite all are practicable, and, indeed, that in such a presence gradations in importance disappear.

There is, hence, a stage of religious experience in which every incident in the world of things and men is supposed to express a Divine purpose. God is present everywhere, acting everywhere, adjusting everywhere. "Even the very hairs of your head are all numbered," said Jesus. But in time comes an inevitable change. It is seen that the actual system, however ordered, by no means provides universal good. There are great wastes of sickening sorrow, vast and recurring areas of destitution, bitter cries from weariness and loss and agony. The intellect follows this up by its discovery of the reign of law. Events are not disconnected revelations of as many Divine intentions, but effects rigorously joined to their antecedent causes. As causation is better and more extensively perceived, the domain of admitted law expands, absorbing steadily the territory of Providence, and displacing the conception of ordering with the conception of order. At last

no ground is left. Law is seen to pervade the universe, and to be the condition of all science, all foresight, all business. A life-insurance policy assumes the whole scientific doctrine of the reign of law.

But the sentimental want, though baffled, is not extinct. "There may be truth," it urges, "in the theory of causation and in the belief that the universe is a great machine, wisely contrived, endowed with sufficient impetus, and working automatically along. Yet all machines are liable to disarrangement, and exigencies arise for which the most perfect do not provide. It may very well be, then, that at grave crises, or for particular purposes, or to avert an evil, interposition may be proper. Let it be admitted that the usual administration is by law, if only is made concession that a Providence is sometimes possible." But even this the stern man of science must refuse. He is forced to answer that, whatever may be true of imperfect machines of human make, no breakdown is conceivable in one of celestial origin; and that, even if we could conceive of a universe conducted partly by law and partly by manipulation, we could never define their limits or foresee which would act.

One more plea remains. "I will not contest," says the sentimental want, "the doctrine of uniformity in physical things. But they are not the whole of life. Moral ends are more important. In the interest of morals, Providence is a necessity. To teach a lesson, to emphasize a warning, to recall from recklessness or frivolity or sin, interpositions are essential. A blind material universe, mechanically turning out its infants and swallowing up its dead, is no fitting expression of a Divine fulness. There must be some higher aim, some better purpose." "There is," replies the thinker, "but not as you imagine it. All nature is crowded with moralities; its very uniformity ensures their exhibition. But even if it did not, if occasional interferences were more impressive, how are you to interpret them? You have not the clue to their meaning, and your prophets expound it differently. They do not even expound it fairly. For, as it would jar on the religious sentiment to attribute to Providence the harsh and bitter things, it is mainly the good things with which they credit it. The sickness overcome, the life saved, the steamer rescued, the boon secured, the peril escaped are providential; not the sickness fatal, the life lost, the steamer wrecked, the boon forfeited, the peril triumphant. But if the one is, the other must be. If it is a Providence which brings one vessel safely through the violence of a tempest, it must be a Providence which abandons another to its fate. If it is a Providence which puts a Washington at the head of one nation, it is a Providence which puts a Louis Napoleon at the head of another. If a skater, breaking through the ice, is saved by Providence, the drowning of his comrade must be by Providence; if Providence accounts for a fortunate investment, a fulfilled presentiment, a happy marriage, it

must also be accountable for the broken bank, the discredited prediction, the annals of the Divorce Court.

Nor have we any clue to the interpretation. It will not do to say 'The Moral Lesson,' for we do not know what the lesson is, nor whether it is a lesson at all. A boy swimming on Sunday is drowned. 'This,' urges the religious press, 'expresses the Divine displeasure of such mis-use of Sunday.' 'But,' replies the logician, 'it can hardly do so unless you are prepared to show that all boys swimming on Sunday are drowned, and none on other days.' *Purpose* is the very essence of Providence. If we have no clue to the *purpose* we have no clue to the Providence; for us it does not exist. Nor can you escape the difficulty by saying that it is inscrutable, for that vacates the whole position. If we are unable to scrutinize Providence, we are unable to make assertions about it, much more to expound it. So long as it keeps utterly in the dark, we cannot even prove that it is there."

Thus, step by step, relentless reason forces back the struggling theory of an interposing power ever at work in manipulation, adjustment, the rectification of error in the machine of its own construction, the insistence on truths which it does not enable us to discover, the mumbling of unintelligible warnings which we have no power to make clear. Baffled, confused, exhausted, the old doctrine is now near its end. But the spirit which has informed it is vigorous as ever. Not a whit depressed, it still asserts the need for the perpetual presence of a moral force, for a Providence outside of which not a sparrow shall fall, not a wrong escape.

And it is right. No such sustained cry of the human heart could well be fallacious. It is one of the vindications, one of the glories, of Theosophy that it gives the frankest, most ungrudging welcome to every want, intellectual or sentimental, of humanity, and then provides for it. To me it seems that this is peculiarly true in the matter of Providence. The religious instinct will never give up its demand for a Providence. It revolts at the thought that there is no moral order in the world, that good and bad fare alike, that character goes for nothing. An elaborate system in which the Supreme Being has expressed all the qualities but those most strongly called for, is to it a monstrosity and a contradiction. You may wrench away from it its theories and its whimsical or unsatisfying methods of interpretation, but it will construct new ones at once. With what amplitude of recognition Theosophy steps forward to greet this instinct! "You are entirely right," it says. "I am with you in fullest sympathy. You cannot insist more than I that the moralities exact an agency by which their vindication shall be assured. But such an agency must be intelligible and consistent. It must be so comprehensive that not a right or a wrong shall go unrewarded, so impartial that it handles all men with absolute equality, so precise that its

equations shall exactly balance. You can never invent such, you can never discover it. But you do not need to. The doctrine of Karma, the treasured possession of the Wisdom-Religion, fulfils all the requirements you insist upon, avoids all the difficulties which embarrass you, and responds to every call of reason, justice, and the moral sense."

The vast superiority of Karma as a substitute for the conventional idea of Providence is evident from every point of view. It is not a negation of Providence, it is an enlarged affirmation of it. Instead of a fitful, capricious, inconstant, purposeless, mysterious, undecipherable force, it is a lucid, inerrant, steady, and meaningful adjuster. For what, after all, is its definition? *The law of ethical causation.* Law, not whim; *causation*, not accident; and this, which the most orthodox now admit in the worlds of physics and of mind, extended to the noblest region, that of morals. Not that every incident of every life is to be read as a revelation of immediate desert, for that would be to forget the correlative doctrine of Reincarnation; but that the sum total of experiences in the chain of lives cannot err, and that the significance of the items in any one link may measurably be inferred. The conception of Providence expands till it covers everything. The religious instinct is satisfied, the claims of reason are allowed, the demand of justice is fulfilled.

I think that the devotional books of the future will print "Karma" where they now print "Providence." The concept is so much richer that the poorer one will not long content. The word "Karma" is not as strange as it was formerly. Sometimes we see it in improbable quarters. By and by it will be domesticated into the language, for Theosophists constantly employ it, and though—to transpose Gladstone's definition of a deputation—they do not signify many, they certainly signify much. After it is domesticated people will not be afraid of it. Then they will come to like it, as we all like what is familiar. In time the meaning will filter into them. It will displace the old narrow conception and establish itself as a broad and healthy philosophy of life. And when Karma is recognized, not merely as an ever-acting principle, but as an ever-forming fund, what may not be hoped for in the melioration of mankind?

## CONVERSATIONS ON OCCULTISM.

*Student.*—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

*Sage.*—You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their

actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

*Student.*—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

*Sage.*—Not only so, but also that they have not even a shadowy, vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

*Student.*—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

*Sage.*—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

*Student.*—Is this how we may accept as true the story of Luther's seeing the devil?

*Sage.*—Yes. Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with the old image reared and solidified in his mind; and he called it the Devil.

*Student.*—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

*Sage.*—In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical and mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

*Student.*—But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regularly recurring appearances. How were those produced, since the persons never had such a picture before them?

*Sage.*—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.<sup>1</sup>

*Student.*—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

*Sage.*—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

*Student.*—In what way should I figure to myself the essence of an elemental and its real mode of existence?

*Sage.*—You should think of them as *centres of energy* only, that act always in accordance with the laws of the plane of nature to which they belong.

*Student.*—Is it not just as if we were to say that gunpowder is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

*Sage.*—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent, or burn the property of the good as of the wicked man.

*Student.*—What next?

*Sage.*—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

*Student.*—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

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<sup>1</sup> See *Its Unveiled* in the chapter on Teratology. [ED.]

*Sage.*—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

*Student.*—Do they perceive these objects obstructive for us, through which they thus float?

*Sage.*—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

*Student.*—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air.

*Sage.*—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that “hardness” for us is not “hardness” for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

*Student.*—I thank you for your instruction.

*Sage.*—Strive to deserve further enlightenment!

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## A PLEA FOR THE CHILDREN.

A few years ago, the interest of the “average man” in occultism was *nil*. Now, to quote Molière the witty, “we have changed all that.” Many an honest man is an unconscious theosophist, and we have innumerable new versions of “*Le Philosophe sans le savoir*.” Little by little the stealthy tide has stolen in, until the public in general takes its daily rations of occultism in novels, essays, and experiences, and has even adopted its expressive phraseology. In a word, the average man is coming abreast of the theosophical student. This sign is favorable. It marks the moment when a fresh impulse from higher spheres may be expected, and which will impel the advance-members of our era further still. These advance-members, in the present respect of which we write, are the theosophists.

One step, of greater present importance than any other, now remains to be taken and promptly taken. Opportunity is a fruit which will not keep.

It is a vital truth that real knowledge, if unused, injures the mind that keeps it locked-up and barren. Knowledge is not a dead thing like the fruit of the loom and the easel. Knowledge is a seed, a living germ ; it should be sown, it should be active, should fructify. He who stores up spiritual truths as mere intellectual acquisitions soon has a mental and moral plethora, and ends by turning from his normal food. The mind has its indigestions as well as the stomach, and of a more deadly order, for all things have more power as we proceed inwards. In the natural procedure of life, we learn one thing at a time, and it is learned by living it. A truth may first be intellectually perceived (so far as our consciousness of its entrance goes), but if it is not then lived out, it remains as a point of stagnation in the mind and more or less impedes the circulation of Thought. It is thus that our mental limitations accrue by degrees. To live a truth, we naturally begin by conforming our daily actions to it. Its overflow is first felt by those nearest to us ; they are blessed or banned by our use or misuse of it. Equally, if we withhold it, they are deprived of a benefit to which they have a moral right. Although they may be unconscious of the loss, we have injured them in direct proportion to the value of the truth withheld. The theosophist is, as a rule, ready and willing to impart this gracious knowledge which has radiated into his life from hidden spheres and touched it with a glory which escapes the mould of words. But how many theosophists realize that the persons nearest to us, our rightful heirs, are the children ? Do they say that these mutinous heads clustering and tossing about us are too full of toys and the glee of a perpetual springtime to find room for larger learning ? No observer of children, no nursery eavesdropper, will maintain it. In their butterfly flight they pause, poised just out of reach, let fall some reflection or question full of mysticism, and are gone, swifter than the winged answer. They are sturdy witnesses to the reality of the unseen. They sense it, they ruminate upon it ; they turn some theory of their own over and over as the young calf chews its first cud. They find it and use it in their games. They project their knowledge tentatively upon their older friends, in whose conversations they do not find it figured. They are full of naïve wonder at this omission, but, once lightly dealt with, once mocked, they shut fast those rosy lips and dream on in silence. They are nearer than we to the Unseen from which we have all come : to us a speculation, to them *it is a memory*, and they resent its profanation instinctively.

Instances of astral and spiritual experiences on the part of children may easily be multiplied, but in the Tea Table of this magazine they have been sufficiently outlined.

The pressing question then for theosophists is this : Shall we leave the children to these vague foreshadowings of truth, until the pressure of material life has dimmed the prophecy of pure youth and eradicated the

finer impulse? Or, where the psychic nature is strong, shall we leave them balanced between dread of these sights unseen by others about them, and the keener dread of their own sanity and health? Shall we leave them tossing there, or shall we put a rudder in their hands? The budding form, the starry gaze, the blossom-tinted cheek are so dear; are the hearts, the minds less precious to us? Do we say that these truths are too grand for them? They are not truths if they are not of a pristine simplicity. The limpid purity of the child reflects the True better than our troubled soul can do, and "heaven is near us in our infancy." Springtime is seed time the world over. While the parents are reaching out for Truth, shall the children go on imbibing error? Let us give them the bread of life, not the stone of materiality: let us give them the teachings of universal Justice, of Love. Let us show them how all things move by Law; the rebound of good and evil; the magnificent reaches of Life from world to world, from form to form. When we trace out Karma and Reincarnation to them, first in natural and afterward in ethical symbol, we shall endear the universe to them as they find it welded in links of harmony and love. This joy we owe them, and it is owed higher still; it is a debt to the Supreme.

There should be Sunday Schools for the children of theosophists who believe and practice what they profess. Each Branch could start one. In progressive Boston the *idea* has already taken root. We seem to be irresolute for want of a practical method. Catechisms could be compounded from those of Colonel Olcott. Interesting dialogues and tales might be written by those versed in the labyrinths of these young minds: we all hold a clue to them; this clue is Love. Let us pay our debt to the children.

AUGUST WALDERSEE, F. T. S.

## A GERMAN MYSTIC'S TEACHINGS.

In the last three numbers of the PATH we have given a story by the German Mystic Kernning of the experiences of a sensitive. The story is called advisedly "From Sensitive to Initiate." We did not think that it was intended to show what the final initiation is, but only one of the many initiations we have to undergo in our passage through matter. The trials of Catherine illustrate those we all have, whether we know them as such or not. She had a presence to annoy her; we, although not sensitive as she was, have within us influences and potential presences that affect us just as much; they cause us to have bias this way or that, to be at times clouded in our estimate of what is the true course or the true view to take, and, like her, so long as we do not recognise the cause of the clouds, we will be unable to dissipate them. But Kernning was a theosophist, and one of those men who knew the truth in theory and at the same time were able to make

a practical application of what they knew. There are many cases to-day in which sensitive people do just what Caroline did and have "presences" to annoy them; but how many of our theosophists or spiritualists would be able to cast the supposed obsesser out, as Mohrland did in the story? They can be counted on one hand. The simplicity with which Kernning wrote should not blind us to the value of his work. In the preceding articles by him which we have from time to time given, there is much to be learned by those who look below the surface. We therefore add the following as a note to the last story in order to try to show its theosophic meaning.

The conversation about "Mantrams" between the Sage and the Student in the PATH for August involves an occult truth so important that it is worth while to recall that the power of mantrams is recognized by the school of German occultists represented by Kernning. Readers of the PATH who have attentively read "Some Teachings of a German Mystic" have observed that in nearly all instances the pupils achieve an awakening of their inner self, or the "spiritual rebirth," by means of a particular word, a sentence, or perhaps even a letter of the alphabet, and that, in cases where persons are involuntarily awakened, it is by continued thinking upon some object or person, as in the case of the young sailor whose mind was continually dwelling on his absent sweetheart and was thereby released from the limitations of his own personality. Caroline Ruppert was aroused by a morbid dwelling on her disappointment in love and by remorse for her conduct towards her invalid mother, until these thoughts gained a mantric power over her, and it required intelligent exercise with other mantrams, given her by the Adept Mohrland, to restore her self-control and give her a symmetrical development. Out of a medium, or mere sensitive, she thus became an initiate, able to control the psychic forces by her own will. Every hapless "medium" who is obsessed by elementals and elementaries that make life a torment, and who is compelled to do the bidding of these forces generated by personal vitality, and whose conflict obscures the true self—like a spring whose waters, finding no adequate channel, rise to the level of their source and thus drown it—, has it in his or her power, by intelligent exercise of the will, to obtain command over what they are now obliged to obey. But, in doing this, "right motive" must be kept constantly in view; care must be exercised to keep absolutely free from all mercenary or other selfish considerations, else one will become a black magician. The condition known as "mediumship" has been the subject of too much indiscriminate condemnation; it can be made a blessing as well as a curse, and the aim should be, not to suppress it, but to develop it in the right direction. The psychic powers, like all other natural forces, can be made either a good servant or a terrible master, and, in proportion to their subtlety as compared with other forces, so much greater is their power for good or for evil.

In psychic work the power of united endeavor has often been emphasized, and it is easy to see that the power is developed whether consciously or unconsciously exercised. Thus, with thousands thinking unitedly in one direction, as in the present Theosophical awakening, they all help each other, lending strength to each other's will, whether they are aware of it or not. According to this principle it would seem that a word used commonly for mantric purposes has a greater potency over the forces of the spirit, owing to the impression it has made upon the *akasa*, than a word not commonly used, for in the case of the former the user has the aid of the wills of all others who have used it.

In one of his works, "The Freemason," Kernning gives a good explanation of the power of mantrams, in replying to the strictures of a rationalistic critic, who says that such a use of words is made by the bonzes (yogis) of India, and therefore must be wholly nonsensical! Says Kernning: "Whoever has a great love for an art or science not only finds delight in the results, but their very names have a sort of magic power with him. Whoever feels a love for another person is moved whenever he thinks of that person or repeats the name of that person. The gambler, in spite of all the arguments against his infatuation made by others, and often, indeed, by himself, always beholds dice and cards before his eyes. The drunkard only needs, in order to be made thirsty, to hear the name of wine. The miser lives in the vision of his ducats and dollars, the ambitious man upon the insignia of fame and the plaudits of the multitude, the courtier upon his orders and titles, and in all these cases, not only are the things themselves concerned, but the names have become idolized. Now suppose that one should, instead of swimming in the depths, fill spirit and soul with exalted and divine ideas and names, can other than most beneficent results follow? Indeed, could a person be a genuine Christian without the life of Christ, and even his name, becoming animate in spirit and soul? Therefore there is no nonsensical or unreasonable practice in this; on the contrary, every one should be made aware of this simple method, which is founded upon human nature and is confirmed by experience, that he may attain the means of ennobling his nature, of directing his energies towards the highest end of his life, and reaching this end with certainty."

### TEA TABLE TALK.

Once again our friends have taken my task from my hands. The following letters, depicting their experiences touch the heart with a sense of their truth, and may perhaps encourage others suffering in silent from experiences deemed by them to be unreal hallucinations; whereas they are only abnormal, that is, they are products of a state other than the ordinary, average state of

present humanity. This state is none the less real, for all that. Those who undergo it would not doubt this,—and, speaking truly, in the depths of their hearts they *do not* doubt it,—were they not judging themselves by the verdict of others instead of their own. Because the average man sneers at such things, having no inner sense developed whereby he may cognize them, and because the average man is in the majority, many persons suffer agonies of doubt and self distrust in silence. Listen to this speaker.

“For many years of my life I saw at different times spectral persons and animals gliding about me. They looked like real persons, only that their movements had no jar; they seemed to pass swimmingly from point to point. Sometimes they had a wraith-like, misty appearance; more often they were solid and strong in color. The animals occasionally wore shapes unknown to me. These creations were first seen by me during an illness occasioned by a severe blow upon the head, received in a moment of great danger, and while my health was in a critical condition. I spoke freely of them to my physicians, who gave it as their opinion that my brain was disturbed by the blow. In other words, for a few months I was considered insane, or partly so. I soon recovered my health and was able to leave my sick room, to travel, to study, to re-enter life, and to engage successfully in business. Yet I was a most wretched person. Why? Because I still saw these appearances. Not always, but from time to time, especially if I felt below par, or if the nervous headaches to which I became subject after this blow were coming on. Now I knew myself to be in all respects, —in all *other* respects, — a perfectly sane person, and I held a high place, socially and intellectually, among my fellows. To make such an admission was to cast upon myself the slur of insanity, cripple myself for life, and give distress to some, at least, of my friends. The fact that a connection of mine was hopelessly insane would also go to overshadow my own case. I determined, naturally, to keep silence. But oh! the doubts of myself, the secret fears when, in company with others, I would see these creatures glide about us and knew that I alone saw and felt them. I almost believed that my brain was fatally injured, in this respect. at least. In all others it was sound as a bell. One day relief came. I was talking with a friend, and one of the creatures passed through the air. I glanced at him askance to see if he noticed my slight start upon seeing it. To my amazement, my delight, my extraordinary joy, he glanced at *it*; his brows contracted slightly, then he glanced at me and abruptly resumed his broken sentence. ‘Hurrah!’ thought I, ‘there are two of us then.’ I felt really ashamed of myself to see how truly ‘misery loves company.’ I resolved he should confess. Imagine the way we fenced, doubled, and twisted! But not for so long. My friend was a student of occultism; he knew the rationale of these shapes. He had no lurking, horrid fear of his own sanity to combat. He only did not wish to cast his knowledge before the ignorant. What a blessed relief! I felt pounds lighter, years younger. Soon I found other persons who had the same experience. When I found them accurately describing the object seen by me at the same moment, I could not doubt that this object was real, and not a figment of my brain. Most of these persons were in perfect health and had never met with

any nervous shock or accident. I may say that my life has been renewed since the hour in which that blessed creature—it was a translucent man!—appeared to me at just the right moment, when I happened to have an occultist to my hand. I find fear, or the burden of silence, afflicting most of these seers. ‘You do not know what it is,’ said one to me at a T. S. meeting, ‘to see these things all about, and hear people denying that they exist, and to have to keep still for fear they will call me crazy, or do worse. Sometimes I see these shapes sucked right up into the aura of those who are saying there are no such things. Their thinking about them with scorn and hatred seems to attract them more than desire does. And sometimes people come here and talk so good, and all the time I see such horrible things about them; pictures of dreadful things they have done; or a horrible order of decay about them that comes from the foul astral body inside, which I can see all putrified; or bad elementals that come and go and are servants to their wicked thoughts. It is hard then to listen to their fine declarations.’”

In the *Lotus* (Paris) for May there is a fine article upon Hallucination (so called) to which *Lucifer* has just called attention, while mistakingly attributing it to the June number. It reminds us that “The ordinary or normal eye seizes a certain state, or series of states, of luminous vibrations of the ether. It perceives material objects by the modifications which these objects impart to the etheric vibrations. If they did not set up this modification for our eye, we could not perceive them, any more than the fly can see the pane of glass against which it buzzes obstinately, without any visual perception of the obstacle which it feels. Normal sight, so called, is that which perceives the modifications which material objects impart to luminous vibrations.” (On the principle that every object and every atom try to impart their special rate of vibration to all their surroundings, just as each ordinary human being wants all others to think as he does.) “If other objects exist which are also capable of modifying the etheric vibrations, normal sight cannot perceive them; it ignores them; for it they do not exist. They can only be seized by an eye which is differently organized, which seizes readily such modifications of the luminous vibrations as are imperceptible to normal sight. Like all which is human, normal sight is vain. It is persuaded that nothing can be more perfect than itself. If those who do not see objects normally invisible, admitted that those who do see them perceive real objects, they would by this admission confess that their faculty of sight is not perfect. Common sense—and common in both senses—having concluded that the seer was an individual possessed of a deranged nervous system, only needed to find a word to indicate this derangement or this disease. The word ‘hallucination’ was found, and all was said. But a fact of sight cannot exist without at least two conditions,—the organ of vision and the object seen. There is a simple means of proving the regular or irregular working of the organ of sight. It will be evident that it works regularly if, besides these invisible objects, it also perceives the objects seen by all the world.” Mr. Guymoi then goes on to consider matter and its states. “Matter escapes the finger

and the eye ; it passes from the solid state to the liquid, from the liquid to the vaporous, from the vaporous to the fluidic or etheric. The most determined materialist is forced to admit that the etheric state is *something*, since it can contain all the matter hitherto contained in the solid state. If matter in the solid state forms beings, the only beings perceived by normal sight, who dares affirm that it does not also form others in the liquid state (undines), in the gaseous state (sylphs), and in the etheric state (salamanders) ? It is not capriciously, it is not by hazard that matter passes from the invisible into the visible state ; crystallization demonstrates this. To do this, matter obeys what we call laws, a vague expression whose signification would be more precise if we said that matter obeys Will." Our author then demonstrates that all we know of such laws is that they have an action analogous to the human will-power, and by a series of excellent arguments he deduces the presence, in Nature, of great conscious powers called "gods" in occult literature. We are told by *Lucifer* that "this article has special value as, in a measure, preparing the reader's mind for this theme as treated of at length in Mme. Blavatsky's forthcoming *Secret Doctrine*."

A friend whose experience has been rich writes us :

"Your Tea Table attracted me. It made me feel like inviting myself to join it. I have never had the society of a theosophist, never known one personally. A friend sent me a copy of the *Wilkesbarre Letters* which proved the key to my own experience. This has been so peculiar as to make me the subject of persecution in which I lost home, friends, and fortune. Still I hold that which cannot be taken from me, and have retrieved more than was lost, without the sacrifice of a principle. A kind of figurative language, in which every natural object is the exponent of something in the world of mind and morals, was given me, by which I read many things not found in the books, and learned to ask and answer questions. Not quite satisfied with intangible evidences, I longed for something more, some proof of the many things which were borne in upon my spirit vision and my spirit ears. So also this was given me. The outward sense of touch corresponded with the hearing ear and seeing eye, so that I tried to lay hold upon objects which appeared before me. In some instances I knew of the presence of persons whom I never saw in life, and have been advised by them ; and, unlike the spirits who answer by raps, I have never once failed when following the directions given me through this symbolical or figurative language. Though I may wait for the power to use for the good of others the riches of this interior world as given me, still I realize the truth that "one day with the Lord is as a thousand years," and I am very happy in the light that is around me, *a light which may be felt*, and humble my naturally proud spirit, since I am debtor to Celestial Truth for all my soul-wealth. Her ministers are many and her messengers are divine."

It is necessary to discriminate in experiences. Those of this friend are true ; some are very high ones (as since given to us), others again are of the astral plane. This is natural ; the being is growing all at once, equally in all parts, and has experience of various planes or portions of his vast

organism which has touch with the whole universe. This is the great value of Theosophy, or the *science* of Wisdom. It enables us to classify, to range, to understand our experiences, to cultivate some and disregard others until our judgment has ripened. Where this friend speaks of the "spirit eye and spirit ear," it is really only the astral sense. In spirit, the senses are not; they are blent to one thing, *Knowledge*; this is not subdivided into various kinds of sensation; it is one whole. Again, the reason those teachers proved reliable was because they are probably the messengers of the Higher Self, or reflections from that Self, sent to teach one of pure motive *who did not mistake them for the spirits of the dead and so degrade them to a lower form in the mind*, but whose spiritual sense was sufficiently quickened to know that they had a *real* source of Being. Where the "light that can be felt" is mentioned, (the italics are mine), it is evidence that this light is material, substantial, although it is so by means of the developed astral senses which convey its impressions to the gross outer body *from within*. It is the ether in the fourth, or perhaps the fifth, state, which last is "protyle," the latest "scientific discovery" of Mr. Crookes, and it is felt by the above student in the state to him normal, e. g. without going into trance. In other words, the astral body is sufficiently developed to be in continuous synchronous vibration with that state of matter, which therefore becomes visible to the student. Scientists forget the spiritual aspects of rarefied matter, and often theosophists also neglect the fact that "Purush and Prakriti (Nature and Spirit) are always conjoined." They think the word matter, or substance, degrades their experience, whereas some substance, however rarefied, is necessary for manifestation, until we pass into the regions where thought itself ends. If we will ask ourselves what part of our nature is affected by a given experience, we obtain a clue to the nature of that experience; we know its plane and order, provided we ask with sufficient concentration, or have opened the spiritual perception. Those who have never known this often think they have; they confound it with the keen astral sense. Once known, it can never be mistaken for aught else; in that state, *to see is to be*. A contemporary gives "instructions" how to develop "light and understanding." To force the astral senses thus in advance of the spiritual perception which interprets and governs these others, is as dangerous as giving a child a loaded fire-arm to play with; and, moreover, such acquirements belong to the astral body and are not sure possessions of the soul.

JULIUS.

## LITERARY NOTES.

THEOSOPHIST for July shows the hand of Col. Olcott. The first article is upon "Precipitated Pictures." In view of the account given of Mme. Diss Debar's alleged precipitation of pictures in oil and crayon, Col. Olcott refers to his own experiences in New York with precipitations. He also gives a good explanation of how by strong biologizing a canvass might be removed from the room, the sitter made to see a duplicate in its place, the picture be painted by hand in the next room, and then put in place of the illusion in such

a way that the sitter would think it had been precipitated on the spot. Next follows an article on "Suggestion" in hypnotic experiments. In "The Revival of Hinduism" it is justly claimed that the theosophical Sun has risen, and in the words, "When some of the apparently unmeaning ceremonies and observances of Hinduism were scientifically expounded by the Society \* \* \* the Hindu mind \* \* \* reawoke to appreciate the glories of Hinduism, throwing off the lethargy that oppressed it," we find an expression of the effect on the Hindus of our work there. Another short installment of the *Angel Peacock* follows. There is a long account of the last American Theosophical Convention, and other articles are continued. An interesting account is given of the celebration of Buddha's Birthday in Ceylon, which, among other things, shows what an influence the Theosophical Society has had in the revival of Buddhism, as testified to by the High Priest at Colombo. It is important to know that through Col. Olcott's efforts in England in 1884 this day has been made a governmental holiday in Ceylon.

THE LOTUS (Paris) for July is at hand. Among other interesting articles it contains one upon the "Psychology of Ancient Egypt" by H. P. Blavatsky, and a continuation of Amaravella's strong discourse upon Parabrahm. The troubles in the Isis Society appear to be quietly settling down in favor of the new President, Monsieur Gaboriau. The Society has been favored by a special visit of Mr. Archibald Keightley of London, as delegate from H. P. Blavatsky. The August No. contains a translation of Massey's "Opinions of the ancients on psychic bodies," "Theosophy," by Hartmann, the conclusion of Du Prel's "Scientific standpoint of the post-mortem state," Subba Row's admirable "Notes on occult philosophy," "Astrology" by Barlet, "Dreams" by Guymiot, "The destruction of life" by Meroyne, and a charming bit of verse on Labor, by Rameau. Among the "divers facts" with which this magazine always concludes, is the following interesting experiment, which the writer says "may be traced to magnetism or spiritism; I rather incline to magnetism." He had read in Jacquot's "Travels to the country of the fakir—charmers" an account of a fakir who was able to make water boil by means of the magnetic fluid emitted from his hands, without touching the water. The writer resolved to try this experiment, and did so by placing three persons of different degrees of sensitiveness around a porcelain basin full of water, over which their hands were held at a height of from 2 to 3 inches, the little fingers touching to make a chain. In ten minutes the water began to boil, at first imperceptibly, then "as if little fishes were playing about in it." The magnetic fluid seemed to come in gushes, and the boiling decreased or increased as the hands were raised or lowered, although they never touched the water, which had a slightly acid taste with a flavor of sulphur. The séance lasted half an hour, and seems well authenticated.

JUSTICE A HEALING POWER, (*Carter & Karrick, Boston, 1888. 25 cents.*) is a brochure by M. J. Barnett, intended to enforce the necessity of justice, not only in its own peculiar field, but also as a means of getting health and keeping it.

HESTIA is a new magazine started in New Zealand, and is devoted to the teachings of the ancient sages, philosophy, and science. A theosophist is the founder, and later on it is intended to boldly proclaim its theosophical character. For ourselves, we believe in telling people of theosophy, whether it seems they are ready for it or not. This Journal is well printed on good paper, and its first two numbers promise well. At present it is free. Address Edwards & Co., Brandon St., Wellington, New Zealand.

THE LIFE OF JEHOShUA THE PROPHET OF NAZARETH. This new book by Dr. F. Hartmann is just at hand. It is "An occult study and a key to the Bible." The author says in the preface: "The only object of the following pages is to aid in dispelling the mists which for many centuries have been gathering around the person of the supposed founder of Christianity, and which have prevented mankind from obtaining a clear view of the true Redeemer \* \* \*, but who can only be found within the interior temple of the soul by him in whom his presence becomes incarnate"; and yet we are sorry to find the book marred by a great deal that seems to us nonsensical, as in the repetition of a quantity of matter about supposed "initiations," which is given in all seriousness and which is taken from the French of Christian and other unreliable sources. Then the old story, from the Talmud, that Jesus was stoned to death, will hardly do at this time. It is not true, either, for he was not stoned nor was he initiated in the manner given. We do not think that the true history of this great Initiate has yet been given: it will have to be written by one of his contemporaries, and that true historian will at the same time be able to explain about the Karma of Jesus, now very heavy and of a sort which an Initiate even could not wipe out nor divert. (*Occult Pub. Co., Boston, 1888. \$1.50*)

THE KALEVALA.—Translated into English by Prof. J. M. Crawford. (*1888, J. B. Alden, New York.*) It is a matter of congratulation that the first complete English translation of the great Finnish Epic has been made by a Cincinnati man. Though the books are hardly yet dry from the hands of the binder, scarcely two weeks having passed since the advance copies appeared, the Eastern papers have found time to give most elaborate reviews, ranking the work of Dr. Crawford very high for its literary merit, poetic imagery, and faithful rendering of the great Epic into English. The *N. Y. Times* recently devoted a whole column editorially to the poem and the mythology of the Finns, and its literary editor, Mr. Chas. DeKay, has written a most elaborate and classical paper on the subject which is soon to appear. It is everywhere admitted that the appearance of the poem is a very important event in English literature.

The first feeling on taking up these two beautifully printed volumes is one of profound surprise that a poem of such magnitude and beauty could so long have remained unknown to English readers, and this feeling is only deepened as, with unlagging interest, the reader pursues his way through the poem itself. The magic of nature and the most intense poetic feeling give voice and character to a people but little known and by many supposed to be rude and uncultured. To the Finn the epic is a sacred inheritance, and to alter a word from the original form is considered sacrilege. While, therefore, the recital of the poem by old gray-beards served to impress it deeply on the memory of the young; and while its recital served as a solace to while away the long, dark, dreary winter-days; it also served to preserve the poem itself and at last to transmit it to other generations and other climes.

It is admitted by competent critics like Prof. Sayce, Canon Taylor, and Mr. Chas. DeKay, to be purely pagan in origin and of great antiquity, having been orally transmitted from father to son, generation after generation, for at least *three thousand years*, never having appeared in print

in any language until within the last half century. This fact gives a romantic interest to the great epic unequalled in modern times. It is doubtful if any other great epic is so distinctly national in character. It shows at once the legendary lore, the peculiar beliefs, and the daily life of a people who have been but little changed by outward influences. The deeds of fabled heroes, the magical incantations, and the commonest things of daily life, are so woven together as to give one in a single picture the genius of the Finnish race. It is by no means strange that a people who patterned their lives after such high ideals, where simple truth, justice and simplicity of life were held as the supreme good, should be found possessed of these very qualities. The first article of faith with every Finn is that he owes it to *himself* to be absolutely truthful, just, and kind. This to-day is their characteristic. To give any detailed analysis of the poem itself would require more space and time than we can at present spare.

We have read the poem because it is full of Occultism and Magic, and shows the ancient Finns to have been believers in Reincarnation and such theosophical doctrines. There is much in it drawn from ancient magic that will not be understood except by those who really know what true occultism is. Part of it is obscure for the every day scientist and archæologist, because it really deals with periods of evolution long anterior to the appearance on earth of the present human race; with a time, in fact, when the coming human beings were in constant intercourse with the Deva world, the same period spoken of in the Old Testament when the sons of God married the daughters of men. The trials of the neophyte are well shown in the story of Lemminkainen and the advice of the Guru in the mother's advice "to give half away, to take but half a stride, and occupy only half of a seat." Similar things can be found in the Indian books. There is also an "Isle of Forgetfulness" where one is safe and enjoys great pleasure for a period, after which he returns home (to rebirth). This is Devachan. In Kullervo's story, Reincarnation is plainly told about. These two volumes are full of interest and profit for the student of occultism who draws from the study of ancient beliefs and religions much that in his long flight through rebirth since that old time he had forgotten.

SPIRIT COMMUNION is a beautifully printed and bound volume of 260 pages, containing the inspirational utterances of the late H. B. Champion who died in August, 1887. It is compiled by M. C. C. Church. Only one hundred copies were printed, and we desire to return thanks for No. 84. There are many inspiring thoughts in the book.

NOTICE: THE SECRET DOCTRINE.—It is fully expected that the first, and probably the second, volume of *The Secret Doctrine* will be ready for mailing about October 26th. We do not usually recommend to Branch Libraries the purchase of any particular book, but the great importance of having this extraordinary revelation of Theosophic doctrine within the reach of every member justifies the suggestion that the members of each Branch should contribute funds for its purchase as a permanent possession of the Branch. And we refer to the subject at this time because, under the arrangements made by the London publishers, the privilege of securing it at the reduced rate ceases upon its issue.

## CORRESPONDENCE.

AHMEDABAD, INDIA, 12th August, 1888.

TO THE EDITOR OF THE PATH:

*Dear Sir and Brother*:—In the June number of your valuable Journal there has been published a letter, signed by myself and other Indian Theosophists, to the effect that, if Madame Blavatsky consented, her forthcoming

great work would be revised by competent Hindu students in India who would be able to throw a great deal of light on Indian Philosophy. When that letter was written we were under the impression that a learned gentleman here, who had expressed his willingness to revise the "Secret Doctrine" under certain conditions, would really do so. Myself and another friend represented all the facts to Madame Blavatsky, who at once agreed to place her volumes into the hands of the said Indian scholar and to abide by his conditions. For reasons, however, best known to himself, the said student of Indian Esotericism refused to undertake the task of revising the book or even parts of it.

Madame Blavatsky, therefore, can no longer be blamed for not taking the assistance of Indian scholars. Perhaps it is after all for the best that her marvellous and unique work should come out as originally written by herself.

I have thought fit to write these few lines lest our former letter might create some misunderstanding. Yours fraternally,

N. D. KHANDALVALA, F. T. S.

CEYLON, COLOMBO, 14th August, 1888.

MR. W. Q. JUDGE,

Gen'l Secretary, Theos. Society, New York.

*Esteemed Brother* :—We are thankful to you for the occasional announcements that you make in the PATH about the work of our Society in Ceylon. No other Society of Western origin in Ceylon has ever been so popular as that of ours, and no other Society has done so much good within these few years as ours. This ought to make you glad, for you were one of the founders of the Parent T. S. The Society has been a beacon light to shipwrecked souls. It has led them to think of the incalculable importance of unselfish work. The few devoted souls who are working in its interest have received much encouragement from unseen quarters. The progress of the Society has been gradual, and at the same time steady. The work that we have in view is of enormous magnitude; little has been done and much remains to be done. The most important work that we have commenced is the establishment of schools for the education of our boys. Hundreds of addresses have been delivered in almost every town and village in stirring up the Buddhists by our beloved President, and the nucleus of a National Fund was created by him. About £1,000 have been collected and deposited in the Bank. For the accomplishment of this great work a sum of £25,000 is required. How shall we be able to realize this grand object? Our little island cannot arise this amount, and we have to appeal to our Buddhist Potentates and sympathising co-religionists of all countries for help. Christian Missionaries are trying their best to undermine our religion, and they succeed in making converts of our people. Christianity has been the bane of Ceylon. It is responsible for the crimes that are being committed in Ceylon by our people. Vice and drink were unknown in Buddhist Ceylon, and the historical records testify to this assertion. With the advancement of European civilization crime of course increases.

Our beloved colleague, Mr. Leadbeater, permanently resides in Ceylon, and his presence is of the greatest use to us. We want two or three more European Buddhists to keep up with the increasing work. I have sent a copy of the specimen of the "Buddhist" which we hope to bring out next November. The "Sarasavindaresa" is the organ of our Society, and the *Buddhist* will be published as a supplement to the above Paper. There is plenty of work to be done in Ceylon, and we would gladly welcome willing workers. I ask your sympathy and your co-operation to the good work that

we are doing for the dissemination of the life-giving and soul-consoling DHARMA of the *Tathagato*.

Invoking the blessings of the Lord, the Law, and the Order, I am ever yours, Sincerely,

DHARMAPÁL HEVÁVITARANA,

*Asst. Secretary T. S.*

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE New York *Morning Journal*, under date of Sept. 5th, devotes three-quarters of a column to a minute description of our new Theosophical Headquarters. The account is especially interesting because of its fulness, and will doubtless draw increased public attention to the fact that Theosophy is not a visitor to, but a resident of, the West. We cannot engage to procure copies of this article, but presume that they may be ordered from the editor.

THEOSOPHICAL ACTIVITY is shown in the purchases of Indian books since July. During the last three months the entire consignment of Patanjali's Yoga Philosophy and a large number of the Wilkins Edition of Bhagavad-Gita sent here by Bro. T. Tatyá of Bombay have been taken up by theosophical students.

CALIFORNIA.—This coast will one day be a powerful Theosophical centre. The Branches there are active. Some theosophists in Los Angeles last month held public meetings at which theosophy and mysticism were boldly proclaimed, much to the amusement of the press, but to the profit of those who seek. Bros. J. M. and Jno. Pryse were the prime movers. The programs contained many quotations from the Upanishads, the Buddhist Suttas, and the many books due to the T. S.

IN BOSTON the project of starting a Theosophical Sunday School has been mooted. It ought to be carried forward. Members should not allow their children to go on imbibing error in sectarian schools, leaving them to the terrible task in later life of combatting the delusions now promulgated every seven days all over the land. Wake up, Theosophists! Why cannot one member with a home devote his parlor Sunday morning or afternoon, and other members bring their children and teach them Reincarnation and Karma, making the hour agreeable with music and with amusing and instructive conversation removed from the ridiculous incubus of Old Testament veils and dogmatic christianity?

SANTA CRUZ.—The Branch here is doing well, and several new members are expected to enter this month.

THE DHARMA T. S., the lately formed Branch at Cleveland, Ohio, has decided upon semi-monthly meetings, which have now been begun.

THE CINCINNATI AND BOSTON Branches have resumed regular work.

MRS. J. CAMPBELL VERPLANCK, of Wayne, Delaware Co., Penn., has started on their way a number of circulars to various theosophists for the purpose of raising a fund for theosophical objects, such as printing and the like. Each person is asked to send ten cents and to make two copies of the circular for friends, who are in their turn to give ten cents and send the paper to other friends. This scheme has been undertaken by this lady with the approbation of the Theosophical Publication Soc. of London and the PATH. Although there has been given in the daily papers a so-called explanation of similar schemes, wherein it is asserted that the Post Office gets most of the

money, it appears that in practice the thing works well. It is yet to be seen what it will do in the ranks of the T. S. The only seemingly tenable objection to it is found in the laziness of those who would rather do anything than make the necessary copies. If the appeal shall, however, have the effect of causing some of those in the T. S. who have plenty of money to give a part of it to help the work of others who, with but little money to spare, have hitherto given it and their time freely, then the effort will not have been in vain.

IOWA.—A new Branch has been formed at Decorah, Iowa, owing to the efforts of Mrs. M. L. Brainard of the Chicago T. S., and organizes with ten members. A library for the Branch has been started, and they also have a small fund for books. We hope the T. S. Sunday School idea will take root there. The name adopted for the Society is ISIS LODGE OF DECORAH. The President is Mr. W. B. Hill. We hail it with joy and wish it success.

THE ARJUNA T. S., St. Louis, has elected as President Mr. Albert J. Stiles, (P. O. Box 518), and as Secretary Mr. Elliott B. Page, (P. O. Box 659).

ARYAN T. S., N. Y.—Bro. S. Govinda Row Sattay, of Sholapore, India, addressed this Branch in Sept., and it is his intention to aid in the work during the coming winter by visiting any other Branches who may be willing to transport him thither. The subject of his talk to the Aryan was "Jesus as a Theosophist." Any one interested in the subject of visits by Bro. Sattay may address the General Secretary, Box 2659, N. Y. P. O.

#### ENGLAND.

A GENERAL CONVENTION was called to meet at London on the 27th of Sept. for the purpose of confederating the European Branches into one Council. Col. Olcott came from India for that purpose, and the Executive Committee of the U. S. Council delegated Bro. Richard Harte of the Aryan T. S., who has been in London for some time, to represent America in a friendly way but with no power to vote on anything affecting our Council; in fact he acts more in a brotherly visiting capacity than any other. After the convention Bro. Harte will leave for India on the 20th of October for the purpose of helping Col. Olcott at the Headquarters there.

CHAS. JOHNSTON, F. T. S., who has contributed valuable articles to the PATH, has entered the government service in India, and goes out on the same steamer with R. Harte.

#### INDIA.

THE BOMBAY THEOSOPHISTS have circulated 1,500 copies of the *Epitome of Theosophy* in and about Bombay, and 500 copies have been sent to the Hyderabad Society. Bro. Tookeram Tatyia has engaged Mr. Nirbhayanand Swami as a traveling Theosophical Missionary.

SURAT T. S. has been visited by Mr. Nirbhayanand, who lectured on spiritual development and vindicated the superiority of the Wisdom Religion of the Indian Rishees. The Branch is in excellent condition.

A SANSKRIT SCHOOL has been started at Andutapur by the Vice-Pres. of the T. S. there, and is already in good condition.

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And here they say that a person consists of desires. And as is his desire so is his will; and as is his will so is his deed; and whatever deed he does, that he will reap.—*Brihadaranyaka-Upanishad.*

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The Brahman which has been thus described (as immortal and as the Gayatri) is the same as the ether which is around us; and the ether which is around us is the same as the ether which is within us, that is, the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.—*Chandogya-Upanishad.*

## THE PATH.

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Vol. III.

NOVEMBER, 1888.

No. 8.

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

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### ANALOGIES.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, OCT. 2d, 1888, BY ALEXANDER FULLERTON.]

Theosophy being of recent disclosure to the West, and none of us, therefore, having been Theosophists from childhood, almost every one encounters perplexities from the unfamiliarity of the new facts and of the new methods of thought. We may be entirely convinced of their correctness; the demonstration may be conclusive; in fulness, reason, stimulus, and expectation, the new faith is so obviously richer than the deserted one may appear incomparably jejune and poor; we may have become fluent with its ideas and its terms; nevertheless, its whole genius is so diverse from all hitherto habitual to us that we do not as yet think or move quite easily. It is as if an inhabitant of the dry Egyptian plain was transported to Switzerland. It would not be only a revelation as to scenery, but an induction

into a new life, whereof the sights, the sounds, the movements, the habits, the very air breathed and water drunk, had been wholly unknown. Until all these had become familiar, there would be a process of mental re-moulding, re-adjustment, modification. And so with the thinker transported from the circumscribed habitat of conventionalism to the stupendous scenery of the Theosophic domain. His Deity has been an enlarged, not always an exalted, Man; his universe ended with the telescope; his chronology went back but 60 centuries; other than animals, he knew of but three kinds of beings,—men, angels, and demons; human life was short, not easily justified, and morally puzzling; its hereafter was hazy, and all but its terrors had been carefully concealed; of its present, nothing could be known except what was disclosed to the eyes, ears, and touch, and any supposition of forces or beings or agencies beyond was probably absurd and certainly false.

Out of these ideas the Theosophist has removed to a realm practically boundless. Limitations have dropped off in every direction. Anthropomorphic conceptions of Deity vanish at once. Matter expands till it fills space. Existing chronologies have as much real antiquity as yesterday's newspaper. Life multiplies till air, earth, fire, water, the illimitable ether teem with it. Humanity receives a justification and acquires a destiny. Light is poured into futurity. The senses, as sole criteria of fact, are deposed; means are put within reach by which the investigation of the whole universe is made possible. There is no boundary line to knowledge; there is not even an horizon.

Now, of course, our mental capacities cannot instantly enlarge to this. The fresh air is invigorating, but then it is strange. The lungs are inelastic, the muscles torpid, the movements new. We hardly realize our freedom, and at every slight excursion we strike against some old prejudice or error, or feel the cramp which reminds us how long and how closely we had been bound. This is inevitable, but it is also temporary. We shall acquire agility; the cramp will gradually disappear; the errors discarded as beliefs will steadily weaken as hindrances; new habits of thought will form, new powers of perception develop, new vigor of advance arise. Revolutions do not go backwards, nor are the emancipated again enslaved.

In the happy process of enlargement, we are wise, I think, to meet every check or difficulty with whatever means, however humble, may most effectually remove it. And it very often happens, in Theosophic thought, that a perplexity dissolves if we can confront it with some visible, familiar fact in life. The latter, being known to us, if in clear analogy with the former which is *not* known, may dissipate its strangeness and secure for it a welcome. Nor is this an artificial or whimsical procedure. It is but an application of the doctrine of Analogies, which, say the Adepts, pervades the

universe. "As above, so below," is one of their constant maxims. We are quite right to use it in our humbler exercises.

Of the many illustrations possible let us take, this evening, one from each of three planes of life,—that below us, our own, and that above us.

For the conception of a medium of existence diverse from ours, diffused, invisible, yet material, though of a far more tenuous and rarefied nature than our air, science has happily prepared us by its "Undulatory Theory of Light," wherein is predicated a sensitive ether pervading space. We have, therefore, no antecedent difficulty in conceding an unseen world of more delicate texture than this. But science has done nothing to people it, and so the Theosophic doctrine of Elementals is new. We are abundantly accustomed to the word, yet the thing has perhaps for us not wholly lost a fanciful quality and entered the region of fact. Now I have found it to gain reality by thought on this wise. It is difficult to conceive of the direct action of will upon matter. There seems no mode by which an intangible, immaterial purpose can educe obedience from a lifeless, irresponsible block. I see a stick lying 20 feet away. I will it to approach me, but there is in it no consciousness of my will, and there is no apparent link between the distinct kingdoms of mind and matter. I sign to my dog, and he brings it at once. Here, then, is the link supplied, an intermediary agency with sufficient intelligence, on the one side, to apprehend the order, and with the physical power, on the other, to carry it out. The widely-separated kingdoms are connected by a medium uniting some of the features of each. In fact, a very subtle question in thought is promptly solved by one of the most common-place facts in life.

Analogy instantly suggests a similar nature and function in Elementals, and hence a similar naturalness. What is there either improbable or inconceivable in an order of beings lower than our own, with no more conscience than have some grades of animals and with as much intelligence as have others, quite as controllable by men who understand them as are animals by men who understand *them*, and dwelling in a medium which, though unseen, may be as real as the unseen ether of Light? But Analogy does not stop here. Those of you who have read Sir John Lubbock's remarkable monograph on Earth-Worms know that the whole face of nature is being constantly re-formed through that humble agency. That is to say, an important, an indispensable, condition of agriculture is committed to the charge of a lowly, unprogressive, mindless creature, which lives, perpetuates its species, blindly performs its mission, and expires. Why, then, may not a somewhat higher function in Nature be entrusted to a somewhat higher organism, a still higher function to a still higher organism, and so on, the intelligence and the physical strength increasing, but there being no moral endowment because there are no moral duties? If earth-worms knead the

soil and coral-insects erect islands in the ocean, it seems not unreasonable that larger operations in ever-active Nature, less mechanical and more intelligent, may be effected by Elemental spirits. And analogy goes still further. We see in animals instincts and habits which may as well mark Elementals. Secretiveness, playfulness, mischievousness, friendliness or hostility to man, a transmitted tendency to routine, constructive power, conformity to laws in mechanics,—all are illustrated in dogs, kittens, monkeys, beavers, birds, and bees. Why then may they not exist in sylphs and gnomes? In fact, if the perfection and regularity of a bee's honeycomb, which combines the maximum of space with the minimum of material, are due to the action of a conscious being, why may not this be equally true of a crystal? Yet again. The enormous differentiation of animal life in structure and quality, according to its function and its habitat, seems to indicate a corresponding differentiation, for corresponding reasons, of Elemental life in the various regions and operations peculiar to it. The four classes usually mentioned are doubtless capable of subdivision indefinitely. And once more. No small part of the animal world has been subdued to the will of man. This is, of course, mainly due to his larger intelligence, yet is in measure the result of his ability to impart, record, and transmit observations. The same reasons seem to justify the possibility of his controlling Elementals. Indeed, the theological doctrine that he is to conquer the earth implies that he is to conquer the beings which mould the earth, and any far-reaching vision of human triumph must include a sway over all lower organisms.

It would seem, then, that analogies from very familiar facts around us warrant some vivid conception of the unseen beings no less around us. Our knowledge of the animal kingdom impels to a belief in the Elemental kingdom.

Let us now step up to the plane of man, and attempt a similar process there. Whether we look at the lives of men or at the conventional beliefs they hold, it is equally evident that this present visible existence is considered the normal and important one, its interests being necessarily dominant, and those of the future, invisible world, however to be cared for, being, from the nature of the case, subordinate. More or less of this mode of thought has been so habitual with ourselves that we probably find the opposite, the Theosophic, mode only natural while we are reading Theosophic books or afterwards meditating on their contents. And yet most certain is it that Theosophy affirms the real, permanent, important life to be unseen, that which depends upon a material environment being absolutely transient and relatively mean. As the Adept, St. Paul, expressed it, "The things which are seen are temporal, but the things which are not seen are eternal."

Now if we are to be true Theosophists in either thought or aim, we have to reverse our former conception. The invisible world has to become the true world, and the visible world the deceptive world. And here again analogy is at hand to help us. The simplest incidents or acts disclose the tremendous forces hidden from sight. A leaf falls because of the all-pervading principle of gravitation ; I hold this paper because of an inscrutable energy behind the muscular contraction which is its physical expression. You who are listening to these words hear them, indeed, through undulations set up in a material atmosphere and impinging on the tympanum of the ear ; but no sense can reach the mysterious force which transmits the vibrations of the material tympanum to the unmaterial mind, still less the force while transmutes mere sound into thought, least of all the force which is mind. Look around you in the world and analyse the causes of the seething activity everywhere apparent. Every sound, every movement in this great city has its source in some desire of the inner being,—ambition, love, acquisitiveness, or other. We can hardly take one step from visible things towards their causes before we are in the realm of the invisible. All roads seem to lead to the unseen. It, not matter, has “the promise and the potency” of every form of life.

But if the mechanics of daily life, if the continuance of vegetation, the conservation of vital powers, the evolution of all terrestrial advance are referable back to impalpable forces,—gravitation, electricity, magnetism, etc., only the effects of which we see ; if even our own careers and the very constitution of society itself are but the objective, visible results from subjective, intangible desires ; is it too much to say that the unseen is as much vaster than the seen in its resources as it must be in its extent ? A pebble, a stick, a leaf has behind it stupendous powers ; it is insignificant, but it reveals the immeasurable.

The effect of observation, then, is to belittle the seen in comparison with the unseen ; and herein Theosophy is in complete analogy with science. Yet surely the analogy need not pause at this point, but may proceed to urge that the constitution, the training, and the destiny of Man may justly be based on the same principle. The material elements must be the less important elements, the material life the less important life. Permanency, potency, boundlessness must inhere in a region which is not transient, weak, limited, as is this earth. And, indeed, our confidence in the analogy is strengthened by the fact that, up to a certain point, it is held to vigorously by all men in civilized lands. Cultivation of the mind is considered finer than cultivation of the body ; the scholar ranks higher than the athlete. But if it is admitted that spiritual powers are nobler than mental, even as mental are nobler than physical,—which is, in truth, the position of the Theosophist, it follows that there is the same reason for de-

veloping the spirit rather than the mind, that there is for developing the mind rather than the body. The same principle which elevates a Herbert Spencer above a Sullivan will, analogically extended, elevate an Adept above a Herbert Spencer. And it follows that, when we read of the training given to secure mastery of self, ascendancy over distraction from discomfort or desire, fixedness of meditation with a view to enlightenment, a distaste for levels of being lower than the highest, we have not encountered something which is chimerical or grotesque, but a sober, logical, scientific method of spiritual education.

The third illustration proposed is from the plane of life above us,—that of Adepts. No doubt there is, among Theosophists, much misconception of the Adept character. For present purposes, however, we may describe him as an advanced man, who, through the expanding of the spiritual principle, has become a Master in mind and over matter, and whose powers are therefore, from the conventional point of view, supernatural.<sup>1</sup> All this, to the conventionalist, appears nonsense. To us it is a reality. Nevertheless, there is a certain remoteness about it. There is only one conceded Initiate in Western lands, and few of us have been privileged to see her. The East is far away, and residence even in it by no means ensures approach to a Master. Hence belief is not always without misgivings, and I suppose there are few Theosophists who are not at times staggered by the strangeness of the conception. Still, it too is not without its analogies, and the weak may fortify themselves by recalling them.

All history shows that deeds beyond experience have been pronounced incredible upon hearsay, and pronounced miraculous upon being seen. An astronomer foretells an eclipse to barbarians; he is ridiculed till it arrives, and then he is worshipped. The Adept from whom I have quoted a sentence once healed a cripple in cultivated Greece, and was hailed with the cry, "The Gods have come down to us in the likeness of men." In these days, though apotheosis does not follow phenomena, incredulity lasts till demonstration. It has been so with every great invention of modern times, and it must be so till is pulverized the inveterate habit of judging impossible that which does not square with ordinary observation. The moment we realize—not concede only—the dictum that "there are more things in heaven and earth than are dreamed of in our philosophy," we are unshackled; and the moment we perceive that those things are attainable, our freedom has begun. And why should it not be so? Every new fact in science or invention means that an explorer has been where we have not been, and has brought back something which we have not seen before. Surely we are accustomed to the idea that realms beyond our ken are being daily entered, examined, and sampled. Where, and on what principle, are

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<sup>1</sup> The reference, of course, is only to *White Adepts*.

we to set bounds to them? Is the Astral Light necessarily more impervious than the Space-Ether? If a Tyndall may reveal the vibrations of the one, is it impossible that a Adept may reveal the photo-pictures of the other? In fact, (one may ask), is an Adept more impossible than a Tyndall? Each represents high ability, developed by specialized training into exceptional power.

We speak now, it is true, of matters on planes lower than the spiritual. But this does not vitiate the analogy. For, 1st, the difference between the lofty spiritual functions of an Adept and the highest attainments of an acute physicist is not any more truly a difference in *kind* than are those attainments of the physicist and the solely-muscular capacities of a burly savage; and, 2d, if antecedent improbabilities of evolution fail in the one case, they may in the other. Indeed, one may say that the contrast between an Adept and a Tyndall is not any greater than between a Tyndall and a savage.

Moreover, there is yet another consideration. All of us know that our unseen minds may, and do, grow in power of apprehension and in thoroughness of insight. We know, too, that the moral nature, also unseen, expands and strengthens with appropriate exercise. It would seem, then, that the spiritual principle, no less unseen, may no less have capacities as yet feeble. It, too, may evolve, and quicken, and ultimately triumph.

These various analogies indicate that an Adept is not a phantasm, or a chimera, or an ingenious invention of Mr. Sinnett, but an entirely possible flower of a peculiarly rich, a highly cultivated, yet an entirely natural, soil. And, if so, we believers are not only judicially yielding to the burden of testimony, but are rationally following the pathway of logic. Before the sceptic and the scoffer we have only to point to Nature, Analogy, and Fact.

Reverting now to the propositions with which this paper began, it would appear that the means to give reality to the more distinctive features of Theosophy is to perceive their likeness to those in departments of life better known. While we treat them as eccentric, we are never free from a haunting suspicion that they are doubtful. But if they are merely an extension of principles elsewhere demonstrated, if analogy shows that, so far from being isolated or grotesque, they lie really along the very lines enclosing conceded fact, the only thing needed for greater peace of mind is greater use of mind. The demand is not for more faith, but for more reason. We are not required to apologize, internally or externally, for positions which seem at first odd, but rather to assert that they are quite what might have been expected from the very constitution of being. Given a world enormously transcending that which we can see or hear or touch with our physical

senses, its repletion with various forms of life seems inevitable. Given a humanity whose most powerful motives and impulses come from interior desire, and whose development on the material plane is necessarily limited while that on the unmaterial plane has no bounds whatever, there can hardly be question as to the true sphere of effort. Given a telescopic look into the realm of Evolution, with some apprehension of what that discloses and means and foretells, and the supposition that Adeptship is incredible becomes infantile. More than this; there awakens a prevision that we ourselves are the proper subjects for all the fulness which analogy assigns to the race, and an assurance that every day of duty wrought and concentration gained is speeding us on to a time when incarnations shall have been completed and destiny shall have been achieved.

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## H. P. BLAVATSKY AND COL. H. S. OLCOTT.

### A JOINT NOTE.

To dispel a misconception that has been engendered by mischief-makers, we the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness between us, nor ever was: nor any weakening of our joint devotion to the Masters, or to our work, with the execution of which They have honored us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance.

H. P. BLAVATSKY.

H. S. OLCOTT.

London, October, 1888.

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[EDITOR'S NOTE.] The foregoing is not uncalled for, even here in America. We have received some letters from members here, asking us if we were not aware of the rumor of disagreement refuted in the above note, some inquiring and others insinuating that it was true. To these we have uniformly replied that the rumor was as ridiculous as it was unfounded. We trust that the foregoing from the parties involved will dispel all doubts and avoid the necessity of our further replying by letter to inquirers.

## THE PRACTICAL SIDE OF THEOSOPHY.

It may seem to those who have closely followed the progress of the Theosophical Society that enough has already been written, and that the ground has been so thoroughly covered that further exposition is unnecessary. We have had practical occultism, and theoretical occultism, and, under the name of theosophy, commentaries without number. Indeed, the ground has been very thoroughly gone over, so that one familiar with the publications already issued need have no difficulty in finding his way. Under the head of theosophy is comprised a philosophy of the origin, the nature, and the destiny of all things. All things cannot be defined in a sentence, or adequately discussed in a magazine article. The discussion of one principle brings out many others bearing more or less directly on the one under consideration, and so complexity leads often to confusion and bewilderment, and especially is this the case with beginners, while older students are not always exempt. Now it is exceedingly desirable to get rid of confusion and bewilderment, for these are very discouraging and spoil the efficiency of the life and work of the student. The removal of confusion does not depend on profound and extensive reading, or on great learning in occult or theosophic subjects, but on a certain condition of the soul. Some have gone over the greater part of the literature of occultism, and talk learnedly about innumerable philosophies, only to become hopelessly involved as in the meshes of a net, having no "master's word," no power to command, no light with which to see. They have brought no cosmos out of chaos. The music of their souls has no rhythm or harmony, is built upon no theme, but is a confusion of sounds, a chorus of incoördinate *occult tom-toms*. And why? Because their knowledge (?) is superficial, merely of the intellect; it has never entered into or been drawn from their lives. It is the very surface of things, the foam on the crest of the billows broken off from the great throbbing sea beneath. There have been theosophists who have caught hold of the essence, driven to the very centre almost at a bound; intense, earnest natures, hungering and thirsting for something they could not find, till at last it was found. "Ah yes, I see!"; they have exclaimed, "in order to get it, I must re-form my life. Well, I WILL DO IT!" And such transformations as have occurred! With a seal upon their lips and a monitor in their hearts, they have steadily worked their way into a new world. They lost at once the relish for "sin" and the lusts of life; and how? because they loved something else more than these. And yet they were patient with the very things they had come almost to loathe, working *through* them instead of running away from them. Yet knowing that their progress depended on their attaining true freedom,

they could even forego progress and the greater good for the sake of duty and obligations ignorantly and thoughtlessly assumed. The great renunciation is made up of little self-denials. At the very moment the soul lets go of self, it finds the All. The truths of theosophy are solely for those who want them, and for none others; and, be he rich or poor, ignorant or learned, desire determines all and motive colors all. He who is drunk with the wine of the world has no palate for the ambrosia of the gods, which to him is like milk for babes. Very well; he is joined to his idols, let him alone. A friend, a straightforward, honest man, once said to the writer, "I would give anything for the assurance you seem to possess of the future, and that all is well." It was replied, "You do not *want* it." "Yes I do, indeed I do." "Well, I will convince you that you do not want it in the sense meant to be conveyed." Now the friend was engaged to a beautiful girl, so this proposition was presented him:—"Suppose an angel were to appear at this moment and say to you, 'Choose one gift, and no more, and it shall instantly be yours,' would you choose the wisdom you say you desire, or would you choose to have a certain young lady put into your arms as your wife?" "Why of course," he replied, "I'd take the woman. I did not mean it *in that way*". Not only the dearest thing we have, but the dearest thing we covet, or that creation holds, must be the Truth. Now no one will be able to reach the point of so desiring the truth till he has learned the worthlessness of all else. It is worse than folly to drag him away from his idols; he will cherish them still in secret, and offer them incense in the inner sanctuary of his soul. It is said of the occult hierarchy that no one who knocks *in the right way* can ever be denied. Who, indeed, can deny the master admission to his own house; and who can enter the house of the *strong man* and spoil his goods unless the strong man be first bound hand and foot; and, again, who can bind him but his lawful vassals who dwell in his house; and who can restrain these but the master of the house?

On the surface of things there would seem to be a contradiction in the theosophic teaching. Self-denial, renunciation, and brotherhood on the one side; and instruction for personal progress in practical occultism on the other. If there seems to be a discrepancy here, it is only on the surface, and it disappears the moment one begins to work in earnest. There are, indeed, mysteries to be unfolded in the progress of the individual, but they are in no sense revelations from without. They are unfoldings from within, just as the seed unfolds into the more perfect plant, just as the bud unfolds into the more perfect flower.

Very many members of the theosophical society are anxious only about their own progress; they hang like barnacles on the theosophic ship. "How will the T. S. benefit me? What shall I gain? What have I gained

by joining the T. S.?" You have gained an *opportunity* to pull an oar or unfurl a sail ; and if you have worked with a will, you may be surprised one of these days to learn how much you have actually acquired of the art of navigation. What would be thought of the merchant who, as often as he sold a shilling's worth of goods, closed his store, leaving his customers outside, while he took account of stock ? By the time he had ascertained that half of his shilling was pure profit, he would also realize that his customers had departed, his opportunities had vanished, and his rent and expenses had devoured his shilling and led him toward bankruptcy. O ye of little *Faith* ! Must ye have cent per cent in search of truth, or else hide your Lord's money in a napkin and bury it in the earth ?

Either we desire the truth, or we do not, and there is no deception about it. No man can deceive his own soul. If we desire the world, there is no reason why we should not seek in that direction, for in such seeking lies our only cure. Theosophy offers absolutely *nothing* to him who still would buy and sell and get gain. Has any one ever seen Madame Blavatsky or Col. Olcott sitting in a corner gazing at the tips of their noses, or studying a spot on the wall ? Has any one heard them express anxiety about their personal progress ? Has any one known them to do anything but work, *work, work*, sick or well, night and day, spending their last dollar for *the cause*, and begging, if not with rice-bowl from door to door, yet with pen and heart and tongue and brain for poor benighted, deluded humanity. How many thousands of miles has Col. Olcott travelled over India ? Here is Theosophy as *practiced* by the founders of the T. S. Witness the picture of a poor sick woman, swollen with dropsy, sitting sixteen hours a day coining her life into brave and noble plans for the poor, the oppressed, the down-trodden ; working with pen for her daily bread, and taking as her reward contempt, misrepresentation, slander, and scorn ! Here is *practical theosophy* ; and where is progress for these two servants of servants ? They ought to be able to ride to the moon on a broom-stick by this time, if they rate their services as we who have nibbled at the edges and held out hands for "backsheesh ;" and what would we not give to be able to produce a really occult phenomenon and disappear in a cloud of glory ! He who works for self is but digging in the mud, though he may imagine that he is in search of the light. He who forgets self and works for all is journeying toward the light, though he may seem to make no progress. The light will glow within him, and not only illumine his own soul, but shed a radiance on all his surroundings.

HARIJ.

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"Where there is doubt, the flower of faith will not open."—*Nāgārjuna*.

## THE BHAGAVAD-GITA.

He that, being self-contained, hath vanquished doubt,  
 Disparting self from service, soul from works,  
 Enlightened and emancipate, my Prince!  
 Works fetter him no more! Cut then atwain  
 With sword of wisdom, Son of Bharata!  
 This doubt that binds thy heart-beats! cleave the  
                   bond  
 Born of thy ignorance! Be bold and wise!  
 Give thyself to the field with me! Arise!

These strong words end the chapter. They are addressed to those who can be strong, and not to the ever-doubting one who believes neither his own thoughts nor the words of others, but who is forever asking for more. But there can be no uncertainty about the cause of doubt: as Krishna says, "It springs from ignorance, and all we have to do is to take the sword of knowledge and cut all doubts at once." Many will say that they have been always looking for this that they may have peace, and that so many systems are presented for their consideration they are unable to come to any conclusion whatever. This would seem very true on a view of the thousand and one philosophies placed before us with varying degrees of clearness by the exponents of them. But it has appeared to us that they can all be easily sifted and divided into classes where they will range themselves under two great heads,—those which permit nothing to be believed until the miserable mass of mediocre minds have said that they at last accept this or that, and those which have each a little of what may possibly be true and a great deal that is undeniable nonsense. The doubter is a devotee of the first school, or he is an adherent partly of one and partly of the other; and in the latter case is torn almost asunder by the numberless conventional ideas which bear the stamp of authority coercing him into an acceptance of that which revolts his judgment whenever he permits it to have free exercise. If you tell him that the much-lauded mind is not the final judge, and that there are higher faculties which may be exercised for the acquirement of knowledge, he disputes on the lines laid down by learned professors of one school or another, and denies the validity of proofs offered on the ground that they are instances of "double cerebration," and what not. To such as these the chapter will not appeal, but there are many students who have sincere doubts, and with those the difficulty arises from ignorance. They are afraid to admit to themselves that the ancients could have found out the truth; and the reason would appear to be that this judgment is passed from a con-

sideration of the merely material state of those people or of the present nations who in any degree follow such philosophies. Our civilization glorifies material possessions and progress, and those who have not these boons cannot be the possessors of either truth or the way to it. But the keepers of truth have never said that we will be neither rich nor civilized if we follow their system. On the contrary, in the days when Krishna lived and taught his system there was more material glory and power than now, and more knowledge of all the laws of nature than every one of our scientists put together have in their reach. Hence if any theosophist teaches that the reign of the doctrines of the Masters of the Society will be the knell of all material comfort and progress, he errs, and sows the seeds of trouble for himself and his friends. Why, then, is it not wise to at once admit that there may be truth in these doctrines, throw away all doubt, and enjoy the light coming from the East?

So long as doubt remains there will be no peace, no certainty, nor any hope of finding it in this world or the lives upon it hereafter, and not even in the vast reaches of other universes on which we may live in future ages; the doubter now will be the doubter then, and so on while the wheel revolves for the millions of years yet before us.

If we follow the advice of the great Prince, our next step will be to assume, in view of patent facts of evolution, that certain great Beings exist who long ago must have trod the same road, and now possess the knowledge with the power to impart as much as we are able to take. To this Krishna refers in these words;

“Seek this knowledge by doing honor, by prostration, by strong search, and by service; those gifted with this knowledge, who perceive the truth of things, will teach this knowledge to thee.”

And such are the exact words of the Masters of our Society. They do not reward or teach merely because we so wish it to be, nor because we value ourselves at so much; our valuation of ourselves is not Theirs; They value us at the real and just rate, and cannot be moved by tears or entreaties not followed by acts, and the acts that delight Them are those performed in Their service, and no others.

What, then, is the work in which They wish to be served?

It is not the cultivation of our psychic powers, nor the ability to make phenomena, nor any kind of work for self when that is the sole motive.

The service and the work are in the cause of Humanity, by whomsoever performed, whether by members of the Theosophical Society or by those outside of it. And all the expectant members of the Society now standing with their mouths open waiting for what they are pleased to call food, may as well know that they will get nothing unless the work is done or attempted.

Let this right attitude be taken, and what follows is described in this chapter :

“A man who perfects himself in devotion finds springing up in himself in the progress of time this spiritual knowledge, which is superior to and comprehends every action without exception.”

The fourth chapter is ended. Let all our doubts come to an end !

“What room for doubt and what for sorrow can there be in him who knows that all spiritual beings are the same in kind, differing only in degree.”

WILLIAM BREHON, F. T. S.

## ANSWERS TO QUESTIONERS.

*From M. X. D.*

What is the right pronunciation of the word OM found at the beginning and end of THE PATH, and which is the first letter of the Sanscrit alphabet and the Hindu sacred word ?

*Answer.*—We have not spelled the word right in either instance. In order to give the sound as the Hindus make it, it is necessary to spell it OHM so as to represent the very long sound of “O.” We have not used that mode because it is associated with electrical science as the measure of the power of the current.

*From E. A. K.*

We are told that Spirit—a portion of the Absolute—becomes embodied in matter. Passing through numberless gradations in the ascending scale of being, it eventually returns whence it came and is absorbed in the Infinite. Now does it return exactly as it left the Infinite ? If so, what is the use of the terrible ordeal and almost interminable experiences that it has undergone ? \* \* \* \* If it is said that the Spirit returns to the Absolute enriched and improved, then we have to admit that the Infinite can be improved and added to, and such a conclusion is impossible.

*Answer.*—If the premises were right the conclusion would be also; but the first proposition is incorrect, and I have never heard that “we are told” any thing of the kind. The spirit does not “become embodied in matter” except in the case of a perfected man or a Mahatma. During our pilgrimage the spirit is *connected* with matter, and it is for us to win recognition or to lose the Spirit. Nor does it pass “through numberless gradations in the ascending scale of being.” It is ever perfect, and has no ascension or de-  
clension.

The confusion has arisen because of the confused use of the term “spirit.” I should like to have pointed out by the questioner in what book I may find it stated that the spirit becomes embodied in matter, &c. It is the same sort of confusion introduced by the use of the word “jiva” in Mr.

**Sinnett's books.** This is the same word as is used to refer to what the present questioner calls spirit.

We are all said to be "jivas" on our way to the eternal and absolute reality, and we are also called "jivatma"—or soul spirit—, and then again the jiva is also the mere life-principle in the body. But we may use English and say that the SPIRIT is not embodied and does not pass through matter in the way the question has it, but that at all times it knows all things and is the witness only of all these struggles spoken of; and it is necessary to get some grasp of the idea that all this material world is an illusion, and all the sufferings and interminable experiences are also illusions, and the long periods of time are seemingly long because we ourselves make them so. We would also advise a careful study of Patanjali's Yoga Philosophy.

But, after all, these questions are the same as that one asked of Buddha as to the first cause and why is all this universe here; to which he would make no reply.

#### KARMA.

*A. C. R.* asks if a long definition of Karma given in the letter is in harmony with the Asiatic definition.

*Answer.*—We do not think that the definition of *A. C. R.* is good, for the reason that it is not clear what is meant. One thing is certain, and that is that Karma is the governor of all our circumstances, and is also in part a cause of acts, and is again the act and the circumstance also. The Universe itself is the Karma of the Supreme. Karma means work or action, and, as action is performed in more ways than by the bodily organs, the field of Karma must not be limited to the body. As *A. C. R.* says, the most important thing to consider is how we think and what is the motive with which we do any act.

On the subject of Karma the sect of Visishtadwaitas of India say :

"Karma is the cause of connection of Jivatma—or the particular spirit—with matter in the shape of Karanasarira, as well as the cause of misery or happiness. Karma is the producing cause of birth, death, rebirth, and every kind of body. Karma is the result of the conscious action of Jivatma, whether good or bad. Good Karma is that which results in pleasing, and bad Karma is that which results in displeasing, Ishwara, [He is held to be the particular spirit in each body—our Higher-Self]. The action of Jiva produces Karma through ignorance, and this ignorance is of two sorts : one the confounding of the attributes of one thing with those of another ; and the second the confounding of one thing with another. Thus, the Jivatma first confounds the body with itself, and then such attributes as birth, death, and so on, with the attributes which really belong to Jivatma

only; then certain actions are done, and they lead to other Karma composed of ignorance and of habit. Thus Karma works without any definite beginning, and the causes of Karma mentioned above remain latent during a pralaya or night of Brahma, and when a new evolution begins they again become active and produce results as before."

Karma even works in Swarga or heaven, for, as soon as the causes that take us there are exhausted, we are brought back to rebirth under the operation of Karma; thus it is seen to be stronger than the blissful state of Heaven. This going to and returning from Swarga goes on until salvation is obtained,—one who attains that state is called Jivanmukta. This condition is defined as "an entire separation of Jiva from all connection with matter, and complete destruction of Karma, whether good or bad." The word *Moksha* literally means "release from bondage."

NARAYAN NILAKANT.

### KARMA OF JESUS.

*From W. R. S. and M. E. B.*

In October PATH reference is made to the "Karma of Jesus now very heavy," and it is stated that a contemporary of his must be found in order to get a correct history of him. I had supposed his Karma was exhausted; was it? Is any contemporary of Jesus to appear?

*Answer.*—We did not think the small literary note containing the words quoted would elicit any response, but it seems that readers scan every word of the PATH, although they do not ask questions upon matters of greater importance than the one before us. It is not of much consequence whether Jesus had exhausted his Karma or not, or whether a contemporary will appear to write about him. We do not think that one will, or that any history of his life will ever be other than mythical, and as the years roll on the myths will increase. What we meant in speaking of a contemporary was that no true history of him could be written except by some such writer; we have no faith in those who proclaim themselves contemporaries of his, and hence none in the appearance of any true history.

But as to the Karma of whoever Jesus was, that is another matter. We had reference to a theory held by many occultists that a certain person did appear among men *at the wrong time*; one whose charity and zeal outran his judgment and overrode the injunctions of his superiors; one who gave out doctrines in themselves good, but inopportune; and he is now spoken of as "Jesus." A vast mass of Karma composed of all the wrong done in his name, and to which he would not be a party, were he here, is against his account; as Shakespeare puts it, "The evil that men do lives after them; the good is oft interred with their bones." A comparison may be easily drawn by considering Buddha, who, teaching at the right time, has caused no wars and no such direct evil as has sprung in and out of the relig-

ion built up on the life of Jesus. That the latter did not exhaust his Karma is shown by what he said to the thief on the cross, "This day shalt thou be with me in Paradise." Paradise is a state which had a beginning and will have an end, and both he and the thief will have to emerge from it "when the reward is exhausted." But the whole question is a very deep one, for it takes hold on points in the doctrine of Karma but slightly regarded by theosophists. A great being, or adept, is affected by the inevitable law in ways that are unimaginable to those who do not know much about the doctrine; he is subject to effects that are as vast in their reach as his own powers are enormous, and when he deliberately violates, not only the laws of his order, but other laws, the result is far worse than when an ordinary mortal transgresses. The same doctrine applies to Mohammed, who, although he taught much that is good—embodied in the Koran—, has yet against him the evil, whatever it may be, directly resulting from his acts and words. And Mohammed did not attain to higher than mere Paradise, from which he also will return, or has come back already.

*From H. F. M.*

In J. Niemand's "Letters on the True" for August, '87, it states that "if the Law of Continuity remains unbroken, as it must if it exists at all and from its very nature cannot be suspended, then there must be personalities far more progressed than ourselves somewhere along the vast chain stretching from man to the Deity." This must be so, of course; but why does not the chain stretch backward as well, and include those unprogressed souls who are passing out without any spiritual awakening whatever? Why may they not, in our Society and reading our books with us, be learning what they never had the chance to in this life? Supposing they are "earth bound spirits", it surely cannot harm us to be their teachers.

*Answer.*—It is not a question of "harm." We have not developed the means of communication. The chain does stretch backward as well. It includes all Being, all Life. You are not competent—nor am I—to see all. How do you know that they are passing on "without any spiritual awakening whatever"? The Spirit is everywhere; within, all awakening is progressive; it begins far back of man. Spirituality is not what the general reader understands by that word. It is the perception of finer essences through Will-power. Thus we too are without that. Some beings lower than man perceive finer forces, yet they lack other knowledge possessed by man. Neither they nor we are complete; both are partial. What do you mean by "unprogressed souls"? If elementals, know that they cannot read our books nor understand our language. See PATH articles on this subject. The lower and descending orders of Being have not the senses of man. Every plane has its own orders of Life. These planes interchain; so are water, ice, and steam interconnected, yet one state resembles not the other. We do not perceive these beings; or only

perceive them in part, or as an influence. Our eye sees no colors above violet nor below red; we are placed midway on the scale of vibration; *real earth* is matter so gross we do not perceive it. We cannot teach these beings because we are too ignorant, too confined. *Yet they are helped.* The Adept, or complete man, sees and aids all beings. This is the great incentive to Adeptship. And they and we are also helped by high Beings and Powers who guide the evolution of the Universe and serve Divine Laws as agents. Also higher Beings of any given plane may help lower ones of that plane, if only by raising the ratio of development. So man may help man. When ready to pass to higher planes, they do so; when we become more than man, we help more than man. The Adept communicates with some such beings by setting up certain vibrations which communicate to them impulses which correspond to our ideas, and to which they automatically respond.

If you mean so-called "spirits of the dead"—which are remnants lingering in the astral light—, such shapes cannot learn. They are incomplete. They are lower portions of the deceased personality, a simulacrum of life. They may be able to show such knowledge as they once possessed, as a photograph shows itself; as it fades in the light, so they fade. Dissolution of forms is one of the offices of the astral light, and with such gradual dissolution energies gradually disperse. The soul learns in Life, not in Death. Death is a separation of the triune man. In Life he is manifested. Death is redistribution, and life is opportunity. In this last condition the soul must progress, and in it come to self consciousness before passing onward to that Perfection from which desire of earth enjoyment detains our souls. As regards other orders of Being, we have no means of reaching them until we know our inner powers. Some may show themselves to us, through a perception of certain grades and qualities of matter, but we have no means of communication as we now stand.

But the "communications" with "earth bound souls" is intercourse only with shells, elementals, and pictures in the astral light, and is harmful both to the communer and to the person who once owned the shell. This has been all explained in "Isis Unveiled."

JASPER NIEMAND, F. T. S.

## TWO SYSTEMS—OF LUST AND SORROW.

The great Buddha referred to two systems for the government of life which he said were each ignoble, and one both ignoble and evil. One is the System of Lust, which is devotion to the enervating pleasures of sense; it was said by him to be vile, vulgar, unsound, ignominious, and productive of evil. Yet it is that which governs the lives of most people in these days.

The other extreme is the System of Sorrow. It consists of mortification of the flesh and of self torture in order to acquire knowledge and powers. This was extensively practised by Hindu ascetics in Buddha's time, and is to-day pursued to some extent. The Indian books are full of stories of the great powers over nature acquired by saints through the practise of austerities. Not ten years ago there died in India a certain Swami—or holy man—who was known as the Swami of Akalkot. He did many wonderful things, and nearly all of them known to young and old in India to-day. His powers were obtained through the use of the System of Sorrow. In the *Bhagavad-Gita* this practise is spoken of by Krishna, who declares that it is not the best method, although productive of great results.

Both of these systems were known practically to Gautama. As the Prince Siddhartha, he was surrounded by his father's order with every luxury to tempt the senses. There were gardens, flowers, jewels, music, animals, servants, and the most beautiful women. There are so many stories told of the magnificent things collected about him that we must infer for his youth a complete realisation of the System of Lust, or sensation, even if it was of the finer and more noble quality. This at last, pleased him not, and he entered on the practice of the System of Sorrow, which he declared, after he had obtained Nirvana, to be ignoble and unworthy of a true man. This he continued in until he had tried all the varieties. It was then that he decided on the middle path from which comes attainment to truth and Nirvana.

It is a well-known doctrine in the occult lodges of India that the same result can be obtained in two ways, by one extreme or the other. But in order to reach the end in those ways, great power is required,—more power than men in general possess. The reason is that, from the action of a law which may be roughly called The Law of Tendency, the extreme practice warps the being in such a manner that success is prevented. So, when one follows the System of Sorrow, he will indeed acquire great powers, such as those possessed by Viswamitra, Vasishta, and others, but with the greater number of cases it will all end at last in confusion.

The System of Lust has the same end and with no exception. For its tendency being downward, an impulse is set up that sends the man lower and lower with no hope of salvation.

In pursuing the middle course—that of moderation—Buddha did not ignore any department of his nature, for he says, "By five means have I seen these truths,—by the mental eye, by understanding, by wisdom, by science, and by intuition." Herein he agrees with the teaching of the *Bhagavad-Gita*, which tells us not to eat too much nor too little, not to oversleep nor to refuse proper sleep. Krishna says further, "Do necessary acts, ever remembering me. Fix your mind on me. Treat every creature

as my tabernacle. This is the best devotion. In this path there is no ruggedness, no defeat."

The System of Moderation, then, is the best, for it clears the inner eye and strengthens every part of the nature. Theosophists, whether they are Buddhists or not, should remember this. Some are inclined to pursue an extreme course in one direction or another. Some say that the mental powers only are to be developed; others ignore those and claim that the spiritual alone should have attention. The latter err as well as the former. It is true that the spirit is the greater. But it is also true that the mental plane and powers cannot be obliterated unless we obliterate the Universe in the Night of Brahma. If we do not use the mental eye as Buddha directs, some day we will meet on the mental plane a new experience for which we are unprepared, and defeat shall be our portion. The true practice would prevent this. There are numerous instances of such disasters being thus caused. Ascetics of extraordinary powers have been brought into sin and contempt through experiences which were new to them because they lived forever on a plane where others of a different sort had place. It is only when salvation has been obtained that we can hope to be above the influence of all Karma.

"Such is the Law \* \* \*

The heart of it is love; the end of it

Is peace and consummation sweet. Obey!"

A BUDDHIST.

## IS HEREDITY A PUZZLE?

A well known writer in *Harper's Magazine* said lately "Heredity is a Puzzle." He then proceeded, "The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility.

\* \* \* We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors, without relieving him of responsibility for his own sins."

This is the general view. Heredity is a puzzle, and will always remain one so long as the laws of Karma and Reincarnation are not admitted and taken into account in all these investigations. Nearly all of these writers admit—excepting those who say they do not know—the theological view that each human being is a new creation, a new soul projected into life on this earth.

This is quite logical, inasmuch as they assert that we are only mortals and are not spirits. The religious investigators admit we are spirits, but go

no further, except to assume the same special creation. Hence, when they come to the question of "Heredity," it is a very serious matter. It becomes a puzzle, especially to those who investigate heredity and who are trying to decide on whom responsibility ought to rest, while they know nothing of Karma or Reincarnation. And it is hinted at that there is necessity for legislation on the subject. That is to say, if we have a case of a murderer to consider, and we find that he has come of a race or family of murderers, the result of which is to make him a being who cannot prevent himself from committing murder, we have to conclude that, if this is due to "heredity," he cannot in any sane sense be responsible. Take the case of the tribes, or family, or sect of Thugs in India, whose aim in life was to put people out of the world. Their children would of necessity inherit this tendency. It is something like a cat and a bird. It is the nature of the cat to eat the bird, and you cannot blame it. Thus we should be driven to pass a law making an exception in the case of such unfortunate persons. Then we should be met by the possibility of false testimony being adduced upon the trial of the criminal, going to show that he came under the law. This possibility is so great that it is not likely such a law will ever be passed. So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

If these two doctrines should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that, once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before. Not only is he responsible even under his hereditary tendency, but in a wider sense he is also responsible for the great injury he does the State through the future effect of his life,—that effect acting on those who are born as his descendants.

There is no very great puzzle in "Heredity" as a law, from the standpoint of Karma and Reincarnation, although of course the details of the working of it will be complicated and numerous.

I know that some theosophists have declared that it puzzles them, but that is because it is a new idea, very different from those instilled into us during our education as youths and our association with our fellows as adults.

None of the observed and admitted facts in respect to heredity should

be ignored, nor need they be left out of sight by a Theosophist. We are bound to admit that leanings and peculiarities are transmitted from father to son, and to all along down the line of descent. In one case we may find a mental trait, in another a physical peculiarity; and in a great-grandson we shall see often the bodily habits of his remote ancestor reproduced.

The question is then asked, "How am I to be held responsible for such strange inclinations when I never knew this man from whom I inherit them?" As theories go at this day, it would be impossible to answer this question. For if I have come from the bosom of God as a new soul; or if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing; or if I have come from far distant spheres unconnected with this earth, to take up this body with whose generation I was not concerned; it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the premises laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called, "Of limitations of responsibility of criminals in cases of murder and other crimes."

But the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means, through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Ages ago the Hindu sages admitted that the body did not produce the mind, but that there was what they called "the mind of the mind," or, as we might put it, "the intelligence operating above and behind the mere brain matter." And they enforced their argument by numerous illustrations; as, for instance, that the eye could not see even when in itself a perfect instrument, unless the mind behind it was acting. We can easily prove this from cases of sleep walkers. They walk with their eyes wide open, so that the retina must, as usual, receive the impinging images, yet although you stand before their eyes they do not see you. It is because the intelligence is disjoined from the otherwise perfect optical instrument. Hence we admit that the body is not the cause of mind; the eyes are not the cause of sight; but that the body and the eye are instruments by means of which the cause operates.

Karma and Reincarnation include the premise that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity for recognizing the law from the standpoint of ethics arises from the fact that, until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full effect and sway on those who initiate them, but will operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE PACIFIC COAST is showing activity. Visits between Branches are proposed. The Mystic Society of Los Angeles is creating a stir there. It is not a Branch of the T. S., but is in the hands of Theosophists.

Recently some articles on Theosophical doctrines were printed in papers of the day at San Francisco.

The four Branches on this Coast—Golden Gate Lodge, Point Loma Lodge, Purana T. S., and Los Angeles T. S.—are in good condition.

KRISHNA T. S. of Philadelphia is in probably the most difficult town, theosophically considered, in the United States, yet it is doing good work and waking Philadelphians up to the fact that such a cult as ours exists. The other day a prominent paper there published a column on the subject in the

gravest manner, as if the whole thing were new to America. Among other things it said that Mme. Blavatsky herself had come over here in 1885 to establish the Branch. These little misconceptions do not amount to much, but the bringing of the matter before the people is a great deal.

The Branch has a small room on Walnut Street, where the Secretary receives enquirers every day, and where quite a number of people visit and get Theosophical books. This is a good work.

THE ISIS T. S. of Decorah, Iowa, whose formation we noticed last month, is doing well. It has already begun to take in new members, and has the nucleus of a library. An Eastern Theosophist donated to it a subscription to Mme. Blavatsky's new book, and it will purchase others soon.

DHARMA T. S. of Cleveland, Ohio, reports some progress. Its members are in earnest, and we hope that from this centre great influence will radiate.

GROUPS of Theosophists ought to be started in every Branch. Work is now done in this way in many. They could interchange ideas, and, instead of interfering with the regular meetings of the Branch, it would increase the interest felt and do much good.

BROS. BRIDGE and STEARNS, of the Boston T. S., have two articles in the *Religio-Philosophical Journal* of Chicago in reply to those in which W. E. Coleman attacked Mme. Blavatsky. The two Boston writers argue that the life and work of H. P. Blavatsky outweigh all the alleged charges of smoking, swearing, and profanity. In this we fully agree, and as we personally know that Mr. Coleman knows nothing about his subject, although he pretends to a great deal, we are glad to have the life and work of H. P. Blavatsky, so intimately connected as they are with the Society, written about in the Spiritualistic papers. Such writers as Coleman do no good to the cause they espouse, and no harm to those they attack. But we forgive his bitterness, as we know the dreary life he leads in the government military Post in San Francisco,—although we do not know whether his diatribes are written at the Post or in a room at home after the day's work is done. Theosophists can gauge the power of his attacks when they know that he began his vile articles as long ago as 1881.

THE ARYAN T. S. of New York has not ceased its activity. Weekly meetings are held, and the library continues to grow. It still meets in Mott Memorial Hall, where the Inaugural address was delivered by Col. Olcott in 1875, when the Theosophical Society was founded. The Hall holds about 200 people. A curious antithesis is found in the fact that the Microscopical Society meets there also, so that two great ideas, exact opposites, are investigated there,—the microcosm and the macrocosm.

THE NEW YORK T. S. HEADQUARTERS at 117 Nassau St. are getting more known every day. The room is small because, proverbially, Theosophists have not much wealth. Nearly all the furnishings were donated.

There is an album now almost full of photographs of American, European, and Asiatic Theosophists. It is hoped that members throughout the country who have not yet sent their pictures will soon do so.

The register of visitors shows an average of nearly two visits per day since the room was opened in August. Some of the pictures on the walls are not easily found elsewhere. There are many Indian ones representing Krishna and others, and two pictures from Poona are quite curious. They are cut out of white paper by hand, and, by placing colored paper underneath, the design is seen. In a niche is an old Burmese image of Buddha with a Ceylonese grass mat fastened underneath as a dado. At the end over the one window are the seal and the motto of the T. S.,—"There is no religion higher than truth." It is intended to have something to represent all the great religions, but so far only Brahmanism and Buddhism are there, unless we count a small silver medal of the Virgin, blessed by the Pope, hanging upon the wall. It is so minute, however, that few see it.

THE ISHWARA T. S. of Minneapolis reports that it enjoys visits from Bro. Kelso, formerly Secretary of the *Arjuna T. S.* of St. Louis.

MILWAUKEE, WIS.—That energetic Brother, Dr. Wm. P. Phelon, President of the Ramayana T. S., Chicago, has just made a missionary visit to Milwaukee, where he initiated no fewer than 13 applicants and laid the foundations of a new Branch. Its name has not yet been selected, but the Charter will be issued shortly, and we hope to announce organization in the December PATH. Brother Bryan J. Butts will probably be the first President. Two Theosophists have subscribed for a copy of *The Secret Doctrine* as a nucleus of the projected Library, and any other two who would find satisfaction in presenting *Isis Unveiled* as a companion work may do so through us.

THE scheme started by Mrs. Ver Planck for raising a T. S. publishing fund has had success. She wishes to thank the Branch Presidents and others for their kind co-operation. All but 4 Branches have been heard from, and of these all but one have concurred. It will be interesting to Theosophists to know that Mme. Blavatsky has requested the Countess Wachtmeister to start a similar scheme in London. A report of receipts will be given at a later date. The argument adduced against such methods, that the post-office gets much postage, has no weight, inasmuch as the contributors not only give the ten cents asked, but also pay the postage themselves. THE PATH fully endorses the work.

AGAIN THE NUMBER 7. Col. Olcott left India on his mission to Europe on the 7th. The steamer was the *Shannon*, having seven letters; he arrived in London on the 27th of August. We regret to say that he will not be able to come to the U. S. this season.

#### INDIA.

THE BUDDHIST CATECHISM has been translated into Hindi and Guzerati by Indian Theosophists.

IN BOMBAY the T. S. Headquarters are still kept up by the members, and Bro. Tookaram Tatya continues to bring out his valuable publications. The cheap edition of Patanjali's Yoga Philosophy is in demand, and many copies were purchased in the United States.

Col. Olcott's absence in Europe prevents our getting more news, as he generally furnishes items to the *Theosophist*.

#### EUROPE.

IN VIENNA some of the members propose certain amendments to the general Laws of T. S. The only change we would concur in would be the restoring to Col. Olcott of complete power in India, free from all committees, which always hamper him unnecessarily. We regard the T. S. as *sui generis*, and see no necessity for providing for his or any other person's death. If he should die, the Masters can find others to take his place. In this respect we look at the T. S. in a different way from any other body in the world. In the latter cases certain rules must be made to limit and govern all succedent officials, but with us we know that both Col. Olcott and Mme. Blavatsky work for the Society they founded, and hence the making up of supervisory and annoying committees, except for certain specific subordinate matters, is distinctly against the views of this journal at least.

IN FRANCE there has been the slight yearly commotion inseparable from the French character. But all has been happily settled by Col. Olcott and Bro. R. Harte, who went over to Paris for that purpose.

IN GREAT BRITAIN there are prospects of several new Branches being soon formed. This should be done. Theosophy should not be confined to the "cultured classes." It is meant for all, and as the "unlearned Americans" can understand it, certainly all Englishmen may be benefitted by it. With such a large population as English soil supports, there ought to be great activity and many good branches, more indeed than here, where such enormous spaces between cities interfere with communication.

THE BRITISH theosophists have begun the printing of a new edition of Col. Olcott's Buddhist Catechism.

The Theosophical Publication Society of London is about to issue a lately-taken photograph of Madame Blavatsky, cabinet size, the proceeds to be devoted to its publication fund. To each of these, before being mailed, Madame Blavatsky will append her autograph. Copies may be ordered through the PATH, the price being \$1.50.

BRITISH SECTION OF THE T. S. This section has now been formed, with Dr. A. Keightley as General Secretary. The section consists of all chartered Branches of the society in the kingdom of Great Britain. The Council is to consist of the presidents of the Branches *ex-officio*, one delegate from each branch for every 25 members, and the General Secretary. The Council is to meet in London in April and November of each year, and it will also have power to issue charters or diplomas pending an appeal to the President-Founder.

The only observable difference between this and the American Section is that we declared ourselves autonomous, and at the same time announced our adherence and fidelity to the Indian Council, reserving to ourselves the right to manage our own affairs in accordance with the general rules. However, the English and the American mind differ in method, but the general idea under the new arrangement is the same as ours. It is all one great Society, with one aim and with the same *real* Directors behind. Any one who imagines it different, or tries to make it so, imagines a vain thing and will fail.

A GENERAL EUROPEAN SECTION was mooted, but the various natural difficulties in the way prevented it.

#### THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.

Owing to the fact that a large number of fellows of the society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President Founder ;—

- I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is organized a body, to be known as the "Esoteric Section of the Theosophical Society."
- II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky as its head; she is solely responsible to the members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.
- III. Persons wishing to join the section, and willing to abide by its rules, should communicate directly with Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London \*W, England.

Signed, H. S. OLCOTT,

Attest :—H. P. BLAVATSKY.

President in Council.

#### OBITUARY NOTICE.

BRO. S. GOVINDA ROW SATTAY, of Sholapore, India, died in Brooklyn, N. Y., October 27th, 1888, in the 40th year of his age.

He was expecting to work for the T. S. this winter but has been thus soon taken away. In his last hours he said that when he recovered he would work for humanity. Peace to his ashes!

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**To all Branches and Members of the T. S. in the United States.**

Col. Henry S. Olcott, President-Founder, purposes a visit to Japan upon Theosophical business in January next, and is willing, if enabled so to do, to return to India via California, New York, and England. This would make practicable a visit and address to each of the Branches on the Pacific Coast, as well as those in the East, as also public lectures upon Theosophy in the large cities and the organization therein of new Branches. It is hardly possible to over-state the enormous value to the Society of such a tour, especially in the now-awakened attitude of the public mind. The great distances to be traversed make, however, this journey very costly, and it cannot be undertaken unless Col. Olcott's expenses are guaranteed. The several Branches, and all individual members of the Theosophical Society, are invited to communicate with the General Secretary, Wm. Q. Judge, P. O. Box 2659, New York, as to the amount they would be willing to contribute to such a fund, and as to what arrangements would be made for Col. Olcott's entertainment in the different towns. The matter is brought up and pressed upon the attention of Theosophists at this early date because so much time must elapse before the General Secretary can hear from remote points, and also because a letter to India and its reply require two months more. Hence it is important to learn at once what sums will be guaranteed to the projected fund, and, in considering the question for himself, each Fellow of the Society may ask himself whether any possible outlay of money could be so fruitful of results to the Cause as that hereby proposed.

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**NOTICE—THE PATH.**

We have received some complaints of non-receipt of THE PATH. It is mailed with great care each month, the addressed wrappers being closely compared with the subscription-book, and, when finally committed to the Post office, our responsibility for it ceases. We cannot, therefore, make good any losses due to the fault of others, for we only guarantee right delivery *to* the Post office, not right delivery *by* the Post office. This, however obvious, is once more stated and emphasized.

The supporters of the PATH are chiefly non-theosophists. This is a singular statement, yet strictly true. It should not be the case, for the magazine is published in the interest of Theosophy, and has never been a paying paper, but a loss to the publisher. The circular sent by Mrs. Ver Planck, asking for aid in publishing theosophical literature is, however, not to help the PATH, as some members think, but is an effort to arouse interest in the work and to lighten the load carried by a few earnest members.

## TEA TABLE TALK.

Some of the dream experiences of students are full of instruction, not alone for the dreamer, but also for others. While our lives are aimless, or our motives and desires are numerous and mixed, our dreams partake of these confusing qualities. Once that our aim is determined towards higher things, we are more and more liable to be instructed in dreams, although we do not always bring back a memory of them. Yet the instruction is registered all the same upon some higher plane of our nature which we as yet but dimly feel or grope after. Other students, again, have complained that they had always hitherto slept the deep dreamless slumber which refreshes the soul, steeped then in devachanic experience. But since they had become students of Truth, this state had inexplicably changed, and their slumbers were filled with senseless, confused, and idle phantasmagoria. This fact need not disturb them. By their studies they have set up a great agitation and disturbance in the whole life, and the first stir of the inner senses, the first response of the psychic nature, is like the blind, swift movement of the sap in spring. Later its flow will become regulated. All students are not taught in one and the same manner.

The following comes from a natural clairvoyant of remarkably keen psychic sense.

“One morning in Feb., 1866, while outwardly fast bound in slumber, my inner self seemed to go out unhindered by time and space. I stood upon the shores of a vast ocean. A ship appeared upon the water. It reached from the ocean to the blue heavens above. I asked, ‘What ship is this?’ Though I saw no one, the answer came clear and distinct, ‘The ship of State.’ Then I noticed that it was draped in black from bottom to top. I looked, but saw no one upon the ship. It came with a great shock to me that there was *no hand at the helm*. A sensation came over me such as is produced by an electric shock. I saw the ship topple and turn upon its side. Soon it righted and came up. Then it drifted slowly *southward*. Again in mid sea it toppled and turned upon its side. This time it sank slowly but steadily beneath the waves, and bubbles arose above it. A voice near me said, ‘One form of Government is ended forever.’ These words shocked me awake. It was broad daylight! I scarcely need to remind you of Lincoln’s death, of Johnson’s Southern proclivities, and later on of Garfield’s tragic exit, or of the subsequent change of politics in the government of the nation.” (Here we differ from our friend, insomuch as we believe the final catastrophe pointed to some event yet to come. Predictions of a great revolution in American affairs have come to us before now from the East and elsewhere.) “Also, three days before Garfield was shot by Guiteau, I saw in like manner a majestic oak tree. I asked, ‘Of what is the oak a symbol?’ The answer came, ‘It is a monarch oak, and symbolizes Power.’ Instantly the tree fell with a crash, causing great confusion. I thought it must have hurt a multitude of people, and with this came the assurance that Garfield would be

killed. Only a few days passed when a friend to whom I had spoken of the matter came to me and said, 'You were right; Garfield has been shot.' There is also another method by which I foresee events. I have in speaking of it called it clairvoyance, but I am not clear as to whether I am right or not." (It is a species of clairvoyance, not what is commonly indicated by that term, but an instant of inner perception due to the activity or co-ordinated vibration of the gross and the astral bodies). "I do not seek. It comes at unexpected moments. I am physically neither asleep nor in a trance. It seems as though for a moment the veil of mortality is snatched from my eyes and I see; sometimes very beautiful things; bright, sparkling waters, symbols of a happy course of events; white flowers, symbols of the happiness of a pure and joyous nature; corn, symbol of wealth; honey, symbol of love; grapes, symbol of plenty. Affliction and danger are in like manner shown in advance through natural objects. Another form is this, and now, too, understand I am physically awake; I am not in a trance. I am talking to a lady who, I have every reason to believe, is a true friend to Mrs. A., who is ill. I happen to turn my back as I ask, 'Have you seen your sick friend, Mrs. A?' Instantly there seems a cold stone wall at my back. I see it, and feel a chill that makes me shudder. Turning quickly, I see with my natural eyes a scowl of hate passing over the lady's face. The shock nearly took my breath away. I had seen and felt the hatred in her heart, and subsequent events proved this true."

A student on the other side of the world, while not striving after phenomena, evidently has some psychic powers. At one time he was sitting in his cabin, where he lived alone, and was dozing over a cup of tea after a hard day's work. Suddenly in dream he seemed to be in the house of his nearest neighbor, and heard the family talking about him; he saw their various positions, on the lounge or by fire or table. Waking up, he put on his waterproof and splashed three miles through the rain to his friend's house, described what he had dreamed, and found it was exactly what had taken place at the time. Such dreams afford proof of the reality of the inner self, and sometimes are an effort on the part of the soul to awaken the outer man to a consciousness of dual existence.

Another student, when brought into contact with new persons, has dreams which allegorically reveal to him their real character. These are various, amusing, and always prove correct eventually. Thus in one he saw his new acquaintance R. in a large *body*, to which R. was much devoted, in a *dark* room, (and R. is a person of spiritual darkness), dressed in harlequin tights, black and yellow, exact, e. g. it fits tight. The black is error; the yellow is partial wisdom, education, and so on; but as both are split up uniformly, it shows that he never has the wise idea unmixed with error. In the dream the student caught R. by the neck, and squeezed him in like a sausage, without rebound or refilling on his part, which shows that his interior padding, or inner nature, is supine, easily crushed, set, and inhabits narrow limits. Also that the dreamer obtained ascendancy over his mind. This prognostic was told me some time ago, and has since proved singularly true.

Another student related the following to a friend: "Relative to dreams, I once saw a letter come to me in dream from the editor of X magazine, and with it seemed to be one from you which was in a No. 9 envelope, small legal size. Just then I woke, but retained a strong desire to read the editorial letter, as I *felt* it contained unpleasant news. Subsequently this letter came to me, and was to the effect that an abusive article concerning me had been sent to the editor which he declined to publish. Reading the letter gave me the *exact* disagreeable sensation I experienced when sleeping. But your letter did not come for several days, and, when it arrived, had no connection with the editorial letter, and was in your usual square envelope. But it did contain matter interesting to the X magazine, so I wrote and addressed a note to the editor, and, on proceeding to enclose yours, found the addressed envelope was too small. Mechanically I hunted up another, a No. 9 legal size, and enclosed the whole, when the letter seen in dream flashed across my mind."

These letters chronicled events of importance and of trial in the life of the dreamer. He was thus forewarned, and the incident is a fair example of the way in which the vision becomes mixed up in passing through the various planes before it emerges upon that of the normal consciousness. The *trained* psychic sees it as a whole and in due relative proportion. It is the difference between a diffused cloud spreading by degrees through the atmosphere without form, and a sharp puff of smoke, which, sent with intention and *meeting no obstacle*, cleaves through pure, still air in perfect shape, and is seen complete in itself and duly related to its surroundings.

Another correspondent writes: "Our county seat is 50 miles distant from this place (J-town), and, while we have no railroad, we are connected with the county seat by telegraph. Yesterday the operator was sick, and as I am an old operator, I was sent for and despatched the following:

'Dr. Smith, L-ville. Come up immediately. Answer at once. G. Jones.'<sup>1</sup>

It was about 6 P. M. when I sent the above, so we expected an answer that night. I waited some time, then went home and returned again at 9 P. M., but could not 'raise' the L-ville office. Next morning my wife rose at 7 P. M., and this roused me sufficiently for me to think that I must go to the office and see if any answer had come from L-ville. But I dropped off to sleep again, and dreamed that I went to the office, called up the other office, and received the following:

'G. Jones, J-town. Can't come. Sickness in family. Dr. E. S. Smith.'

When I woke up again, which was probably in a few minutes, I dressed hastily and went to the office, expecting to see my dream fulfilled, but to my inquiry the operator answered, 'Nothing.' I came home, forgot my dream, ate breakfast, and was sitting in the office over some papers, when a boy from the store came and said that Mr. H. would like to have me come over a minute. I again went there and received this by wire:

<sup>1</sup> Names, etc., are always changed in these incidents in order to preserve the privacy of our respondents.

'G. Jones, J-town. Can't come. Sickness in family. Dr. Smith.' My dream did not come into my mind, however, till about 1 P. M., when I was reading 'Astral Intoxication' in the October PATH. Then the almost literal fulfilment of the dream flashed over me. I say *almost*, for you see the dream-message was signed 'Dr. E. S. Smith,' while the real one was signed only 'Dr. Smith.' I remember noting in my dream the S. in the signature. I knew that E. was one of his initials, but was not certain if he had more. I now find that he has but the one, E. Did I in my dream see the message when he wrote it, which was about the time, I should say, that I was asleep?"

He saw the message either being written or to be written. The determination on the Dr.'s part to write it was the same, *in the astral light*, as the doing it. The student should write "Smith" and find out whether he had decided to write it some time before doing so, or if he wrote "E. S. Smith" and then struck out the S., or if in habit of doing it so, or if he sent another person who wrote merely "Dr. Smith," contrary to the Dr.'s thought. It seems also that the message was repeated from a branch station half way between the places. Mistake might arise there. The student should get the facts. The same happened to Quickly. A clerk was ordered to wire him, forgot it, and remembered the order with anxiety too late to send. This anxiety impressed the message strongly on the astral light; Quickly saw it in dream; and, when the clerk came over to his residence next day early to confess, Quickly verified the fact.

JULIUS.

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#### THE SECRET DOCTRINE.

This work, the last and most wonderful production of Madame H. P. Blavatsky, has been finished, and will be issued from this office November 1st. Subscribers are invited to remember the fact that the PATH staff is very small and has much other work to do, so that the simultaneous issue of every copy ordered is impossible. Some delay will be inevitable, but the PATH hopes to fill every order within a few days.

According to positive instructions the right to receive *The Secret Doctrine* for \$7.50 ends with October 31st. All subscriptions not then paid up lapse. Subscriptions then unpaid, and all future orders, are at the rate of \$10.50. Postage 50 cents extra.

The 2d volume will be issued about the close of November.

WILLIAM Q. JUDGE.

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What I, the worshipper, am, that is he, the sun; what he is, that am I.—  
*Aitareya-Aramyaka Upanishad.*

OM

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Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in the course of many thousands of Eons. Display the benevolence thou hast observed in so many former generations; open the path of immortality.—*Saddharma-Pundarika.*

## THE PATH.

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VOL. III.

DECEMBER, 1888.

No. 9.

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### THE BHAGAVAD-GITA.

#### CHAPTER FIFTH.

The name of this chapter in Sanscrit is "Karmasanyasayog," which means "The Book of Religion by Renouncing Fruit of Works." It has always seemed to me to be one of the most important in the Bhagavad-Gita. As the poem is divided into eighteen parts, this one is just beyond the first division, for the whole number are to be put into six groups of three chapters each, and we have finished four.

Arjuna is supposed to bring forward the objections raised by, or views belonging to, the two great Indian schools called the Sankhya and the Yoga, one of which advised its votaries to renounce all works and to do nothing whatever, while the other called for the performance of works.

The divergent views naturally caused great differences in practice, for the followers of one would be found continually working, and those of the other continually doing nothing. Hence we find, in India, even at the present day, great numbers of ascetics who remain inert, and encounter on the other hand those who go on making Karma with a view to salvation.

A very little reflection will show the student that the only result of action, as such, will be a continuation of action, and hence that no amount of mere works will in themselves confer Nirvana or rest from Karma. The only direct product of Karma is Karma. And this difficulty rose before Arjuna in the fifth conversation. He says :

Thou praisest, Krishna, the renunciation of works ; on the other hand, devotion through them. Declare to me with precision that one only which is the better of these two.

Whereupon Krishna replies :

To cease from works  
Is well, and to do works in holiness  
Is well ; and both conduct to bliss supreme ;  
But of these twain the better way is his  
Who working piously refraineth not.  
That is the true Renouncer, firm and fixed,  
Who—seeking nought, rejecting nought—dwells proof  
Against the “opposites.”

The meaning of the teacher has been by some suggested to be that, inasmuch as the life of the ascetic is very hard, almost impossible for the majority of men, it is wiser to now perform good acts in the hope that they will lead one hereafter to a favorable birth in such surroundings that complete renunciation of action—outwardly—will be an easy task, and that the two sorts of practice were not intended to be laid before the student for selection, nor is he put in a dilemma compelling him to choose. I think such is not the meaning, but that, on the contrary, the seemingly easy alternative of performing actions properly is in reality the most difficult of all tasks. And, no matter how much we may wait for a favorable birth, for a much hoped-for environment which will not only permit the new sort of life, but, in fact, urge it upon us, it will never arrive for us until we have learned what is the right performance of action. This learning can never be acquired by a renunciation of works now. Indeed, it may be taken for granted that no person will be able to renounce the world unless he has passed through the other experience in some life. A few may be found who attempt to do so, but if they have not been through all action they cannot proceed. The character of the man himself inwardly is the real test. No matter how many times during countless births he has renounced the world, if his inner nature has not renounced, he will be the same man

during the entire period, and whenever, in any one of his ascetic lives, the new, the appropriate temptation or circumstance arises, he will fall from his high outward asceticism.

That our view as to the extreme difficulty of *right renunciation through action* is correct, we may refer to what Krishna says further on in the chapter.

Yet such abstraction, Chief!

Is hard to win without much holiness.

Krishna praises both schools, telling Arjuna that the disciples of each will arrive at a like end; but he says that right performance of action is the better. Now we must reconcile these two. If one is better than the other and yet both conduct to the same goal, there must be some reason for making the comparison, or hopeless confusion results. Acting upon his apparent equal endorsement, many seekers have abandoned action, thereby hoping to gain salvation. They ignored the sixth verse, which reads: "O thou of mighty arms, it is difficult to attain true renunciation *without right performance of action*; the devotee *rightly performing action attains to true renunciation* before long." Here again is a higher place assigned to performance of action. It seems clear that what Krishna meant was that renunciation of action in any one life, followed by the same conduct in all the subsequent lives thereby affected, would at last lead the renouncer to see how he must begin to stop that kind of renunciation and take up the performance of actions while he renounced the fruit of them. This is thought by many occultists to be the true view. It is well known that the ego returning to regeneration is affected by the actions of his previous births, not only circumstantially in the various vicissitudes of a life, but also in the tendency of the nature to any particular sort of religious practise, and this effect operates for a length of time or number of births exactly commensurate with the intensity of the previous practise. And naturally in the case of one who deliberately renounced all in the world, devoting himself to asceticism for many years, the effect would be felt for many lives and long after other temporary impressions had worn off. In going on thus for so many births, the man at last acquires that clearness of inner sight which brings him to perceive what method he really ought to follow. Besides also the natural development, he will be assisted by those minds whom he is sure to encounter, who have passed through all the needed experience. Additional support for these suggestions is found in the sixth chapter, in the verses referring to the rebirth of such disciples:

So hath he back what heights of heart  
 He did achieve, and so he strives anew  
 To perfectness, with better hope, dear Prince!  
*For by the old desire he is drawn on  
 Unwittingly.*<sup>1</sup>

1 The italics are my own.—B.

What we are to endeavor to understand, then, is how to renounce the fruit of our actions, which is what Krishna means when he tells us to perform actions as a renunciation. The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the inner feeling that accompanies the act. One may donate millions in alms, and yet not thereby benefit his real character in the least. It is very true that he will reap material rewards, perhaps in some other life, but those even will be of no benefit, since he will be still the same. And another may only give away kind words or small sums, because that is all he has to give, and be so much benefited by the feeling accompanying each act that his progress up the ascending arc toward union with spirit is rapid. We find in the Christian Testament Jesus of Nazareth enforcing this view in the parable of the widow's mite, which he regarded as of more value than all that had been given by others. He could not have referred to the intrinsic value of the coin given, nor to the act as thus measured, for that quantity was easily ascertained; he only looked to the inner feeling of the poor woman when she gave all that she had.

No matter in what direction we see ourselves acting, we perceive how difficult it is to be true renouncers. And we cannot hope to reach the perfection of this better sort of renunciation through action, in the present life, be it the one in which we have begun, or be it the twentieth of such effort. However, we can *try*, and such is our duty; if we persevere, the tendency toward the right understanding will increase with each life more rapidly than would otherwise be possible.

And even in the high aim found in aspiration to discipleship under a master, or even to Adeptship, we encounter the same difficulty. This aspiration is commendable above most that we can formulate, but when we coldly ask ourselves soon after that aspiration has been formed, "Why am I thus aspiring; why do I want to be near in sense to the Master?" we are obliged to admit that the impelling motive for acquiring the aspiration was tinged with selfishness. We can easily prove this by inquiring in the forum of our own conscience if we had the aspiration for ourself or for the great mass of men, rich and poor, despicable and noble; would we be able to feel content were we suddenly told that our deep longing had given the boon to others and that we must wait ten lives more. It is safe to say that the answer would be that we were very sorry. In the twelfth verse we find the remedy for the difficulty, as well as the difficulty itself, clearly stated thus: "The right performer of action, abandoning fruit of action, attains to rest through devotion; the wrong performer of action, attached to fruit thereof on account of desire, remains bound."

These instructions will be very difficult for all who are living for them-

selves and who have not in some small degree begun to believe that they are not here for their own sake. But when we feel that there is no separation between us and any other creature, and that our Higher Self is leading us through all the experiences of life to the end that we shall recognize the unity of all, then, instead of continually acting contrary to that object of the Higher Self, we try to acquire the right belief and aspiration. Nor need we be deterred, as some are, by the extreme difficulty of eliminating the selfish desire for progress. That will be the task during many lives, and we should begin it voluntarily as soon as it is known, instead of waiting for it to be forced in upon us through suffering and many defeats.

A common mistake made by theosophical students as well as those outside is corrected in this chapter. It is the habit of many to say that, if these doctrines are followed to the letter, the result is a being who cares for nothing but the calmness which comes from extinction in the Supreme Spirit,—that is, the extreme of selfishness. And popular writers contribute to this ridiculous impression, as we can see in the numerous articles on the subject. Among those writers it is the sequence of the “personal aggrandizement idea,” which is the bane of the present age, as occultists think, but the chief beauty of it in the eyes of those to whom we refer. Krishna puts it clearly enough in the twenty-fifth verse :

“Effacement in the Supreme Spirit is gained by the right-seeing sage whose sins are exhausted, who hath cut asunder all doubts, whose senses and organs are under control, and *who is devoted to the well-being of all creatures.*”

If the last qualification is absent, then he is not a “right-seeing sage” and cannot reach union with the Supreme. It must follow that the humblest imitator, every one who desires to come to that condition, must try to the best of his ability to imitate the sage who has succeeded. And such is the word of the Master ; for He says in many places that, if we expect to have His help, we must apply ourselves to the work of helping humanity—to the extent of our ability. No more than this is demanded.

WILLIAM BREHON, F. T. S.

## LETTERS THAT HAVE HELPED ME.<sup>1</sup>

“Seeking for freedom I go to that God who is the light of his own thoughts. A man who knows him truly passes over death ; there is no other path to go.”—(*Upanishads.*)

In THE PATH for May, 1887, we find these words :

“We need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common sense

<sup>1</sup> Copyrighted 1888 by the PATH.

minds, who are really fainting for such moral and mental assistance as is not reached by the more pretentious works."

The experience of one student is, on the whole, the experience of all. Details differ, however. Some are made more instantly rich than others; they are those who put forth more vigorous and generous effort, or they have a karmic store which brings aid. What theosophists know as Karma, or the law of spiritual action and reaction, decided this, as it works on all the planes, physical, moral, mental, psychical, and spiritual alike. Our Karma may be worked out upon any one of these planes when our life is chiefly concentrated upon it, no matter upon what other plane any special initiative impulse or branch of it originated.

The writer, when first he became a theosophical student, had the aid of an advanced occultist in his studies. This friend sent him, among others, the letters which, in the hope that they may assist others as they have the original recipient, are here published. They are not exhaustive treatises; they are hints given by one who knew that the first need of a student is to learn *how to think*. The true direction is pointed out, and the student is left to clarify his own perceptions, to draw upon and enlarge his own intuitions, and to develop, as every created thing must at last develop, by its own inward exertions. Such students have passed the point where their external environment can affect their growth favorably. They may learn from it, but the time has also come to resist it and turn to the internal adjustment to higher relations only.

The brevity of these letters should not mislead the reader. Every statement in them is a statement of law. They point to causes of which life is an effect; that life arising from the action of Spirit in Nature, and which we must understand as it is manifested within us before we can advance on the Path. There is a scientific meaning within all these devotional or ethical injunctions, for the Wisdom-Religion never relaxes her hold upon Science or attempts to dissever an effect from its cause. Most of these admonitions have their base in the constitution of the Archæus, or World-Soul, and the correlation of its energies; others, still, inhere in the Eternal.

No less should the reader guard himself against a slight estimate arising from the exquisite modesty of Z. An occultist is never so truly a man of power as when he has wholly learned and exhibits this truth:

"And the power the disciple shall desire is that which shall make him appear as nothing *in the eyes of men*."

The inner eye, *the power of seeing*, looks deeper into the source of a man's knowledge and takes it at its true value. Those men who are sharers in the Divine, whose first office is to give, are often protected from the demands and curiosity of the careless by a simple exterior which deceives the worldly sense. Some men are great because of the Power which stands be-

hind them, the divine energies which flow through them ; they are great through having learned how to receive this celestial influx from higher spheres of Being ; they are the appointed ministrants, the true servitors of the Law and pupils of Masters whose office is humanitarian and universal.

Such aid is never volunteered ; it follows the Karmic behest, and, when given, leaves the student free to follow it or not, as his intuitions may direct. There is no shadow or vestige of *authority* in the matter, as the world understands the word *authority*. Those who travel the unknown way send messages back, and he who can receives them. Only a few of the first steps are here recorded and the first impediments surmounted. No hints of magic lore are to be found ; no formulas of creed or occult powers ; the questions of an awakening soul are answered, and the pilgrim is shown where lies the entrance to the Path. The world at large seeks the facts of occult science, but the student who has resolved to attain desires to find the true road. What may seem to others as mere ethics is to him practical instruction, for as he follows it he soon perceives its relation to facts and laws which he is enabled to verify, and what seemed to him the language of devotion merely, is found to be that of science ; but the science is spiritual, for the Great Cause is pure Spirit.

Many students must at some time stand where the writer then stood, at the beginning of the way. For all these this correspondence is made public, and they are urged to look within the printed words for their imperishable meaning. They may be cheered to find the footprints of a comrade upon the rugged Path, above which the light of Truth ever shines. Yet even this light is not always a clear splendor. It may seem "in the daytime a cloud, and by night a pillar of fire." We must question every external aspect, even that of Faith itself, for the secret and germ of things lies at their core. Let us purify even our Faith ; let us seek Truth herself, and not our preconceptions of Truth. In her mirror we shall never see our own familiar face : that which we see is still ourselves, because our real self is truth.

As the Theosophical movement gathers new momentum, fresh recruits may be aided by those letters which so greatly sustained me, or encouraged by some co-partnership of thought, and that, too, in the real issue confronting them. We first take this issue to be the acquirement of occult knowledge. Soon we find that the meaning of all really informed occult writers eludes us. We find that books only serve to remind us of what we knew in the long past, perhaps when "journeying with Deity", and the echoes awakened within us are so faint that they are rarely to be caught. Whether we study philosophies, metaphysics, physics, ethics, harmony, astrology, natural sciences, astralism, magnetism, or what not, we meet with endless contradiction and differentiation ; we forever require to strike the balance of our

own intuition. We discover that the final word has not yet been *written down* upon any of the higher subjects (unless it be on mathematics, and scarcely on that), and that all our learning is but a finger-post to that supreme knowledge of Truth which is only found and closely guarded within the human heart. Thrown back upon our inner perceptions for continual readjustment, on every side of experience this warning confronts us: *Stand ready to abandon all thou hast learned!* Not knowing the one centre, we cannot thoroughly know any sub-centre. The cause unknown, effects mislead us. Then we turn to that mysterious centre whereby the One is manifest in man, and we begin the study of the heart, both in itself and in the life it has instituted about us.

To be put into more direct communication with the world of cause is now the student's most pressing need. One thing alone prevents this,—himself. He is of such gross fibre that he cannot be "porous to thought, bibulous of the sea of light." To the refinement and dispersal of this lower self—of the man he now takes himself to be—he then directs his will. Each man has a different mode of doing this, but each who advances at all finds that with every new period of his inner life a new self arises before him. Looking back over a group of weeks or months, he is amazed to see what manner of man he was then, and smiles that pitying smile which we bestow upon the faded letters of our youth.

Yet some there be who ossify there in their rut; let them struggle mightily to break up the mass which has resisted all environment, all change, all the conditions of progressive life. They have done for themselves what the enemy strives to do for others; they are the rock in their own path.

What our Eastern brothers call "the sheaths of the heart" fall away one by one; when the last bursts open there is a silence, the silence of the mystic death. But "the dead shall arise," and from that death springs up the first tender growth of eternal life.

Up to this point we shall not travel in the ensuing pages. Yet having realized the real issue so forcibly that his whole strength was at the start directed towards self-knowledge and the right use of Thought, the writer offers a part of his first instructions to those of his comrades who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way. There is no tie in the universe equal to that which binds such comrades together. It has been forged in the fires of unspeakable anguish; it has been rivetted by a dauntless purpose and an unique, because divine, Love. The fierce hatred of seen and unseen worlds cannot tamper with it so long as a man remains true to himself, for this larger life is himself, and as he grows towards it his self-imposed fetters fall away and he stands, at last, a free soul, in the celestial Light which is

Freedom itself, obedient only to the Law of its own divine Being. To reach it, let us obey the law of our own Being, for, truly, *Being is One*.

My comrades, wherever you are, I salute you.

JASPER NIEMAND, F. T. S.

I.

*My Dear Jasper ;*

Now let me elevate a signal. Do not think much of me, please. Think kindly of me ; but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. ' Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to Truth, you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and " kill out all sense of separateness," and thus gets little by little in possession of the true light.

Never lose, then, that attitude of mind. Hold fast in silence to all that is your own, for you will need it in the fight ; but never, never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.

So many are there around me who are ardent desirers and seekers, devotees ; but they are doing it because the possession seems valuable. Perhaps I see in you—I hope I mistake not—a pure desire to seek Knowledge for its own sake, and that all others may be benefited. So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.

It is not that you must rush madly or boldly out *to do, to do*. Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying any thing out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivers running into the unswelling, passive ocean, will your desires enter into your heart.

I find all your remarks just ; and besides, there seems to be a real spirit behind them. Do not fear nor fail because you feel dark and heavy. The very rage you feel will break the shrine that covers the mystery after a while.

No one can really help you. No one can open your doors. You locked them up, and only you can open them. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there waiting for you. Then you come, and, opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves!

O what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can.

Place your only faith, reliance, and trust on Karma.

Z.

*(To be continued.)*

## AMONG THE DEAD.

[I must write down here nothing of myself, but only that which is given me to write. Who thus commands me I see not, nor do I hear or know him. But these thoughts, and the words that clothe them, are his, not mine. They are formed in my brain, but not by me. I hold the pen—nothing more.]

\* \* \*

“When they found me, in the morning, I was cold and still. ‘He is dead!,’ they said, as they put back the heavy silken curtains of my bed and let the chill grey light fall upon my face. ‘He is dead!,’ they said, ‘past pain, and care, and sorrow. He is at rest. But, for the sake of those he leaves behind, it is not well that men should know how he died.’ So the complaisant physician told the untruth, and the world believed it. But I, pulseless, breathless, lying there before them and hearing their speech, knew that the deed was my own. I had been weary of the strife of life; sad from that which had been; fearful of what was to come.

With ceremonious pomp, befitting one in my station among men, they buried me. Emblems of woe and symbols of mourning were all about me and piled upon my coffin. There was one who stood at my low-lying head

and spake words of eulogy over me. They were mockeries. I, hearing them and conscious of the truth of what had been, knew my deep undeserving. Alas! for the frozen lips that could not gainsay his smooth flatteries.

Then deep-toned waves of solemn harmony awoke responsive trembling in the walls about and the high arch overhead, and even thrilled me where I lay in state that all might look their last upon me. Amid the many who thus gazed and cared naught were a few who loved me, whose tears dropped on my face as they bent to kiss my icy brow; and a passion of pity for their grief that I had brought upon them, and a vain longing to return to life that I might comfort them, came to me like a throb of pain.

Then they shut out the light from me and carried me away to my last resting place. And all the way, though I lay there in darkness, with unseeing eyes, deaf ears, and speechless lips, I saw the infinite loveliness of the dear living world I had abandoned, heard its myriad sounds of life blended into a choral of thanksgiving for the joy of mere existence, and, out of my remorseful yearning to again be part of it all, uttered a shriek of agony—heard and echoed only in my own soul.

Dully rumbled the earth falling upon my coffin; high in a mound above they piled it. Down where they had put me, all was still, and cool, and damp. When their work was done, they went away. Then, all was silence. The momentary pang of desire for life had passed, and I was resigned. Voluntarily I had died that I might sleep, at once and forever. But I could not sleep. Every sense was keenly awake. And now I knew that I would never sleep, that death is an eternal wakening. And that wakening, for me at least, was in the grave. A nameless horror, unspeakable and vast, overwhelmed me.

Lonesome and dark, at first, my surroundings seemed. But I grew accustomed to the obscurity, could in some measure penetrate it, and a consciousness grew upon me that I was not alone. Had I neighbors down there in the ground? Were others awake near me? If so, could I know of them, and in what forms might they appear to me? With appalling shapes my fancy filled the gloom that smothered me. Dimly I felt already that I was not as those by whom death had been unsought; that I, un-bidden, had intruded upon them before my time had come to know them, and I feared them—as if I had still been alive.

But in much time they came no nearer to me, and were no more distinct than are vaguely-defined superior depths of shadow where all is shade. And I had nothing to do but lie still and think, always to think of myself, sometimes with pity, again with contempt, and often with rage, for I was very weary of being there and of thinking that I was so of my own will.

And all this while Nature was reclaiming from me that which belonged to her,—my form of clay. How hideous and loathsome it became to me!

Yet I was bound in it, inseparable from it. With each fibre, in every tissue of the horrible mass that it became, my semi-material second self—my astral body—was inextricably inter-blended, and from it, as now I knew, could only be freed by its mouldering away and returning to the elements whence it had been drawn. Earth ; air ; water ; each individually pure, yet how unspeakably revolting down there in the grave in their process of resolvement. And the demon Worm ; resting not and sated never ; who but the dead themselves can know what tortures he inflicts, to which all agony of living flesh is joy ? Yet to all these dread abominations, their maddening defilement and their pain, the senses of my astral body, keener than those of men who live yet all ways like to theirs, thrilled with extremest consciousness. Oh ! the unutterable misery, the loathing and the horror of that awful prison house.

With the slow progress of the changes thus upon me wrought, my conscious second self by slow degrees gained freedom. Then I knew what was about me ; penetrated with my sight the long, thick-peopled lines of houses of the dead, and knew my neighbors. And I saw that all graves were not fearsome prisons, hells, like mine. In some lay bodies turning back to earth, wherein no soul was pent. Souls whose brief earthly lives were all too short to know of evil purpose or of sin, and those who worthily had lived out their allotted days till, spent with kindly labor of good deeds, therein had left their earthly forms,—for them the eternal wakening was restful peace in realms of light. But those inhabiting there below, with me, were souls, like mine, impatient of their task of life. Not alone is he self-slayer who by violence upon himself abbreviates his earthly span. To the same fate attain the grasping souls who, by excess of toil for love of gain or satisfaction of ambition, and the sensual ones who, through abandonment to fleshly lusts and vices, will to the grave before their time. Such were my company.

Ah ! what democracy there is in death ! In that drear nether world, masks are unknown, efforts at pretence vain. Each naked stands, transparent to his fellow's gaze, each meriting the scorn of all and shunning each the other, self-reproach and vain regret in every one consuming thought of pity for his fellow's woe. Madness, that knows not, and despair, that is past caring, may not mercifully enter there. Man must be conscious, and not quite devoid of hope—even though that hope be but of some other kind of hell—, that he may suffer all the more. How long ! Oh ! Lord of Life, how long ! until such hope springs up as can some comfort bring ; until the end appears, remote but sure, when, through destruction total of the bonds of clay, deliverance shall be. To all, at length, that hope appears, and, as the years roll on, by progress slow is realized.

Up once again, when little more, if aught, than formless dust is left behind, the freed soul rises to the world of living men. So I passed, leaving one woe to learn another not less keen in anguish.

A weary time I yet remained within the narrow confines of the city of the dead, as if some potent spell still linked my soul unto the elements that had been mine; and all my days were filled with sights and sounds of human grief; and all my nights a myriad spectral forms, Remorse, and Sin, and Shame, and Fear—that had been human—and the baleful bodiless things that hate men's souls, surrounded me. The dew upon the rank grass there seemed tears; the dreary moanings of the wind in the bare branches overhead were lamentations; and the moon's cold light, crossed by swift-moving clouds, did seem to shudder at our ghastly multitude.

Stronger and stronger on me grew desire to look again on those I loved in life, until at length my will sufficed to burst the bonds that held me near my grave, and I returned to them,—so plunging in another hell.

On them I saw descend, though far remote, the dire results of the rash deed that I had done, the curse that I had wrought; yet, in comparison, the atom to the Infinite is as my love and sympathy for them had been in life, to what it now was magnified. And herein lay my hell. Their perils and their griefs, cares and temptations, all to me were known, spread clear before me like an open scroll; and I could even read the fate awaiting them; behold the merciless hands—to them invisible—up-reaching from the abysses where souls are lost, to drag them down; mark their vain struggles to escape, and with unerring surety presage their defeat. And, all the while, my knowledge was no less of how they could be helped and saved,—yet I was powerless. Words framed by my immaterial lips made no vibration to their ears; the anguish in my eyes they saw not; thoughts that I strove to force upon their minds in passive sleep distorted were to idle dreams; and the malignant creatures of the air encircling 'round mocked at my impotence.

The end has come at last. Contrition, for rebellion past against the perfect wisdom of the Infinite Will, from Infinite Justice gains surcease of punishment, the severance of all earthly ties, and rest, and peace."

JAMES H. CONNELLY.

## THE DWELLER OF THE THRESHOLD.

Has such a being any existence? Has any one ever seen it? Are there many or several, and has it any sex?

Such are the questions asked by nearly all students who read theological books. Some of those who all their life believed in fairies in secret and in the old tales of giants, have proceeded to test the question by calling upon the horrid shade to appear and freeze their blood with the awful eyes that Bulwer Lytton has made so famous in his "Zanoni." But the Dweller is not to be wooed in such a way, and has not appeared at all,

but by absolute silence leads the invoker to at last scout the idea altogether.

But this same inquirer then studies theosophical books with diligence, and enters after a time on the attempt to find out his own inner nature. All this while the Dweller has waited, and, indeed, we may say, in complete ignorance as yet of the neophyte's existence. When the study has proceeded far enough to wake up long dormant senses and tendencies, the Dweller begins to feel that such a person as this student is at work. Certain influences are then felt, but not always with clearness, and at first never ascribed to the agency of what had long ago been relegated to the lumber-room of exploded superstitions. The study goes still farther and yet farther, until the awful Thing has revealed itself; and when that happens, it is not a superstition nor is it disbelieved. It can then never be gotten rid of, but will stay as a constant menace until it is triumphed over *and left behind*.

When Glyndon was left by Mejnour in the old castle in Italy, he found two vases which he had received directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known.

In this story Lytton desired to show that the opening of the vases is like the approach of an enquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas of power and advancement that open before him. If the vases *are kept open long enough*, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the way to his destination must of necessity pass through it to reach the end.

We must ask next, *WHAT* is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which any one may live, and it assumes to each student a definite shape at each appearance, being always either of one sort or changing each time. So that with one it may be as Bulwer Lytton pictured it, or with another only a dread horror, or even of any other sort of shape. It is specialized for each student and given its form by the tendencies and natural physical and psychical combinations that belong to his family and nation.

Where, then, does it dwell? is the very natural inquiry which will follow. It dwells in its own plane, and that may be understood in this manner.

Around each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend, within their lateral boundaries, all around the being. That is to say, if we figure ourselves as

being in the centre of a sphere, we will find that there is no way of escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified to by many students.

One of those related to me that he saw it as an enormous slug with evil eyes whose malignancy could not be described. As he retreated—that is, grew fearful—, it seemed joyful and portentous, and when retreat was complete it was not. Then he fell further back in thought and action, having occasionally moments of determination to retrieve his lost ground. Whenever these came to him, the dreadful slug again appeared, only to leave him when he had given up again his aspirations. And he knew that he was only making the fight, if ever he should take it up again, all the harder.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to enwrap him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.

These things are not the same as the temptations of Saint Anthony. In his case he seems to have induced an hysterical erotic condition, in which the unvanquished secret thoughts of his own heart found visible appearance.

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to his own purity. It is not a thing to be dreaded by mere diletanti theosophists; and no earnest one who feels himself absolutely called to work persistently to the highest planes of develop-

ment for the good of humanity, and not for his own, need fear aught that heaven or hell holds.

EUSEBIO URBAN.

## A CURIOUS TALE.

Some years ago I ran down to the Lakes of Killarney, but not for the purpose merely of seeing them as any other traveler. During my boyhood the idea of going there had always been before me, and, in dreams I would often find myself on the water or wandering near by. After this had occurred many times, I procured photographs of the scenery and was quite surprised to find that the dreams were accurate enough to seem like recollections. But various vicissitudes took me to other parts of the world, so that I had passed my majority without having visited the place, and, indeed, the decision to go there at last was not made until one day, while looking into a shop window in Dublin, my eye fell upon a picture of Killarney, and in an instant I was filled with a strong desire to see them. So I went on the first train and was very soon there, quartered with an old man who from the first seemed like an old friend.

The next day or two were devoted to wandering about with no purpose nor with very great satisfaction, for the place as a bit of country did not interest me after all my wanderings in many different climes. But on the third day I went off into a field not far from the shores of one of the sheets of water, and sat down near an old well. It was still early in the afternoon, and unusually pleasant. My mind had no particular object before it, and I noticed an inability, quite unusual, to follow long a definite train of thought. As I sat thus, drowsiness came over my senses, the field and the well grew grey but still remained in sight, yet I seemed to be changing into another man, and, as the minutes flew by, I saw the shadowy form or picture of a tall round tower rising, some fifty feet high, just beyond the well. Shaking myself, this disappeared and I thought I had fought off the sleepy feeling, but only for a moment. It returned with new intensity.

The well had disappeared and a building occupied its place, while the tall tower had grown solid; and then all desire to remain myself disappeared. I rose with a mechanical feeling that my duty, somehow or other, called me to the tower, and walked over into the building through which I knew it was necessary to go in order to reach the tower. As I passed inside the wall, there was the old well I had seen upon first coming into the field, but the strange incident did not attract my attention, for I knew the well as an old landmark. Reaching the tower, the steps wound up before me to the top, and as I mounted them a voice quite familiar called my name—a name not

the same that I owned to upon sitting down near the well, but that did not attract my attention any more than the old well inside the wall. At last I emerged upon the top of the tower, and there was an old man keeping up a fire. It was the eternal fire never yet known to have gone out, and I out of all the other young disciples alone was permitted to help the old man.

As my head rose above the level of the low rim of the tower, I saw a calm and beautiful mountain not far away, and other towers nearer to it than mine.

"You are late," said the old man. I made no reply, as there was none to make; but I approached and showed by my attitude that I was ready to go on watching in his place. As I did this it flashed across me that the sun was nearing the horizon, and for an instant the memory of the old man with whom I had lodged came before me, as well as the express train to be reached by cart, but that faded out as the old watcher looked into my brain with his piercing eyes.

"I fear to leave you in charge," was his first remark. "There is a shadow, dark and silent, near you."

"Do not fear, father," said I; "I will not leave the fire nor permit it to go out."

"If you do, then our doom is sealed and the destiny of Innisfallen delayed."

With those words he turned and left me, and soon I heard his foot-fall no more on the winding stairs that led below.

The fire seemed bewitched. It would hardly burn, and once or twice it almost paralyzed me with fear, so nearly did it expire. When the old man left me, it was burning brightly. At last it seemed that my efforts and prayers were successful; the blaze sprang up and all looked well. Just then a noise on the stairs caused me to turn round, and to my surprise a complete stranger came upon the platform where none but the guardians were allowed.

"Look," said he; "those fires beyond are dying out."

I looked and was filled with fear to see that the smoke from the towers near the mountain had died out, and in my sudden amazement rushed to the parapet to get a nearer view. Satisfied that what the stranger said was true, I turned to resume my watch, and there, O horror! my own fire was just expiring. No lights or tinder were permitted there; the watcher had to renew the fire by means of the fire. In a frenzy of fear I leaped to new fuel and put it on the fire, fanned it, laid my face to it and strove with maddened gasps to blow the flame up, but all my efforts were vain,—it was dead.

A sickening dread seized me, succeeded by a paralysis of every nerve except those that aid the hearing. I heard the stranger move toward me, and then I recognized his voice as he spoke. No other noises were about,

all was dead and cold, and I seemed to know that the ancient guardian of the fire would return no more, that no one would return, that some calamity had fallen.

"It is the past," the stranger began. "You have just reached a point where you failed to feed the fire ages ago. It is done. Do you want to hear of these things? The old man has gone long ago, and can trouble you no more. Very soon you will be again in the whirl of the nineteenth century."

Speech then returned to me and I said, "Yes, tell me what this is, or has been."

"This is an old tower used by the immediate descendants of the white Magicians who settled on Ireland when England's Isle had not arisen from the sea. When the great Masters had to go away, strict injunctions were left that no fires on these towers were to go out, and the warning was also given that, if the duties of life were neglected, if charity, duty, and virtue were forgotten, the power to keep these fires alive would gradually disappear. The decadence of the virtues would coincide with the failure of the fires, and this, the last tower, guarded by an old and a young man, would be the last to fail, and that even it could save the rest if its watchers were faithful.

"Many years elapsed, and the brilliant gem placed upon the mount of Innisfallen blazed both by day and night until at last it seemed to fade a little. The curious sounding-stones, now found in Ireland, were not so easily blown; only when a pure and faithful servant came down from the White Tower did the long, strange, and moving sounds float over the mountains from the stone placed near the mount on which was the gem. Those stones had been used by the great magicians, and when the largest of them all, lying near the great White Tower, was sounded, the fairies of the lakes appeared; when the stone of the mount was blown together with that at the White Tower, the spirits of the air and the water ranged themselves obediently around.

"But all this altered, and unbelief crept in while the fires were kept up as a form.

"You were relied on with the old man. But vain dreams detained you *one* hour beyond your appointed time on this fatal day, now in the past but shown you by my special favor. You came, but late. The old man was compelled to wait, but still feared to leave you, for he saw with prescient eye the dark finger of fate. He descended the stairs, and at its foot fell down and died. Your curiosity then drew you at the exact fatal moment to look at yonder tower, although you knew the prophecy and believed it. That moment decided all—and, poor boy, you could not hold back the iron hand of destiny.

"The fire has gone out. You returned to the floors below; at the foot

of the stairs you saw them carrying off the old man and——\* \* ”

At this point I saw the shadowy, waving shape of the tower ; the building had disappeared, the well was beside me, and I was in the field again. Oh !

BRYAN KINNAVAN.

## THE PLANES OF CONSCIOUSNESS.

There are three conditions of consciousness in ordinary daily experience, that of ordinary wakefulness, that of sleep with dreams, and that of dreamless sleep. We have already shown that not memory, but consciousness, is the all-potent factor in man. Consciousness as a fact returns to the individual as well as memory, after deep sleep. Every one will admit that, in sleep where dreams occur, consciousness is on a different plane, or under different conditions, from the waking state, and memory brings into the waking state the subject and the varied experiences of dreams. After dreamless sleep memory may bring nothing back from the subjective world; but it resumes the thread of life just where it was dropped before unconsciousness came on. Now what becomes of consciousness during the dreamless slumber? Either it continues or it does not. If it continues, then it must simply be upon another plane and under different conditions, at least so far as thought and memory are concerned, for the gap is between consciousness and memory in relation to thought. If, on the other hand, consciousness is blotted out and re-created every time we enter dreamless sleep, how does it happen that both consciousness and memory, both new creations, at once take up the thread of life just where they dropped it, and resume the even tenor of their way as though nothing had happened? Such a position is evidently absurd. Nature never does things in that way. Her adjustments require time, her developments and all her varied relations are slow growths. Both consciousness and memory have grown and expanded from the original germ. The true philosophy of dreams, then, is a problem in the conditions of consciousness, while we may fairly assume that consciousness still persists in dreamless sleep, though under different circumstances. Nothing is more common in daily life than the shifting of the planes of consciousness. Take, for example, the action of anaesthetics. Chloroform changes the consciousness of the real ego. The individual cannot be called strictly unconscious. He is not conscious in the ordinary way. He suffers no pain, and retains no recollection of what occurs while under the influence of the anaesthetic, but the organic consciousness remains undisturbed, muscular motion may occur, but without coördination. The cerebrum, cerebellum, and sensory ganglia are unconscious in dreamless sleep; the medulla, spinal cord, and solar plexus, and the sexual area

are wide awake, and sometimes these are super-sensitive. The light of self-consciousness is withdrawn, drawn within, but not quenched. In syncope or an ordinary faint, consciousness is likewise withdrawn, but if one will watch carefully the first return of consciousness in such cases, it will generally be found that consciousness has been by no means dead or idle, for by gently attracting the attention just on the turning point it will be found that a few seconds have been sufficient for the recall of a long forgotten experience, recovered now from the all-pervading ether, or for the weaving of romance, comedy, or tragedy quite sufficient for a good sized novel. But, perhaps, the rather common instances of sleep-walking or somnambulism offer the best illustrations of at least dual consciousness. The literature of the subject is, however, so full and so easy of access that it is unnecessary here to go into details. Persons subject to these attacks from childhood really lead dual lives bearing no direct relation to each other. Individuals walking in their sleep have been known to enter a company where there were strangers, carry on a conversation with those to whom they were introduced, and retain no recollection of the events or of the names of the strangers, or even to have met them. But on the succeeding night, walking again in sleep, meeting the same individuals they recognize them and resume the conversation of the previous night. One such case is sufficient to show the existence of another than the outer plane of consciousness. Experiments in animal magnetism, and more especially the recent investigations in hypnotism, demonstrate beyond all controversy more than one plane of consciousness, and these may have no direct relation to each other, or, when desired, the connection may be established between the different planes. In many of these cases the extent of knowledge and intelligence of the faculties of the individual in subjective consciousness altogether transcends the ordinary plane. As previously remarked, the difficulty is not in finding illustrations of the different planes and relations of consciousness, but in selecting from the mass of available material. Even the delirium of fever, the intoxication produced by alcohol and many drugs, no less than monomania and insanity, each and all consist largely in either a temporary or a permanent shifting of the planes of consciousness, and aberrations of memory. Take, for example, the delirium caused by opium and alcohol. Consciousness is shifted to a subjective plane, and sometimes to a very low plane. It is a great mistake to assume that the objects seen and the events that occur have no real existence. If all these are to be regarded as the creations of the imagination, whence arises the great uniformity of the objects witnessed from the effects of alcohol? When we get any rational idea of the subjective world, we shall discover that the snakes and dragons witnessed there are as veritable on that plane, to subjective sense, as their living phototypes are on the phenomenal plane to objective

sense; for it must be remembered that the universal ether is that infinite ocean whence all creation proceeds, and into whose all-dissolving bosom all things return. Our relation to objects here is largely incidental, determined by location, circumstance, and the like.

On the subjective plane our relations are determined by attractions and intrinsic conditions, and an individual full of all evil passions, inflamed by alcohol, will attract entities of like degree, and so on to the end of the chapter. To say that all such cases result from pure imagination is not even to make them thinkable. Many persons assume that when they have named a thing they have explained it, and that further questions are an impertinence. Perhaps the most important consideration in regard to the shifting states of consciousness from the objective to the subjective condition regards that vague and varying state known as insanity. As a rule, with the insane this transfer of consciousness is partial, seldom complete. Consciousness is rather out of joint than actually transferred from plane to plane. There is usually an organic lesion, or a functional obstruction that tends to tissue change in some of the nerve centers. The result in many cases is to break down that sharp line of demarcation between the objective and subjective worlds. The individual becomes bewildered, loses his bearings. His experiences are no longer coördinate. The instrument through which consciousness manifested is out of tune, and the result is discord. The great mistake in regard to all these cases of perverted function arises from the fact that no differentiation is made as to planes or states of consciousness. Practically but one state of consciousness is recognized, and the still further mistake is made of looking upon all objects cognized, and all experiences outside the ordinary plane of consciousness, as altogether non-existent, a figment of the imagination. But pray what is imagination? Ask the artist, the poet, the painter; ask genius that is so closely allied to insanity; ask all who create from ideal forms; and they will tell us, one and all, that imagination is the wings of the soul that bear up the lagging fancy, the slow and plodding mind, till it enters the ideal world and gazes there on both beauty and deformity in all their nakedness. They will tell us that what we call the real world is at best but a poor and colorless caricature as compared to the ideals open to the imagination, and that what the world is pleased to call the work of genius bears but a touch of that transcendent truth and reality that veils its face from every faculty of man on the phenomenal plane. Ask the true scientist what we knew of anything, of matter, space, time, or motion,—of the whole phenomenal world—, and he will tell us, and tell us truly, that we have our own ideas of these, and nothing more. Finally, ask that greatest of all modern philosophers, Schopenhauer, what is imagination? and he will tell us that not only the world, but ourselves included, is reducible to two terms, Imagination and Will; the one, the essence and the creator

of all forms in nature ; the other, the creative and motive power; and that these powers are as potent on the subjective plane as on the objective ; are as active in drunken delirium, in mania, and insanity, as in that other condition of consciousness that we call sanity, but which is often more insane than any other. There is no subject likely to yield more valuable results to the earnest student than the various planes and conditions of consciousness.

J. D. BUCK.

## THEOSOPHIC DIET.

The question "whether to eat meat or not to eat it" is one which is uppermost in the minds of many theosophists to-day. Some will eat no meat, while others still use it, and a few who are vegetarians seem to think that the meat eaters are sinners and cannot be spiritual.

Although I belong to the Spanish-speaking people, I am a vegetarian and a theosophist ; and I hope that the difference in race will not have any effect on my American readers, brother theosophists.

Let us examine the different standpoints taken, and look at the matter without any bias in favor of either vegetarianism or carnivorous diet.

The meat eaters say that in nature we find cows and elephants eating no meat, and yet that they seem to have no additional spirituality as a result, and that among men we often see those who, although they eat meat, are at the same time highly spiritualised. This is their case.

The vegetarians have these arguments : (a) that animal food necessarily imparts to the eater the qualities of the animal, and that the eating of meat not only may give us the diseases of the animal, but also tends to inflame the blood and makes the gross envelope of the body more dense than ever ; (b) that it is wrong to kill animals for food, because, as we did not give them life, we have no right to take it away from them ; (c) that by living on vegetable food we make the gross body more permeable to higher influences. There may be finer divisions of the argument, but the above will give their case in general.

It must make much difference in the conclusion whether one is speaking of a man belonging to the western nations or of one who, like the Hindu, comes of a race which for ages has taken no animal food. It is held by many physiologists that the stomach is an organ for the digesting of animal food only, and that in a vegetarian the pyloric valve leading from the stomach is so paralyzed from want of use that the food passes directly into the intestines. It must therefore follow that the western man may be placing himself in danger of fatal derangement of his system when he leaves meat eating and takes up vegetarianism. This has, indeed, been

proved in many cases to be a real danger. I have before me the reports of several theosophists who found that it was not possible for them to make the change ; at the same time others have made it with perfect safety. The trouble did not arise from weakness following lack of meat, but from imperfect digestion causing disease. This is due to the retention in the stomach of vegetable matter for so long a time that yeast and other growths were thrown into the circulation ; these are sufficient to bring on tuberculosis, nervous diseases, and other manifold derangements. It is well known that a man who has melancholia due to systemia cannot expect to reach a high development in occultism.

We next find that there are powerful black magicians in farther India and in many other places who do not deny themselves meat but take as much as they wish, and also stimulants. From this we conclude that power over nature's forces is not solely in the hands of the vegetarian. We need not stop to consider the fate of such magicians, as that has been often dilated upon.

Now although the Hindu has been always a vegetarian, it is a fact that for him the acquirement of knowledge of absolute truth is as difficult as it is for the western man who eats meat. In the books of the Hindoo on the subject of spiritual culture or soul development, the rules laid down are extremely hard to follow. The eating of meat is not definitely referred to, but the attainment of union with the Supreme, *from which alone knowledge of absolute truth results*, is hedged about with difficulties in comparison with which the eating of meat sinks into the shade ; but we must remember that it is assumed in India that the student is not a meat eater. The reason for the prohibition, however, is that a man has no right to kill animals for his food or for any other reason. He must refrain, not because the act is forbidden, but because his whole nature, through the great love and pity that he feels, naturally recoils from such an act. It is plain, if this rule be the correct one—and I think it is—, that a person who stops the eating of meat in order that he may by complying with that condition attain to a development he has set before him misses the mark, and has acquired a selfish motive for the line thus adopted. It is an old and true saying that the kingdom of God cometh not from taking or refraining from meat, nor from the refraining from anything whatever, but that it is *within us*. In another place it is said that this kingdom of heaven is taken by violence ; that is, it requires all knowledge and all goodness to attain at last to that union with the spirit which is the kingdom of heaven. And such attainments are not in the reach of either those who, on the one hand, long for sentimental religion only, or those who, on the other, work that they may reach the blissful result for themselves. The first, although extremely good, are barred from want of knowledge, and the other by the selfish motive at the bottom of their practice. In the "Great Journey,"

translated from the Sanscrit by Mr. Arnold, is a beautiful illustration of the spirit and motive which must actuate us. Yudishtira reached heaven after losing his friends on the way, and was at the gate accompanied by his dog who looked to him as his only friend; and when he was refused admission because the dog was with him, he declined to enter. He was let in, and the dog revealed himself as one of the gods; then the king found that his friends were not there, and was told that they were in hell. He asked to go there, and was sent. He found it an awful place and was on the point of returning, when the pitiful voices of his friends called him back, saying that he gave them some comfort by his presence, and he then said he would stay in hell for them. This was reported to the gods, and they in a body went to hell and rescued all the denizens of the place for his sake. The selfishness or selflessness of the motive will determine the result.

We find, on referring to the great Indian work of Patanjali on the Philosophy of Yogam, that nothing is said about meat eating. The disciple is not met with the regulation at the outset, "You must refrain from eating meat." This is not because the people were all vegetarians at the time it was written, because even then permissions were extended to certain classes of men for the eating of flesh. The warrior was allowed to eat meat, and out of the warrior caste arose many who attained to the supreme heights of adeptship. To say that carnivorous diet will *in itself* exclude you from spiritual attainments is of like character with the statement that one cannot attain unless he is of the unsullied Brahmin caste. That was sometimes said by some Brahmins, but is easily met by the fact that the great Krishna was a shepherd by caste.

What, then, is the true theosophic diet? It is that which best agrees with you, taken in moderation, neither too much nor too little. If your constitution and temperament will permit vegetarianism, then that will give less heat to the blood; and, if it is practiced from the sincere conviction that it is not true brotherhood to destroy living creatures so highly organized as animals, then so much the better. But if you refrain from meat in order to develop your psychic powers and senses, and continue the same sort of thoughts you have always had, neither cultivating nor practicing the highest altruism, the vegetarianism is in vain.

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True theosophic diet is therefore not of either meat or wine; it is unselfish thoughts and deeds, untiring devotion to the welfare of "the great orphan Humanity," absolute abnegation of self, unutterable aspiration to the Divine—the Supreme Soul. This only is what we can grow upon. And vain are the hopes of those who pin their faith on any other doctrine.

RODRIGUEZ UNDIANO.

## TEA TABLE TALK.

Rich indeed is the chronicle of the past month. The year 1888 closes ripely, full of harvest for succeeding time. The appearance of Vol. I. of *The Secret Doctrine*; the formation of the Esoteric Section; the announcement of the probable visit of our President-Founder next year, (an event sure to be productive of great stimulus and general public awakening); each of these taken singly is a decided step onward in the affairs of the Theosophical Society, and taken altogether they seem to form a bright harbinger of a better day. *The Secret Doctrine* itself is a tremendous event. It is simply overwhelming. The stanzas from the ancient Book of Dzyan are sublime. They have all the thrilling poetry of Truth. There are phrases that run through the body like fire; ideas that make the flesh to curdle and the very hair to tingle with their shadowy awfulness. Who among occultists can read without emotion that weird phrase, *The Army of the Voice?* It is not for me to review this work; not for language to return thanks for it. We can only take the gift in silence, repeating our pledges in our hearts. Two years ago H. P. B. wrote; "Have patience. *The Secret Doctrine* will teach you more definite things than *Isis* now ever could. The latter was only an essay balloon. I hope you will be satisfied with the last and final work of my life." The book verifies this assertion; it teaches definitely. There is much that we cannot fully understand, of course; moreover, the present volume does not complete the work. It would, then, seem wise for us not to be too ready to form opinions, to build up doctrines, or to reject what may conflict with our present ideas. These truths are to be developed by her later. Also to be tested in our experience, and not in our brains, and much of our experience now lies in what we call the Future.

When we consider that these events have come about under the Law of Karma, we may regard them as the just dues of the Society as a body. In these opportunities the Karma of Humanity has also a share, though coming, perhaps, less forcibly home to them by reason of their greater remoteness from Occultism. Following occult analogy, we may see in the T. S. the immediate Karmic vehicle or organism for the distribution of knowledge on our plane to all who can receive it. "To him that hath shall be given." This mystic saying is verified here and continually through processes of Attraction. The above view finds corroboration in the dedication of the *Secret Doctrine* to all Theosophists; "for they have called it forth." This fact is an encouragement and a warning. The first rewards while it prompts us to fresh efforts. The second reminds us of the increased responsibilities of enlarged knowledge. Whether we "take knowledge" or not, as we have called it forth, each in his own degree and according to his aspirations, this opportunity, whether in its use, disuse, or misuse, is now set down to our account. Wherefore it behooves each one of us to ask in the secret tribunal of the soul this question; "Am I doing *all* that lies within my power for Humanity?" What hidden sores this probe discovers in us!

Our Founders are doing their utmost, with every nerve and faculty on the strain ; H. P. Blavatsky fighting materialism in England and the world ; Col. Olcott sustaining those efforts by his own sacrifices and inexhaustible devotion ; and the third Founder, who in the pages of this magazine must go unnamed, but, let us hope, not unthanked by its readers. And the month that has slipped by us has brought some bright examples of unselfish work. Some have cropped out through the working of the T. P. S. Scheme. Strangely enough, by the way, a comparison of lists developed the fact that THE PATH is almost wholly supported (in so far as it is supported by the public) by truth seekers who are not members of the T. S. From this public comes also the more prompt support of the scheme named. Possibly because the work of copying was not asked of them, as it was of members who stand professedly ready to do work. No reference is had here to persons who disapprove of the scheme. They are as 9 in 225, so far as heard from, and their opinions are of course their own. Undoubtedly a better plan might be devised. But this is the only one that *was* devised, the only help offered. Beyond the mere financial question it has done good in arousing thought and discussion, an effect both desired and foreseen. It is hoped that those who are waiting for some more ideal method to offer itself will initiate some such themselves and go to work on it. They may be sure of aid, for the great thing is to take what work offers itself, and not to stand waiting for the perfect plan or opportunity which never is found.

Here, for instance, is a theosophist who was obliged to re-use the ten cents asked, while expressing his sympathy. Why? Because his income from hard labor has not averaged over \$3 per week for 14 years. On this he managed, by strict economy, to "subscribe for *Lucifer*, THE PATH, the *Esoteric*, and other lesser lights," to buy *Isis* and *The Secret Doctrine*, to subscribe to one Branch of the T. S., and also to pay a fixed sum towards his church and orphans. His letter asked to "be regarded as an humble confession which tends to show and prove what wonders could be accomplished in this great and good Cause if all interested persons would put their shoulders to the wheel. I can do no more now, further than feel very grateful for the sure and certain *knowledge* that those who can do more are doing it : e. g. *some* of them are."

The Tea Table, for one, thought it was doing its best, until the above facts made it feel *small*. After all, how many of us make sacrifices of our daily comforts or habits in order to give? The Tea Table does not, more shame to it! But such examples will cause it to reflect and amend. Then there are the Christian or Mind Cure Scientists. We are told by the agent that every one of them on her list has been most liberal, and a couple of soldier members, far on the Western frontier, each gave from his slender pay ten times what was asked. One of them apologized for not handing on his circular by saying, "I know it is not polite, but I do not know anybody who will take an interest in such things." What a picture of moral courage here rises before us. The brave soul holding to occult truth in silence, distance, isolation, all of them real trials to the flesh if not to the spirit. And this

amid the rough army life, and its material tendencies and jests. These instances could be matched with others which, like these, asked to do good in silence, but one can show as well as a thousand that circumstances do not hamper our powers when it is our will to surmount circumstance.

Another touching event has come home to us in the last days and death of our late Brother, Govinda Row Sattay. It is a sad story, with hope and good cheer breaking through the sadness. It is a tale befitting the Christmas season ; one of love for humanity, of peace triumphing over life and death : let us read it reverently as an epitaph truer than most in its final eulogy.

Over a year ago the public first heard of Mr. Sattay through a public injustice. He was present at a religious meeting at Ocean Grove where the "heathen" were severely commented upon. Among other statements was made this ; viz., that Hindus worshipped the images which they, in fact, make of clay for memorial decoration upon certain high festivals, throwing them into the river when the day is over. Wealthy persons have images of gold for use upon such occasions ; these are preserved, for, as Mr. Sattay used to say with his rare smile, "I do not think an American would throw a gold image into the river." He had previously aroused the anger of some sectarians by his lectures on such points in hotel parlors, and when he rose to ask some questions at this meeting, in response, it is said, to an invitation addressed to questioners, he was ordered to be silent, and, persisting in his queries, was arrested and thrown into prison. Fancy an American's being so treated if he rose to some question at a public meeting, even without any of Brother Sattay's habitual and serious courtesy !

At this juncture the General Secretary of the T. S. saw the occurrence in the newspapers, and at once went to Ocean Grove to effect the release of the friendless stranger. Mr. Sattay naturally asked what had procured him this unexpected aid, and being told, he remarked that, if he might judge from their actions, he should say that the Theosophists were the *real* Christians. This said, he went away, and was for the time forgotten.

But he did not forget. His Hindu code was simple, but it had a grasp on the daily life of the man such as dogmatic creeds never can have. He had received a benefit in the name of Humanity : that benefit must be returned to Humanity ; such is Karma. This autumn he reappeared at the T. S. Headquarters in New York. He had worked at photography until he had saved enough money to live upon (and he ate mainly bread and milk) for one year. He now proposed to join the Society and to devote that year to working entirely for the Cause, whether in free teaching of Sanscrit, in expounding Oriental Scriptures from his standpoint as a Brahmin and a Buddhist, in giving lectures on India or on psychic or literary topics,—in a word, all that he could do. His gratitude inspired him with a single aim ; towards it he had worked with whole soul. One humane deed had lit, or revived, the sacred fire within his heart, and the wanderer became an ardent humanitarian. He knew no other course but the following of his inner conviction, and for it he abandoned all else. It was the unqualified action of a strong soul. It reminds us of the acts of our Founders. What human failings do not such acts redeem ?

Then the great Shade drew noiselessly near and enveloped our Brother without a warning. He had worked for some brief weeks, happy in his new aims and friendships, with the placid contentment of an exile who feels once more about him that spirit of sympathy which makes the warmth of home. His home had been abandoned from hereditary discontent. Without kindred or ties, he crossed the seas, hoping, as other patriot hearts had hoped, to learn in Western countries the secret of their power and to transfer it to India. Like his friend and fellow Theosophist, Annandabai Joshee, he believed that power lay in our educational system, and both endeavored to procure it for the women of India.

After a short visit to the Philadelphia Branch, Mr. Sattay suddenly fell ill. Just before, he had lectured to the Aryan T. S., and a lady present, seeing him for the first time, remarked that she saw death in his face. Being told that he was always thin and grave, she replied that she did not judge from externals, but from the terrible hollowness she felt and the cold cloud which seemed to envelop him. Two weeks later his illness declared itself; in two days his friends became alarmed, and he was placed in a pay ward of the Brooklyn Hospital, where the doctor in charge said he might linger some time but could not live. A day or so passed, when on Saturday night the lady before named awoke from a sound sleep. Feeling cold, she rose to close the window, and had hardly returned to her bed before a panoramic picture passed through the dark room. She saw a bed in a small hospital ward, and noted all its special surroundings. On the bed Sattay lay dying; a nurse stood by him, and a subjective voice said, "This is Death." With that a second picture slid across the first,—a dark and deserted dead room; in its centre stood what looked like a table, yet she knew it was not one. Upon this lay a body prepared for burial, and covered. The face she could not see, but saw through the covering the position of the hands, and *knew* it to be Sattay. The pictures passed like vivid flashes. She exclaimed, "Sattay is dead!" Lighting a match, she looked at her watch. It was half past eleven. He died that night at half past twelve. So she saw at once what was transpiring at the hour of her vision, and also the future event. Next morning she saw a friend who had been interested in Sattay, and who had just come from the hospital which she had never seen. To this friend she described correctly all the surroundings, the details, and position of the dead, even to the table which appeared like one but was not, and this in our presence.

Our Brother died as a man should die, with firm faith and that courage which is not self conscious but innate. He said that he was ready to go away, and desired that he might be cremated and his ashes thrown upon the river, according to the custom of the country he loved too well. Making a will by which he left his money to the General Secretary in trust for the Cause, he said: "If I die, all I have is for Humanity. If I live, I will always work for it." And thus, his worldly goods and body disposed of, his debt of gratitude paid, his few comrades thanked, he withdrew into the temple of spiritual contemplation, and, calling upon the Three Great Powers in triple invocation, the solitary wanderer withdrew from solitude, and passed to the

place prepared for him where he may rest. His ashes to the waters ; his heart to Humanity ; his soul to the Supreme. Peace be with us !

JULIUS.

## LITERARY NOTES.

*The Possibility of not Dying*, by H. C. Kirk, is a book that vindicates the famous Elixir of Life, an article which originally appeared in the *Theosophist* and was much ridiculed by many. Mr. Kirk goes even farther than the author of that article, for he considers physical immortality possible, whereas the Hindus say a body can be made to last only three hundred or so years. Remarkable to state, the Press and many learned men who scoff at Theosophy and its scientific teachings have received Mr. Kirk's book with praise, and find it impossible not to be struck with its vivid ingenuity.

THE THEOSOPHIST.—The September number contains Col. Olcott's article upon "The Barisál Gun," given also in *Lucifer*, and worthy of the widest publicity because, in a very striking instance, once more upholding the truth that phenomena which shall not have been resolved by natural laws shall frankly be remitted to a frankly-recognized region with which Science does not deal and with which Occultism does,—the Astral Plane. Mr. Charles Johnston, whose name is savory to readers of the PATH, contributes an instructive article upon "Karma and Ancient Law," though we doubt whether the Christian doctrine of the Trinity is traceable so much to Latin civil law as to Greek metaphysics.

The October number, in "Two Curious Experiences," gives not merely an instance of the tests which may very well occur to a candidate for the Mysteries, but a graphic description of certain types of Elementals, and, still more, a visible *proof* that an adventure among them of the astral body may take place and leave its marks. There is an excellent article on "Atmagnyan," another, less excellent because condoning injustice and breach of contract, on "Hindu Marriage," and a generous notice of the PATH. In the Supplement is given in full Dr. Elliott Coues's able address before the Western Society for Psychical Research in Chicago last April. Apart from its literary quality and its exposition of fact, this address has the merit of a singularly fair and judicial discrimination, and we are the more glad to see it spread before Oriental readers because it may show to them that a man in this country may be a competent writer and a student of science, yet also a believer in the unseen and a member of the Theosophical Society. There are some most interesting facts about the present surroundings of our honored Madame Blavatsky, but not more than we hope ourselves to present in a later number of the PATH. Announcement is made of Bro. Tookeram Tatya's republication in pamphlet form of Mr. Subba Row's *Discourses on the Bhagavad Gita*. We some time ago ordered copies, and hope to announce them as on sale before long. Sanscrit schools seem to be multiplying in India, thanks to the T. S.

MR. A. P. SINNETT has prepared a pamphlet giving a *Course of Theosophical Reading*, a most excellent and well executed idea. Instead of stumbling about among a number of books at random, the inquirer is led on from the more to the less elementary, and always with the graceful touch of that most accomplished writer. We have some copies of this, but are a little chary of parting with them, having an eye to new Branches and to the needs of the future.

#### THE SECRET DOCTRINE.

The 1st Volume was sent out November 3d ; the 2d will probably reach subscribers at about the same time as the December PATH. It will be noticed that the postage charged, even allowing for the contract price of wrapping each volume for the mail, is slightly in excess of that needed. This charge was twice estimated, first upon a book of similar size, afterwards upon the book itself when received ; but certain changes in the binding process reduced the weight materially.

The time for subscription at the lower rate (\$7.50) expired with the issue of the first volume. The price has now been definitely fixed at \$10.00, not \$10.50. Orders not adding postage should indicate the Express Company or other mode of forwarding desired.

Any attempt at critical review of this marvellous book would properly seem—to those who notice that Madame Blavatsky refers to herself as “the Author—the writer, rather”—presumptuous. But, if time now allowed, it would be permissible to give some outline of its character, and especially to invite attention to some most important statements in the Preface and the Introduction. This may be attempted hereafter. To say that *The Secret Doctrine* is the most extraordinary, the most unique, book in literature ; that its exposition of cosmogony is absolutely unprecedented since the age of print began ; that the attention now given it is as nothing compared to that assured a century hence ; is a very temperate assertion. If not technically a “revelation,” it is virtually such to the Western world ; and one may well exclaim—as was once before done when strange truth from Adept sources was disclosed, “He that hath ears to hear, let him hear.”

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Owing to the absence of the Editor upon business in Europe, Correspondence and Answers to Inquirers must temporarily lie over.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE BRAHMANA T. S. of Milwaukee, Wis., has been duly chartered, and has organized with Bro. Bryan J. Butts as President, and Mrs. Alice M. Wyman, 421 Milwaukee street, as Secretary. There are thirteen Charter-members, and we are informed that other applications for membership have

since been made. Milwaukee is a very important city, and certainly should become a Theosophical centre.

KRISHNA T. S. of Philadelphia has again changed its President, Bro. Henry B. Foulke having only consented to take the office as *locum tenens*, and now retiring in favor of Bro. Edward H. Sanborn, once more a resident of that city. If President Sanborn's time permits, much hopeful work might seem possible in a population of 900,000 (Philadelphians say a million).

STILL ANOTHER Application for Charter comes from the far West. Of this we shall have more to say in the PATH for January.

THE ARYAN T. S. of New York has established a Committee, whose duty it is to receive and collate suggestions for topics of discussion, and to submit at each meeting a subject for the ensuing. System is just as essential in Theosophy as in any other science, and helter-skelter talks on matters casually arising cannot give the richness and symmetry of growth which are conditioned on prepared, nutritious pabulum. If the mechanical aid is offered, there is a possibility that notice of the following meeting and subject may weekly be sent to each member. "Gurus" have lately been discussed, and why none of us need them yet; also Animal Magnetism.

WITH GREAT SATISFACTION we record a most welcome offering for use in the Headquarters at 117 Nassau street, New York. A generous Theosophist has presented two life-size portraits in crayon, the one of Madame Blavatsky, the other of Col. Olcott. That of Col. Olcott is now finished and adorns the room. It is an excellent likeness, vigorous and accurate. Of this and of its companion, when finished, we shall speak further next month.

A SIGNIFICANT INDICATION of Theosophic interest through the States is this. The better to answer inquiries, the General Secretary last winter printed 500 copies of a circular "How to join the T. S.," giving full instructions, and appending a list of the then Branches. That edition is so nearly exhausted that a new one is soon to be issued. The new will not only add the steps needful to form a Branch, but will show an increase of *nine* (possibly *ten*) Branches during the eleven months since its predecessor. There are now in the U. S. 23 Branches, some sleepy, but none dead.

#### EUROPE.

THE DUBLIN LODGE, Ireland, is in excellent condition. It has now a nicely furnished room, with a Library and various magazines, enriched with a Theosophical Shield and with photographs of Madame Blavatsky and Mohini M. Chatterji. Photographs of American Brethren will receive fraternal welcome. It is from this Lodge that Bro. Charles Johnston lately went to India, whence he promises the PATH a series of articles upon Indian topics, ancient and modern.

THE NEW PHOTOGRAPH of Madame Blavatsky, mentioned in our last, has not yet arrived, the reasons for delay having been sent us. An ample supply has been ordered, so that all Branches or individuals desiring her most lately taken portrait, as well as her autograph, may procure them from this office. The price (\$1.50) seems high, but it is really a contribution to the publishing fund, as hitherto explained.

#### INDIA.

BRO. RICHARD HARTE, of blessed memory in the Aryan T. S. was to reach India, in company with Col. Olcott, at the close of November. In addition to other notable services at Headquarters, he will edit the *Theosophist* during the President-Founder's journey to Japan and to (possibly) the United States. Bro. Harte's pen is endowed with peculiar acumen and

potency,— more so, indeed, now than ever. We are informed, moreover, that a new department will be established, somewhat lighter in touch and not wholly destitute of facetiæ. If all the nonsense reaching an editor (or even a General Secretary) was put in type, not a few Theosophists would grin—or weep.

#### THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.

Owing to the fact that a large number of fellows of the society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President Founder ;—

- I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is organized a body, to be known as the “ Esoteric Section of the Theosophical Society.”
- II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky as its head ; she is solely responsible to the members for results ; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.
- III. Persons wishing to join the section, and willing to abide by its rules, should communicate directly with Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London \*W, England.

Signed, H. S. OLCOTT,

Attest :—H. P. BLAVATSKY.

President in Council.

So many letters reach us in relation to the above that we need to make distinct the fact that this office has no information thereon other than what has appeared in *Lucifer* and the PATH, and absolutely no authority or interpreting function. Inquirers should address themselves directly to Madame Blavatsky.

#### COL. OLCOTT'S TOUR.

We have to thank no small number of Branches and Brethren for their generous pledges in response to the November circular. Some of them disclose that test of all Theosophic advance, self-sacrifice. The measureless importance to Theosophy and to the Society of an American Tour by the President-Founder is so clear that we cannot hesitate to again ask the Brethren whether each has done all that he can to effectuate it. About two-thirds the necessary sum are now pledged. Should we be assured of the remainder, and should the projected Lectures and visits really become a fact, the consciousness of having thus assisted may well be envied any one. We again commend this matter to the generous instincts and heartiest efforts of every true Theosophist, and shall rejoice if hereafter able to announce that the fund is complete and the tour assured.

The General Secretary has received from Mrs. VerPlank to date \$44 for the T. P. S. Scheme. Half of the proceeds go to the T. P. S. of London ; the other is to be used for Theosophical publication purposes in the T. S. here at home.

A stone becomes a plant ; a plant, a beast ; the beast, a man ; a man, a spirit ; and the spirit, a god.—*The Kabala.*

OM!

# Æ U Ω

O man, thou thinkest that thou art alone, and actest as thou likest. Thou dost not perceive the Eternal Love that dwells within thy heart. Whatever is done by thee, It sees and notes it all. The Soul is its own witness, and is its own refuge. It is the supreme, eternal witness of man. Do not offend it.—*Mahabharata and Manu.*

## THE PATH.

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VOL. III.

JANUARY, 1889.

No. 10.

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

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

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### HOW THE CHRIST-CHILD WAS BORN.

Carlo stood by the window making pictures. He made them by breathing upon the pane and drawing upon it with his fingers. His Papa was shut up in his study with all the nasty bottles and jars and things. His Mamma was where she always was now,—upstairs in bed, looking so white and tired. The servants were in the kitchen laughing over the very biggest turkey you ever saw, and Carlo was just here in the parlor, alone and cross and tired. He was tired of his play things; tired of the Christmas tree; tired of having a good time with his little cousins who had just gone home. He felt just like being a torment to somebody; that was what nurse called him when he began to fidget and ask questions.

When you are a little boy a great many questions come popping into your head, and you think grown people are put there to answer them.

Carlo supposed God put them there ; He seemed to do all that was done ; at least the grown people said so. But Carlo wondered why God did not make them tell things right ; some of their answers were certainly wrong because Carlo could not understand them. They made the world out to be quite another place from what Carlo saw. He had eyes ; he could see very well ; and he didn't see anywhere some of the things that grown people said were there. They were silly to suppose that he, a big boy of five years, would believe such stuff about babies, for instance. He never, never found one under the cabbages, though he had looked every day since his new little cousin had come to the world. Why should the grown people find all the babies ? They didn't get up so early as the children. And when people died ; that was another thing. They were put in holes in the ground. No grown person—fond as they were of puzzling children—had ever said they weren't. Except, indeed, Uncle Dick, who said sometimes they were burnt and sometimes they were roasted and eaten. That was in foreign countries, however, and Carlo didn't believe in foreign countries. He believed in what he saw, and his Papa, who was a very wise Professor, said that was the only wise way. But the sharp eyes of Carlo saw that his Mamma always looked sad at such words ; looked sad, indeed, at much that his Papa told him ; “just like she looks when she wishes I wouldn't,” thought Carlo. And he had heard nurse say to cook that his Papa was “a worse haythen than all thim Protestants.” He was sure this must be some dreadful thing, because nurse said it with the same voice in which she told Carlo what became of bad, bad boys when they died.

Altogether there were many questions Carlo wanted answered, if only the grown-ups would tell him the same things. They didn't ; they never did. When he asked his Papa what Christmas was, for instance, he said it was “a fool's day,”—whatever that was. He said he wouldn't have a Christmas in his house if Carlo's Mamma were not so sentimental and so ill. And Santa Claus. His nurse had told him about Santa Claus, and had even shown him the real picture of the saint. But when he had said, “Papa ! what is Santa Claus?”, Papa had answered in his very gruffest voice, “*A lie !*”. Only think ! But how could there be a picture of him if he wasn't alive somewhere ? Carlo asked his Mamma next, and she said, “Santa Claus is a real spirit of love and kindness, who comes every Christmas to children whose parents love them.” As for nurse, she just held up her hands and exclaimed, “Master Carlo ! Where do ye expect to go to whin ye die, if ye don't belave Santa Claus is a little, fat, rale, live gintleman, what will lave yees a bunch av sticks an' ye're a bad bye, Sor?” It was so about everything. The grown-ups all told you different stories, and frowned at you if you didn't believe them all at once.

If they only knew how tired a child gets sometimes with all their mixed-up tales, and how many new questions come popping into his head then!

Now there was one, this very minute. It was a question that was an old friend of Carlo's. He had been asking it ever since he could remember, every once in a while. He wondered what "God" was, and why He let grown-up people be naughty, and not children. Nurse was always talking about Him, and how angry He would be for every fault, "The badder a boy is, the more God keeps coming around!", poor Carlo cried out. "I should think He'd hate to be so near, always getting children scolded. Why don't he never come when I'm *good*? Perhaps because being good is so dreadful stupid," thought poor Carlo. Down deep in his little heart was a thought he was afraid of; a thought which he knew would draw down upon him the frowns and anger of all his little world. It was a thought only to be whispered to a bird in a tree; or to the moon on bright nights; or perhaps to some trusted companion when you were both naughty and in punishment, two stubborn little rebels together. This was the thought,—if only you please won't be shocked at it. "Perhaps there isn't any God at all! Perhaps He's just an ogre made up by the big people, like the one in Jack-the-Giant-Killer, on purpose to make boys behave!" Some days Carlo felt sure this was true; and he knew, he *knew* his Papa would not scold him for saying so. What he feared was the sad, sad look in the eyes of his pretty Mamma. But he could *think*, and think he did, that if a boy was to behave like this God of theirs did; spying, meddling, killing people in Bible stories, and being different to every body; always on the side of the grown-ups and always hard on the children; Carlo was sure such a boy would be put into dark closets for life. "It just makes me mad," thought Carlo, "to have them say He loves me. He's nasty; I don't want Him to love me. He made His little boy grow up so unhappy and be *killed* for me. I'm glad I ain't God's little boy and I won't be, either." By this it may be seen that Carlo's Papa was partly right when he said the boy would get no good from Sunday School. But like Carlo himself, his Father dreaded the mournful look in the eyes of his dying young wife. "There are times in life," he groaned, "when a man has to choose between being a brute or a liar." Uncle Dick had suggested that there was a third way, a golden mean between the atheism of the Father and the strict theology of the Mother, but while she lay there dying, trying with her last breath, as it were, to bias the fresh young soul of her son, for whom she feared perdition if she could not set his mind in a fixed direction before leaving him;—while she so lay, it was impossible to wound her. Uncle Dick resigned himself and trusted to Carlo himself; to something that he was sure was in Carlo, and would some day speak to the boy. Meanwhile,

how sad to see the awful waste of energies directed to the thwarting of nature, to the attempts to alter the immutable Laws!

Carlo's last thought made him fling himself impatiently on the rug by the fire, the better to gaze up at the Christ-child on the Christmas tree. It had wings, and a star on its forehead. It was all gold and pink and white, like pretty Mamma, and Carlo loved it. He hated to think that such a lovely being had been nailed on an awful cross, had grown up to be a man, just like Papa's friends, only better, he supposed, and had been so good that people hated him and killed him. "It is stupid to be good, and people hate men for it out in the big world," mused Carlo. His little brain ached with all the contradictions about him. Unknown to himself, the child felt the strain of the contest which was killing his Mother; which was rending the world all about him; the contest between Science and Theology, and, still more, between Matter and Spirit. He looked up at the shining figure on the tree, and said in his clear young voice, "Christ-child, I do wish you would tell me the real, true Truth."

It was so still that Carlo heard all the clocks ticking. There was a pause. The child lay so still, with the fire shining on his curls, that you would have thought him asleep.

Then the Christ-child spoke in a voice like the chime of bells, and said; "I will, Carlo! What do you want to know?"

You may be surprised, you big people. Carlo was not. He had always known that there are fairies, and that things can speak. He once talked with a squirrel in a tree, though neither of them made a sound. Children know well that all that you can think is possible. So he simply answered in a pleased little tone, "Then tell me, Christ-child, how you can be God if you were a man, and if you're up there on my Christmas-tree."

"I am not up on your tree," said the Christ-child.

"Oh! Christ-child! Do you tell stories too? I hear you speaking up there."

"That is not myself," said the Christ-child. "That is my picture. You have known before now, Carlo, that pictures could speak."

"Yes; all the pictures talk to children," the boy assented. "I hope I shan't forget it when I grow up. But where are you really, then?"

"I am everywhere, Carlo. Everything is my picture, and all try to speak of me. I am in the stars and in the glowworms; I am in the winds and in the mosses; I am in the fruits, in the oceans, in the storms, and in the heart. I am All. I am God."

"But how can you be so big, if you are just the Christ-child?"

"They call me that when I am young," the voice said. "But I am

not in one little body, like yours, Carlo. I am in all bodies, but they are not me. Listen! You will feel me in yours!"

Carlo started. Down in his heart he felt a stir, a strange sweet feeling that filled him so full of joy.

"Here I am," said the voice in his heart. "When you do wrong, it is I who speak to you and make you sorry."

"I thought that was Carlo's own self," cried the boy.

"It is yourself, but I am yourself, Carlo. I am the inner Voice in your heart. I live in the hearts of all men and all things. I am *the within* of all creatures and all beings. Long, long ago I slept in the Heavens. Then I woke, and I came into the world. I came because even God wants to feel and to know the great world which is himself. When I came I was a child, because I had not grown up in that world. You know what growing pains are, Carlo! When I entered into all these bodies, when I tried to make them speak of me, and tried to make them so pure and good that they should become myself, and when they would not, then they crucified me. The nails and the thorns are their evil deeds. And when men are entirely wicked, then they kill the voice in their hearts."

"But you are alive all the same, and I don't understand that."

"I am alive because I am the Christ-spirit."

"What's a spirit?", Carlo interrupted.

"I cannot tell you. But you may feel it. When you gave your lunch to the lame beggar yesterday, you felt a spirit in your heart. When you said you had been good, and mamma kissed you, but you knew you had told a story, you felt a spirit inside that reproached you and would not let you rest. When the storm howls outside and you lie listening to music stealing through the darkness and over the uproar of the storm, and you feel safe and happy without knowing why, then you feel a spirit. When you look up at the bright stars and one shines and shines till you can't look away, but you love it and something goes out of you to the star, and something comes from the star to your heart, then you feel your spirit and the star-spirit meeting."

"Then what I feel is a spirit?"

"No, Carlo. But that which causes all these things; that which is *behind* everything; that which you cannot see or hear, but only feel when you are very still; that is Spirit and *in it I am*. I ride in that feeling as your heart rides in you."

"And why do you take so much trouble for everything, Christ-child?"

"Ah, Carlo! My Carlo! I love men. They may be mine. They may grow up to be me. I cannot tell you how to-day. It is a long, long story. But I will tell it every day, if you will only listen. I will teach you better than any one can if you will only ask me in your heart."

“And what will you teach me first, Christ-child !”

“To love all beings, for all are mine, and I am speaking in the heart of all. Even the stones grow through the wonderful music of my Voice. If you kill the bird, you kill my picture, and you drive me out of that pretty form I loved. If you strike a child, you strike my image. No one can hurt *me*, or pain *me*, or kill *me*. For I am God. But these creatures which I came to help, to raise up to great Beings, they can be destroyed and scattered for a time. Even a little child can interrupt my work for a while. If you do not listen to me, Carlo ; if you do not obey me when I speak in your heart, and believe my voice above all others, then I cannot join you to myself ; then we cannot grow up to be one great, wise Being ; then I cannot take you home to God where we are one, you and I. And thus you can prevent my work.”

“When I want to be bad, is it you who speak to me then?,” said Carlo, puzzled.

“No. It is yourself, that thinks it does not know me. It is because you do not know that I am really Carlo ; I am what Carlo may grow up to be, but what he is not yet.”

“How shall I know which Voice is you, then, Christ-child ?”

“You may know by this. I shall never tell you to treat any person, or anything, any differently than you would me myself. I will only speak to you in gentle, quiet hours. And often you will make mistakes, for that is just what you are put into the world for, Carlo ; you are put there to learn to know my Voice from all the rest. If you try, you will know. When people have puzzled you so much, it was I said down in your heart, ‘Never mind ! Let us go play.’ For it was not time for you to think of those things. Often I whispered to you, ‘*Carlo ! it is not true.*’ I am always speaking from your heart and from the hearts of all things. Listen for me. Try to know me when I speak from the lips of other people. For I love you ! I am yourself. And you, little Carlo, you may grow to be everywhere in the great world. Wait, try, and you will understand.”

“I will try, Christ-child ! I will try !” cried Carlo, springing to his feet. The room was quite still. The shining figure hung upon the tree. Everything seemed as usual. Yet down in his heart Carlo felt a strange warm feeling, a something bigger than himself. When he tried to tell his mamma, he could not make it real, and she said it was a dream ; but whether or not, on that Christmas Day the Christ-child was born again.

J. CAMPBELL VER PLANCK.

## LETTERS THAT HAVE HELPED ME.

*(Continued from December.)*

## II.

*My dear Brother ;*

Your last long letter came duly to hand and has been read with much pleasure. It is quite rare to find one willing to enter this movement on the basis you have laid down for yourself, and my previous letter was written in order to see what your attitude really was, and also because I then felt from your writing that you were really in earnest. And before yours of to-day, I fell to thinking about you and wondering whether a future of power, a brilliancy of knowledge, was not your aspiration, and what effect certain occurrences would have upon that.

Judge, then, my pleasure in reading your present words exactly answering my mental inquiries of yesterday and placing you in the right position.

It is true, we must aspire ardently, and blessed is the one who, after the first aspiration, is wise enough to see the Truth.

Three qualities forever encompass us,—*Satwa* (truth and stability) ; *Raja* (action, war, aspiration, ambition) ; *Tamas* (indifference, ignorance, darkness). None may be ignored. So the path lies from *Tamas*, up through war, ambition, and aspiration, to *Satwa*, or truth and stability. We are now in *Rajasika* regions, sometimes lifting our fingers up to the hem of the garment of *Satwa*, ever aspiring, ever trying to purify our thoughts and free ourselves from the attachment to action and objects. So, of course, the ardent student naturally aspires for power. This is wise. But he must soon begin to see what he must do for real progress. For continual aspiration for power merely, is sure to sow for us the giant weed of self, which is the giant spoken of in *Light on the Path*.

As to the Theosophical Society, all should be admitted, for we can refuse *no one*. If this is a Universal Brotherhood, we can make no distinctions ; but we can put ourselves right in the beginning by seeing that people do not enter with mistaken notions of what we have. And yet with all our precautions, how often we find persons who are not really sincere themselves judging us by their standard, unbelieving in our sincerity. They enter, they find that each must study for himself and that no guides are told off to reach one ; then they are disgusted. They forget that “the kingdom of heaven must be taken by violence.” We have also had to suffer from our friends. People who have joined us in secret like Nicodemus ; they have stood idly by, waiting for the Cause to get strong or to get fashionable, and leaving all the hard fighting to be done by a few earnest men who defied the hosts of materialism and of conventionality. Had they spoken for their Cause, more earnest people would long ago have heard of the

movement, instead of being kept away until now, like yourself, for want of knowledge that it existed.

You will find that other members care for nothing but Theosophy, and are yet forced by circumstances to work in other fields as well. What moments they have left are devoted to the Cause, and in consequence they have no unoccupied hours; each moment, day and evening, is filled up, and therefore they are happy. Yet they are unhappy that they cannot give their entire working time to the Cause in which some have been from the beginning. They feel like Claude St. Martin, a burning desire within them to get these truths to the ears of all men. They are truths, and you are in the right path. In America it is as easy to find the Light of Lights as in India, but all around you are those who do not know these things, who never heard of them, and yet many of our fellow members are only anxious to study for their own benefit. Sometimes, if it were not for my reliance on those Great Beings who beckon me ever on, I would faint, and, leaving these people to themselves, rush off into the forest. So many people like Theosophy, and yet they at once wish to make it select and of high tone. It is for all men. It is for the common people, who are ever with us. Others, again, come in and wait like young birds for food to be put into them: they *will not think*, and ages must pass before they will progress.

You misunderstood a little the words "Do not think much of me." Underline "*much*," but not "think." You will please think all the thoughts you will of me, but do not place me on any pinnacle; that's all I meant.

A constant endeavor towards perfecting the mere mortal machine is folly. Thereby we sometimes fail to live up to our own intuitions. This habit goes on for some time, but will get weaker as other senses (inner ones) begin to appear. Yet know the new fully before being off with the old.

Inasmuch as we learn almost solely from each other—as we are all here for each other—the question of the effect of affinities upon our acts and thoughts is enormous and wide. It anon saves us, and anon damns. For we may meet in our lives a person who has a remarkable effect, either for good or ill, because of the affinities engendered in past lives. And now our eyes are open, we act to-day for the future.

That you may pass beyond the sea of darkness, I offer you my life and help.

Z.

### III.

Say, Brother Jasper, are you tired? I am. Not tired of fate or of the great "Leaders of the World," but with all these people who gape and gape and are (excuse me) so Americanly "independent," as if men were ever independent of each other.

You ask about the "moment of choice." It is made up of all moments. It is not in space or time, but is the aggregation of those moments flying by us each instant. It is referred to in *Esoteric Buddhism* as a period not yet arrived for the race, when it will as a whole be compelled to make choice for good or evil. But any single individual can bring on the period for himself. When it will or has come, the uninstructed cannot tell. For the student of occultism it may come in the next instant, or it may come one hundred lives after. But it cannot come this instant unless all the previous lives have led up to it. Yet as regards the student, even if it be presented to him and he refuse, he will be brought to the choice in future existences, with the whole body of his race. Race influences are insidious and powerful. For instance, my race has its peculiarities deeply seated and inherited from an extraordinary past. I must be under their influence in this body as a necessary part of my experience. In another life I might have been a prosaic Hottentot, or an Englishman, and in a succeeding one I might be under the influence of other race peculiarities. Those influences are, then, guiding me every moment, and each thought I have adds to them now, for either my own future use or for some other person who will come under the power of part of the force generated now by me.

As to the sub-conscious mind. It is difficult to explain. I find constantly that I have ideas that internally I thoroughly understand, and yet can find no language for them. Call it sub-conscious if you like. It is there and can be affected; indeed, it is affected every moment. It is a nearness to the universal mind. So if I desire to influence—say your mind—, I do not formulate your sub-conscious plane, but firmly and kindly think of you and think of the subject I wish you to think of. This must reach you. If I am selfish, then it has more difficulty to get there; but if it be brotherly, then it gets there more easily, being in harmony with the universal mind and the Law. The Psychological Society speaks of it, and says that the influence "emerges into the lower mind" by one or more of the channels. But they do not know what those "channels" are, or even if they do exist. In fact the whole subject of mind is only faintly understood in the West. They say "mind," meaning the vast range and departments of that which they call mind, whereas there must be a need for the names of those departments. When the true ideas are grasped, the names will follow. Meanwhile we must be satisfied with "mind" as including the whole thing. But it does not. Certainly it is not ordinary mental motion—ratiocination—to grasp in an instant a whole subject, premises and conclusions, without stopping to reason. It cannot be called a *picture*, for with some it comes as an idea, and not as a picture. Memory. What is that? Is it brain-impulsion; or similarity of vibration, recognized upon being repeated and

then producing a picture? If so, then the power to recognize the vibration as the same as before, is separate from the matter which vibrates. And if the power inhere in the brain cells, how is it possible, when we know they are constantly being changed? Yet memory is perfect, no matter what happens. That it is above brain is clear, because a man may be killed by having his brain blown to atoms, and yet his "shell" can give all the incidents of his life, and they are not taken from the brain, for that is dead. Where, then, is the sub-conscious mind? And where are the channels, and how are they connected? I think through the heart, and that the heart is the key to it all, and that the brain is only the servant of the heart,<sup>1</sup> for remember that there is in it the "small dwarf who sits at the centre." Think it out on that line now for yourself—or any other line that you may choose, but *think*. As ever, Z.

## BE IT DONE UNTO THEE ACCORDING TO THY DESIRE.

Those whose attention has been but recently attracted to Theosophical studies often have considerable difficulty in taking their bearings. These are attracted by the mystery that attaches to Theosophy, and have equal difficulty in estimating their own motives and in understanding the new doctrines. There are, indeed, a few who do not come under this head, those who realise that they have at last found that for which they waited and sought; but these need little assistance, for the momentum gained by long and weary waiting will carry them a long way on the path. The great majority of students belong to the former class, and these are now for the first time brought face to face with themselves. If they mean only to have an amusing and interesting flirtation with occultism, get the reputation of being "a little fast" in the new fad, yet preserve through it all their reputation for virtuous intelligence, they ought to be made aware that they are trifling with very serious matters. It would not be difficult to imagine a man who had been out with boon companions engaged in drunken orgies, and who at midnight had come reeling home, leering and besotted, to find that home in flames, and all he had held most dear and that he had imagined safe being devoured by the cruel flames. Such a one would be sobered in a moment, and in that awful awakening self-reproach and horror would take possession of his soul. He would in that awful moment stand face to face with himself. His own conscience would be his Nemesis, though he might have had nothing directly to do with bringing on the calamity that had overtaken him. Suppose he had returned from a mission of mercy to find the same calamity awaiting him, the difference in the two cases can easily be imagined. He would now

<sup>1</sup> Not the physical heart, but the real centre of life in man.—J. N.

be face to face with his calamity, and in either 'case he would doubtless do his best to rescue his treasures. What makes the difference in these cases? Is it not all in the man's own soul? Every student of Theosophy will find the subject full of mystery, but that mystery will be but the reflection of his own nature.

If one were to inquire, What is Theosophy anyhow?, and what shall I find in it of interest or value?, it might be answered, What are you? and what do you seek in Theosophy? Are you satisfied with your present life and your past achievement? Does it give you zest and satisfaction? If it does, and if you are quite satisfied with things as they are, you had better let Theosophy alone, for it will break your repose and make you the most wretched of mortals; it will place you face to face with yourself, and you will not be pleased with the reflection in the mirror; nor will you ever again find that self-complacent satisfaction you have heretofore enjoyed when thinking of yourself. If you are involved in a round of pleasure, and are rushing from one sensual delight to another, discontented when left to yourself, yet still imagining you are happy if only you can keep up the dizzy dance of life, you will find nothing in Theosophy to compensate you for the lost pleasure; it will break the charm and destroy the illusion. Let it alone. The baby has first to learn that fire will burn its little fingers, before it will learn to avoid the fire. So also with the votary of pleasure; until he has learned the Cheat, and how utterly inadequate are all sensuous enjoyments to satisfy a living soul, he will seek these enjoyments as a child cries for the light or vainly reaches out its frail arms for the moon. You will find in Theosophy just what you desire and just what you find in yourself. It will not satisfy you if you still long for selfish enjoyment; it will repel you, and send you back from its cold embrace to the dizzy whirl of the maddening dance of life, glad that there is warmth *somewhere*.

If, on the other hand, your soul is already filled with a great *unrest*; if you have already discovered the cheat and lost the old zest of childhood, and yet been unable to find anything to take its place; and if you are almost ready to despair, and count life as a failure and hardly worth the living, then, my friend, my brother, Theosophy has a message for you. It will again show you yourself, and more, it will show you the meaning of life, and place you face to face with your priceless opportunities, and just in proportion to your present hopelessness and discouragement will it inspire you with zeal and with courage. It will show you the cause of failure, the cause of disease, and the cause of unhappiness, and it will give you the panacea for all these ills of life. It will banish that bane of life, *ennui*, forever. It will enable you to find within yourself the disease and its remedy, and it will put you in possession of a never-failing source of inspiration and of joy. If you desire all this, be it done unto you

according to your desire. But do you really desire it? Remember the issues are with your own soul. You are both priest and penitent, and absolution can come only to a clean conscience. There can be no deception practiced. You will be alone with your own soul, and will realize how utterly hopeless, how absurd, it would be to attempt any deception. *There can be none.* Are you afraid to stand face to face thus with yourself? and do you prefer to wait for the midnight hour and the great awakening! Then wait! no human being can say you Nay. Follow the cheat called pleasure! Raise high the orgies of self! Silence the voice within, and wait till all is ready or till death come and the account is closed.

The true Theosophists are not a legion, the ranks are by no means crowded. These are not measured by their occult lore, or by their mysterious power, nor yet by any worldly standard, but solely by their convictions. They are one and all *dead in earnest*, dead to all things else. They may not outwardly yet renounce, but they have inwardly relinquished, and will rejoice at the coming of the time when incidentals shall vanish and only essentials remain. These have lived in all ages, giving meaning and dignity to life. invincible and immortal.

Think of Epictetus, when tortured for a trifle, saying to his tormentor, his "master!", "If you twist my limb much farther, you will break it, and so deprive yourself of a servant," and, when the bone broke, replying only, "There, I told you you would break it." A poor crippled slave, yet all the masters among besotted kings could not touch his soul, more than a drop of water could reach the heart of volcanic fires. But this was so long ago, and the world is so much wiser and better now! and Epictetus was not only a slave but a heathen! Well, courts of law, masquerading in the name of Justice, at the command of Mammon can still imprison the greatest discoverer of the age, and when they have persecuted Mr. Keely to death they will doubtless ascertain the commercial value of his "secret." Whether power wears a crown, a mitre, a golden helmet, or a cap and bells, 'tis all the same. Power in the throne, in the holy Inquisition, in the seat of Justice, or in the service of mammon, will never comprehend and never master the silent power and invincible courage of one noble soul that knows and loves the simple truth.

Though we persecute truth daily,

Though we plant with thorns her brow,

Scourge her, spit upon, revile her,

And crown error here and now :

Through the cycles of the ages

Truth comes uppermost at last,

And the heroes of the present

Were the martyrs of the past.

HARIJ.

## THE SERPENT'S BLOOD.

It was an old and magic island. Many centuries before, the great good Adepts had landed on its shores from the West and established for a while the Truth. But even they could not stay the relentless tread of fate, and knew that this was only a halting place, a spot where should be concentrated spiritual power sufficiently strong to remain as a leaven for several cycles, and that should be a base upon which in long ages after ages might be erected again the spiritual temple of truth. These blessed beings remained there for centuries uncounted, and saw arise out of the adjoining seas other lands, first of soft mud that afterwards hardened into rocks and earth. They taught the people and found them apt students, and from their number drew many disciples who were full of zeal as well as patience and faith. Among the least of those I was, and toiled long and earnestly through successive lives upon the Island. And the Island came to be known as the Isle of Destiny, from mysterious future events foretold for it by the greatest of the Adepts and their seers.

Yet I succeeded not in reaching the point when I could hope to pass on from the Island with the teachers, who said that at a certain day they must travel away to other lands, leaving behind them their blessing to those who willingly remained of the disciples ; those who rebelled had still to remain, but without the aid and comfort of the benediction of the blessed ones.

At last the day of separation came and the kingly guides departed, leaving well established the true religion and practice. Yet we all knew that even that must have its decay, in which perhaps even some of us might have a hand, but the centre of power was not to depart from the Island until its destiny should be accomplished ; the power might be hidden, but it would remain latent until the time arrived.

Many years came and went ; still I found myself upon the Island again and again reincarnated. With sorrow I saw the ancient practices overlooked and different views prevailing. It was the power of the serpent.

On one well known mountain the Masters had placed a gem, and at the mountain's base a tower. These I have spoken of incidentally in a former tale. I knew that mountain well, and saw it every day from the tower at some distance away where my own duties lay. I was present when the wonderful gem was placed upon the mountain, and of all those who saw the grand event, I alone remembered. Since that day many centuries had rolled away, and the other disciples, reincarnated there also, had forgotten the event but knew of the gem. Some of them who in other lives had been my servants in the tower were now my earthly superiors because they had devoted their minds to formal outward power, which is only

the weak symbol of the reality that should exist within. And so the tradition alone remained, but the diamond now blazed less brilliantly than in the days when I first knew it. By night its rays shot up into the heavens, and the priests month after month tried ceremonies and prayers in vain, in order to cause it to burst forth in all the glory of its pristine days. They knew that such a blaze was a possibility—indeed an old prophecy—but that was all they could tell, and were ignorant of the remainder of it, which, if they had known, perhaps none of their ceremonies would have been performed. It was that the great and glorious blaze of light from the mountain diamond would only take place after the last drop of the serpent's blood was spilled upon the Island, and that then the diamond itself would never again be found upon the rock where it had rested for so many ages. And I alone of them all knew this; but I knew not where the serpent was to be found. His influence was felt and seen, for in the early days he alone was the sole reptile that eluded pursuit, as his birth was due to the evil thoughts of a wandering black magician who had landed for a week upon the Island so long before that the priests had no record of it. This serpent had to be killed and his blood spilled upon the ground to remove forever the last trace of the evil done by the magician, and for that event only was the diamond kept upon the mountain through the power of the good Adepts who had put it there. It preserved the germ of truth from the serpent's breath, and would not be needed when he was destroyed. Had the priests known this, no ceremonies for increasing its brilliancy would have been tried, as they would rather suffer the serpent's influence than lose the gem. Indeed, they believed that their tenure of power was in some way connected with the diamond mountain. They were right. I knew the fatal result for them when I succeeded in discovering the place of the serpent.

Day after day and long into the darkness of the night, I meditated and peered into every corner of the Island. At the full moon when the diamond grew a little clearer, I saw the slimy traces of the serpent upon the Island but could never find his lair. At last one night a fellow-student who had passed on before me with those by whom the diamond had been set, and who now and again returned through the aid to help his old friend, came to see me and, as he was going away, said, "Look at the foot of the mountain."

So near the sacred diamond I had never thought it possible the foul reptile could be found; and yet it was there, through the evil nature of the high-priest, he had taken up his secure retreat. I looked and saw him at the foot, breathing venom and black clouds of the soul's despair.

The great day of ceremonies for the diamond was again at hand, and I determined that then should witness the death of the serpent and the last bright shining of the diamond.

The morning broke clear and warm. Great throngs of people crowded about the mountain-temple, expectant of some great result from the ceremonies. It seemed as if these natural psychics felt within them that the diamond would burst forth with its ancient light, and yet every now and then a fear was expressed that in its greatest beauty it would be lost to them forever.

It was my turn to officiate at the ceremony after the high priest, and I alone was aware that the serpent had crawled even into the temple and was coiled up behind the shrine. I determined to seize him and, calling upon our ancient master, strangle him there and spill his blood upon the ground.

Even as I thought this, I saw my friend from other land enter the temple disguised as a wandering monk, and knew that my half-uttered aspiration even then was answered. Yet death stared me in the face. There, near the altar, was the sacred axe always ready to fell the man who in any way erred at the ceremony. This was one of the vile degenerations of the ancient law, and while it had been used before upon those who had only erred in the forms, I knew that the Priest himself would kill me as soon as the diamond's great flame had died away. The evening darkness would be upon us by the time that the moment in the performance permitted me to destroy the enemy of our race. So I cared not for death, for had I not faced it a thousand times as a blessed release and another chance.

At last the instant came. I stooped down, broke through the rule, and placing my hand behind the shrine caught the reptile by the neck. The High Priest saw me stoop and rushed to the axe. Another moment's delay, and all hope was gone. With superhuman power I grasped and squeezed. Through my skull shot a line of fire, and I could see my wandering monk wave his hand, and instantly the Priest stumbled and fell on his way to the axe. Another pressure, and the serpent was dead. My knife! It was in my girdle, and with it I slit his neck. His red and lively blood poured out upon the ground and—the axe fell upon my head, and the junior priest of the temple fell dead to the floor.

But only my body died. I rose upon the air and saw myself lying there. The people neither stirred nor spoke. The Priest bent over me. I saw my wandering monk smile. The serpent's blood spread slowly out beside my body, and then collected into little globes, each red and lively. The diamond on the mountain behind the temple slowly grew bright, then flashed and blazed. Its radiance penetrated the temple, while priests and people, except my wandering monk, prostrated themselves. Then sweet sounds and soft rustling filled the air, and voices in strange language spoke stranger words from the mountain. Yet still the people did not move. The light of the diamond seemed to gather around the serpent's blood. Slowly each globe of blood was eaten up by the light, except one more

malevolent than the others, and then that fateful sphere of life rose up into the air, suddenly transformed itself into a small and spiteful snake that with undulating motion flew across the air and off into the night to the distant Isles. Priest and people arose in fear, the voices from the mountain ceased, the sounds died out, the light retreated, and darkness covered all. A wild cry of despair rose up into the night, and the priest rushed outside to look up at the mountain.

The serpent's blood still stained the ground, and the diamond had disappeared.

BRYAN KINNAVAN.

## THE TEST OF THEOSOPHIC INTEREST.

The test of Theosophic interest is precisely the test of every other kind of interest,—What one will do to promote it. And here, obviously, two considerations arise.

The first is that no act which is superficial, or perfunctory, or for personal benefit, can at all gauge devotion to a cause which is both impersonal and deep-reaching. It is easy to descant on the glory of a system so elevated as the Wisdom-Religion. It is as easy to proclaim one's own appreciation of its tenets. It is not difficult to attend punctiliously the meetings of a Theosophical Society, and to absorb with readiness, perhaps with profit, whatever of truth may be there disclosed. It may not be easy, but it is entirely possible, to read every Theosophical work of repute, to extract its main thought, and to digest well the learning acquired. And yet, very evidently, the first two are exercises only of the voice, the last two only of the mind. If Theosophy was a matter of the breath or the brains, this participation in it would not only be salutary but ample.

In truth, however, Theosophy gives but a light benediction to either the mere talker or the mere student. It by no means undervalues sincere homage or zealous inquiry, but it is so intent on the work of transferring interest from the lower to the higher levels of being, so eager to excite the unselfish enthusiasm for others' good which, subordinating its own advancement, shall be most thrilled at the chance to advance Humanity, that its ideal is the man who is exerting himself to help others, rather than the man who is exerting himself to get ahead. And, as it believes that the present most efficacious agency for extending truth, vivifying motive, and elevating the race is the Theosophical Society, Theosophy regards as its best expositors those who are working most for the Society it has founded.

Some man with more impetuosity than perception will at once cry, "But this is only the Church and its motive over again!" Not at all.

There is no question of doctrinal triumphs, of sect growth, of rival temples, of missionary comparisons. The elements of social distinction, of clerical rank, of legislative influence are all absent. There is not even the ambition to push the Society into the area of recognized religious organizations, for it not only disclaims competition with Churches, but is disqualified for such competition by its lack of creed, its slight coherency of organism, and its vigorous assertion of individualism in opinion and in training.

Moreover, before assuming the danger of possible ecclesiasticism, one must remember that the standard applied to the Theosophical Society is exactly the same as that applied to a Theosophist,—self-forgetfulness in work for others. If the individual member is held to the doctrine that he best realizes Theosophical aims through the obliteration of ambition and the substitution therefor of an altruistic life, similarly as to the Society. Self-aggrandizement, as a pursuit, might evolve a Black Magician ; it might even evolve a Church ; but it never could evolve a Theosophical Society.

Of the three objects contemplated in the establishment of the T. S., the first and greatest is the promotion of Universal Brotherhood. But this does not mean merely a sentimental recognition of a general human fraternity ; it means an active beneficence towards the rest of the family. And if correct views, loftier ideals, richer motives, finer principles, healthier aspirations are more attainable through the Theosophic system than through other systems of faith or morals, the Theosophist is best serving the interests of his brother-men by giving that system all the publicity he can. And if, still further, he accepts the fact that the Masters have adopted the Society as their channel for conveying and distributing Truth to the human family, he reaches the conclusion that in laboring for the Society he is conforming most closely to their desires, benefiting most efficiently the race of which he is a part, using most hopefully the best agency for spiritual good. Practically, therefore, the truest Theosophist at the present day is he who is most interested in the Theosophical Society.

And now has been reached the point where the test of Theosophic interest may be applied to a Theosophist. *What is he doing to sustain the Society?* Not how many times does he place F. T. S. after his surname ; not how loud his voice in benediction on the Founders ; not how warm in praise his letters to active members ; not how many meetings he attends, or books he reads, or intricate problems in Occultism he explores ; not what food he eats, or clothes he wears, or opinions he proclaims ; but *what is he doing to help?* He may be copious in phrases and efflorescent in gracious speech, or, as are some, mysteriously mournful over the faults of others which so impede their own progression ; he may fold hands before the needs of the Cause, and piously avow trust in the interposition of Mahatmas, or he may point out that the time is unpropitious, or that a spir-

itual system has no claim for cash, or that it degrades Theosophy to make a collection; he may suggest that in giving his name he does better than give funds, or that there seems as yet no opening for the expression of his zeal, or that his sympathies are with us and his one aspiration is to be upon the path. And yet the inexorable test, inexorable because in the nature of things and therefore not amenable to cajolery or humbug, stands before him,—*What is he doing to help?*

The second consideration referred to at the outset is that the test of Theosophic interest is not the absolute amount of help given, but that amount as related to the capacity of the giver. Five cents, five hours, constitute a far larger proportion of one man's available means or time, than five thousand dollars or five months do of another's. Hence it is not the figures, but their fractional value, which determines the extent of the interest. Just so is it in every other human interest. How much one cares for a relation, for a friend, for a philanthropic cause, for a public object, is unerringly shown by the proportion of outlay he devotes thereto. And this does not mean a careless profusion with superfluous goods, but the cutting-off of personal indulgences, cherished but dispensable, for the better sustentation of a cause,—in other words, *self-sacrifice*. Nor does self-sacrifice mean the sacrifice of other people, as some think; the bearing with great fortitude privations one does not share, the consecration of money or time or effort which really belongs to one's family or entourage. It means the sacrifice of *yourself*, of your own habits and enjoyments and expenses, in order to build up a cause you profess to love. And the extent to which this is done gauges the proportion of your love for that cause to your love for yourself.

Now Theosophy is not unreasonable or captious. It does not advise any man to starve himself, or to wear rags, or to scout at the conditions of life in the civilization wherein he was born and which express the laws of sociology. It does not enjoin monasticism, or seclusion, or parsimony, or want of public spirit, or abnegation of social amenities, or one-sidedness, or bigotry, or folly under any name. We are to be men, rational men, civilized men, cultivated men, and we promote no noble cause, least of all the noblest, if we are unsocial, unpractical, or fantastic. But while all this is true, it is equally true that in one's own private affairs, in that sphere of personal belongings outside the claims of others and wherein absolute freedom is unquestioned, the test of Theosophic interest is directly applicable. It is, as has been shown, the proportion of time, money, literary or other effort, one is willing to give up for the Theosophical Society.

Not a few sincere readers may honestly ask, What is there for me to do? The answer to this is the showing what there is to be done, and

then each may inquire within himself how and to what extent he can aid. First, there is the support of the Theosophical Society itself, its organic action and work. Hardly any one is too poor to become a member-at-large and aid to the extent of \$1.00 a year. If able to contribute more, he can do so with the certainty that its growing needs in printing, postage circulation of documents, advertising, the occasional schemes for Theosophic advance for which direct help is asked, constitute an ample channel for any donation. Then there is Theosophic Literature. Its periodicals need to be sustained, sustained by the subscriptions of those who believe them useful, sustained by those who both take them for their own reading and order them sent to points where they may do good. Pamphlets, tracts, documents may be bought by the zealous and sent to individuals where budding interest is suspected, thus aiding to make possible new ones and giving circulation to those now printed. Theosophical books may be presented to Public Libraries, and, as current facts show, *with the certainty that they will be read*. In private conversations a Theosophical idea or phrase may be dropped, enough to provoke inquiry, possibly investigation. Openings for the impartation of truth may be judiciously used. Then there is the establishment of a Branch. Every member of the Society in a town without a Branch may well judge its foundation his special mission. In many ways and in many hearts the seed may be sown, confident that time, possibly short time, will bring that harvest. If a member of a Branch, he has before him work in strengthening it, enlarging its Library, enlivening its meetings, helping to feed and not merely feeding, thinking out schemes by which its existence may be known through the community and it be recognized as a distributing centre of light. If having access to the press, he can secure the insertion of brief items or clippings which will keep the topic before the public. If competent to write, he can present some truth he finds potent or correct some mistake he sees popular.

What is there for me to do? Everything that you *can* do. A word, a hint, a tract, a volume, a subscription. If it costs you nothing, your interest is nothing. If it costs you little, your interest is little. If it costs till you *feel* it, then it is that you feel your interest. And when you yourself, body, soul, and spirit, are devoted to the doing, when you thrill with that topic as with no other topic, when your pleasure is in self-sacrificing efforts for its promotion, when you forget yourself, have lost yourself, in it, then will you have become in measure what are the Founders,—may one not even say, what are the Masters Themselves.

HARRIS P.

## THEO-SOPHIA.

A LETTER TO A TRUTH SEEKER.

*Theo-Sophia*, by Nemo, is a "Letter to a Seeker" which claims to proceed "from the Wisdom of the Wise," and it is my intention to examine this claim, so far as I am capable of doing so.

Wisdom is Truth. The evidence of Truth in a thing must be inherent in that thing, for Truth is her own witness and must be self evident. To establish the claim of this Letter, the Spirit of Truth and Wisdom must prevail in it.

The Letter is written for the express purpose of making "the grave charge of selfishness" against a great Himalayan Brotherhood. This purpose would in itself appear too prejudiced and too personal to be of the "Wisdom of the Wise." It prepares us at once to find error and ignorance, the companions of prejudice. We do find them. Ignorance is attested by mistakes which must be either (A) the outcome of ignorance of the subject, or (B) false statements deliberately made. We discard the second alternative (B), because, apart from this prejudice, Nemo appears to be a truth seeker, though one of contracted range. Also because of the various errors, literary and historical, which substantiate the charge of ignorance. For instance, *Aryarta* for Aryavarta; *Aryals* for Arhats; *Avichi* for Avitchi. Further, when Nemo calls the Himalayan Brotherhood "the Adepts of the Esoteric Buddhist cult," he ignores the historical, oft-repeated fact that this Brotherhood does not profess the Buddhist creed. In a recent article in *Lucifer*, Madam Blavatsky also stated this fact, and in the *Secret Doctrine* she repeats it continually. As Nemo states that *Isis Unveiled* is a production of these adepts, he cannot logically impugn Mme. Blavatsky's testimony there and elsewhere. In the report of the Second Annual Convention of the Theosophical Convention is found a letter signed by Mme. Blavatsky, bearing the seal and sign thereafter of an Adept of the Great Brotherhood. This letter says: "Let no man set up a popery instead of Theosophy.

"Orthodoxy in Theosophy is neither possible nor desirable. It is diversity of opinion \* \* which keeps the T. S. a living and healthy body. \* \* The Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing knowledge." These Adepts have ever refused to set forth any creed, knowing as They do, that Truth develops continually as Life does, for they are one.

Again Nemo says: "The high esoteric culture of which Indian Rishis boast." Where is this "boast" recorded? Who ever heard or read it? He does not even know what "Rishis" are, or he would know that Their

constitution is composed of such principles as do not admit of "boasts" or earthly vanities. They are highly spiritual Beings; yet in the sacred books we find Them ever speaking with wisdom and humility.

The Brotherhood are next accused of holding their hand when "they might have shattered the deadly caste system of India like a glass bottle." Inferentially they are also referred to as supporters of the caste system. That they are not its supporters is shown; (A) By the reception in the Brotherhood of members of various castes and foreigners, (who under that system rank as low caste.) In *Isis Unveiled* it is stated that among other Adepts is a North American Indian. *The Secret Doctrine* speaks of Hungarian and South American Initiates. (B) The special work of the Theosophical Society (founded by the orders and under the direction of this Brotherhood) in India is the breaking down of the barriers of caste. A letter in *Lucifer* towards the close of Vol. I. is from a Japanese theosophist who visited Madras and describes the great and beneficial change worked in this respect by the T. S., so that persons of all castes mingled freely and children were being brought together for educational purposes. So much for the present. As to the past; does Nemo deny the working of Law? Or the free will of man under that Law? As the Adepts are the servants of Law, and not its selfish violators, as Nemo would have us believe, we may profitably read this statement of one of them.

"Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals must be regenerating in national force, every one of us would naturally and without urging be disposed to push forward the Society \* \* especially if it really is meant to become a Society untainted by selfish motive. \* \* But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into the water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall, though not the power to lift her up at once, cannot do as we would, either as to general affairs or this particular one." (*Occult World*, p. 126.)

"We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its currents." (*Occult World* p., 135.)

In other words, the Brotherhood, like all else in the manifested universe, comes under the Law of Periodicity and cannot alter it. It provides the rise and fall of races, which give birth to the "rare efflorescence" known as an Adept, who, by virtue of his spiritual development, belongs to no one nation but to all.

The late lamented Annandabai Joshee, a Brahmin lady and F. T. S., came to America for the express purpose of taking a medical diploma, with a view to female education in India and a breaking down of caste prejudice. The late Govinda Row Sattay also urged the same idea, and was doing what he could to help it. Hence we see Teachers and followers working on the same lines. It is a point of honor among littérateurs to inform themselves of facts before making public conclusions upon them: why did not Nemo do so? And have we no caste feeling in Europe and England, no social and racial prejudice in America towards, say, the African and native Indian, or the Chinese, practically and politically, if not theoretically? We ask this question because Nemo states that, "the truth of life is not far from any high and earnest man, but *none will find it in the Orient.*" Is Truth, then, confined to a geographical section, and has all the teeming Orient no high and earnest men? Nemo answers: "In this age the true East is found *only* in the farthest West." Is Truth, then, no longer universal? Judging by the line of argument which Nemo deems sufficient, we might point to the effects of wild border and other extreme western life as an indictment against the altruism of the Adepts who, Nemo claims, are found there only. But we do not believe in this line of thought. We know the real Adept *is everywhere*, but as the ministrant of Law and not the arbiter.

We have then specific charges of selfishness made by Nemo. To these we oppose their constant teachings. An Adept writes: "He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; *he who hears an innocent person slandered*, whether a brother theosophist or not, and does not undertake his defence as he would undertake his own,—is no theosophist." (*Lucifer*, Nov. 1887).

"Perhaps you will better appreciate our meaning" (of the term "selfish") "when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if in the mind of the philanthropist there lurks the shadow of a desire for self-benefit, *or a tendency to do injustice, even where these exist unconsciously to himself*". (Letter from an Adept. *Occult World*, Page 104).

Judged by these standards, how does Nemo's letter appear? Is its informing spirit either wise, true, or just? Consider Pledge No. 5 of \*

Section : "I pledge myself to abstain from condemning others." Evidently in the order Nemo praises no such charity is required, and we can hardly expect him to accept proofs which speak so loudly against his teaching and teachers.

The charge of selfishness is further based upon the seclusion of the Thibetan Adepts. What does either the charge or the seclusion of the mere body amount to? There is no complete seclusion, even of the body. Certain magnetic laws demand that these bodies, storehouses of magneto-electricity, should be invigorated by the pure atmosphere of high and isolated places. In the *Occult World*, we find an Adept demurring to the performance of certain phenomena on the ground that "Simla is 7,000 ft. higher than Allahabad, and the difficulties to be surmounted at the latter" (because lower) "are tremendous." Here we have a hint for the student. But that the Adepts do go bodily among Their fellow men to aid them, we know, for one visited Col. Olcott in this country, leaving His turban behind Him in proof of the actuality of the visit. In the *Occult World* we find another journeying on various errands of helpfulness, and History records many such instances. Moreover, the Adept does not need to take his outer body with him; he can also see and aid without moving either body from its place. The Brothers have all lived and suffered among men. One wrote: "We have passed though far worse places than those you now imagine yourselves to be in." The rules of the Lodge exact from chelas (disciples) devoted service with and for humanity, each in turn, and each Adept was once a chela.

The awful sacrifice made for Humanity by the Greatest of all, He Who Himself is named "*The Great Sacrifice*," is beyond the comprehension of ordinary men. Given a certain spiritual attainment, the Adept works with far higher, wider, and more rapid results upon the spiritual plane, and by spiritual methods, but these take effect upon all planes, the material, diurnal one included.

There is abundant evidence, special and general, private and public, that the Brotherhood works incessantly and upon every plane, to deliver Humanity from the terrible evils caused by ignorance and materiality. I challenge the production of one word of Theirs, or the quotation of one verified deed of Theirs, which will support the charge of selfishness. Their adherents often err, verbally and otherwise, despite the wise counsel of the Teachers, Who are then misjudged for our faults, a lesson we may all take to heart.

One proof more. Nemo admits the antiquity of this hierarchy. *If based upon selfish motives, it could not in the very nature of things exist so long as a Hierarchy.* Universality alone coheres. A society based upon selfish motive contains within itself the elements of its own destruction.

Each member is secretly for himself as against all. A selfish Adept is quite possible ; a black magician. An egotistic, yet age—enduring, Hierarchy is not possible. Nemo himself goes on to say so, and to state, as a Law, the obligation to serve Humanity. “He who isolates himself from this law isolates himself with its penalty and its fate.” He admits the duration of the Hierarchy. Does he then mean that it exists in defiance of the Law? No he is only illogical, unreasoning as those are *who are misled*, or who yield to their own prejudices.

This order is one of merit, of becoming. Men evolve to it and cannot then escape it, but enter by right of Being. Any man who perfects himself in devotion to the All may enter. Nemo himself expresses the idea : “He that is greatest among you, let him be the servant of the all.” They say ; “We are the servants of the Perfect Law.”

Nemo calls these adepts “eaters of the people.” It would not be safe to do so in India, where they are enshrined with fervid devotion in the hearts of the people, so often succored by them. He speaks of the miseries of their country. What can he tell us of Thibet, where the stranger is excluded, beyond what the statisticians say of there being neither prisons nor reformatories because none are needed, and that in the whole great country there were not so many crimes for the year 1887 as in the single State of New York for the year?

Even were these proofs less direct, we might ask if such fruits could come from organized selfishness. And we can at need multiply such incidents, such quotations, such teachings, and give deeds of devotion. We hope Vol. 4 of the *Secret Doctrine*, on the lives of the Great Adepts, will set such foolish questions at rest. There are other charges in the Letter, but these points suffice. So many proven errors of necessity impugn the other statements. But I wish to say that I do not see any evidence that Nemo has intentionally misjudged the case. His heart appears in the right place. His mind has been warped. And it would appear that this has not been done through any ordinary agency. There are beings of great spirituality, just as there are others of powerful materiality. Some of these never have been, others never will be, men. Their counsels are not wise, *for Mankind*. “Beware of the Star Rishis ; cling to our own human Teachers,” writes an Adept in a private letter. High as they are, they envy the diviner heritage of man. Wherever we find their teachings, there we find a discordant note. The deep full heart of *perfected man* does not beat there. It is my personal belief (of however little worth) that I see such traces upon this Letter. Those whom our Brother Nemo misjudges care not for misrepresentation. But we care ; the loyal heart must care, and cannot keep silence. Our teachers would be the first to welcome Nemo, could he carry out the spirit evinced in his beautiful de-

scriptions of what Brotherhood should be. We are all lacking in it; wherefore I wish that we may ignore all differences and work on in essentials in this true Brotherhood.

The Letter itself does not call for such extended notice, but being first published in a valued and useful contemporary, where many earnest thinkers may see it, I could not justly permit these reversed and misconceived facts to go unnoticed.

J. CAMPBELL VER PLANCK, F. T. S.

\* In six weeks the author has three times written the *Esoteric*, asking to be heard on the other side and enclosing stamps, but has no reply. This seems to denote partiality and a bitter animus,—perhaps infection from the Letter.—J. C. V. P.

## TEA TABLE TALK.

A Happy New Year! One year nearer the close of the cycle. One step of countless steps nearer the unknown goal!

A Happy New Year! How easy to wish it! To obtain it is another matter. Yet how vital it is that we should obtain this happiness which every man instinctively seeks from cradle to grave, because it is the only real requirement of the soul. Again and again the soul strives to quaff the waters of happiness, only to see them recede, or to taste a wave more bitter than that of death. This will be so as long as that soul holds mistaken ideals of happiness; as long as it misconceives its own nature; as long as it looks for happiness *without*, instead of *within*. For only *within* is the truth discovered. There only the soul realizes its own nature, and, finding itself to be universal and not personal, looks for happiness thereafter in the life of unity, and not in that of separation. Abiding then under the wings of the Law, the soul knows her own true Being, and is content because all that is, is wisely-ordered Law: entering into the life of all, she goes out toward all. A Happy New Year in the light of this hope, namely; that we may bring the warmth of love, the peace of truth, into the lives of men.

There are ever these higher consolations within reach. There are also other and minor ones, but very commendable ones for all that, to enliven this stern, work-a-day world. I do not know any more precious boon, for example, than a sense of humor. Why should we not begin the New Year with a theosophical jest or two? Here are some samples of the public mind; our Mental Science friends will please take notice—to the extent of laughing with us.

### HOPE DEFERRED.

*Mrs. DeWitt Rawlinson.* My dear, you really must pardon me. I hear you're a Buddhist.

*Mrs. Lawes* (Brightening up). Oh, yes! Do you take an interest in—

*Mrs. De W. R.* (Interrupting). So I thought I would ask you where you buy your idols. It's so difficult to get reliable bric-a-brac!

“UNTO THE PURE.”

*Bonton.* What's the matter with that pretty Miss Joyce, that you fellows don't take her out?

*Modes.* Well—you see, my dear fellow, all the women are so down on her. She's a theosophist, and its not quite the thing, don't you know.

*Bonton.* Aw—Theosophist? What sort of a fad is it?

*Modes.* Takes all the men to be her brothers, don't you know.

*Bonton.* Good Lord, Modes! What's Society coming to? Who says the women aren't more promiscuous than the men?

IN THE LITANY.

(*Clara; behind her prayer book*). Why did you cut Mrs. Charleston?  
(*Maud; ditto*). Hush-h-h! She's one of those horrid Buddhists. Never goes to church at all.

(*Clara*). Well, you really can't blame her. She makes her own bonnets.

(*Maud*). One would think she'd want to see ours. No! I draw the line at irreligion. I feel it my duty to cut her.

(*Clara*). Of course. Me too.

(*Both*). "We beseech thee to hear us, Good Lord."

AT THE CLUB.

(*Alfred, to Chollie*). Say, dear boy. There's my friend Rawlins, the orientalist. Dine him and show him about a bit.

(*Chollie*). Oh, I say now! He's shockin' bad form. So deuced enthusiastic.

(*Alfred*). We must make allowances for him. He has such a lot of ideas.

(*Chollie, mollified*). Ideas, has he? Poor devil! The girls shall ask him to their parish tea.

It seems, however, that it is not well to indulge in too much fiction, or Destiny will have us by the ear. For this a good Brother of ours vouches as follows.

"A young friend of mine, of very imaginative turn and some occult tendencies, told me recently that his habit of air-castle building had followed him into his business, and that for some time past he has become aware of its peculiar results. To the best of his memory, every single instance of this habit has, for a long time past, been followed by a complete failure of the plan or negotiation. He might act outwardly exactly the same, but if regarding that transaction he had allowed himself to wander on in thought to the possibilities—counting chickens before hatching—, the eggs were sure to be cracked every time. The evidence became so clear to him that he looked upon the two as simple cause and effect, so that he constantly endeavored at last to drive all speculation on results from his mind, as a simple expedient to prevent the failure of his plans. Of course this illustrates Levi's saying: 'The will accomplishes what it does not *desire*.' It is very interesting to me as a complete and independent illustration of the plane of Desire, and how moving in it acts as a drag."

It really does seem at times as if the intelligences behind occult laws attempted to illustrate their existence even through our most practical affairs,

in the hope of compelling our recognition. Another Brother writes: "I have a friend who is an engraver. She is of sceptical temperament, scouts at Theosophy, and only considers this incident '*curious*.' She had a dream last week, in which she went to a Magazine office, but instead of seeing the editor who had charge of the illustrations, and with whom she dealt, she was requested to walk into the inner sanctum and see a higher authority. This was a room she but slightly knew. The higher authority told her that he had asked to see her in order to get her to engrave for him a portrait of Wm. Lloyd Garrison, then hanging on the wall. He called attention to its age and the cracks in the varnish, and particularly enjoined that these should be reproduced,

Such was the dream. The next morning she went to the magazine office, and exactly this dream in every detail down to the cracks in the portrait, was enacted. She was of course astonished, and told the incident as very singular."

Precisely so. And it seems to me still more singular that such incidents do not make people think. There is, for the occult, an amount of evidence which would prove every other subject true, a million times over, to the hardest-headed audience in the world, but the very same people who accept every fact in—Chemistry, let us say—as absolutely true, without the least knowledge of the unseen combinations, will flout an occultist unmercifully if he presumes to hint at the real existence of the unseen. How many of us have any practical experience of the fact that water is composed of two special gases? Yet we regard a man who doubts the fact as an utter ignoramus. But if we are asked to accept the occultist's statement as a working hypothesis, we are at once far too well-balanced and judicious for any such rash proceeding, and demand a proof for which we will not seek ourselves. So we are made,—or have made ourselves. Kismet!

We hear a good deal of the correctness of occult powers; let us hear the other side. Quickly says: "I had long thought over a curious old mark on a foreign document. It puzzled me because I could not make it all out, and I had kept before me an erroneous recollection of it, always thinking of it as T. A. V. One day I met a clairvoyante at the house of a friend, and she proposed to tell me what 'the spirits' showed her about me. I consented; we sat together, and immediately she said; 'Oh! I see a name written all about you. It is that of your guardian spirit.'

'Yes?' said I, 'and what is it?'

'It is a queer name,' said she. 'Let me see—yes—it is Tar. And it is written all about.'

'Very interesting,' I rejoined. In this case, although a clairvoyante, she saw the deeply-impressed image—in itself an error—, but was not able to see the producing cause, and willingly accepted the dictum of 'the spirits.' Those same spirits were mischievous elementals."

Just one more, and then the Tea Table will excuse you, reader, for the month of January, '89. It is a sister who speaks this time.

"A friend of mine was going to London, and we were discussing

whether she should sail on the Cunard or the Inman line, and on a certain week or the week after. I urged her to sail on the Cunard, because they never lost a passenger. She replied laughingly that a man who had sailed on the Cunarders some sixty odd times told her that, when he asked for a clean napkin at dinner, the steward said, 'We cannot give one now, sir, but we never lost a passenger!' I parted from my friend, and was thinking intently of her intentions, while on the deck of a Jersey City ferry boat, crossing from New York. Suddenly I seemed to feel the shock of a collision, and a picture flashed through my mind of two vessels colliding. We were in mid-stream and there was no collision with the ferry boat; only an astral impression. I turned my head, and saw upon the fast approaching Jersey shore the signs of three Steamship lines. The middle one was the Inman, and it seemed to leap out across the water at me. Full of my preconceptions, I took this to mean that the Inman line would have a collision, but subsequent events showed that it was the one my friend should have taken. I wrote her, urging her to sail on the earlier week, and by Cunard. She replied that she could only go on the later week, but would go by Cunard line. The evening she sailed I tried to see her clairvoyantly, but could only see a small and deserted steamer sinking, stern foremost, in the mist, and felt a shock of collision. As no larger vessel was in sight (on my astral field), I concluded the vision had no reference to my friend. Next morning brought me a letter from her, in which she said a collision had occurred with just such a steamer as I saw; that her stern was stove in and she was fast sinking, while the Cunarder had lost her in the fog, and had been obliged to put back to New York. I had sent my friend on the wrong line! So much for untrained seership! But I was right in urging her to go the first week, and perhaps that covers all."

Yes; the ladies are always right in the end. At least they say so!

JULIUS.

## LITERARY NOTES.

THE THEOSOPHIST for November gives a chapter from *The Secret Doctrine* as a sip to Indian readers, and publishes the Constitution, Rules, and Regulations of the "Lay Convent" in Switzerland, whereof Drs. Pioda, Thurman, and Hartmann are the promoters. *The Theosophist* points out some, not all, of the impediments to its success. Others are given in Dr. Hartmann's *Adventure among the Rosicrucians*, and we may name, among the remainder, that of long keeping the location secret.

THE NOVEMBER LUCIFER is peculiarly rich. The editorial "Is Theosophy a Religion?" has such manifold truths and such multiform bearings that it needs repeated re-readings. The poetry may perhaps not reach a very high level of intelligibility, and "The Nature of Man" shows rather that Princes sometimes think than that they always think to much purpose; but the deliciously-written "Was he mad?", the clear and cogent "Letters on Magic and Alchemy" (which, by the way, would have been even better if

without the remark that "there can be no other but a three-dimensional space"), and the article on "Attention" are most profitable for instruction. A letter from Mr. Sinnett, whose pen is ever the envy and the despair of other writers, states the points whereon he believes *The Secret Doctrine* to have ill-treated him, and these are answered by editorial foot-notes. The foolish charge of materialistic teaching in *Esoteric Buddhism* is demolished with a logic which loses no grace because of its thoroughness, and the brilliant paragraph ending the letter is followed by an editorial "Closing Remark", greeting the letter itself, exulting over the collapse of the materialistic boggy, and, with hearty good will, re-affirming the old cordiality towards the illustrious co-laborer.

This sentence from the letter should be engraved on every writing-table and reading-desk :

"The disposition to regard vagueness of exposition as equivalent to spirituality of thought is very widely spread; and multitudes of people are unaccustomed to respect any phraseology that they find themselves enabled to understand."

In a foot note on page 250, Madame Blavatsky uses a sentence which we should like to impress on the brain of every Theosophist who has one : "*Why should any of us—aye, even the most learned in occult lore among Theosophists—pose for infallibility?*" This is a distinct warning to all Theosophists who believe clear-headed discrimination irreverent, and that they must accept metaphysics because they accept spiritual philosophy, that they are off the track. We yield to no one in devoted loyalty to our Honored Head, and for that very reason re-emphasize her constant insistence that Theosophists are to think for themselves and not merely pocket the thinking of others. Not to do so was unwise even for Damodar (p 253, note). Let no one pick flaws in this perfectly lucid statement, or write us foolish letters which will not be printed.

*Lucifer* announces that Dr. Hartmann's "Speaking Image of Ooroor" is to appear therein as a serial. beginning in December. If this has not been lately modified, it will have much the same personal quality as *Karma*, and much the same teaching value as *Magic, White and Black*.

The number closes with full details of the organization of the British Section of the T. S., as sanctioned by the President-Founder.

THE ARTICLE on "The Regeneration of the Body," by Miss Annie Payson Call, an account of which in the September PATH attracted much attention as describing a simple form of "yoga practice" adapted by its natural method to the requirements of our western races, has been issued in the shape of a handsome pamphlet by the Massachusetts New Church Union, Boston, and may be obtained either from the Union, or from the author at 3 Somerset street, Boston.

A TREATISE ON THE YOGA PHILOSOPHY, by Dr. N. C. Paul. This title is quite misleading, *Physiology* being really what is meant. The book is a series of prescriptions for the physical side of Yoga practice, dealing with diet, respiration, posture, bodily exercises of the strangest kind. The attainment of hibernating power is the desideratum, and the tortoise seems to be the model, both as to methods and success. Pure air, salt, mustard, onions, etc. are prejudicial, it seems, to a religious, moral, intellectual, or hybernal life. The habitual use of asses' milk enables one to acquire the power of expiring and reviving at pleasure. Among the orthodox Hindus, the counting of the sacred beads leads to indigestion and costiveness. A state of perfect hibernation (Samadhi) requires a previous stay for long time in a cave, during which the tongue is developed in size and its muscle receives 24 incisions. The mystic syllable *Om* is then repeated 20,736,000 times, after

which the practitioner does not breathe for twelve days. Great stress is laid on the repetition of words, not necessarily those of deep significance, a Christian boy having attained sleep by pronouncing *суп* 450 times.

The book is written in all seriousness, and for those to whom the tortoise is an object of emulation, must have unspeakable value.

**A COMPENDIUM OF THE RAJA YOGA PHILOSOPHY.** This is a collection of 6 papers, 4 of them by the celebrated Sankaracharya: and gives in 160 pages what is probably both an accurate and an ample view of the Vedantic system. It is subject to the drawback that many Sanscrit words are used in the text, in Sanscrit characters and without translation. Probably the popularizing of any foreign system of abstruse philosophy is difficult, and, without imitating Dr. Johnson's phrase and wishing it was impossible, we may repeat the obvious fact that language, ideas, and modes of thought are rarely transplanted with much success. To flourish elsewhere they must be so little local, so informed with a universal quality, that they take root in any soil and are hardy under any clime. If these universal elements could be extracted, judiciously remoulded, and then presented clearly and practically, a great boon would be secured to those students who welcome Truth from any quarter, but do not like a too pronounced local color.

#### THE SECRET DOCTRINE.

Before the January PATH reaches our readers, it is probable that Vol. II of *The Secret Doctrine* will be in the hands of every subscriber. Various delays, notably that from the difficulty of a perfect Index, have put off its appearance much beyond the time announced. But a book which will require months to comprehend and years to digest may very well exact a little patience before, no less than after, its issue. For our preparation of even the hastiest description of it, much more for any just delineation of its contents, there has evidently been no adequate time. All that is possible at this date is to congratulate the Theosophical Society, the Theosophical world, and, indeed, the world beyond Theosophy, on the publication of this amazing exposition of hitherto-occult doctrine. Apart from any personal prepossessions or beliefs, we do not see how this work can be regarded as other than an epoch in scientific literature. To a Theosophist, the living at the time of its appearance is a privilege.

The writer of "Lonely Musings," which came out in PATH, has put his papers into a book by Redway (price hereafter) entitled *Problems of the Inner Life*, which PATH will have on sale.

**THE POSSIBILITY OF NOT DYING**, by H. C. Kirk, noticed in December PATH, and *When Age grows Young*, a novel by same author and founded on the preceding, are for sale by C. T. Dillingham, 720 Broadway, New York. Prices, respectively, 60 and 50 cents.

**AS AN INDICATION OF DRIFT**, we note that the Christmas number (December 16th) of the *New York Morning Journal* prints as one of its stories "All's Dross but Love, *The Strange Record of Two Reincarnated Souls*," by the poet-journalist, A. E. Lancaster. Its vivid painting of Pompeian scenes and life, its exquisite English and its thrilling emotionalism, make it a literary gem polished by a master hand, but its great interest Theosophically is in the fact that a metropolitan paper prints it and a metropolitan editor commends it.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE ADMISSIONS to the Theosophical Society, as recorded in the General Secretary's books, have been, since March last, as follows: April, 27; May, 14; June, 22; July, 6; August, 3; September, 19; October, 27; November, 23. The convenience of the General Secretary and the accuracy of his records would both be promoted if the Branch Secretaries would kindly forward the application and fee *immediately* upon the admission of a new member. Much improvement in this matter has been manifest of late. As each Branch President and Secretary has been furnished with the circular explaining points in the filling-out of applications, etc., an occasional reference to it will easily ensure entire regularity and system. It may not be known to all that every application is transmitted to the Headquarters in India and there permanently preserved. The building is not strictly fire-proof, but as no fire is ever made within it, the climate requiring none and the cooking being done in an outhouse at some distance, it is perfectly secure. This is one reason why the Library, the manuscripts, the two oil portraits of Mahatmas, the collection of precipitated letters, and the various objects phenomenally produced by Madame Blavatsky are so much safer there than they could be in this country.

IN THE MONTH of November, the Varuna T. S., Bridgeport, Conn., admitted 2 new members; the Golden Gate Lodge, East Oakland, Cal., 3; the Brahmana T. S., Milwaukee, Wis., 1; the Cincinnati T. S., 3.

THE ARYAN T. S. of New York has just re-elected as President Mr. Wm. Q. Judge, now absent in Europe upon family business, and conferred the Vice-Presidency upon a lady-member who always adorns the meeting-room and sometimes the reading-stand,—Miss Lydia Bell. The gracious faculty of educating all that is best and brightest in a circle of students is very rare, but when it is found, every Society delights to honor it.

ANOTHER KIND OFFERING has reached the Headquarters in Nassau st. This time it is a lantern of iron in the quaint old style lately revived. It comes from Hartford, Conn., a city which no General Secretary can contemplate without longings for the day when it shall have a Branch. And, indeed, there is not a little significance in this formerly Puritan stronghold's contributing a light-bearer—a little "Lucifer", as one may say—to the spot where light is so truly honored and so frankly sought. The General Secretary is expected to bring with him from Europe the photographs of a number of eminent Theosophists in the London, Blavatsky, and other Lodges, so that more than the few remaining spaces in the one Album already presented will be needed. This sounds like a hint,—and it is.

KRISHNA T. S. in Philadelphia has held no regular meeting for a year, but arrangements have been made for a series of fortnightly gatherings to be held throughout this winter and as much longer as may be deemed advisable. The first of these meetings was held on Sunday afternoon, December 16th, and was largely attended. These gatherings are not limited to members of the Branch or Society, but are open to any interested persons who may be invited by the members. Without any attempt at proselyting, these meetings are held mainly for the purpose of answering the many inquiries for information that have been received at the room of the Krishna Branch, and the nature and purposes of Theosophy are discussed in an eminently practical manner. Interest in Theosophy is being very widely developed in this conservative city.

THE MALDEN BRANCH has resumed its meetings, and has taken up the discussion of the works of C. H. Hinton, known to many Theosophists through his "Scientific Romances" as a thinker of remarkable character and originality. His latest work, *A New Era of Thought*, published by Swan Sonnenschein & Co., London, points out a practical way, for those who will carefully study upon the lines indicated, actually to realize in the mind certain attributes of a plane of existence higher than the physical. It is a philosophical work of striking power and ideality.

THE GENERAL SECRETARY has re-issued the circular, "How to join the T. S.," and a copy has gone to the President and Secretary of each Branch. As this has been found so useful and labor-saving in answering inquiries, it is at the disposition of the Branches, and a moderate order from any Branch official will be filled by the General Secretary without charge.

#### EUROPE.

IT IS YET TOO SOON for the practical working of the new British Section of the T. S., as established by the delegates from British Branches under the supervision of the President-Founder, to be tested, but there can hardly be a question that this organization, prompted, as we know it to have been, by an Authority whom Theosophists only name with the deepest reverence, will greatly stimulate the vigor and the missionary zeal of the Society in Britain. We hope in time to present some details of both work and growth.

The Theosophical movement cannot progress in England so well as in America, as less interest is felt by the people in philosophical and religious reforms. But a few days ago, *Piccadilly*, a magazine in London, devoted considerable space to H. P. Blavatsky, and the writer contrived to bring in something of the Theosophical doctrine.

MADAME H. P. BLAVATSKY is still living and working in London. She writes all day, and sometimes part of the night. In the evening she receives visitors. Her health, we rejoice to say, is greatly improved, so that she begins again to look like her old self. Her many years of hard work have not in the least lessened her energy in spreading Theosophy.

THE DEPARTURE FROM DUBLIN for India of Bro. Chas. Johnston, while a loss to the local T. S., has not disheartened its members. They are active and sincere. The General Secretary of the American Section, accompanied by that delightful Brother, Dr. A. Keightley, the General Secretary of the British Section, visited the Lodge in November and addressed a full meeting. This is one of the points especially hopeful for good work.

THE BUDDHIST CATECHISM. This well-known little book, by Col. Olcott, has just been translated into Swedish and issued in Sweden, thus adding another language to the list of those wherein it is now being circulated.

#### INDIA.

BRO. C. W. LEADBEATER, in charge of the Theosophical schools in Colombo, Ceylon, was summoned to Adyar to conduct the *Theosophist* during the President-Founder's visit to Europe, but now returns to his own field. He desires us to announce the establishment of a new monthly magazine, *The Buddhist*, devoted rather to exoteric than to esoteric Buddhism, and the price whereof will be \$1.75 a year.

MRS. VER PLANCK has received to date \$88.69 for the T. P. S. Fund.

"The first duty taught in Occultism is to do one's duty unflinchingly by every duty."—*H. P. Blavatsky.*

OM.

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Let every Brahman with fixed attention consider all nature, both visible and invisible, as existing in the Divine Spirit.

For when he contemplates the boundless universe in the Divine Spirit, he cannot give his heart to iniquity.— *Manu*.

## THE PATH.

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VOL. III.

FEBRUARY, 1889.

No. II.

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

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

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### THE SIGNING OF A PLEDGE.

To those who have ears to hear  
And will to act ;  
Who have counted the cost  
And are ready to lose themselves that they may be the whole :  
These words are written.

Those theosophists who have taken a new Pledge are at the outset of a study which will require the concentrated attention of the outer and inner man. As some slight indication of the method to be employed in this study, it is here proposed to examine the bearings of certain portions of this Pledge and memoranda accompanying it ; to note the words employed, their shades, their exact extent, and, above all, their under meaning and relation to things spiritual.

In Clause No. \* of the Pledge, for example, stress should be laid upon the words,—“*before the world.*” Our support is to be given openly, firmly. We are not called upon to argue, nor to thrust our belief upon unready minds, but, just as standard bearers hold the flag aloft, we are called upon to let our faith be known, and to defend it and its champions, when need arises, from all attacks.

In Clause \* we also find the words,—“*without delay.*” This includes mental as well as physical delay. We are to act without pausing to debate or to question. The time for these things was *before* signing the Pledge. Once our adherence given, our faith declared, we are to live up to them promptly, sure that in the results of our action we shall learn the wise reasons for its being demanded of us. This is the best and most impressive way of learning, and what we are trying to do is precisely to impress—that we may in time control—the lower mind, the outer man. Moreover, opportunity passes more swiftly than light; we are not to deceive ourselves as to our present inability to act, but we should at once begin to act in thought and to inquire of ourselves how the thing is to be done, setting aside all other things *except our duties*, until we are able to do what has been asked of us, whether in thought, in action, or both. The word “delay” applies also to doubt. If we doubt the wisdom or expediency of the request made to us, we impair the efficacy of our action, and cause “delay” on the inner planes of being by that doubt. It is supposed that we have taken this pledge in obedience to an inner prompting and conviction. If these are not strong enough to carry us through our self imposed task, or if we are too weak to stand by them firmly, then we had better have left this Pledge unsigned.

In Clause \* there is the word,—“*constant.*” It denotes that mere effort is not sufficient. It is the *constant* effort that succeeds. When men roll a stone up hill, it is the unrelaxed strain that does the work. If the velocity of a falling body increases in every second of its descent, this is only because the movement of that body is, for the time, constant or regular. If the object fell by jerks, with pauses between, the increase of velocity or moving force would not occur in anything like the same ratio. Spasmodic attempts, with intervals of neglect, will not help others or ourselves. A moderate and constant effort has far better results than fierce but fickle ones. In another document an Adept says that neither He nor His Brother Associates will desert H. P. B., because her fidelity to their work “has been *constant.*” This suffices to show the importance of that word; the state of mind denoted by it; and the scrutiny to which all phrases from occult sources should be subjected, in order to extract their full meaning.

In Clauses \* and \* the words—“*all in my power,*” and “*what support I can*”—are full of significance. We have invoked a Mighty Power; called

upon Its inflexible Justice ; asked, in fact, that we may be dealt with as we deal with this Pledge. The gauge of our power, of our real ability to do these things, now rests with that Power. We cannot cheat It. We are tried hereafter by a higher Law than that of man, and by a judgment for which we have asked.

While we were wholly blind and unconscious, as far as the physical brain is concerned, of these truths, we were not held to that strict account which we have now opened by the declaration that we have seen the Light and are prepared to follow it as conscious men. We must then look well to ourselves, that we neither flatter, deceive, nor excuse ourselves unduly. We are to use all our talents, faculties, outer and inner, opportunities, and means to this work, in so far as we can consistently with our duties and the justice due to others. If our powers are small, that matters nothing. It is the simple inner attitude, the action of doing just what we can, neither more *nor less*, that counts. We have voluntarily undertaken to devote ourselves to the spiritual enlightenment and ethical reform of humanity ; the self sacrificing spirit of pioneers must be ours. We are not asked to sacrifice anything but ourselves : nor to combat with persons, but with frauds, shams, and lies, whether organized or vague and half concealed. The honest word in the right place is a deed of weight and valor. In the preliminary Memoranda this point is again stated in the words ;—“ *to the extent of time and ability.*” No one will appear to call us to account if we trifle with this Pledge. We shall answer to no man, but to the Law we have summoned, which will crush us or aid us as we keep or neglect our vow.

On page \* of the \* \* \* a great truth is stated in the words,—“ *too many were quick to doubt and despair.*” They indicate a law of Thought. When trouble arises, if we set ourselves promptly and unflinchingly to think how it may be met and overcome, we attract the assistance we deserve : if we generate the contrary energies of doubt and despair (or repulsion), we create about us, by contraction, a dense atmosphere which the helpful influences cannot penetrate. They cannot be forced through to us by other wills, in despite of the inertia we have created around ourselves, because that would be contrary to Karmic Law. If any being infringes the Law but once even, to bring about some present good to any temporary individual, far greater injury results by reaction to both the actor and the befriended man ; and the higher the Being, the more *conscious* he is of having evaded the Law, the greater the subsequent penalty to both.

It is further stated that only our solidarity makes help from Masters possible. A body, like an atom, is a centre of energy and of life. The greater the energy, the greater the influx of fresh life. Now the energy of a body does not depend upon its gross size, but upon the coördination or union of all its parts. Together, the signers of this Pledge form a body

corporate which exists upon several planes of being. If it be weak, dismembered, ruptured by dissensions, it cannot attract an efflux of energy from higher (or inner) spheres. Its functions cannot increase if its members are atrophied. Or, to put it differently, we can only receive, assimilate, and advance, as a body, whose energy each one of us can lessen or increase by his individual thoughts. From thoughts action follows, whether upon the plane of thought only (and this is the most potent and swift effect) or upon the plane of physical action also. He who breaks a pledge, he who indulges in doubt, despair, or evil thoughts, forces his brother to pay the penalty of retrogression along with himself. Let each one be strong for the rest. Be it remembered that Masters are rarely justified in helping individuals, and then only in due proportion to their usefulness to Humanity at large. But what we cannot yet merit as single individuals, we may merit as a body, especially when the units composing that body are harmoniously devoted to the advancement of the race. Our centre of energy need not be numerically large, if it be large in purpose, in thought, and in usefulness: the *quality* of the energy engendered determines its attractive and assimilative power, and ensures the rapid evolution of the centre or organization from which it proceeds. Individual progress, within the body, will depend upon concentration of thought, upon an effort to think for one's self, to answer one's questions from within; to open up the avenues of the soul; to stand firm without regarding what we may hear from books or from the lips of men; to secure the affirmation of our own souls to every step, and then to take that step, or to constantly try to take it, in the teeth of every obstacle, whether inward or outward, whether bred in our own nature or in so-called worldly circumstance. *Effort is growth*; we may not succeed in the specific things attempted, but the constant struggle ensures growth as a whole. Of our own progress we can never judge, and it should not occupy our thoughts, for that enhances the perception of self.

In regard to necessary discrimination and thinking for one's self, a hint may not be misplaced. Many good theosophists frequently lay stress upon Madame Blavatsky's denial of infallibility. This is very good and very true in its way, and we must learn to think for ourselves, but still it is possible to swing too far the other way. *In that denial we must also discriminate.* It has been done for us by a Master who says that "with occult matters she has everything to do." The denial refers to external affairs conducted by the personal nature. When M. C. wrote in notes on "Light on the Path" that one could live in the same house with an Adept, see him daily, yet never come near him, she gave a hint to the wise. Any teaching given is to be taken for consideration without doubt or suspicion being admitted, for, as is well known, the disciple is the gainer by his pure devotion to the person who stands to him as teacher. Even should that chosen guide make

mistakes, the disciple is not harmed if he has followed them in the self-forgetful spirit of devotion, whereas if he infringes his pledge by suspicion or doubt, he precipitates the very catastrophe he dreads. We may say, over and over, the mental attitude is the chief consideration. When that is far removed from self, nothing can harm us.

There comes then the question of condemning others. Impersonal things and acts we may and must condemn. But we have not the smallest right to condemn or to criticise any man. Even human law requires that a judge shall be, (a) appointed by authority; (b) fully possessed of all the facts. We are neither. The facts are *never* before us. The unseen causes we never know. Often the faults and crimes of men are the punishment decreed by Karma for Sin in other lives, and what we behold is the inexorable execution of the Law, the entailed suffering by which alone the erring soul experiences and learns to know its mistake. We have to live out even our mistakes in order to know them. We who condemn *persons* do so through a subtle quality of nature which will, in after lives, bring us to be sharers of the faults we now condemn. Not seeing the forces which impel a man along his prescribed course, we are madmen if we permit ourselves to be moved by scorn or criticism of *him*. The attitude of criticism of a person, whether captious or justified (apparently) by the prevailing views of Life, is one which is fatal to inner growth, and to the development of the inner body, which it eats like a canker. We have no rights except in our Brotherhood. By the one Ray, all the worlds come forth into manifestation. It is the Power of Powers; if we exclude it from our hearts we are lost men. A quotation from a private letter of Madame Blavatsky fittingly concludes this point.

“Poor blind men, not to know the difference between condemning in *words*, which is *uncharitable slander*, and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways.”

In rule \* the reference to other associations “*for the purpose of mystic study or occult training*” includes all colleges, esoteric “Calls,” and societies, and serves as a warning that no man, once he is pledged in this direction, shall listen to contrary or other teachings in the spirit of a disciple, or even of a credulous hearer. Nor can he belong to any other occult body. It is a law in nature—hence inviolable—that we cannot serve two Masters. The attempt only injures us. No authorized teachings will come to him by any other external source than those named in this document, for Masters are just to their chosen agents, and this is the rule. Nor is it true, as sometimes said, that there is another school of *White Adepts*. The White Adepts all the world over form one Hierarchy in which there is no distinction of nationality or of creed. They form this school, not because

of personal inclination, but in virtue of the laws of Being, which we may faintly picture to ourselves as acting in this respect as a kind of spiritual gravitation. Black magicians, on the contrary, stand each for himself alone.

Much may be received through attention to our inner nature, and we will do well not to pay attention to various teachings to be found all about us, but to concentrate on that which comes to us through—Section, as it will require all our powers. There are persons who fear that they may be called from their home or other duties. To such we offer these grand words of Madame Blavatsky's.

“A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater, for the first duty taught in occultism is to do one's duty unflinchingly *by every duty*.” How like Thor's hammer falls that word Duty again and again upon the anvil of the heart. Then she continues :

“He who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.”

May we then search our hearts well before it is too late, and, this done, may we prepare with calm confidence and courage to fulfil our pledges *in the spirit* of Brotherhood.

JASPER NIEMAND, F. T. S.

## THE PRESS AND OCCULTISM.

When THE PATH first appeared on the scene, the *World* and the *Sun*, two prominent daily newspapers of New York, devoted a large space to a criticism of this journal anent a prophecy concerning the Theosophical Society based on certain books in India called *Nadigrandhams*, and took pains to say that we were all only superficial dreamers and dabblers, but at the same time the *Sun* itself displayed ignorance of the subject. We then went on to record, among others, a prophecy as follows :

“The Sanscrit language will one day be again the language used by man upon this earth, first in science and metaphysics, and then in common life. *Even in the lifetime of the SUN's witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and press of the day.*”(1)

Already our words are coming true, and even in the paper that abused while it advertised us. In that paper of January 2d, appears this editorial paragraph :

1 PATH, May, 1886.

“For the space of 111 years from to-day we are to have the figure 9 in our years, and the occultists, who put much stress upon numbers, predict that the condition of mankind will be greatly improved over all past times during this period. It is the age of Kal Yuga.”

In this is a reference, in seriousness, to “the Occultists,” together with more superficial statements of what those persons say, nearly all of it wrong, chiefly that the Occultists “predict that the condition of mankind will be greatly improved over all past time during this period.” What they do say is, that things will grow worse in reality instead of better. But at the end of the paragraph we find the paper referring to the present age as the age of “Kal Yuga,”—which ought to be *Kali Yuga*. The same “witty writer” who criticised our superficial oriental knowledge probably wrote the lines above and forgot to inform himself that *Kali Yuga* means Dark Age, and hence he grew tautological. Still, we can forgive him, inasmuch as probably several hundred thousand readers of the *Sun* read the statement, and will remember “Kali Yuga,” two words from the Sanscrit, after the journalist who wrote them has ceased airing his superficial attainments.

In other journals we can find numerous references to such Sanscrit terms as *Nirvana*, *Satwa*, *Devachan*, *Ishwara*, and a host of others, all taken from Sanscrit metaphysics and philosophy.

On the whole, therefore, we begin to see a beginning of the fulfilment of the prophecy made so long ago.

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## SPIRITUAL GIFTS AND THEIR ATTAINMENT.

One of the questions which a Theosophist is apt to ask, and to ask with some earnestness and intensity, is, How can I make progress in the higher life? How can I attain spiritual gifts? For the phrase “spiritual gifts,” which is a rather loose-jointed expression, we are indebted to Paul, the Apostle and Adept, who thus wrote to the Corinthian Church: “Concerning spiritual gifts, brethren, I would not have you ignorant.” Among the “gifts” which he goes on to enumerate are these,—wisdom, knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, the speaking of divers tongues, and the interpretation of tongues. And while the Apostle urges the Corinthians to “covet earnestly the best gifts,” he yet proceeds to show them a more excellent way, namely the supreme law of love. “Now abideth,” he says, “faith, hope, charity (or love), these three; but the greatest of these is charity.” Spiritual gifts, then, however desirable their possession may be, are plainly not, in the opinion of this

good Adept, on the highest plane, not the supreme object of human attainment, or the most excellent way of reaching human perfection. They may doubtless properly be regarded as evidences of advancement on the higher planes of thought and spiritual life, and may be coveted and used for the benefit of others ; but they are not in themselves the chief object of human desire. For man's supreme aim should be to become God, and "God is love."

But let us look at the matter a little more closely. In the first place, what is a "gift"? What is the common acceptation of the word? Clearly something given to or bestowed upon a recipient, not something which a man already possesses, or which he may obtain by a process of growth or development. The latter, strictly speaking, would be a "fruit," not a gift. A tree which has been producing nothing but leaves and branches for many years finally breaks out into blossom and fruit. No new "gift" has been conferred upon it ; it has simply reached a stage of development in its natural growth where certain powers, inherent in the tree from the beginning, have an opportunity to assert themselves. In the same way the transcendental powers possessed by the Adepts are not gifts ; but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development in their cases of those spiritual potentialities which are the birthright of all men.

Taking this view of the meaning of the word, I think most Theosophists will be ready to admit that the phrase "spiritual gifts" is a misnomer. There are and can be no gifts for man to receive. Whatever the student of the higher life is, he is as the result of his past labors. Whatever he may become in the future will be due to his own efforts. He may develop his latent faculties and in time become an Adept, or he may drift along the currents of life without aim or effort, till he finally sinks into oblivion. His destiny is in his own hands, and is in no way dependent upon "gifts."

Bearing in mind, however, the manifold nature of man, the subject may be looked at from another point of view. For all practical purposes man may be said to consist of body, soul, and spirit, the soul being the true ego, and the spirit one with the Supreme. And regarding these for the time as separate entities, it is perfectly true, as James, another apostle, puts it, that "every good gift and every perfect gift is from above." Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness :—these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. In this sense they may be called "gifts,"—gifts from the higher nature to the lower, from the spiritual to the human. And

this action of the above upon the below is seen in those humane attributes, or qualities, or virtues—whatever one may be pleased to call them--which Paul in another place enumerates as the “fruits of the spirit,—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.”

Looked at from either of these points of view, how can we attain spiritual gifts? The answer would seem to depend upon what we are really striving for. If the extraordinary powers of the Adepts have captivated our fancy and fired our ambition, then we must possess our souls in patience. Few, if any, of us are at all fitted for a “forcing” process. We must be content to wait and work ; to grow and develope ; line upon line, precept upon precept, here a little and there a little, till, ages hence perhaps, we come to the full stature of the perfect man. If, however, wisely recognizing our limitations, we strive instead after what may be termed the ordinary manifestations of the spirit, two obvious lines of conduct suggest themselves.

Every impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbor or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over ; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant. How can a bar of iron be permeated with the earth's magnetism if it is placed across instead of in line with the magnetic meridian? How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws? To obtain the good, we must think good thoughts ; we must be filled with good desires ; in short, we must *be* good.

And this practical suggestion is to fulfil faithfully and conscientiously every known duty. It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we to-day can most readily make progress in the higher life,—slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity. DIES NOX.

## OF OCCULT POWERS AND THEIR ACQUIREMENT.

There are thousands of people in the United States, as well in the ranks of the Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apparition of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence." It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet:

"The educating of the faculty of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule *is* that what powers one gets he *must himself acquire*, and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a music box, and only then is it easy to wind the key and start them. \* \* \* Yet every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*"

This is perfectly clear and strictly according to the Secret Canon.

“When the materials are all prepared and ready, the architect shall appear”; and when we have *acquired* the powers we seek, by educating them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

But—even here is an important point. This. If the Master can, so to say, wind the key and thus start the machinery, He can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for a while not to permit the exercise of these powers which “lie dumb and dormant in their potentiality.” To sanction their use might in one lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

THERE ARE THE POWERS OF ALL NATURE BEFORE YOU; TAKE WHAT YOU CAN.

RODRIGUEZ UNDIANO.

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## MEDITATION AND ACTION.

It is the fashion now-a-days, with those who write about ideas which lie beyond the world of sense, to express opinion in very guarded terms. In contradistinction to the old priestly dogmatism, it has of late years been considered “good form” to handle these subjects in so tentative a manner as almost to imply agnosticism. It is a frame of mind that has eminently suited the time, and was a worthy set-off to the old superstitious intolerance.

But when a new revelation is bursting on the souls of men, when the error and the ignorance, alike begotten of the ancient superstition and the modern incredulity, are so powerful as to defy all but the best aimed shafts of the most cogent Reason, the tentative hesitation of the proper after Truth is no longer an appropriate attitude.

We have no desire to soar into the lofty region of metaphysics, where we are sure to be met with the assertion that truth about these ultimate realities never has been and never can be formulated or uttered by man. Let us content ourselves with the humbler elevation of practical ethics, and acknowledge that Truth is a relative term. To quote from a remarkable letter lately addressed to his Grace the Archbishop of Canterbury, “A religion is true in proportion as it supplies the spiritual, moral, and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral, and intellectual portion of man’s nature. And the transcendently spiritual ideas of the ruling powers of the Universe entertained by an Ori-

ental sage would be as false a religion for the African savage as the groveling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man."

With this prelude let us attempt to form some just estimate of a remarkable and interesting book which has recently been published, *Scientific Religion*, by Laurence Oliphant. It is certainly in marked contrast to the style of writing commented on in the opening paragraph,—indeed it is refreshing to listen to such earnest utterances on subjects of the deepest interest. While expressing his sincerest attachment to the true Christian faith, no writer attacking the anti-Christian creeds of the churches could demolish the orthodox conceptions with more powerful or crushing arguments. The 22d chapter, which deals with the interpretation of part of the Book of Revelation, is one which the orthodox would do well to "read, mark, learn, and inwardly digest." His remarks throughout the volume about the orthodox science of the day (for there is now an orthodoxy in this also!) are equally admirable. The following is a specimen. "But a blind belief in the superficial senses is as unsafe a guide to truth as a blind belief in a book. Science is as mole-eyed as theology, and yet to one or the other the whole civilized world trusts for enlightenment. No wonder that these two sets of blind guides, leading their blind followers, should stumble against each other in the dark and fight furiously."

The new vital impulses descending on man are then dealt with. They are supposed to emanate from those inhabiting the Unseen Universe. Whatever opinions may be held on this subject—and opinion is to-day in a state of flux—the following may certainly be called an ingenious explanation. "Where there is scepticism in the human pneuma or inmost thought of the man, antipathetic atomic combinations are formed in his two external dielectrics, and interpose a hostile atomic element which encompasses the medium, and forms a barrier that the psychic force of the spiritual agent cannot penetrate. It is for this reason that physical manifestations are successful just in proportion as there is a strong faith-sentiment in the spectators, whose external dielectrics are then co-operating with the spiritual agent."

The remarks on the discoveries claimed by Mr. Keely too are so interesting as to deserve reproduction. "Mr. Keely has discovered that such a change can be effected by vibration, in the atoms of which the atmosphere is composed, that what he terms 'atmospheric disintegration' can be produced, which has the effect of liberating a subtle essence, the nature of which has still to be determined, and which he believes to be 'inter-atomic.' The energy it possesses is so great that it exercises a pressure of 25,000 lbs. to the

square inch, and, in the engine which he has just constructed for traction purposes, develops a force of 250 horse-power. All this is achieved without the introduction of any extraneous motive power, the whole apparatus being so constructed that the liberation of this tremendous agency from its atmospheric prison-house can be effected by the vibrations produced by a tuning-fork. Those who are sufficiently unprejudiced to connect the bearings of this discovery, of what must be dynaspheric force, with phenomena which have hitherto been regarded as supernatural by the ignorant, will perceive how rapidly we are bridging over the chasm which has always divided the seen from the unseen, and obliterating the distinction between what has erroneously been called matter, and what has no less erroneously been called spirit." Further on in the book it is significantly pointed out that this dynaspheric force with which Mr. Keely can operate on external substance is synonymous with the inter-atomic energy that produces the phenomena of hypnotism, telepathy, mediumship, and all such abnormal manifestations.

While differing in some points to a marked degree from the recognized theosophic teachings, the author nevertheless demonstrates that the source from which he has drawn his inspiration is conscious of many of the occult facts,—for instance, the androgynous or bisexual nature of primeval man; the highly attenuated character of matter which composed his frame, compared with the fleshly covering we now wear; the esoteric meaning hidden from the vulgar gaze in the Bible as well as in the Scriptures of all religions, and the consequent necessity of initiation in the mysteries; the mistaken notion of the popular mind as to the fundamental difference between spirit and matter; but it is needless to enumerate them further.

We now come to the great subject of which the whole book is a gospel,—the sympneumatic impulse, the descent of the Divine Feminine. Taken in the widest sense, the author's inspiration appeals to our highest reason, and we cannot but give approval to the general proposition that the far-off regeneration of the race will lie (amongst other things) in the reversion to the bisexual type of our prehistoric spiritual ancestors,—in other words, in the absolute quenching of the principle of lust, the double-faced goddess today worshiped, though in varying degrees, by all Humanity—by the votaries alike of marriage and of free-love. This will be an unpalatable way of stating the truth to many, for it is a view from a light which naturally seems to dwarf the difference between the virtuous world and those whom the virtuous world avoids touching with the hem of its garment.

But while assenting to the general proposition, there are details in the working out of the idea which do not appeal to our sense of truth. Writing in chapter 20 of one who is pursuing the upward path, he says, "She will know—not because it is to be found in the Bible—not because her reason suggests its truth, but because her physical organism forces the fact

upon her, that she is the feminine half of a two-fold being, and that her completion consists in union with her masculine complement." And again in chapter 21, interpreting extracts from the Kabbalah, he refers to the sym-pneumatic descent, "for it will result in the union on earth of the halves hitherto divided, whereby man will regain his lost condition." This is no new idea either. Without going back to Plato (and we should probably err in ascribing to his deeply-veiled utterance the meaning that the words might naturally seem to imply), we find it unmistakably expressed in "Jocelyn," that touching story of Lamartine's, in the stanza which begins—

"Mon cœur me l'avait dit : toute âme est sœur d'une âme ;  
Dieu les créa par couples et les fit homme ou femme ;  
Le monde peut en vain un temps les séparer,  
Leur destin tot ou tard est de se rencontrer."

The completion of the at-present incomplete nature of man or woman by an ideal union must to many be a very fascinating thought, but instead of its being as it here purports to be, the explanation of the mystery of the differentiation of sex, is it not rather a perversion of the truth, the truth being that both man and woman have within each one the potency of both sexes, and in this consists their true equality,—in other words, that the Soul is bisexual, and is therefore capable of assuming and wearing either the male or the female form, and that its true apotheosis consists in its assertion of and its reversion to its real nature and Divine source.

Much that is written in this section of the book on the subject of woman's mission is admirable. Though the author is severe on the colleges for the higher education of women, which, he says, are "attractive to a certain class of the sex, but which are nurseries of hybrids which turn out an inferior species of man-woman," yet, as he truly points out, the degree in which they (women) compete, with more or less success, with men in the intellectual and executive battles of life is the degree to which they stunt and destroy their own higher faculties.

Of the truth of his inspiration generally, what shall we say? Each man must judge according to his own light which opinion and belief are our guides, and before we have risen to the heights necessary for directly cognising these facts of the Unseen Universe. While leaving those who are able to do so to deal critically with the detailed statements, and to discriminate between the interpretations of symbols and passages, many of which appear to be far-fetched, it seems to us generally that, while the learned and able author has received shreds and fragments of transcendental truth from the Astral World, the knowledge of the primary fact is wanting which would have been capable of discriminating between the teachings and of welding them all into one homogeneous whole,—we mean the doctrine of re-incarnation and the law of Karma, facts which are recognised as the basis of all the

great Oriental religions, and which it is the shame and loss alike of Christendom and of Islam to have generally ignored, though traces of the truth are still to be found in the scriptures of the former, and though it is secretly acknowledged by the mystical followers of the latter.

The author also suggests that the attainment of a perfect human state by man while still he bears the body is a realizable possibility. A whole chapter is devoted to the subject of the formation of households which are gradually to realize this perfect state. But let the author speak for himself though of course no short extract in this or in any other case can do full justice to the gradually elaborated idea of the author in his own work. "For as he labours thus side by side with his fellow-men, tilling, perhaps, the land, and ploughing deep furrows into his own soul, which are destined in good time to bring forth an abundant crop, he perceives that he is indeed laying the foundations of a reconstructed society; and a vista opens out to his charmed gaze of co-operative industries, harmonious communities, and a political system in which liberty, equality, and fraternity shall develop under the ægis of absolute authority, and in association with a hierarchy composed of such different degrees of rank as correspond to their fitness to enjoy it."

It must necessarily be with regret that criticism is allowed finally to replace approval of a book which contains so much that is excellent, and the lessons in which are so sadly needed by this self-satisfied and self-vaunting age of ignorance and error. But the unwarranted optimism implied in the above calls for comment; and, besides, there is an apparently wilful misunderstanding throughout the volume of some of the deepest and most occult truths, which recalls a similar though much less flagrant example of misunderstanding, viz: the exaltation of woman as the crown of the universe by the late Mrs. A. Kingsford in her and Mr. Maitland's work, *The Perfect Way, or the Finding of Christ*. If it is fair thus to cite a single blemish in a book of such exalted inspiration and remarkable value as the one just named, it may still stand as an example of the error which all psychics are specially liable to, who trust to "spirit-guides" apart from the true intuition of the well balanced nature, as well as from the ancient traditions of revealed authority.

PILGRIM.

(Concluded in March.)

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If the severity of my virtue incites another to sin, I am most to blame. He is carried away by the law of polarity; I set it in motion. A rigid virtue destroys; a loose virtue wastes: seek the mean. In equilibrium all things find perfection.

## LETTERS THAT HAVE HELPED ME.

(Continued from January.)

### IV.

*Dear Sir and Brother ;*

In cogitating lately I thought of you in respect to some of my own thoughts. I was reading a book and looking around within myself to see how I could enlarge my idea of brotherhood. Practice in benevolence will not give it its full growth. I had to find some means of reaching further, and struck on this, which is as old as old age.

I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends,—and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas and Asuras :\* the elemental world, that too is myself. After pursuing this course a while I found it easier to return to a contemplation of all men as myself. It is a good method and ought to be pursued, for it is a step toward getting into contemplation of the All. I tried last night to reach up to Brahma, but darkness is about his pavillion.

Now what does all this insanity sound like? I'll tell you what: if it were not for this insanity I would go insane. But shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?

NAMASTAE !

Z.

I found the above letter still more valuable when I remembered that Brahma is "the universal expansive force of Nature"—from *Brih*, to expand; and so stated in an article by H. P. Blavatsky in *Five years of Theosophy*. In the Dhammapada we are told to think ourselves to be the sun and stars, the wet and dry, heat and cold; in short, to feel all experience, for we can live out all in the mind.

J. N.

\* Gods and demons.—[J.N.]

## V.

*Dear Jasper ;*

I wish I could answer your letter as you ought to have it done. But I feel my inability. However, our duty is to never consider our ability, but to do what comes to be done in whatever way we can, no matter how inadequate the work appears to others. When we stop to consider our weakness, we think, by comparison, of how another would do it. Our *only right is in the act itself*. The consequences are in the great Brahm. So I will just say what comes.

I feel the sadness in your letter, but know that you will rebound from that. Do not let the sadness of knowledge create despair ; that sadness is less than the joy of Truth. Abstract Truth, even, has necessarily in it all the mercy there is in the whole. Its sternness is only a reflection from our own imperfections, which make us recognize the stern aspect alone. We are not the only ones to suffer upon the Path. Like ourselves, Masters have wept, though They do not now weep. One of them wrote some years ago : "Do you suppose we have not passed through many times worse trials than you now think you are in?" The Master often seems to reject and to hide his (spiritual) face, in order that the disciple may try. On the doors and walls of the temple the word "TRY" is written. ("The Brothers" is a better designation than Mahatmas or Masters.)

Along the path of the true student is sadness, but also there is great joy and hope. Sadness comes from a more just appreciation of the difficulties in one's way, and of the great wickedness of the individual and collective heart of man. But look at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were mere men too ; They had to fight the fight ; They triumphed, and They work for those left after Them. Then beyond Them are "the Fathers," that is, the spirits of "just men made perfect," those Who lived and worked for humanity ages ago and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter.

Now, as you say, it is all Faith ; but what is Faith ? It is the intuitional feeling—"that is true." So formulate to yourself certain things as true that you feel to be true, and then increase your faith in them.

Don't be anxious. Don't get "maddened." Because in the fact that you are "maddened" (of course in the metaphorical sense), is found the proof that you are anxious. In a worldly sense it is perhaps well to be anxious about a highly important matter, but in occultism it is different, for the Law takes no account of our projects and objects, or our desire to be ahead or behind. So, if we are anxious, we raise a barrier against progress, by

perturbation and straining harshly. You wrote to B. that what is his, is his. Then the converse is true ; what is not, is not. Why don't you take your own medicine ?

Yours,  
Z.

## STRAY MEMORANDA.

“Why not,” I said to a Master’s messenger, “give to all these gaping theosophical children throughout the Society, the whole truth at once? Collect all the doctrines and the interlocking prophecies together, whether about the world of men or the world of the Gods ; arrange all the facts respecting the evolution of men on the planet, with all the details about dividing of races and the hidden descent of tribes : then give it out for good and all.”

Looking at me seriously, he said, “Would they believe it? I think not.” But he left behind him some stray jottings.....

“The science-worshipping theosophist, thinking that the brighter day will only come when men of science are convinced that the Masters know all that is to be known, would have revelations regarding ‘missing links’ and the dispersion of races. But the dawn of a new age is not heralded by such divulgements ; and to tell the facts before the time would only result in strife, bitterness, and laughter.

“Not even the devotees of the Worship of the Dead, who follow after mediums and say that the souls of the deceased return to detestable surroundings in heated cabinets, would admit a single fact that militated against pet theories. Yet we know that the souls of good men who have died do not trouble the world. They leave behind them the ‘coat of skin,’ full of what wickedness they were unable to disperse in life. This unsavory remainder is worshipped by the medium-hunter, and because out of the astral light it reports facts and words not thought of by the sitters, the real man is accused, and by default convicted, of returning here. Such spiritualists as believe thus are consecrating corpses and making Gods of the demons of the air. Will they believe this?

“The extraordinary psychological manifestations occurring during the last forty years all over the Western world have been dubbed by the ‘spiritists’ as the awakening of men and the new, best, last philosophy, whereas they merely marked the changes beginning in the great heart and mind of the collective Western man. In relation to what is heralded and will be, they are as is the changing voice of the youthful chorister to its full development into a basso profundo.

“By careful and painstaking attention to this worship of the dead, new forms are created in the astral light, compounded of the reliquæ of deceased people and the matter added by elementals; they imitate the dead in word, gesture, recollection, and other indicia of identity, and delude the living, because these elementals like the new surroundings thus found. One small section only of the elemental nature is thus affected, but it likes not to relinquish a grasp once taken upon us mortal-gods.

“Although this Death-Cult calls itself scientific, we have not yet heard of any careful or other collecting of statistics about appearances through mediums of the same deceased person at more than two places at once. But any careful reader can find that such things are reported every day and no deduction drawn from it.

“The real deceased one in his blissful state after death feels a twinge every time his shade is called up in the charnel house of a living medium's body.

“The money paid to mediums for ‘spirit communications’ is haunted by astral beings of a certain order. They plunge upon the medium, and find their appropriate dwelling in the bad and not in the good part of his nature. The temple of the Holy Ghost is thus turned into a den of thieves.

“The trajectory of a spiritual being through space is visible to the human eye from only one point, and very often it is seen as a curved line when in fact it is otherwise. One sort of elemental being moves in an epicycloidal curve. Looked at by one person's eye it is a straight line, to the other observer it is a curve, while a third sees it as a triangle.

“Every thought has with it in its journey all the physical, mental, and moral attributes of the thinker; but the recipient may be able only to perceive one of those attributes, and then, instead of getting the thinker's thought, he may hear the rate of vibration in the body of the thinker, and all he sees then is a small white star.

“There are beings who have their existence in your body. Some live but a moment, others for longer periods.

“Where cities are ‘destined’ to be built, whole armies of celestial beings build an imaginary city and try to induce men to erect the objective structures there; and the founding of a city is an occasion of joy or deep sorrow for those who can see the nature of its builders.

“There are certain spots in the land now uninhabited, over which swarm hosts of elementals. They have their own city there, and when men pass that way they whisper to them, show pictures of a city, of its buildings, and its future; and soon or late the human beings come and erect their dwellings there.

“Your American continent is full of these spots, and crowded with memories of past glories that elbow each other for space.

“Although each thought goes on through infinite space, many thoughts sent out from your mind are, so to say, lost on the way; for they meet opposite thoughts or stronger ones which deflect them from the course desired, and they thus fly on to a goal not in the mind of the thinker, or through weakness of impulse they fall easily away from the appointed orbit.

“In one aspect the Astral Light may be compared to a howling mob of rival musicians, each engaged on a different tune. Who enters there has need to know how to distinguish the right tune, or dire confusion will result in his mind.

URBAN.

## GENERAL THEOSOPHICAL CENTRES.

Some theosophists think there is no need for a headquarters of the Society in India or in the United States, and that the money spent for maintenance of such centres ought to be devoted to some other object. With this view we cannot agree.

The buildings and grounds belonging to the Society in India are our only headquarters, strictly speaking, and are desirable, while centres of theosophical work elsewhere have fully demonstrated their usefulness. The “centre” in India has done the greatest good to the Society. It has been a visible evidence of our work and influence, and, as such, a point not only of interest for theosophists, but of serviceable impression upon others. While we are working in the world we must use the things of the world, and not attempt to drag everyone, whether or not, to the high planes of thought where there no longer is any necessity for tangible evidences. Nothing encourages people so much as results of work, and in our struggles with the scoffers we often find assistance in that we are able to point to where outward signs can be found for that which we have tried to do. The headquarters are in one sense the embodiment of an idea—that of Universal Brotherhood—, for they have been created and are supported by the efforts of members holding to every known shade of religious belief and of every race, caste, and color.

The need for a similar *locus standi* in the United States has been felt for some time by many of us, and to meet it the room in New York, at 117 Nassau Street, which has been referred to in these pages and in the daily press, was fitted up by the efforts of members residing in different parts of

the country and devoted to the general good. Every theosophist is welcome there, and every inquirer.

The register of visitors shows callers from every point in America, from New Zealand, Asia, and Europe. The room is not the property of the Aryan T. S. That Branch has its own hall and library in another part of the city.

At present this theosophical centre is in a small room, because the expense of rent for larger quarters cannot be met until a greater number of members become interested in its welfare. It ought to be in a larger room, so that a library of theosophical works might be accumulated for the use of every visitor. The fact that it is in New York should make no difference, for this city is the metropolis of this country, and one which members from distant points are constantly visiting. And there is no reason why Branches in the other large cities should not establish similar centres. But at present this is the only one of the sort, and there ought to be enough money raised by members throughout the United States to permit of a larger room being hired, so that it may become a real theosophical club of universal use and interest.

## ANSWERS TO QUESTIONERS.

*From L.*

1.—What plan of life should a theosophist adopt? Take one who does not aspire to chelaship, but who is anxious to live rightly. Should he give up literature, or music, or art; and ought he to give up thoughts of marriage?

*Answer.*—The plan of life should be that which shall appear to the student the best one under his lights; any sort of life may have as a plan under it the good of the race. It is not required that literature or art should be given up: theosophy seeks to round men out and not to produce moral skeletons. As to marriage, we have nothing to say.

2.—Is *Light on the Path* written for chelas alone or for all?

*Answer.*—It was written for all who strive to understand the meaning *under* the language; its real sense is not that conveyed by the mere words in it.

3.—Why do so many warn against rashly attempting chelaship? If it is right, why not for all? Will it be easier in some future life, or will it be always a struggle? If the necessity for leaders makes it right for some to essay this, how is one to tell which is his duty, to try or not?

*Answer.*—The reason for the warning has been given over and over again. A chela calls upon himself awful possibilities of disaster, and voluntarily exposes himself to the most pitiless foes the race has,—those within the mind's plane and in the astral world. These are not figments, and every one who forces himself must meet the consequences, for the kingdom of heaven is surrounded by monsters, and the way to it is enveloped with the black cloud of the soul's despair at a place where knowledge, power, and faith are needed, and where sentiment plays no part.

The road winds up hill all the way even to the very end; but in this life we may prepare ourselves to be ready to make a farther advance in our next reincarnation.

Any one who *is* to be a leader will easily find that out. We are not to try and discover that we are leaders, but to do our every duty; if they are performed, the Law of Karma will find those who are the real leaders, and all sham captains will disappear.

A STUDENT.

*From "An Outsider"—in England.*

If I write to you sometimes anonymously, will you answer? There must be many like myself, lonely and ignorant, who need help and might find it in the PATH. My health is poor; how can I regain it? I have not the "superb audacity" you speak of.

*Answer.*—Those who answer questions for us will attempt replies to all reasonable questions, but we *are not an oracle*. As to health we cannot say; each case is special, but cheerfulness and faith in the implicit justice of Karma and in the Great Souls who help all earnest students may give better health. All diseases begin within, but the way to health is not found by brooding on disease; some diseases proceed from causes generated in other lives, and may have a given period during which they run and cannot be stayed. But we cannot go into personal questions relating to the physical body's ailments.

*Maggie Crawford* writes stating that she judges the truth of theosophic doctrine by the characters of those who promulgate it, and that she finds Mme. Blavatsky an objection to the truth of theosophy. Charges are brought against other prominent persons who are named by her A, B, and C; we cannot notice these, as they are anonymous, or rather straw defendants. But as to H. P. Blavatsky, we desire to say to the questioner that we have known her many, many years and think her character is not ungoverned nor uncontrolled; we also know her to be generous and just, as well as wise and farseeing. But truth must never be judged by any personal standard; and we advise our friend to pursue truth for its own sake, and not because any person says it is true.

JASPER NIEMAND, WM. BREHON, EUSEBIO URBAN.

## REFLECTIONS.

When I am annoyed by an ungovernable animal, I am reminded that the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. In underrating instinct, the brute is more true than is the man, to the unwritten Law.

The "idle word" condemned by Jesus is inactivity of Being. It is the cessation of the homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit; in stagnation it is hell. To each man it is given in trust for all men; if he misinterprets it he is tortured. If he sequestrates it, he is condemned to eternal death that it may be free; for it is eternally free. Through misuse, he may learn its use. If he denies it, he is lost; for by it alone he lives.

It is better for a man to sin deliberately against the Law than to chafe under the mandates of conscience. The first is a renegade who chooses another King; the second is coward and slave who rebels but dares not disobey. The energy of direct sin may, by reaction, compel return, but the lethargy of fear bears no fruit.

If you wish to receive, *give*. If you wish to ascend, *descend*. If you wish to live, *die*. If you wish to understand these words, read them by the lamp of the spirit, and reject that of the understanding.

Apparent evil is a necessary result of manifestation or duality. The good alone is *in Time* inactive. Evil is the balance of good: the Equilibrating power reigns above and is alone eternal.

When the silent Eternal gives birth to the activity of Spirit in Space the worlds are evolved, and, seeking equilibrium, return again to the eternal silence. So with the soul of man.

More saving grace may be found in the society of thieves than in that of fine persons who never reverberate to a true thought. In the first there is rebound; the latter is the negation of life.

Expiation is the kernel of sin. "Evil" containing its own punishment continually defeats itself, and sows the seed of "good" in its own regeneration.

He who would see Perfection must become It. How? By beginning the attempt. Its first step is the full realization of imperfection in himself.

## TEA TABLE TALK.

Thinking over the current number of the Tea Table, a sudden idea struck me. It was one of those ideas that hit hard, and that seem to fall into the mind from "outside,"—as we, in our sense of separation, call all that is not visibly interior to our physical shell. This body is really immersed in the one Substance much as a sponge is plunged in the ocean. The sponge seems to enclose a certain fixed amount of water, but in fact that water is always ebbing and flowing through wave and tide, and interpenetrates the sponge without being separated from the whole body of the ocean. Moreover, the sponge can only hold a certain amount at one time, but through that it is related to and impinges upon the whole ocean, and has not the folly, as the human sponge has, to try and hold on to its small share of water, to crystallize and fix it there, shutting out all the rest and impeding the glorious universal influx.

Such ideas are very different from those that seem to originate with a flash within us. A study of the various kinds and methods of Thought is of great help to the student. He sees more and more clearly that we are often "thought through"; that many of our thoughts are suggestions, sometimes from beneficent and also from evil sources: he learns to distinguish all these from that internal and luminous prompting which is his soul-guide.

My idea was a very simple one, and illustrates the point because it appeared to come whizzing directly from some other mind. It had the practical human flavor about it. There are flavors of the mind, as well as of the palate. Its bearing was simply as follows. "This is the people's Tea Table; why not let them furnish it once in a way?" So I only enter this month to bow myself out again, a conventional visitor, leaving as my card the subjoined letters.

"*My dear Julius*; This is the experience of W., a friend who has lived in this mountain fastness for 22 years. \* \* \* In 1873 he had (and has yet) a partner named J. They had a little bunch of Indian ponies—25 or 30. They built a cabin just on the west side of the Sierra Madre, but it was deemed best to bring their ponies over on the east side to range during winter. It fell to J's lot to take the ponies round the mountain point, 40 or 50 miles from their cabin, to the range selected. They had a very intelligent bitch of shepherd breed, called "Woolly." Usually she remained at the cabin, but on this occasion she concluded to assist J. with the horses. Being a very trusty and, as I said, very intelligent animal, she was accorded a particular corner in the cabin, and it was her habit, when returning from any jaunt, to trot to her corner and throw herself down (when very tired), and groan with satisfaction. W. was sitting in the cabin at dusk, on the eve of J's expected return, listening intently for any sound of his coming.

The weather was pleasant, and he had not yet lighted the evening fire. Everything was intensely still, and W. was expectant, knowing that J. should be near. Inside the cabin it was quite dark. Not a soul within 50 miles probably. Finally, old "Woolly" trotted into the cabin and to her bed, and threw herself down unusually hard, groaning and grunting with evident

satisfaction that her hard tramp was over, and she once more in comfortable quarters at home. W., hearing the dog come in, started up to go and assist J. in caring for the horse he had ridden. He looked everywhere for J. but couldn't see him. Old Woolly was never known to desert and come home of her own accord. If she had done so this time, it was the first. J. must be close; so W. returned to the cabin, made up a fire, and began to prepare supper, thinking J. would soon appear. He glanced into old Woolly's corner; *she was not there.* Surprised beyond measure, W. called and searched, but no Woolly was to be found. The fact was, neither J. nor the dog was within 20 miles of the cabin at that moment, for W. found J. the next morning in old Bridges Pass, on the ground, with his collar-bone broken. His horse had fallen, just after dusk the evening before, and had thrown him over his head, breaking the bone; and old Woolly, tired and worn out to exhaustion with the long tramp, had thrown herself down on the ground in abandon, and groaned as she stretched her weary limbs.

That was 15 years ago, and W. (who by the way is nothing if not a Materialist) says that he never was so badly deceived in all his life, and cannot, to this day, rid his mind of the belief that he heard the dog come in just as she always did. I want to say, by way of closing, that they had this old dog in 1883, and it is my firm belief that she understood all that they said to her. They talked to her as though she were a person, and I have seen some strange things done by her, that she was told to do, just as one would tell a child to do so and so.—J. F. C."

It may interest our comrades to see how far our lines extend. The above letter comes from the far West, and the next one relates events of Honduras life. As the Tea Table gathers them in, the wish will arise that we could all draw closer together, could personally inter-act and work. For example, one devoted member and official of T. S., reading in the Tea Table of a Brother's exertions, promptly offered him through us a subscription to T. P. S. publications, with which to do more good. Such events make us glad that we spread our Tea Table.

*My dear Sir;* The accounts of coincidences as given in THE PATH remind me of an occurrence of last November. One morning in that month I awoke impressed by the idea that I should like to stroll to the Sterling Valley station, on the Rome, Watertown, and Ogdensburg road, about a mile from the house of the friends whom we were visiting. It was the first and only time such an apparently causeless impression was felt by me. I mentioned the feeling to my wife before leaving the room to go to breakfast; but became interested in a conversation during that meal and thought no more of my desire to walk to the station. But during family prayers the impression that I must go to the railroad became so strong that I hurried away as soon as I could do so.

Arrived at the station without having a conscious purpose in coming, and nothing to do when there, I chatted for a moment with the agent, and then paced to and fro along the track. At last I was tempted to go to the switch a few rods to the westward from the station. There was nothing of interest to call me there, for I had seen all there was to see; but as I had

nothing else to do, and as little is needed at times to tempt an idle man to do acts for which he has no reason, I walked toward the switch. There I found a piece of the steel rail of the main line broken out and displaced. It was not a large piece—perhaps not more than a foot in length—, but it has happened that great disasters have been caused by smaller things.

Hastening to the agent I told him of my discovery. He promptly telegraphed a warning to the fast express, then almost due at the station next west from Sterling Valley; and when the train came it ran very slowly over the break instead of flying along at a high rate of speed.

If you will [take the trouble of looking at page 183 of Lippincott's for January, 1887, you will see recorded there two or three other incidents of the like nature which have happened within my own experience.

As I sat writing in my room in the house of Señor Don D. M., in Tegucigalpa, Honduras, one evening in March last, the señor came in, looking rather scared, and exclaimed:

“A most curious thing has happened to me this moment. I heard the voice of my sister calling to me so plainly; did you hear any one call? I thought you might have spoken to me some word, but that could not be so; you were here, and I was on the veranda on the far side of the *patio*, so I could not have heard you if you did not shout. I fear much that my sister, who is in Paris, may have died that moment. I felt my hair to straighten, so,” and my good friend straightened a lock of his curly hair.

I had not spoken. In the salon adjoining the library where I was, la señora sat contentedly rocking and softly singing to the sleeping baby. The three-year-old girl lay curled in one of the commodious rocking chairs sound asleep; the other two little girls sat each on an arm of the chair their mother was in, their arms around her neck and their cheeks resting against her wavy black hair. Juan had just given over trying to finish a sketch by the fast-waning light which came through the little ports in the west door; Luis sat, quiet as usual, his closed book in his hand, and Rafael rested from his practice at the piano. It was a mother's happy, quiet moment, when, every care put aside, she enjoys to the fullest the pleasure of having her children about her. None of them could have been heard by *el señor* if they had spoken, for the walls of the old house were so tremendously thick that no sound of voice could penetrate them, and the doors had been closed to keep out the north wind which was settling down from the cold mountain-top back of the city.

I had that day received a copy of the New York *Herald* of January 1, containing an account of an interview with Prof. Royce of Harvard on the subject of thought transference; and another paper in which was an article by which Richard Proctor mathematically demonstrated that *he* did not know that there were such things as presentiments, and that, therefore, there are none. Having so recently read these, I felt a lively interest in the fancy the Professor entertained that a voice, the voice of his sister, had called to him from across the ocean. In the conversation which followed Señor M. said:

“Several years ago Señor Don Gerrardo Barrios, who was afterward

president of Salvador, negotiated the sale of a valuable mine he owned at Los Encuentros, near the volcano of San Miguel in Salvador. Promising to report in favor of the mine, the expert returned to France.

"For a long time nothing more was heard of him or of the company which sent him. One morning my cousin Señora Barrios said, 'I have just dreamed that I was in a great city of grand houses, very beautiful. It was Paris. In a room in a house there I saw gentlemen at a table on which were papers. They signed the documents you sent to them about Los Encuentros. They have bought the mine.'

"So Barrios wrote on the wall then the date of the day when she dreamed, and the hour also, because that he knew that curious things do sometimes happen, that no man can explain. And many days after, when the documents came to him from Paris, Barrios looked, and the date of them was the same as the date on the wall of the morning when his spouse dreamed.

"After that, when Barrios was president of Salvador and the conspirators tried to assassinate him and all of his family, he went to Costa Rica. Then they wrote to him to return to Salvador, because all the people were ready to rise in revolution to make him again president. So he tried to go on a steamship from Costa Rica; but the steamer would not receive him on board, because they feared that if they carried Barrios then Salvador would not any more pay them the subsidy.

"Then Barrios went on a little schooner with two masts; and when the vessel was near the little port of Corriento, the lightning struck the principal mast and broke it. Then the captain said, 'I must go to Corriento to mend the mast,' and so he did.

"Then, but not that very same morning, my cousin, the wife of Barrios, came to me and said, 'Diego, cousin, I have seen Barrios in a small ship, and two other large ships pursuing him; but they could not find him because of the storms. And then I saw my sisters before me, spreading their skirts, so, to hide the black coffin; but I saw it behind them, and Barrios was in it—and he is shot.'

"My cousin was much troubled by this dream, and spoke often of it to many people when we lived there together in Costa Rica. Often she said that we would hear that Barrios had been shot. One day news came from Salvador that it was so. Barrios was killed. Then my cousin was wild, and ran that day all the way to Punte Arenas. It was fifteen leagues. I went with her, for she was my cousin and a woman. I was nearly dead when we reached that place, and I wanted nothing else in the whole world so much as I wanted rest and sleep. But she would embark at once, and ran up and down the shore until she found a ship.

"When we reached Salvador we found that Barrios was shot. The people of Corriento, in Nicaragua, gave him over to his enemies, and they took him to Salvador the very day my cousin dreamed. If it was the same hour, the same moment, I do not know."

"After that he told of other coincidences, then wandered into the secret history of Guatamala and Salvador until, at nine o'clock, our coffee was sent

in, after which he left me to reflect upon experiences which may, perhaps without fear of the mathematical geniuses, be called 'curious' at least.

E. W. P."

Oddly enough, on the back of this last letter I find a note in lead pencil by Quickly, who has a way of thus dotting my letters with news when he finds me absent from my desk. The note relates to the frequent pranks of elementals in hiding objects for which we are searching, and explains what Gail Hamilton has called "the total depravity of inanimate objects," in getting themselves lost, found, or in thwarting our attempted use of them. It is a common experience, and we find we do best in ceasing to look for the object, just as women shake a refractory sewing-machine and leave it alone for a while. In both cases, our thought being diverted from the object, the elemental loses interest and withdraws the veil or bar.

"This morning F. dropped a knife which he uses to hold his segar by a sort of spike in the knife. When I came in he was looking for it. We both looked, examined the floor well, then gave it up. About five minutes after, I got up, and there in the very middle of the floor, where we had looked, was the knife."

This note fitly closes the number, for Quickly is in heart and soul one with "the people." Were we all so within, what vital work we might do towards making our Brotherhood a real one on the inner planes of Being.

JULIUS.

## LITERARY NOTES.

**SPECIAL NOTICE.** We particularly wish to again notify all friends that copies of *Lucifer* and the *Theosophist* are NOT kept on sale in this office. Subscriptions to either are gladly received and forwarded by us; but changes of address and complaints of non-delivery must be sent to the respective offices at London and Adyar, whence these magazines are issued. Single copies of recent numbers may usually be had from Brentano Bros., 5 Union Square, New York, or from the Occult Publishing Co., 120 Tremont St., Boston. By noting the above, time and patience may be saved to both correspondents and PATH.

Moreover, we have no information as to when the 3d and 4th volumes of the *Secret Doctrine* are to be published, nor what is to be their price. Here again, letters to us are useless.

AT IN MARCH LAST, so in next month we shall print a full table of all Theosophical Societies now in the U. S., with date of organization and name and address of President or Secretary.

THE SIGNS OF THE TIMES, by Prof. Elliott Coues, has been reprinted in Chicago. It is a lecture which Prof. Coues delivered April 26, 1886, in Washington.—*Religio Phil. Jrnl.*, Chicago. 15 cents.

The story noticed by us in the January PATH "All's Dross but Gold, the Strange Record of two Reincarnated Souls," by A. E. Lancaster, has been

republished as a 10 ct. novellette, we understand, by the John W. Lovell Co., 14 Vesey St., New York, the same house which published the 20 ct. edition of Mr. Sinnett's famous *Karma*.

OCCULTISM is being noticed every month in current literature. In the *Cosmopolitan* magazine of January, 1889, Mr. Edward Dwight has an article on Psychometry. This is the first instance, we believe, in which a popular magazine has seriously noticed any branch of occult-science.

THE DREAM OF LOVE AND FIRE. We have received this brochure of 42 p.p. from the publishers, *Estes and Lauriat, Boston*. It is by "a dreamer," and is dedicated to the re-incarnation of Cleopatra. As we thoroughly believe the latter lady was re-incarnated, and have seen several modern women either of whom might be she, but do not know who the dreamer thinks is the Queen of Egypt, we cannot point the moral. Many of the things in the brochure are distinctly erotic, and it savors more of ideas of black magic than aught else.

## CORRESPONDENCE.

EDITOR PATH.

After the issue of the January PATH, I received a reply from *The Esoteric*, in which my letter in re "Nemo" is declined for reasons of business policy and because "it would advertise the PATH."

The editors are quite within their right in declining contributions, yet I earnestly deprecate editorial furtherance, without opportunity of rejoinder, of a bitter and anonymous attack upon those whom we consider the Great Ideals of men. The usual abstinence of *The Esoteric* made the present case all the more marked, and I thought a defense a clear dictate of duty.

Yours fraternally,

J. CAMPBELL VER PLANCK.

Wayne, Jan. 10th, 1889.

## THEOSOPHICAL ACTIVITIES.

INDIA.

BRO. RICHARD HARTE, who has gone with Col. Olcott to India to assist in editing the *Theosophist*, writes that the headquarters seems like a paradise after the rush of New York and London. Our own opinion is the same. His presence there will relieve Col. Olcott, who has been obliged to take the entire responsibility of the magazine in consequence of Mme. Blavatsky's being compelled to remain in London.

The Library at Adyar requires a set of the Encyclopædia Britannica. A second-hand edition will do, and any kind friend having one can send it either direct to Headquarters or in care of the Countess C. Wachtmeister, 7 Duke St. Adelphi, London, W. C.

**NAINI TAL T. S.** At this place a new Branch has been started, called Kúrmáchal T. S. It was opened by Thakur Ganesh Singh, President of Baran T. S.

**THE CONVENTION.** The general convention which met at Adyar at the close of 1888 has not yet been fully reported to us. The only facts we have are that it was well attended, the rules were revised, and new officers elected.

Col. H. S. Olcott of course remains President; Mr. William Q. Judge, of New York, has been selected as Vice President.

The revision of the rules mainly consists in restoring to the President some powers which he had in other years delegated to Committees and Boards. We expect next month to give a full report.

#### NEW ZEALAND.

Bro. E. T. Sturdy has gotten together a Branch T. S. in far off New Zealand, to be called *The New*.

#### ENGLAND.

**THE THEOSOPHICAL MOVEMENT** begins to make sensible progress in England, owing without doubt to the presence of H. P. Blavatsky there. And yet her great book, the *Secret Doctrine*, has not made as much stir there as in the U. S. But new Branches are being talked of, and with the great mass of gossipers and curiosity-hunters who run after strange human beings like H. P. Blavatsky, some earnest workers always appear.

#### IRELAND.

**DUBLIN LODGE T. S.** This Lodge has planned out considerable work for the new year. The secretary reports that, acting upon a suggestion made by Mr. Judge during a recent visit, they have brought the scheme of Research Sections into more definite shape, and the members of the various sections will in future devote themselves largely to the preparation of clear and comprehensive reports of the subjects selected; each of these reports being wound up within three or four weeks, and being read and discussed at open monthly meetings to be held for that purpose.

A monthly manuscript journal has also been started by the Lodge to further the exchange of views amongst the members, and to keep the Corresponding members of the Lodge more closely in connection with their Dublin brethren. A visiting committee and other plans for spreading theosophical views in Dublin have been made. Though the lodge has a fairly good library, the number of inquirers is so large that there are seldom sufficient works on hand. The Council appeal to their American friends to send them any little works of an explanatory nature they may have to spare.

SECRETARY, DUBLIN LODGE.

**NOTE.**—The PATH hopes that American Theosophists will send now and then any odd books they may have read and no longer need to the Dublin Lodge, the address of which is care Fred. J. Dick, Esq., 14 Warrington Place, Dublin, Ireland.

## AMERICA.

THE KRISHNA BRANCH, Philadelphia, is now holding meetings regularly every two weeks on Sunday afternoons. These gatherings are perfectly informal, and are not limited to members of the society. Consequently there has been a considerable attendance of interested inquirers who have joined freely in the informal discussions, and several of them have been sufficiently impressed with the truths of Theosophy to ally themselves with the Society. Proselyting is studiously avoided, and nobody is asked to join the Society, but those who manifest an interest of their own accord are given such assistance as it may be possible to extend to them. A regular course of study in the Bhagavad Gita is to be begun at once.

THE INCREASE OF MEMBERS in the U. S. is of such an extent as to justify the statement lately made by one of the high disciples of the Adepts writing to a London Theosophist, that the agents of the Adepts had been working here unperceived by us all, and would continue so to do as long as members labored in earnest for the cause. When we recollect also that it is said on the same authority that the new race following ours is to appear in America, the matter takes on a new importance, and we should remember that even a few devoted and earnest members may have power to save the cause we work for, even in the face of the greatest opposition.

BRO. HENRY B. FOULKE, late President of the Krishna T. S., Philadelphia, has joined the group of workers around, and in attendance upon, Mme. Blavatsky in London. A late member of the Aryan T. S. has also taken the same step, and thus increases the ties binding us all to H. P. B. and the Cause.

## NEW YORK HEADQUARTERS.

THESE ROOMS, although very small, owing to the lack of sufficient funds, are very pleasant, and have become a real centre of interest. Many people ask why the example is not followed in our other great cities, and we think it would be wise to do the same thing elsewhere.

Since last month's issue a new album has been donated to hold the increasing number of photographs, and by a member who we know is less able to do so than many others. Several new photographs of European theosophists have been added. The register shows visitors nearly every day, and on one day ten altogether. A fine life-size crayon portrait of Col. Olcott has also been hung since last month. It is felt by New York Theosophists that, if interest continues on the increase, a larger and better room will be an absolute necessity.

CINCINNATI T. S. This Branch is active and prosperous. It recently had its anniversary at the house of Dr. J. D. Buck, at which about 40 were present. Dr. Buck is getting out a new book called "*A Study on Man, or the Way to Health.*"

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### MEMBERS AT LARGE.

There are a great many persons joining the Society in various parts of the country where no Branches exist. Any of them who wish to know whether there are other members unknown to them in their several localities can write to the General Secretary, who will gladly reply.

NOTICES OF THEOSOPHY are continually appearing in the newspapers. One of the latest and best is in the *Troy Daily Press* of January 9, 1889, which gives many interesting details and a fair statement of the cause of theosophy and the efforts of theosophists.

THE ATTENTION OF Branch Presidents and Secretaries is particularly requested to the following resolution, reported by the Auditing Committee and adopted by the 2d Annual Convention in April, 1888.

“We further report that we are in favor of making each branch responsible for the annual dues of its members in good standing, such dues to be paid on or before March 15th of each year. The General Secretary shall notify each branch when said dues are payable.”

SUBSCRIBERS TO THE T. P. S. are reminded that the first year thereof expires March 1st, and are invited to renew their subscriptions through this office.

THE THEOSOPHICAL PUBLISHING FUND started by Mrs. Ver Planck has reached \$105.

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### COL. OLCOTT'S TOUR.

The item promised for the January PATH, giving further facts and the amount pledged to the Fund (then \$1,222), was actually in type when instructions were received from the Editor for its suppression, and there was no time for even an explanatory notice. Being then in Europe, the Editor received information that business exigencies, of specially important nature, would make imperative the President-Founder's return to India after his visit to Japan, and that the Tour in America would be impracticable this year. Hence it was essential to stop further invitation to pledges at this time, and to take the earliest possible steps to inform the Brethren who have so generously responded to the appeal that, though the Tour has unfortunately become hopeless for 1889, it has been but postponed and not abandoned. The list of pledges is to be carefully kept, and as soon as Col. Olcott finds himself able to carry out this most important and, indeed, invaluable project, the contributors will be appealed to for a renewal of their subscriptions and the Society for a renewal of its anticipations.

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The Wise guard the home of nature's order; they assume excellent forms in secret.—*Rig Veda.*

OM.

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The Lord existeth through himself, out of whom and through whom all things were, and are, and will be.—*Hindu Shastra*, 500 B. C.

O Spirit, only seer, sole judge, light of the world, son of Prajapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am that immortal person, Om!—*Upanishads*.

## THE PATH.

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MARCH, 1889.

No. 12.

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

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

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### END OF OUR THIRD YEAR.

With this number the third year of THE PATH's existence comes to an end. The only definite rule we made in the conduct of the Magazine has been to treat all with fairness and calmness. We have not indulged in flattery of any person, and have endeavored as much as possible to keep personalities, whether adverse or otherwise, out of our columns; and with the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours.

It is with a trace of sorrow that we record the fact that the PATH has not been supported by subscribing theosophists, but mainly by those who are not members of the Society. This is strange but true, and resembles another curious fact, which is that the Theosophical Publication Society of London, organized by theosophists, draws its subscribers and helpers from America. We have no hope of changing human nature now, and, knowing its tendency

to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy in the channel at present fixed by Masters—the Theosophical Society, without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

To those who have helped us with thoughts, with means, and with pen, we extend our thanks; we may have enemies, but as yet they have not made their appearance: to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none.

Some of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

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## GET YOUR LUGGAGE READY.

One night I seemed to see a great and populous country. It teemed with life and wealth, yet no sound, no motion arose from it. It was a petrified land. Rich harvests turned the earth to gold, but no reapers came forth. Fruits of the purple, the rose, and every splendid hue, weighted the orchard boughs, but not a hand was raised to pluck them. The flowers shone unseen; the dead air could not woo forth their perfume. The waters had no song; the birds, no flight; the clouds, no rain; the sun, no beams in that leaden atmosphere. The march of the seasons was arrested. Never was land more fertile, more beautiful. It needed but the heart and hand of man to continue its prosperity. High mountains, too, were there, where the gods abode, hovering so near to men that I cried aloud, to see these divine opportunities neglected or forgotten.

Pondering upon a sight so mournful, I saw that the inhabitants of this country had all a strange kind of mental atrophy which annulled all efforts, frustrated every activity. Surrounded by everything which could secure usefulness, happiness, and the fullest development of their natures, they did not know how to set about securing these ends. Their minds were under a spell. In an intellectual darkness, they were dimly conscious of their wretched condition, and called for some one to come and remove the torpor of their minds, to tell them how they might enter into this splendid Life and possess it. At times they did what work they must, then

sank into quiescence again, while the glory of Life seemed to taunt and mock them. In truth it did not do this. These glorious opportunities were there to urge them on, but could not rouse them.

The anguish of this paralyzed and waiting multitude was so great, that I too began to share their pain and their expectancy as I looked on, and I called aloud anxiously, "Will no one come to help them?"

Some unseen person promptly answered me, "Helpers have already set out for this country, which is called 'The Future.'" "Will they soon arrive?" I asked. My informant replied, "Look, and judge for yourself."

At this I felt impelled to turn around, and saw great masses of clouds breaking open before me, making a rift through which I could look. The view was so misty that I understood, in some mystic way, that I was about to see into the Past. What I perceived was a long railway train starting on a journey to some very distant point. There was great confusion about it. Some of the travellers were leaning out of the slowly moving train, gesticulating towards huge piles of luggage left behind. Others were endeavoring to turn the air brakes. Some had reached the engineer, and were arguing briskly, urging him to stop the train or to go back. Many others slept, and by their feverish rest I could see that their thoughts were on the baggage vans. Meanwhile, back in the station, were travellers absorbed in checking and marking their luggage, or wandering about half dazed, trying to find their personal effects, and to keep them distinct from the rest. People were arriving, too, in a constant stream, belated by their overladen coaches, and, in far homes, I saw others bustling hither and thither, packing and repacking. All of these were so absorbed that they did not know the hour was past, or that the train had set out for the land where they were all bound to go.

"Are these the helpers?" I asked. My unseen friend said that they were.

"But why do they not make haste when they are so sorely needed?"

"You see they are willing enough, but their luggage detains them."

"Could they not do with less, and arrange it more rapidly! or even discard much of it, which seems to consist of mere personal luxuries fostered by habit?"

"They could indeed, but this they do not understand."

"And, will no one reach that unfortunate country,?" I exclaimed.

"Yes; the train will arrive there, but it will be detained. And many of the people in it are so harassed by their thoughts of their lost or strayed luggage, or so preoccupied in keeping it together, that they will not be able to set to work promptly on their arrival. Thus they will not resist the peculiar lethargy which prevails in that land, and they will swell the num-

bers of the unfortunates, who, like them, originally started out hoping to reach a happy Future."

"Are there, then, no persons of clear and unencumbered minds," I asked, "who can be of use to the rest?"

"Indeed there are, but they are comparatively few, and are swallowed up in that great crowd. There in the train you may see an occasional traveller who is tranquil, whose thought is fixed upon his errand. There are such also in the city, and they are putting forth all their strength. Who shall say whether they can do much? What is needed is that the great majority of men should try with one accord to think of The Future, to prepare to enlighten and free it. They cannot attain the great prizes here and now, but they can do something; they can prepare for it."

This person spoke so quietly that his even tones annoyed me. "And you," said I, "you appear to take all this suffering and possible disaster very coolly. To think that a land so fertile, one with such glorious, and even divine possibilities through its Humanity, should lie extinguished in darkness because of the delays of these travellers! It is enough to break any heart."

"I am not 'cool,' as you say, but I am calm. I am obliged to be, for I have seen this sight for many an age; I shall see it for many more. In all time the sad lesson repeats itself, and Time is one. What you have seen is what takes place age after age. The waiting races are always delayed by the impediments of those who start out to reinforce and to help them."

"And what luggage is this that they cherish so much as to let it stand between them and their highest impulses, their noblest endeavor? Why do they not cast it aside?"

"This luggage is needed by every traveller if he would not arrive in that distant country utterly helpless, to be himself a burden to the community. Know the truth, my friend. This luggage which every man and woman carries is *the mind*. They cannot cast it away. What they need to do is to set it in order; to cast all useless thoughts and energies, all personal mental habits aside; to concentrate and strengthen it; above all, to hold it in readiness to start on the journey to the Future, so that when they arrive they may at once begin, without loss of time, to redeem and lift that Age. Then the journey will be more swiftly made; then there will be no such long waits between stations, no obstructing of trains. I and my companions are set apart to endeavor to teach men this; we learned it through our own experience many cycles ago. And in your age as in ours, men are slow to comprehend; slower even, for in yours the darkness has settled down like a pall. Yet Hope is the very nature of Life itself, and hence, we hope."

He said no more to me then, and the vision came to an end. I saw how true was all that I had heard, and each day bears fresh witness to its truth.

The mind of man is a tremendous Force, capable of engendering many energies, of various grades, correlating and interacting. The highest of these act on every plane ; the lower upon lower planes only, where they tend to beget obstructive consequences by, so to say, intensifying or thickening—condensing too—the one substance of which all things are made, into gross and material strata, which greatly impede the entrance of higher force to our plane, and isolate it and us by degrees.

What then determines the quality of a mental energy, so that it becomes of a “high” or “low” order? Its relation to the personal self determines it. The free will of man has its point of departure in the mind. He can generate thoughts which, by concentration upon or relation to the self, tend to contract his sphere (in more senses than one), and to preserve his Being intact in the life of separateness. Or he can evolve thoughts which relate to the whole world ; which flow out towards the Unity, and, by their action and interaction upon the highest forces, a part of which they are, tend to dissolve his personal life as such, to unite all his principles to their cosmic sources, and reveal the beauty, power, and wisdom of Being to his enraptured soul.

Very many of us can find but little work to do for Humanity, though work is here, pressing enough, tangible enough. But circumstances of iron control many, and these are Karma. What each one can do, however, is to purify the mind, and to develop in it such affinities, such tendencies and habits, as may be drawn up into the higher nature. These, then, will guide our soul’s course after death, leading the Ego to reincarnate there where it can at once begin the work for Humanity. The predominating love spun by our nature is like the stray end of the spider’s web, cast loose upon the air. It reaches across to some branch to which it instantly adheres, and upon it the Ego, the mysterious weaver of Life’s web, crosses the gulf we call Death, and finds each life in strict continuity with the preceding one.

These few thoughts cannot be better illustrated, or more fitly closed, than by an extract from a private letter written by H. P. Blavatsky:

“What is this about the soldier not being free? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the *outward man*? A soldier may be stuck to his sentry-box like a barnacle to its ship, and the soldier’s Ego be free to go where it likes, and think what it likes best. \* \* No man is required to carry a burden heavier than he can bear, nor do more than it is possible for him to do. \* \* If one cannot, owing to circumstances or

his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call, when he is once more reborn. What one has to do before he pledges himself irretrievably, is to probe one's nature to the bottom, for self discipline is based on self knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, fool is the man who says so. This may happen only when our motives are of a worldly character, or selfish. Otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move.

‘To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.’

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

It appears, then, that our best course of action is to get our mental luggage ready, and especially to free it from the thought of self, or the “terrestrial personality” living in a dream of separation.

J. CAMPBELL VER PLANCK.

## WHY THE THEOSOPHICAL SOCIETY IS POOR.

A very great difference is to be observed between the condition of the treasury of our society, especially of the East Indian section, and that of almost any religious sect in either Europe or America. Enormous salaries are paid to celebrated ministers of the Methodist, Unitarian, Presbyterian, and Congregational Churches; millions of dollars are donated for keeping up the expensive missionary establishments that convert nobody in India, while their home secretaries accumulate property out of the savings from the compensation paid for doing the Lord's work at home, while the work of the Theosophical Society is carried on by a few who have but small means. And that the churches have funds is no proof that they are in the right, nor are we shown to be wrong because we have little wealth, or because those in the world who have it do not offer means to us. If we argue strictly on the lines laid down by Jesus, the founder of Christianity, then the conclusion is inevitable that the churches are not doing his work, for, poor himself, he commanded his disciples and apostles to go with no money in their purses and to take no thought for the morrow.

The reason for our poverty is not far to seek. It lies in this, that we offer no dogmatic creed, and, instead of leading men by definite statements of what exactly they must believe, we try to make them stand upon their feet and exercise their reason unawed by superstitious theories. Long ago the leaders of the society could have filled its coffers to overflowing, had they chosen to pander to weak and wealthy persons who will pay for the privilege of being led by the nose. Even in the United States, if we had set up a new Buddhist Church, many members would have come into its folds and plenty of money filled the Treasury. But such a policy should never find lodgment in the minds of our members. There is a curse attendant upon money. Very few are born with the ability to accumulate wealth who at the same time have not a love for it or a large estimate of its power, for the Karma that gives them the ability carries with it the other qualities generally found in wealthy men, impelling them to require something in return for expenditure; in the churches, the return they receive is a measurable assurance of happiness after death.

So it is found that the Theosophical Society is poor in money, but rich in effort, and we can safely say that no movement of the past few centuries has ever made without money such strides in fourteen years as ours.

And from this date it is likely that the society will be poorer than ever in India, for at the Convention held there last December, the Indian section resolved to abolish all fees in India, depending upon donations of money for its support there. It remains to be seen whether hereafter the Indian Section will be helped by members and sympathizers in the same way that other missionary bodies are assisted.

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## MEDITATION AND ACTION.

*(Concluded from February.)*

It is the Utopia of every dreaming Socialist to found a Kingdom of Heaven upon earth, though his means of attaining it may be somewhat different from the peaceful formation of groups of individuals bent on realizing a higher life; but surely more appreciation of existing facts and possibilities is shown even by the religionists who declare that their kingdom is not of this world!

That our race may and will evolve the perfect state is an occult fact, but that evolution will take countless aeons of time, during which the race will inhabit other and more ethereal planets than the present material world, to correspond with the more ethereal bodies which the race will gradually assume, and it will only be after countless weedings-out, during which the

great majority will be left behind to carry on such lives as they are fitted for, that the remnant of elect souls will realize the perfect state of terrestrial being (between which and the perfect state of transcorporeal being there will then be but the thinnest veil), the general conditions of which state render it perfectly impossible for us to make any comparison with the present, for, amongst other changes, the sexual passion will then be non-existent, for the Humanity of the sixth and great seventh round will have reverted to the androgynous type of their far-off ancestors of the first round, which to-day is buried in the depths of prehistoric time, while we of the fourth round, who are wallowing in the very nadir of materiality, are naturally removed by the whole diameter of the circle alike from the first and the seventh.

But we now approach the kernel of the whole question. What is bred in the bone comes out in the flesh. Like the sportsman who by the most curious perversion of logic (perhaps not altogether to be wondered at in a bucolic intellect), and glorying in his very shame, defends the brutality of slaughter, or the cruelty of hunting an animal to death, on the ground, forsooth, that the courage of the human animal is thereby fed and increased (as if true courage could not be kept up without brutality!), so the man who has been brought up to Western ways of thinking not only fails to realize the very first axiom of true thought, but, with the perverted idea of his race, glories in *his* very shame, for he exalts action above meditation. This is the idea strongly dwelt on in many passages of the book before us. This is the rift in the lute that spoils all the music.

The Western nations having reached what heights they have through action chiefly, it is no great wonder that their representative sons should bow down before the goddess who has ennobled them, but that one who, like the author of *Scientific Religion*, has received so much true inspiration, should not in this also have been rightly guided, is a problem for psychologists to explain.

The right understanding of meditation and action is the great subject with which the *Bhagavad-Gita*—that holy book—begins and ends. Two quotations on the subject of action will demonstrate its scope and object. The first is from chapter VI.

“By works the votary doth rise to Saint.  
And Saintship is the ceasing from all works.”

The second is from chapter XVIII.

“Better thine own work is, though done with fault,  
Than doing others' work, ev'n excellently.  
He shall not fall in sin who fronts the task  
Set him by Nature's hand! . Let no man leave  
His natural duty, Prince! though it bear blame!  
For every work hath blame, as every flame

Is wrapped in smoke! Only that man attains  
 Perfect surcease of work whose work was wrought  
 With mind unfettered, soul wholly subdued,  
 Desires forever dead, results renounced."

No ordinary man can escape from action, for, while desire of action remains, action is being done,—if not on the material, still on the mental plane. And again it is written in chapter III, verse 4, "A man does not attain to freedom from action by not engaging in action merely, nor is the perfect state gained by simple abandonment of action."

But it is one thing to perform all actions that duty enjoins, looking forward to the time when all earthly actions will have been performed, and when duty will no longer call; it is another and very different thing to glory in the action, to blindly imagine that any action we can possibly perform is the "worthy and laudable service" which is required of us.

The sympathetic relief of physical suffering is well; the teaching by which man's mental horizon is widened and man's moral nature is elevated is better. They both form worthy preludes to the higher goal. But best of all is to *become* part of the spiritual pabulum by which Humanity lives, and the very first step on the path that leads to this stupendous result is meditation; in other words, the detachment from all the ephemeral interests of life,—which detachment displays itself by perfect equanimity in good and evil fortune, the centering of all thought on the Supreme, until thought itself drops off and the soul is face to face with Deity.

It will be apparent in the above that the "service of man" is the key note throughout, but the "service of man" and what is more or less accurately described as the "Worship of God" must go hand in hand, until they finally become one and identical. It is this final unity which we desire to bring into prominence. Service on the physical plane is good; service on the mental or psychic plane is better; the altruistic effort involved in both requires the impulse of the higher worship as a goal. But with the culmination of worship comes the culmination of service, for they are merged in one. When the self as we understand it is annihilated, when the soul has been able to endure the transcendent vision of Itself as Deity, when difference no longer exists and the one is merged in the All, the store-house of spiritual energy is thereby replenished, and all Humanity receives an impulse that raises them a step nearer the Divine Union also,—nay further, the Divine impulse after passing through man descends to vivify the lower creation. The whole Universe is thrilled by it!

All are capable of the lower service; many are capable of the higher; few are yet fit for the highest. Each one is bound to serve according to his powers, and, following this law, the service which seems worthiest for the writer, who can certainly lay claim to nothing beyond the singleminded-

ness of an ardent and aspiring but deeply passion-stained man, is to convince if possible an unbelieving world of the existence of that at once highest service and highest worship, which the religious have materialized and degraded, and which the agnostics ignore.

When it is realized that, for the attainment of true meditation, the whole nature requires to be transformed, the Will begins to make the attempt. Though as Matthew Arnold pithily puts it,

“Tasks in hours of insight will’d  
Can be through hours of gloom fulfilled,”

it yet seems too much of a miracle to permanently change the nature, to induce altruism in the selfish man, or purity in the lustful, let alone humility in the proud, for this last (pride) being an attribute of spirit is necessarily far deeper seated than the surface blemishes of the physical nature. The Poet truly wrote, “Pride is the last infirmity of noble minds”; and, indeed, it can be, and often is, used as a means of ennobling the nature, and purging it of the grosser taints of the body.

This permanent change of nature will not likely be effected in an ordinary man in one life time,—rather will it require the concentrated energy of many life times on the “Great Quest,” but the first step toward it must be the recognition of the truth, the realization of the supreme desirability of the state to which true meditation leads, and the knowledge that action impelled by desire in one life can only eventuate in similar action in the next, and that the only wise action to perform is that which looks for no reward, that which is dissociated from all idea of self,—in fact, such action as is preached from beginning to end of the *Bhagavad-Gita*.

We often hear it stated that a man is better than his creed, and it is a blessed thing for Humanity that the moral nature is sometimes able to withstand the debasing effect of the dire creeds of the churches, but the aimlessness of even the best moral nature which acts without knowledge must be replaced by the distinct realization of the goal to be aimed at. “The first good level is Right Doctrine;” and till the perverted notion of the worthiness in itself of any earthly act disappears from the mind, and some faint conception of the sublime state we aim at takes its place, no further advance seems possible.

He must indeed be a devotee of a very blind optimism who can contemplate the hideous results of action in this vaunted civilization, and can still expect that, without a cataclysm in which the whole vile thing shall be swept away, any gradual evolution can bring a reformed state. For he sees around him a fair country blackened and marred by belching furnace-fires and the never-ending grind of machinery, the still more awful tumult of the fevered rush of the competing multitudes, and, worse than all, the continu-

ally increasing degradation of the lives of the toilers, with every sign that all these evils are steadily on the increase.

The story of Martha and Mary is a standing protest against our deification of action. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful!"; and many other similar sayings of the great Teacher might be quoted, but the churches called after his name, and whose representatives have become as a rule "mere echoes of the world's self-seeking," have been reduced to accept the world's apologetic theory that the teachings of Christ are incapable of practical application,—indeed, as the author of *Scientific Religion* points out, the present state of things in Europe has absolutely made them so.

But though the literal application of Christ's teaching has become an impossibility in the West, there are still spots on the earth's surface where the fever of the modern life has not yet reached, where the lust of wealth and luxury—the Gods or Demons whom the West worships—has no power to quicken the pulses in many a quiet household, whose inmates have at least inherited from their nobler ancestors a juster appreciation than is met with in the West, of the ephemeral character of life, and a worshiping reverence for those who are capable of true meditation.

If the so-called Christian Churches, instead of steeping their hands in the blood of tortured victims and rivaling Princes in the lust of conquest, had taught the Brotherhood of man that Christ believed in, it would not to-day have become in practice an unthinkable proposition, and we should not now be looking forward to the possibility of a social catastrophe which is too awful to contemplate. But surely the outcome of our present civilization, the steadily increasing accentuation of both poverty and wealth—which indeed constitutes the source of danger—, makes it apparent that the cup of iniquity is rapidly filling to the brim!

Nay, rather let us avoid adding more than is absolutely enjoined by duty to this fevered rush of existence. Let us remember always that in our true self we are the spectator only and that all action is but the result of the "Qualities"; so let us gradually transcend the "Qualities." And realizing that the Divine inner Self—the goal of our great endeavor—ever abides in the true heaven, "let us in heart and mind thither ascend, and with him continually dwell."

"Only by Soul itself

"Is soul perceived—when the Soul wills it so!  
There shines no light save its own light to show  
Itself unto itself!"

"None compasseth

Its joy who is not wholly ceased from sin,

Who dwells not self-controlled, self-centred—calm  
 Lord of himself! It is not gotten else!  
 Brahm hath it not to give!"

\* \* \* \* \*

“Meditate!

There shines no light, save the Soul’s light, to show!  
 Save the Soul’s light!”<sup>1</sup>

PILGRIM.

## “NATIONALISM”—A SIGN OF THE TIMES.

The query often arises among Theosophists, What can we do in the way of “practical” work? How can we best advance the principles we follow? A notable movement has recently begun to take shape, and to many it will afford an answer to this question, for it is a movement that in its working goes a long way in the direction of the broad, basic principle of Theosophy—the Universal Brotherhood of Man: the first needed step for disciples of our faith, and without which all occult leanings but take the wanderer swiftly along the left-hand path.

This movement is in the shape of Nationalist Clubs which it is proposed to organize throughout this country, “to promote the nationalization of industry and thereby the brotherhood of humanity,” in the words of their declared objects. “The principles that govern the civilized world to-day are those of competition, by which each man’s hand is lifted against his neighbor, each striving for advantage at the cost of the other, so that it is impossible to make the noble, ethical standards which our so-called Christian society professes to follow, anything more than hypocritical pretensions. Strive as we may, we cannot take active part in the world’s life to-day, and carry our precepts into practice.”

Now the Nationalists come forward and say: “Not only is the present order based upon bad morals, and therefore responsible for nearly all the crime and misery that surround us, but, like all that follows bad morals, it is bad policy. The essential friction of competition is inexpressibly wasteful, and if men would turn around and work together, instead of working against each other; if they would mutually “lend a hand,” instead of striving to pull and push each other down; there would be abundance where there is now destitution, happiness and enlightenment where there is now woe and darkness.

<sup>1</sup> From the Second Valli of the Katha Upanishad, translated by Edwin Arnold under the title of “The Secret of Death.”

Every sign of the times indicates that this is the road which mankind must take, and the question only is whether we shall enter upon the way intelligently, or roam blindly and with much suffering until we stumble upon it. The way to accomplish this end is naturally through the instrumentality of the Nation, the great entity of the people—the Nation, that only exists at all through the working together, to some degree, of the people composing it. The purpose of Nationalism is, as the word indicates, the development of the present imperfect, embryotic Nation into the complete organism whose potentiality is indicated by the existing rudiments. In the latter consummation the national organization will be the instrumentality for the accomplishment of everything that men can do better by working independently in unison than independently as individuals. The possible objection of some Theosophists that may be raised—“Why should I confine my activities to a Nation? My country is the world—therefore, why not “Internationalism?” can be answered that the practical application must necessarily begin with the Nation, and then, with individuals acting harmoniously together as a Nation, we shall have the Nations also acting in harmony as larger individuals in the great Nation—the world. Harmony in the parts produces harmony in the whole.

The keynote to this movement was struck by Edward Bellamy's remarkable book, “Looking Backward,” the most important novel of the century since “Uncle Tom's Cabin.” The book has made a profound impression in all directions. It goes forward to the year 2,000, and “looking backward” on this age, it puts in strong contrast the life of that time with the sad conditions of to-day. It is more than a novel; it depicts in the guise of fiction, a practical and desirable working basis for society. It is the realization to a great extent of theosophical ideas upon the ordinary plane of life. Only under such conditions as it depicts, could our principles receive universal acceptance. Says Dr. Leete, of the 20th century, to Mr. West, the young man who has awakened out of the 19th: “If I were to give you in one sentence, a key to what may seem the mysteries of our civilization as compared with that of your age, I should say that it is the fact that the solidarity of the race and the brotherhood of man, which to you were but fine phrases, are, to our thinking and feeling, ties as real and as vital as physical fraternity.” One of the chapters is devoted to a notable sermon, in which the great change wrought in society is reviewed and accounted for as the reaction of a changed environment upon human nature. “It means merely that a form of society which was founded on the pseudo self-interest of selfishness, and appealed solely to the anti-social and brutal side of human nature, has been replaced by institutions based on the true self-interest of a rational unselfishness, and appealing to the social and generous instincts of men. My friends, if you would see men again the

beasts of prey they seemed in the nineteenth century, all you have to do is to restore the old social and industrial system, which taught them to view their natural prey in their fellow-men, and find their gain in the loss of others."

The significance of the following passage will surely not be lost to Theosophists: "The enfranchisement of humanity in the last century, from mental and physical absorption in working and scheming for the mere bodily necessities, may be regarded as a species of second birth of the race, without which its first birth to an existence that was but a burden would forever have remained unjustified, but whereby it is now abundantly vindicated. Since then humanity has entered on a new phase of spiritual development, an evolution of higher faculties, the very existence of which in human nature our ancestors scarcely suspected."

A passage like the foregoing, as well as the whole noble tone of the work, stamps Mr. Bellamy as a natural Theosophist. The occultism of the other stories which he has written has been alluded to in previous issues of THE PATH.

It is a favorable omen that the pioneer Nationalist Club has been organized in Boston, the birthplace of the American Nation, and also of the movement that resulted in the abolition of negro slavery. When industrial slavery is abolished human freedom will first be realized. It is also significant that several earnest Theosophists should have been drawn to the movement at the start, and there encountered others theosophically inclined. The change may be nearer than many think. The end of a cycle is at hand. The wheel of evolution is revolving rapidly now. It may be observed that the end of the *Kali Yuga*, and the dawning of the age whose conditions shall evolve the Sixth Race upon our continent, have not been predicted for the distant future. Changes for which scores of centuries have slowly been preparing, may be accomplished in a few swift-flying years when the conditions are once ripe.

SYLVANUS.

## LETTERS THAT HAVE HELPED ME.

(Continued from February.)

### IV.

Dear Jasper;

It is a great advance that you hear the bells, which few hear, and evidence that you are where you can hear them; that is a great deal indeed. Do not look for the voice of the bells, but regard the *ideas* which thereupon come into the head, and apply to them the touchstone of your own Soul, just as you advised B. The fact that you feel "dead" is something you

should not worry about. It is likely that you are under the operation of a law which prevails in nature, that you will find referred to in an article in *PATH Magazine* for April, '86, Page 14. It is that the soul goes to a new place or new surroundings and becomes silent there awhile—what you call “dead”—and draws strength there, begins to get accustomed to its new surroundings, after which it begins to move about. This is seen in ordinary life in the bashfulness of a boy. That is, the bashfulness is the shyness felt in new surroundings, and is just what happens when the soul goes to a new place or into new surroundings. There can be no loss or detriment to our efforts. Every aspiration higher brightens up the road connecting the higher and lower self. No doubt of that. It is not *what* is done, but the spirit in which the least thing is done that is counted. Hear the word of the Master.

“He who does the best he knows how and that he can do, does enough for ‘Them.’”

The mere fact that a man appreciates these truths and feels these aspirations is proof that he is on the right road. It is well to tread it *now*. We will not always live. Death must come. How much better then to embrace death while thus at work than to swerve off only to be brought up with suddenness in after lives. Immediate rebirth is for those who are always working with their hearts on Master's work and free from self interest.

The one Spirit is in all, is the property of each, therefore It is always there, always with us, and, by reflecting on that, little room is left for sorrow or delusion. If we believe that the soul of all is measured by the whole of Time and not by a part, then we care not for these moments which relate alone to our body. If we live in our hearts we soon prove that space and time exist not. Nothing foreign to Master enters there; our faults are not there. The heart reaches Him always, and no doubt He replies. He does I know. He helps us while He leaves us to ourselves. He needs not to stoop to see our devotion, for that is of a supernal quality and reaches anywhere.

No, I do not say nor have I said that you ought to do something other than you do. We each do what we can. None of us can be the judge of any creature existing; so I do not judge you in the least respect. Your life may in the great sum total be greater than any life I ever led or that any one has led. Whether you are in America, Europe, or India makes no difference. That is seeking conditions. I have come to understand that Masters themselves must have worked themselves up out of much worse conditions than we are in. No matter where we are, the same spirit prevades all and is accessible. What need, then, to change places? We do not change ourselves by moving the body to another *locus*. We only put it under a different influence. And in order to change we must have got to dislike the

place we moved from. That is *attachment by opposites*, and that will produce detriment, as does all that disturbs the equilibrium of the soul. You know the same result is produced by two exact opposites, and thus extremes meet.

That hot flame you speak of is one of the experiences, as are also the sounds. There are so many, many of these things. Often they result from extreme tension or vibration in the aura of an aspirant of pure devotion. They are himself, and he should be as his guard against taking them for wonders. Often they are "apparitions in Brahm." They are like new lights and sights to a mariner on an unfamiliar coast. They will go on, or alter, or stop. You are only to carefully note them and "do not exhibit wonder nor form association."

I cannot say more. All help you extend to any other soul is help to yourself. It is our duty to help all, and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty. It is better to die in our own duty, however mean, than to try another one. So lift your head and look around upon the hulks of past imagined faults. They were means and teachers. Cast all doubt, all fear, all regret aside, and freely take of truth what you may contain right on every step. It will thus be well. Eternal Truth is one and indivisible, and we may get from the Fathers (Pitris) flashes now and then of what is true.

Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality they become alive in proportion to the reality of the thought—and its purity—that is behind them. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

Where I see you mistaken I will speak, to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.

As ever,

Z.

The new plane to which the soul may go, referred to in this letter, is the astral plane. It is the plane next above the material one, and consists of a subtle order of matter. When a student turns his attention to the higher life and desires intensely to find the way, his soul has begun to awaken and to speak. It has heard the voice of the spirit. Then the inner senses begin to unfold, at first ever so gently, so tenderly, we scarce hear their report. But the soul has then turned its attention to the astral plane, that being the next

one to be learned on the way upward; its energy is transferred from the material plane to this one, and we have an influx of many confused dreams and strange experiences, awake and asleep. These may or may not continue; all depends upon the individual soul and upon Karma. It is a most confusing plane, and, generally speaking, we may say that those students are more fortunate who make a marked degree of progress in spiritual things without having any conscious experience of the astral plane. For then they can later on learn it *from above*, instead of from below, and with far less danger to themselves. The whole must be known, but we may progress in various ways, even by discontinuous degrees, only then we must go back later on, to what we passed by. Such a going back does not imply detriment or loss of degree, for such cannot be lost when once gained in reality.

With regard to the astral plane's being a more subtle order of matter, this truth is often denied by clairvoyants and untrained seers. They do not distinguish between the psychic senses and the spiritual. They can see through gross matter, such as a wall, the human body, and so forth, as if it were glass, but they cannot see through astral substance, and hence they believe its forms and all the pictures and shapes in the astral light to be real. Only the adept sees through these illusions, which are far more powerful because composed of a subtle order of matter: subtle energies, fine forces have a highly increased rate of power over grosser ones. The adept has at his command the rate of vibration which dispels them or drives them asunder. In speaking of the astral plane, I mean the lower soul plane, and that higher and purified quality which the author of *Light on the Path* calls the "divine astral."

By anxiety we exert the constrictive power of egoism, which densifies and perturbs our magnetic sphere, rendering us less permeable to the efflux from above.

J. N.

## OCCULTISM FOR BARTER.

### ESOTERIC COLLEGES AND FALSE PROPHETS.

When Jesus of Nazareth went to the Temple in Jerusalem he, it is said, drove money changers out of the courts; and later he said that many false prophets should arise. For the Christian that temple symbolized the Palace of God, and the occultist knows that the story really means the driving out from the heart of all materialistic thought. Jesus, with a prophet's eye, saw what has so often come to pass since then,—false prophets arising on every side, both in and out of the Church that bears his name.

In the present days no country can boast as ours of having so many false prophets, who, taking advantage of the popular leaning to mysticism hang out signs of various kinds, but one and all offering for sale the things of the spirit.

It is not to magazines or books dealing with these subjects that we refer, for printing and paper must be paid for when one wants to lay his ideas before the people. But it is quite a different thing when men or women offer to sell to the buyer, for money, the knowledge of self or any mystery in nature pertaining to spiritual things.

In one place we have a man pretending that he is a reincarnation of Jesus Christ, and in another, one deliberately stating that he is Gautama Buddha come again in order to correct errors in his promulgated doctrines. Again, we find astrologers and diviners, mediums and seers, opening shops wherein they dispense oracles to the willing, gullible people. One is quite as pernicious as the other, for the taint of money will corrupt anything. And those who have means are somewhat to blame, in that they imagine that their money can procure them knowledge of the deep, spiritual things of Nature.

The latest thing in this line is that which began in Boston soon after the starting there of a magazine called the *Esoteric*. With that journal we had no concern, for its founders had a right to use it to promulgate just as much of truth as they had hold of in the same way that the PATH gives out its ideas of nature and of man. But in the beginning, the managers of that magazine let it be understood that they were, or one of them—to wit, Mr. Hiram Butler—was a theosophist; or member of the Theosophical Society. An examination of the records just made shows that he never was a member of that body.

Not very long ago a bulky book was circulated by this prophet, in which mysterious statements were made that one Vidya Nyaka desired to found a College in the U. S. to teach the stockholders (!) and students all the mysteries, and among others, the power of acquiring vast wealth, and it was said that after the college was organized unlimited means would be at its disposal, drawn from the funds at command of adepts; but, as a preliminary merely, the faithful must disburse. And disburse they did. We grieve to say that many theosophists sent in money to this scheme which, on its very face, boldly showed that it was founded as a means of giving its stockholders wealth.

The first note was sounded in an alleged "Letter to a Seeker" published by the *Esoteric*. This was a fraud which took in theosophists who do not get acquainted with what is written in out-of-the-way places. It was a hit at the Theosophical Society and at the Adepts, pretending that They were cold and dead and selfish, and that only the Solar Biologists were fitted to help Americans. It exhibited ignorance when it left the domain of plagiarism. What it plagiarized from is a book called "The Wisdom of the Adepts," by Rev. Thomas Lake Harris, in which he attempted to show that Buddhist Adepts are systematically trying to subvert Christianity in Amer-

ica, and this "Letter to a Seeker" took as sub-title, "The Wisdom of the Wise." Fragments are taken, word for word, from pages 8, 9, 319, 249, 371, 248, 249, of Harris's book, and used to construct this letter in the *Esoteric* and signed *Nemo*. If Rev. Harris did not write it, then it was stolen from him; or, if he did, then the *Esoteric* is a secret organ for a Christian sect which is anti-theosophical, while it outwardly professes theosophy. Either of these alternatives is equally damaging.

The second note was a loud one on a brass bugle heralding the founding of the Esoteric College, as the direct outcome of the efforts of the magazine, with Mr. Butler at the head of it, and Vidya Nyaka in the mysterious distance with a medley of nonsensical letters at the end of his name. The real name of Vidya N. is Ohmart, and he is known to many men in Boston who experienced his wiles before Butler joined hands with him. Before that, Ohmart was satisfied to deal with men on pure *business* principles, but when he combined with Butler he played upon the credulity of the mystically inclined people who sincerely desired to know the things of the spirit and foolishly thought that the great pretensions of this pair hid great knowledge and wisdom.

It all speedily ended with a frightful exposé in the *N. Y. World*, *Boston Globe* and *Herald*, and *Philadelphia Inquirer*. The worst of it was that the press mixed the Theosophical Society in it, entirely without cause but wholly because of Butler's theosophic claims, and to-day hundreds of people think that exposure was an exposure of humbug on our part. Such are the facts; hear now of the Karma:

Mr. Butler and all his confederates have to some slight extent injured the Theosophical Society, and the nemesis provided by the immutable law of Karma will follow him until the full consequence is felt and compensation made. We do not need sworn zealots to wreak a vengeance. That will follow, whatever it be, because behind the Theosophical Society is a mighty power that works by law and by will, and not by money. No wealth can buy its favor nor avert its care for its members and for the enemies of the Society. Already material damages and great annoyance have come to these men who dared to sell and buy in the Temple of God. And the same nemesis, but perhaps with lesser fury, will pursue all those members of the Theosophical Society who have in their hearts said, "Lo, here is one who offers at a price that which the Adepts of the Theosophical Society say can only be obtained through toil and unselfish effort; let us go buy of him." We are sorry for both, but surely lessons must be learned, and we had thought that the lesson was taught when the mysterious H. B. of L. invaded our ranks seeking recruits and getting those who would not try the right way. The end is not yet, the hour has not struck, but it will arrive. Let us then rely upon Karma and do our duty.

## THEOSOPHICAL ASPECTS OF CONTEMPORARY THOUGHT AND LITERATURE.

It is not long since it was said that the stories had all been told ; that authors now could do no more than retell them in variations, merely clothed in new garments, according to the various aspects of individual points of view. The new realm for imaginative creation to be opened up to literary activity by Occultism, was then scarcely suspected, but now it is seen that an apparently boundless field is spread out for the exploration of those who can appreciate the conditions upon which it can be entered. To the thoughtful student there is much instruction to be gained from the way in which these new means are availed of, and it is exceedingly interesting to follow its development in current literature. Scarcely a month passes in which some magazine does not testify to the fertility of the new soil by a story founded upon some phase of Occultism. There are two ways in which authors appear to cultivate this ground. One is that of the average constructor of stories, who simply regards Occultism as an interesting mine for intellectual exploitation, and, without any true comprehension, merely seizes upon the external aspects of the subject, and arbitrarily invents all sorts of phenomenal occurrences, usually out of all accord with psychic or occult laws.

The second way is that of those writers who have the organization of the true poet ; the faculty to look upon that which is invisible ; it appears as if such were unconsciously guided by some unseen influence that directs their work into thorough harmony with the great truths ; their minds seem illuminated by the white light that now shines upon men's souls as never before in the history of the present race. So unerringly does what they say tally with the subtler meanings, that it seems as if no writer who "reads up" on the subject merely for the sake of intellectual diversion, and to obtain some novel material with which to please his readers, could thus achieve truth to occult facts. It requires a finer texture of the mind, pervaded by the solvent of true spiritual sympathy, to reach these higher results. These latter writers appear to be one form of the many and diverse instrumentalities chosen to lift the souls of the race on to higher levels of thought, fitting them for the reception of more truth.

In Harper's for February of this year gives a remarkable story of this character. It is called "To Whom this may Come ;" by Edward Bellamy, the strikingly theosophical nature of whose stories has several times been alluded to in this department of THE PATH. The present story surpasses its predecessors in this respect, and is characterized by thought high and

noble in its spirituality. It is, in reality, a chapter of pure Occultism in the guise of a story. It seems like a prophecy of the condition that humanity shall attain in some of the more exalted races to be evolved upon our planet at some time in the far distant future. Mr. Bellamy has a remarkable faculty—which is that of the scientific thinker in the highest sense; the man who beholds things in the light of imagination held in control by law—of supposing a certain condition of existence, either physical, psychical or spiritual, and then depicting life as it must necessarily be under such conditions. This he does with rare consistency and power of versimilitude.

This story of his is that of a race of mind-readers, descended from Persian Magi, exiled something like 2,000 years ago, and shipwrecked with their families, upon a group or inaccessible islands in the Indian ocean, the faculty of mind-reading, being hereditary, is cultivated and perfected, according to the laws of evolution, until they have no need for the imperfect method of communication by speech, and have therefore voluntarily lost the power of so doing, the loss being considered by them a gain. The narrative is ostensibly that of one of our own race shipwrecked on their shores.

It will be perceived that one of the chief attributes of perfected human brotherhood must be the faculty of sharing the thoughts of others as if they were our own. Therein lies that extension of the individuality which makes all men one with each other, which makes our brother really ourself. This faculty is to-day possessed by the Masters, who thus realize in themselves the brotherhood and oneness of humanity, and its occasional, though imperfect manifestation in ourselves shows that it is rudimentary in the race, and can be developed by the proper training. Therefore, in this tale, Mr. Bellamy has simply allegorized a great truth.

Here is a fine picture of the feeling of one who first comes among such a race: "I imagine that the very unpleasant sensations which followed the realization that I was among people who, while inscrutable to me, knew my every thought, was very much what anyone would have experienced in the same case. They were very comparable to the panic which accidental nudity causes a person among races whose custom it is to conceal the figure with drapery. I wanted to run away and hide myself. If I analyzed my feeling, it did not seem to arise so much from the consciousness of any particularly heinous secrets as from the knowledge of a swarm of fatuous, ill-natured, and unseemly thoughts and half-thoughts concerning those around me and concerning myself, which it was insufferable that any person should peruse in however benevolent a spirit. But while my chagrin and distress on this account were at first intense, they were also very short-lived, for almost immediately I discovered that the very knowl-

edge that my mind was over-looked by others, operated to check thoughts that might be painful to them, and that, too, without more effort of the will than a kindly person exerts to check the utterance of disagreeable remarks."

And here the consequence: "How shall I describe the moral health and cleanness, the breezy oxygenated mental condition, which resulted from the consciousness that I had absolutely nothing concealed! Truly I may say that I enjoyed myself. I think surely that no one needs to have had any marvellous experience to sympathize with this portion of it. Are we not all ready to agree that this having a curtained chamber where we may go to grovel, out of sight of our fellows, troubled only by a vague apprehension that God may look over the top, is the most demoralizing incident in the human condition?"

"It is the existence within the soul of this secure refuge of lies which has always been the despair of the saint and the exultation of the knave. It is the foul cellar which taints the whole house above, be it never so fine. What stronger testimony could there be to the instinctive consciousness that concealment is debauching, and openness our only cure, than the world-old conviction of the virtue of confession for the soul, and that the uttermost exposing of one's worst and foulest is the first step toward moral health? The wickedest man, if he could but somehow attain to write himself inside out as to his soul, so that its full sickness could be seen, would feel ready for a new life. Nevertheless, owing to the utter impotence of words to convey mental conditions in their totality, or to give other than mere distortions of them, confession is, we must needs admit, but a mockery of that longing for self-revelation to which it testifies. But think what health and soundness there must be for souls among a people who see in every face a conscience which, unlike their own, they cannot sophisticate, who confess one another with a glance, and shrive with a smile! Ah friends, let me now predict, though ages may elapse before the slow event shall justify me, that in no way will the mutual vision of minds, when at last it shall be perfected, so enhance the blessedness of mankind as by rending the veil of self, and leaving no spot of darkness for lies to hide in. Then shall the soul no longer be a coal smoking among ashes, but a star set in a crystal sphere."

It is to be remarked that in the foregoing there is in the literary style a notable similarity to that of the writer of "Light on the Path." There is the same exquisite imagery, the same beautiful, graceful garb befitting lofty thought, and it seems as if behind them both there might be the same guiding Master hand, even if to the writer unknown.

Here is another glorious passage: "Self-knowledge means to the mind-reader . . . . nothing less, indeed, than a shifting of the identity.

When a man sees himself in a mirror, he is compelled to distinguish between the bodily self he sees, and his real self, the mental and moral self, which is within and unseen. When in turn the mind-reader comes to see the mental and moral self reflected in other minds as in mirrors, the same thing happens. He is compelled to distinguish between this mental and moral self which has been made objective to him, and can be contemplated by him as impartially as if it were another's, from the inner ego, which still remains subjective, unseen, and undefinable. In this inner ego the mind-readers recognize the essential identity and being, the noumenal self, the core of the soul, and the true hiding of its eternal life, to which the mind as well as the body is but the garment of a day."

The statement that "this race which makes so little account of physical beauty is itself a singularly handsome one," recalls the words in "Through the Gates of Gold:" "In due proportion to the completeness of his indifference to it is the strength and beauty of his personal self." We shall surely be privileged to hear more from the mind that has given us this noble story, and the message intended by it. "To Whom this May Come," will undoubtedly be received by many glad hearts.

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## TEA TABLE TALK.

### SOME CURIOUS PSYCHIC EXPERIENCES.

From across the "great water" comes this query from one of our unseen friends. Such friends must be many; our true comrades must be near though we see them not; though at times it almost seems as if we stood unaided and alone. The Tea Table often wonders if it can be known how much work of all kinds is needed in our Society; and then sometimes—but too rarely—some one appears as if in answer, and offers some work for Humanity. We believe this would more frequently occur if our comrades only realized the magnitude of the harvest awaiting us, the fields we are obliged to leave untouched, the opportunities ungarnered, for want of help of all kinds.

The query of our friend stands as follows: "I was once standing on a balcony overlooking a pine wood. A great impulse seized me. I prayed. In prayer my whole self seemed to leave me and to go out to the Infinite. What I desired was to know something. I went to bed and slept like a child, a long, unbroken, dreamless sleep. Very early next morning I awoke. Everywhere there brooded an exquisite, silent peace. In it I rested. Presently through the silence there came a marvellous whisper; it seemed to come from the uttermost ends of the Universe; it penetrated into the very inmost depths of me. It said, '*This is mine—thine,*' and at the same moment I saw within myself a robin-blue flame, of clear, still transparence. Another

time I lay in bed, half asleep, half awake. A clear voice within spoke to me and said, 'I—you—are in danger.' I thought it meant nothing. A month afterwards I lay dying. The voice seems to use a sense which is unknown to us. I interpret it 'mine—thine,' or 'I—you,' because this is the nearest meaning: it might be called a dual unity, because the voice does not separate itself from me, as I separate myself from any other individual. What is the voice?"

We answer; this "voice" is simply the psychic sense of the inner man developing and informing the individual brain. It is not the Higher Self, as students often suppose, for that Self does not act on this plane, nor is it concerned with material things. Its intuitions are sometimes *flashed* through us by means of the higher mind. As the various principles in man are *one* when perfected and harmoniously interacting, it is difficult, at any given moment of development, to give rules whereby distinctions may be made. In a general sense we can only establish the fact that, in persons of partial or initial development, the Higher Self does not speak at such times or in such ways. The inner self, the individual soul, does. Of course this soul is, in its ultimate, one with the Higher Self. But in the earlier stages of development the psychic senses awaken as the inner body obtains coherence and as its currents begin to be established, and through them we receive the first inner testimony to the reality of the Unseen. There is also the mystic voice heard by great mystics, but we need not enter into this supposition, if only because our correspondent plainly shows the "Voice" to be subjective; not speaking in tones, but silently suggesting a meaning. It is quite a common thing to find students so awed by these inner occurrences as to believe the fact more marvellous and more divine than it is. Certainly it is a wonder, this development of the inner man; but it is a wonder we are all heirs to, and we are not to render it the worship of awe, but to study and try to increase it. These manifestations come from the same source as our desires, but are the higher form of the same force. Another student sends still more forcible examples of the same point,

"Several years ago, while seated at the table after pouring out the tea, I impolitely began reading a letter that had just been handed to me, when, with a sudden unaccountable impulse, I tossed down the letter, and, without realizing what I was doing, went quickly around the table to my husband and began vigorously to rub his head and shoulders. This continued for fifteen minutes, when I discovered that I could not remove my hand. Alarmed at this power that controlled me, I called for the assistance of my nephew, he being the only other person present at table. With both hands he was unable to remove mine. He then endeavored to pry it away; this reacted with spasmodic symptoms upon myself, therefore we no longer resisted, and my hand finally came away of itself. Just before we seated ourselves at the table, my husband had complained of illness, but not thinking it serious I had said, 'A cup of tea will do you good,' and thought no more about it until this happened. He now exclaimed, with apparent relief, 'I believe you have saved my life!' The next morning there were dark spots about his eyes, causing his physician to conclude that he had escaped

apoplexy. At another time I awoke in the night to find myself walking rapidly towards the servants' room and leaning over the cook. I spoke to her, at the same time shaking her gently. She did not seem to breathe, but she soon revived, saying, 'I knew when you came in, for I was wishing you would, for I felt as though I was dying.' I have had persons that were sick say that, if I only put my hands on them, they immediately felt better.

"Within a few years I had a very serious accident happen to me. A fall injured my head and back, so that I was paralyzed, and obliged to keep my bed for three or four years. The day of the injury I seemed to have the impression that I must be very cautious about falling down stairs. This impression left me toward evening, when I went into a neighbor's house to fall down the stone steps as I left. During the helpless state that followed, I was one day taken from my bed, as it were, by the same unexplained power," (the inner man controlling the outer body—J.) "placed upon my feet \* \* and I glided lightly through the rooms, to the astonishment of both nurse and housekeeper, who exchanged doubtful glances. I now thought that this strength for which I had no name was within my grasp." (See now where the action of the outer self and brain begin and impair the psychic sense. J.) "Therefore the next day while alone, summoning all my will power, with great exertion I placed my feet upon the mat, only to fall helpless to the floor; completely convinced that, unlike the day previous, I must be lifted into bed, and feeling that I was losing the confidence of my attendants, who either thought me very deceptive or that there was something mysterious about me." (It is very clear here that the writer in using her "will with great exertion," made the common mistake of supposing that the ordinary mental effort known as "will" can avail in psychic matters. The true will, which comes from the spirit, is that subconscious force which wells up within us and governs every movement before we know it, before we can seize it, causing us to swerve aside before we have realized a danger with our brain. This will, *made self conscious, trained and developed*, is the will-power of the Adept; that force of which Levi wrote; "The will accomplishes all that it does desire." The inner will, reflected from the divine spirit, when it surges up *conscious of itself*, is the faith which moves mountains. Often we instinctively obey it. We need to try, over and over, to trace it to the hidden well-spring within. Also to obey it whenever it manifests, for such exercise increases its manifestations.)

The writer of the foregoing experiences continues. "Sometimes I have predicted coming events;" (a common event among sensitives, who are impressed by astral images of the events, or who "sense them" as they say. J.) "or, visiting new places, find I have been there before. Last winter a face came to me many times, with large searching eyes and great intelligence; it filled me with such reverence that I would have knelt and worshipped, but *that was not required.*" (The italics are mine. Theosophists have before now spoken of this face with "searching eyes," which is always described in the same terms, and which never requires worship but always asks for "work," as here. J.) "I asked; 'Where are you? Across the water, or in A?'"

Though I *heard* no reply, there came to me the idea or words; 'Work for us.' Again when the countenance appeared, I said, 'I do not understand. Who and what are you? and the work, where is it?' Now, friend Julius, I am not endeavoring to do any work, but to follow the bidding of some blessed guide. Have thought I was a Buddhist, but have not spoken it aloud; not that I fear for myself, but would not injure a great and good cause by expressing myself in that way here, when it is food too strong for those about me. To return to experiences; I have found lost articles. One summer I was to take my young son to the mountains. I handed his bank book \* \* to my daughter for safe keeping. After my return I did not ask about it. I supposed it was where it could be easily produced. So time passed, and several months afterward my daughter was to leave next morning for the West. I asked for the bank book. She had forgotten that I had placed it in her care. Search was made, but in vain; we gave it up for lost." (Note that when *anxiety* operated no success was had. As the homely proverb expresses this truth, 'The watched pot never boils.' J.) "A few weeks later, while very much interested in reading,"—(the *lower* mind absorbed and tranquil. J.) "my right hand reached away from me, but I did not incline to give heed to it. It waited until the same day and hour the week following,"—(see here the recurrence of magnetic currents, or tides, in the astral light, the inner self responding. J.) "when I was again reading and was similarly influenced. This time I followed the guide"—(the inner self, J.) "up stairs to my daughter's room. It seemed cheerless, and not being inclined to go in I turned away, when this force whirled me around to the door. Now I opened it, went in, was led rapidly to the bureau. Knowing that everything had been placed in order since she left, and feeling confident that I knew there was nothing there for me, I turned doubtfully away, only to be again whirled around to the bureau." (Note that in *The Secret Doctrine* we are told that the intellectual principle has almost wholly stifled the psychic instinct of man. J.) "Now I raised my hands to open the upper drawer, but the stronger will dropped them to the one below, then quickly beneath a paper, and the lost book was in my hand, which I carried in triumph down to the parlor. I have been referred to you as one who would kindly classify abnormal experiences and explain their cause."

I have given these account at some length because, taken all in all, they give a very clear idea of the inner and progressive development of a psychic nature, joined to decided magnetic or life force. Such development frequently leads persons to imagine themselves guided by "spirits of the dead" so-called, whereas many of them, and many appearances, lights, sounds, and so forth, are really caused by ourselves and are ourselves. I cannot go into greater details here. Sometimes persons have ignorantly worshipped as a "god" their own Mayavi Rupa, or *Thought Body*, made manifest under abnormal circumstances; or even, in some rare cases, the Causal or Karmic body, or some reflection from the Higher Self. There are spirits not those of the dead which may become visible to the developed or stimulated psychic sense. Also living persons may cause their Mayavi Rupa

to be seen by us. When this is done consciously—*i. e.*—by will power accompanied by self consciousness, such persons are Adepts—black or white. Sometimes, too, we may see the thought of another as though it were himself. Close study of the eastern philosophy is absolutely necessary if we would be saved from error, for great discrimination, such as that philosophy teaches, is needed by the would-be occultist. It protects him from many a misadventure. For example, students would not have been taken in by a psychofinancial scheme lately exposed as a gross swindle, if they had been able to discriminate in the articles and “calls” previously published the dark material traces of the left hand path, disguised under words. “Z,” once wrote: “Beware of words. They are traps.” The first point of division of left hand path from right is very subtle, very slight, easily overlooked, swiftly passed. It behooves us to take each step with care, to question the intuition, and to analyze with the brain,—in short, *to discriminate*, for the true discrimination is composed of all these qualities. If there be one unfailling test, one sure proof of error, it is to find material advantage of any kind mixed up with spiritual development. The two cannot mix; the very nature of Energy forbids it. Only psychism can go hand-in-hand with material gain or allurements, and psychism of the left hand order, such as ruins perpetrators (even the self deceived) and victims, in other lives or in this. The victims suffer because causes are blindly set in motion against the innocent, or against the self seeking (otherwise “innocent”), whose insidious human weakness has laid them open to the poisoned bait. Such causes act by law; their course cannot be stayed. Their Karmic effect is brief compared to that which dogs the perpetrators of crimes against Humanity, and of all such crimes that is the darkest which attacks men through their Ideals. It would be a crime impossible if men kept those Ideals pure, untouched by any material thought, held high like blazing torches against the darkness of our Age. Our faults make the crimes of our brothers possible. On this plane, where the forces of “evil,” or separateness, greatly prevail, he is wise indeed who takes no step not based upon Universal Brotherhood, Spiritual Identity, and that has not, as its possible goal, the absolute, final Unity of All. Put this test to all acts; if they divorce from it, crucify them. Yet remember even how far easier it is to fall than to stand; to arraign than to be just.

JULIUS.

## LITERARY NOTES.

PATANJALI'S YOGA PHILOSOPHY.—This valuable book has hitherto been an annoyance to students, since the Indian edition, the only one available, has baffled readers by reason of the intolerable brackets and obscure notes with which it is interlarded. Yet in the face of these defects many copies have been purchased. THE PATH will issue an American edition just as soon as the printer and binder can get it out. This is really an interpretation of the great Sage and is cast in plain English. It will be printed on good paper and sold at \$1.25 postage free. Intending purchasers can order it at once. We have no hesitation in recommending it to students.

LOUIS LAMBERT WITH AN INTRODUCTION BY GEORGE FREDERIC PARSONS, to the English translation by Katherine F. Wormerly. (1889, *Roberts Bros., Boston, 12mo, 258 p.p.*) This excellent translation of Honore de Balzac's work is enriched and illuminated by Mr. Parsons' introduction, which not only thoroughly acquaints the reader with the purpose of the story but shows the writer to be a theosophist like Balzac himself. The great Frenchman was thoroughly infused with mystical ideas and in his youth met comrades whose thoughts were all bent upon spiritual things. We like the 155 pages of introduction quite as much as the story. Mr. Parsons arraigns in telling words dogmatic science which scouts the use of all imagination in the Hindu, the spiritualist, or the theosophist while itself indulging in the wildest and most unprovable hypotheses imaginable. How true this: "Every theory of the universe advanced by science demands the acceptance of postulates which are in most instances figments of the imagination, and some of which go counter to one of the primal laws of all scientific research, in positing conditions wholly foreign to experience. Of such is the atomic theory—which assumes the existence, as the base of matter, of a body possessing properties the like of which no body known to human percipience is endowed with. The atom of science is absolutely solid and absolutely impenetrable, yet so far as is known there are no absolutely solid and absolutely impenetrable bodies in nature. . . . The habit of accepting whatever comes to us with the endorsement of science causes men to think they comprehend such statements, whereas in truth no story of a miracle can possibly be harder to grasp by the reason alone. Science not only employs the imagination freely, but requires from its votaries a constant exercise of faith," and also, "Whatever *is* is natural, and supernaturalism. . . . is a delusion. . . . Of the material world beneath and around us we know that we are able to cognize but a small percentage of existing phenomena; . . . . a *question of a few vibrations of the ether, more or less*, makes for us all the difference between perception and non-perception." The italics are ours. This introduction is valuable to all theosophists. We cannot possibly do it justice in our small space. It shows a true theosophist's spirit and a real appreciation of the old time glory and power of the Indian sages.

ILLUMINATED BUDDHISM OR THE TRUE NIRVANA.—We have received this Pamphlet from Kansas City where it is published. It pretends to be written by Gautama Buddha for the purpose of correcting errors in his system. We thoroughly believe in the old prophecy that "many false prophets will arise," and do not believe that this alleged Buddha is Gautama's reincarnation. This pamphlet is too full of historical, philological and philosophical errors to be worth consideration, but for fear some poorly read theosophists might be misled we refer to it. It declares that Buddha is a mythological Hindu character, that the Indian metaphysics devote no space to the nature of the soul and other glaring as well as ridiculous statements wholly without basis, and to crown all, a picture of Buddha *with a long beard (!)* is given as frontispiece. We hardly think that this new Siddhartha will reach even as high as the great Sankaracharya who was born after Buddha, and we would advise him to study a little more what others have written.

## THEOSOPHICAL ACTIVITIES.

### EUROPE.

THE DUBLIN LODGE has been very active since the visit made by Dr. Keightley and Mr. William Q. Judge, in December last. The remarks made by the various persons at that meeting have been printed, and the Lodge has started the *Dublin Theosophical Journal*. New members are reported as joining, and interest is rapidly increasing. The members are divided into sections of three or four in each, and on January 3d and 17th papers were presented by some of the sections respectively upon "Light on the Path" and "Karma," followed by profitable discussion. Every alternate Wednesday an open meeting is held. Altogether the prospects for theosophical work in Ireland are brightening.

BRO. FRED. J. DICK, of the Dublin Lodge, visited the Blavatsky Lodge in January during the holidays.

### INDIA.

IT IS SUGGESTED to those who desire to do a good deed, that the various important magazines published in America are of great use to the editor of *The Theosophist*, and any well disposed member can subscribe in behalf of the editors, for such as Harper's, Scribner's, Lippincott's, Atlantic Monthly, Century, Popular Science Monthly, North American Review, The Forum, and others. The address to be used is : "Editor Theosophist, Adyar, Madras, India."

COL. H. S. OLCOTT has by this time reached Japan, where he will speak in various temples and public places upon Theosophy and Buddhism. It is expected that the formation of new Branches will follow his progress. Inasmuch as the Indian section of the Society has abolished compulsory fees there and now depends upon voluntary contributions for defraying expenses, Col. Olcott during his tour will place boxes at the doors of the places where he will speak, for the reception of the offerings of those who have an interest in the work.

The American Section will continue to send to India, as heretofore, a proportion of its receipts from dues and fees.

### THE GENERAL CONVENTION AT ADYAR.

The attendance at the Convention was not as large this year as formerly, owing to a National Political Congress held at Allahabad.

The meetings continued for three days, and an important feature was an address by the Japanese delegate, Mr. Zenshiro Nogouchi, upon religion in Japan. This address was delivered in a public hall in Madras, which was filled to overflowing, thousands being turned away.

In the President's address to the Convention he said that the increase in Branches for the last year was mainly confined to the United States. His statistics of growth are interesting, as :

YEAR.	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888
Charters up to close of year .....	.....	1	2	2	4	11	27	51	93	104	121	136	158	179

The total number of live Branches reported was 173, distributed thus : Bengal, 26 ; Behar, 8 ; N.W. P., Oude and Punjab, 23 ; Cent. Prov., 4 ; Bombay, 7 ; Kathiawar, 2 ; Madras, 46 ; Ceylon, 10 ; Burmah, 3 ; England, 4 ; Scotland, 2 ; Ireland, 1 ; France, 2 ; Austria, 1 ; Greece, 2 ; Holland, 1 ; Russia, 1 ; West India, 2 ; Africa, 1 ; Australasia, 2 ; Japan, 1 ; United States, 25, (now 26).

The African T. S. is at Queenstown, Cape Colony, and that in Japan, at Kioto.

The office of Vice-President has been revived, and that of Corresponding Secretary confirmed in H. P. Blavatsky, and a rule passed that at her death no one shall be elected to the vacancy. The object of having a Vice President is to provide for the contingency of Col. Olcott's death. In that case the Vice-President acts while collecting votes for a new President.

The officers elected are as follows :

*President.*—COL. H. S. OLCOTT.

*Corresponding Secretary.*—H. P. BLAVATSKY.

*Vice-President.*—WILLIAM Q. JUDGE.

*Secretaries.*—C. W. LEADBEATER, ARCHIBALD KEIGHTLEY, WILLIAM Q. JUDGE, RICHARD HARTE.

*Recording Secretary.*—T. VIJIARAGHAVA CHARLU.

*Treasurer.*—C. RAMIAH.

*Asst. Treasurer.*—T. VIJIARAGHAVA CHARLU.

#### AMERICA.

THE GENERAL CONVENTION will be held in Chicago, April 28, 1889. The place of meeting is in the Palmer House Assembly Rooms. A large attendance is expected, and very interesting papers will be read by prominent members.

BRO. ALEXANDER FULLERTON, who has been doing such valuable work for the past two years in the PATH office and for the T. S., left New York for London, February 16th, on important business for H. P. Blavatsky. The PATH staff is thus reduced, and subscribers as well as correspondents must be satisfied with the briefest replies to inquiries until Bro. Fullerton's place is in some way filled—a rather difficult problem.

The NEW YORK T. S. HEADQUARTERS will be moved on March 1st to 21 Park Row, Room 47, from 117 Nassau street. The new rooms are larger and in a better building. We shall now be able to turn round, and the numerous interesting pictures and other things will be better appreciated. All the best theosophical books will be kept on hand for members and visitors to read.

ARYAN T. S., N. Y.—The meetings of this Branch have been well attended. Interesting discussions on Universal Brotherhood, Culture of Concentration, and other topics have been held. A paper showing why Adept Gurus, or Teachers, are not yet needed by the general run of theosophists, was read not long ago and will soon be printed in the PATH.

BOSTON T. S.—At the last election Bro. J. Ransom Bridge was made President, and Bro. E. I. K. Noyes, Cor. Sec'y.

LOS ANGELES, CAL.—THE SATWA BRANCH T. S. is a new one just organized here. Its charter is dated February 18, 1889; President, Samuel Calhoun; Secretary, Mrs. Elizabeth Hughes, No. 247 So. Spring Street, Los Angeles, California.

AN EARNEST THEOSOPHIST has begun to write suggestions for Discussions by Branches, and will furnish some for each month, to begin with the April issue of the PATH. We hope that all Branches will take them up and send us abstracts of each discussion, which we will gladly print.

Every man contains within himself the potentiality of eternal death and the potentiality of Immortality, equilibrated by the power of choice.

He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

Every time the Hindu pronounces the word *Om*, he renews his allegiance to the divine potentiality enshrined within the soul.

People talk of the devil. For my part I have seen him; he was in my own heart.

The Higher Self knows that highest home of Brahman, in which all is contained and shines brightly. The wise who, without desiring happiness, worship that Person, are not born again.

The eternal spirit is everywhere. Its hands, feet, eyes, head and ears are everywhere; it stands encompassing all in the world.—*Upanishads*.

OM.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis. . . .	Arjuna Theosophical Soc'y	1882	Albert J. Stiles . . . . .	Elliott B. Page . . . . .	P. O. Box 659. . . . .
New York . . . .	Aryan T. S. . . . .	1883	William Q. Judge. . . . .	Wm. C. Temple . . . . .	P. O. Box 2659. . . . .
Chicago . . . . .	Chicago T. S. . . . .	1884	Stanley B. Sexton. . . . .	Mrs. M. L. Brainard. . . . .	861 W. Monroe Street. . . . .
Washington. . . .	Gnostic T. S. . . . .	1884	Dr. Elliott Coues. . . . .		1726 N. Street. . . . .
San Francisco. . . .	Golden Gate Lodge . . . . .	1885	Theo. G. E. Wolleb . . . . .	Allen Griffiths. . . . .	Room 5, 13 Mason St. . . . .
Los Angeles . . . .	Los Angeles T. S. . . . .	1885	Dr. C. W. Bush. . . . .	Miss L. A. Off. . . . .	Collado St., Station F. . . . .
Malden. . . . .	Malden T. S. . . . .	1885	Sylvester Baxter. . . . .	Frank S. Collins. . . . .	97 Dexter Street . . . . .
Boston. . . . .	Boston T. S. . . . .	1886	J. Ransom Bridge. . . . .	E. I. K. Noyes. . . . .	46 Congress St. . . . .
Cincinnati. . . . .	Cincinnati T. S. . . . .	1886	Robert Hosea. . . . .	Miss Annie Laws. . . . .	100 Dayton Street. . . . .
Chicago. . . . .	Ramayana T. S. . . . .	1887	Dr. W. P. Phelon. . . . .	Mrs. A. M. Hatch. . . . .	629 Fulton Street. . . . .
Minneapolis . . . .	Ishwara T. S. . . . .	1887	Dr. J. W. B. La Pierre. . . . .	Mrs. Julia A. Lovering. . . . .	313 South 10th Street. . . . .
Philadelphia. . . . .	Krishna T. S. . . . .	1887	Edward H. Sanborn. . . . .	Miss C. A. Howard. . . . .	1037 Walnut Street. . . . .
St. Louis . . . . .	Pranava T. S. . . . .	1887	Wm. Throckmorton . . . . .	Howard Carter. . . . .	501 Broadway. . . . .
Santa Cruz. . . . .	Purana T. S. . . . .	1887	Mrs. L. U. McCann. . . . .	Dr. Wm. W. Gamble. . . . .	Santa Cruz, Cal't. . . . .
Omaha. . . . .	Vedanta T. S. . . . .	1888	Dr. J. M. Borglum. . . . .	Mrs. John Shill. . . . .	2722 Franklin Street. . . . .
Grand Island. . . . .	Nirvana T. S. . . . .	1888	Dr. M. J. Gahan. . . . .	L. D. Proper. . . . .	Bloomington, Neb . . . . .
San Diego, Cal . . . .	Point Lama Lodge. . . . .	1888	Dr. Thos. Docking. . . . .	Mrs. V. M. Beane. . . . .	P. O. Box 1258. . . . .
St. Louis . . . . .	Esh Maoun T. S. . . . .	1888	(Private). . . . .		
Muskegon . . . . .	Lotus Lodge. . . . .	1888	(Private). . . . .		
Bridgeport. . . . .	Varuna T. S. . . . .	1888	Dr. E. Kirchgessner . . . . .	Mrs. Ida J. Wilkins. . . . .	P. O. Box 1746. . . . .
Cleveland. . . . .	Dharma T. S. . . . .	1888	Wm. C. Rogers. . . . .	Wm. E. Gates. . . . .	236 Superior Street. . . . .
Decorah, Iowa . . . . .	Isis Lodge. . . . .	1888	Warren B. Hill. . . . .	Mrs. M. I. Riggle. . . . .	Decorah, Iowa. . . . .
Milwaukee. . . . .	Brahmana T. S. . . . .	1888	Bryan J. Butts. . . . .	Mrs. A. M. Wyman. . . . .	421 Milwaukee Street. . . . .
Los Angeles. . . . .	Satwa Lodge. . . . .	1889	Samuel Calhoun . . . . .	Mrs. E. Hughes . . . . .	247 So. Spring Street, Los Angeles.

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# Æ U Ω

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

## THE PATH.

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VOL. IV.

APRIL, 1889.

No. 1.

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### LO HERE! AND LO THERE!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HARIJ.

## GULLED FROM ARYAN SCIENCE.

### RAIN CLOUDS.

In the Vishnu Purana it is said :

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

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

### JUPITER'S SATELLITES.

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

### ORIGIN OF PLANET MERCURY.

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

### THE END OF THE WORLD.

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

### THE EARTH'S SPHERICITY.

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

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

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

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

#### THE ATMOSPHERE.

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

#### POLAR DAYS AND NIGHTS.

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

#### PLANETARY LIGHT.

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

#### CURRENTS IN EARTH AND ITS OCEANS: AND BLOOD CIRCULATION.

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

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## LETTERS THAT HAVE HELPED ME.

(Continued from March.)

### VII.

*Dear Jasper:*

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

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

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

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

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

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

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

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

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

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

\*

## THE MAGIC SCREEN OF TIME.

An old Hindu saying thus runs :

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

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

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

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

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

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

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

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

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

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

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

"What is this and why?"

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

"And he?" pointing to the young man.

"That is thyself."

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

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

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

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

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

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

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

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

"Listen to the march of the Future."

BRYAN KINNAVAN.

## THE SEVEN DWIPAS.

FROM THE INDIAN PURĀNAS.

### I.

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

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

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

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

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

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

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

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

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

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

These seven continents are called Jambu dwîpa, Plaksha dwîpa, Shâlmali dwîpa, Kusha dwîpa, Krauncha dwîpa, Shâka dwîpa, and Pushkara dwîpa.

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

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

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

Then follows a minute description of Jambu dwîpa.

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

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

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

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

Mount Meru is in the centre.

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

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

Harivarsha is, we have seen, the Varsha directly to the south of Hâvrita. South of it lies Kimpurusha, separated from Harivarsha by the Hemaketu range. South of Kimpurusha and separated from it by the Himâdri or Himâlaya range, lies Bhârata Varsha.

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

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

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

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

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

A description of the other eight Varshas follows :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following qualities of Bhârata Varsha are noticed :

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

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

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

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

CHARLES JOHNSTON, F. T. S.

(Concluded in May.)

## THE FOURTH DIMENSION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*(Concluded in May.)*

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## THEOSOPHICAL ASPECTS OF CONTEMPORARY THOUGHT AND LITERATURE.

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

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

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

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

## A WORD ON PRONOUNS.

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

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

FRANCES ELLEN BURR.

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

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

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

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

## ANSWERS TO QUESTIONERS.

*From Mrs. E. K.*

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

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

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

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

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

JASPER NIEMAND.

*From B. Q.*

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

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

## SUGGESTIONS FOR BRANCH G. S. WORK.

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

### I.

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

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

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

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

### AS TO THE BRANCH WORK IN ITSELF.

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

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

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

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

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

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

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

#### TOPIC FOR DISCUSSION AND THOUGHT FOR APRIL.

##### *A Universal Brotherhood of Humanity.*

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

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

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

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

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

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

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

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

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

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

#### QUOTATION FROM THE "SECRET DOCTRINE."

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

## PARTIAL REFERENCES.

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

G. Hijo.

## TEA TABLE TALK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JULIUS.

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## LITERARY NOTES.

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

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

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<sup>1</sup> Students of \* \* \* \* may see some point to this fact.

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

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

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

## NOTICE.

### PATANJALI'S YOGA APHORISMS.

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

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

Price, postage free, \$1.25.

## THEOSOPHICAL ACTIVITIES.

### AMERICAN SECTION T. S.

*To Fellows of the Theosophical Society in the Americas.*

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

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

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

[*sd.*]

H. S. OLCOTT,

*President of the Theosophical Society.*

*Attest.*

T. VIJIARAGHAVA CHARLU,

*Recording Secretary of the Theosophical Society.*

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

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

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

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

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

#### EUROPE.

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

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

#### ASIA.

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

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

OM.

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

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

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

## THE PATH.

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VOL. IV.

MAY, 1889.

No. 2.

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

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

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### LETTERS THAT HAVE HELPED ME.

*(Continued from April.)*

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

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

J. N.

#### VIII.

*Dear Jasper;*

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

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

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

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

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

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

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

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

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

Z.

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

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

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

## THE SEVEN DWIPAS.

FROM THE INDIAN PURĀNAS.

(Concluded.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHARLES JOHNSTON, F. T. S.

## WHY A GURU IS YET PREMATURE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## A DREAM OF GOLD.

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

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

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

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

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

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

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

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

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

J. H. CONNELLY.

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## THE WANDERING EYE.

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

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

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

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

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

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

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

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

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

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

"What is that?" I asked.

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

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

BRYAN KINNAVAN.

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## TEA TABLE TALK.

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

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

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

"I have no knowledge of the heaven of priests.  
It irks me when I think that I shall look  
On this brave world no more. Full oft I've watched  
Bluff winter hurl his icy bolts ; or spring  
With a swift arrow hid among her promises ;  
Or rosy summer, wantoning along the uplands  
Till lusty autumn, with halloo of horn  
And bay of hound, strode on to speed her passing.  
And thus, as season still with season linked,  
I have seen all things, dying, come to use,  
Mixed with the kindly flux of mother earth.  
Even thus I hope, Life's fierce probation o'er,  
To do a brave man's work somewhere, in the open world !"<sup>1</sup>

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

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

<sup>1</sup> Unpublished M. S. S.

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

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

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

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

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

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

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

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

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

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

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

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

## ANSWERS TO QUESTIONERS.

*From Hadji:*

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

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

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

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## SUGGESTIONS FOR BRANCH T. S. WORK.

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

### II.

#### THE INITIAL EFFORT.

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

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

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

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

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

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

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

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

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

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

#### FURTHER THOUGHTS ON UNIVERSAL BROTHERHOOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Light on the Path”.

“Through the Gates of Gold”, Chap. 3, et infra.

“The Life”, pamphlet.

“Guide to Theosophy”, article on “Brotherhood” and others.

“The Bhagavad-Gita”.

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

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

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

G. HIJO.

## REFRACTIONS.

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

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

O. E. W.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

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

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

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

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

Milwaukee, Wis., 808 Grand Ave.

J. V. BENEFICIO.

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

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

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

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

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

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

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

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

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

#### IRELAND.

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

#### JAPAN.

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

#### FRANCE.

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

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## THE THEOSOPHICAL CONVENTION HELD IN CHICAGO.

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

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

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

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

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

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

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

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

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

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

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

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

The convention then adjourned.

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

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

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

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

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“There is no Religion higher than Truth.”

Family motto of the Maharajas of Benares.

## THE PATH.

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VOL. IV.

JUNE, 1889.

No. 3.

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### LETTERS THAT HAVE HELPED ME.

(Continued from May.)

IX.

*Dear Sir and Brother ;*

Tell your friend and inquirer this.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. N.

## TRUE AND FALSE ASTROLOGY.

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

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

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

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

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

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

Under the heading of February Zadkiel says :

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

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

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

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

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

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

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

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

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

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

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

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

G. E. W.

*Chicago, March 25, 1889.*

## THE PRACTICAL ETHICS OF THEOSOPHY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Remember :

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

EM'LY.

## JUNE.

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

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

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

J. C. T.

## THE BELL-TALE PICTURE GALLERY.

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

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

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

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

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

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

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

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

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

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

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

"Come with me."

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

"The picture gallery is here."

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

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

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

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

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

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

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

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

“Well?”

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

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

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

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

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

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

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

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

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

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

BRYAN KINNAVAN.

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

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

## THE FOURTH DIMENSION.

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

(Concluded.)

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

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

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

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

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

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

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

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

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

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

## ANSWERS TO QUESTIONERS.

*From C. N.*

1.—Is there a “Parent” Theosophical Society?

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

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

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

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

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

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

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

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

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

HADJI.

*From R. L. R.*

1.—What is a Nirmanakaya ?

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

2.—Has a Nirmanakaya any sex ?

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

MOULVIE.

*From T. D.*

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

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

NILAKANT.

## SUGGESTIONS FOR BRANCH T. S. WORK.

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

### III.

#### UNIVERSAL BROTHERHOOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G. Hijo.

## TEA TABLE TALK.

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

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

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

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

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

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

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

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

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

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

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

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

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

JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

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

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

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

\* Quoted from memory and possibly not verbatim.

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

#### A CIRCULATING LIBRARY.

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

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

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

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

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

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

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

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

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

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

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

Applications may be sent to the Librarian at above address.

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

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

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

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

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

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

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

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

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

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

#### IRELAND.

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

FRED J. DICK.

#### ERRATA.

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

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

OM.

# ॐ ८ ॐ

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

## THE PATH.

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VOL. IV.

JULY, 1889.

No. 4.

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

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### JUDGE THE ACT: NOT THE PERSON.

#### ADEPTS AND MEDIUMS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JASPER NIEMAND.

## HIDING THEOSOPHY UNDER A BUSHEL.

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

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

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

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## THERE IS A TIDE IN THE AFFAIRS OF MEN.

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

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

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

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

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

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

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

J. D. B.

## THE ASTRAL LIGHT.

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

ST. GEORGE BEST.

## LETTERS THAT HAVE HELPED ME.

(Continued from June.)

X.

Dear Jasper ;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dhyana is contemplation of it.

Samádhi is meditating on it.

When attempted, they of course are all one act.

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

1st. Select it.—Dharana.

2d. Hold the mind on it.—Dhyana.

3d. Meditate on it.—Samádhi.

This gives firmness of mind.

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

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

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

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

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

May you cross over to the fearless shore.

Z.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. N.

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

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

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

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

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

<sup>1</sup> In Supplement to June *Theosophist*, 1881, the other sections are mentioned.

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

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

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

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

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## SUGGESTIONS FOR BRANCH T. S. WORK.

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

### III.

#### INTUITION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G. HIJO.

## LITERARY NOTES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## TEA TABLE TALK.

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

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

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

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

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

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

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

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

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

\* \* \* \* \*

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

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

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

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

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

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

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

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

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

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

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

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

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

JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

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

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

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

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

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

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

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

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

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

#### IRELAND.

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

Dublin, June 12, '89.

F. J. DICK,  
Secretary.

#### QUESTIONS IN "FORUM NO. 2."

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

IV. What are the three books referred to in Forum No. 1. as dictated or inspired by Higher Powers?

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

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

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

#### NOTICE.

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

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

## CIRCULATING THEOSOPHICAL LIBRARY.

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

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| <ol style="list-style-type: none"> <li>1 Isis Unveiled, Vol. I.</li> <li>2 " " Vol. II.</li> <li>3 Secret Doctrine, Vol. I.</li> <li>4 " " Vol. I.</li> <li>5 Secret Doctrine, Vol. II.</li> <li>6 " " Vol. II.</li> <li>7 Bible Myths and their parallels in other Religions.</li> <li>8 The Path, Vol. I.</li> <li>9 " " Vol. II.</li> <li>10 " " Vol. III.</li> <li>11 Jehoshua, The Life of</li> <li>12 Incidents in the life of H. P. Blavatsky.</li> <li>13 Geometrical Psychology.</li> <li>14 Apollonius of Tyana.</li> <li>15 Geomancy.</li> <li>16 Man, A Study of</li> <li>17 Mystery of the Ages.</li> <li>18 Theosophy, Hints on Esoteric, No. 1.</li> <li>19 Sankhya Karika.</li> <li>20 Guide to Theosophy.</li> <li>21 Occult World Phenomena.</li> <li>22 Probodha Chandrodaya Nataka.</li> <li>23 Magical Writings of Thos. Vaughan.</li> <li>24 Rosicrucians.</li> <li>25 Problems of the Hidden Life.</li> <li>26 " " " "</li> <li>27 Reincarnation.</li> <li>28 Louis Lambert.</li> <li>29 United, Vol. I.</li> <li>30 " Vol. II.</li> <li>31 Man, Fragments of Forgotten History.</li> <li>32 Rosicrucians, Among the</li> <li>33 " " " "</li> <li>34 Guide to Theosophy.</li> <li>35 Esoteric Buddhism.</li> <li>36 Karma, a Novel.</li> <li>37 Ghost, An Unlaid</li> <li>38 All's Dross but Love.</li> <li>39 Song Celestial.</li> <li>40 Pearls of the Faith.</li> <li>41 Indian Idylls.</li> <li>42 Wisdom of the Brahmin.</li> <li>43 Idyll of the White Lotus.</li> </ol> | <ol style="list-style-type: none"> <li>44 Magic, White and Black</li> <li>45 Five Years of Theosophy.</li> <li>46 Theosophy, Religion, and Occult Science</li> <li>47 Soul of Things, Vol. I.</li> <li>48 " " Vol. II.</li> <li>49 " " Vol. III.</li> <li>50 Transcendental Physics.</li> <li>51 Animal Magnetism (Deleuze).</li> <li>52 Blossom and the Fruit.</li> <li>53 Occult World.</li> <li>54 Duchess Emilia.</li> <li>55 Zononi.</li> <li>56 Strange Story.</li> <li>57 Purpose of Theosophy.</li> <li>58 " " "</li> <li>59 Gates of Gold, Through the</li> <li>60 Patanjali's Yoga Philosophy (Am'n edition).</li> <li>61 Wilkesbarre Letters on Theosophy.</li> <li>62 " " "</li> <li>63 " " "</li> <li>64 Buddhist Catechism.</li> <li>65 Mysteries of the Hand.</li> <li>66 Light on the Path.</li> <li>67 Buddhist Diet-Book.</li> <li>68 Spiritual Guide.</li> <li>69 Bhagavad-Gita.</li> <li>70 Posthumous Humanity.</li> <li>71 Hours with the Mystics, Vol. I.</li> <li>72 " " Vol. II.</li> <li>73 Sympneumata.</li> <li>74 Marcus Aurelius Antoninus (Meditations).</li> <li>75 Isaacs, Mr.</li> <li>76 Modern Palmistry.</li> <li>77 Zononi.</li> <li>78 Evolution Religieuse Contemporaine.</li> <li>79 Emerson's Writings, Essays 1st Series.</li> <li>80 " " 2d Series.</li> <li>81 Mysteries of a Turkish Bath.</li> <li>82 Life, Notes from</li> <li>83 Light on the Path (with comments).</li> <li>84 The Coming Race.</li> <li>85 The Light of Asia.</li> </ol> |
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## OBITUARY NOTICE.

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

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

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

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

## THE PATH.

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VOL. IV.

AUGUST, 1889.

No. 5.

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

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

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### LETTERS THAT HAVE HELPED ME.

(Continued from July.)

XI.

*Dear Brother :*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Z.

## THE WORSHIP OF THE DEAD.

### SOME OF THE EVIL CONSEQUENCES OF MEDIUMSHIP.

[Extracts from a Private Letter.]

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

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

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

\* \* \* \* \*

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

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## WHAT ARE YOU DOING FOR THEOSOPHY?

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

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

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

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

You, members of the Theosophical Society, who are gifted with a ready tongue and quick, you who are strong in argument and apt at controversy, have you *preached* theosophy at every point and at every opportunity? Or, rather, have you quietly listened to the views of others without advancing idea or argument? Have you defended the Founders of the Society when their motives have been impugned and their characters unjustly attacked in your presence? Have you done these things?

You, members of the Theosophical Society, who have a large acquaintance among the rich or poor, have you done what you could to bring these two widely diverging classes together through an understanding of the truths of Universal Brotherhood, Karma, and Reincarnation? Have you talked to the business man, the clerk, the laborer, everyone, in fact, in behalf of theosophy? Have you done these things?

You, members of the Theosophical Society, who are connected with the press or have access to the columns of the newspapers in your several localities, you, perhaps, can do as much as any, if not more, to arouse an interest in the great work to which you should be devoted. What have you done, what are you doing, in this respect? Have you replied to attacks upon theosophy and the Founders of the Theosophical Society that are now so frequent and virulent in the columns of the people's educators? Have you endeavored to set right false notions of theosophy appearing in the public prints? Have you done these things?

In all, you, members of the Theosophical Society, what have you done and what are you doing to make theosophy a factor in your lives? The cycle is near its close. What is to be done must be done quickly. Do not delay, but keep ahead of time; and your reward will be in proportion to your work.

Do what you can, always remembering to "Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil."<sup>1</sup>

EXETER.

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<sup>1</sup> Bhagavat-Gita.

## THE STREAM OF THOUGHT AND QUERIES.

### I.

I have watched the stream of thought, the battalions of questions pouring along the channels that reach out from THE PATH, and am asked to put a few on these pages with some answers.

#### WHAT IS RESIGNATION?

*"In what way are we to understand this word, as it is used, for instance, on p. 35 of May PATH? If it is used in a special sense, that should be made clear."*

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the May PATH said, it is the one seldom thought of by students.

#### IS KARMA ONLY PUNISHMENT?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Magallana—greater than any other—was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favorite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes,—the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous ?

#### PICTURES AND SYMBOLS IN THE ASTRAL LIGHT.

*"I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light \* \* a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi ?"*

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. To-day you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen ; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight ; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases ; such is the work of a vulgar fortune teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase—and there are millions of phases ; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause ; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

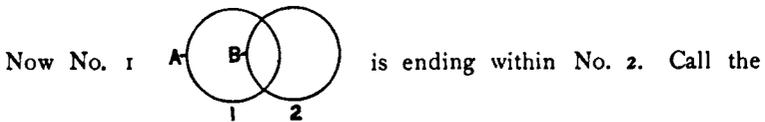
#### HOW DID THE SYMBOLS GET INTO THE ASTRAL LIGHT ?

The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for ; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols ? It is not useful or necessary.

#### ABOUT THE CYCLES.

*"I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although I know them not. But are the cycles definite in limit, or are they shadowy ?"*

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say to-day, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus.



beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres,

and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

#### ABOUT BLACK AND WHITE MAGICIANS.

*"How is one to recognize a black magician, and how to treat such an one?"*

It has been well said by H. P. Blavatsky that "each one has a potential black magician within." The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "Why are there now only white magicians and merely embryo black ones?" We think there are but few black adepts existing to-day, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad-Gita* where it says, "At the night of Brahma the Jivanmuktas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmuktas (white adepts) come forth intact and conscious."<sup>1</sup> This means that at the preceding pralaya—or dissolution—all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore,—“How are we to treat a black magician”—is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

HADJI ERINN.

<sup>1</sup> A free translation.

## INFLUENCE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, APRIL, 1889, BY MISS KATHARINE HILLARD.]

In reading an article in *Lucifer* the other day, I was struck by a quotation from Elihu Burritt which ran in part thus: "There is no sequestered spot in the universe, no dark niche along the disk of non-existence, from which man can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt, everywhere he will have companions who will be better or worse for his influence. \* \* Thousands of my fellow-beings will yearly enter eternity, with characters differing from those they would have carried thither had I never lived."

The thought ran parallel with the remarks of our President last Tuesday upon the multiplied force of concerted action, in showing that, side by side with what we are *doing*, runs the hidden current of our *being*, slow-moving, perhaps, but nevertheless sweeping on with a resistless force, none the less great for being unsuspected. It is one of the most difficult things in the world to realize,—this force of passive existence, if I may use the expression. To speak, to act,—we can all appreciate as bearing largely upon the character of others; we can all realize the inspiration of a great deed, a noble sentence, but simply to *be*,—what can that do for the world? How far can the *nature* of a man, apart from words and actions, affect the great purpose of the Teachers, how much can *being* help to form the nucleus of Universal Brotherhood? It is the first impulse always to ask What shall I *do* to be saved, and yet what is right action but the fruit of right thought, as that is the blossom of the character from which it depends, as the flower hangs from the tree. The gardener does not try to improve his roses by pulling open the buds and trying to stretch the crumpled leaves to a broader growth, but he turns his attention to the bush on which they grow, grafts it, waters it, enriches the soil around it, exposes it to the light and air, and the more perfect flowers follow as a natural sequence. And as we cannot think of the perfect rose without its fragrance, so the perfect character cannot be thought of without its *influence*, that perfume of the soul which is as subtle and as powerful as thought itself.

For, after all, what is this influence of which we speak but the aggregate of the man's thoughts and deeds, the real personality which all his tricks of speech and graces of action cannot hide? This is why we are constantly taught that thought is better than action; it is so (as one of the sages has told us) because a man becomes that on which he resolutely and persistently thinks. He puts himself into an attitude of receptivity to a particular influence, and, as the law of force is the same on all planes, that

force follows the line of the least resistance, and enters the channel he has prepared for it. We receive those influences that we consciously or unconsciously seek ; we give out those influences which are the result of what we have sought. It is useless to forego indulgence in pleasure or in sin while the desire for that pleasure or that sin is still strong in our hearts, because in that case it is but the outside of the sepulchre that is whitened. Kill out the desire for the sin, purify the heart itself, and the body of that sin dies, and its sepulchre, like the fabled tomb of the Virgin, is found full of fragrant roses.

In Longfellow's beautiful poem of Santa Filomena he says :

“Whene'er a noble deed is wrought,  
Whene'er is spoken a noble thought,  
Our hearts, in glad surprise,  
To higher levels rise.

The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares.

This is the *active* influence, the power we are all ready to recognize, all eager to work for. But there is also the *passive* influence, the “atmosphere” of a person, of which we are all more or less conscious, and which, being a continuous thing and ever abiding with that person, has an even more powerful though less apparent effect. To influence others by the voluntary force of speech or action is comparatively easy, for it is a momentary effort ; we poise ourselves for an instant on the topmost heights of our being, and our fellow-men, kindled at the sight, strive, for another moment, to emulate our altitude. But how much harder the task so to inform our inmost souls that they can give out nothing but nobility, nothing but love ! It was said of Lady Elizabeth Hastings that to love her was a liberal education, and we have all known men and women whose presence was a benediction, and made the brightest vision of Universal Brotherhood seem a thing to be realized to-morrow. So true it is that, as Burke once said, “Virtue as well as vice can be caught by contact.”

For it is precisely by this influence, this tremendous power which we all possess and which we handle as carelessly as children do gunpowder, that that nucleus of Universal Brotherhood is to be formed which, in the language of Walt Whitman, is “to saturate time and eras.” We are all occasionally startled by being confronted with some word or deed of our own that we had entirely forgotten, but that, like a chance-sown seed, has borne fruit in some other mind, and now we are told to gaze upon the harvest. It is these occasional glimpses of the far-reaching influences we wield that startle our reluctant souls out of their lethargy, and bring them

face to face with the unalterable realities of their past, the glorious possibilities of their future. This again is the *active* influence of the spoken word : but who confronts us with the results of that other influence that never ceases, that weight of character, that force of personality that is continually creating for the soul "the garment that we know it by"? "The words that a father speaks to his children in the privacy of home," says Emerson, "are not heard by the world, but, as in whispering galleries, they are clearly heard at the end, and by posterity."

But how much more power over the destinies of our fellowmen has the perpetual influence of our nature than the strongest of our spoken words! That which we *say* for good in the course of our lives is very little, that which we *do* still less, but that which we *are* affects every human being with whom we come in contact as we move about the world, and draws within our sphere all the highest forces of the universe to co-operate with us.

This is not a good to be gained by one effort, not a victory to be decided by one battle. It is a long, slow building-up of character, thought by thought, as the coral-insect builds the reef grain by grain. And the work must be done with the good of others as our steadfast aim, with the idea of Universal Brotherhood ever before us as we toil. There is no need that we should sigh for wider fields of action while we wield such possibilities for good or evil as this power breathing from us unawares ; but he who works for such a purpose, for the purification of his own soul that others may be benefited, will see ever farther and farther into the heavens. And the task of self-purification will bring with it that beautiful transparency of spirit that enables all men to see and bless the light that shineth from within and enlighteneth all the world.

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## THEOSOPHY.

[A PAPER READ BEFORE THE SATWA T. S., LOS ANGELES, CAL.]

Theosophy and its Philosophy include all the philosophies pertaining to all life and existences, material, moral, and spiritual. Mankind as they stand between two eternities—past and future—commencing to think towards eternal principles—must start from where they stand. We can look back, cannot go back ; for good or ill, on we must go towards that one eternal ocean of Divine Essence of which all tangible, thinkable things are but a breath ; unthought, unthinkable, the one eternal, incomprehensible whole, the That ; however expressed inexpressible which we call God, Deus, Jehovah, Allah, Lord, Omnipotence, Omniscience, Omnipresence,

OM. The embodiment of the eternal principles. Yet these principles may be divided and subdivided *ad infinitum*. One God or many Gods, underlying all systems of religious or scientific thought ; none wholly right, none wholly wrong, yet upon the whole right, for what is, is right, for it is the legitimate result of a cause, or an eternal chain of causes ; positive and negative, objective and subjective ; attraction and repulsion, formation and transformation, creation and destruction. Yet In the economy of nature not one atom is lost. Ordination and foreordination, these eternal principles permeate every living, moving thing, each in its degree. "Mean tho' they be, not wholly so, since created by 'That' breath." Even the very insects have these attributes of deity ; they are positive and negative, objective and subjective, attract and repel, form and transform, create and destroy, ordain and foreordain.

Will these attributes of Deity be annihilated? In the economy of nature not one atom is lost. This Ego going the eternal rounds of all existences, through its numberless personalities, builds up its individuality, character, Karma. Mankind how fearfully and wonderfully made ; looking up, comparative atoms ; looking down, Gods. "Know ye not that ye are Gods?", searching out and laying hold of the secret forces of nature, commanding them to obey and serve. This too on the low material plane, and plane succeeding plane in one eternal chain, with our powers, capabilities, and possibilities enlarging and expanding ; most wonderful thought.

And as our knowledge and powers enlarge, in just proportion our responsibilities enlarge. "Let him that thinketh he standeth take heed lest he fall." Is this not an exemplification of the fable of the fallen angels? Surely in this philosophy there is no profitable room for disputation. It should be considered a privilege to help our fellow creatures. To do another a wrong is to wrong ourselves more. To be just, kind, and charitable is the only evidence of a noble soul. Although but an individual atom in the universe, that individuality is everything to us. Having an existence carries with it the right to exist and a duty to preserve and better that existence. To have the power of thought carries with it the right to think and the responsibilities of these thoughts. Having the power of action carries with it the right and duty to act, with its attendant responsibilities. Neglect of duty is a crime. Knowledge and power, void of responsibilities, lead to conflict and confusion, misery and destruction. For good or evil this is Karma. But the most important thought of all to bear in mind is, strict honesty of purpose. Be just in all things, get knowledge and understanding, learn to discriminate. The power of discrimination also carries with it its duties and responsibilities. All actions bring with them their natural and legitimate results, hence the necessity to act honestly and wisely. Cultivate the gift of appreciation ; learn to appreciate the sublime,

the beautiful, the noble and useful ; with appreciation there is no value. **Despise** not little things.

The moral law is the great governing force of the universe ; it demands the most intelligent action with the strictest justice without the least jot or tittle of allowance. All natural or divine laws are necessary to our existence, consequently blessings. All laws must carry with them their penalties, or they are null and void, therefore these laws with their penalties are blessings. Sin is the violation of laws or the abuse of blessings ; the greater the blessing, more subject it is to the greatest abuse. Everything must be considered in degree, for these laws or principles being eternal, must hold good through the eternal planes of existence. All things exist from necessity ; this being true, we must always have had an existence somewhere in the eternal chain of existences in the past, and necessarily must continue to exist somewhere in the eternal chain of planes of existences in the future and return to that eternal ocean of Divine Essence from whence we emanate.

S. CALHOUN.

## ANSWERS TO QUERIES.

TO THE READERS OF THE PATH :

The Tea Table Department is in constant receipt of articles upon Mind Cure, Mental or Christian Science, Faith Cure, and so forth, together with arguments upon these subjects. They do not come within the province of this department at all, and exceed its commission from the editor of THE PATH. Hence I cannot reply to them there. It is equally obvious that, were THE PATH to open its columns to practitioners in one branch of Therapeutics, it must open them to all, for occasions are not wanting wherein physicians of various schools write to us in support of their theories. The proper place for such communications is a medical journal ; not because we are not interested in all that concerns suffering humanity, for we are interested in all such efforts and studies. But our space is small, and if we admit one article we cannot justly refuse others ; and so this discussion must be carried on in some other appropriate place. At the same time, as the Tea Table has received many of these articles, I select one representative and excellent one from among these courteous expositions, upon which to comment as follows.

My correspondent complains, as do all, that the various theories of mental healing are confused, or set down under one head, in THE PATH. This is done as a broad classification only, for purposes of convenience, just as we say "Homeopathy", when its practitioners are divided into very marked schools. She says also that in a certain given reply to an

inquirer, misconception of the principles of "Christian Science" (as distinguished by her from "Mind Cure, etc.") appeared. This would naturally be the case when the query did not apply to Christian Science *per se*, as its especial followers understand it. She also wonders at "the indifference of theosophists to this subject" This remark is made by almost every writer who has favored me : it is a very mistaken remark. It cannot be correctly said that "theosophists," as a body, are indifferent to any subject, because, as they are not bound to any dogma or doctrine, the greatest diversity of opinion exists among them. It is, moreover, evident that *all* theosophists are not indifferent, because my correspondents sign themselves F. T. S. in all cases, and say that they are practitioners or believers in these branches of healing. The correct statement would therefore be that *some* theosophists are indifferent to these theories. It is plain that I cannot say "why" they are so, even when I am urged by persons whom I respect to say "why". Each is probably indifferent for reasons of his own, which may vary in every case, and the better plan for those who wish to know "why" would be to ask each indifferent theosophist whom they meet for his or her reasons. The reply made by THE PATH was made from the standpoint of one individual in reply to that of another, and its insertion has been followed by more articles of argument and exposition than could be contained in two whole numbers of THE PATH This proves that our position is justly taken, in view of the small space at our command.

While I should be happy to reply to my correspondents, I cannot do so in any way likely to be of value to them. I do not know of any publication upon these subjects from sources regarded by theosophists as "authority"—so far as we admit that word at all. As far as my own personal view goes, they are welcome to know it, however small its value or worth. It is the result of some thought, observation, and experience, and represents the present outcome of these. That outcome is not a *fixed* quantity, for life and experience are not fixed, but changeful and progressive. Up to date, I object to systems of healing *by the use of the mind alone*, because that is draining down a higher plane energy to serve lower plane purposes. Moreover, it does not really effect such purposes. The ill arises on the astral plane, or in the nerve currents, let us say, manifesting first in discord or obstruction there. The use of "Mind" to remove it only transfers "disease" from one plane or place to some other plane or place. As, for instance, an inflammatory disease might be cured as far as its bodily expression went, and inflammation on the ethical or moral plane, or on the psychic plane, may manifest through the character or the soul of the patient. It may not be noticed by the ordinary sense or mind, but it is there. The discordant bodily vibration has with-

drawn inward, and increased psychic discord is the result. One example of psychic discord may, for example, be seen in the healthy animality of a certain class of people. Of course bodily health does not necessarily imply psychic discord, any more than it implies psychic or spiritual harmony. We cannot *heal* if Karma forbids ; we can change the focus of disease. This transfer of the seat or manifestation of disease is often seen on the physical plane in orthodox therapeutics. Again, the mental energy used to effect these cures (I should call them changes, not cures,) partakes of the psychic characteristics of the healer, is charged with his or her mode of thought, motive, and phase of will, and the method partakes of, psychologizing in its broad sense, according to my view of it. The patient is inoculated with the psychism of the "healer", whether consciously or unconsciously to both. At the present stage of Life, perfectly pure minds are too rare to enter into consideration. Such a mind is one *absolutely* impartial, impersonal, and free from sense of self. Finally, while a mental process accompanies every act more or less, I do not believe that many of these cures, or transfers of discordant vibration, are effected by the mind principle (as I understand that principle) at all, but by the unconscious use of some one of the principles of nature related to some especial organ, and used by hit-or-miss chance. When mind force is used to remove bodily ailments, I believe that the occult forces are mixed with the physical and that a *descent* occurs, effecting transfer, but not cure. It is far better that Karmic ills should find bodily expression, than that they should be concentrated on the inner planes. If removed in this way, they are only partially deferred and will break out in other lives with increased intensity. When the time for help or cure has come, it is effected from within the soul itself, aided, in many cases, by the methods of the physical plane and through the agents of Karma, by means related to the organic disease, and not by the use of higher energies for physical ends. The Adept Healer employs his life principle and not the Manas principle, and while no principle is "higher" *per se*, or in its perfection, than any other perfect principle, yet the laws of harmony seem to demand the use of principles related to the expression or seat of discord. The subject of *Mind* and its divisions, and the subject of the Principles, are not understood in the West, and persons constantly act through one principle when they suppose themselves to be using another.

I wish to state again distinctly that the above is my personal view. It is shared by other students. I regret that I cannot give something of greater value to my correspondents in return for their interesting expositions. The only statement at all to the point, from what "I myself" consider authority, is found in some MSS. remarks made by an Adept. Though brief, they may be of interest, and I share them with my comrades

without attempting to draw from them any support of any theory whatever, or its denial. They do not cover the ground, nor were they intended to do so. They are only expressions in the body of an MSS., and are given, so to say, as a *bonne bouche* by me. "All illnesses, diseases, and abnormalities of the body come from astral planes. The physical cannot infect the astral. The occult and the physical must never be mixed up. It is absolutely necessary to concentrate on one or on the other."

"There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes to that extent a black magician. It is necessary when acting to lose all sense of identity and become an abstract power. Occultism demands perfect justice and absolute impartiality. When a man uses the powers of nature indiscriminately, with partiality and with no regard to justice, it is black magic. But to help a sick person is not black magic, but no personal preference must guide you. \* \* Magic is power over the forces of nature; *e. g.* the Salvation Army, by hypnotizing people and making them psychically drunk with excitement, is black magic."

Thanking the editor of THE PATH for his courtesy,<sup>1</sup> I am

Faternally yours,

JULIUS.

## "THE LIGHT OF EGYPT,"

### OR THE SCIENCE OF THE SOUL AND THE STARS.

We are informed by the *Religio-Philosophical Journal* that a mistake was made in the notice of this book in the July PATH, in saying that it had paper covers, sold at \$3.50, and was by Mrs. E. H. Britten. We cheerfully make the correction, as, although the copy we received had paper covers and was marked \$3.50, the covers are cloth and the price \$3.00.

Having now obtained from the publisher of the book a statement that positively Mrs. Britten did not write it, and which assertion we suppose will not be retracted, we now propose to show from what source the work emanated.

Some few years ago was started (about 1884) an order called "H. B. of L."—or Hindu, Hermetic, or Hibernian Brotherhood of Luxor, as one may choose—which under pledge of secrecy pretended to give occult information and teaching to its members. The "private secretary" of this was Mr. T. H. Burgoyne, of whom a short biography has hitherto been written. The instructions were to be free. In August, 1887, a circular was received by the members of the order reading thus :

“TO THE AMERICAN MEMBERS OF THE H. B. OF L.

*Dear and Esteemed—*”

[The first paragraph, for which we have no room, stated that because the order was not sufficiently united the Private Secretary had determined upon a plan of instruction, and then proceeds. ED.]

“Those members who have read and *thought* upon the work just issued to them, *The Mysteries of Eros*, will see that I have therein, but briefly, outlined *a few of the first principles*, as it were,—the ALPHABET only—of Occultism. I am, therefore, preparing an elaborate course of lessons giving the theoretical and *revealing* the practical secrets of the science, which I am about to teach in connection with a series of lessons on the *Ancient Chaldean Astrology*. This system of Chaldean Astrology constitutes the basic principles from which ALL *doctrines, theories, systems and practices* radiate, and cannot be found in *published works*. I have thoroughly elucidated this science in the lessons, after eighteen years of incessant labor, study and *practice*. Apart also, from this series of lessons, I have in preparation a Special Course upon Egyptian and Chaldean Magic, which will follow as a natural sequence.

The actual teaching alone, connected with these lessons, will absorb the whole of my time for *at least* twelve months, hence it is impossible for me to attempt this work without remuneration. I have, therefore, decided to form a Special Class within our Order, for those who desire this sublime knowledge. My terms to each will be \$60 for the complete course, payable quarterly in advance (viz. \$15). Therefore, all wishing to subscribe, will do me a special favor by sending their names at once, so as to enable me to make the necessary preparations.

In conclusion, I desire to impress upon each individual member who desires to attain unto actual imitation [so printed and altered to *initiation* in ink. ED.] the great necessity of subscribing for this Elaborate Course in Occult Instruction, as these teachings are not simply *metaphysical speculations*, but ACTUAL FACTS, each and all of which have been verified by *actual experiences* in the great astral soul-world of nature; further, each fact and theory advanced is issued with the knowledge, full consent and approval of our revered Masters, the *Hermetic Adepts* and guardians of “*The Wisdom of the Ages*.”

Fraternally yours,

T. H. BURGOYNE,

*Private Secretary.*

Address, P. O. Box ( ) Monterey, California.

“SYNOPSIS OF THE COMPLETE COURSE OF INSTRUCTION EMBRACED  
IN THE FOREGOING LETTER.

PART I.

OCCULTISM AND HERMETIC PHILOSOPHY.

A full and complete course of twelve lessons, embracing the most arcane doctrines of the Hermetic Wisdom. This course is subdivided into *three* principal divisions containing *four* lessons each.

FIRST DIVISION. Containing “*The Genesis*.” “*The Alpha*.”—viz:

- I. “The Involution of Spirit.”
- II. “The Evolution of Matter.”
- III. “The Laws of Crystallization—*the production of Forms*.”
- IV. “The Origin of Life.”

- SECOND DIVISION. Containing "The World of Phenomena." "The Transition."  
 V. "Re-incarnation"—Its truths, its *apparent* truths, and its *delusions*.  
 VI. "The Hermetic Constitution of Man." *Apparent contradictions reconciled*.  
 VII. "Karma"—Its real truths revealed and its oriental delusions exposed.  
 VIII. "Mediumship"—Its nature, laws and mysteries.

- THIRD DIVISION. Containing "The World of Realities." "The Omega."  
 IX. "The Soul and its Attributes," and *the method of their unfoldment*.  
 X. "Mortality and Immortality," and *the processes of its attainment*.  
 XI. "The Dark Satellite," and the laws of the soul's annihilation.  
 XII. "The Triumph of the Soul." Adeptship—what it is, and *how* attainable.

N. B.—In the above lessons all argument or superfluous matter will be strictly omitted, and the laws, teachings and principles briefly and concisely stated. They will therefore contain the real gist and substance of what would otherwise be a very large book. The contents of Part I contains about 100 pages. Part II, 260 pages. They will be *clear lithographs of the original*, produced by "*the Autocopyist*."

## PART II.

### THE ASTRO-MASONIC SCIENCE OF THE STARS,

Embracing a most thorough and complete course of 26 lessons, containing an elaborate exposition of the arcane mysteries of ASTROLOGY, giving also, in detail, *The Ancient Chaldean System* of reading the stars. Scores of Horoscopes (chiefly those of public and historical characters) will be given as examples to demonstrate the absolute truth of planetary influence, according to the laws and rules contained in these lessons. The student will then *see for himself how* we read the past, *realize* the present, and *anticipate* the future.

### PROGRAMME.

The lessons will be issued with strict regularity, as follows, on the first Monday of each month, commencing with October. One lesson of the Occult series will be issued, and all questions thereon answered during the interim.

Commencing upon the same date, the first lesson of the Astrological series will be issued and continued *fortnightly*. Consequently each student will receive one lesson upon Occult Philosophy and two lessons upon Astrology each month. The whole course occupying exactly one year."

The private secretary signed all his letters to the order with the symbol found on the title page of "The Light of Egypt." An inspection shows that the book is mostly a reprint of the instructions which were "lithographs of the original produced by the Autocopyist." The \$60 per head was collected, of course, although members had been told they were to have the matter free, and now, behold, we all have it for \$3 each! One must see here a sudden and radical decline in value of occult teaching, and, as a jolly theosophist in the South says, "we will have to lay it to Karma, Kali-Yuga, or Malaria". As many copies of these "Instructions" are extant, no one will now have the temerity to say that "The Light of Egypt"—always a synonym for darkness—is not merely a reprint of those, with slight plagiarisms from other books. The only difference is that which always exists between \$60 and \$3. The originals were not "bound in cloth", and it is hard on worthy people to see all this offering in the Chicago mart for one-twentieth of what they cost when secret.

## CORRESPONDENCE.

DEAR PATH :—Can you explain these ?

1. A young lady practising on the piano a new and difficult piece felt a voice say " Stop ! play no more." She paid no attention, but soon her arms felt heavy as lead. Persisting she spoke, " I will learn this ", when a mighty crash as upon the outside of the house alarmed her, but no cause for it could be discovered. Returning she began again, when the window was violently shaken as if by unseen hands. Her nephew, a musician, had died a short time before this.

ANSWER.—If it be admitted that the noises were not produced quite naturally, then it is probable they were psychical. Such loud noises may be internal or psychic and only heard by the subject. The symptom of heaviness of arms indicates that she is mediumistic to a slight degree, or was at the time. Had she persisted and not given up, quite likely nothing more would have happened,—but she desisted and left thus a mental deposit for a repetition. If she were then mediumistic, it is probable that through elementals and the innumerable means for causing the production of such physical effects the noises resulted. Almost each such case is *sui generis*, and needs not only careful diagnosis but an equally careful record of the circumstances at the time.

2. An aunt—a Spiritualist—of a young girl promised to return after death. One day the girl was intently studying arithmetic when a cold shiver ran over her, and looking up she saw form on the mirror a mist that soon took shape as the aunt who had died. Her shoulders were roughly shaken, and as the shape disappeared the aunt's voice was heard singing a favorite hymn.

ANSWER.—Mere " spooks " and elementals aided by tendencies left in the family aura by the spiritualistic aunt. The rude shaking of the shoulders while a favorite hymn was sung was not gentle nor consistent, but strangely like the pranks played by elementals. There must have been on the girl's part some favoring predisposition of a psychic nature, and that, operating during the intent state of her mind while studying the lesson, tended to bring about those conditions which permitted the life-desire of the aunt for reappearance after death to be used by nature's forces and produced the misty picture on the mirror. We do not believe the aunt knew anything about the matter. Her intentions and desires in life were enough as soon as the conditions favored, and the producing of a picture together with the favorite hymn were only tricks of the astral light. But the shaking of the shoulder was done by an elemental. Could you open your ears and eyes to what goes on in the astral light, you would hear

all the hymns ever sung still resounding, and see all the acts ever done being reënacted. Given the photographic plate, the object, the sun, and the chemicals, and you will produce the picture, but never apply the chemicals and there will be no picture ; and it is obvious that no intelligence on the part of plate or chemicals is needed to produce the well-known result. It is much the same on the occult side of things.

## THEOSOPHICAL TRACTS.

### A SUGGESTION.

Earnest Theosophists, of small means and opportunity, often inquire what one thing they can do to further the spread of Truth and contribute to the upbuilding of the Society. There is certainly one which is simple, inexpensive, and often most efficient, and which can be systematically carried on in precise proportion to spareable funds. It is the mailing of a Theosophic tract to any name in any place in any State. One cent stamped envelopes are sold by the P. O. at the rate of \$5.90 per 500, and each of the two tracts thus far issued from the PATH office is furnished at the rate of 50 cts. per 100, smaller quantities in either case being in proportion.

The two tracts referred to were printed and electrotyped by private funds, and were then presented to the office, so that receipts from sales make possible new editions. Moreover, the PATH has been informed that provision will be made for the reprinting in this country of certain others which are successively to appear in the pamphlets of the T. P. S., so that in time a series of these brief circulars, treating condensedly of some Theosophical topic and bearing the address, etc. of the General Secretary, will be available to any one wishing to purchase them for distribution. Due notice of each new issue will appear in the PATH.

In the press, in private correspondence, and in social life, a Theosophist on the alert for an opportunity to sow seed finds many a name whereto may be sent a circular. It simply requires to be folded, placed in a stamped envelope, addressed, and mailed. The donor is unknown. Possibly the circular may be wasted ; yet who can foretell that? The ground may be altogether ready for the sowing.

Of the two tracts referred to, there have been sold within the last two months, of the "Epitome of Theosophy" 1024 copies, of "Theosophy as a Guide in Life" 2254 copies. From the PATH office there have now been issued, of the former about 10,000, of the latter about 6,000. The latter is perhaps more fitted for general public use, but almost every Theosophist could keep on hand a small supply of each, and be prepared to use either when opportunity arose.

## LITERARY NOTES.

PSYCHOLOGY, *as a Natural Science, applied to the solution of Occult Psychic Phenomena*; C. G. Raue, M. D.; (1889, Porter & Coates, Philadelphia, \$3.50). This is one of the most valuable contributions yet made by modern science to the knowledge of which it treats. With truly Germanic thoroughness and solidity, the author builds up, step by step, a system perfectly explicatory of the causes, inceptions, processes, and products of the mental activities, from their lowest and simplest to their highest and most complex manifestations. In so doing he irrefragably demonstrates the existence and powers of the soul. Soul, he affirms, consists of that organized system of immaterial forces by which it projects itself into the material world,—not a nonentity, or a mere property of material forces, but the highest complex of organized immaterial forces, with capabilities higher than any other being known on earth. “Soul and body consist of an uninterrupted circuit of living forces, from the highest mental to the lowest bodily forces.” “Man is planted in material soil. He grows and unfolds into spiritual development, into a sphere that is most probably the moving cause of all terrestrial evolutions. We cannot say how much of sustenance the human soul may constantly receive from that spiritual source.” “When the soul departs from the body it leaves as a perfectly organized being of immaterial forces, as fully substantial as any living body ever was in this world, with this difference only: It cannot be reached by any mechanical or chemical means of detection. It is then and there the same soul it was before, beautiful or ugly, good or bad, wise or foolish, corresponding exactly to the development which it has attained while associated with material forces.” Many occult psychic phenomena the author finds it easy to explain as psychic activity, intensely concentrated, effecting objective changes through being an immediate action of force upon force, and not, as the common view takes for granted, of mind upon matter. He does not deny the possible self-assertion of the spirits of the dead, for to do so would be to repudiate the law of the indestructibility of forces, but is inclined to think that, in a vast majority of cases at least, supposed spiritualistic manifestations can be explained by telurage, telepathy, and clairvoyance, or, in other words, the operation of the psychic forces in the living organism of the medium, through heightened and predominant activity of the vital forces unknown to the self-consciousness of the higher senses. And such forces, as already suggested, might be able to operate upon material as well as immaterial forces. Dr. Raue has no patience with the materialists, “learned bodies with big brains minus souls,” and is unsparing in his exposure and denunciation of their “fundamental error of considering as cause what is in fact but a condition,” from which arise all their consequent misconceptions. He does not trust himself to speculate much upon the future of the soul, farther than to assume as beyond question that it must be a continued process of development. Perhaps in his conservative avoidance of a realm that is not open to such inductive reasoning as

would be accepted by readers tinged with materialism, the author has done well. His work would be more complete if illuminated by the light of Eastern philosophy, but, as far as it goes, it is admirable and may confidently be expected to do much good.

THE THEOSOPHICAL REVIEW, Paris, under the direction of H. P. Blavatsky and managed by the Countess D'Adhemar, F. T. S., fulfils the promise of its artistic and hermetic covers. The articles for June are The Beacon of the Unknown, by H. P. Blavatsky; Christ, Buddha, and Jehova, by the Countess D'Adhemar; Through the Gates of Gold, the initial effort, translated admirably by Amaravella; and a translation from *Esoteric Buddhism*; Egyptian Wisdom by Lambert; The Secret Doctrine, remarks by H. P. Blavatsky. Book Notices and General Notes make the ensemble of this welcome addition to our literature.

BHAGAVAD-GITA, published in parts, in Sanscrit and English, with notes in both languages and "an esoteric explanation" in English. We presume this is by P. D. Goswami, of Serhampore, Bengal, India, as it is to him intending subscribers are directed to apply. The price is five shillings, or about \$1.25. Part I, at hand, extends to verse 34 of chap. 2, and, as well as the notes, has an "Introduction to the Esoteric meaning." We think the work will be of value, although by no means the esoteric exposition of this poem. The key has been lost. The notes agree with the views expressed by Mr. William Brehon in the PATH vol. 2. As the present work has got beyond the first chapter, we would like to ask why so little space has been given to this most important chapter; the names of the generals on each side of the battle have not been sufficiently explained. They represent mental and psychical forces and functions, and in an esoteric exposition should not be dismissed so quickly. The notes will be found of great use to students of *Bhagavad-Gita*.

SERAPHITA by Balzac, with an introduction by Mr. George Frederic Parsons. As we said not long ago about *Louis Lambert*, the introduction pleases us even as much as the story. Were Balzac living now, we should be compelled to call him a theosophist. In *Seraphita* Reincarnation is plainly acknowledged; the heroine had lived many lives, and her last one was merely the rounding out the complete whole. Although there is much mysticism in nearly all Balzac's works, yet they need these introductions by one who well understands theosophy to give them their true direction.

THE REALITY OF THEOSOPHY is a little pamphlet by Caroline A. Huling, F. T. S.<sup>1</sup>—1889, Chicago, 8 p. p., 10c. This gives a brief review of the Theosophical movement, and is an excellent little budget of information to hand to enquirers about theosophy.

THE THEOSOPHIST. The *May* number shows that Bro. Harte intends to infuse greater liveliness into the magazine. On the subject of fees

<sup>1</sup> C. A. Huling, 87 Washington St., Chicago, Ills.

and dues the editor is abroad, and, to quote himself on p. 514, "at present the ideas prevailing about it" with him "seem to be exceedingly confused." There need be no confusion if the Rules declare that no fees or dues are payable to headquarters, but that Sections may impose them if they see fit.

*Thoughts on the Prasnopnisat* by Rama Prasad is full of valuable hints to those who can understand with the inner sense. It deals with *prana*, or breath, in its comprehensive aspect. There is a paper by Bro. Wolleb of California on *Theosophy*, taken from the *Golden Gate*. Next follows a translation of the *Nada-Bindu-Upanishad* from the *Rig Veda*, which starts with A. U. M. Some notes are added to this. Bro. Johnston continues his paper on "*Sanscrit Study in the West*," and then there follow *Psychic Notes* of very great interest. This is to be made a standing department, and, as correspondence is invited, it will increase in value. Long may the pioneer magazine of the T. S. flourish.

The *June* issue is very good, except that the first and last articles (unsigned) give the impression that the magazine or the Society endorses the views expressed as to Adyar's being the only actual centre for theosophical effort, and that the Society has been greatly benefitted by the Revised Rules, which, by the way, have been re-revised. We understand the circulation of the *Theosophist* is reviving, and we are glad of it.

LUCIFER for June is a good number, notwithstanding the blot found in the "Talking Image." Our sense of respect and loyalty prevents our appreciating cuts direct and bitter unwarranted sarcasm directed against two noble workers such as H. P. Blavatsky and Col. Olcott. It seems easier to destroy than to build. The number contains a good article on Practical Theosophy by the well known Annie Besant, who is now a member of the Theosophical Society.

THE VEDANTIN is a 16 p. monthly journal published in Madras, India, devoted to presenting the Advaita philosophy, and in opening the editor remarks, "This is the first journal ever published in any language on Advaita philosophy." The two first numbers contain interesting articles upon various aspects of the Vedantic philosophy; no editor's name is given. Subscription 6 shillings, 6 pence, yearly; address *Proprietor Vedantin, Saidapet, Madras, India*.

## SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

### V.

#### CONTEMPLATION.

There has been much discussion as to the meaning of this term, mode of practise, results to strive for, etc.: an examination of the subject should therefore prove interesting. Following the ever-present Law of Analogy, as

with all occult things, contemplation has its higher and lower meanings, and what is also customary; but the lower stages need concern us at present.

*What is Contemplation.* In the usual sense it is to bring consciously directed and concentrated thought to bear upon any subject or subjects. For this to be perfect, our attention must be absolute and the control over our thoughts complete, but even without these necessary adjuncts the practise is beneficial, for, like intuition, expansion through use is its only method of growth.

*The Practise of Contemplation.* An advanced Theosophist once wrote me that a certain time should be set apart from each day—a quarter or half an hour, if more could not be spared, and preferably at night when there is less danger of interruption and distracting noise—for the practice of contemplation. Go where you can be absolutely alone, and then think intently upon spiritual things, reason from the known to the unknown, meditate upon your inner selves. After following this method for some while, the mind seems to crave its few moments of peace and quiet, and if the time is chosen regularly, as it should be, it reaches this untroubled and peaceful state more and more easily, until the mere seeking of the accustomed attitude (which should be comfortable) at the accustomed time is enough to make troubles take wings and to fill the mind with cheering and elevating thoughts.

It is in this condition that intuition is most active; when the true imagination clothes our intuitive ideas in their most attractive garb, and when we learn what it is advisable and right for us to know.

The benefit of this practise is not at first easily understood, for, though just a few such moments give a more elevated tone to our whole aura, our moral and mental natures, the effects are at first hardly perceptible. It is a habit that will grow both in intensity and in the desire for more frequent and longer indulgence. In intensity, for it develops into higher stages until it may become spiritual ecstasy or even communion; and in frequency, for after awhile we are never entirely free from its influence,—the condition becomes chronic, as it were. And so, from such small beginnings as 15 minutes a day, contemplation and its results can grow to have an incalculably beneficial effect upon us.

*Praying.* Contemplation has another very interesting phase. I refer to its relations to prayer.

When a devotional mind encounters and accepts Theosophy, the subject of prayer is one of the first issues to suggest itself. To whom and about what shall I pray?—is demanded. A conscious personal God is obliterated, and with him seems to go all reason for praying. There exists no one to forgive us our sins or give us our daily bread. The bewildering

ment arising from this frame of mind is often painful, for it requires an entire remodeling of our attitude towards spiritual things to enable us to recover a state of mental and spiritual equilibrium which will cause us to realize that true praying is just as essential to us as before, if, indeed, it be not more so. Without it a void is created and an important want left unsatisfied, for one of the greatest needs of human nature is for something to worship, for communion of some sort with Divinity. Theosophic writers do not seem to have realized that, for a time at least, the new-made Theosophist has no means of gratifying this instinctive craving. Most, I think, go on praying as before, using the same words, but giving them a slightly different significance. This, however, is by no means satisfactory, and, indeed, until the Theosophist understands the true meaning and functions of contemplation, he will remain in a more or less chaotic condition in regard to such things. The question that arises is, of course,—

*What is True Prayer?* A person who properly digests the fundamental teachings of Theosophy will not ask the Divine Essence for some material benefits or personal favors, and, if I do not much mistake, the usual plea of the christian is for something he wants and has not.

True prayer is the contemplation of all sacred things, of their application to ourselves, our daily life and actions, accompanied by the most heartfelt and intense desire to make their influence stronger, and our lives better and nobler, that some knowledge of them may be vouchsafed us. All such thoughts must be closely interwoven with a consciousness of that Supreme and Divine Essence from which all things have sprung. This is the only prayer possible to us now. When we know it as perfected spirits may, it will be a union of our minds with the Divine mind, the least conception of which is beyond our present ken.

*Concentration.* The art of concentration, necessary as an aid to the proper performance of contemplation, is expounded in Patanjali's *Yoga Philosophy*. Since the publication of the American edition of that work, from which are eliminated the confusion of brackets and the soul-wearying interpolations, the student should have little difficulty in attaining a right conception, and some proficiency in the practise, of the art. One serious danger, however, it would be well to point out.

*Self-mesmerism.* A correspondent writes, "We are told to cultivate concentration, but are warned against self-mesmerism, yet the two seem similar. Can you give me a clue to the difference?"

In concentration we bring to a focus upon any chosen subject our whole galaxy of mental and higher (if any) powers. It is not easy, but the result of concentrated attention and thought will amply repay any effort, however intense.

Self-mesmerism is the exact opposite. By this we so distribute and

weaken our mental functions that they cease to exercise a controlling impulse over our personality, which therefore is laid open to outside influences, often to our material injury, for it is not always possible to throw off such "control" when once firmly seated. See Page 40, *et seq.*, *Five Years of Theosophy*.

It is the old distinction between the Adept and the Medium. One a consciously active, ever-striving agent for good; the other an unconscious passivity used by outside forces, often for evil and impure purposes.

With the exercise of a little care, there is no danger of confusing the two. Concentration intensifies our own control; self-mesmerism lessens it.

References, same as last month.

G. Hijo.

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## ALL-PERVADING.

Freely spreads the upper air,  
 They who seek its calm are wise,  
 There the soul surrenders care,  
 There the truth knows no disguise;  
 There no trader sells nor buys,  
 There the bound obtain release,  
 Blest are they who reach the skies  
 Of the universal peace.

Thought of self can have no share  
 In that bliss beyond surmise;  
 Souls, celestial flights would dare,  
 Conquered self must sacrifice;  
 Then the wings of love will rise—  
 Wings that falter not nor cease—  
 Till they rest within the skies  
 Of the universal peace.

Man, your title makes you heir  
 To the gift that glorifies,  
 Bid your pinions then prepare  
 For their sacred exercise—  
 Charity and soft replies,  
 Works that pain and want decrease—  
 Point your vans toward the skies  
 Of the universal peace.

J. C. T.

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## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE THEOSOPHICAL HEADQUARTERS, 21 Park Row, New York, has been further enriched by the gift of a clock. This is of brass, of the "chate-laine" pattern, and depends upon the wall by chains. An umbrella stand of pottery, painted with lotus flowers by a Theosophist, is another kind and most useful gift.

The last photograph of Madame Blavatsky has been enlarged to life size,

and a copy at present occupies the frame destined for the crayon portrait soon to be completed. It is a singularly perfect likeness, reproducing marvellously the expression of her remarkable eyes, and attracts great attention from every visitor.

THE PRANAVA T. S., of St. Louis, Mo., has elected as President Mr. Wm. H. Cornell, and as Secretary Mr Wm. Throckmorton.

THE VEDANTA T. S., Omaha, Neb., meets every Sunday afternoon at 4 o'clock at Room 205, Sheely Block. Visiting members and all earnest inquirers are cordially welcomed. The neat and comfortable room is to be open every night in the week, with some member in attendance, and a full Library free to all. This is an invaluable scheme, one which any Branch with sufficient means could profitably copy.

THE GOLDEN GATE LODGE has removed from East Oakland to San Francisco.

AT WILKESBARRE, PA., though no Branch has yet been organized meetings are frequently held on Sunday afternoons, whereat are read instructive extracts from *The Secret Doctrine* and other works. On June 23d was read the poem "Songs from the Unseen," by Mrs. J. C. Ver Planck, which appeared in the PATH of Dec., 1887. Why cannot earnest Theosophists in other towns similarly meet, confer, study, and prepare the way to organization? Demosthenes said that the secret of oratorical success was "action, action, ACTION!" And this is true of all other success.

THE NEW BLAVATSKY T. S., Washington, D. C., has held another and very successful public meeting, the hall being three-quarters full, and four reporters being present. The President spoke for over an hour and a half, and throughout secured close attention from the assembly. The career of this new Branch will be noted by all American Theosophists, both for its name and its location.

#### JAPAN.

IN a private letter to the Editor, Col. H. S. Olcott writes as follows :

"Tokio, March 21, '89.—My visit appears to be a success. The Japanese press agree that a profound sensation has been created, and the various sects are all working with me in good feeling for the common end. I have received the most polite and cordial treatment from all classes : the people have flocked to my lectures by thousands and applauded me to the echo ; I have been made an Honorary Member of two Japanese learned societies ; Baron Tagasaki gave me a dinner at which the Prime Minister and fourteen other Ministers and dignitaries were present. My views upon Religion and Japanese politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated. One result is that a large Buddhist library is to be organized and a monthly magazine started by a Chief Priest of a Jodo temple. \* \* \* I don't know whether you quite realize as yet what a huge thing this is that I have undertaken,—the breaking

of the silence between Northern and Southern Buddhism and bringing them together. And I shall accomplish it, thanks to the irresistible power I feel always behind me, pushing me forward like a full breeze astern filling the ship's sails."

THE BIJOU OF ASIA just at hand says, "The coming of Col. Olcott will be welcomed greatly by the Japanese Buddhist public. Forty and more places are calling him to come and address. We hope his visit will result in a general spiritual union of our Buddhist brethren for brisk operation against materialism and christianity,"

JAPAN, KIOTO. (Extract from letter to General Secretary.) At Kioto the Yamato Theosophical Society (a Branch) has been established; it is a single Branch formed here, and will be the centre of the movement for our country.

Yours faithfully,

M. MATSUYAMA.

#### EUROPE.

DUBLIN LODGE T. S.—At the first open meeting in June a paper by Bro. C. A. Weeks on "The Gospel according to Matthew Arnold" was read and discussed. At the second open meeting papers and extracts were read bearing on the recent lapses from the ranks of the Society, and a short address—signed by all the members and associates present—expressing undiminished adhesion to the Cause, was forwarded to H. P. B. The attendance is still improving.

F. J. ALLAN,

*Secretary.*

MADAME H. P. BLAVATSKY has been happily able to make a visit to Paris and even to extend her trip to Fontainebleau, where she is now enjoying a much-needed rest.

#### TO THE EDITOR OF THE PATH.

*Dear Mr. Editor,*—Will you allow an English F. T. S. to say a few words—through the medium of your magazine—to brother and sister Theosophists in America? I feel sure I may speak for the majority of my comrades in England, when I say that no one of us could read the loyal and soul-stirring words of Jasper Niemand in your July number without feeling instantly a ready and hearty response to them rising within ourselves; nor, I venture to think, without feeling in addition the wish—to which I now try to give some expression—to put that response into words.

As an F. T. S. who has been privileged to know H. P. Blavatsky for some few years past—who has received from her untold and unmerited help and kindness—one who has, from time to time, stayed under the same roof with her and seen her under the most varied conditions and circumstances of social life—I feel I may fairly claim to testify most fully and emphatically to all that Jasper Niemand so beautifully says of her.

I may further, and in conclusion, assure American Theosophists that we in England cannot too highly value H. P. B.'s presence among us—and, we would say to our brothers and sisters across the sea, that we join hearts and hands with them in answering devotion and loyalty to her who is indeed to

us the visible "messenger \* \* \* and a part of the message"—  
and this, *come what may*. AN ENGLISH F. T. S.

[NOTE. Yes, *come what may*. Other enemies within the borders will arise, have raised their heads already. Treason is not dead, and those who attack the T. S. under the *pretence* of exposing H. P. B. still are with us. We know some of their names, and—their ages.—ED.]

H \* \* \* LODGE, \* \* \* ,

MONDAY, July 7th, 1889

TO MADAME BLAVATSKY :

*Dear Madame*,—We, the undersigned, members of the \* \* \* Lodge of the Esoteric Section of the Theosophical Society, have read the various papers sent from time to time, relating to the \* \* \* affair, and we unanimously express our contempt for the dishonorable actions of both \* \* \* and \* \* \* [parties concerned], especially in regard to their breach of the Pledges of Secrecy and Fidelity to the T. S.

We beg you to accept our sincere sympathy with you in this trouble, knowing how disheartening it must be to you to have your earnest efforts thus combated by dishonorable dealing. We have every confidence in *you* as an Occult Teacher, and earnestly ask you to continue the E. S. instructions to us at the earliest opportunity. It matters not to us whether the said teaching be the fruits of your own labor, or the instructions of Mahatmas. We are satisfied to receive what is to us undoubtedly valuable instruction, and some of us, who have been students of so-called Occultism for the last ten years, are satisfied that we have at last got upon the Right Path, through your great and valuable assistance.

We are, dear Madame,

Your most sincerely and fraternally,

(Signed),

[Here follow the names of the President and members, which we withhold on account of this Lodge being of an Esoteric character.—ED.]

#### INDIA.

AMBASAMUDRUM T. S.—Bro. C. F. Powell, of N. Y., presided at a meeting here, when a new Branch was formed in May with Mr. V. Cooposwamy Iyer as President.

BALACHUR T. S.—In Bengal, at Balachur, a charter for a Branch has been obtained by Rai Bahadur Bhunpat Sing.

GYANANKUR T. S. has removed to Sinthee, near Baragur. The *Theosophist* calls this "a reincarnation."

IN BENGAL pamphlets called "The Theosophical Series" are to be issued in the Bengali language. Conventions with the Jain sect have been held by members and interest aroused. The Jains are a pure sect.

BRO. C. F. POWELL has been visiting the branches at Chittoor, Bangalore, Udamalpet, Coimbatore, Tinevelly, Ambasamudrum, Madura, and other places, with good results. He will continue this good work.

DEATHS.—Bros. M. V. Subhara Naidu of Rajamurdry, and P. Parthasaradhi Chetty of Madras, died recently. Both were good theosophists and are much regretted.

#### TASMANIA.

A CHARTER for a new Branch at Hobart, Tasmania, has been issued. Bro. W. H. Dawson is the moving spirit. This town is an active business place, and it is hoped the Branch will do good.

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#### QUESTIONS IN "FORUM NO. 3."

VII. In the first four sentences of *Light on the Path* the term "Masters" is in the plural. Why so? Who are these Masters?

VIII. How is the Johnstown disaster to be interpreted from the point of view of Karma?

#### QUESTIONS IN "FORUM NO. 4."

IX. What is meant by "He who has mastered vibration, alone understands"? (In *Tea Table Talk*, PATH for Oct., 1887.)

X. Is the ascetic life obligatory or essential for all men?

XI. How can a "Black Magician" be known? How should he be treated,—as a part of the Universal Brotherhood?

*Forum No. 1 cannot be supplied. No. 2 and any succeeding number can be had by remitting 5 cts. in stamps to the editor.*

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## TEA TABLE TALK.

We like dog stories, round our table, good ones especially, and have cultivated the taste until we see no reason why dogs should not have their occult experiences as well as human beings. A pet dog frequents our Tea Table, and one very obstinate in nature, so that she will not learn any tricks beyond "give paw." This she finds useful when dainties are on hand, and was taught it by me, when owner and every one else had failed. Encouraged by this success, I tried to teach her to jump over a stick, but was routed with great confusion and amid the jeers of my friends. The dog simply closed her eyes and became a dog of wood, sitting immovably on her haunches. You might kill her, but you could not induce her to move a muscle of her own accord. As I am a bosom friend of this testy creature, needless to say that the trial of will never came to blows. I determined to "get ahead" of her, One day I sat in my chair. She was slowly coming in my direction. Suddenly, with great mental energy but without bodily movement of any kind, I imagined myself laying a stick before her, imperatively and sharply. In-

stantly she stopped in her walk, fell back on her haunches as if sharply checked, and then—she leaped right over the imaginary obstacle in the air, and coming on toward me laid her head on my knees! I did it on interior impulse, and have not succeeded in doing it again. I have only tried twice, but neither time did I feel the same energetic force or momentum. No doubt the picture made by me the first time was a very vivid one. This dog has other peculiarities. One is her fear of thunder and premonition of storm. When one is coming she is a perfect barometer, and insists on being shut into a dark wall closet until the storm is over. Her fear is piteous, abject; she weeps real tears and trembles in every limb. Another point is that, while she spends much of her time upstairs and alone in her bed, she has at times some occult experience which makes her fear to remain in her accustomed place; coming down stairs precipitately, when there is no one above, she rushes in amongst us declaring her fear, will not go up stairs, but listens to sounds unheard by us, and is very uneasy. She has, too, a way of seeing an unseen person, of rushing out and catching him on the door mat, when she stands and barks and flies at space a yard away from her, just as if a real tramp were there. On some days she will suddenly refuse to go with me in familiar and accustomed directions, though her walk is her delight; she sits down, cries, and finally tucks her tail between her legs and runs back. It seems as if there were currents which she could not cross, for she will go in any other direction but the one which some mysterious force prohibits. The way is perfectly clear and open, nothing in sight, and the other dogs are perfectly unconscious. To see this small creature staring at something or some one just before her, and either angry at or afraid of it, while you see nothing at all, (or perhaps do see something!) is a weird, flesh-curdling sensation.

A physician of eminence gave to a friend of the Tea Table some directions respecting the distribution of vitality, and, incidentally, an experience which is interesting. The first part of his remarks appears really valuable, and may help those persons who live too much in the brain, or other part of the body, to the neglect of the whole as a unity. His remarks are as follows:

“You will find that much depends upon our housekeeping. Upon how we run the house we live in. One of the most important things to do, to be able to keep up good conditions of the body, is to be able to distribute vitality to all parts of the organism equally. Then the upward and downward peristalsis are normal, and all goes on well. The most ready way that I can find to distribute vitality is to lie down in an easy position on the back with the head and shoulders raised, and count the slow and easy breathings up to 49 three times;—then easily and calmly imagine that you are living all over equally in the astral body or the life vehicle. To do this you can locate yourself, your mind, first in one nerve center and then in another, proceeding from the head downward and holding each in turn till you feel a resonance there; then pass on to the next. When you reach the lowest, return with a bound to the brain, and so on downward again. The downward movement of the nerve-current establishes normal peristalsis, and the buoyant leap up-

ward, or recoil, establishes the psychic wave, which always proceeds from the feet upward, while the other normally proceeds from above downward. Keep in the calm state induced by the breathings as long as possible, during which time there is easy meditation in the abstract, where you are in a state to hear anything that may be said to you through the soul. I will illustrate this by what occurred to me about two weeks ago. I was drilling myself in concentration, and when the figure I was intently fixed upon melted away, there appeared upon the scene a great Atlantean and a Superior Being. The former addressed the latter thus:

‘Thinkest thou that thou canst upset this great Island *Ipsthypana*?’ I was not only perfectly conscious of the presence of these two beings, but every word was distinctly heard *and seen as well*. This sentence was repeated over and over till I got up and wrote it down, when the scene passed. *Ipsthypana* is a word I never heard or even thought of. If I had simply heard the word spoken, I should have written it lpsi panta. But seeing the word so distinctly with its letter and sound composition, it was so fixed that I shall never forget it. This no doubt represents an actual occurrence in the distant past, and the picture, being preserved in the astral light, came so that it was manifested on the plane I happened to occupy for a few moments.”

—Or, to put it differently, the gentleman went to the plane where the picture is always preserved and always visible. By a chance in the vibration of the nervous currents, he was enabled to see it. What is noteworthy in this occurrence is that it exemplifies the fact that the soul sense is *one*. A thing is at once seen, heard, felt, and tasted in one sensation, at such times. The same person once said of such a moment, “I not only felt the life current; I tasted it upon my lips; the taste was most sweet. And I heard its song.” All natural mystics, as well as trained ones, confirm this unity of sense if sufficiently advanced. In *Gates Ajar* Miss Phelps has guessed at it in some eloquent passages. Paracelsus confirms it. The above is, however, an experience of the astral only, and did not reach beyond. It reminds us of how Madame Blavatsky, when writing her books, has said that she was shown a long panorama of the Past, in order to impress its occurrences vividly upon her brain. An adept may show such pictures to another by withdrawing the veil between. This veil is a difference of vibration. Or one may do it for himself—if he can. I will give a little more of the experience of this student, which reminds one curiously of parts of the *Secret Doctrine*. He says:

“I have never had any plans in life. Something before has guided and something from behind has projected me with an intensity that no opposition could influence.” (This is the attitude and confession of all advanced souls, rich in Karmic experience. J.) “I see it all now. I have been guided to help those who are purely on the physical plane with the diseases coincident to them and to that plane.” (This remark is to be taken in a relative sense. The writer knows well that disease proceeds from and begins in the astral plane. J.) “I have accomplished the work, you know how well. I now am

drifting back into my original and natural plane." (Of his earlier life. J.) "Am having many experiences which I cannot write about. I am satisfied that former lives are rising up to me, and have been for years. Sunday night I witnessed a boxing match between a cream-colored man and a cream colored monster in the shape of a large dog with a perfect and intelligent man's face. The man was about twelve feet high and finely proportioned, with a cream-colored suit of peculiar but artistic garments that were just tight enough to show the shape of the body, with puffs around the upper legs and arms. The dog-man had no clothing, but was covered with beautiful, cream-colored, curly, short hair all over except on the face, which was free from all hair and was calm and beautiful. This man-animal stood about 3½ feet high when on all fours, and when upon his hind legs, about 6 feet. In the boxing match the man stood on the floor of a large hall, and the animal-man on a table which made them the same height when the animal-man stood on his hind legs, which he did during the boxing. The building was a strange, lofty structure, unlike anything I ever saw in this life. I merely mention briefly this incident as one among many that are rising up before me as I move along through a life of close application to the sufferings of others."

Whether a picture of past or future, or merely a phantasm of that light in which all the fancies of men's minds are preserved, this little incident may amuse our readers, as having at least a higher order of interest than the brutally disgusting Sullivan-Kilrain affair to which the Press of the time gives such close attention.

The following letter shows a spirit so invigorating that I cannot forbear to give it space; although it is not an experience in one sense, it is in another. It is a mental experience, and indicates a firm true attitude which, I have every reason to believe, most of my readers, if not all, maintain. As it refreshed me to read it, I print it for that reason.

"I have read the letters regarding the new departure of M. C., Dr. Coues, and Co. As my sponsor, you might wish to know how I feel on the subject. If after twenty years of practical Theosophy, in which I learned Truth from neither men nor books, I should now be so dependent as to look to Dr. Coues, Mabel Collins, or Blavatsky alone for *Truth*, my heart would be broken and my hope laid in the dust. I was early taught that Jesus was God. When I studied his own words, I found that He was a man. But this did not detract from the Truth which He practiced, nor render His loving sacrifice unworthy of imitation. If Madame Blavatsky were to assert that she had sold herself to the devil to get means to deceive the world, it would not detract one particle from the Truth I find in Theosophy. That which I have—as I used to say—*out of the air*, is mine, as much as is the hand that holds this pen. If all the theosophists in the world were to withdraw their names from their Society, there would still be the same number of *true theosophists* in the world that there is to-day. Those who wish to withdraw should be allowed to go. Truth, like gold, is not injured by being laid in the dust. This conflict is the sifting of souls, and it seems to me prophetic of a day in the near future when there will be a marshalling of the hosts, and

no cowards will be wanted in the ranks. Only the true and the tried will be sent to the front. May we be there to live or to die for Truth! Madame Blavatsky has won my love by her courage. She cannot suffer much from any mortal tongue. She can bear her own Karma. You remember in the story of Job that, when the Sons of God assembled for worship, Satan appeared also. Heaven itself had its traitor in Lucifer. We had to have a Dr. Coues. I could not imagine any earthly treasure which would tempt me to degrade myself for a mean, pitiful revenge, as Mabel Collins has done. As she is *myself*, I feel the wrong and suffer with her. I must help her bear her Karma. I am stronger than she is. \* \* What light I have is set on the hill now, when the cause needs defence. If my power to *do* were equal to my love for the Truth which has set me free, I should accomplish a great work here, but this city is a place of churches and a repository of creeds. I have no other wish than to bear with all my heart the whole weight of wrong effected by M. C. and her co-workers. I know——feels as I do. Whatever theosophists have to bear, there are two of us here who have our hands stretched out to aid—not its salvation, for that cannot suffer—but in its defence and in its spread. My heart is much with you and all who love the Brotherhood. I *know* all is well.”

It is! It is! and this is so only because all proceeds by Law. We can better everything, however, if we will, each one of us, live up to all the Truth we have. In bettering ourselves, or in enlarging our hearts to true altruism, to real and practical Brotherhood, we can help the whole world. If each of us were wholly true, no man or woman could be false! Think of that. And if the true meaning of the Lucifer myth be this,—if the Manas or mind principle caused departure from the pure heavenly state, then return can be effected through the purification of that same “Son of God,” the wanderer from home. Our brothers departed, who now manifest the lower, earth-darkened state of this principle, may, through the ferment of sad experience, cast all dregs to the bottom, where they belong, in subjection, and come out ahead, in other lives, of those who have remained passive, enjoying Truth as an intellectual banquet, without endeavoring to give one crumb to the starving multitudes. We all stand or fall together. Other societies are a force because of their unity. One member, or official, represents the full weight of the whole. Let it become so with ours. Let us draw close together, fill up the gap in our ranks and *work, work* each for the whole. We can work by constant and pure thought, by deep silent devotion, if we are powerless in all other ways. Let each, then, image to himself a great Brotherhood, of which he is one, whose life he shares, whose joy and pain he keenly feels, and out of this true mental attitude an inspiration for altruistic work will be born, as worlds are born from star-dust by accumulation of energy.

JULIUS.

Within the Sun, or the solar system, or the man, the head, the eye, or the grain of sand, may be found all the experiences of a lifetime or of eternity.—*Tibetan Book of Precepts.*

OM.

# ॐ उ ऋ

The Kings of Light have departed in wrath. The sins of men have become so black that earth quivers in her great agony \* \* The azure seats remain empty. Who of the brown, who of the red, or yet among the black, races, can sit in the seats of the blessed, the seats of knowledge and mercy? Who can assume the flower of power, the plant of the golden stem and the azure blossom?—*Secret Doctrine, vol. 2.*

## THE PATH.

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VOL. IV.

SEPTEMBER, 1889.

No. 6.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### ॐ SURVEY OF SANSKRIT.

As the study of Aryan literature is one of the declared objects of the T. S., there is little need of apology in offering some remarks about the Sanskrit language and what may be done with it by those who at the outset are totally unacquainted with it. There are several degrees of perfection in the acquisition of a strange language, from the stage at which one knows a word or two up to the condition of the perfect scholar who makes no mistakes, who writes correctly and converses fluently. Between these two extremes there is a stage which is not nearly half-way if measured by the toil necessary to reach it, and yet much more than half the whole journey if measured according to the fruits and advantages derived from its attainment. It is a stage which includes a general notion of the language in question, and sufficient knowledge of the forms of words for one to be capable of using a lexicon or referring to a grammar in case of necessity,

(for even this implies a certain degree of knowledge). It may be fairly well defined as the stage in which the student, when supplied with the translation of the passage before him, is able to understand how such a meaning is contained in the passage, which word means what, and so forth.

Applying this to Sanskrit, a person who has before him the "red silk" Bhagavad-Gita and also some tolerably faithful translation would be able to make out *how* the sense given in the English version was contained in the original. This degree of knowledge places valuable powers in the student's hands. Give him the text and the translation, and he will be practically on a par with the full-fledged scholar; indeed he may even have the advantage over the ordinary Oriental professor, because his theosophical information will give him the key to certain expressions which altogether baffle the professor. He will also be able to keep a check upon the unconscientious translator who weaves his own notions and interpretations, and possibly his own emotions also, into the substance of the text, without warning the reader that he has done so.

There is no doubt that learning Sanskrit becomes possible for the devotee when the toil would not be endurable for the same person apart from his devotedness. On the other hand we not unfrequently hear of people applying themselves to Sanskrit and afterwards turning away in despair and disgust. They had not expected to find half a line and sometimes a whole one strung together without any separation between the words. How can they reach the meaning of the phrase before them when they cannot unravel the words themselves, nor even count how many there are? And then, again, there is the Sanskrit alphabet to learn. Schoolboys sometimes enjoy the fun of a new alphabet; they are eager to write their names in the new character, be it Greek or German. But with grown-up people whose objects and motives are of a less playful sort, a new alphabet to learn is a labor which severely taxes their patience. And when they have learnt what they regard as the alphabet, they find that even this is not all, but that there are any number of *combinations* or compound letters still to be mastered. The remedy for all this is that people should learn Sanskrit in a transliterated form. Sanskrit may still be Sanskrit as much as ever, though printed in Roman character, and it would be unnecessary to assert the fact, were it not that, through some fault in modern education, we have grown up to regard the printed page as language in its essence, whilst actual speech (of which writing is really but the handmaid) is despised as empty and transient.

Some people appear to have a sentiment of worship towards the Devanâgarî character; this may be very well, but it must not be carried too far. A word or two about this form of writing might have a salutary effect besides being generally instructive. Devanagari bears the marks of being

a very *primitive* method of writing ; it is not by any means a perfect system in all respects, but is capable of being improved upon just as much as primitive knives or primitive water-jars. What these possible improvements are may now be explained. There is one which suggests itself immediately, and that is the separation of individual words, or, we might even say, the separation of every *sentence* from the one which follows, for even this is not fulfilled. As an example, take a line from the *Bhagavad-Gīta*, Chap. 2, v. 13, the meaning of which is,—“So comes the attainment of another body ; the wise man in this is not deluded.” The Sanskrit words are :—

Tathâ deh'-ântara-prâptir ; dhīras tatra na muhyati.

Now this line, in the Devanagari text, is so knotted together that there is not even a gap left at the place where the semicolon has been placed, but the word *prâptir* runs on into the first word of the following sentence. The appearance of the line may be faithfully represented as follows :—

Tathâ dehântaraprâptirdhīrastatra na muhyati.

Now let us examine this line. The first word means “so,” and is properly set apart. Then follows a compound word *deh'-ântara-prâptir* including three members which mean respectively “body,” “the second,” “attainment” ; as the three parts form a single composite word, we ought not to complain much of the absence of divisions. But why is not *prâptir* separated from *dhīras* ? The reason is, that by the Devanagari system the final *r* of *prâptir* is written *overhead* of the *dh*, like a little boy mounted on his father's shoulder, so that a fore and aft separation is impossible. Once more, we might ask, why is *dhīras* joined with *tatra* ? Because space can be saved by the use of a monogram for *st*. Yes, this saving of space or condensation is the explanation of a good deal that is met with, and it goes far to justify the application of the word *primitive* to this method of writing.

Sanskrit written in this ancient and primitive style ought not to be regarded as a readable text like the lines of a newspaper-column, which deliver their meaning at once as the eye glides over them, but much more as a condensed record of speech. The Sanskrit text would always supply with certainty what the failing memory had lost, in the case of hymns or other verses frequently recited ; and one could read it aloud fluently and with intelligence, provided the matter to be read were familiar beforehand. It stands very much in the same position as a letter from some friend who writes an illegible hand ; the receiver of the letter can manage it pretty well the second time over. Indeed, the illegible letter is not a bad comparison, for as such letters often contain some word which baffles everybody who tries to decipher it, so the Sanskrit student will not unfrequently meet with some new character, probably a compound, the value of which he cannot determine with confidence.

Learned men with knitted brows inform us that Devanagari is a “syl-

labic" method of writing. There is rather too much learning in the world just now ; what we want is a little enlightenment instead of it. We want the enlightenment of a simple heart and clear mind. A single Devanagari character, it is true, may represent as much of a word as two, three, or four letters in the Roman style, and the words may be described as written in little blocks or portions ; these portions, however, are not syllables. To explain the matter by examples, the word *janma* (birth) would be written in two blocks, Ja-NMa, and *vakra* (mouth) would be Va-KTRa. Again, *sattva* (goodness) would appear as Sa-TTWa, whilst the words *rajas tamas* (passion, darkness) occurring together would be written Ra-Ja-STa-Ma' (the apostrophe represents the final s). The reader will see from the examples how incorrect and misleading it would be to describe these blocks as "syllables." It is no use attempting to read the words block by block ; the method does not answer, and is not likely to. In all the preceding instances the capital letters alone would be represented in the Sanskrit text ; the vowels marked here are not really shown at all. For, as in our modern methods of shorthand writing, so in Sanskrit, chief importance is given to the consonants, the vowels being generally mere adjuncts ; each of the blocks which go to compose a word is a group of consonants, the first of which probably belongs to the syllable behind, whilst a fresh syllable is commenced by those which follow. The block extends as far as the vowel of the syllable newly commenced (which in many cases is the end of the syllable) ; if the dull sound of the common vowel (transcribed as *a*) is intended to be that of the syllable, no sign at all is added, but any special tone such as that of *ee* or *oo* is indicated by a proper sign attached to the block. To meet the case of a word beginning with a vowel (such as the names Arjuna, Indra,) there are special block-characters for each vowel tone, to be used on such occasions ; and likewise when a consonant stands at the end of a word as the conclusion of the syllable, a stroke is placed after it to show that this is so and that such a consonant is not to be pronounced with the "common vowel" as a further syllable.

The "block system" by which Sanskrit is written is very effective in saving paper and ink, but it makes the text more troublesome to read. The difficulty in reading is further increased by two points of irregularity in the Devanagari system which shall now be mentioned. In a perfect system of writing, the different signs would follow one another in the order of their utterance, but this law is broken in the case of short *i* in Sanskrit. For although pronounced after everything else in the block to which it is attached, it is written at the *beginning* of the block. Thus the Sanskrit word *kim* (what) appears in the form IK-M. This is bad enough when the block is a single *k*, as here ; but when the block is of larger extent, this displacement of the vowel *i* is much more confusing. Consider the combination

*yasmin sthilo* (wherein existing) ; its form would be Ya-ISM-INStH-TO ! In this instance the *i* of *sthilo* has obtained an earlier position than the *n* of the preceding word *yasmin*.

This is enough on the displacement of *i* ; the other irregularity mentioned may be described as the *displacement of r*. Such words as "far-mer" and "Ports-mouth" exemplify a certain function of the consonant *r* in language generally ; when thus employed, its place in the syllable is immediately after the vowel to which it forms a terminal, so to speak. The function here performed by *r* is different from that which it performs in such a word as "France," where, on the contrary, the *r* is the immediate *fore-runner* of vocal sound. Now in Sanskrit words of the same pattern as "farmer," it will be seen that the *r* would naturally form the first member of a block of consonants ; but as a fact the *r* is excluded from the block ; it is written *overhead*, at the further extremity of the block and almost beyond the block. Whatever marks or pointings may be written above that block, the *r* takes its place beyond them all. This overhead *r* is different in form from the *r* used in writing *Rāma*, and is like an apostrophe turned the wrong way. Thus the familiar word *karma* looks something like Ka-M<sup>r</sup>a. Or to take a stronger instance of the displacement of *r*, the words *múrdhni ádhāya*, (in-the-head fixing) assume the form Mú-DhNY<sup>r</sup>-ADhAYa. This phrase occurs in the *Bhagavad-Gīta*, Chap. 8, v. 12 ; a worse case could hardly be found. It should be explained that the *i* of *múrdhni* has become converted into a consonant *y* and thus entered into partnership with the consonants *Dh* and *N* to form a block. It is not at all uncommon for both instances of displacement to occur together. The word *nirvāna* would be an instance ; this in Sanskrit would stand as INV<sup>r</sup>ANa. By a simultaneous displacement of the *i* and the *r*, these two letters which are properly next-door neighbors appear quite separated. The *r* is in Sanskrit exactly overhead of the V, and not to the right of it as here printed.

Our conclusions about Sanskrit may be summed up as follows, understanding that what is stated applies to the Devanagari letters and mode of writing. Sanskrit is not a readable text so much as a condensed record of speech, a shorthand which is at least short in space if not also short in time. Its defects are, that it does not maintain the separation of individual words, which makes the text difficult to read ; and also that some of the signs are written out of their proper order. The latter defect causes trouble in writing as well as in reading, and it is only by great thoughtfulness, in writing *n' ānyat kinchid* (nothing else), that one can remember to insert the *i* of *kin* before the *t* of the *preceding word*. It is better at once to admit that Sanskrit is written in a barbarous fashion, and to begin planning our improvements forthwith. Nevertheless the term "barbarous" will appear hardly a just description when we consider how admirably the system fulfils

the purpose of ancient times for which it was designed. And, after all, there are worse things than primitive barbarity ; what is there so foul in all the world as civilization with its sunless cities, its unnatural pressure of labor, its increase of disease and wretchedness and crime and poverty? But we must restrain such digressions from the subject.

We have now to consider systems of transliterating Sanskrit. In some of these everything is arranged with the most scholarly precision, but one all-important canon is quite overlooked, *viz.* that the sign used must not suggest the wrong sound. For instance, the Sanskrit word for *if*, pronounced "chate" (to rhyme with *hate*), is represented in one system by using an italic *k*, *ket*. In the same system *janma* (birth) is given as "*ganma*" with an italic *g*. How this system may suit a German is another question ; but the learned Professor who devised the system was not in sympathy with the English-speaking nations. The pretext for using the italic *k* and *g* is that the Sanskrit consonants so represented are etymologically akin to the hard *k* and *g*. That may be ; but it is scarcely the duty of an alphabet to teach us the past history of written forms and words.

Then again, an American Professor has adopted a plain *c* instead of an italic *k*, and writes *cel* to signify *chet* ; accordingly *cha* (and) would be written *ca*. But unfortunately *ca* does not spell "cha" ; it spells "ka." We might as well agree at once to spell the English word "chart" without the *h* ; whatever persons of special training might see in it, every plain man would read the word *cart*!

When we come to apply a transcript form of Sanskrit to the purpose of separating the individual words, some difficulties present themselves which have yet to be mentioned. It is one of the peculiarities of Sanskrit that two adjacent words often actually coalesce, fusing their extremities together as it were. Thus the two words *na iha*, "not here," become *neha*. How are we to make two out of *neha* without robbing one or other constituent? Again *yathu uktam*, "as said," becomes *yathoktam* ; how can we deal with this? These are difficulties which follow us even when we have got free from Devanagari and taken to our more familiar Roman character. In the Sacred Books of the East, edited by Prof. Max Müller, there is a great deal of Sanskrit here and there, printed in Roman characters, but the separation of the words is restricted to such cases as *dhīras tatra*, when the words in their conjoint arrangement have preserved their natural form intact, without any fusion or intermixture having occurred. And yet what a pity that the work should cease here! By a little ingenuity a great deal more might be done to render Sanskrit approachable, and this without interfering with its essential character. Not only should the different words in every case be written separately, but also the component parts of compound words should be made distinct by the use of hyphens. By this latter practice the difficulty of Sanskrit is very greatly diminished.

The following specimen represents a few lines from the *Bhagavad-Gita*. It is taken from a M.S.S. in which the entire "Song Celestial" is thus transliterated. At the foot of it is given Sir Edwin Arnold's translation.

*Bhagavad-gita*. XIII, 7-11.

7. Amānitwam, adambhitwam, ahinsā, xāntir, ārjavam,  
Āchary'-opāsanam, çaucham, sthairyam, ātma-vinigraha',
8. Indriy'-ārtheshu vairāgyam, an-ahankāra eva cha  
Janma-mṛtyu-jarā-vyādhi-du'kha-dosh'-ānudarçanam
9. Asaktir, an-abhi-shwanga' putra-dāra-grh'-ādishu,  
Nityam cha sama-chittatwam isht'-ānisht'-opapattishu,
10. Mayi ch' ānanya-yogena bhaktir a-vyabhichārinī,  
Vivikta-deça-sevitwam, a-ratir jana-saṁsadi,
11. Adhyātma-dnāna-nityatwam, tattwa-dnān'-ārtha-darçanam,  
Etad DNĀNAM iti prōktam ; adnānam yad ato 'nyathā.

(Translation.)

7. Humbleness, truthfulness, and harmlessness,  
Patience and honour, reverence for the wise,  
Purity, constancy, control of self,
8. Contempt of sense delights, self-sacrifice,  
Perception of the certitude of ill  
In birth, death, age, disease, suffering, and sin,
9. Detachment, lightly holding unto home,  
Children, and wife, and all that bindeth men,  
An ever tranquil heart in fortunes good  
And fortunes evil,
10. With a will set firm  
To worship Me—Me only ! ceasing not ;  
Loving all solitudes, and shunning noise  
Of foolish crowds ;
11. Endeavors resolute  
To reach perception of the Utmost Soul,  
And grace to understand what gain it were  
So to attain,—this is true wisdom, Prince !  
And what is otherwise is ignorance !

Meanwhile it is not only in connection with the "red silk Gita" that an acquaintance with Sanskrit is valuable. Why do not Theosophists break through their present estrangement towards Sanskrit, complaining as they do when Sanskrit terms are employed in the teaching delivered to them ? With a little adaptation, all Sanskrit terms become extremely easy to pronounce, and it is far better to have fresh names for what are really fresh notions in our philosophy, instead of falling back upon English substitutes. People should pronounce *karma* as if it were written 'kerma' or 'kōrma'.

and the word *dharma* accordingly. What could be easier? And yet the former word is persistently pronounced like that other word *kāma* (desire). It would really be much better to print the words just mentioned *kerma* and *dherma* respectively, when adopted into an English sentence. The mode of spelling the names in Roman letters is so unimportant a matter, whilst the preservation of the correct utterance is *not* an unimportant matter; we ought to adopt the spelling which is on the whole the most expressive of the proper sound, and so preserve the sacred language incorrupt. There would thus be two systems of writing Sanskrit in Roman character, the one exoteric or popular, the other esoteric or technical. The first would be used along with English text, the other in quotations—or in Sanskrit books as soon as there grows up a demand for them in this more readable form.

There is one other word which might be noticed, and that is the term *parabrahm*. The combination *ah* does not spell “ah” as conceived by English or German speakers, but is more to be compared with *ogh* in “Drogheda” or other Celtic words. How might it best be written in the popular style? Perhaps *parabra’hm* would convey as correct a notion as anything else, and without causing any misleading impression. The practical result of the final syllable should be “-brom”, and this would be quite consistent with the spelling when we reflect on the sound of the word “yacht.” The apostrophe in *parabra’hm* might be regarded either as a mere instrument for disconnecting the *a* and the *h*, or as the suggestion of a *g*, which one would have felt too great a license if actually inserted.

E. ALDRED WILLIAMS.

## ONE TOUCH OF NATURE.

[READ BEFORE THE ARYAN T. S., APRIL 2, 1889.]

In the famous speech of Ulysses in the third act of Shakespeare’s *Troilus and Cressida* occurs the often-quoted line, “One touch of nature makes the whole world kin.” It is a curious fact, and one on the whole redounding to the credit of humanity, that the line is *never* quoted in the sense in which Ulysses uses it. He is speaking of the readiness of mankind to forget past benefits, and to prize the glitter of a specious present rather than the true gold of that which has gone by. “The present eye praises the present object,” says the wise old Greek, and there is *one* touch of nature that makes the whole world kin, that is, men’s fondness for praising that which is new, though it be gilded dust, rather than that which is ancient, though it be gold that is somewhat dusty. “Then marvel not,” he says to Achilles, “that all the Greeks begin to worship Ajax.”

Curiously enough, the line is always quoted as exemplifying the sympathy that, once awakened, makes men feel their close relationship to each

other.<sup>1</sup> "Nature" is taken as meaning fellow-feeling, one touch of which makes us all brothers. This unconscious misinterpretation, or rather misapplication, of the great poet's words shows us how innate the conviction is of the fact of our universal brotherhood.

We recognise it as our *nature*, and one throb of fellow-feeling brings the truth home to our awakened consciousness. The touch of sympathy, like the spear of Ithuriel, instantly dispels the illusion of the senses; it lifts us from the purely terrestrial plane, the life of every day, with its apparent gulfs and abysses of worldly circumstance set between soul and soul, to that higher region where we see the non-reality of these separations; where we *feel*, in all those moments that call out the deeper nature of every human being, that the one great pulse of the universe throbs through all our veins. An intellectual conviction of the necessary identity of spirit will never go half so far towards convincing us of the reality of universal brotherhood, as the sudden flush of enthusiasm that follows the words of some great orator, the thrill with which we hear of some noble action, the grief with which we witness another's pain. We read in *Light on the Path* "Kill out all sense of separateness," because "Nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you." We may endeavor to realize this truth with all the mental power we can bring to bear upon it, meditate upon it for hours, and the sudden swaying of a crowd by some one mighty impulse, or the unexpected revelation of the depths of some human heart, will bring it home to us with a force that makes our intellectual conviction seem a pale and shadowy thing. There was a great spiritual truth in the old myth of the giant Antæus, who regained his strength whenever he touched his mother Earth. To sway the souls of men the poet must fall back upon our common humanity, must make men feel that he is one with them, must give voice to the inarticulate cry of the masses, must speak *from* the people and not *to* the people. It is this working from a common basis, this appeal from one man to his comrades, that makes the inspiration of Walt Whitman's poetry so great and so far-reaching, the intense conviction, in short, of universal brotherhood, that makes him say, in his *Leaves of Grass* :

"Recorders, ages hence !

\* \* \* \* \* I will tell you what to say of me ;

Publish my name and hang up my picture as that of the tenderest lover,  
\* \* \* who was not proud of his songs, but of the measureless ocean of love within him—and freely poured it forth ;" and who wrote to "Him who was crucified :"

We all labor together, transmitting the same charge and succession ;

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<sup>1</sup> Shakespeare wrote : "One touch of nature makes the whole world kin." We read instead : "One touch of nature makes the whole world kin."

We few, equals, indifferent of lands, indifferent of times ;  
 We, inclosers of all continents, all castes—allowers of all theologies ;  
 \* \* \* \* We walk silent among disputes and assertions,  
 but reject not the disputers nor anything that is asserted ;

We hear the bawling and din—we are reached at by divisions, jealousies,  
 recriminations on every side,

They close peremptorily upon us to surround us, my comrade,

Yet we walk unheld, free, the whole earth over, journeying up and  
 down, till we make our ineffaceable mark upon time and the diverse eras,

Till we saturate time and eras, that the men and women of races, ages  
 to come, may prove brethren and lovers, as we are."

And here the great poet strikes the same note touched upon by our  
 President the last time he spoke to us. Because the realization of this  
 dream of universal brotherhood must needs be a thing of the *future*,  
 because we see how far from this true concentration we are, and must be  
 for many centuries to come, perhaps, therefore there is this need that we  
 should "saturate time and eras," as Walt Whitman puts it, that we should  
 "make our ineffaceable mark" upon the age. For this we come together  
 in societies, that each may have his modicum of power reinforced by con-  
 tact with others ; that the reviving breath of another's inspiration may  
 quicken the flame in our own hearts ; that the individual atoms, by their  
 union and common intensity of purpose, shall make up the little mass of  
 leaven that shall one day leaven the whole lump.

But, as was said in one of the papers the other evening, a society can  
 only accomplish what its individual members *will* and *carry out*, and to  
 inspire us to this individual effort I know of nothing more effective than  
 the words of "the good gray poet," among others, these—

"Is reform needed? Is it through you?"

The greater the reform needed, the greater the personality you need to  
 accomplish it. \* \* \*

Do you not see how it would serve to have such a Body and Soul that  
 when you enter the crowd, an atmosphere of desire and command enters  
 with you, and every one is impressed with your personality?

\* \* \* \* \*

Whoever you are ! claim your own at any hazard !

These shows of the east and west are tame compared to you ;

These immense meadows, these interminable rivers,—you are immense  
 and interminable as they ;

These furies, elements, storms, motions of Nature, throes of apparent  
 dissolution,—you are he or she who is master or mistress over them,

Master or mistress in your own right over Nature, elements, pain,  
 passion, dissolution."

K. H.

## THE STORY OF STE. CECILE.

In a picture gallery in one of the large cities that border upon the Ohio River there is a group of figures painted in oils and set in a massive copper frame.

The artist's name is unknown, but it is said that upon the overthrow of Maximilian this picture was seized and brought to this country from Mexico.

The painting represents a young and beautiful woman rising from the harp which stands beside her, its strings seeming almost to vibrate from the touch of her fingers. Her rich draperies fall in marvelous folds of sheen and splendor, her golden hair floats like an aureole round her fair shoulders, while her face wears a rapt, seraphic expression as she gazes upon an angel faintly outlined holding a crown above her head. Kneeling at the feet of the woman is a youth in Spanish costume, who is overwhelmed, it would seem, by her glorious beauty. Many, many years ago this painting, reaching from floor to ceiling, stood against the wall of a miserable apartment overlooking the busy streets of the Mexican capital. The sun and air streamed in unhindered through its open windows, and at night the ghostly moonlight fell in mirror-like patches on the bare uneven floor. The brilliant coloring of the picture, now softened and mellowed by time, contrasted strangely with the dinginess and poverty of the room. There were brushes and an easel and all the necessary paraphernalia of an artist's studio, but none of its elegancies; indeed, the room served as lodging room, kitchen, and atelier combined.

Its occupant, the artist, was a Spaniard by birth, of middle age, once handsome, now worn and wasted with disease. He was called a miser by some, by others a spendthrift. A miser because it was known that his work had sold for great sums, yet he lived so meanly; a spendthrift because he gave gold coins to little ragged urchins who climbed the uncertain staircase to look at this wonderful picture of Ste. Cecile. His ambition seemed to have burned itself out in the accomplishment of this his last work, yet no offer, however large, could tempt him to part with it. One bright morning a troop of ragged children clambered up the steps to look at Ste. Cecile and to gather the coin that might be their reward. They crept softly along the gallery that ran outside, and peeped in at the open door, but no sound welcomed them. Then they entered on tiptoe—no one was there. Turning to scamper down again, a groan frightened them out of their wits, until they discovered their benefactor, the painter, lying in one corner upon a couch whose draperies he had torn away in his struggles for air.

Seeing that help was needed, the children clattered hastily down to call assistance. The first person they encountered was a doctor upon his daily

rounds. He was familiar with this quarter of the city and knew something of the poor artist.

Persons noting his eccentricities had said the painter was mad, that his love for a beautiful woman had turned his poor brain. He was sane enough to execute wonderful sketches with palette and brush, he passed in and out silent and alone, he harmed no one, he shunned the world, therefore the world passed by on the other side.

Aware that the painter had not many hours to live, the doctor out of sheer sympathy for his lonely condition tarried by the bedside after having administered restoratives.

Panting for breath the patient turned suddenly and said, "Doctor, do you doubt that souls are created eternal, immortal? Is there any who think that from nothing we came and unto nothing we return?" A shiver ran through his worn frame as he pressed this inquiry. The doctor placed his finger upon his own lip to enjoin silence, fearing that even so slight an exertion would hasten dissolution.

Not heeding the caution the man continued :—

"I must tell you, doctor, I must tell you. I cannot carry this secret with me. Listen! this is not the only existence that I have known."

The doctor smiled.

"Ah, you do not believe this? You think I rave? Doctor, I never saw things clearer than at this moment."

Partly rising he looked wildly around and then whispered, "I was born upon another planet! Sometimes the remembrance of that life is wafted to me in vague whispers, fleeting as a breath, intangible as a dream."

"Yes," said the doctor, "we all have such fancies."

"It is no fancy, doctor. In that land I had a twin soul who had power to bring forth music from reeds and shells, entrancing all with the power of song. The chief condition of existence in that realm is self-abnegation. The penalty for its infringement is banishment to this planet called Earth for a longer or shorter period according to the enormity of the offense."

The incredulous smile of the doctor seemed to urge the man to further confession.

"You wonder, do you not, doctor, that the fairest of earth's beings are soonest blighted? Ah, you do not know that the cleaner the soul upon its arrival here, the less reason has it to become purified by earthly affliction. You cannot know what terrible sins are expiated here upon earth in long, useless, unhappy lives, or, failing in this, are still farther doomed. Oh that I did not know!"

He clasped his thin transparent hands over his piercing black eyes, and then whispered—

“In that land whence I came I yielded to the tempter and dragged down my twin soul into the abyss! Think of that, doctor! A double transgression! Do you wonder they think me mad? She and I forgot the penalty, and we defied the Power that had created us.”

He paused and pushed back the damp locks that clustered upon his forehead, and his breathing grew painfully hurried. Soon he resumed: “So aggravated was my offense in thus assisting in the downfall of my twin soul, that upon me was imposed not only the pang of exile but that of remembrance also: This is rarely inflicted upon transgressors, and only when one has involved another soul in ruin. I found after a time that the earth was very beautiful. There was much in it to remind me of my former home in its waving trees, its green meadows and chattering streams, its singing birds and glorious sky. But, alas! I knew that its inhabitants were doomed, even as myself, to become purified through mortal suffering because of the sin of self-love. I knew that the constant warring of these people in accomplishing their own selfish purposes was the blight and bane of their existence. So blind were they that when one of their number, exalted through suffering, rose to a higher life, they lamented, and often rejoiced when one hopelessly given over to evil passed out of sight. It was the old demon of self, always seeking each his own individual happiness.”

The doctor again lifted a warning finger, for the painter was growing weaker and his small store of vital force was rapidly passing away. The look and gesture seemed to nerve the dying man to greater effort.

“Let me finish, doctor,” he said plaintively. “I had lived upon the earth three or four years as time is reckoned, when I began to feel stirring within me a power which I had possessed in my former existence—that of portraying surrounding objects. My earthly parents were astonished at this extraordinary gift.

Knowing nothing of its source, and thinking its exercise could lead only to the dwarfing of my other and, as they believed, more useful powers which they hoped to turn to their own and to my profit, they denied me every opportunity. They called me indolent, lacking in force and ambition, and sure to come to want. Then I began to work in secret, stealing away and hiding my productions; working under every possible disadvantage through lack of knowing how to use the crude material appointed to the work of this life.

Finally, one who was also doomed to earth and who had likewise struggled to give expression to the divine power within him came to my aid. Shall I ever forget his tender glance, his approving smile? His words of encouragement were as the dews of heaven to the parched and arid desert. He took me gently by the hand, for he was then a gray-haired old man, almost purified from the taint of self, and his skill as a painter was known

throughout every royal household in Christendom. He taught me the use of earthly compounds and revealed to me the rules of art, and bidding me to rely not upon the praise of men, he left me.

Instantly a sense of my great power came upon me. At that time I was a boy of barely twelve years. My parents, won by the words of my venerable friend, no longer hindered my life-work. Was I therefore secure? Alas, no. Other and fiercer struggles I must yet endure. Men reviled my work. Jealousy and envy cast their poison over my fairest creations. Among my detractors were those who said boldly that the work was not mine, that it was that of my master, that a boy could not possibly accomplish what I claimed as my own. I was looked upon as an impostor, and my parents as the abettors of my scheme. Yet having begun, I could not but go on. Nothing else prospered under my hand. Men looked coldly on, yet I wrought when others slept—only in the exercise of my gift did I find one ray of comfort.

In all this weary life not once had I met my twin soul. Never had she who was condemned to this life with me crossed my path. Where, or in what country, was her home I knew not. I wandered from place to place hoping somewhere to hear her sweet voice, to look into those liquid eyes. I listened at church doors and beneath the windows of the rich and to the voices of the street singers, always hoping to hear that divine voice among the floating melodies, but all in vain.

Hope seemed dead within me. What I regarded as my masterpieces remained in my studio unsold. Starvation came and sat by my side, adding its pangs to my already wretched condition.

Then came the wonderful tales of a new world ; a new hope was born within me. I crossed the sea, facing shipwreck and disaster with the thought that possibly in this land of gold and gems I might find the eyes of my beloved.

I knelt at shrines, I prayed to the Mother of God, I kissed the crucifix, I applied my art to the adornment of sacred places, and so began to feel a peace that I had never known. It seemed that so doing I was nearer to her unseen presence.

I was told of a beautiful woman drawing crowds nightly to listen to her marvelous power of song. I was too poor to gain admission to the brilliantly lighted theatre, but I stood without and I heard the ravishing strains. Then, joy of all joy, I knew without beholding her face that the singer was my long-lost twin soul ! I stood so close that I could touch her garments when she entered her carriage. I looked into her eyes, but she only shuddered and drew away from me. The perfume of her breath floated around me. No word did she vouchsafe to me. Oh what anguish I then endured ! Still I haunted her presence, I would not be denied,

until people said that I was mad ! I kissed the ground where her rich robes trailed, I gathered the petals that fell from the flowers at her bosom. I painted pictures of her beautiful face, and threw all my skill into the portrayal of her divine form. She was pure as she was beautiful. Men gazed upon the portraits which I painted and offered fabulous sums. Could I sell them? Could such perfection be counted with gold? Listen, doctor, they tried to buy her soul ! They were devils ! When they could not do this they turned upon her and crushed her with calumny. The earthly vesture of her white soul was too frail to withstand the stroke, and one bright morning the word was wildly circulated that the Queen of Song was dead !

Dead? her probation was ended. She had entered upon that sphere where envy, malice, and self-love could no more enter. I gave thanks upon my knees that this was so : now I looked forward to my own release.

I painted more diligently than before. I scattered with a lavish hand my brightest inspirations, caring not for the gold which now flowed toward me in abundance. Men wondered at my facility ; they said that it could not last, that I was burning out my very life. Yet while they talked I threw to them new and startling proofs of what they were now pleased to call my genius.

I could feel that my body was growing weaker while my power increased. They offered me a palace in which to exhibit my art and to carry on my work. I would not accept. My garret was near the sky, and by that much nearer to my twin-soul. I became almost insensible of the needs of the body—my only desire was to complete what I felt was my greatest work, the embodiment of music in its divinest form.

To this I gave unweariedly every faculty of my being. It was not fame, it was not the hope of reward that spurred me on, it was the overwhelming sense that I possessed the power to produce something that would add to the delight of mortals. It was the rekindled flame of unselfish endeavor, the divine spark, and you, doctor, call it Genius ! ”

Something like a glorified smile broke over the wan features at this point in his story. A youthful look took the place of the painful expression, and his breath became less hurried and gasping.

Stretching forth his long thin arm, he pointed to the picture which covered one side of the miserable apartment, saying :

“ Day and night I plied the brush, touching and retouching until I saw my beautiful twin-soul receiving the crown of life upon the canvas before me : almost breathing it seemed, the trembling harp-strings touched by her fingers answering to the breeze that swept my lonely garret. Then I slept.

Exhausted nature had her way. I awoke not until the next day's sun was sinking behind the low hills. My first waking thought was the picture.

There it stood—not as I had left it—but with another figure added to the group in which I recognized myself, now kneeling at her feet—as you see, doctor.” He paused a moment and then asked, “Do you think, doctor, that I in the hours of sleep could have added this? I cannot tell; but above our heads still smiled the angel ready to crown my beloved. My work was done. An angel pressed my eyelids, the earthly clogs fell from my wearied limbs, and my soul, free and untrammled, stood face to face with her whom I loved. Doctor, do not say I was mad; this was real. It was no delusion.” The dying man ceased speaking. Gazing long and earnestly with upturned eyes, he at last slowly whispered,

“I behold thy towers, O land of my heart! Sweet are the murmurs of thy streams, but dearer than aught beside is the voice of the Daughter of Song.”

Then a Great Shadow passed by, and the earthly tabernacle was dissolved.

M. SEARS BROOKS.

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## REINGARNATION AND MEMORY.

### I.

The question is often asked: If the theory of reincarnation be true, why have we no recollection of any previous life?

It may easily be conceived as possible that we have lived before on this earth, and that memory of the events of that existence has been blotted out. This lapse of memory is a frequent experience of every-day life; in fact, of all our varied experiences from youth to old age we really remember only a few of the most vivid, and can never recall all the details of even these. Indeed, we forget far more than we remember of the details of this present life, and the wonder is not so much how we can remember the few things that are partially retained, but how we can forget so much of experience that passes beyond all possible recovery. There is, no doubt, an absolute registration of every incident and experience in life, but nothing known to us as memory can possibly constitute that registry. The essence of what we designate as memory consists in our ability to recall into the sphere of consciousness past conditions and events, and this ability is seldom in any instance more than partial, and is always fleeting and uncertain. There are, indeed, flashes of memory where an event long forgotten is revived with unusual vividness, and we get the impression that nothing is really lost but that a latent or a passive memory contains them all, waiting only the touch of circumstance to recall them into being. So far as any

legitimate function of memory is concerned, this is a fallacy. The absolute registration of events already referred to involves far more than can be assigned to the function of memory. This must be borne in mind, and we must accurately apprehend just what the word memory means, before we can intelligently discuss the real question under consideration. In other words, when we have carefully considered the fact, the function, and the phenomena of memory, we can easily understand why that which but partially records passing events, and never is able to recall them entire, should be unable to bridge the chasm of perhaps a thousand years and recover the incidents of a previous incarnation. It may, moreover, appear presently that all that escapes memory, all that memory appears temporarily to retain but in time loses, is nevertheless retained elsewhere and carried on from incarnation to incarnation. Let us bear constantly in mind that nothing exists without a cause, and that nothing is ever really lost. If this principle, recognized as everywhere true in physics, be true also in metaphysics and in all human experience, then each human being represents in himself and carries with him all previous experience, and is at any moment of his existence an epitome of all his past. It is, however, quite evident that nothing known to us as memory answers to this epitome, even for the present life.

The experiments in hypnotism have shown that consciousness and experience may exist independent of what we know as memory. An act to be performed at a future time and an exact date is fixed in some way on the sensorium, and the act is performed automatically at the exact time, although memory bears no record of the experience that led to the act. In another case memory may be impressed and confined to definite limits, thus showing that memory is relatively free from experience. Such illustrations might be multiplied indefinitely, to show that memory is not commensurate with all human experience, even in the present life.

As an element in man's being, consciousness is far broader and deeper than memory. Consciousness represents the fact of experience; memory the form and the details. Hence, while the fact remains and an experience once had can never be destroyed, the form and details in which it first appeared may pass away. This fact of experience remains as a precipitated result, and, divested of memory, *i. e.*, of form and details, relations and sensations, constitutes the basic element in Karma. Add to the foregoing considerations the ethical element, or relation to other individuals, giving thus the element of motive, and we have the law of Karma deduced from the elements. In the first instance we have the individual as related to himself; in the second, as related to his fellows.

HARIJ.

(*To be continued.*)

## THE STREAM OF THOUGHT AND QUERIES.

### II.

#### PRACTICING FOR OCCULT DEVELOPMENT.

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practise of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavoring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga—or Hatha Yoga—as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States—but all here being alike mere tyros, students, or probationers—it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

WHAT, THEN, IS A SINCERE THEOSOPHIST TO DO? SHALL HE OR NOT PRACTICE YOGA?

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist—on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society—Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the

aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

#### THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA.

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even—the first step for any practical use of the recondite laws of nature,—is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

#### IF STUDENTS BELIEVE THAT ADEPTS ARE BEHIND THE SOCIETY, THEY SHOULD FOLLOW THEIR ADVICE.

Those aspirants for whom these words are written have been laboring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, *which has Their protection and assistance*, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach, and practice Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavoring to understand and practice altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

#### WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set

and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

HADJI ERINN.

## TEA TABLE TALK.

A correspondent writes: "I was very ill one night, and, at the end of a severe paroxysm of pain, it suddenly seemed to me that the walls of the room and everything about me dissolved and I distinctly saw the stars. It was only for a moment. Then I came back to find my friends in tears about me. They said afterwards they thought I had gone. It was not like an ordinary faint, and was still different from another experience. One night I was half-asleep, when suddenly it seemed as if I were standing at the foot of the bed and saw my body lying there. I wasn't a bit surprised, but the thought went through my mind, 'I'm glad to get rid of *that*.' Whereupon a *Presence* which seemed to be visible at my side as a luminous blue radiance answered my thought with another; 'It is not time.' There seemed to be, for one brief instant, a sort of struggle, and then I was back in the body. What was the blue radiance, and in what did the two experiences differ?"

It is not always possible for one who was not present to know and to precisely read an event, or for one who has not passed through an experience himself to give it an absolutely correct rendering. Even in visible material things, witnesses are found to differ. We can, however, approximate, always supposing that the witness has seen correctly so far as he has seen. In occultism the same rule holds good. According to this account, I should say that the first experience was one of the clairvoyant state. Through extreme weakness, the bodily senses were all temporarily extinguished, or, to put it differently, the vibrations of the physical body were so greatly weakened as to permit those of the inner body to take control. Then the psychic sense, or clairvoyance, was manifested. The same thing occurs with yogis in self-induced trance of the body, the yogi doing for his body temporarily what physical disease did momentarily for the body of the present querist, who appeared as if dead to surrounding friends through the suspended animation of the physical casing. The second experience appears to be an instance of going out of the physical body in the astral body. It is a very instructive instance because the presence of the mind principle in the *linga sarira* or astral principle, and the *duality* of the mind principle, are clearly seen. The lower mind expresses contempt for its casing, joy at physical release. The higher mind, knowing well that Life is the great teacher while Death is only a state of reward for deeds done, replies that the time has not yet come, and it replies *out of a blue radiance*, which we may say here is the magnetic sphere or aura of every Being. Certain students will understand its further meaning and the deep significance of this point, and that the higher mind should speak from it and appear as an external Presence to the lower mind. The "struggle" spoken of was first the mental struggle for adjustment between the two states of mind, and lapsed into, or was merged into, that psycho—physical shock which always attends return into the physical body, just as departure from that body is often attended by a feeling of rending or dissolving. These experiences should enable our correspondent to understand in some measure how an adept may consciously do the same things. Disease often brings about such experiences through a change of the normal vibrations of the physical body, when the astral body is attracted by the currents of the astral light. Being the vehicle of mind, the Mind principle naturally accompanies it. But there is a higher body than this astral body, and it is the vehicle of the higher Mind: this higher body manifested here as "a blue radiance", and all the other principles and their vehicles are different aspects of this one thing.

A short but interesting phrase is found in another letter. "The last PATH was of peculiar interest to us. In it we found the answers to several questions which had occupied our minds, and had been themes of discussion during the last month." In this and in similar incidents the solidarity of the T. S. is shown, and is a sufficient answer to persons who frequently ask what they shall gain by joining it. From a central position it is easily seen that one current of thought prevails at given times among students all over the country, and that many get the answers to this given line of questions through

their inner natures before the printed reply reaches them. This is of great assistance, for it develops intuition and the inner senses, and such development has been greatly helped by the thoughts of the body of students, tending in one direction and producing a great current or force which is used by the more intuitive ones, but which is at the disposal of all alike, without being diminished by use. The mere fact that a number of minds are turned in one direction renders progress in that direction possible, as is so beautifully pointed out in *Gates of Gold*. Moreover, it is our united action as one Body corporate, drawn together by a common impulse and with common aims, that engenders a current which can be used for and by all, without diminishment : it rather increases by such use.

Mention of *Gates of Gold* brings me indirectly to the subject of a letter in our last number. This letter touched upon a trial which has resulted, on the whole, in much good for the T. S., as trials of all kinds do if borne in a brave and generous spirit. This letter was a refreshing one, in many ways, to me, because of its common sense and naturalness. Yet this Department has received one letter, and has been shown another from a prominent and valued theosophist, in which the attitude of our earlier correspondent appears to be misunderstood. It seemed to me that the true theosophic attitude was one wherein we dealt with our neighbor as ourself. We see our fault, we see a part of our motive at least. We condemn our *fault*; often we turn from it in loathing. But we do not wholly condemn *ourselves*. We do not say—"There is no good in me." If we say so, it is only a mental or intellectual utterance, to which we give the lie by going on with life and by expecting, on the whole, good things of ourselves. We do not, therefore, condemn ourselves, but only that act, now grown hateful to us. We admit this, we try to repair it and to kill out all the seeds it may have sown. Now we cannot do better than this by our comrade. There is a fine line between romantic sentimentality and the spirit of isolation, which line we must tread. We tread it by dealing with another as we really deal (not as we think we deal) with ourselves. The mistake in the attitude of my correspondent doubtless lay in an implied belief that in his or her case such fault would not be possible. All faults are possible to every one of us. They lie latent even in the perfected nature. They are the *negative* aspects of nature. Or call them the *evil* or *separate* aspects: the meaning is the same. It is hard to find a word to describe this latent potentiality existing throughout all nature. We never know what we might be under temptation until it has assailed us, and this truth is implied in the Lord's prayer: "Lead us not into temptation." I am glad to have attention called to this point, which I had mentioned earlier, but which was omitted through defective copy. Another objection is that motive cannot be judged. This is true; it cannot be wholly judged, but it may be ascertained in part, in specific acts, and, when declared, it may be in so far reckoned with. Observe also that it may be declared without that declaration being known to all persons. When all is said and done, however, we do not ourselves know all of our own soul's motive, because that is hidden deeply within the soul, and our comrades can only judge what are the

tendencies of a given motive or act. They must do this to protect themselves and others, and if meantime they hold fast to the spirit of charity and consolidation, no more can be asked. The emotional feeling which avoids all recognition of evil and injurious tendency is as unjust as is the spirit of condemnation. The latter errs chiefly towards one person; the former errs chiefly towards the many.

Another querist says: "The other day I engaged a new office boy. Since then, whenever I have looked at him, I have thought of Arthur. You will remember Arthur is one of the characters in *Tom Brown at Rugby*. This thought kept haunting me. This morning the bill clerk, who has become sort of chummy with him, called him Arthur. How is it that that name kept running in my mind from the day he entered the office until to-day, though I had never heard any but his surname?" The incident is quite natural. His name was in his aura and was sensed unconsciously by the inner man of my querist. We get innumerable ideas thus from the auras of others and never suspect their source.

JULIUS.

## A CHAT WITH CORRESPONDENTS.

One illustration of the expansion of Theosophical interest through this country is found in the growth of business during the last two years in the joint office of the PATH and the General Secretary of the American Section. In the PATH department, this appears in the new subscriptions from various quarters; in the remittances for books and documents kept on hand or ordered from publishers as needed; and in the subscriptions transmitted to *Lucifer*, the *Theosophist*, and the T. P. S. In the General Secretary's department, it appears in the growing list of members, with the consequent addition to the work of recording such, issuing Diplomas and Charters, and forwarding the Applications and the dues to India; in the increasing official correspondence with Branches and members; in the many requests from outsiders for information and for guidance in reading; in the larger number of cases requiring the issue of circulars or documents to each F. T. S.—involving no small labor in the addressing of wrappers or envelopes; in the occasional supply of items or corrections to the press. And a very large additional work has accrued to the office from (a) the preparation and issue of *The Theosophical Forum* each month, (b) the establishment of the Theosophical Circulating Library, (c) the printing and distribution—thanks to private assistance—of thousands of leaflets or tracts expounding the principles of Theosophy in a popular way. And to all this must be added the great labor accruing to the General Secretary, and unshareable by others, from his new function as Secretary of the \* \* \* Section.

Besides occasional aid from kind friends, the Editor and General Secretary has had the constant presence of one or another volunteer. This proving inadequate to the growing work, he was obliged to secure the permanent services of an office-boy, and, later on, of a stenographer. It was to cover the expense of these that the late Convention authorized an appeal to members. Such, then, is the present staff.

But the work has not ceased its growth. Let us hope and trust that it never will. New openings and opportunities continually present themselves, and must be promptly met. It is not, however, to solicit funds that the present Chat takes place. It is to solicit consideration.

It is evident that in an office with so much and such increasing duty, every time-saving appliance is a necessity. Hence the stenographer and the type-writing machine. Some of our friends dislike this. They wish a sweet note of sympathy direct from the General Secretary's own pen, and the intervention of machinery seems to chill the sympathetic current and dispel the fraternal aroma. But, Brethren, have you any right to expect that office business is to be disordered and important affairs put off in order that you may extort a fancied privilege and nurse a sentimental notion? Is it not more rational and manly (using this word as the antithesis to "childish" rather than to "feminine") to see that the Society's work is of more moment than your fancies, and that truth should have the same value to you whether its words are written or printed? Were the Editor of the PATH and the General Secretary to pen and not dictate answers to the letters received, his present life-work would lie over to his next incarnation.

Another thing. The same exigency of scant time makes imperative the obvious duty of condensed statement. But not a few F. T. S. of both sexes imagine it needful to inform the General Secretary of their varying spiritual moods, of their abounding faith in the Cause, and of their feelings and emotions and anticipations. How can any man read such outpourings; how reply to them? If half a page can state your wants, have you any right to send a sheet? With the utmost desire to give you every help, is it *possible* for the General Secretary to do so otherwise than briefly?

Still another thing,—this time from the editorial side of the duplex rôle. Zealous Theosophists not infrequently send us communications for the PATH. These, with the exception of poetry, are always welcomed. But it does not follow that they can be always used. For, to the publication of any literary matter, there are certain conditions. It must be fresh, readable, instructive, valuable for the end sought. That it should be true is not enough. A friend, hearing a parishioner's comments on the sermons of a well-known clergyman, replied, "But they are true." "Yes," said the parishioner, "that is the trouble; they are *too true*." An article may be so true as to be truism, so obvious as to be common-place. It may want point or life or finish or *verve*, and hence, to the larger experience of an editor, discerning quickly what is suitable or otherwise for his columns, may not be useful. Be not offended, Brethren, if your offerings, sincere and honest as they undoubtedly are, and prepared with care and love and zeal, fail to appear in type. Therein is no slight to you, for the decision is not personal but judicial, and the judge—in such matters—is wiser than you can be.

In these things, then, and perhaps in others, the Editor and General Secretary asks consideration,—consideration in making letters concise, clear, and explicit, in remembering his many duties and his little time, in recalling the scores of other correspondents with equal claims to attention, in contentment with the brief replies and the mechanical help a busy man finds imperative. In thus exemplifying Practical Theosophy, you will show that you have not joined the Society and read the PATH in vain.

## ANSWERS TO QUESTIONERS.

From L. T.

1. Is there any reason why we should publicly denounce and add to the heavy karma of *anyone* in order to thus defend one who is supposed to be an Adept?

*Ans.*—A denunciation does not add to any karma but that of the denunciator. If others then take it up, it adds to their bad karma. It does not affect the karma of the one denounced. Karma is action. It is action which makes karma or reaction. The person denounced has not acted, even in thought, hence no karma is produced for him until he does so.

There might be reasons why we should denounce a hidden act of wrong, but these must be rare, because most of what we could do to right the wrong can better be done privately. The case differs greatly when the wrong done is public and published by the doers of it. If we assent to a wrong or to a falsehood by our silence, we practically help on the wrong, and this when we might lighten their karma by limiting the numbers of persons deceived by them, as we do when we speak the Truth. To stand by in silence when a public wrong is done is not true fraternity. In sparing the feelings (perhaps) of the wrong doers, we injure, by our silence, all the great number of brothers who, if we speak for the Truth, have then an opportunity of choosing between the true and the false. The repositories of true knowledge are responsible for their silence in the presence of falsehood if they do not answer those who seek the truth; and this holds good whether the point be a great or a minor one, for Truth is one. Nor does it matter whether the person attacked is an adept or a criminal. If an adept, is he exempt from our fraternity which is universal? If a criminal towards human or divine law, still he is not exempt from that fraternity. By speaking Truth we do justice, not to persons, but to Truth. No consideration of persons, great or small, perfect or imperfect, enters into it. We defend Truth, not persons.

2. In the name of brotherly love, would the adept wish such expensive defense?

*Ans.*—Do you call it “expensive defense” to speak the Truth when challenged by falsehood? By limiting the evil effects of my Brother’s deed I help him to that extent. If I do not, I share his bad karma, I injure numbers of others, and I injure him because I have not helped him to palliate his deed. You limit the idea of fraternity to the one or two persons whose *acts* have demanded a reply and a name, and you ignore practically all those injured by the spread of falsehood. What the adept may or may not wish has nothing to do with the matter. It is a question of our duty, and we put it to our own conscience. We must look to it that we do our duty from our own inner conviction of it; fully that and not a jot more, if all the gods appeared and directed us otherwise. It is impossible to say what an adept might or might not wish in any given case, although it would seem that in virtue of His purified Being, He must wish for Truth. Our concern is not with what He wishes, but with our own duty.

3. Why should we publicly denounce under any circumstances?

*Ans.*—“Denounce” hardly appears the correct word. In the sense of “to point out as worthy of reprehension or punishment,” we should never “denounce.” In the sense of “to make known publicly or officially,” it

does not apply in this case, where the doers of a deed have published it in the papers and we have only replied to it.

We take it that our questioner means "condemn." There is often grave reason why we should condemn an *act*. There is never any reason why we should condemn a *person*. The difference is radical. When a wrong act is characterized justly, we do not therefore imply that the doer, the person, is not, all the same, capable of manifesting, next moment, the hidden god within him, just as he may have manifested the potential *dugga* at some other moment. When we condemn an act, we take no names in vain: we do when we condemn the whole personality *per se*. In this last case we thoroughly impugn the guiding motive of the soul, which is evolution, and not good or evil *per se*. These are the twin aspects of matter; the soul's aim or motive is beyond them in the unity, and towards that it works through good and evil. We may justly keep silence with regard to wrongs done to oneself, for, by our silence, we arrest all other effects so far as we are able, and return a blessing for a curse, thus lightening the possible Karma of our enemy. While pointing out, in cases made public by the doers, the tendency of an *act*, we have the warrant of Truth, as we have not when we condemn persons.

It is not possible to draw hard and fast lines for all cases, nor is it easy to know our whole duty. If we did know it, we should not be where we are. Only he who attempts to keep the Law unbroken for a single hour while looking at the *universal* aspect of things, knows how difficult is this test. There are *endless* complexities, duties sadder than death. Not sad in final issue, but sad to our ignorance. One such comes before us when, in order to prevent the misleading of many, it is necessary to inflict upon ourselves and upon the few the pain they have themselves publicly provoked by misrepresentation or other departure from true principles. Yet we can do so fraternally, closing no door of love or of return.

JASPER NIEMAND.

## CORRESPONDENCE.

August 12th, 1889.

TO THE EDITOR:

In the August number of THE PATH is an article entitled "The Worship of the Dead," which incidentally discusses the condition in Kama-loka of those taken off untimely by suicide or accident. Does the law affect in the same way those who die in early life of disease?

\* \* \*

*Ans.*—We think that those who "die in early life of disease" may be said to have reached their natural limit of life, and that all their "principles" had been separated so as to prevent the fate of the others spoken of. The life of an individual is the expression of his Karma in action; in the case of suicide or accident—both of which are the sudden cutting off of a fixed term—the lower principles have not separated, while in death from disease the natural term of life is fixed by Karma at the limit when death occurs from the disease.—(Ed.)

## NOTICE.

LETTERS THAT HAVE HELPED ME will be continued in October PATH.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

#### VISITS BY THE GENERAL SECRETARY.

**CLEVELAND.**—On the 29th of July Mr. William Q. Judge visited the Cleveland Theosophists. A large meeting was held at the house of Dr. Salisbury near Cleveland. About 60 persons were present and listened for three hours to a talk on Theosophy and questions and replies upon the same subject. The greatest interest in Theosophy was manifested.

**CHICAGO.**—Chicago was reached on the 1st of August, and several meetings were held at the house of Dr. Phelon, President of the Ramayana T. S. At one of these about 25 persons were present. Several visits were also made to Theosophists who could not come to the meeting.

**OMAHA.**—At Omaha two public meetings of the Vedanta T. S. of that city were held in Sheeley Block. The room was crowded on each occasion, and the patience of the audience in listening quietly to a full exposition of Theosophical ideas showed their interest in the subject. Dr. M. J. Gahan was present from Grand Island, and made some remarks. The daily papers of Omaha gave full accounts of the meeting. Several private meetings of the Branch were also held on other days. What seemed to attract the attention of the newspapers was Mr. Judge's declaration that the American people were reincarnations of the great nations who dwelt on this continent ages ago, and that this country was destined to be the cradle of the new race as stated by Madame Blavatsky.

**GRAND ISLAND, NEB.**—On the 7th of August a public meeting of the Nirvana T. S. was held at Masonic Hall in that city to listen to an address by Mr. William Q. Judge upon "What Theosophy is and What it is not." Over a hundred persons were present and listened attentively from 8 o'clock until 10.30. Previous to this meeting Theosophy had been called in Grand Island "Dr. Gahan's New Religion," as he is the President of the Branch and the most active member of it. The tract called "Karma as a Cure for Trouble" has been republished in the papers by members of the Branch.

**KANSAS CITY.**—On August 12th a meeting of the Theosophists here was held to consult with Mr. William Q. Judge about forming a new Branch, and it is expected that very soon one will be organized there with the name of "Kansas City Theosophical Society."

**ST. LOUIS.**—There is considerable interest in Theosophy in St. Louis, and, notwithstanding the vacation, members of the two active Branches there, Pranava and Arjuna T. S., met Mr. William Q. Judge at the houses of the members and held a joint meeting at the rooms of Arjuna T. S., when Brother Judge talked at some length upon Theosophy and the best method for Branch work, after which general conversation followed. It was found that some of the old charges against Madame Blavatsky, raked up from the past 14 years, with decorative additions, were being circulated in St. Louis, but with little, if any, effect.

**CINCINNATI.**—The Branch here is in vacation, but several members came together at Dr. Buck's house for the purpose of having a Theosophical conversation.

The visit, which was made as far as the centre of Nebraska by the General Secretary, showed that the Branches are rapidly learning how to carry on Theosophical work, and that the movement has spread with astonishing vigor and is reaching large bodies of people who hitherto had never heard of Theosophy, and whenever the subject comes before them the

greatest interest is manifested. The most useful Branches are those that do active work in laying Theosophical literature before the public, in opening small libraries in which Theosophical books can be found, in inducing the public libraries to put Theosophical literature on their shelves, and in general working for the good of other people in this field. Those members who have taken up this course testify that it has been also of great benefit to themselves.

The General Secretary had intended to visit the Pacific Coast, where there are several good Branches and very great vigor, but in consequence of the season and pressing business engagements he was unable to do so, much to his regret.

It is being mooted on the Pacific Coast to have a convention there *ad interim* for the purpose of mutual-aid discussions of methods for Theosophical work and the election of a delegate to attend the regular Convention. It is hoped that this may be accomplished.

NEW BRANCH. SAN DIEGO, CAL.—A charter for a new Branch to be called *Gautama T. S.*, located at San Diego, has been issued August 21st, 1889, to George H. Stebbins, Vera M. Beane, Stella B. Rotnor, T. B. H. Stenhouse, and Sewell Seaton.

GOLDEN GATE LODGE of San Francisco now holds 8 Public Meetings each month, —4 at San Francisco in a public Hall, and 4 in Oakland. The open meetings held at S. F. are advertised in the daily press, and a good attendance is the result. Original papers are prepared by members of the Branch and read at these meetings, followed by questions and answers relating to subject treated upon in paper. Dr. J. A. Anderson read a paper upon "The Hereditary Problem," and Miss M. A. Walsh delivered a very interesting lecture at another meeting; subject, "Do we remember past Incarnations." Dr. Allen Griffiths read a paper on "Personality and Individuality a Theosophical Distinction," and Mr. E. M. Poole an essay upon "Theosophy," both having large and attentive audiences. There is much interest being awakened in Theosophical matters by these meetings, which are growing in numbers and interest. Open meetings are held on each Sunday evening at Oakland and conducted in the same manner. Free discussion is invited and all argument is discouraged.

MEMBERS OF THE T. S. are invited to write in their Catalogues of the Theosophical Circulating Library the following additional books; No 98, Occult Science in India, by Jaccoliot; No. 99, Seraphita, by Balzac; No. 100, The Magic Skin, by Balzac.

#### INDIA.

COL. OLCOTT returned from Japan to Ceylon on the 19th of June, and was expected at Adyar on the first of July. A meeting was held in Ceylon in the Theosophical Hall at which the high priest Rev. Sumangala presided. An address of welcome to Col. Olcott was read. The Colonel said that he had had a very encouraging and pleasant journey in Japan; that he had been away 5 months from India. He was in Japan 107 days, travelling from Sandai in the north to the extreme south of the empire, and visiting 33 towns. In Yeddo, the capital, there are 1,200,000 Buddhists, out of 37 millions in the whole of the empire who are nominally Buddhists. On arriving in Japan he called together the chief priests of the 8 sects, who appointed a joint committee to arrange his tour. 12,000 rupees were collected by them for expenses, and the committee travelled with him all over Japan. During the 107 days of his stay there he delivered 76 public addresses, and the audience at each were estimated at 2,500. Many medals were presented to him by various Japanese societies who had elected him an honorary member, and three Japanese gentlemen were sent back with him to study the Pali language from the high priest. When he left Japan the High Priests all

came together again for a farewell meeting, and they gave him a Sanscrit letter in reply to that from the high priest Sumangala of Ceylon.

It is 2 300 years since the quarrel arose between the northern and the southern churches, and this tour of Col Olcott's is a great event which will result no doubt in immense benefit to Buddhists. The Sanscrit letter is one of friendship from the north to the south, and, as is customary with complimentary letters, the letter is tied with strings of paper made of two colors. The Japanese also presented to the Colonel the imperial flag to be taken to the Theosophists in India, and the Colonel also said that the Buddhist flag which the Theosophical Society, under his efforts, had caused to be adopted in India has also been adopted in Japan where he found it flying. Amongst other demonstrations there was a display of fireworks in Japan, where a bomb was exploded high up in the air and burst into the Buddhist flag fluttering in the breeze. The Colonel also brought back with him religious paintings and pictures, one of them 800 years old.

After the Colonel had spoken Mr. Kawakami spoke on behalf of the Japanese, and another Japanese priest followed with a few remarks full of friendship and love. The high priest Sumangala closed the meeting and praised Col. Olcott, hoping that the relations established between the northern and southern churches would be continued, and that it was the commencement of a real spiritual communion between all Buddhist countries.

#### IRELAND.

THE DUBLIN LODGE only had one public meeting during July, having suspended its regular open meetings for the summer. At the meeting in question Mr. J. A. Cree read an excellent paper on "Ideals of Life; and their fulfilment in Prayer, Mysticism, and Poetry." The members have not, however, slackened their exertions during the summer, and the Lodge literature is being dispersed on all sides, with good effect.

*Dublin, August 12, 1889.*

## LITERARY NOTES.

THE THEOSOPHICAL REVIEW (Paris) for July is a most admirable number. The continuation of Madame Blavatsky's article, *The Beacon of the Unknown*, contains the following interesting statement. "'The disciples (Lanoos) of the law of the *Diamond Heart* must help one another in their studies. The grammarian will be at the service of him who seeks the soul of the metals (chemist) etc., etc.' (Catechism of the Gupta Vidya). The profane would laugh were they told that in the Occult Sciences an alchemist can be useful to a philologist, and *vice versa*. They would understand better, perhaps, if told that by these nouns (grammarian, or philologist) we mean him who studies the universal language of Symbolism; although only the members of the T. S. \* \* \* Section can clearly understand what the term philologist means in this sense. All corresponds and naturally unites in nature. In its abstract sense, Theosophy is the white ray from which are born the seven colors of the solar prism, each human being assimilating some one of these rays more than he does the six others. It follows that seven persons, each provided with his special ray, can mutually assist one another. Having the septenary branch at their service, they can thus dispose of the seven forces of nature. But it also follows that, in order to arrive at this end, *the choice* of the seven persons suitable to form such a group must be left to an expert, to an initiate in Occult Science." Other articles are *Fragments of a novel on the Latin Decadence*, by Peladin, and *The Seven Principles of Man from a scientific standpoint*, by Papius, a most valuable and clear exposition, well illustrated. Translations of *The Gates of Gold* and of *The Secret Doctrine* follow; a scholarly article on Chinese classics, by Amaravella, is

very interesting, and the number closes with a thrilling sonnet on Initiation (Caminade) and the usual reviews and notices.

**TWIXT HEAVEN AND EARTH**, by Mrs. Sidney Rosenfeld (*United Service Pub. Co.*) is another novel full of theosophical ideas. It is dedicated to an F. T. S. The scene is laid in Washington and the plot deals with hypnotism chiefly, the hypnotiser being a person of a malignant nature which finally causes his downfall and death. While we do not agree with all there is in the book, we hail its appearance with pleasure, for if the lofty ideas of its heroine were carried into practice by all theosophists, great results would speedily follow.

**THE COMING CREED OF THE WORLD**, by Frederick Gerhard. (*W. H. Thompson, 404 Arch St., Philadelphia, \$2.00.*) This book, of 526 pages, tries to show that there is a better religion than Christianity; it is distinctly antichristian, and evinces a great deal of labor on the author's part but we do not find in it "the coming creed." It is evident that the writer is a student of religious history, upon which he has drawn very largely; he is for religion and not against it; he thinks that at last all will unite to honor God. This book, the result of forty years' research and put forth by the author in his old age, is not dreary nor is it deeply philosophical, but meant for ordinary minds who do not like the christian dogmas. However, we cannot help thinking that nowadays there exists no such thing as Christianity to fight against; we now live under a barbarous materialism clothed in hypocrisy.

We have received "The Buddhist" *en bloc*, as one may say, 15 numbers in a batch. It is the English supplement to the *Sarasavisandaresa* of Ceylon. It contains a series of "Studies in Buddhism" by the distinguished A. P. Sinnett, another on "Karma, Heaven, Hell, and Rebirth" by a Siamese Prince, various articles explanatory of Buddhist doctrine, a poetical translation of Chap. I of *The Dhammapada*, written expressly for *The Buddhist* by Sir Edwin Arnold, accounts of Col. Olcott's tour in Japan and Ceylon, and the full text of his paper on "The History of Princess Sanghamitta" read by him before the Women's Educational Association of Ceylon on June 27th. It was this Princess who brought to Ceylon a branch of the sacred Bo-tree, which branch became a tree now 2,200 years old and in full vigor. Interesting examples are given of the union of Buddhists and Hindus under the influence of the Theosophical Society,—a thing hitherto unknown in Ceylon; and the growing interest in the festival of "Wesak", the birthday of Gautama Buddha, shows the revival of Buddhist religious feeling. An American lady contributes one stanza of an unfinished hymn upon "Wesak" by her husband,—a devout man, we should judge, though perhaps not a poet. The subscription is \$1.75 per year.

## SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

### VI.

It is the purpose and endeavor of this department to select for discussion each month that subject which appears to be attracting the most attention from the greatest number of Theosophists and Theosophical Magazines.

*The Law of Cycles* applies to the domain of Thought as well as to the manifestations of nature, and there seems to be some influence operating upon the majority of minds which calls attention at certain times more particularly to some one point in the Realms of Theosophic Thought. A search through the latest numbers of *Lucifer* and *THE PATH* will show us

that the chief point of resemblance between the two magazines is in those articles having for their object the arousing of Theosophists to the importance of combined and immediate *practical action*. "Hiding Theosophy under a Bushel," July PATH; "What are you Doing for Theosophy," August PATH; "Practical Work for Theosophists," *Lucifer* of June, etc., etc.: these articles were all called forth by an actual want, the existence of which is only too apparent.

*The cause and solution* of the difficulty, which dates from the birth of the Society, are equally easy to point out. The cause is *selfishness*; and the solution will only be reached when each of us takes more to heart the needs of his fellows, and works for them instead of for himself.

With a few prominent exceptions people join the Society and remain in it for their own benefit. This is not only untheosophical, but is opposed to the very reasons for which the Society was organized. The most important object of the Society is its first, *i. e.*, "to form the nucleus of an Universal Brotherhood of Humanity;" and of the three it is that which receives the least support from the majority of its members.

It is true that good work and important work is being done, but it is confined to three or four centers, and is due usually to the exertions of some few individuals.

Theosophists do not, and it seems cannot, be made to realize the paramount importance, *aye, necessity*, of turning their attention and efforts from their own particular selves and concentrating them upon others. No real or permanent advancement can be made by pursuing a selfish course; all such must come through a disinterested effort for others, and with the present means at their command there is no reason why every member of the Society should not perform his or her quota of work.

For those whose natural gifts enable them to write upon Theosophical subjects, there is a large field open. The General Secretary will be glad to forward articles where they will do most good, for it is not always that a branch has amongst its members even one who is capable of writing, and that branch is necessarily at a disadvantage and in need of just such help. Subjects of current and practical interest may be selected, or, if that be beyond the powers of the writer, let him examine the standard works and choose from them portions bearing upon a certain point, string these together, and make an article that cannot help but be instructive. Then there are new branches, where, even if literary talent exists, the members are not sufficiently familiar with the doctrines to trust themselves on paper. They also need assistance.

Although the field of labour for those unable to write is contracted, yet it is larger than they may think. Much good has been done lately by the dissemination of Theosophical Tracts and the spreading of the Literature of the Society.

It must not be forgotten that the Theosophical movement is governed by law, as is everything else, and we are told that the occult influence behind it only lasts for a certain term of years. It is shown, therefore, how important it is for everyone to be given a chance, which, if his nature has reached the proper degree of advancement, is all he needs to have opened before him the glorious truths of the Wisdom Religion. If there be at the end of this period some who have never had the opportunity to study The-

osophy, the fault and Karma will be ours, for to us is entrusted the task of spreading it.

There are several of these tracts that are sold very cheaply, and we do not believe there is one member who is too poor, or who could not if he would, purchase and distribute some of them.

A society such as ours is of course always in need of money. Here is an easy and pleasant means offered our rich members of doing good, but as there is a peculiar Karma attached to such gifts, of this we will not write further.

But how many of us can truthfully answer "Yes" to the self-questioning, "Do I do all I can? Do I give as much time, work, and money to the cause as I can spare from my more imperative duties?" That is the view the true Theosophist takes, and unless his answer is satisfactory, his work does not content him.

Oh! if Theosophists could only be made to understand how important, beyond all powers of description, it is for them to *work!* Do *anything*, so that it helps others; and that will help you more, a hundred times, than if the same efforts were expended upon yourself. It requires no sacrifice other than a little effort, a little trouble, and still less money, and yet the good that may result from such endeavor is incalculable.

If anyone who reads this article will write to this Department, telling what he is willing and able to do, opportunities for him to demonstrate his usefulness will be forthcoming. No one need know him, and his reward will be in the thought that through him was some benighted brother taught the supreme need of an altruistic life and the spiritual beauties of Theosophy.

"I would I could give reasons so strong, so overwhelming, in favour of the great future, that the pitiable plea of present necessity would quail before them." \* \* \*

G. Hijo.

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We are requested to publish the following.

#### THE MAGNETIC CONGRESS IN PARIS.

Magnetism's partisans of all the schools have decided that an international congress, in order to study the magnetism being adapted to sick persons' alleviations or recovery, will be assembled in Paris, from the 21st to the 27th next October. Amongst members of Committee are to be remarked M. M. l'abbé de Meissas, le comte de Constantin, docteur Puel, Huguet, Gérard, Chazarin, etc.

Subscriptions, fixed to fr. 10, will give a right of participating to the different labors of the congress and receiving publications and reports. Adhesions, memoirs, attestations must be addressed before the 1st October to Mr. Millien, secrétaire général, place de la Nation, N. 13, or to Journal du Magnétisme, 23 Rue Saint Merri.

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Into the north-land have gone the gods, where they await the coming of the new race who can hold the azure blossom.—*Lapland Verse.*

OM.

# ॐ उ ऋ

The chest which has the sky for its circumference and the earth for its bottom, does not decay, for the quarters are its sides, and heaven its lid above. That chest is a treasury, and all things are within it.—*Chandogya-Upanishad*.

## THE PATH.

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VOL. IV.

OCTOBER, 1889.

No. 7.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### LETTERS THAT HAVE HELPED ME.

(Continued from August.)

XII.

Dear Jasper :

There are so many questioners who ask about *Chelaship* (1) that your letter comes quite apropos to experiences of my own. You say that these applicants must have some answer, and in that I agree with you. And whether they are ready or unready, we must be able to tell them something. But generally they are not ready, nor, indeed, are they willing to take the first simple step which is demanded. I will talk the matter over with you for your future guidance in replying to such questions ; perhaps also to clear up my own mind.

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1. *Chela* means *disciple*. It is a Sanscrit word. J. N.

The first question a man should ask himself (and by "man" we mean postulants of either sex) is: "When and how did I get a desire to know about chelaship and to become a chela?", and secondly; "What is a chela, and what chelaship?"

There are many sorts of chelas. There are lay chelas and probationary ones; accepted chelas and those who are trying to fit themselves to be even lay chelas. Any person can constitute himself a lay chela, feeling sure that he may never in this life consciously hear from his guide. Then as to probationary chelas, there is an *invariable* rule that they go upon seven years' trial. These "trials" do not refer to fixed and stated tests, but to all the events of life and the bearing of the probationer in them. There is no *place* to which applicants can be referred where their request could be made, because these matters do not relate to places and to officials: this is an affair of the inner nature. We *become* chelas; we obtain that position in reality because our inner nature is to that extent opened that it can and will take knowledge: we receive the guerdon at the hands of the Law.

In a certain sense every sincere member of the Theosophical Society is in the way of becoming a chela, because the Masters do some of Their work with and for humanity through this Society, selected by Them as Their agent. And as *all* Their work and aspiration are to the end of helping the race, no one of Their chelas can hope to remain (or become) such, if any selfish desire for personal possessions of spiritual wealth constitutes the motive for trying to be a chela. Such a motive, in the case of one already a chela, acts instantly to throw him out of the ranks, whether he be aware of his loss or not, and in the case of one trying to become a chela it acts as a *bar*. Nor does a real chela spread the fact that he is such. For this Lodge is not like exoteric societies which depend upon favor or mere outward appearances. It is a real thing with living Spirit—men at its head, governed by laws that contain within themselves their own executioners, and that do not require a tribunal, nor accusations, nor verdicts, nor any notice whatever.

As a general thing a person of European or American birth has extreme difficulty to contend with. He has no heredity of psychical development to call upon; no known assembly of Masters or Their chelas within reach. His racial difficulties prevent him from easily seeing within himself; he is not introspective by nature. But even he can do much if he purifies his motive, and either naturally possesses or cultivates an ardent and unshakable faith and devotion. A faith that keeps him a firm believer in the existence of Masters even through years of non-intercourse. They are generous and honest debtors and always repay. How They repay, and when, is not for us to ask. Men may say that this requires as blind devotion as was ever asked by any Church. *It does*, but it is a blind devotion

to Masters who are Truth itself; to Humanity and to yourself, to your own intuitions and ideals. This devotion to an ideal is also founded upon another thing, and that is that a man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, for he must stand alone, and he might as well know this at the beginning as at the end.

There are also certain qualifications which he must possess. These are to be found in *Man, a Fragment of Forgotten History* towards the close of the book, so we will not dwell upon them here.

The question of the general fitness of applicants being disposed of, we come to the still more serious point of the relations of Guru and Chela, or Master and Disciple. We want to know what it really is to be a pupil of such a Teacher.

The relation of Guru and Chela is nothing if it is not a spiritual one. Whatever is merely outward, or formal, as the relation established by mere asking and acceptance, is not spiritual, but formal, and is that which arises between *teacher* and *pupil*. Yet even this latter is not in any way despicable, because the teacher stands to his pupil, in so far forth as the relation permits, in the same way as the Guru to his Chela. It is a difference of degree; but this difference of degree is what constitutes the distinction between the spiritual and the material, for, passing along the different shadings from the grossest materiality to as far as we can go, we find at last that matter merges into spirit. (We are now speaking, of course, about what is commonly called *matter*, while we well know that in truth the thing thus designated is not really matter, but an enormous illusion which in itself has no existence. The real matter, called *mulaprakriti* by the Hindus, is an invisible thing or substance of which our matter is a representation. The real matter is what the Hermetists called *primordial earth*; a, for us, intangible phase of matter. We can easily come to believe that what is usually called *matter* is not really such, inasmuch as we find clairvoyants and nervous people seeing through thick walls and closed doors. Were this *matter*, then they could not see through it. But when an ordinary clairvoyant comes face to face with *primordial matter*, he or she cannot see beyond, but is met by a dead wall more dense than any wall ever built by human hands.)

So from earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual

chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.

Thus it happens that the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefited accordingly whether he knows it or not. Nor again does it matter that a child has a teacher who evidently gives him a bad system. This is his Karma, and by his reverent and diligent attitude he works it out, and transcends erstwhile that teacher.

This chain of influence is called the *Guruparampara chain*.

The Guru is the *guide or readjuster*, and may not always combine the function of teacher with it.

Z.

## MODERN ASTROLOGY DEFENDED.

Now and again in the course of reading one meets with a book or article which leaves on the mind an indescribable feeling of irritation akin to that produced by wrong notes and discords in music. Of this class the paper on "True and False Astrology" in the *PATH* for last month, by G. E. W. of Chicago, the self-appointed critic of Lilly, Morrison, Pearce, and Proctor, of astronomical and astrological renown, has proved to be in my case.

There is much in the article which commands assent, and its general drift and intention are no doubt good, but it is marred by the altogether unnecessary importation of personalities, and by the two evident disposition evinced to condemn others upon wholly insufficient ground.

As a student myself for many years of the "Science of the stars," and as a fellow of the T. S., I feel it my duty to protest against this and to endeavour to show to the best of my ability the reverse of the medal. G. E. W. writes—"Since the death of Lieut. W. R. Morrison (Zadkiel) in 1874, there has been no one of general reputation with a pretense of honest astrology in London. It is true that there is another Zadkiel in Morrison's shoes, but his lucubrations, as judged by the annual almanac issued in his name, are disgusting to a sincere believer in star-influence." Now an assertion of this nature, involving the imputation of dishonesty, untruthfulness, and fraud, to an author whose work has been before the public for at least 14 years, requires in the minds of all lovers of fair play the fullest proof: nothing short of a series of "disgusting lucubrations" and proven failures

of prediction could establish such a sweeping statement. But what is the proof adduced? "The predictions of Zadkiel's Almanac thus far for the year 1889"—and even those predictions not quoted in full, as our critic deems it "a loss of time to quote any further," and is evidently content to believe that because he asserts with confidence that "not one prophecy among the above has come true," his readers will think with him that "the present Zadkiel is a pretender."

As a matter of fact, however, although some portion of the predictions for January which he quotes has not been fulfilled, those for February have proved quite correct, and G. E. W.'s bold statement to the contrary can only be the result of superficial observation. The Czar of Russia *was* in danger in February, for a plot against his life was discovered early in March and several arrests made, and the King of Italy was also under martial influence, as the riots in Rome and Milan that month attest. The news from India, Burmah, and Afghanistan *was* "of evil import," *e. g.* the fighting in Burmah, and the strong and oft-repeated rumors of the pending outbreak of a war between Afghanistan and Russia on account of Ishak Khan. That no serious trouble would result in India was foreseen by Zadkiel, for he goes on to say (the quotation is *entirely omitted* by our critic)—"as Jupiter enters the sign ruling India on 5th inst. (February), some improvement in the state of our Eastern Empire will soon manifest itself, etc." Again, while it may probably be strictly true that "Anarchists," properly so called, were not particularly troublesome in France in February, was it not that month which witnessed the brilliant success of Boulanger at the polls, the intense excitement in connection therewith, and the determination of the Government to endeavour to overthrow Boulangism at all costs? And is it not well known that Boulanger received the greatest assistance from Louise Michel and other prominent "Anarchists"? I remember also that on 24th February or thereabouts there were several determined attempts made in Paris to hold Socialist meetings, which finally had to be dispersed by the Police.

Will G. E. W. in face of this adhere to his assertion that "not one prophecy among the above has come true," and will the Theosophists and others who read his article agree with him on such evidence that "the present Zadkiel is a pretender"? Before they decide, let me point them to the long roll of successful predictions which has marked the career of that astrologer,—the Franco-Prussian war, the Russo-Turkish war, the Zulu war, the war in Egypt, the Expedition to the Soudan and loss of Gordon, the Charleston earthquakes, and scores of others which time and space alone forbid me to refer to; and let me remind them that the books published by this author, the "Text Book of Astrology" in two volumes, and the "Science of the Stars," have probably done more to bring a knowledge of this branch of occult science before the reading public than any others.

Fair play and common sense alike oppose the violent conclusion which G. E. W. draws from insufficient and ill-considered premises. Of course we all lament with him the inadequacy of modern astrology as instanced by frequent failures in prediction, but it does not follow because there are failures that modern astrologers are "pretenders." I freely admit that there is no *perfect* astrologer now-a-days, in the West at all events: to be such, a man must be competent to deal with astrology by other methods than those by which we students now laboriously arrive at an approximation of the truth: in other words, as our revered teacher, Madame Blavatsky, states—(Isis, Vol. I, p. 259)—"in astrology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit;" and again, (Idem, page 314)—"the accuracy of the horoscope would depend, of course, no less upon the astrologer's knowledge of the occult forces and races of nature, than upon his astronomical erudition." But because this is the case, and because no *adept* astrologer throws light on the darkness of futurity, is it fair to dub as a charlatan and a pretender one who, whatever may be his failures and shortcomings, is a sincere truth-seeker, and who, all that G. E. W. may say to the contrary notwithstanding, is admitted by the large majority of students to be *facile princeps* among modern astrologers in the west?

I am writing hurriedly to catch the mail steamer leaving to-day, but I propose to say something later on with respect to G. E. W.'s remarks on Horary Astrology; in the meantime I wish him from my heart a calmer judgment and more charitable opinion of his fellow students of Astrology.

Grenada, W. I. E. D.

## THE PRESENT SITUATION DISCONNECTEDLY CONSIDERED.

### I.

From now on, the advancement of the Theosophical cause depends largely upon individual work in one or more directions. Concentrated action in this respect is at once desirable and necessary. The Enemies of the Society are at present active as never before, and their professed determination to create dissension in its ranks must be met and overcome. The silent defensive policy should be succeeded by positive, aggressive action. Detractors should be met, not on the plane of vituperation, but with clear-cut argument and controversy. The constant misrepresentation and abuse of theosophy and theosophists so often seen of late in the public press arises, it is most charitable to believe, from an entire misconception

of the aims and teachings of theosophy. A trifle of effort on the part of members of the Society would set the matter right. Editors are notably fair and impartial, and entrance to the columns of their newspapers in defense of theosophy would not be hard to obtain. It remains for every member of the Society to do what he can in this respect, and the result will be well worth the effort.

## II.

A true theosophist is never a bad man or woman. This axiom is beyond controversy. A pure mind and far-reaching influence for good are part and parcel of the theosophic character. But ability to do good is frequently allowed to lapse into inactivity, and the well-meaning theosophist merges into the *average person*. The rule of averages, it is fair to say, is not conducive to the advancement and healthy growth of the theosophic cause. The *average person* moves in a rut—travels in a path previously pointed out by the custom of precedent. By simply making a detour and coming back to the old way at the same or another point, a trifle of intelligence may be grasped of what is going on in spheres outside of the accustomed common round. The greatest progress will be made and the largest degree of enlightenment secured, however, in boldly branching out and bidding farewell to all preconceived ideas as to utility, aye, even pseudo respectability; in proclaiming the social outcast, the criminal, the rich and the poor as of one family; in seeking to raise all to the common level of Universal Brotherhood. That is radical Practical Theosophy.

## III.

Every walk of life contains elements that may be theosophically solidified. Wealth, position, or attainments are not a bar that need be considered in the theosophic arena; they are ephemeral, personal. On the other hand, theosophic thought and theosophic teaching are for all mankind and are eternal. It has been mistakenly said that theosophy is not for the masses; that intellectuality is the open sesame to the camp of Universal Brotherhood! Monstrous idea! Even a child can grasp with perfect understanding the wholesome truths and noble teachings of theosophy—those truths and teachings that appeal to the common sense of the multitude rather than to the intellectuality of the few.

## IV.

All great movements have, of a necessity, leaders and teachers of high attainments. It is not designed to belittle intellect or wealth of learning. But these possessions go for nothing without charity, truthfulness, right thinking, right living, and right action. The path of Practical Theosophy is wide; it is narrow; it is straight; it is crooked; but it is never without

good. Expect nothing ; work without thought of or desire for reward ; share your happiness with others ; be upright in your dealings with your fellow laborer on life's highway ; work for the good of humanity ; speak ill of no one ; judge the act and not the actor ; and last, but not least, strive for consistency as a member of the Theosophical Society. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.

EXETER.

## THE SKIN OF THE EARTH.

The cold materialism of the 19th century paralyzes sentiment and kills mysticism. Thus it commits a double crime, in robbing man and preventing many classes of sentient beings from progressing up the ladder that leads from earth to heaven. So in telling these tales I feel sheltered behind the shield of the editor of the magazine for which I write, for, were I to be known as believing that any beings whatever other than man are affected by the mental negations of the century, my life would soon become a burden. This age is so full of ignorance that it sees not and cares nothing for the groans that are rolling among the caverns of mother earth fathoms deep below its surface. Nor will it care until its contempt for what it calls superstition shall have caused its ruin, and then—another age will have risen and other men have come.

It was not so in our Sacred Island cycles ago. Then what we call superstition was knowledge that has now been replaced by impudent scorn for aught save the empiric classification of a few facts ; a heritage of glory given up for a mere statement of the limits of our ignorance. But I will plunge into the past and forget the present hour.

Seven months had rolled away since the time when, standing in the picture gallery, I had seen the simulacrum of a dear friend blacken and disappear, and now on the morning of the day when I was to pass by the mountain of the diamond, the news was brought to me how he had fallen faithless to his trust, overcome by vanity with its dark companion, doubt.

So, at the appointed hour I waited for the messenger. Once again the white moonbeams shone into the room and, revealing the monthly dial curiously wrought into the floor and walls by a chemical art that allowed nothing to be revealed save by moonlight after the 14th day of her course, told me in a language pale and cold that this was the 17th day. I stood and watched the dial, fascinated by the symbols that crept out with the silvery light, although for years I had seen the same thing every month. But now as I looked some new combination of our ancient magic was revealed. Every now and then clouds seemed to roll across the floor, while on them

rested the earth itself. This I had never seen before. Seven times it rolled by, and then I felt that near me stood the silent messenger. Turning I saw him just as he stood when he called me to the gallery.

“Do you not know this picture?” said he. “No. All is dark to me.”

“It is the sign that you are to come to the earth’s hall beyond the gallery. Look again closely at that rolling ball upon the clouds, and tell me what you see.”

These words seemed to come not from the man’s lips, but from all about him, as if the air was full of sound. But obeying the direction I gazed at the picture and saw that the surface of the mystic globe was moving, and then that myriads of small creatures were coming through it.

“It is time,” said the sounds from all about the impassive being. “That is the signal. We will go;” and he turned away.

I followed while he led me up to the building and through the gallery of tell-tale pictures where still in the silence the faces changed and the soft music sounded. I would have lingered there to see those magic pictures, but a cord seemed to draw me after my guide. As we approached the other end of the gallery nothing was visible to the eye save a blank wall, but the messenger passed through it and disappeared. Afraid to stop, unable to resist the drawing of the invisible cord, I walked against the wall. One short moment of suspense and with my breath held I had passed through; it was but a cloud, or a vapor—and I was on the other side. Turning expecting to still see through that immaterial wall, I found that it was impervious to the sight, and then the cord that drew me slackened, for my guide had stopped. Stepping up to the wall, my outstretched fingers went through it, or rather disappeared within it, for they felt no sensation. Then the messenger’s voice said,

“Such is the skin of the Earth to those who live below it.” With these words he walked on again through a door of a large room into which I followed. Here a faint but oppressive smell of earth filled all the space, and, standing just inside the door-way now closed by a noiselessly moving door, I saw that the whole place save where we stood was moving, as if the great globe were here seen revolving upon its axis and all its motions felt.

As I gazed the surface of the revolving mass was seen to be covered with circling hosts of small creatures whose movements caused the revolutions, and all at once it seemed as if the moving body became transparent, and within was filled with the same creatures. They were constantly coming from the surface and moving to the centre along well-defined paths. Here was the whole globe represented in forcible miniature, and these creatures within and upon it of their own nature moved it, guided by some mysterious Being whose presence was only revealed by beams of light. Nor could the others see him, but his silent directions were carried out.

These little beings were of every color and form ; some wore an appearance similar to that of man himself, others appeared like star blossoms of the sea, their pure tints waxing and waning as they throbbed with an interior pulse of light. Whatever their shapes, these seemed evanescent, translucent, and easily dissipated ; in their real essence the creatures were centres of energy, a nucleolus around which light condensed, now in this form, now in that, with constant progression of type and form. Some were more swift and harmonious in their movements than others, and these I understood were the more progressed in the scale of Being. Such had a larger orbit, and satellites circled about them. Of such systems the place was full, and all owed obedience to the subtle and interior Power which I could not discern. Each system existed for the service of all the rest ; each complemented and sustained the others as they swept onward in a harmony that was labor and love. Their object seemed twofold ; they assisted in maintaining the revolutions of the earth upon its axis and in guiding it in its orbit. They also grew through the ever-increasing swiftness of their own motions into greater splendor and brightness, approaching greater intelligence, coming ever nearer to self-conscious reason and love, and, as they grew, stimulated the latent spark in the metals and all the underworld growth as the lambent touch of flame awakens flame.

Guided by the Unseen Power and in their automatic obedience (for to obey was their nature), there were some who by the greatness of their own momentum and the ferment of new forces attracted and gathering about them, seemed upon the point of bursting into some fuller expansion, some higher state of intelligence and life, but they were withheld by something that was not the Power guiding them. Looking closer I saw that an antagonistic influence was at work in the place.

The orbit of many of these docile and beautiful creatures included a passage to and fro through the mystic wall. Their duties were upon the earth as well as beneath its surface ; faithful fulfilment of these functions comprised an evolution into higher service and a higher form. The malign influence often prevented this. It seemed like a dark mist full of noxious vapor that deadened while it chilled. As the clouds rolled into the hall their wreaths assumed now this shape and now that, changeful and lurid suggestions of hatred, lust, and pride. Many of the creatures coming in contact with these had that influence stamped upon their sensitive spheres, giving them the horrid likeness which they were powerless to shake off, and thus becoming servants of the baleful mist itself with altered and discordant motions. Others were paralyzed with the chill contact. Others were so taxed to make up for the partial suspension of their fellows' activity that their work was unsteady and their orbital revolutions checked. But still the whole throng swung on like some splendid creation, paling, glowing,

throbbing, pausing, a huge iridescent heart scintillating, singing through the gloom. Here the mist was beaten back by greater efforts that jarred the harmony; there it gathered, condensed, and in its vile embrace swept in bright systems, stifling their motions, then leaving them paralyzed where they fell, while it crawled on to fresh victims. And all through this strange picture and wonderful battle I could see the dim cloud-like shapes of cities inhabited by the men of earth, my fellows, and also the rivers, mountains, and trees of the globe.

In my mind the query rose, "Why do the earth's cities look like dreams?"

And there upon the wall flashed out this sentence, while its meaning sounded in every letter:

"When you are being shown the elemental beings, the men of your earth and their cities appear as clouds because it is not to them that your mind is directed. Look yet again!"

I saw that the evil mist had gathered strength in one part of the place, and had destroyed the harmony and swiftness of so many of the little beings that the great circling globe was moving off its axis, circling more and more, so that I knew upon whatever earth this happened great changes would occur, and that in the path of the mist there would sweep over man epidemics of disease and crime. Horrified at such impending calamities I sought for an answer and looked towards my guide. As I did so he disappeared, and upon the wall his voice seemed to paint itself in living letters that themselves gave out a sound.

"*It is the thoughts of men.*" I hid my face, appalled at owning such a heritage, and when I looked again great jets spurted through the Skin of the Earth, thoughts spouting and pouring out in miasmatic streams.

I would have asked much more, but again from some vast distance came the tones of the deep bronze bell; a shower of earth's blossoms fell about me; I had passed the wall; my guide was gone; and I was alone in my own room reflecting on what I had seen.

BRYAN KINNAVAN.

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## LEAD, KINDLY LIGHT!

Effaceably stamped upon the memory are those scenes of childhood connected with religious instruction. The infant on its mother's knee listens not only to the old fashioned lullaby, but now and then to snatches of church hymns and Sunday School songs, and thus, as it were, absorbs their familiar airs among its first recognized impressions. Later, the child goes to church and learns to sing the same tunes and to repeat the same

words, which thus acquire that depth of root in the brain enabling them to outlast years of carelessness or wicked living and to come back sooner or later as gentle reminders of the past or monitors of the future. Have we not all read stories of men steeped in crime, to whom have risen up at some supremely critical moment visions of sainted mothers and happy days of infancy, and whose hardened souls have been touched even to tenderness by the recollection of long ago church bells on peaceful Sundays in quiet country places, and the singing of the old, simple, long-forgotten hymns? Such an awakening is not by any means improbable. We must acknowledge the existence in almost every human being of some good impulses. A long course of worldly life, sordid or violent, will go far towards banishing the higher principles and degrading the soul to a lower level, but it is only in rare cases that the spiritual spark is extinguished entirely. Illustrations of the former are all around us. There are plenty of gamblers who are model husbands; there are thieves who love their children; there are drunkards who are otherwise moral; there are swindlers who are honorable in their dealings with their partners; and all of these and others equally reckless and abandoned are quick to respond to charitable appeals. What do these facts teach? That none are so far gone in depravity as to be beyond the reach of the good; that all—the exceptions are so rare as to be hardly worth noticing—possess some traits that are praiseworthy; that the good impulses, no matter how obscured by disuse, may be reached if only the right chord be touched and the proper moment seized.

The value of early religious training can hardly be over-estimated. There is no question here of creed or form. We might look out from our advanced standpoint of theosophy and say that is better to rear a child outside the church, in order that the child may not become imbued with erroneous opinions. But how many children are there that could comprehend the subtle distinctions of mentality found in the theosophic works? Not one. Children's minds require the simplest ideas clothed in the plainest language. The strongest of mature brains find perplexities in the involved theories of Karma, Reincarnation, and the Planetary Chain. But the mind of a child can grasp the problems of good and evil and of life and death as propounded by the Christian churches. It would seem, in fact, as if the founder of Christianity reasoned from analogy when he preached the gospel first, and, likening the human race to children, adapted his teachings to the comprehension of infancy. Theosophists who have dipped into the lore of ages can, of course, put Christianity aside as being puerile in its dogmatic form, and can demand a scheme of the universe that is more satisfactory and in accordance with the known aspects of science. The least we can do is to separate the original kernels of truth

from the outer husk of creed, reserving the former for our use and condemning the latter.

But all this does not give us the right to scoff at Christianity or to revile it as many theosophists are in the habit of doing. Christianity may be likened to a bridge which has carried part of the world over from an epoch of infancy, or at least of ignorance, to an epoch of knowledge. It should therefore not be made the target of abuse. What if it has been the vehicle of tremendous cruelty and oppression? Nobody denies it—except, possibly, a few prejudiced priests. Let us admit that from the age of Constantine to the age of Victoria the church has only one long record of blood-shed and injustice. The mistake we are apt to make is to charge those crimes to Christianity, when, as a matter of fact, the fault lay in the darkness and degradation of the race. Religion in any other form would probably have evoked the same spirit of malevolence and persecution.

Or, if we were even to admit that the church is as bad as any one has ever claimed it to be, and if we charge all the crimes of the Inquisition directly to the church, that is, as a result of the church's teaching; still we find that these evils have largely corrected themselves with time, and that now a more liberal spirit pervades all denominations. All Theosophists who have examined the various religions must admit that Christianity stripped of dogma is truthful, even to as great an extent as Mohammedanism, Hinduism, and Buddhism are true when deprived of their external forms. It so happens that we in America are brought up in and surrounded by Christianity. It is the religion of all classes without exception, save Jews. If we were living in Constantinople it would be fitting for us to be Mohammedans, and doubtless we would be; if we were in Bengal we would be bound in the chains of caste which the Hindus have forged; if we were in Ceylon we would be followers of Buddha. Thus our external form of religion is determined, as it should be, by the circumstances of birth. Our real religion is what we make it in our daily lives. But I think it most appropriate that, as we are dwelling in a Christian country, we should be to a certain extent Christians. As there are Buddhist Theosophists, as there are Moslem Theosophists, so there can be and are Christian Theosophists. It must be admitted, however, that some members of the Society have become so irritated against the creeds of the Christian churches that they have lost all patience and continually expend most of their vitality in open abuse of Christianity. Now, it is true that there are many objectionable features to the dogmas—in fact, all are objectionable—but is it not a waste of energy to be crying out against the churches all the time? Does not such a course really obstruct the progress of the truth by arousing the hostility of the church members? If we go out to battle with the sword, immediately the sword is drawn in defense of

long-cherished theories, even though erroneous, and they out-number us a thousand to one. Would not far greater success be achieved by exercising a larger spirit of forbearance, by dwelling more upon the words of Jesus and less upon the quarrels of the apostles? A Theosophist of renown has written a book to prove that there was no such person as Jesus Christ, but what has he accomplished by it? Nothing except to induce some Theosophists to quote this imaginary work as a real authority and to excite the sneers of Christians. But the worst feature of this and other such attacks is that they are all the time placing Theosophy in direct antagonism to Christianity. They are giving the enemies of Theosophy weapons to use against us. Admitting the abuses that have crept into the churches, admitting even the exoteric nature of their religion as now taught, admitting all the crimes of the past and the ignorance of the present era, there is still no reason why we should not endeavor to reform Christianity. And to do any effectual work in this direction requires more discreet treatment of the church, or at least of the religion of Jesus, than has been accorded to it from many quarters in the last few years. Does any one expect to convert people from Christianity to Theosophy? The idea is absurd. Can you convert a barn-door into a barn? No, but one can so fit the barn and barn-door that they can henceforth work together in harmony.

But, after all, there is a more important aspect which this question assumes, or should assume, to faithful theosophists. A no small part of duty is to exercise charity towards everybody, not to judge harshly, and to observe the Golden Rule. Our lot is cast in the midst of Christianity. In every city and village the spires denote the devotional tendency of the people. What if many individuals are imperfect and hypocritical? Is it not our duty to endeavor to see their better sides? Should we not exert ourselves to think kindly of these neighbors and friends of ours, even if they may be cherishing beliefs which we have found to be wrong? We admit that all religions are true at bottom, and no exception is made of Christianity. Is it not therefore our part to dwell upon this esoteric side of the national religion, and to think with kindness and charity of its errors, and by so doing and thinking shall we not achieve greater results than by deliberately separating ourselves from the church, and then attacking it as a foreign and hostile power?

G. E. W.

“The knowledge of the Absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the Absolute Essence itself. The attributes of the latter, heat or flame, are not the attributes of the Spirit, but of that of which the Spirit is the unconscious cause.—*Sankaracharya*.”

## SANSKRIT PRONUNCIATIONS.

The following are hints of how to pronounce some Sanscrit words found in theosophical literature—

<i>Word.</i>	<i>Meaning.</i>	<i>Pronunciation.</i>
ARJUNA.....	The shining one.....	Arjoonah.
ASURA.....	The evil spirits.....	Asoorah.
ATMA.....	Soul.....	Atmah.
AVIDYA.....	Ignorance.....	Ahvidya.
AVITCHI.....	Hell.....	Ahvitchee.
BAGAVAD-GITA.....	Song of God.....	Bähgaväd-Geetah.
BENARES.....	The sacred city.....	Benáhrays.
BRAHMA.....	Creator.....	Brähmah.
BUDDHA.....	Enlightened One.....	Boodhah.
BUDDHI.....	Highest intelligence.....	Boodhee.
CHELA.....	Disciple.....	Chaylah.
DEVACHAN.....	Heaven.....	Dayva-khan.
GURU.....	Teacher.....	Gooroo.
KAMA.....	Desire.....	Kahmah.
KALI.....	Death, Dark, Wife.....	Kahlee.
KRISHNA.....	A divine incarnation.....	Kreeshnah.
LOKA.....	Place or plane.....	Lökah.
MANAS.....	Mind.....	Mahnas.
MANVANTARA.....	The life of a Manu.....	Mänvántärä.
SIVA.....	The destroyer.....	Seevah.
SURYA.....	The sun.....	Sooreea.
VEDA.....	The revealed books of religion.....	Vaydah.
VISHNU.....	The Preserver.....	Vishnoo.
YUGA.....	An age or term of years.....	Yooгах.
YOGA.....	Concentration.....	Yohgah.

These will give a good idea of how, in general, all these Sanscrit terms are to be sounded; the a as ah, o as oh, u as oo, e as eh, i as ee, almost without exception. The error should never be made of pronouncing Manas, *Maynas*, nor Kali as Kaylai.

On p. 95 of Vol. I of PATH will be found further suggestions.

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us through the inextricable paths of her domain, toward her primal and final mysteries.—*Secret Doctrine.*

## REINGARNATION AND MEMORY.

### II.

In a previous paper certain relations of experience to memory were considered, and Karma was shown to be a resultant of action. These are elementary considerations, yet none the less important. They are derived from the commonest every-day experience, and hence everyone can test them for himself. It might be profitable to observe, in passing, that this deduction of knowledge from experience is the only way of learning. We have within ourselves the elements and conditions of superior knowledge and illumination, but so long as these elements are latent and inactive they are of no practical value. They make a grave, often a fatal, mistake who imagine that those possessed of supreme wisdom can bestow it upon the ignorant as a gratuity or a favor. They have not so received it, neither can they so impart it. The law never changes, and is the same for Adept and neophyte. Most truly says Hadji Erinn in the last PATH, "*It may be a child's school, but it takes a man to go through it.*"

This digression seemed necessary in order to show the importance of the simpler primary propositions, and the manner in which they are to be received and tested. We are not dealing with Reincarnation as a dogma, but strictly as a scientific hypothesis. For any intelligent person now-a-days to accept the special-creation theory, with birth into the present life as the beginning of man, is to confess the whole problem of life to be incomprehensible and all its mysteries incapable of solution. With shaded eyes and bated breath all such continually ask, "*What does it all mean?*" The most salient point, the most common objection to the theory of reincarnation, is the lapse of memory. If we could remember distinctly any existence previous to this, the problem would at once be solved. It would then be a matter of common experience, and no one would doubt it. Therefore memory becomes the point of interest in examining the theory. If we are to estimate with any degree of certainty what memory may or may not do, what it may or may not have done, we must first determine by our own daily experience just what memory is now doing. Every reader, therefore, should pause after every statement, and inquire after every proposition—"Is this true? Is it in accordance with my own experience?" If he does this, and is careful as to the use and exact meaning of words, he will find the latent stores of knowledge beginning to unfold within his own soul, and the meaning of life will begin to appear. This knowledge of the true meaning of life will not depend on his acceptance of the theory of reincarnation as a dogma, though even in that way it is infinitely superior to any other, but the real benefit to the student will come from the fact that he is begin-

ning to *know himself*, and to read correctly the lessons of his own experience. Those who oppose the reincarnation theory almost invariably show utter ignorance of these primary considerations, the very alphabet of the whole subject. The questions involved are so deep, so broad, and in their final application so abstruse, that an error in the beginning leads to endless complications and misconceptions further on. This is because human experience covers such a wide area, and human relations are so complicated; and any theory capable of meeting these experiences at every point must be equally potent and applicable. If, therefore, reincarnation be true, and be thus involved in human experience and capable of explaining the mysteries of life, it must be capable of logical deduction from these same experiences. Its ground of operation is our legitimate ground for investigation. Those who are unable or unwilling to study the subject in this way may accept the theory as a dogma, or deny it altogether, as they please; though at this point a great deal may be said as to motive and result on human action. From the stand-point of dogma the principle of *Justice*, both human and divine, overwhelmingly supports reincarnation; while every other theory known to modern times is horribly *unjust*; thus favoring priest-craft and king-craft, and rendering the essential Brotherhood of man impossible.

"Man's inhumanity to man  
Makes countless millions mourn."

The essence of humanity is justice; the essence of all inhumanity is injustice. Wherever exact justice reigns, divine Charity glorifies life with the halo of Divinity.

These preliminary considerations may help to set our subject in its true light, and serve in divesting it of all prejudice. Only in this way can we examine any subject dispassionately, with any probability of arriving at the simple truth.

We may now return to our original inquiry: If the theory of re-incarnation be true, why have we no recollection of any previous life? Passing by all those cases where such reminiscence is claimed by certain individuals like Apollonius of Tyana, and certain experiences difficult of explanation on any other ground in the life of many persons, passing by such considerations as favor belief in reincarnation on the ground of Justice, let us consider memory in relation to experience. From the known character of memory deduced from daily experience, is there any reason to expect it to bridge the chasm between two incarnations, provided more than the present incarnation has existed for the individual? If not, why not? Put in another form, our thesis may be stated in this way: Is the absence of memory of a previous life any bar to the acceptance and rational application of the theory of reincarnation?

The terms cause and effect are related to phenomena. The essence of

phenomena is motion, or action. Every so-called cause is involved in its effect, and every so-called effect becomes in its turn a cause of further action to be involved in all succeeding effects. Man has sometimes been called "a creature of circumstance." This is a half-truth. Man is also a creator of circumstance. In other words, man bears the same general relation to cause and effect as does every object in nature. If we observe any object in nature we discover it giving rise to or the theatre of phenomena. If we find it acting, we may trace the so-called causes of its present activities. If we find it apparently quiescent, we may discover what activities it will presently give rise to. There is thus a period of activity followed by a period of repose, and this followed by renewed activity. All nature is thus instinct with life, for life is essential action. Thus "the out-breathing and in-breathing of Brahm" involves every atom and every object, no less than every organism.

Life's pulses quiver everywhere,  
 A solemn rhythm reigns ;  
 A measured tread is in the air,  
 The ocean throbs with pain.  
 The solid earth its pulses keeps  
 While shadows come and go ;  
 Deeps answer always unto deeps,  
 Glow answers unto glow.  
 Back of all action there is rest ;  
 Behind all rest the flame  
 Of life but smoulders in Brahm's breast,  
 Ready to glow again,

HARIJ.

## H. P. BLAVATSKY AND THEOSOPHISTS.

In a late number of the *Revue Theosophique*, H. P. Blavatsky says :

" 'Love one another' said Jesus to those who studied the mysteries of the kingdom of heaven.

" 'Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth*, say other Masters to us. 'Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind.'"

"Learned Kabalists are not wanting among us in Europe and America. What good does that do us, and what have they done for the society? Instead of getting together to help each other, they look at each other askance, ready to criticise."

"Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten

determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.

“In real theosophy it is always the least who becomes the greatest.

“However, the society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translation of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles.”

## A SONNET TO NIGHT.

The spicy fragrance of the skies  
 Falls through the night air on my soul,  
 From depths where constellations rise,  
 From depths where suns unnumbered roll:  
 From star-laid strata—star o'er star  
 Where God's great lanterns swing and sway,  
 Behind the "Gates of Light" ajar:  
 Behind the Barrier of the Day:  
 And swing, and sway:—and flash their light  
 Through every crevice of the night.

T. H.

## UNIVERSAL APPLICATIONS OF DOCTRINE.

During the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in Devachan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law.

And the same limited treatment is adopted in treating of or practising many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our society should make universal the application of each and every admitted doctrine or precept, and not confine them to their own selfish selves.

In order to make my meaning clear I purpose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad* it is said :<sup>1</sup>

“ Tell me the Brahman which is visible, not invisible, the *atman* who is within all ?

“ This, thy Self who is within all. \* \* He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all.”

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other ; and in the 7th the teacher declares that “ the puller ” or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that “ what is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether,” and that the ether is “ woven like warp and woof in the Imperishable.” If this be so, then any law that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondences to solve deep questions. Why need we be behind them ? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space having sound as its distinguishing characteristic is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the *Upanishads* conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and

<sup>1</sup> 111 Adh., 4th Brah.

organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurements that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elim-

ination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after the period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say “we”, I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong and there is no wrong in putting out the life of a human being.

Let us go a little higher, to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they

are the descendants of long generations of Europeans who some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered. The same Karma permits the grandson of the Queen of England who calls herself the defender of the faith—of Jesus—to have great preparations made for his forth-coming visit to India to the end that he shall enjoy several weeks of tiger-hunting, pig-sticking, and the destruction of any and every bird that may fly in his way.

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be *a life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the macrocosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the

rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also “*lives*”; living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly-manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantara just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called “spirit.” That is, as it is put in the *Bhagavad-Gita*: “He who is spirit is also matter.” Or, in other words, spirit is the opposite pole to matter of the Absolute. But of course this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.

Now during a manvantara or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving

behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared forever.

But for us who believe in reincarnation it has additional force, showing us one strong reason why universal brotherhood should be believed in and practised.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light. W. Q. J.

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## PROF. MAX MÜLLER ON BUDDHISM.

The distinguished Sanscritist Max Müller delivered last year before the University of Glasgow a series of lectures—called “Gifford Lectures”—upon Religions, and made the following remarks about Buddhism which will be of interest :—

The essence of Buddhist morality is a belief in Karma, that is of work done in this or in a former life which must go on producing effects until the last penny is paid. There can be no doubt, the lecturer thinks, that this faith has produced very beneficial results, and that it would explain many things which to us remain the riddles of life. Thus, while to us the irregularities with which men are born into the world seem unjust, they can be justified at once by adopting the doctrines of Karma. We are born what we deserve to be born. We are paying our penalty or are receiving our reward in this life for former acts. This makes the sufferer more patient, for he feels that he is working out an old debt, while the happy man knows that he is living on the interest of his capital of good works, and that he must try to lay by more capital for a future life. The Buddhist, trusting in Karma—and he does trust in it with belief as strong as any belief in a religious dogma—can honestly say, Whatever is, is right; and the same

belief, that makes him see in what he now suffers or enjoys the natural outcome of his former deeds, will support him in trying to avoid evil and to do good, knowing that no good and no evil word, thought, or act performed in this life can ever be lost in the life of the universe. But while Müller regards the Buddhist belief in Karma as extensively useful, he cannot see how it can be accommodated under any of the definitions of religion which he has passed in review.

But who, asks Müller, has the right so to narrow the definition of the word religion that it should cease to be applicable to Buddhism, which is the creed of the majority of mankind?

## THE KEY TO THEOSOPHY.

H. P. BLAVATSKY'S LAST BOOK.

This work is meant to be a clear exposition, in the form of question and answer, of Philosophy and Ethics, for the study of which the Theosophical Society has been founded. There are 307 pages which are divided into fourteen chapters—the number of years the Theosophical Society has been in existence. There is also a conclusion in which the future of the Society is dwelt upon by the author. It is published simultaneously in New York and London.<sup>1</sup>

The sections are as follows :

- I. Theosophy and the Theosophical Society.
- II. Exoteric and Esoteric Theosophy.
- III. The Working System of the T. S.
- IV. Relations of the T. S. to Theosophy.
- V. Fundamental Teachings of Theosophy.
- VI. Theosophical Teachings as to Nature and Man.
- VII. On the Various Post-mortem States.
- VIII. On Re-incarnation or Re-birth.
- IX. On the Kama-Loka and Devachan.
- X. On the Nature of our Thinking Principle.
- XI. On the Mysteries of Re-incarnation.
- XII. What is Practical Theosophy?
- XIII. On the Misconceptions about the T. S.
- XIV. The "Theosophical Mahatmas."

### CONCLUSION.

The Future of the Theosophical Society.

The conclusion, regarding the future of the Society, is of great interest to all earnest students, showing what our possibilities may be if we live up to our responsibilities. The manner in which the author has dealt with the subject is clear and easily understood by any one, and the book ought to be in the possession of every Branch Library, and should be recommended by all Theosophists to others inquiring about the subject.

<sup>1</sup> 1889. New York, by William Q. Judge, and London by the Theosophical Publishing Company, \$1.50. The price in London is 5 shillings, in America \$1.50.

## TEA TABLE TALK.

MY DEAR JULIUS ;

It has been my intention for some time to write to you relating a curious experience that I first heard some 6 or 8 months ago. My relative, a professional scientist, a man learned enough to know better than ever to risk making fun of any one's beliefs, and knowing my interest in occultism, told me the following.

Some 20 years ago, while still young and at college, he had the universal and very bad habit of doing what he pleased during the terms, and "cramming" the last week or so before examinations, to enable him to pass. This operation of cramming is a painful one, for it necessitates continued application to one subject, often for over 24 hours at a time, and to keep himself from going to sleep in the midst of his studies he made some highly concentrated coffee, a teaspoonful of which, he says, made him shiver from head to foot. (I give these details to show that he must have been in a highly sensitive state.) The night before a certain examination, he mislaid a book which it was necessary for him to have. This worried him a good deal, but he worked along without it until 11 or 12, when he decided to take some rest, knowing that he would otherwise be unable to do justice to himself the next day. He went to sleep immediately, and, upon awakening shortly afterward, became conscious that (he then thought) he was dead. Being of a naturally speculative mind, he was very much interested in seeing what would happen and where he was going. Suddenly he became conscious of a counterpart of himself, standing on nothing, or floating in the air alongside of his bed. He describes it as much smaller than he himself really was. His consciousness then left his body and entered this counterpart. He found that he could move around at will, and, remembering his anxiety about his lost book, he suddenly started toward the library, passing through solid stone walls etc., without any trouble, until he stopped before a certain shelf where, in full view, he saw the book he wanted. He had searched through the books on that very shelf several times the evening before without finding it. Being satisfied, he returned to his bedroom, and having been successful in his journey to the library he reasoned that if he could pass through stone walls he could certainly get back into his body, and not being anxious to die he tried and woke up all right although feeling very badly. Next morning he went to the library and found the book where he had seen it the night before. As a scientist, he naturally has his own explanation for his experience. He says that we are conscious of much more than we are aware of (if the phrase is not too rash), and thinks that, when he searched for the book the night before, he really saw it, although unaware of that fact, and simply dreamed the rest. You are at liberty to publish this if so desired.

Yours fraternally, G. HIJO.

The explanation of the scientist does not necessarily contradict that of the occultist. The gentleman may or may not have seen the book on the

shelves before, for it is a truth well phrased that "we see more than we are aware of." The sub-conscious mind holds most things. He went to sleep in a highly nervous condition, hence with the plastic body (inner body) in a sensitive state. Upon it was stamped his strong desire for the book ; stamped by thought or will just as the sun stamps an image on a sensitized plate. That body obeyed the impulse given to it automatically, and the tale is a fair illustration of how the manas can enter and guide the thought-body which it has formed and evolved, *and which is itself*. This truth is important and should be studied. As for his "merely dreaming,"—what is dream? It is the going out of a part of our principles into the astral light. They may do so formlessly, or they may be formed, through their plasticity, into a body which mind cognizes as the counterpart of its habitual casing, but in either case dream is a departure into the astral light.

Another friend writes us. "I am reminded in reading your account of second sight (*In re* cross-walk) in the PATH for April, '88, p. 31 of a similar personal experience. I am of a somewhat sluggish temperament and not much subject to these affairs, but as the dénouement followed so truly in the way of the preliminary experience, I was somewhat startled at the outcome. The whole occurrence happened within two months. I will relate it.

Shortly after the present administration was installed into office at Washington, there was the customary change in the affairs of the local post-office here. The office was turned over to the control of adherents of the dominant political party, and all, or nearly all, of the old employees were notified that their services would no longer be required. Among the latter was a letter-carrier, one C—, with whom I was slightly acquainted, and in whose future movements (for some reason unknown to me) I felt an interest, and often I found myself mechanically speculating as to his then employment. Finally, about eight weeks ago I chanced to pass C— in the street. I surmised that he was idle, and the thought occurred to me: "What a splendid police officer C— would make; why does he not try to secure an appointment on the force?" My thoughts flew silently into space; I gave the matter no further consideration, and it did not occur to me again until, on the seventeenth of March past, in turning a street corner hurriedly I collided with a police officer walking in the opposite direction. The officer was C—. His appointment dated about three weeks before. Of course the above is fact. B."

Our correspondent also gives us the name of the officer and other data in corroboration of his story. But this is not needed; as we do not print any story in the Tea Table without having all reasonable security of the honesty of our correspondents. Still another friend says:

"My cousin wanted to get security for administration of estate; amount very large; he was not able to find a suitable person. He thought of one man, spoke of it to a relative here in the parlor; just then the man spoken of rang the bell and came in, saying he thought my cousin might want security and gave it to him then." (In such cases it would be interesting to compare notes in order to see which man had the thought first. Such persons are often "on the same ray," when thought works so swiftly between them. J.)

"I spoke to this cousin to-day of his brother's widow. He said he had not seen her for a long, long time. We went out for a walk, and met the widow on the third block."

In some places the astral light is more fluidic, more active than in others, just as some persons are more sensitive, and in these places impressions are quickly received.

JULIUS.

## LITERARY NOTES.

THE JOHN W. LOVELL CO., 150 Worth St., New York, are about to issue a monthly series of publications upon Occultism at 50 cts. each or \$5.00 a year. The first will be Mabel Collins's *Blossom and the Fruit*; and then follow Dr. Anna Kingsford's *Dreams and Dream Stories*, Rita's *Sheba*, Edward Maitland's *The Pilgrim and the Shrine*. Dr. Kingsford's *The Perfect Way*, and Dr. Hartmann's *Magic White and Black*.

It is proper to state that this is not a pirated edition, but that the authors are remunerated for their consent to the American reprint:

THE THEOSOPHICAL REVIEW for August (Paris) contains the conclusion of H. P. Blavatsky's article on the "Beacon of the Unknown," in which she forcibly points out that altruism and union are the only conditions which conduce to success in either abstract or practical occultism, and urges the formation of harmonious and helpful groups whose members shall assist one another. Other articles are Amaravella's translation of *Gates of Gold*; *Science and Theosophy*, by Dr. F. de Courmelles; *What is Theosophy*, by Hermes. *The Wisdom of the Egyptians*, by Lambert, is a learned and valuable article on the 7 principles. A translation from the *Secret Doctrine*, a review of *New Dogmas*, by Nus, two striking poems, and the usual notes complete the number. The Hermes T. S. has formed a committee for the purpose of answering all inquirers, a plan which works well and helps those who answer as well as those who ask.

TESTIMONIA is a little series of brochures published by E. A. Sheldon, 253 Main St., Hartford, Conn. (\$1.00 a year, 10 cents each). No. 7 is "The Equation of Sex" by Miss Lydia Bell, covering 16 pages. The subject is as vast as it is interesting.

THE ASTRAL LIGHT, by Nizida. This little book of 180 pages, upon one of the most pregnant facts in Theosophical science, deserves warm greeting. The earlier part states what is known concerning the Astral Light and its contents, and the latter part treats most justly and discriminatingly of the true and the misleading in spiritualistic phenomena. The intervening chapters deal with individual, national, and racial evolution. It is not a book of revelations, nor does it even greatly add to those facts about the Astral Light with which most Theosophists are familiar, but it is a book of singularly vigorous and healthy tone, peculiarly stimulating and bracing to the moral motive, full of high aspiration and contagious resolve. It is hardly possible to read it without marked elevation of mind and a new impulse to endeavor, and for

this reason we estimate it as having rare value to sincere disciples. Not altogether felicitous, as the illustration of persecution in the present age, was the citation of the grudging of tobacco to paupers by rate-payers (page 98), and the word "transpire" should not be used in the sense of "occur" (page 108), but a very few small blemishes do not impair the worth of this truly excellent book.

## CORRESPONDENCE.

PASADENA, CAL., August 22d, 1889.

I noticed in PATH an article on the "change which is coming," accompanied with a guess that this change might be the manufacture of gold. Has not Bellamy come nearer guessing the change—brotherhood and co-operation?

The article referred to, "A Dream of Gold," was only the speculation of one as to what would occur if gold could be made. He was not "guessing at the coming change." Edward Bellamy guessed well at *a*, but not at *the* change. The state Bellamy pictures will not be arrived at except through blood and fire, and perhaps after the fall in value of gold shall have driven the thought of *values* out of the people's mind. The working man is no doubt oppressed, but he is still human, and, given power, will exhibit the faults of those who now have it.—[Ed.]

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE ARYAN T. S. of New York has resumed its meetings after the vacation. In the early summer two generous members offered \$40 towards the purchase of new books for the Library, provided \$60 were raised by the other members. This was accomplished, and, besides new books procured, many valuable pamphlets have been bound and the Library thoroughly overhauled. There are now about 220 books therein. A friend of the President, not himself an F. T. S., has presented the first six volumes of the *Theosophist*, and, if a few missing numbers can be procured, the Aryan T. S. will enjoy the possession of a complete set of the *Theosophist* from the beginning,—no small achievement, as all earlier numbers are out of print. At the meeting on Sept. 10th a paper upon "The Key-Note of Karma" was contributed by Bro. James M. Pryse, Charter-member of Satwa Lodge, Los Angeles, Calif; one on "Theosophy" by Bro. H. L. Patterson, Charter-member of Brooklyn T. S.; and one on "Broad Applications of Theosophical Doctrines" by William Q. Judge.

THE GENERAL SECRETARY'S FUND received from May 1st to September 11th: from Branches, \$151.50, from individuals, \$324.69.

MRS. VER PLANCK'S FUND has reached \$142, of which \$71 have been sent to the T. P. S.

BOSTON, MASS.—With the first Sunday in September the Boston Branch began its regular weekly meetings. A systematic study of the Bhagavad-Gita has been taken up. There are a number of new proposals for membership.

THE BLAVATSKY T. S. of Washington met again on September 11th, and the President delivered a "Digest of Theosophy" nearly two hours in length. Part of its fruit was an immediate desire to join the Society on the part of two

of the hearers. Eight new members have joined the Blavàtsky T. S. in as many weeks,—a rate which, if kept up, will soon make this one of our most powerful Branches. It meets at the house of the president, No. 1615 Madison st. N. W., Washington, D. C., and some of its members have secured the use of a part of a column in one of the daily papers. It has several colored members.

THE GOLDEN GATE LODGE held its usual open meetings in San Francisco and Oakland every Sunday during the past month. Original papers were read and lectures delivered by members before audiences ranging from 100 to 150. Some of the topics were "Why I am a Theosophist" by Prof. Charles H. Sykes; "Involution and Evolution" by Mrs. Sarah A. Harris; "Good and Evil" by Dr. J. A. Anderson; "The Constitution of Man" by Miss M. A. Walsh. Questions and answers follow each lecture, and full and free discussion upon the subject treated and general Theosophic topics is encouraged.

IT IS PURPOSED TO HOLD at some point in California during the month of either September or October an *ad interim* Convention of the Branches upon the Pacific Coast. This is for the purposes of mutual advancement, of the consideration of questions to be submitted to the next Annual Convention, and of appointing a regular delegate thereto; it being understood that no votes for officers or upon any other question except those for submission to the Annual Convention will be taken. The Branches projecting the scheme are the Bandhu, Point Loma, Excelsior, and Golden Gate.

APPLICATION for a Charter for a new Branch has been received from Kansas City, Mo., the applicants being Judge Henry N. Ess, Dr. J. P. Knoche, Messrs. George P. Olmstead, George F. Winter, J. H. Knoche, and Chancy P. Fairman.

#### INDIA.

ADYAR LIBRARY.—The library at Headquarters grows very valuable. Though less than three years have passed since its foundation, it has a very fine collection of Oriental books. In Buddhist literature it is richer than any other library in India. A recent valuable addition is a full set of the Pali *Tripitikas* engraved on palm leaves and comprising 60 vols. of 5,000 pages. 20 stylus writers were occupied on this for two years. It was presented by Mrs. Dias-Ilangakoon, F. T. S., of Ceylon. It cost about 3,500 rupees. Col. Olcott brought back Japanese Buddhist books numbering over 1,000.

In the department of Sanscrit literature and ancient philosophy the library is very rich.

BRO. CHAS. F. POWELL has been detailed by Col. Olcott to Ceylon to take charge of the Headquarters there and of the *Buddhist*, during the absence of Bro. Leadbeater on a tour of inspection through Ceylon for three months.

#### ENGLAND.

H. P. BLAVATSKY has returned to London from France in very much better health.

COL. H. S. OLCOTT is in England, and he expects to give a course of lectures through Great Britain. We hope he will visit Ireland. During his absence from India the former Commission will have charge of the Headquarters.

IN ENGLAND we can now see that H. P. Blavatsky has made the people think of Theosophy. When she arrived there four years ago it was almost unheard of; now all over England it is being gradually referred to. If even in ridicule, that is a beginning.

BRO. E. T. STURDY of New Zealand has returned to England, stopping at New York on his way.

ANNIE BESANT, the famous co-worker with Bradlaugh, has become co-editor of *Lucifer* and an earnest theosophist. Hereupon the various religious papers in England made a great fuss and became so inconsistent that, whereas hitherto they had denounced theosophy as devilish and atheistic, they now declare that Annie Besant has given up materialism and believes in God.

#### SWITZERLAND.

A THEOSOPHICAL RETREAT.—A society has been founded, we are asked to state, with the following name, officers, capital, and objects.

Its name is "*Fraternitas*."

Its officers are:

Countess C. Wachtmeister, F. T. S., president; Dr. A. Pioda, F. T. S., secretary; members, Dr. R. Thurman, Dr. Franz Hartmann.

Capital 50,000 francs divided into 500 fr. shares; no profits to be made, and only right of habitation given.

A house or chalet is to be built when capital is subscribed, upon land donated by Dr. Pioda and situated upon the mountains near Locarno.

When capital stock is taken a general assembly will be called, and then rules will be adopted. The funds will be deposited in Cantonal Bank, Ticino.

No distinctions of race, belief, or opinion are to be made. One end of the Society will be to afford to poor Theosophists a place of retreat.

Prices will be moderate, and the regimen will be vegetarian or not as suits those living there.

Subscriptions will be closed 31st December, 1889.

Address the secretary, DR. A. PIODA, *Locarno, Switzerland*.

#### CEYLON.

THE following new T. S. Branches were organized during Col. H. S. Olcott's last visit there in June and July.

*Maha Mahindra T. S.*, at Anurathapura; *Ubayo Lokartha Sadhaka T. S.*, at Matale; *Ananda T. S.*, at Mawanella; *Maliyadeva T. S.*, at Kurunegala; *Sariputra T. S.*, at Kataluwa.

BRO. CHARLES F. POWELL publicly embraced the Buddhist religion at Ceylon lately, and then made an address in the Theosophical Hall at Colombo. The High Priest Rev. Sumangala with other priests was on the platform, and Sumangala delivered the opening address.

IN Ceylon the Theosophical movement is distinctly Buddhistic; in India it is Brahmanically philosophical; in England it is militant, lively, and interesting; in America it is startlingly rapid, with a mixture of all the rest.

#### NEWS OF DAMODAR.

DAMODAR K. MAVALANKAR is a name beloved by many of our older members. He left Adyar at end of 1884 or beginning of 1885, and some said he had gone to Tibet, others that he was dead. In *Theosophist* for September there is a letter from *Sriman Swamy* of Allahabad, who says that he had been in Tibet and there seen Damodar in L'hassa in March 1887 and had spoken with him. Bro. R. Harte has conversed with the Swami, who corroborated what he had written in the letter.

Man is sacrifice. His first twenty-four years are the morning, and the next forty-four years the midday, libation.—*Chandogya-Upanishad*.

OM.

# ॐ ॐ ॐ

He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, fears nothing. He does not distress himself with the thought, Why did I not do what is good, or what is bad? He who knows these two, good and bad, frees himself.—*Taittiriya-Upanishad.*

But those in whom dwell penance, abstinence, and truth, to them belongs that pure world of Brahma, to them namely, in whom there is nothing crooked, nothing false, and no guile. He who has known the origin, the entry, the place, the fivefold distribution and the internal state of the life force, obtains immortality.—*Prana-Upanishad.*

## THE PATH.

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VOL. IV.

NOVEMBER, 1889.

No. 8.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### SOME NOTES ON THE MAHATMAS.

[A PAPER READ BEFORE THE ARYAN T. S. of N. Y., OCT. 8th, 1889.]

In accordance with the suggestion of our President last Tuesday evening, I have tried to collect such evidence as to the nature of the Mahatmas as I could from the Theosophical books I had in my own library, not having had time to go elsewhere. If I rightly understood Mr. Judge on the occasion referred to, he defined *Mahatma*, or *the great souled*, as a purely spiritual existence, and therefore only to be properly spoken of in the singular, as pure spirit is necessarily undifferentiated and therefore one and the same. I have not yet succeeded in finding any definition of "the Mahatma" that implies quite so impersonal an entity. The nearest approach to this idea is in an anonymous article on page 92 of *Five Years of Theosophy*, entitled "Mahatmas and Chelas," which begins thus: "A

Mahatma is an individual who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution," (provided, of course, that it moves in the right direction). Such a person having, by proper training in successive incarnations, gradually purged himself of the lower principles of his nature, there arrives a time when the entity consists solely of "that higher *Manas* which is inseparably linked to the *Atma* and its vehicle" (the sixth principle). "When, therefore," continues the writer, "people express a desire to 'see a Mahatma,' they really do not seem to understand what it is they ask for. How can they, with their physical eyes, hope to see that which transcends sight? \* \* Higher things can be perceived only by a sense pertaining to those higher things; whoever therefore wants to see the real *Mahatma* must use his intellectual sight. \* \* The Mahatma has identified himself with that Universal Soul which runs through Humanity, and to draw his attention one must do so through that Soul."

This definition makes of the Mahatma a purely spiritual existence, and therefore part and parcel of the Divine element of which we all to some extent partake.

But the *Glossary* of the book quoted (*Five Years of Theosophy*) defines "*Mahatma*, a great soul: an adept in occultism of the highest order," and other papers in the book by Ramaswamier, Damodar, and Mohini speak of "the living physical body of the Mahatma" (p. 452), of "the Himalayan Brothers as living men, and not disembodied spirits" (p. 458), and of the Mahatma Koothoomi "as a living person like any of us."

Mrs. Sinnett's *Purpose of Theosophy* (p. 70) says that "the custodians of the secret Knowledge are variously called Mahatmas, Rishis, Arhats, Adepts, Guru Devas, Brothers, etc. \* \* \* The majority of them now live in Thibet. \* \* They can defy matter, distance, even death itself, \* \* and have in the routine of their training arrived at such perfection that the real spiritual man is independent of and altogether master of the material body. \* \* Far above the best of the Yogis stand the Mahatmas. \* \* Their existence as human beings has been questioned, but, on the other hand, hundreds of people have not only seen and spoken with them, but some have even lived under the same roof with their own Mahatmas for years together." Mrs. Sinnett also says that it is well-known that "in the formation of the T. S. the founders were acting under the direct wishes of certain of the Mahatmas," and that the Hindus had to be convinced "not of the actual existence of the Mahatmas as living men, for of this they had ample proof, but that the visible founders of the Society were really their agents."

According to Mr. Sinnett, Arhat, Mahatma, Rishi, are interchangeable terms. (Esot. B. p. 49 *et seq.*) "The Arhats and the Mahatmas are the same men. At that level of spiritual exaltation, supreme knowledge of the esoteric doctrine blends all original sectarian distinctions. By whatever name such *illuminati* may be called, they are the adepts of occult knowledge, sometimes spoken of in India now as the Brothers. \* \* The Tibetan Brotherhood is incomparably the highest of such associations. \* \* The Mahatmas themselves are subordinate by several degrees to the chief of all" (in the Tibetan organization).

In the book called "Man," we are told that "the Adept hierarchy was established by the Dhyān Chohan to watch over and protect the growing race. \* \* That there are seven classes of Adepts, of which five alone are ordinarily spoken of; the last two are understood only by the higher initiates. The heads of the five classes are known in Thibet as the *Chutuktu* or jewels of wisdom."

On the next page the authors tell us that "there are nine grades of Adepts, each grade having seven subdivisions. In the Brahmanical system, the nine grades are referred to as the nine jewels (*nava nidhi*)."

"Unlike the ordinary man, \* \* \* the Mahatmas live wholly in the spirit. \* \* The Mahatmas do not ignore the conditions of daily life; they fully sympathize with the struggling masses of humanity, but the higher cannot stoop to the lower; the lower must see the heights above, and scale them if it will. It must never be thought that the Mahatmas are creators; they are only inspirers and educators. \* \* \* They have undoubtedly a human side to their characters, but it is so inseparably blended with their higher spiritual nature that no one who tries to dissociate the two parts of their being will ever understand either correctly."

In the PATH, Vol. I. No. 9, there is an article on "The Theosophical Mahatmas" by Mme. Blavatsky, in which she says, "Our MASTERS are not a 'jealous god'; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually, and spiritually. However holy and advanced in the science of the mysteries, they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules." In the same article H. P. B. speaks of "the *Paraguru*, my Master's MASTER." I have been unable to find any other article in the first volume of the PATH on the subject, except one on "The Reticence of the Mahatmas," which does not enter into any definition of their nature. In No. 3, vol. II, a letter signed "Julius" says that "the beings spoken of by Edwin Arnold as Mahatmas are not considered '*men*' in the East."

In Vol. II, No. 4, in an article signed "S. B." on the "Reincarnations of Mahatmas," we read: "While the personality of the reincarnated

Master is a human being, with all the attributes which make up any other human being, its constitution is naturally of a finer order, so as to make it an instrument adapted to the work for which it has been brought into the world." This idea, that the finer soul naturally falls, in re-incarnating, into a finer body, is expressed in the Wisdom of Solomon, 8:20, "Being good, I came into a body undefiled."

In the *Secret Doctrine*, Vol. I, p. 46, Mme. Blavatsky defines *Dangma* as "a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called." In Vol. II, p. 173, she says that the Third Race "created the so-called Sons of Will and Yoga, or the 'ancestors' (the *spiritual* forefathers) of all the subsequent and present Arhats or Mahatmas." And on p. 423 she speaks of "the great Mahatmas or Buddhas, these *Buddhas* representing, as we are taught, once living men, great Adepts and Saints, in whom the 'Sons of Wisdom' had incarnated, and who were therefore, so to speak, minor Avatars of the Celestial Beings."

Patanjali tells us in his 3rd Book, Aph. No. 46, that "the ascetic who has acquired complete control over the elements obtains certain perfections; to wit, the power to project his inner-self into the smallest atom, to expand his inner-self to the size of the largest body, to render his material body light or heavy at will, to give indefinite extension to his astral body or its separate members, to exercise an irresistible will upon the minds of others, to obtain the highest excellence of the material body, and the ability to preserve such excellence when attained." And in Aphorism 39 we are told that "the inner-self of the ascetic may be transferred to any other body and there have complete control." The ascetic who has acquired the perfection of discriminative power possesses the "Knowledge that saves from re-birth." That Knowledge "has all things and the nature of all things for its objects, and perceives all that hath been and that is, without limitations of time, place, or circumstance, as if all were in the present and in the presence of the contemplator." This can only mean the virtual annihilation of time and space, and such an ascetic, Mr. Judge informs us, "is a *Jivanmukta*, and is not subject to re-incarnation. He, however, may yet live upon earth, but is not in any way subject to his body, the soul being perfectly free at every moment. And such is held to be the state of those beings called in theosophical literature Adepts, Mahatmas, Masters."

*Jivanmukta* means literally a "liberated life"; Arhat, a "worthy one"; Rishi, "a revealer"; Mahatma, "a great soul." We see that all or any of these appellations may easily be applied to those Beings we also call "the Masters," although the terms themselves may have an individual and distinct meaning. That they *are* thus promiscuously used, the above extracts sufficiently show. They show also, it seems to me, that "the garment that we see him by" is *not* the Mahatma, any more than the Othello we may see

upon the stage this week is the real Salvini. To have obtained that lofty pinnacle of spiritual perfection known as "the great soul" is to have become independent of human conditions, and those who speak of the Masters as "men exactly like ourselves" can only refer to the special personality which for special needs they have chosen to assume for the moment. As well identify a man with his coats, as a being who can "transfer himself to any other body and there have complete control" with *any* form, however perfect in beauty, under which he may make himself visible to our purblind eyes. At the same time, if we are to believe Mme. Blavatsky, they are still individuals, and not pure spirit, for she says "they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually, and spiritually."

K. H.

## THE LINING OF THE HAND.

[A PAPER READ BEFORE THE CHICAGO T. S., SEPTEMBER 2, 1889.]

An interesting bit of history is found in the word "lining," one of the simplest in the English language. Its origin is strictly occult. And yet how little would anyone suspect a mystic flavor in such a well-worn term, used in every-day conversation in reference to our clothes and household utensils. And in even its daily use it is always applied to the inner, as distinguished from the outer, side of any given object. One might quote a thousand applications of this term, all appropriate and all referring to the inner, as distinguished from the outward, side of any given object.

The origin of this very common English noun may be sought for, and correctly, in the Latin-derived word "line." But what connection is there between a "line" and a "lining"? Apparently none. The latter might have been construed, once upon a time, as a participle of the former, but that does not afford any explanation of the entirely different meanings of the two words as now used. We have seen what a lining is in the popular acceptation of the term, and we are aware that the geometrical definition of a line is that which has length but neither breadth nor thickness. One might search forever for a rational explanation of the variation in the two significations, and would never find it without referring to occultism. In that branch of science known as cheiromancy the lines traced by Nature upon the palm of the hand are discovered to possess certain senses indicative not only of past events but of the probabilities of the future. It may be supposed that in the Middle Ages, when the English tongue was being gradually evolved from the Norman, Norse, and Saxon, and when palmistry was carried across the channel by the gypsies, the lining of the hand was often referred to, strictly within the original meaning of the *lines*

of the hand. Afterwards the same term was applied to other objects, referring to the entire inner side. Later the first sense was forgotten, and would not be readily revived in this exoteric age,—not, at least, by any of the school-men or theologians.

Concerning the lining of the hand there is a great deal to be said and much to be yet learned, notwithstanding the exhaustive labors of John Indagine, Albertus Magnus, Bartholomew Codes, le Sieur de Peruchio, J. Fricasso, and, more than any other, that enthusiastic Frenchman, Adrien Desbarolles. For, whatever may be claimed of cheiromancy, and there is no doubt but that it occupies an important field, it cannot yet be classed as an exact science. In this opinion I am aware that I am going contrary to the dicta of Heron-Allen, Rosa Baughan, and other recent English writers who say that all the important events in the life of any individual can be accurately determined. But it appears to me, after some years of careful investigation and comparison, that it is only rarely that events are so strongly portrayed on the palm as to be seen at a glance and boldly announced. My own experience is that the story of a life is much more intricate. The lines are generally so modified by one another and so inter-related that even a very careful inspection will frequently fail to bring out facts with any degree of exactness. I do not deny that the hieroglyphics are there and that they are mathematically correct, but our knowledge of them is still so limited as to render an interpretation frequently unjust and almost always incomplete. The reason for this must be found in the fact that, as all men and women are different in character and disposition, so much so that no two persons are alike, just in the same manner are all lives different in their details, so that each individual's career is unlike that of any one else. There are millions of contingencies that may happen, and Nature must write the romance of each life on the limited space assigned to her. Our rules of cheiromancy are derived from the personal observations of a few students. Can it be for a moment supposed that they have seen and recognized more than a mere fraction of the signs taken from Nature's wide vocabulary? It is, of course, the fashion for professional cheiromants to claim everything. Especially is the fashion prominent in the works of recent writers on this subject. The elder authors were more modest, however, and interjected many pious disclaimers and humble confessions of ignorance into their folios. And yet they were men of deep learning—the quintessence of their times.

To illustrate the influence of modifiers on the lining of the hand, the instance might be quoted of a gentleman known to the writer who, according to the lines, should have been divorced, but who is living happily (or was at last accounts) with his family. In his case the divorce line, after standing out with great distinctness for several years, was finally continued

up to the mount of Saturn and took on an altogether different signification. I recall also the case of a gentleman who has written several books on occult subjects, and who, according to all the laws of cheiromancy, should have been dead these twenty years past, but who is still enjoying excellent health. There is also another, a physician, whose career ought to have terminated last year, but who awkwardly persists in clinging to this earthly sphere and retaining his "clothes of skin." In the second of these cases there is no apparent modifier, and yet it must be somewhere on the palm to indicate Nature's reprieve. The last-mentioned instance may be simply a case of wrong measurement on the life-line, but more probably there is a modifier, if it could be discovered. Certainly there is no square of protection anywhere near the fatal epoch. It must be some other character employed by Nature than the ones known to modern cheiromants.

In the face of these and similar apparent exceptions to the rules, it is better not to press too closely the claim for cheiromancy of being an exact science. Let us put it on its proper footing. We may suppose that the Atlanteans were versed in palmistry among other magic arts. Undoubtedly some vestiges of it descended to the Aryans along with the Zodiac and the rudiments of astrology. In that most ancient occult work known as the Book of Job, both astrology and palmistry are clearly indicated. The English priests mistranslated all such passages as much as possible, in order to prevent them from being understood by the masses. In the Vulgate, on the contrary, the sense was very nearly preserved, as in chapter 37, verse 7, where it reads: "*Qui in manu omnium hominum signat ut noverint singuli opera sua*". (He places signs in the hand of every man in order that all may know his works). In connection with this, how ridiculous is the reading of the English Version: "He sealet up the hand of every man; that all men may know his work!" But this is on a par with other false renderings of the Old Testament, as, for instance, the first word in the first chapter of Genesis.

However, there is no doubt that cheiromancy was known among the earliest tribes of the present human race. If the later initiated were ever more guarded in referring to it than they were in speaking of astrology, the reason is not hard to find. It was comparatively safe for the ancients to compute astrologic directions with some degree of publicity, because by its very nature astrology was so difficult that ordinary minds were totally incapable of comprehending it or its rules. The Chaldean seer had no fear in calculating nativities, because the common people could not rise to his level. Cheiromancy, on the other hand, was simple and could be easily learned, the rules requiring only an effort of memory. Hence it had to be more sacredly guarded from the public, and the candidates for initiation into the mysteries might have been specially cautioned against writing or

saying anything about it publicly. One of the lower caste tribes of India, having fled to escape the atrocities committed by Timour Beg in 1408 A. D., passed through Egypt and reached Europe in 1417. From the circumstance of their having come from Egypt they were mistakenly called Egyptians, which name has since clung to them through nearly 500 years of wanderings. The gypsies appear to have had some leaders who instructed them in the secret art of palmistry. It was the one bequest to them from their progenitors, who may perhaps have derived it from Enoch himself. Among the gypsies there were never any written rules of palmistry,—in fact, there are none even at the present day. The indications were carefully transmitted from mother to daughter,—as the fortune-telling was always monopolized by the females of this nomadic race. Many of these rules have from time to time passed into the possession of curious outsiders, but it is believed that even now the gypsies have a knowledge of certain important hieroglyphs which have never been given to the public, and which are unknown to the writers of our latest works on cheiromancy.

After indulging in some criticism on palmistry, based upon a knowledge of what it will not do, there is great pleasure in recognizing the services which it really performs. By the shape of the hand the expert cheiromant at once determines the disposition, character, and probable occupation of the owner of that hand. Physiognomy betrays the ruling planet, although the same result can be attained by an examination of the mounts of the palm. It is thus possible for one sitting in a window on a busy street of a great city to tell at a glance the leading characteristics of every individual in the passing throng, as well as the planet under which each one may have been born. This of itself is no ordinary feat, and borders closely upon the magical. D'Arpentigny's interpretation of the thumb and fingers comes the nearest to reducing this branch of the art to exactitude of any authority, ancient or modern. In fact, so far as the mere disposition and capacity of any person are concerned, this may be set down as certainly exposed to the trained eye of the disciple of D'Arpentigny. Cheirognomy is therefore to all intents and purposes an exact science. But when we come to the particular events, past, present, and future, of a particular career, then the honest cheiromant must pause and examine his ground with the utmost circumspection.<sup>1</sup> No doubt there are some people whose lives have been so influenced by one great single passion or purpose as to cause the nature of that leading motive to be infallibly stamped upon the palm. Such fortunes are seen at a glance. But, speaking from experience, I have found that in the great majority of instances the subjects have been living an uneventful career,—that is to say, a career uneventful as seen by an outsider; for to

<sup>1</sup> NOTE.—The reader will observe the distinction made between the two branches of palmistry, *viz.*, cheirognomy and cheiromancy.

the individual his own career is never uneventful. To the blacksmith in a country village, for instance, every occurrence is of as much importance, apparently, as are the experiences of a soldier in battle, or of a financier in a great city. But the cheiromant is compelled to establish a standard by which all lives are impartially measured. The most difficult fortunes to tell are those of mediocrity, and they are the most common. Given the hand of a talented actress, of a great soldier, of a statesman or poet, and that is most interesting and easy for the practised cheiromant to read. In stupidity and stagnation he is more often confounded.

Some recent writers on palmistry have attempted to separate it from astrology, and in so doing their arguments are as absurdly incongruous as are the efforts of Christian writers to reconcile the two opposing dogmas of free-will and predestination. No unprejudiced thinker can for a moment entertain their ridiculous sophisms. To accept palmistry and reject astrology is simply to accept a limb while rejecting the whole body, or to believe in a part while denying the whole. Cheiromancy is merely a branch of astrology. As the latter shows us how the careers of men may be indicated by the place of the planets at birth, so the lines of the hand are simply the written word of Nature in corroboration of the astral positions. Or, to be more explicit, they are the direct results of the planetary influences. Whether brought down to earth by the rays of light penetrating space, or whether transmitted through a more incomprehensible medium, there is no doubt that the subtle forces are always at work. The signature of Nature is invariably stamped upon the hand of the infant at birth, as if the child were a coin fresh from the mint. The physiological cheiromants claim that the tendencies of a man's nature are the result of his ante-natal and ancestral circumstances, instead of direct astral influences, and that it is these tendencies that mould the formations of his hands, and that the events of his life may be explained and foretold by a careful study of these causes, based upon experiences which, in these cases, do duty for experiments.<sup>1</sup> But what shall we say of the constant changing of the lines during life-time, or how account for the actual presence of the lines themselves on any such theory? The argument is altogether too weak and unsupported by other circumstances. The full extent of heredity in this science may be easily found to consist in the shape of the palm and fingers. Here Nature performs another of her miracles which would be remarkable if not an every-day occurrence. Just as the features of the face resemble the parents, so does the shape of the hand in many respects resemble that of the parent. And it must do so, of course, in all instances where the child inherits the disposition of its parents, thus proving the law of signature. But the lines on the palm are always different, and never bear any resemblance to the lining of the parent's

<sup>1</sup> Heron-Allen, *Manual of Cheiromancy*, p. 68.

hand. Here again the law is proved, for the career of the son is seldom or never a duplicate of that of his father. No heredity can possibly influence the lines. In fact, there is no possible escape for us, in seeking a natural explanation of the causes of the lines, except in the plain logical and *astrological* deductions of ancient cheiromancy.

*Chicago, Sept. 1, 1889.*

G. E. W.

## LETTERS THAT HAVE HELPED ME.

*(Continued from October.)*

### XIII.

*Dear Jasper :*

We now have passed from the mere usual and worldly relations of teacher and pupil to that which we will call the *Lodge* for the nonce.

This Lodge is not to be taken up in the pincers of criticism and analyzed or fixed. It is at once everywhere and nowhere. It contains within its boundaries all real Masters, students, guides, and Gurus, of whatever race or creed or no creed. Of it has been said :

“Beyond the Hall of Learning is the Lodge. It is the whole body of Sages in all the world. It cannot be described even by those who are in it, but the student is not prohibited from imagining what it is like.”

So therefore at any time any one of its real teachers or disciples will gladly help any other teacher or disciple. But we are not to conclude that, because all are trying to spread truth and to teach the world, we, who call ourselves chela-aspirants or known chelas of any certain person whom we call Guru, can place ourselves at the same moment under the *direct* tutelage of more than one Guru.

Each man who determines in himself that he will enter the path, has a Guru. But the time between that determination and the hour when he will really know The Master may be long indeed ; in some cases it is very short.

We must now occupy a moment in some consideration of divisions.

Just as the merest private in the army has a general who guides the whole but whom he cannot reach except through the others who are officers, so in this order we find divisions of Gurus as well as divisions of disciples.

There is the Great Guru, who is such to many who never know Him or see Him. Then there are others who know Him, and who are Gurus to a number of chelas, and so on until we may imagine a chela who may be a known Guru to another chela below him.

Then, again, there may be chelas who are acting as Guru,—unacknowledged, because *pro tempore* in function,—to one or more other chelas.

Now he who makes the resolution above mentioned, does thereby make a bond that rests in the highest Law. It is not a thing to be lightly done, because its consequences are of a serious nature. Not serious in the way of disasters or awful torments or such, but serious in respect to the clearness and brilliancy of those rays of Truth which we wish to reach us.

We have thereby in a sense—its degree determined by the sincerity and power of our motive—taken ourselves out of the common, vast, moving herd of men who are living—as to this—like dumb animals, and have knocked at a door. If we have revered our teacher we will now revere our unknown Guru. We must stand interiorly in a faithful attitude. We must have an abiding, settled faith that nothing may shake. For it is to mighty Karma we have appealed, and as the Guru is *Karma* in the sense that He never acts against Karma, we must not lose faith for an instant. For it is this faith that clears up the air there, and that enables us to get help from all quarters.

Then perhaps this determinant or postulant or neophyte decides for himself that he will for the time take as teacher or guide some other chela whose teachings commend themselves. It is not necessary that any outspoken words should pass between these two.

But having done this, even in thought, he should then apply himself diligently *to the doctrine of that teacher*, not changing until he really finds he has another teacher or has gone to another class. For if he takes up one merely to dispute and disagree—whether outwardly or mentally,—he is thereby in danger of totally obscuring his own mind.

If he finds himself not clearly understanding, then he should with faith try to understand, for if he by love and faith vibrates into the higher meaning of his teacher, his mind is thereby raised, and thus greater progress is gained.

We now come to the possible case of an aspirant of that royal and kingly faith who in some way has really found a person who has advanced far upon *the path*. To this person he has applied and said: “May I be accepted, and may I be a chela of either thee or some other?”

That person applied to then perhaps says: “Not to me; but I refer you to some other of the same class as yourself, and give you to him to be his chela: serve him.” With this the aspirant goes, say to the one designated, and deliberately both agree to it.

Here is a case where the real Master has recommended the aspirant to a co-worker who perchance is some grade higher than our neophyte, and the latter is now in a different position from the many others who are silently striving and working, and learning from any and all teachers, but having

no specialized Guru for themselves. This neophyte and his "little guru" are connected by a clear and sacred bond, or else both are mere lying children, playing and unworthy of attention. If the "little guru" is true to his trust, he occupies his mind and heart with it, and is to consider that the chela represents Humanity to him for the time.

We postulated that this "little guru" was in advance of the chela. It must then happen that he says that which is sometimes not clear to his chela. This will all the more be so if his chela is new to the matter. But the chela has deliberately taken that guru, and must try to understand *the doctrine of that teacher*.

The proper function of the Guru is to readjust, and not to pour in vast masses of knowledge expressed in clear and easily comprehended terms. The latter would be a piece of nonsense, however agreeable, and not any whit above what any well-written book would do for its reader.

The faith and love which exist between them act as a stimulus to both, and as a purifier to the mind of the chela.

But if the chela, after a while, meets another person who seems to know as much as his "little guru," and to express it in very easy terms, and the chela determines to take him as a teacher, he commits an error. He may listen to his teaching and admire and profit by it, but the moment he mentally determines and then in words asks the other to be his teacher, he begins to rupture the bond that was just established, and possibly may lose altogether the benefit of both. Not necessarily, however; but certainly, if he acquaints not his "little guru" with the fact of the new adoption of teacher, there will be much confusion in that realm of being wherein both do their real "work"; and when he does acquaint his "little guru" with the fact of the newly-acquired teacher, that older guru will retire.

None of this is meant for those minds which do not regard these matters as sacred. A Guru is a sacred being in that sense. Not, of course, in a general sense—yet even if so regarded *when worthy* it is better for the chela,—but in all that pertains to the spiritual and real life. To the high-strung soul this is a matter of *adoption*; a most sacred and valuable thing, not lightly taken up or lightly dropped. For the Guru becomes for the time the spiritual *Father* of the chela; that one who is destined to bring him into real life or to pass him on to Him who will do so.

So as the Guru is the *adjuster* in reality, the chela does not—except where the Guru is known to be a great Sage or where the chela does it by nature—give slavish attention to every word. He hears the word and endeavors to assimilate the meaning underneath; and if he cannot understand he lays it aside for a better time, while he presently endeavors to understand what he can. And if even—as is often so in India—he cannot understand at all, he is satisfied to be near the Guru and do what may

properly be done for him ; for even then his abiding faith will eventually clear his mind, of which there are many examples, and regarding which how appropriate is the line

“ They also serve who only stand and wait.”

Z.

## REINGARNATION AND MEMORY.

### III.

In the further discussion of this subject we need a few terms with definite meanings such as every one can understand. We are looking at the doctrine of re-incarnation from a single stand-point, and for this one view a comprehensive philosophy and exhaustive classification are not necessary. We need only to appeal to common experience and to logical deductions drawn therefrom. The self-conscious center in man we call the *ego*. Experience is the varied relations existing between the ego and all its surroundings or environment resulting in action. Action implies re-action. If the ego in man acts upon his environment, so environment re-acts upon the ego. This action and re-action constitute man's experience. The law of this action, that is, the direct relation between action and re-action, is that of all force, all attraction, all motion everywhere, viz., quantity and quality are both mathematical and rythmical. Circular motion begets circular motion, like attracts like. For every given impulse sent out a like impulse is returned, both as to form and as to intensity or quantity. The self-conscious center in man, the *ego*, the “ I,” stands in the center of his “ sphere of life,” is the center of his environment, and it therefore actually stands between two worlds ; the seen and the unseen ; the world of action and the world of thought ; the world of effects and the world of causes. Now the unseen world of causes, whence come our thoughts, our impulses, the “ within ” to all of man's outer world, or the center of his sphere, is also the *noumenal* or spiritual world, as contrasted with his phenomenal or physical world. Man's experience, therefore, whether he is aware of it or not, is drawn constantly from these two worlds, though seldom in equal degree. We say of one, “ he is a man of action ” ; of another, “ he is a man of thought.” We say of one, “ he is spiritually minded ” ; of another, “ he is carnally minded.” We say of one, “ he lives on a low plane ” ; of another, “ he is high-minded.” It may thus be seen that both our observation and common experience have become stereotyped in forms of common expression. The logical deduction thus drawn from common experience and observation leads to the conception that man is a conscious center between an upper and a lower world, or, if you please, that the

“sphere” of man’s life, of which the ego is the conscious center, is composed of two semi-spheres. A perfect sphere is an ideal in nature. It is the design drawn by the *Architect* upon the phenomenal trestle-board of nature. In outer nature the sphere is always imperfect. Every fruit, like an apple, for example, has an actual center just as an ideal sphere which it represents has an ideal center. These ideals only are perfect. The core, or seed-pit of the apple, is its center of life, but the two halves made by cleavage through the core are neither equal nor symmetrical, hence they are imperfect. The design of nature is its ideal. Without this ideal there could be no persistence of form, no such thing as species, no correspondences, no harmony.

Now to return to the life of man, let us observe that, relatively independent of nature’s ideals, he has also his own ideals, and that these ideals or aims more or less shape his life. Man’s ideals are a compound derived from his appetites, passions, or desires, on the one hand, and his aspirations, hopes, and disappointments, on the other. All these make up the round of his experience, and constitute his sphere of life. As to symmetry man’s sphere is thus distorted. With the ego as the center, if man’s sphere of life is to be rounded to perfection, his experience should be so adjusted that it shall pertain equally to the two worlds of which his consciousness takes equal cognisance. His thought shall inspire his action, and his action shall again give rise to thought. He will thus act consciously and designedly, rather than impulsively or passionately. Man would thus have a rounded experience and a range of consciousness that would be both extended and clear, and by so adjusting his experience of the two worlds in which his ego abides, by checking one set of experiences with the other, he would have real knowledge of both.

As a matter of fact, there are individuals who in one short life have well-nigh exhausted physical sensuous experience. The aged Faust was exactly in this condition. But in such cases, the development being altogether one-sided and the experience pertaining so largely to the gross and material, the range of consciousness is really very narrow indeed. The vehicle of this experience, the physical body, is cast off at death, and the ego thus released and rounding up its experience on the higher or spiritual plane would find itself confined to very narrow dimensions. With little conscious experience in the higher realm which now constitutes the theatre of its being, and its familiar channels destroyed, with no organ of physical memory like the physical brain, there could remain but a confused precipitate in consciousness by which even the recent experiences of earth-life could be retained, and this must soon fade away. The ego now enters on a new phase of existence, in the world of causes, but where it has to work out, or “experience”, the effects of its recent life on earth. When these have run their

course and become exhausted, let us say that it returns to life on earth. Nothing remains of its former life save only precipitated results. The former body is destroyed, and the senses of its former life changed beyond recognition. In other words, nothing remains of the former personality. The precipitated results as impulses to new activities belong to the individual life, or to the real ego. Thus the personal and the individual memory differ as do the elements of a compound from the precipitated result in life's alembic.

HARIL

## BROTHERHOOD.

A great deal has been recently written in regard to the Brotherhood of Man. It is a frequent theme in many directions, and is liable to repeat the experience so often seen, so seldom understood. "Liberty, Equality, Fraternity" is as good a slogan for the mob, the priest, and the gibbet as any other. "Brotherhood" may serve as the slogan of the devil. There is a brotherhood of thieves, of assassins, of *thugs*, no less than of humanity. There is thus both a true and a false meaning to the word "brotherhood," just as there is to every other word. It would perhaps be more accurate to say that there is one true meaning, and that all others, all uses and applications other than that, are false.

Sometimes great reluctance is shown in admitting the fact that all mankind are brothers, and even when a tacit assent is given there are certain explicit qualifications and exceptions. As though the assent or the denial of puny man could alter a fact in nature. Though every being in the universe turned Cain; and though every man's hand were raised against every other, till the earth steamed with blood and rotted with gore; the last survivor of the race in the holocaust of humanity would have to face the fact that every silent victim was and is his brother.

Not only is every human being thus akin, but this kinship is a basic and universal principle in nature, and extends to all life, to every thing that breathes, that walks, or flies, or crawls. Indeed, there is nothing else but life; it is diffused everywhere, and it is *One*.

A mere intellectual assent to this broadest and clearest fact in nature is but the beginning of wisdom. Such assent marks a degree of intelligence, but is in no sense meritorious. It hence follows that the profession of belief in the Universal Brotherhood of man carries with it no necessary virtue, any more than profession of Christianity makes one necessarily Christ-like. In fact, there is a close similarity in these two cases both as regards nature and results.

The first and only binding principle of the present T. S. is said to be the Universal Brotherhood of man without the least qualification or reserva-

tion. "To form a nucleus of Universal Brotherhood" summarizes the entire object and aim of the Society. It is not the mere announcement of the universal fact already referred to that constitutes the motive of the T. S., nor does the admission of the fact by the individual on joining the society constitute him a theosophist. A true theosophist is one who recognizes the fact of brotherhood and who aims continually without the least pretense or self-deception to conform to the principle and requirements of Universal Brotherhood. The measure in which different individuals may succeed in this constant conformity in thought, word, and act will necessarily differ. No one who makes a sincere and determined effort can altogether fail, no matter how great his natural selfishness may be, and no one can make the least honest effort in that direction without being bettered by just so much.

To profess belief in the universal brotherhood of man, therefore, by any fair and intelligent construction involves two things. First, an intellectual assent to brotherhood as a fact; and second, a determined effort to act in accordance with the implied relation at all times and in all circumstances. It does not imply that any one professing such belief has reached the point of perfection; that he is always reasonable, just, and charitable; but it does imply that he is using his best endeavor to become so; and such an one will learn from his own failures and lapses into passion and selfishness how difficult a task he has undertaken. Self-conquest alone can satisfy the ethical claims of the Brotherhood of Humanity. As a rule, the members of the T. S. understand this principle and exercise it to a far larger degree than a certain class of their critics. Brotherhood does not imply that falsehood may not be exposed, or misstatements denied, for herein lies a large part of the advocacy of truth. It does, however, imply charity toward the faults and mistakes of individuals, even of our enemies and traducers. All that has been said relating to the T. S. and the Brotherhood of man equally applies to Christianity. Pure Theosophy is but another name for genuine Christianity; self-conquest and altruism being the aim in each, and being equally the basis whence arise the regeneration of man and the true illumination of the understanding. J. D. Buck.

## THE SOCIETY AND ITS OBJECT.

The three objects of the Theosophical Society are: 1st, to form a nucleus of Universal Brotherhood without distinction of race, creed, or color; 2d, the study of religions and the finding of the basic unity underlying them all; 3d, the development of the inner senses in man.

In reality these three objects are one, *viz.*, Universal Brotherhood; and the longing to attain it constitutes the sole requirement to become a

member. If the Society was a mere copy of such societies as the Odd Fellows or the Free Masons, its coming in the world would indeed have been worse than useless. The Theosophical Society must be able to show some inherent superiority, to have any claim for its existence. I think this can be easily shown. Leaving aside the underlying truth of the masonic ritual, we are well aware that all occult vitality long ago left this august body. It is just the claim of occult *life* which makes the Theosophical Society superior to all the rest. If all the members of the Theosophical Society were practical occultists, that is, men whose sole aim was with self-abnegation to develop the inner senses, and through their development to discover the basic unity of all religions and thence to attain to a comprehension of Universal Brotherhood, then indeed nothing further need be stated than the three objects of the Society. But the founding of the Theosophical Society had evidently a greater scope in view than to be merely a band of the men who had already found the way. It was evidently intended as a nursery for those who, dissatisfied with the explanations from pulpit or professor, were seeking the more deeply-hidden truth. The forming of rules and by-laws, institutions like President, Secretaries, Councillors, and the like, plainly show that the infant occultist has to keep his toys in order to find the nursery at all attractive. Looking back on myself and on those who joined the Society about the same time with me, I readily admit that, if the Society or its publications had had nothing but true occultism to give, I, like the rest of my friends, would have refused it with scorn. It is to me a renewed proof of the wisdom of those glorious beings who are supposed to be in connection with the Theosophical Society, that they did not throw pearls before swine, for it is the nature of swine to rend. Swine cannot do otherwise, for the pearls are antagonistic to every fibre of their being.

The superiority of the Theosophical Society, then, lies in the fact that it welcomes every seeker, from the infant up to the man who has found the way. It is expressly stated that the third object is not obligatory, which clearly shows that a nursery was intended for the infant; not a nursery as some thought, where crude, antagonistic to truth, full of conceit and self-love, they would be shown the way by which they could attain to the fulfilment of their desires. No! for such, truly, the Theosophical Society never proved a nursery. Those who entered with the short-comings above stated and a thousand others, yet who had a spark of Truth within them, for those the Society has truly proved a nursery, inasmuch as the experience therein gathered brought to them the first degree of self-knowledge, *viz.*, that what they had been seeking was not the Truth, but an idol of the worst sort, which from their judgment-seat they had declared to be the Beautiful, the Good, and the True.

Universal Brotherhood is a spiritual condition. Its realization would be equal to "I and the Father are one;" and that such realization cannot be brought about by a body which needs modern institutions such as voting, etc., seems very clear. Yet in the Theosophical Society there is room for all, from the man who thinks that Universal Brotherhood can be slowly brought about or even approximated by raising the ethical standard of the community, or the man who sees in charity the fulfilment of the command "Thou shalt love thy neighbor as thyself", up to him who knows that Universal Brotherhood can be attained alone by the practical road of a mystic or yogi. Just so the second object gladly embraces all seekers, from the student of comparative mythology up to the mystic or yogi who finds that God has in all times expressed but one thought, the salvation of man, *i. e.*, to lead the soul to those heights of boundless peace to which it was destined from the beginning, before the Spirit of God moved upon the face of the waters;—those heights which awe forbids thought to contemplate.

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"He beat me, he defeated me, he robbed me; hatred in those who harbour such thoughts will never cease."—*Dhammapada*

"Seek in your heart the source of evil."—*Light on the Path.*

I will now venture to speak to those of my brothers who after some years of ardent work have become dissatisfied, as I *was*, with the Theosophical Society. Their hopes and their dreams were not realized. They find that this or the other act of the officers of the Theosophical Society is not to their liking or conflicts with their standards of ethics and morality. They have studied and searched, they have taught others the new doctrines with the conviction and enthusiasm of converts, yet in a day of disappointment and inward examination they find themselves as empty and ignorant as in the first moment when they started. Some, perhaps, have fared even worse. They may feel that their most sacred feelings have been outraged, that where they asked for bread they have received a stone. To these I should like to say, Be of good cheer! Go deeper yet; you have worked well, otherwise you would not have been rewarded with this tribulation. Examine yourself; was it really a sacred feeling which has been outraged, or was it a pull at the giant weed—the self-will in your heart? My brother, you will have first to learn that the divine Truth is in no way even like your *ideal* of Truth, to say nothing of your *idea* of her; and so long as you pursue the Truth as the madman pursues the goddess Fortune, so long as you pursue the Truth with the intent of possessing her, so long as you pursue Truth with the smallest conception of what she is, by virtue of the spark of divine love within you which is struggling for life, you must be brought to disappointment and pain.

I find this clearly and beautifully expressed in the note to the first

rule of *Light on the Path*, where it is said, "The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life." In this simile of an artist we have a very good guide towards understanding what our attitude ought to be. In art as well as in occultism we find three classes represented. The first class is the priest. He is born a priest, his mission is to be a priest, and his influence will be that of a priest, whatever may be the eccentricities or the short-comings of the visible man. The second class is that of the devotee. He loves his art; he longs to make every act and every breath of his being a sacrifice at its altar. That this is an impossibility for the human creature is a matter of course, but love covers a multitude of sins, and in proportion as his love is great will he advance in his devotion; his self-sacrifice for the sake of its glory will gain strength daily. The outsider may not perceive much advance; he will cavil and criticize as the personality of the devotee is unsympathetic or disagreeable. But the Goddess, who sees the heart, will reward her devotee with such insight into her glorious beauty as is incomprehensible and inconceivable to the outsider. Such men often pass away unrecognized or die of hunger in a garret, if their talent is not sufficient to allow them to gain a livelihood. But the spark of love which was allowed to be kindled has gained life eternal, and while shedding at mortal death its force over a barren world, it is surrounded by light which darkness cannot comprehend. The third class care for art as a man fancies a dog. They call it love, but they have not a spark of love. Its ranks are generally recruited from those who have great talent, but who seek, through the manifestation of their talent, either riches or the satisfaction of their vanity. They work hard, probably harder than the devotee, and are courted and thought much of by the world, but their work and their energy do not spring from the fountain of love but from the giant weed. So it is with occultists. There are few, if any, of the so-called devotees, certainly none of the disappointed ones, who will not find by self-examination that they have belonged to the third class. And if they have so found, let them go down on their knees and thank their Creator for the first glimpse of self-knowledge, the gift of that spark of love buried in the grave of self.

ARTHUR GEBHARD.

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"Consider when thou speakest whether thy words will promote love; if not, then speak not. And thou shalt have no enemies all the days of thy life. But if thou canst justly say a good thing of any man, be not silent; this is the secret to win many loves."—*Kapilya*.

## POPULAR MISCONCEPTIONS ABOUT THE FOURTH DIMENSION.

In referring to an article on the Fourth Dimension in the April and June numbers of the PATH, I give the writer full credit for the able way in which he has expounded Mr. Hinton's views. But I must at the same time point out some fallacies in the usual course of reasoning adopted on this subject. The first mistake is to regard "space" as capable of existing independently of matter. Occult Science teaches that "space" (better called "Extension") is one of the several properties of matter, and cannot exist without it. Three-Dimensionality is an attribute of "extension," and is essential to it, so that there can be no extension except in three directions. Mr. Hinton starts with the assumption that matter is three-dimensional, but if the view of occult science be right as above given, it is not matter, but extension, that has this quality. His inquiry may be translated in two ways: "Are there beings possessing extension in two directions?" or, "Are there beings without the property of extension at all?" The answer to the first question is, No; it is essential to extension that it be in three directions. Mr. Hinton's ideal square is impossible, for who can conceive of a square which has only one side and cannot be turned over?

The answer to the second is, There probably are entities without extension, but they are not matter as we know it, and cannot be visualised in any way.

Mr. Hinton's reasoning is very specious, and his deductions from his premises are very correct; but it must be borne in mind that forms are merely symbolical and not real, and should be relegated to the same category as algebraical expressions. Nobody regards quadratic or cubic equations as actually existing entities, but simply as symbolical conceptions, and all reasoning with regard to forms should be treated in the same way. One of his deductions is that to a four-dimensional being all points of a solid are equally accessible. This is an attribute of the astral man with his astral senses, and is coëxistent with the abolition of extension, not with the presence of a more developed form of it, as Mr. Hinton holds. Certainly, on reading *A New Era of Thought* one is impressed with the conviction that the author has arrived at important occult truths by the application of his method, among which is the idea of the unity of the higher self in all men; but I venture to suggest that by means of this arduous system of mental discipline he is developing his astral senses, and that, instead of being able to travel mentally in four directions, he will find that there is no necessity to travel in any direction at all, extension having been entirely abolished.

In conclusion I will quote *Secret Doctrine*, Vol. 1, p. 251, which your readers will find very suggestive:—

“To begin with, of course the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase (‘fourth dimension of Space’) can only be an abbreviation of the fuller form—the fourth dimension of *Matter* in Space! But it is an unhappy phrase even thus expanded, because, while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment Permeability—this will correspond to the next sense of man—let us call it ‘Normal Clairvoyance’; thus when some bold thinkers have been searching for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of was a *sixth characteristic of matter*. The three dimensions belong really to but one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term ‘dimension’ itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the ‘Sun setting and rising.’”

H. T. EDGE, F. T. S.

“Fire and Flame destroy the body of an Arhat: their essence makes him immortal.”—*Bodhi Mur Book II.*

When we consider Life, what it is, then we find that it is a burning fire which consumeth, and when it hath no more fuel to feed upon it goeth out.—*Jacob Boehme.*

## KAMA LOKA—SUIGIDES—ACCIDENTAL DEATHS.

[EXTRACTS FROM A PRIVATE LETTER UPON KAMA' LOKA AND SUIGIDES.]

Suicides, although not wholly dissevered from their 6th and 7th "principles," and quite potent in the spiritualistic séance room, nevertheless, until the day when they would have died a natural death, are separated from their higher principles by a gulf.

The 6th and 7th "principles" remain passive and negative, whereas, in cases of accidental death, the higher and the lower groups actually attract each other. In cases of good and innocent egos, moreover, the latter gravitate irresistibly toward the 6th and 7th, and thus either slumber surrounded by happy dreams, or sleep a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why.

The victim of accidental death, whether good or bad, is irresponsible for his death. Even if his death were due to some action of his in a previous life or an antecedent birth, was, in short, the working of the law of retribution, still it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer, he might have atoned for his antecedent still more effectually; and even now, the Ego having been made to pay off the debt of his maker (the personal Ego), is free from the blows of retributive justice. The Dhyān Chohans, who have no hand in the guidance of the living human Ego, protect the hapless victim when it is violently thrust out of its element into a new one before it is matured and made fit and ready for that new place. *We tell you what we know, for we are made to learn it through personal experience.* Yes, the victims, whether good or bad, sleep to the *hour of the last judgment*, which is that hour of the supreme struggle between the 6th and 7th, and the 5th and 4th "principles" at the threshold of the gestation state. And even after that, when the 6th and 7th principles, carrying with them a portion of the 5th, have gone into their Akasic Samadhi, even then it may happen that the "spiritual spoil" from the 5th "principle" will prove too weak to be reborn in Devachan; in which case it will then reclothe itself in a new body—the subjective "Being" created from the Karma of the victim (or no victim, as the case may be), and enter upon a new earth-existence—whether that be upon this or some other planet.

In no case, then,—with the exception of suicides and shells—is there a possibility for any other to be attracted to a séance room. And it is clear

that this is not opposition to our former teaching: "that while shells will be many, spirits very few."

Referring now to men who fall victim to their vices, classed by some among "suicides."

In our humble opinion there is a great difference between suicides and those men who through excess of vicious indulgence fall into an early grave. We, who look at it from a standpoint which would not be acceptable to a Life Insurance Company, say that there are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of illusion. They will not escape from the punishment for their "vices," but it is the causes of the vices, and not the effect, that will receive punishment, especially an unforeseen though probable effect. As well call a man a "suicide" who meets his death in a storm at sea, as one who kills himself with overstudy. Water is liable to drown a man, or too much brain work to produce a softening of that organ which may carry him away. In such a case no one ought to cross the Kalapani, or even to take a bath for fear of getting faint in it and drowning. And there are such cases. If such a view prevailed no man would do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause, as many of us do. Motive is everything, and man is punished in a case of direct responsibility and not otherwise.

In a victim's case the natural hour of death was anticipated *accidentally*, while in that of the "suicide" death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not a felo de se* to the great grief and often trouble of Life Insurance Companies. Nor is he left a prey to the temptations which assail us in the state of Kama Loka, but falls asleep like any other victim.

A Guiteau will not remain in the earth's atmosphere with his higher principles over him—inactive and paralyzed—still there. Guiteau is gone into a state during the period of which *he will be ever firing at his president*—thereby tossing into confusion and shuffling the destinies of millions of persons—when he will be *ever tried and ever hung*, ever bathing in the reflection in the astral light of his deeds and thoughts, and especially those in which he indulged in his last hour upon the scaffold. And it is so with every murderer who is hung or otherwise despatched. Those who were vicious and not insane are only partly killed on execution. They live over their crime and their punishment in that plane of the astral light in which they are, and from there they affect all persons in any way sensitive whom they can get at. Especially at spiritualistic séances they surround the medium. And any one who is naturally gifted with the power to see their

plane of the astral light, or has the power from training, can see and hear over and over again the scenes of blood and punishment continually repeated in the vicinity of these unfortunates. In cases of collective murder, such as where many men enter or storm a building and cruelly kill the inmates after a prolonged struggle with the latter, the whole scene will often be re-enacted several times a year so strongly that many can see it with all its horrible details, and nearly all can hear the sounds, the groans, cries, falls of bodies, and slashing of human flesh.

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## LITERARY NOTES.

THE HERMETIC PUBLISHING CO. of Chicago prints "Christos," a little volume aiming to prove the double nature of Jesus, he, as a perfect spirit in a perfect body, manifesting the completeness of the creative thought of the Supreme Intelligence, and to awaken a conception of each man's possibilities as shown in Jesus the Man. (May be ordered through the PATH ; 60cts.)

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## TO THEOSOPHISTS WILLING TO WORK.

For some 18 months past, private zeal has carried out a system by which a single copy of one of the tracts expounding popularly some Theosophic topic has been mailed to names gathered from newspapers published in the smaller towns through the United States. In this simple way the seed of much Theosophic truth has been scattered broadcast, and many minds have thus for the first time received word of that Wisdom which is in time to reform humanity. To take part in such sowing is a privilege to all who love their fellow-men, and, while it is impossible to learn the results achieved, we may be sure that no such effort *can* be wholly without fruit. The present time is peculiarly ripe therefor. Ample evidence demonstrates that "Theosophy" is in the air", and every judicious publication of its doctrines hastens the day when its motives too shall become operative and its reforms be realized.

The system referred to above appears the only way by which a knowledge of Theosophy can be carried direct to every town, village, and hamlet in the land. In a smaller form it was recommended to Theosophists in a brief article on page 154 of the PATH for August, 1889. Through responses to this, and otherwise, the General Secretary has been enabled to thoroughly organize a scheme by which a proffer of help from any Theosophist willing to devote from \$1.00 up and some time may be utilized, while all danger

of duplicating addresses is avoided. To each one thus proffering, the General Secretary will supply a printed circular of instructions and assign a definite field. It is only needful to inform the General Secretary of the amount of money the offerer feels prepared to expend, and thereupon he will be furnished with the circular and the field, as well as with printed blanks for convenience in ordering the copies of the newspapers indicated.

Every Theosophist desirous to aid the Society, to promulgate its teachings, and to serve the highest interests of man is invited to communicate with the General Secretary briefly and to the point. No name is divulged. A few score of earnest, active, generous Brethren can thus in time sow seed over this whole continent, and prepare the harvest which is sure to come, but which will come the sooner if we fail not in our labor.

WILLIAM Q. JUDGE, *General Secretary*,  
P. O. Box 2659, New York City.

## SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

### VII.

#### THE THEOSOPHIST'S ATTITUDE.

There has been much discussion of late concerning the attitude which the true Theosophist, *i. e.*, one who has the welfare of the Human Race at heart and is willing to sacrifice his personal feelings and comfort for its benefit, should bear towards others not Theosophists in his personal relations with them.

The missionary instinct is strong in the Western Races, and to their credit be it said that, whenever they get hold of a good thing, they want to share it with their fellows, provided it does not require too great a sacrifice. Unfortunately the means they select to propagate their opinions have not always been of the best, nor are they as careful as they should be, perhaps, to ascertain whether the views they are trying to persuade another to accept are as good for him as those he may already profess. It is an unquestionable fact that the religion of Mohammed is more suited to the majority of Mohammedans than any other. Some few would undoubtedly be benefited if they were to become Christians, while a still smaller number are in a condition to profit by Theosophy *as such*.

Theosophists must not forget that their philosophy is the most spiritualized the world at present can offer, and by no means everyone, indeed only a small minority, can appreciate sufficiently its true depth of meaning

to be benefited thereby. Nor does it follow that those who can and do value it are better and more spiritually developed than others,—Intellect and soul, alas! do not always go hand in hand. It may mean simply that in this incarnation their Karma rules favorably upon such a movement; and it is a sadly well-known fact that even those who do *believe* in Theosophy are not always benefited and improved by their belief. We have too many confirmatory examples to deny this.

From these things we should learn a lesson, and learn it well, that it behooves us to be very careful to whom and in what circumstances we attempt to teach Theosophy. Intelligent people unhesitatingly condemn indiscriminate missionary work of any kind, and we must proceed with thought and deliberation.

As we said in our last paper, members of the Theosophical Society have an important and daily-increasing duty to perform to others, in spreading Theosophical literature so as to give everyone an opportunity to “read, learn, mark, and inwardly digest.”

*But a belief cannot be forced.* Theosophy is not a scientific fact capable of demonstration; it appeals rather to our hearts, our souls, our intuition, and, unless our natures are prepared by past experience to accept it and believe it on our own authority, we *will not* believe it, and cannot *be made* to do so. A vessel is able to hold just so much water; do we pour in more, it spills and is wasted.

The object of the Society and the spreading of the Theosophical literature spoken of last month is to give everyone whose nature is in a condition to accept Theosophy, a chance to become acquainted with it. If they are ready, that is all they need; if they are not, we believe that forcing will only do harm. If a man once laughs at a thing, it is doubtful if he will ever afterwards give it an unbiased hearing. To the uninitiated and unprepared the new and strange theories of life Theosophy offers appear ridiculous. Any further presentation of facts will only bring forth scoffing and ridicule, harmful both to himself and others. Let him alone, and his mind, his nature, will of itself develop sufficiently to enable him to appreciate these doctrines: not in this incarnation perhaps, or for several incarnations, but when his Karma so decrees. In the meanwhile let him see the beauty of our faith in our lives, and with this living proof and confirmation before him his eyes may the sooner be opened. In all brotherly love we hope it. Example is, after all, the best and truest teacher.

It may appear that these statements are contradictory, but a little thought will show that they are not. There are so many sides to each question in Theosophy, and they are consequently often so complicated, that sometimes there is a semblance of a difference. Each fact has its particular bearing upon each plane, and those often seeming most radically

opposite, when placed together and considered as a whole are seen to fit perfectly. This has been a difficulty to combat ever since Theosophical doctrines were first promulgated. Minds not sufficiently spiritualized to grasp a fact in its entirety, in other words, by intuition, were constantly finding contradictions, and would write to some of the magazines or members of the Society, making the wildest statements or asking the most extraordinary questions. A little further study and thought would usually show them the missing link that reconciled the two facts. So with Theosophical writers. They construct an essay on some doctrine of the Wisdom Religion from one point of view, and the readers grasp it from another. Hence differences, confusion of ideas, unsettled opinions. Who for instance upon the first reading of *Light on the Path* had other than a general notion that here was a masterly treatise he did not understand? And yet with each subsequent reading ideas were grasped, they grew, and at last became absorbing facts. Facts, the wisdom of which our intuition taught us; and absorbing because they influenced our whole lives.

So it is with everything in Theosophy from our first hearing of it, provided always we are prepared for it; otherwise it may do us some harm and none other than a remote good. Ideas are presented: we accept them as they appear to us reasonable; they group themselves in our minds with others similar or with a bearing upon them; before we know it they become opinions, then beliefs, and to all intents and purposes for us, *facts*, with an influence further reaching than we realize.

Is it not self-evident how useless it is to argue with one unprepared? Yet Theosophists must not go too far in the opposite direction, nor forget that upon them mainly depends the world's knowledge of their faith. They must be ever on the lookout for a promising pupil; ready to teach, sympathize, and help, suffer if need be, to bring one more brother to the fold. But there is a wide difference between this and missionary work.

The Masters say, "We do not ask you to believe upon our authority; you must do so upon your own, and until then we will wait for you." They do not say for a century, a thousand years, but "*until then* we will wait for you"; and we must model our patience upon theirs, for the soul's growth is a gradual one, and in "the fullness of time" all things come about.

G. HIJO.

"I am wiser than this man; for it may well be that neither of us knows anything really beautiful and good, but he thinks that he knows something when he knows nothing, whereas I neither know nor think that I know anything. I do therefore seem to be wiser than he, at least in this small particular, that what I know not, I do not even think I know."—*The Apology of Socrates*.

## THEOSOPHICAL ACTIVITIES. THE THEOSOPHICAL SOCIETY.

### PRESIDENTIAL ORDER.

I. The desire to amend certain portions of the Rules of the Theosophical Society, adopted in the Convention which met at Adyar in December, 1888, having been notified to me officially by the representatives of three Sections, I hereby, and in accordance with Paragraph 11 of Section E, summon a Special Session of the General Council to meet at Adyar on the 27th of May, 1890, at noon, to consider and vote upon such amendments as may be offered.

II. The Councils of organized Sections shall select one or more Delegates or Proxies to represent them in the Special Session aforesaid.

III. For this reason and because of my necessary absence in Europe upon official business, the Convention will not meet this year as usual. But permission is hereby given to the President's Commissioners to invite all Fellows and Officers of the Society to meet socially at the Headquarters on the 27th of December, for mutual conference, and to listen to lectures upon theosophical topics, if, upon inquiry, they find that such a social gathering would be desired by a reasonable number of Fellows and Branches.

Sections and Branches will be expected to make the usual annual returns not later than December 1st, so that they may be included in the President's Annual Address and Report.

IV. The Councils of Sections and Fellows generally are earnestly requested to draw up and notify to the president at Adyar, not later than the 1st of February, whatever changes they recommend to be made in the latest revised code of Rules, so that he may intimate the same to all other Sections in ample time for them to instruct their representatives in the Special Session herein provided for.

V. The British Section having misapprehended the intended effect of the new Rules upon the autonomous powers conceded to it in the Constitution granted by me in the month of November last, I hereby declare that the said Section is authorized, pending the final decision of the General Council in the Special Session above summoned, to collect the moneys and apply the other provisions of its Constitution as adopted and by me officially ratified.

VI. Should it hereafter appear that another date than the one I have designated would be more convenient for the Indian and Ceylon Sections, the President's Commissioners are hereby instructed to announce the change in the *Theosophist* and especially notify the General Secretaries of Sections at least three months in advance.

VII. The President's Commissioners will furnish copies of the present Order to all whom it may officially concern. Copies have already been sent to the General Secretaries of the British and American Sections.

H. S. OLCOTT,  
*President Theosophical Society.*

*London, 27th September, 1889.*

THE GOLDEN GATE LODGE T. S. gives further proof of its vitality by the issuance for wide distribution of a tract entitled "A Theosophist; his relation to himself and others." It is very clearly written, and it most vividly explains why Theosophists do not proselyte, why their reliance on Law is so absolute, and why the smallest duty is so peremptory. Perhaps the true Theosophist is made to appear somewhat wooden, and he would appear very much so if the following passage was not later subjected to some qualification: "In fact, to the true Theosophist, the position and condition of all others, whether near and dear to him or unknown and distant, is a matter which gives him no worry or anxiety, no joy or sorrow, and scarcely any concern." Nor is it quite the fact that a Theosophist abrogates the use of moral judgment. But, allowing for a few rather ultra statements, this is a remarkably good tract, and the enterprise in issuing such, and in adding the facts about the T. S., the Branch Library, and our magazine literature, is delightfully encouraging. We expect, and we get, great things from the Pacific Coast.

THE BROOKLYN T. S. has adopted a most excellent list of topics for discussion, assigning to them evenings proportionate to their importance, and covering the meeting-season with a systematic arrangement. We publish this in full, commending it to the thoughtful consideration—and imitation—of other Branches.

#### BROOKLYN THEOSOPHICAL SOCIETY.

DATES OF MEETINGS.	SUBJECTS FOR DISCUSSION.	DATES OF MEETINGS.	SUBJECTS FOR DISCUSSION.
Sep. 18, 1889.	What is Theosophy?	Jan. 29, 1890.	Premonition.
Sep. 25, "	" "	Feb. 5, "	Spirit Manifestation.
Oct. 2, "	What are the objects of Theosophy?	Feb. 12, "	Astral Light.
Oct. 9, "	Evolution and Involution.	Feb. 19, "	" "
Oct. 16, "	" "	Feb. 26, "	Alchemy.
Oct. 23, "	" "	Mar. 5, "	" "
Oct. 30, "	Reincarnation.	Mar. 12, "	" "
Nov. 6, "	" "	Mar. 19, "	Rosicrucianism.
Nov. 13, "	Karma.	Mar. 26, "	" "
Nov. 20, "	The different Principles in Man.	Apr. 2, "	" "
Nov. 27, "	" " " "	Apr. 9, "	Prophecy.
Dec. 4, "	" " " "	Apr. 16, "	" "
Dec. 11, "	" " " "	Apr. 23, "	Mahatmas.
Dec. 18, "	The Post Mortem Condition.	Apr. 30, "	" "
Dec. 25, "	Kama Loca.	May 7, "	Avatars.
Jan. 1, 1890	Devachan.	May 14, "	Spirit and Matter.
Jan. 8, "	Thought Transference.	May 21, "	" "
Jan. 15, "	Mesmerism.	May 28, "	" "
Jan. 22, "	Dreams.	June 4, "	" "

This Branch now numbers 11 members, and meets each Wednesday evening at the house of Mr. H. T. Patterson. Much benefit has accrued from the constant presence of visitors, and on Oct. 9th, through the courtesy of the Aryan T. S., a paper by Mr. A. H. Gebhard was obtained and read.

PERSONS ENTITLED TO USE the Circulating Theosophical Library are invited to write in their catalogues the following additional books: No. 101, *Clothed with the Sun*, by Dr. Anna Kingsford; No. 102, *The Astral Light*, by Nizida; No. 103, *Lucifer*, Vol. IV; No. 104, *The Key to Theosophy*, by H. P. Blavatsky; No. 105, ditto; No. 106, *Geometrical Psychology*; No. 107, Mohini's *Bhagavad-Gita*; No. 108, *Wheel of the Law*, by H. Alabaster; No. 109, *Origin and Growth of Religion—Buddhism*, by Rhys Davids.

THE GAUTAMA T. S., San Diego, Cal., is reading in course from *The Mystery of the Ages*. It has received contributions of about 20 volumes for its Library, and has voted a small fund for the same purpose.

*Tract No. 4*, of the series, and the 3d reprint from the T. P. S. pamphlets, has just been issued. It is called "The Necessity for Reincarnation", and will be furnished at the rate of 50 cts. per 100.

#### IRELAND.

THE DUBLIN LODGE T. S. has taken a large new room at 95 Lower Leeson St., where the books of the Lodge are. Through the exertions of Bro. F. J. Allan, Sec'y, a good programme of papers is ready and will carry the Lodge to April. Small prospectuses of the Lodge are to be distributed at Col. Olcott's first lecture there. Bro. Allan's exertions cannot be too highly commended.

COL. OLCOTT IN IRELAND. The President was expected to lecture in Dublin on 14th Oct., in Limerick on 15th, Dublin again on 16th, Belfast on 17th, and again in Dublin on 19th. Letters and paragraphs are appearing in the Dublin, Limerick, and Cork local papers. The Colonel's visit is looked forward to with great hope. The Protestant Y. M. A. of Limerick waived a meeting of theirs on 15th to enable the Col. to lecture in the Athenaeum there. In Dublin and Belfast the lectures were on "Have we lived on this Earth before." Long live Ireland!

BRO. B. KEIGHTLEY goes to Ireland with Col. Olcott.

### TEA TABLE TALK.

In the course of other chat lately a good idea arose. It was this. That if the Masters are "honest debtors" (as One stated in a letter to Mr. Sinnett), they surely never get into our debt by reason of our personal efforts at self-progress, but solely by our efforts for Their Cause, which is that of the uplifting of humanity. Hence it was agreed that we ought to try to get supreme devotion to that work for others, and forget our own progress. This was apropos of one of our group telling how he has noticed in himself a growing absorption in the work of the T. S. and his wanting to know if They wished us to devote more time to personal development. We all agreed that inasmuch as we cannot be adepts in this life, we may as well drop the

assiduity in personal development, and acquire instead an intense devotion to the work of the T. S. For practice in development is only for the purpose of acquiring powers—small or great—while we can hardly attempt devotion with a selfish object, since to be devoted we must be selfless.

This does not mean that we are never to practice concentration upon or aspiration towards the Eternal. But the best concentration is that which enters into every moment of our lives by fixing the heart and mind above temporary things, even when necessarily engaged in them.

On this subject of concentration a foreign correspondent wrote us, quoting from an article in the PATH for April, 89 : " If we have a regular time for study or for work \* \* soon at that hour the Unconscious favors us. It is largely in one's power to establish a good rhythm by regularity in one's activity." Our correspondent goes on to say that " this is good advice for one who wishes to conform to Nature, but we must remember that too close a conformity to Nature would do away with the distinction between man and the animals. An animal is entirely at the mercy of the expansion and contraction of the Astral Light. \* \* But man has the power to resist the influences of the Astral Light, and in this lies his power of voluntary concentration. Supposing a man had at last succeeded in establishing such a conformity with Nature that he could attain complete concentration whenever his time for meditation came around. He would not be able to concentrate himself at any other time, nor, if his regular routine should chance to be upset by social necessity, could he concentrate himself even at his regular time. He would be the slave of Nature. This is an extreme case, but it is the extreme towards which the practice of conformity tends. Again, there are more natural influences to be considered than at first sight appears. In the articles on ' Nature's Finer Forces,' in last year's *Theosophist*, it is shown that the bodily and mental states depend upon the prevalence of certain ' tatwas', or influences, which again depend on the relation of the sun and moon to the earth. \* \* No man can be in a state of nature without conformity, conscious or unconscious, to these rules, and that necessitates such a constant altering of meal times and qualities of food as would make man a perfect slave to circumstance. The true method of concentration seems to me to consist in overcoming these tendencies."

I quote at length from this thoughtful student in the belief that others may have been led into the same line of argument by the articles to which he refers. The prevalence of certain "tatwas" has nothing in common with the idea of choosing a fixed hour for concentration, since that is not chosen in regard to those tatwas. We are like the settler who makes a small forest-clearing in some spot of his choice, and is, for a while, content to hold that spot against Nature. We win our chosen hour from Nature and hold it firmly against the prevalence of "tatwas", or states of Prana (solar influence), no matter what these may be. It must not be forgotten, either, that these states refer to a certain plane, while other influences prevail upon higher planes, and those we may reach. While all Nature vibrates in unison, this great vibration is made up of different states of vibration, some higher, some lower, and not one uniform and single mode or rate of vibration, as our correspondent seems to infer. The very point he wishes to make is then made by our choosing our own hour without regard to Nature : it is certain that the higher vibration, which we endeavor to reach by concentration, *always* exists somewhere. Or, to put it differently, the vibration differs in different planes. These planes are not places, but are states of being.

Another correspondent says : " Last summer a friend of mine spent some time at my home. In the fall, she went West. We then made an agreement that every Sunday afternoon at two o'clock we would each sit for one hour in seclusion, concentrating our thoughts each upon the other, and would immediately afterward write out any impressions which we might have had, and at once forward them, each to the other. For several reasons, we

did not carry out our plan. The first Sunday after our agreement, however, I performed my part. On Tuesday I received a letter from my friend saying that she had been unable to do her part, owing to the sickness of a friend by whose side she was watching; but that, while thus watching, she suddenly had the sensation of pressure on her temples, and then seemed to see me standing in the front room, on the second floor of our house, with the tips of the fingers of my left hand resting upon a library table, against which I was leaning, while talking to some one invisible to her, and that the table was by the foot of the bed, where the person to whom I was talking seemed to be. She then looked at her watch, supposing that the hour for the sitting had long passed, but, upon making allowance for difference in time, discovered that it was just three o'clock, Eastern time. This was the time at which the sitting was to terminate. Upon receiving this letter \* \* I asked the members of my family what I was doing the preceding Sunday afternoon, and found that at about three o'clock I had gone into my father's room (the room described) and stood by the table in the position described, talking to my father and mother, the former being on the bed \* \* The most peculiar feature of the matter was that my friend was entirely familiar with the room, having herself occupied it while at our house; but when she occupied it the table described as standing by the foot of the bed was not in the room, but was put there after her departure."

Aunt E, who is the only theosophist in a family not accustomed to talking upon any such matters, has a very intelligent little niece, who is about four years old. She had been reading to the little one an account of a boy who had been dreadfully injured. This seemed to impress her niece, Antonina, very much, for, climbing into the aunt's lap and nestling close to that lady's side, the following conversation was begun by the child.

"Aunt E. where did they carry that little boy?"

"I don't know," said the aunt, "but I suppose they carried him to the hospital."

"Well, why didn't they carry him to God's house?"

"Why," was the somewhat startled response; "I think they just took him to the hospital, where they could make him all well again."

"Oh," said baby; "they ought to have taken him to God's house. I've been there; I've been all through the skies; it's very nice there; he needn't have been afraid. It isn't dark there; that is, it isn't *very* dark; it's very nice."

"What do you mean?" asked E.

"Oh! I was there once, and nothing happened to me at all, and I saw a beautiful great Light coming towards me, and it was God Himself, and He asked me what I was doing there. And I told Him I was getting made into a girl. It had to be made into something, you know, and it was a girl."

"When was that?" inquired E.

"Oh! that was before I came here," said Antonina. "I used to be old, and then I was made young again." Then after a second's pause, she said: "Aunt E. why doesn't grandpa get made young again, like Uncle S.?"

This charming little anecdote has one point of surprising intuition: it consists in the description of God as a "great beautiful Light," and this point hardly comes within the scope of a child's imagination, appearing rather the memory of an actual experience, or, as *Isis* puts it, a "truth learned while journeying with Deity."

JULIUS.

As a man leaves worn-out clothes and wears new ones, so the soul leaves old bodies and enters new ones.—*Bhagavad-Gita*.

The body, ungoverned by the Self, is like a cart without a driver, unintelligent and mad.—*Tibetan verse*.

OM.

# Æ U Ω

Let us take refuge with Mezdram from evil thoughts which mislead and afflict us; the origin of His being none can know. Except Himself, who can comprehend it? Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him.—*Prophet Abad in The Desatir.*

## THE PATH.

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VOL. IV.

DECEMBER, 1889.

No. 9.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### MORVEN'S CHRISTMAS GIFT.

We were sitting in the twilight of Christmas Eve. A long, restful silence had fallen. It was broken at last by the shouts of the children, coming down stairs and full of Christmas turbulence. Just as Morven's wife had slipped to his side under cover of the shadows, so she now dropped his hand and slipped away before the advancing noise and light. The tie between them always reminded me of some powerful undercurrent, swift, deep, still. It had little or no surface manifestation, but if you chanced to drop into its shadowed seclusion, you felt it actually in the air about you, wave on wave, a mighty pulsation.

The jolly little scamps who called Morven Uncle burst in, following the butler, the lamp, and tea. In their midst they bore Morven's only child, a wonderful boy of some three years, with a serene, grave, angelic face, and a mysterious look deep in his starry eyes. I never saw such eyes before. They had rings of light around the pupil; their clearness and stillness were wonderful; they were eyes that gazed upon unseen things. The baby had a gravity and a gentleness beyond his years: he looked like a

baby St. John, and I used to call him—predicting, perhaps—“the young disciple.”

On this occasion he was promptly transferred to his mother's neck, where he accomplished his customary feat of throwing out one dimpled arm like a tendril and linking his father to the group. To see the Morvens standing thus, united by that gravely radiant child, was to feel instinctively that their's was no ordinary history, that the child was born to some unusual and high, if intangible, destiny. Even the noisy children stood, touched and adoring, at the sight, and kissed his pretty hands as he smiled down on them. This mood soon passed, and presently I heard one ask Morven who gave him the best Christmas gift he ever had.

“My best Christmas present,” he answered, “was from myself to myself.”

The children laughed, then asked what it was.

“This,” he said, raising Mrs. Morven's hand to his lips.

“Pshaw! I should think Aunty gave you that,” they remonstrated.

“No, she didn't,” insisted Morven. “It came from myself to myself.”

The children scented a story and fell upon him as legitimate prey. Mrs. Morven, however, gave him a warning look and diverted their attention in her skilful way until bedtime. But my curiosity had been aroused, and, when bed had swallowed up the merry cohort, I told Morven I wanted to hear that story. He hesitated.

“Do you believe,” he said, “in the latent powers in man?”

“H—m. That depends.”

“Exactly. And on your reply my telling the story, or not, depends.”

“Well, old man; your price is high. Christmas gifts generally do come high, however; so I'll brave your probable ridicule and admit that I do believe in them, to some extent, in some men.”

“That is, that they inhere in the inner man, (grant me the inner man, for a christmas story anyhow), and may manifest under unusual circumstances?”

“In some men, while latent in all. Precisely; you put my idea in a nut shell.”

“Well, then, you shall have the story. In the year 1870 I was a young business man of good prospects, going into the world a good deal, rather sought by it as well, and full of material life and worldly ambition. I had engaged myself to a Miss Y., a handsome girl, well born, well educated, a promising society leader, with a fortune about equal to my own, and a Father who could decidedly advance my business prospects. I had carried her away from a score of admirers, and I have heard of her saying somewhat the same thing of myself. We were satisfied with our arrangement; I preferred her to all the women of our circle; she always satisfied my pride and

sometimes aroused my passion. I expected no more of any woman. So I never knew exactly why a chilly shadow seemed to fall across my mind now and then. This shade was an indefinite, lurking, irregular thing. I set it down to a touch of dyspepsia. Then I noticed that it vaguely connected itself with my engagement. The moment this fact became apparent to me, I interrogated myself, like an honest man. Had I seen any other woman who attracted me? I knew I had not. There was an ideal head, a St. Cecilia, by Raphael, the engraving of which I had loved from childhood, when I manifested a peculiar fondness for it. My mother had left me the engraving in consequence; it always hung over my desk. It was the one hidden soft spot in my heart, but I knew I had never seen a woman like it. Not one gave me that soft glow, as of reminiscent tenderness, which awoke in me as I looked on that grand face. This I attributed to the genius of the painter, who has set the seal of Harmony upon its noble brows. Finding no rival but this for Miss Y., I laughed at my chimera and dismissed it to the land of shades from which it came. Or—to be exact—I tried to dismiss it. Such ghosts “will not down” at our bidding, and especially did I feel its forbidding gloom when Miss Y. granted me any of the privileges of an accepted lover. Then the shadow seemed to rise between us, chilling the touch of my lips and hand, however I might argue it away. Our engagement was only six weeks old when I called on her two days before Christmas. As I entered the parlor, a snatch of music rang from the boudoir beyond, the closing notes of some majestic theme. At the same moment the face of St. Cecilia rose vividly before me, objectively floating in the air and accompanied by a peculiar crackling sound.”

I interrupted him. “I have heard that some such tense sound often accompanies a so-called psychic event.”

“Very true. But I did not stop to analyse that. I attributed the thing to the music and the train of thought thus established, while Miss Y's entrance put a stop to all meditation. Presently I asked her who the unseen musician was.

“The children's governess,——a distant connection. Have you never seen her?”

I hesitated, searching my memory. Miss Y seemed surprised, even a little suspicious.

“If you have not, it is odd,” she said. “And if you have, and have forgotten it, that is odder still.” She drew a large portfolio before her. “The face is a peculiar one; see!” She held up a large photograph before me.

“You are out there,” I smiled, for this is Raphael's St. Cecilia,” and I turned the photograph toward her. She laughed triumphantly.

“Just so. I'm glad you see the resemblance. It was my discovery,

but no one could see it till I dressed her hair and gowned her like the original and had this photograph taken. But you're tired. Sit down."

She pushed a chair towards me and I dropped into it mechanically. Something extraordinary was taking place within me. I couldn't have spoken for my life, really. My experience had no name for the feeling that took possession of me. Something coursed up and down in my veins like fiery mist. Pictures swam in and out of my brain, all of them connected with that face. I seemed to hear the roaring of cataracts. A great Past was on the point of opening before me; my mind was swallowed up in it already. As soon as I could, I took my leave, but not before Miss Y. had noticed my altered manner and responded to it by a touch of coldness in her own. As I rose, she detained me.

"You know I am not of a suspicious nature," she said. "But several times lately I have noticed a change in you; an abstraction, a distance. I do not know whether it relates to our engagement."

I began to protest. She stopped me proudly.

"Let me finish, please. I have no reasons, and I think you have none, to be dissatisfied with our plans. But I do not understand a woman's giving her heart fully until after marriage, and, if before that time yours or mine should waver, it would be far better to tell the truth then."

"I assented; praised her right feeling; assured her of my—heaven knows what!—and got away, leaving her evidently dissatisfied. I wanted to get out of the house and think. The deuce of it was, I couldn't think. Everything seemed at boiling point. I heard those chords, I saw that face, and hurrying phantoms, shapes of air and fire, opened the flood gates of an unknown Past that plucked at my brain, urging me to I knew not what. Seriously alarmed, I hurried home, intending to send for a physician. Exhausted, I dropped into the nearest arm chair, when all at once the fierce tension relaxed, something seemed to snap inside me,—I fell back and fell asleep.

When I awoke, it was ten o'clock of the next day, and I felt like a man who has recovered from a long illness. I believed that opportune sleep had saved me from one. As I rose, a bit of paper fluttered from my knee to the floor. I did not stop to pick it up. For years I had not felt so light of heart. Tons seemed lifted off me. I whistled and sang while I dressed,—and became aware that it was those remembered chords I repeated,—and airily kissed my fingers to my St. Cecilia with an "Au Revoir" as I clattered down stairs. I was not due at the Y. mansion until afternoon. All through the day's occupations my unwonted cheerfulness did not desert me, and my partner congratulated me on having "downed that dyspepsia." I felt a marked impatience to go to the Y's, and finally forestalled the hour by some twenty minutes. The butler portentously stopped me as I was entering the parlor.

"Mr. Y. wishes to see you in his study, sir."

Surprised, I accompanied the man and found Mr. Y. waiting for me. He waved my offered hand aside.

"Excuse me a moment, Mr. Morven," he said. "Let us first understand one another."

I stared at this singular preliminary, but replied that I was at his service. We both sat down, and he resumed.

"I am a believer in perfect frankness. My daughter received last night an anonymous communication concerning you."

I suppose I looked the surprise I felt. His tone softened somewhat.

"Such communications are better put in the fire and forgotten. Unfortunately—or fortunately, as the event may decide—my daughter remembered certain things which seemed to confirm the statements of this note. With the good sense which always characterizes her," (here I bowed my assenting admiration, while he frowned at me), "she decided to bring the note to me. In my opinion, we are justified in bringing it to your attention. You have only to deny or confirm the statements it makes. My daughter and I are agreed, Mr. Morven, that we may safely accept your word."

I tried to thank him. "Not at all," said he. "So much is due to ourselves. Our present relation would not exist at all, if you were not a man of honor. Permit me to read you the note."

Taking a sheet of paper from his desk, he read as follows.

"Your lover does not love you. Ask him if this is not true. He struggles against an affection which is beyond his control. He tries to subordinate that to the worldly advantages of his previous engagement with you. But it is your cousin whom he loves, just as she loves him, although no words have passed between them. They love with a force which you will never know, in this life at least, or be able to understand. Morven tries to keep his pledge to you, but shall you hold him against his hidden desire, his secret will? If you do, your whole life will feel the blight of your action."

As Y. read this extraordinary production, I sat like one deaf and dumb. Again the air about me surged and sang, bringing vague memories on its burning tide. As Y. concluded, he looked up abruptly.

"Have you any idea who could have written the thing? It is a peculiar hand"—and he placed the note in my hands.

I looked at it, fascinated. Then I rose to my feet. *The hand writing was my own.* Not my ordinary hand, but one I had practiced from boyhood to write in my private diary. Every accustomed quirl of the letters was there. As I mutely glared at it I heard in the distance the harmony I knew so well. The face of St. Cecilia rose again before me; the floor met the ceiling with a clap, and thoughts of surprising lucidity and swiftness

swept through my brain. Only a couple of seconds passed, but I saw it all. I loved her, I had *always* loved her, and in my sleep my inner self, that part of me where memory of past lives was stored, had awakened and set me free. I turned to the expectant Y.

"As far as I am concerned, Sir," I said, "I must admit the truth of this accusation. I can only say in extenuation that I did not know myself thoroughly, and that I have not addressed Miss Marie on the subject."

"That is just what she said when my daughter questioned her. It seems a remarkable coincidence of feeling to have arisen without words," he said with pardonable bitterness. But what did his bitterness matter to me? "Coincidence?" Then she loved me! I hastened to say that in all the circumstances I should wish to see the lady first in his presence. He must have anticipated this on my part, for he opened a door, and my Darling stood before me. To feel what I then felt was to know that I had been her's from all time, that I was her's forever. That she returned this feeling, her timid step and downcast eyes told me eloquently. We found Mr. Y. coldly just. He promised to convey my profound apologies to his daughter, he suggested that I had better be a stranger to his house for some time to come, intimated that when we met again it would be with mutual respect. Then he rose to end the interview. Perhaps the look I gave him reminded him of his own youth, for he left the room. All this while my Darling sat, quivering and shamed, in her chair. I hope I made it up to her. I learned how she had seen me by stray glimpses and loved me. She supposed that I had seen her in the same way, and to this day, the one secret I have from her is in that point. I have never told her that she was known to my inner self alone. When I returned to my room that evening my eye fell upon a bit of paper on the floor. I picked it up. It was a District Telegraph receipt for a note, signed by Miss Y. Here was proof, had I needed any. But I did not. I knew that my Darling was a Christmas gift from myself to myself."

Our conversation was interrupted by the entrance of Mrs. Morven. I now understood the meaning of a gold bracelet she always wore locked upon her wrist, and which bore in letters of sapphire these words: *As Ever. Forever.*

J. CAMPBELL VER PLANCK.

## REINGARNATION AND MEMORY.

### IV.

Memory as a faculty of man is one of the normal functions of the human brain. It is the record of the process of events, external objects in relation to sensations and feelings occurring in consciousness, instigated by will or desire, or passively experienced or submitted to. The brain is the

organ of memory, the physical basis within or upon which is recorded this moving panorama of events. The pictures of memory are associated incidents, brought to consciousness through the channels of perception, feeling, or emotion. In the exercise of the faculty of memory, "recollection," we re-collect these experiences by suggestion; the order of association of events enables us to gather again the links of the chain. Memory is the faculty, re-collection its function, and the brain is the centre to which aggregate and from which radiate this group of experiences. These brain pictures are moving panoramas and concern events, and they can no more be repeated than any two other objects in nature can be duplicated. They may, however, be approximately recovered. Such recovery is at best but a faint, disjointed, and imperfect echo of their originals. The external objects have changed or disappeared: the feelings and emotions have changed or cannot be again experienced. An idea wakens the echo of past experience, and the result is *remembrance*. If by an effort of the will we recover the chain of experiences or emotions, it is *re-collection*. Memory, remembrance, and recollection are all phenomenal in character, that is, they are moving events occurring in time. The brain and its function belong to the same category. Therefore repetition is impossible, and recovery is never more than partial or approximate. All these belong to the physical side of memory. But memory has another side, viz., the *noumenal*. To illustrate. Let us suppose certain events occurring in time and brought to the individual consciousness, and let us number these 1, 2, 3, 4, 5. Sensation experiences these events, and memory records within the brain both the facts and their *order of occurrence*. An idea by association spontaneously wakens the echo of the former events, and we approximately *remember*. We search for these events consciously by an effort of the will and we approximately *re-collect*, always however, with missing links, either as to order or strength of details. Now let us group our numbers 1, 2, 3, 4, 5, = 15. We have now the *sum* of the previous experience, the details of which have disappeared. The will can no longer recover the details 1, 2, 3, 4, 5, and the sum of these, 15, bears a different relation to consciousness. We have "*forgotten*" the details past all recovery, but an experience once had can never be *as though it had not been*. It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence*. Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time*. In the other we have the precipitate occurring in life's alembic, and this belongs to "*eternity*." The first is phenomenal; the second *noumenal*, upon which time has ceased to act, for it has become part of our very selves. Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm

of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul (*ego*). (See *The Key to Theosophy*, pages 124 & 125.)

Our illustration from the well-known facts of chemistry carries us still further. Reminiscence as compared with physical memory is in no sense a loss, but a far higher result. No knowledge that could possibly be derived from the study of the uncombined elements oxygen and hydrogen could ever pre-suppose water, and nothing short of analysis would show that water is a union of these two substances. Oxygen and hydrogen seem to have disappeared altogether, and something entirely different to have taken their place. Definite association seems to have brought to light latent properties hitherto unsuspected. They have passed from the plane of elements to that of compounds. Even so are memory and reminiscence related. The details of experience as the result of sensation and consciousness, when precipitated as resultants, become motives, causes, instead of results, and so color all future experiences. These having become part of the ego, are carried along with it; not as accretions, but as essences. Here is the logical basis of intuition, as rational as anything we know of physical memory. In the long journey of the soul, even during one incarnation, it is not lumbered up and loaded down with the accretions of memory. In place of the car-loads of ore we have the portable ingots of bright metal. We learn by experience; not by the mere record of its facts, but by the potency of its results. If the record were all, it would soon become, indeed, a lost record of a dead language, a shadow upon a wall, leaving its own trace, but presently so overlaid by other shadows, so confused and blended, as to be past all recovery. Reminiscence is to memory what the spirit is to the physical body,—that which alone gives it life and renders it immortal. Are not these facts and relations common experiences in our present life? Let us see.

HARIJ.

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## CYCLES.

[A PAPER READ BY WILLIAM Q. JUDGE BEFORE THE ARYAN T. S.,  
OCTOBER 22, 1889.]

In advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the-matter is made. This paper is merely by way of suggestion.

The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or ascent from it, of celestial beings or progressed souls engaged our attention. It seemed

certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius, in matter furnished me by Bro. Chas Johnston, now of India, read :

“After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him \* \* that a strong tribe of envious and malignant dæmons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil dæmons. \* \* \*

“Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

“For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. \* \* This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time. \* \* But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring. \* \* When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things.”

And in the Bhagavad Gita it is said by Krishna :

“When Righteousness  
Declines, O Bharata ! when Wickedness  
Is strong, I rise, from age to age, and take  
Visible shape, and move *a man with men*,  
Succoring the good and thrusting the evil back,  
And setting Virtue on her seat again,”  
And

“At the approach of Brahma’s day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahma’s night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night; and at the approach of a new day it emanates again spontaneously.”

In the foregoing quotations two great aspects of cyclic law are stated.

The latter has reference to the great cycle which includes all cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the Bhagavad Gita the beginning of this great cycle is beautifully called by him "*this vast Dawn,*" and of the close he reads :

"When that deep night doth darken, all which is  
Fades back again to Him who sent it forth."

The real figures expressing the mortal years included in this period are not given. Each Manwantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years allotted to each. Speaking on this subject in the "Key to Theosophy" (page 83), H. P. Blavatsky gives us a clue thus :

"Take as a first comparison and a help towards a more correct conception, the solar year ; and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, eternity. Let the sun represent the universe, and the polar days and nights of six months each—days and nights lasting each 182 trillions and quadrillions of years instead of 182 days each. As the sun rises every morning on our objective horizon out of its (to us) subjective and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the 'Cycle of Life.' And as the sun disappears from our horizon, so does the Universe disappear at regular periods when the 'Universal Night' sets in. \* \* "

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even *a million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Vol 1., at 31 of *Isis Unveiled* will give us the Indian figures. She says :

"The Maha Kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a Kalpa or grand period of

4,320,000,000 years which they divide into four lesser yugas running as follows :

Satya yug.....	1,728,000 years.
Treta yug.....	1,296,000 “
Dwapara yug.....	864,000 “
Kali yug.....	432,000 “
	4,320,000

which makes one divine age or Maha yuga ; seventy-one Maha Yugas make 306,720,000 years, to which is added a sandhi, or twilight, equal to a Satya yuga or 1,728,000 years, to make a manwantara of 308,448,000 years. Fourteen manwantaras make 4,318,272,000 years, to which must be added a sandhihamsa or dawn, 1,728,000, making the Kalpa or grand period of 4,320,000,000. As we are now (1878) only in the Kali Yuga of the 28th age of the 7th manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach over half of the time allotted to the world.”

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as at 34, vol. I.

“As our planet revolves once every year around the sun and at the same time once in every 24 hours upon its own axis, thus traversing minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the great Saros.”

Leaving the region of mathematics, we find this great period represents the extension of pigmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his years brings on a minor cataclysm among men ; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall asleep at night or after our diurnal period of activity.

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age ; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such great Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The Sandhya and Sandhyahansa referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age—i. e. 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this :

The digits of Satya Yug 1. 7. 2. 8. added together make 18 ; those of Treta Yug 1. 2. 9. 6 make 18 ; those of Dwapana Yug 8. 6. 4 make 18 ; while those of Kali Yug 4. 3. 2 sum up only 9 ; but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Krishna in the Bhagavad Gita, and the poem has 18 chapters in it. If the three 18's and one 9 found as above be added together, the result will be 63, and  $3 \times 6 = 18$ , and if added make 9, and 18 added gives nine. If we multiply the three 18's and 9 produced from the different ages, we get 5. 8. 3. 2. which, if treated as before, give 18 again. And in the process of thus multiplying we discover a recurrence of the three eighteens and one 9, only inverted, as : The first 18 multiplied by the second one gives 3. 2. 4, which added results in 9 ; 324 multiplied by third 18 gives 5. 8. 3. 2, which being added gives 18 ; and the product of the multiplication of 5,832 by 9, which is the result of adding the figures of Kali Yuga, is 5. 8. 4. 1, which on being added gives 18 again. Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

The first figures are $1 \times 8 =$	. . . . .	8.
The second $3 \times 2 \times 4 =$	. . . . .	24.
The third $5 \times 8 \times 3 \times 2 =$	. . . . .	240.
The fourth $5 \times 8 \times 4 \times 1 =$	. . . . .	160.

These added together give 4. 3. 2,  
which are the digits of Kali Yuga.

Now turning to *Isis Unveiled* at p. 32 of Vol. I, we find this remarkable paragraph :

“Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle.”

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali Yuga, 432,000, and in the great total (leaving out the Sandhis), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes

all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By "descending" I mean descending upon us.

Osiris here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Krishna who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Krishna in the same way as Typhos conspired against the life of Osiris. And Rama also, in Hindu lore the great Adept or ruling god, was opposed by Ravana, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without any employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do not they come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain "orderly periods of time," upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in *Bhagavad-Gita*.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, "to impart a beneficent impulse in the republics of mankind." This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas<sup>1</sup> or Gnanis is supported in the Egyptian scheme in these words:

"For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

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<sup>1</sup> For *Nirmanakayas* see "The Voice of the Silence" and its glossary.

“ This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.”

These “ heroes ” are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world ; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

And among this “ sacred tribe of heroes ” must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past ; it does not follow, because a man cannot remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughan, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of “ the sacred tribe of heroes ”, and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the 2d volume of the *Secret Doctrine*, at page 302, some suggestive words. The author says :

“ Now that which the students of Occultism ought to know is that the third eye is indissolubly connected with Karma.

\* \* In the case of the Atlanteans, it was precisely the spiritual being which sinned, the spirit element being still the ‘ Master ’ principle in man in those days. *Thus it is that in those days the heaviest Karma of the fifth race was generated by our Monads.* \* \* \*

Hence the assertion that many of us are now working off the effects of the evil Karmic causes *produced by us in Atlantean bodies.*”

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1,000 years for our period in Devachan, we will have only passed through some eleven incarnations since then ; and supposing that many more have been our lot—as is my opinion, then we have to place ourselves among those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy ; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the “ sacred tribe of heroes ” for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1878, Madame Blavatsky says in vol. 1 of *Isis* :

“ Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long-kept may be revealed ; books long-forgotten and arts long-time-lost may be

brought out to light again ; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts ; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future ? *An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course ; a new one is about to begin,* and the future pages of history may contain full proof that—

“If ancestry can be in aught believed,  
Descending spirits have conversed with man,  
And told him secrets of the world unknown.”

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon the *fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle had been revolving for many years among the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all so intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in

this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youths. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "heroic tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

“Roll on, O Wheel, roll on and conquer;

Roll on forevermore!”

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Step out from sunlight into shade, to make more room for others. If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.—*Voice of the Silence.*

## LETTERS THAT HAVE HELPED ME.

*(Continued from November.)*

## XIV.

*Dear Jasper :*

What I wrote in my last is what may be properly said to earnest inquirers who show by their perseverance that they are not mere idle curiosity-seekers, desirous of beguiling the tedium of life with new experiments and sensations.

It is not *what* is done, but the spirit in which the least thing is done for Them who are all, that is counted.

You ask the names of the seven rays or lodges. The names could not be given if known to me. In these matters names are always realities, and consequently to give the name would be to reveal the thing itself. Besides, if the names were given, the ordinary person hearing them would not understand them. Just as if I should say that the name of the first is X, which expresses nothing at all to the mind of the hearing person. All that can be said is that there exist those seven rays, districts, or divisions, just as we say that in a town there are legislators, merchants, teachers, and servants. The difference is that in this case we know all about the town, and know just what those names mean. The name only directs the mind to the idea or essential quality.

Again I must go. But Brothers are never parted while they live for the True alone. Z.

The foregoing letters point clearly to one conclusion concerning that great Theosophist, Madame Blavatsky, though she is unnamed and perhaps unthought of there. Since she sacrificed—not so calling it herself—all that mankind holds dear to bring the glad tidings of Theosophy to the West, that West, and especially the Theosophical Society, thereby stands to her as a chela to his guru, in so far as it accepts Theosophy. Her relation to these Theosophists has its being in the highest Law, and cannot be expunged or ignored. So those who regard her personality, and, finding it discordant with theirs, try to reach The Masters by other means *while disregarding or underrating scornfully her high services*, violate a rule which, because it is not made of man, cannot be broken with impunity. Gratitude and the common sentiment of man for man should have taught them this, without occult teaching at all. Such persons have not reached that stage of evolution where they can learn the higher truths. She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of

darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. May we try, then, to understand these occult connections brought about by the workings of Karma, and bring them to bear upon our diurnal, as well as our theosophical, life. Madame Blavatsky is for us the next higher link in that great chain, of which no link can be passed over or missed. Further illustration of this will be given in my next instalment. J. N.

## THE WHEEL OF THE LAW.<sup>1</sup>

### I.

When the great King of Glory saw  
The heavenly treasure of The Wheel;  
The living splendors of the Law  
Which all its blazing spokes reveal,  
He stood, as one  
With awe struck dumb;  
Then reverently bent his head  
And, sprinkling it with water, said;  
"Roll onward; oh, my Lord the Wheel!  
My Lord! Go forth and overcome."

### II.

Roll onward! Worlds shall come and go;  
Races arise, and so depart;  
The forces ebb, the forces flow  
And Thou alone unchanging art.  
Within thy thrall  
The cycles fall  
Till, in the dark and central Space  
My Lord shall veil his glorious face.  
"Roll onward; oh, my Lord the Wheel.  
My Lord! Go forth and conquer all."

J. CAMPBELL VER PLANCK.

## TEA TABLE TALK.

A highly valued correspondent says: "I was specially interested in the early part of the last Tea Table Talk (Nov.), for I have had just the experience narrated of one therein, *i. e.*, a gradual intensifying and enlargement of interest in the work of the T. S., and an obscuring of interest in personal culture. I could understand perfectly the experience spoken of. Some questions connected with it I may not have settled correctly, but the conclusions were these: that, the sum of energy being limited, only an exceptional nature can pursue two things with equal vigor simultaneously; that it is not a matter of very much moment whether one gets ahead an inch or two, more or less, but it is of very great moment that the T. S. work should be done, and done now; that if one has a bent towards missionary and other schemes in the T. S., it is highly important to utilize it at this juncture, for the aid of all others. It may be a deficiency in my nature which prevents my being able to carry on outside work and personal culture with equal zeal, but, since it is

<sup>1</sup> See Buddhist Suttas, of which verse first is an almost literal transcription.

there, I find myself urged from within my own nature to give more and more attention to work for Theosophy, with a corresponding loss of absorption in the personal problem."

When we consider how few individuals of Western blood are able to make marked advance in things spiritual, exclusive of the growing psychism of our era, the above conclusions appear soundly based and wise. A further confirmation of them may be found in the following lines, taken from an unpublished letter of an Adept connected with the theosophical work from its beginning. The letter was written to an eminent German Scientist.

"Spheres of usefulness can be found everywhere. The first object of the Society is philanthropy. The true Theosophist is the philanthropist who,— 'Not for himself, but for the world, he lives.' \* \* \* This philosophy, the right comprehension of life and its Mysteries, will give the necessary basis, and show the right path to pursue."

In another letter from a Source equally high, at least, we find these significant sentences, addressed to a lady seeker.

"Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross, but, Sister, there are sicknesses of the soul that no surgeon's art can cure. Shall you help us to teach mankind that the soul's sick must heal themselves? Your action must be your response."

There is weight in that last line. Everywhere in thoughts from such sources we find one chord struck, one harmonic theme emphasized; it is that of Altruistic Work. Such work includes the effort to perfect the personal nature, to live and to think along pure and unselfish lines. The following extract from a letter of X. shows the attitude of the clear-sighted seeker again:

"Like you, I merely want to work. I seek no powers; *nothing*. I have made in my heart the martyr's vow. I am devoted as far as my lights in each life will permit to the service in the altruist army. Just now I only find T. S. to work in here. Next time, some other way—or the same. I am ready 'to step out of the sunshine into the shade so as to make room for others,' and I seek no Nirvana. This is your way, too; so be troubled not by words, titles, or confusions. X."

Nowhere do we find effort towards development of powers insisted upon by true Leaders or loyal students. When it occurs that some member feels himself ready and able to enter that other order of life—discipleship—under its own peculiar conditions; when the possibility of acceptance on trial seems before him, even then he is bidden learn of Life itself; he is met with such words as these.

"Life, in the ordinary run, is not entirely made up of heavy trials and mental misery. The life of a chela who offers himself voluntarily is one long sacrifice. \* \* \* The chela on probation is like the wayfarer in the old fable of the sphinx, only the one question becomes a long series of every day riddles propounded by the sphinx of life, who sits by the wayside, and who, unless her ever-changing and perplexing puzzles are successfully answered, one after the other, impedes the traveller and finally destroys him."

To work, then, studying meantime the Life about us, seems our best present course. As the letters of fellow students keep coming in, the Tea Table finds much reference to the young, and how to guide them. Looking up from our writing, we see a pretty sight. Great heaps of brush and leaves are flaming in the village streets, and about them a band of children gathers, even to babes in their mothers' arms on the outskirts. Leaping in and out of the leaping flames, these elfin fire worshippers collect, scatter, overleap, pursue, escape from the live serpentine messengers. Blonde and black locks shine in the ruddy flames. Eager eyes declare the eternal fascinations of fire for the human heart. In a house by which they are playing, these words are carven over the fireplace: "Wherefore glorify ye also the Lord in the fires." Upon another known to the Tea Table we read: "The Lords of the Flame came down." Taken, the one from a biblical, the other from an oriental source, these words point to the same truths. How are we to teach these truths, felt by us, to our children, *without* teaching them in the old literal sense? The question is a timely one in the Christmas Season, when, if ever, the sun-gods come down and are "born again":—How to avoid the old system grafted upon so many of us, whose forced habits we have unlearned with so much pain? That is, the teaching of doctrines and formulas; the leading a child up to some prepared system and bidding it receive whether it is ready or not. All children have awakening instincts of their own (most are believers in Reincarnation), and it is by and through these they should be taught. Above all, they should be encouraged to seek, to think for themselves. Mistaken thought can be corrected, and through their own experience and the failure of that to "check off" or to agree with the false theory. But the evil habit of accepting the thoughts of another, however good, at first hand and without any examination of them, is too early grown, too deeply rooted, too fatal to self-sustained growth. A wise and tender mother writes me: "We have—children, all beautiful souls that have come to us. \* \* One is afflicted; a beautiful spirit and an example to us all. We feel privileged to have this soul with us. \* \* We find much to do daily in helping these dear ones *to find themselves.*" (This puts the true idea in a nutshell; the italics are mine. J.) "Theosophy comes natural to them all, and many curious sayings have been theirs in younger days. \* \* Sometimes I am overpowered with the responsibility resting upon us, and feel the need of so much wisdom and feel I have so little. The first years of a child's life are so important, and one needs to have oneself so under control before one is fitted to deal with these little ones."

These wise words cannot be bettered by mine. Their complement is in my mind, inspired by that Christmas Season which seems so especially dear and near to childhood. Can it not be made a new and true Christmas to them? As they hear again the dear old story of the Christ birth, can it not be made into the royal tidings of the birth of Chrestos, The Light of the World? Can we not put into these eager hearts and souls athirst for knowledge, hurrying to drink at life's springs,—can we not instil into them the living seed of a larger hope, a higher truth? Can we not bring the Christ birth nearer to them in words of solemn tenderness and the assurance that in the

pure heart he may be born again, that every little child may ~~light~~ that glory in his own soul, may stand upon his childhood, his fresh and loving heart, as upon a throne, reaching up to that crown, that light of lights, if he but will? Can we not tell how all the world, in every clime and age, has heard the story and told it in every tongue, carving it upon the rocks that future men might thrill to it? Tell them the dear old story newly, bring it into their own lives; the birth, in manger or cave (the "cave of the heart"), among the elemental beasts of our own earthy nature, from the *pure* "Virgin of the World" and under the care of the carpenter (or former of material things, or the formative power of matter at once housing the soul and providing experience for it), of the Christ-light. Teach them to watch for it, to listen for it; speak to them solemnly in the twilight of this great potency of their natures, of its ineffable promise, consolation, and hope. Inspire them, Mothers, to love and to serve it. Fathers, confirm the story from your manhood's authority and weight; give them the assurance that to love the Law, and their fellows as the Law, is the whole of that Law Itself.

And in this highest promise and name I greet you, my comrades, and I wish that you may fully know how "every good and perfect gift cometh down from above, from the Father of Lights," and that this Elder Light may shine upon you and give to you and to us all, Peace and Goodwill. JULIUS.

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## LITERARY NOTES.

"THE STORY OF CREATION, a plain account of Evolution," by Edward Clodd, (Humboldt Pub. Co., New York, 30 cts.) is an admirable *resumé* of the latest scientific discoveries in the history of our universe. It is written in a clear and even brilliant style, and while strictly popular in its method, yet never condescends to the puerile. The story of creation as told by Mr. Clodd cannot fail to be of absorbing interest to all who read it, and even those who have long studied the subject must be glad to have so careful a summary of modern science prepared for them. Beginning with the description of the universe as made up of Matter and Power, both indestructible, he describes the former as consisting of about seventy so-called elementary substances, and "that imponderable state known as ether." He agrees with Huxley in believing in the possible, nay probable, evolution of these "elements" from a primary form of matter. The motions of Matter are due to Power, which he divides into Force and Energy, the former the attracting, the latter the repelling; and Energy is of two kinds, the kinetic and potential, or the active and passive. The persistence of Force and the conservation of Energy may be grouped together under the doctrine of the Indestructibility of Power. The ultimate transference of all energy to the ethereal medium involves the end of the existing state of things. But the ceaseless re-distribution of matter involves the beginning of another

state of things, and thus the keynotes of Evolution are Unity and Continuity. And as science tends to the conclusion that all kinds of matter are modifications of one primal element, and that all modes of motion are varied operations of one power, perchance these three—Matter, Force, and Energy—are one.

But with all his desire to state only the results of investigation, Mr. Clodd cannot but admit that there is much which defies investigation, and that the gulf between consciousness and the movements of the molecules of nerve-matter is an impassable one. "We can neither affirm nor deny; we can only confess ignorance." The book is divided into two parts: *Descriptive* and *Explanatory*, containing admirably condensed sketches of astronomy, geology, botany, zoology, biology, and sociology as expounded by our greatest scientists.

ERRATA IN "ASTRAL LIGHT" by Nizida. We are requested by the author to note the following errata in this book: p. 108, line 33, for *transpires* read "occurs"; p. 118, line 2, *soul-splitting* read "soul stifling"; p. 160, line 22, for *increasing prayer* read "unceasing prayer"; p. 180, line 17, for *this merely criminal soul* read "the merely animal soul."

EARTH BORN is a novel issued by the Press Bureau (1889, 1267 Broadway, N. Y.), the first of the Psycho Series. It deals with theosophical ideas, and has about every doctrine from Nirvana to the merest magical tamasha within its 263 pages. Bulwer's Dweller is here called Terrasal, and the Talmudic Lilith is also introduced. It is well written, and, while we do not like novels, still it further shows the inroads that Eastern ideas are making in our literature. Price 50c.

The Hermetic Publishing Co., 619 W. Jackson st., Chicago, announce as in press a story by Dr. W. P. Phelon entitled *The Three Sevens* and of an Occult character. The price will be 50 cts.

VOICE OF THE SILENCE, by H. P. Blavatsky. This extremely valuable and uplifting book is now ready. For sale by the PATH; price 75 cts.

HYPNOTISM: *Its history and present development*, Fredrik Björnström, M. D.; translated from the Swedish by Baron Nils Posse, M. G. (Humboldt Pub'g Co., 30 cts.). The discoveries of scientific explorers in this attractive but perilous field have nowhere else been presented in a more condensed yet comprehensive, lucid, and effective form than in this admirable and highly interesting little brochure. The author, instead of wearying the reader with prolix detailing of his personal work and theories, has collated and arranged, systematically and well, the facts clearly established by the best authorities, enabling a clear understanding of the extent and limitation of Western knowledge in this department of science. An exhaustive compre-

hension of hypnotism from study solely of its demonstrated effects on the material plane, and without recognition of the astral, is simply impossible, but the present work doubtless is prudently conceived and goes far enough to serve the apparent purpose in view, which is a serious warning against the improper use of this potent and ill-defined force. The only expression that the author uses demonstrating his appreciation that there is more in this field than is dreamed of in the philosophy of Western hypnotisers, is his admission that "the skill of the Indian fakir in spiritistic matters approaches the incredible \* \* \* particularly as it widely passes the limits of ordinary hypnotism." But he has presented provable wonders enough to challenge the belief of those who have not made special study of this subject. He demonstrates by citation of abundant evidence, that among the physical effects of hypnotism are these : The production of either catalepsy or lethargy in part or the whole of the body ; the paralyzation of individual or combined muscles ; the temporary extinction of faculty in one or both at will, of paired organs ; the control, perversion, or deadening of each of the senses separately or of all together ; the causing of either insensibility to pain or increased sensibility ; governing the respiratory and vascular systems and producing astonishing effects on digestion, nutrition, temperature, secretions, and local tissues. So far does this physical influence extend that the hypnotised person may be made, simply by suggestion, to experience from pure water all the effects of a deadly poison ; and injuries, even severe burns, blisters, and bleeding wounds, are actually created by mere suggestion during hypnosis.

But infinitely more wonderful are the psychic effects detailed. During hypnosis the memory is sharpened greatly, and impressions then made, though lost during the succeeding waking state (except where recollection is enjoined), are revived with absolute accuracy during subsequent hypnosis. But a command to recollect them being impressed by the hypnotiser, they can be made to become irresistible impulses during the waking state, and such impulses may be made operative at a specified near or remote time,—as much as a year in quoted instances. This latent unconscious memory, mysteriously evoked and transformed into an impulse, may be either innocent or criminal at the will of the hypnotiser. Retroactive hallucinations can also be produced, in which, the hypnotised person being made to think that upon some occasion he has witnessed a particular occurrence, that imagining becomes for him a fact, to which he will in his waking state unhesitatingly swear. Transmission of sensations, thoughts, and will-impulses from the hypnotiser to his subject—even from a distance and during the waking state of the latter, if particularly sensitive—is shown to be beyond question. These three questions : "Can any one be hypnotised without knowing it ? Can any one be hypnotised at a distance from the operator, without previous

agreement? Can any one be hypnotised against this will or in spite of a strong resistance?" the author answers positively in the affirmative, and supports his affirmation by ample proof.

The medico-legal aspect of applied hypnotism is well handled, the conclusions attained being that hypnotized persons can be both physically and mentally injured by the ignorant, reckless, or vicious employment of this force upon them; that they can easily be made victims of criminal designs and can readily be used in the service of crime, without the complicity of their will or even their consciousness of the criminal acts they do in the waking state; that they are morally responsible when they willingly submit themselves to such dangerous influences, but not otherwise; finally, that hypnotization should be rigidly prohibited by law, except where practiced by capable and conscientious physicians for a good purpose. That it may have such good purpose and be of great benefit in the treatment of disease, for educational purposes and even for the repression of tendency to crime, the author deems established beyond question.

It appears a little strange, perhaps, that a certain line of narrated experiments did not seem to suggest to Charcot, Binet, and Frere the existence of an inviting field for speculation and inquiry upon another plane than the material. They found that when a hypnotized person was caused to believe that there was a portrait upon a particular piece of blank card-board, he always saw it on the same side of the card-board where he was first made to imagine it, and saw it straight, horizontal, or upside down, as the card-board was turned without his knowledge, just as if it had been a real portrait there. Furthermore, when awakened, the subject retained the impression and saw the imaginary portrait as if it had been real, upon that particular piece of card-board, though it had been mixed among a dozen other blank card-boards of the same size and appearance, and was indistinguishable from them by any ordinary sense. And, yet more surprising, the subject saw the same portrait upon a photograph of that particular card—blank to all other eyes, selecting it from among seemingly duplicate photographs made from the other blank cards.

Another suggestive incident is mentioned as among the experiments in mental suggestion to a sensitive but not hypnotized person, conducted in Liverpool by Malcolm Guthrie. The percipient reproduced various drawings, the images of which were in the agent's mind, and "once the figure was reversed." Students of the occult will not find it difficult to understand that reversal, and would not be likely to pass it over as unimportant, as it seems to have been deemed by the experimenters.

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"In Him we live and move and have our Being."—*St. Paul*.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

**THE PRESENCE AT THE BROOKLYN T. S.** of constant visitors and of new faces proves that interest is not confined to its membership, now grown to twelve. In addition to the regular subjects for the weekly meetings, papers were received during the past month from the Nirvana T. S., Grand Island, Neb., and from Dr. Allen Griffiths, San Francisco, Cal. On Nov. 6th a paper on Self-Renunciation was read by Mrs. Emma Cushman of Newport, R. I.

**THE ARYAN PRESS.** This is a new effort put forth by New York Theosophists. It is a printing-press fully established now for the purpose of reducing cost of printing tracts, circulars, notices, and all such matter. Branches and members will be entitled to have printing at trade cost for 12 months on payment of a subscription of ten dollars. The subscription is intended for capital to run the press. The initial cost, for first year, some \$700, was paid and guaranteed by New York and Chicago members, \$300 having been paid by one alone. Already it has done some good work. The first was a much-needed circular giving information about the Society, and the next *Forums Nos. 6 and 7*. The cost to the Society's funds was \$3.81 for the first, and \$10 for the *Forum*. A new *Glossary of Theosophical Literature*, covering 50 or 60 pages, is in hand and will be sold cheap. Branches can have their proceedings printed in this way from time to time, and thus preserve them.

**BOSTON T. S.** Brother A. B. Griggs has been elected president, and the Branch is in good condition with promises of growth.

**BLAVATSKY T. S.** This Lodge is very active, even if small. The President, as far as his health will permit, meets many enquirers. Public meetings will be held this winter.

**THE HEADQUARTERS OF THE KRISHNA T. S.,** Philadelphia, are now at 902 Walnut st., and will be open to members and enquirers on Mondays from 4 to 5, Wednesdays from 7 to 8.30, Thursdays from 8 to 10, Fridays from 3 to 5 and from 7 to 10, and Saturdays from 3 to 5. On Monday, Nov. 4th, the General Secretary went to Philadelphia upon invitation of the Krishna T. S., and delivered an address to about 100 persons in St. George's Hall, the Vice-President, Miss Annie Wolf, in the chair. The General Secretary spoke on Karma and Reincarnation; the Vice-President on the necessity for the public to know that Theosophy is true ethics, and not a piece of clap-trap.

**CHICAGO.** In this city, where so much was poured out in the way of mud against the T. S., there is great earnestness among the members, who, having passed through the fire of abuse, are now only working the harder for it. Verily, strong hearts and earnest souls will lift *some* of our heavy Karma.

**A SUBSCRIPTION FOR LUCIFER** was started in the Aryan T. S. on the 5th of Nov., headed by Mr. Jno. Smith with \$50.

THE USUAL OPEN MEETINGS have been held by Golden Gate Lodge—4 in San Francisco and 4 in Oakland, 8 in all, during the month. The Branch Library is growing in size and is being used quite generally by the public.

Papers have been prepared and read at the open meetings as follows : "Karma", Mrs. Annie T. Bush ; "A Theosophist, His Relation to Himself and Others", Allen Griffiths ; "Theosophy and Education", Miss M. A. Walsh ; "Mahatmas", Dr. J. A. Anderson ; "The Tree of Evil", Theo. G. Ed. Wolleb ; "The Theosophic Relation of Parents and Teachers to Children", \* \* \* \* .

8 members of Golden Gate Lodge have withdrawn for the purpose of forming the Aurora Branch, located in Oakland, Calif. The officers will be Theo. G. Ed. Wolleb, President ; Miss M. A. Walsh, Vice-President ; Henry Bowman, Secretary and Treasurer. There is a large field for Theosophic work at Oakland, and, with these earnest workers forming a nucleus of another Theosophic centre, good results will surely follow. Golden Gate extends to the new Branch most cordial wishes for its success, and will co-operate with it to the fullest extent to the end that our common cause be advanced.

The *ad interim* Convention was held during October, and was a success as an initiatory step, proceedings of which are now being printed for distribution among the T. S. members. There are now 8 T. S. Branches in California, and there is growing in each a spirit of harmony and solidarity.

THE *ad interim* CONVENTION OF THE PACIFIC COAST BRANCHES T. S., convened at San Francisco, Oct. 12 and 13, pursuant to consent of the Exec. Com. Amer. Sec. All the Branches were represented either by delegates or Proxy.

Harmony prevailed in all its deliberations and great mutual good was the result. Dr. W. W. Gamble, President of Bandhu Branch of Santa Cruz, was unanimously elected President of the Convention, and Allen Griffiths of G. G. Lodge, was elected Secretary. Two closed sessions were held and two open sessions. At the closed sessions much thought and attention were given to the subject of Theosophic work, as to how, when, and where it could be best effected ; reading of papers presented by delegates and members of the various Branches ; adoption of resolutions, etc. The open sessions were largely attended by the public, and papers were read and speeches made bearing upon the 3 objects of the Society, followed by free discussion, participated in by the audience.

Papers were contributed and read as follows :

"Try to Lift a Little of the Heavy Karma of the World", Mrs. M. H. Bowman, Secretary Bandhu Branch of Santa Cruz ; "A Few Suggestions Regarding the Higher Life", Miss Louise A. Off, Secretary Los Angeles Branch of Los Angeles ; "The First Object of the Theosophical Society", Allen Griffiths of Golden Gate ; "The Second Object of the T. S.", Miss M. A. Walsh of Golden Gate ; "The Third Object of the T. S.", Mrs. Sarah A. Harris of Golden Gate ; "Theosophic Work", Dr. J. A. Anderson of Golden Gate ; "The Tree of Evil", Theo. G. Ed. Wolleb, of Golden Gate.

Dr. J. A. Anderson was unanimously elected delegate to the next annual Convention, with Mrs. S. A. Harris as first alternate and Theo. G. Ed. Wolleb

as second alternate. It was voted to hold the next *ad interim* Convention at Santa Cruz, on the second Saturday and Sunday in September, 1890, subject to the consent of the Ex. Com. of the Am. Sec. T. S.

The following Resolutions were unanimously adopted :

*Resolved* : That the Branches of the T. S. of the Pacific Coast in Convention assembled do hereby affirm their adherence and devotion to the object of the Society, and their loyalty and allegiance to its Founders, Col. H. S. Olcott and Madame H. P. Blavatsky :

*Resolved* : That we recognize and appreciate the efforts of the General Secretary of the Am. Section, T. S., Wm. Q. Judge, and of all others who are devoting their lives and energies to the welfare and elevation of Humanity. That we will individually and as Branches assist them in every way in our power to extend the influence of Theosophy, and increase its usefulness by spreading abroad its literature and teachings :

*Resolved* : That we will correct misrepresentations of Theosophic truth ; defend against unjust attacks its leaders and teachers ; and endeavor to realize in our own lives the truths which we advocate :

*Resolved* : That we realize Theosophy as worldwide in its application, and universal in its power to reach and elevate all conditions of mankind ; that no method is too insignificant or any plan too impracticable to be utilized, if humanity may be thereby elevated and made to realize a higher conception of its destiny :

*Resolved* : That we realize the present as a cyclic period of great spiritual potentiality, and urge upon all Theosophists the importance of increased effort during its continuance :

*Resolved* : That we recognize mesmeric and all other phases of occult phenomena as dangerous if not understood or when used for selfish purposes, as they are valuable if beneficently employed by the wise.

ALLEN GRIFFITHS,

Secretary *ad interim* Convention of the Pacific Coast Branches, T. S.  
SAN FRANCISCO, Oct. 14, 1889.

THE ARYAN T. S. OF NEW YORK has re-elected as President Mr. William Q. Judge, and elected as Secretary Dr. Horace A. Loomis, 63 W. 38th st.

ISIS LODGE T. S., Decorah, Iowa, has elected as President Miss Therese Asseln, and as Secretary Miss Clara Reum.

BRAHMANA T. S., Milwaukee, Wis., has elected as President Mrs. Julia Ford, M. D., and re-elected as Secretary Mrs. Alice M. Wyman, 421 Milwaukee st.

THE BOSTON T. S., Boston, Mass., has elected as President Mr. Arthur B. Griggs, and as Secretary Mr. F. L. Milliken, Box 1673.

DHARMA T. S., Cleveland, Ohio, has elected as President Mr. Wm. E. Gates, Room 3, 76 Euclid Ave.

GOLDEN GATE LODGE T. S., San Francisco, Cal., has elected as President Dr. Jerome A. Anderson, 4 Odd Fellows' Building.

SATWA LODGE T. S., Los Angeles, Cal., has elected as Secretary Mrs. Angie F. Shaw, P. O. Box 132.

VARUNA T. S., Bridgeport, Conn., has elected as Secretary Miss Emma L. Shannon, 59 William st.

THE APPEAL LATELY MADE in *Lucifer* for general aid from Theosophists to a publication which has hitherto been sustained only by a few, has not fallen upon deaf ears. We rejoice to say that, in addition to a considerable number of new subscriptions remitted to Duke st., and some small sums kindly sent from other quarters, there has been a contribution from members of the Aryan T. S., to the amount of \$540.

UPON NOV. 18th, 1889, the General Secretary forwarded to Adyar his official Report for the year from Nov. to Nov. Nine charters have been issued and 293 members admitted. To India have been remitted \$45 for charter fees, \$146.50 for Diploma-fees, \$50 as a donation from the American Section, and \$168.37 from individuals. Total \$409.87.

#### INDIA.

BRO. TUKARAM TATYA of Bombay has set up a printing press for Theosophical work, just about the time the same idea took shape in New York.

T. S. INCORPORATION. The *Theosophist* seems to be full of wonder whether in the incorporation of the Society in U.S. the two founders were included. A slight acquaintance with the laws of our 40-odd States will show that it could not be done in the absence of Col. Olcott and H. P. Blavatsky, and that each State is sovereign, and in each is a separate incorporation.

CEYLON. In October, it seems from the *Theosophist*, two new Branches were formed at Trincomalee and Batticaloa, with 25 members in each.

CONVENTION this year is to be more or less informal at Bombay, and the regular General Convention will await Col. Olcott's return from Europe.

#### EUROPE.

COL. OLCOTT'S tour in England and Ireland has been a success. Although in England he did not call forth great enthusiasm from phlegmatic Britons, he stirred them up to send their inevitable "letter to the paper," and in Ireland the lighter temperament of the people responded enthusiastically. In consequence, in both Islands the papers have begun to talk, and this is a success, when one knows how persistently the boycott has been tried there upon the theosophical cause. The actual results of this tour cannot be measured now, as it will reach further and deeper than can be seen by looking at surface indications.

LUCIFER asks for aid to continue. It costs much to get it out, and it is hoped that those who have been helped by it will respond.

**THE AMERICAN SECTION AND THE HEADQUARTERS IN INDIA.** Much misconception exists as to the contributions from the American Section to the support of the Adyar Headquarters, and many F. T. S. have been puzzled or confused as to dues, fees, and figures. It is most desirable, on the one hand, that every one should understand the exact practice of the General Secretary's office as to remittances; and, on the other hand, that the very great need of spontaneous aid to Adyar should be felt and responded to.

The Convention of the American Section in 1889 resolved that, as heretofore, all Diploma-fees and Charter-fees should be remitted to Adyar, and also that, should this sum be less than one-fourth of the receipts of the General Secretary's office from fees and dues, the deficit should be made up from those receipts. Obviously this deficit, if any, cannot be figured till the close of the fiscal year, April, 1890. Adyar, however, is assured of that amount.

Now, in the twelvemonth from Nov. to Nov. 1889, there have been remitted from the General Secretary's office to Adyar the following sums:

Charter-fees . . . . .	\$45.00
Diploma-fees . . . . .	146.50
Voluntary offerings of members . . . . .	168.37
On acc't from American Section . . . . .	50.00
Total . . . . .	\$409.87

This may not be princely, or even munificent, but it is not unworthy. It represents, as to fees, the growth of the Society during that period; and it represents, as to offerings, not a little—considering our small purses—of that self-denial which is the real test of interest. Would, indeed, that there were more, both of growth and self-denial! But such as there is should be recognized, and if the recent appeal from Adyar arouses in America a deep sense of its sore necessities, and if American Brethren relieve them by generous donations to the General Secretary for transmission, no one will more heartily rejoice than he, or more gladly inform the Society of what has been accomplished. No offering is too small for welcome, and none is too large for use.

## THE TRACT-MAILING SCHEME.

The General Secretary heartily thanks those Brethren who have responded to the call "To Theosophists Willing to Work", and congratulates them that the number now reaches 47. Thousands of tracts are now on their beneficent way through the land. It may very well be that there are

many Theosophists thoroughly sympathetic with this work, but unable, some to spare the time, others to pay the cost, of taking part. Several of the former have contributed the funds wherewith several of the latter have been set to work, and if those Brethren who have money but no time will donate money, and if those who have time but no money will donate time, the operations of the Tract-Mailing Scheme can be enormously increased. The General Secretary, upon receiving a gift of money, supplies the necessary tracts and envelopes to the profferer of time, and the work goes on.

It is also suggested that any friend able to contribute both time and money, and thus personally participate in this missionary effort, should decide upon the sum he can at present spare and remit about *one-third* thereof to the General Secretary. Tracts to that amount will be sent him, and he will find that the stamped envelopes and newspapers just complete the sum to be expended.

One other thing. This is a scheme which should be *permanent*. It can go on year after year with the same benefit, for the country is vast and new towns are ever growing up. Each F. T. S. can feel that his efforts are helping to ensure the future of the Cause and of the Society, and can apply for a new field as soon as his resources enable him to do so. To missionize one town is no small gift: what would it not be to missionize several towns a year throughout life!

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## CORRESPONDENCE.

TO THE EDITOR OF THE PATH:

We request the favor of your publishing in the PATH the enclosed copy of a letter sent by us this day to the General Secretary of the American Section of the T. S.

Yours respectfully,

R. RAGOONATH ROW,  
RICHARD HARTE.

ADYAR, MADRAS, Oct. 2, '89.

WILLIAM Q. JUDGE, ESQ.,

General Secretary, American Section.

*Dear Sir and Brother:*—We mail you herewith, to your address P. O. B. 2659, New York, a registered packet containing 250 copies of an important pamphlet issued by us, acting under an Order of the President of the T. S. (quoted therein.)

We beg to request you to supply the said pamphlet gratis to Fellows residing in your Section who may ask for it, and charge postage to us.

Yours fraternally,

R. RAGOONATH ROW,  
RICHARD HARTE.

ADYAR, MADRAS, Oct. 2, '89.

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 OBITUARY NOTICE.

We have received from Switzerland a "*faire part*" from the relatives of the late Dr. Renaud Thurman, announcing his death at Perpignan on the 16th of October and his cremation at Zurich on the 22d. He was but 48 years old. Dr. Thurman was an esteemed member of the Theosophical Society, and the colleague of Drs. Pioda and Hartmann in projecting the Theosophical Retreat near Locarno.

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*Whereas*, a belief has been spread abroad that the members of the Theosophical Society are blind worshippers of H. P. Blavatsky, and regard her as infallible :—

*Resolved*, That as a body we entertain no such belief :—

That we regard her as a human being, and that in all human beings there always exists the possibility of error.

*Resolved*, on the other hand, that to H. P. Blavatsky, more than to any other human being, save only the Masters, do we owe the truths of Theosophy that have come to us :—

That we recognize her noble self abnegation, and entire devotion to the cause of truth :—

That although we reserve to ourselves, now and always, the right to think and act in accordance with the dictates of our Higher Self, the God within us, we offer to her the gratitude, devotion, and loyalty which faithful soldiers bear to an earnest, farsighted, and truthful leader.

The above Resolution was adopted by unanimous vote of the Boston Theosophical Society, Sunday Evening, October 20th, 1889.

F. L. MILLIKEN,

*Secretary.*

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## A CURIOUS FACT.

One of the names of Ireland is MOIRA. If any one has an explanation the PATH would like to have it.

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The heavy moving stars are many, and each has an Intelligence, a Soul, and a Body.—*Desatir.*

OM.

# Æ U Ω

The human soul is independent, indivisible, without beginning or end. It migrateth from one body to another. Those who are in all respects free see the Lord; those who are lower abide in the Heavens, and those who are still lower go from one elemental body to another.—*Book of Shet Sasan the First: Desatir.*

## THE PATH.

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VOL. IV.

JANUARY, 1890.

No. 10.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### YOGA AND COMMON SENSE.

Simple, straightforward, and beguilingly easy as seems the knowledge presented in the "*Yoga Aphorisms*" of Patanjali—in their American version at least,—it is in solemn fact a pathway of intensest difficulty, indeed almost impracticability, for all but the exceptional few of Western students. Ages of deeply devotional habit, metaphysical training, and passive abandonment to such speculative reflection as Western minds are prone to deem the very antithesis of practicality, have given to the men of the Orient a capacity for such pursuits that we are hardly able to comprehend and certainly cannot emulate. To them, that capacity is an inheritance; for us, it must be a slow and painful acquisition. Our very understanding of the significance of the words employed in conveying that knowledge must be remodelled. "Concentration" does not at all mean, to us, what it does to the Hindu philosophers.

A wise man here and there among us—though knowing nothing of Yoga—has comprehended the advantage of "hindering the modifications of the thinking principle" as an essential to the successful pursuit of knowledge or application of mental energy in scientific or professional

labors. Hence the study of mathematics and the game of chess have been highly recommended as means to that end in disciplining the minds of the young. But the purpose entertained, in such artificial development of the power of concentration of mind, has not gone beyond controlling application of the entire mental force to a particular subject—generally upon the material plane,—and those most proficient in this art have had no conception of the possibility of development, through it, of such psychic and spiritual powers as are contemplated by Patanjali, and would, in all probability, view as extremely undesirable, and perhaps as suggestive of mental alienation, the state which that great philosopher designates as “meditation without a seed.” The pressure and thrill of vigorous activity in the physical and mental life surrounding us, and of which we are necessarily a part, tends to cultivate in us a habit of diffuseness of thought, or at best an abnormally vivid perceptivity and a capacity for synchronous pursuit of entirely disconnected and different trains of thought, the very opposite of the “one pointedness” sought in the practice of Yoga. At the same time, if to the observation and comprehension of the mental and psychic results of such “concentration” as has been unconsciously accomplished by our thinkers, as much intelligent effort had been applied as has been bestowed upon the study of the infusoria or calculation of the laws of chance governing recurrence of “hands” at cards, we should generally have recognized, long ere this, how very diaphanous are those barriers to the unseen world through which some of us have been involuntarily stumbling, and perhaps would have sought light for a purposeful direction of our steps thitherward, such as Yoga affords. Ever since Luther, looking up from his deep pondering, saw the devil in his room and hurled an inkstand at him, opinions have been divided as to his action upon that occasion. The credulous devout have said, “he really saw the devil.” It is true that beyond that point there has been a still further difference, good Protestants saying “the arch-enemy was properly repulsed,” and good Catholics averring “it was a most ungracious reception of his friend,”—but the actuality of the devil is denied by neither. Materialistic sceptics, however, who are in the majority, respond “Nonsense! A plague on both your houses! The man was bilious.” The “bilious” theory is by far the most popular in these later days of “light and knowledge.” Physicians, as a rule, upon that theory treat cases akin to Luther’s coming within the range of their practice and—if possessed of a fair degree of skill—are sufficiently successful to feel confirmed in the hypothesis. In so doing they are like one who, being annoyed by the persistent ticking of a clock, stops it,—by plugging up his ears. He ceases to hear, but the clock goes on ticking all the same. So they accomplish their end of putting a stop to the psychic impressions, at least while the patient is under treatment, and do not trouble

themselves with reflection upon the possibility that they have simply interfered with the conditions through which demonstrations of super-sensual realities were practicable.

A case recently brought to my knowledge is happily illustrative of the psychic effects of unconsciously-applied "concentration", and as such I deem it worthy of mention. A gentleman who is a highly accomplished mathematician and accustomed to such intent application in mathematical operations, in conjunction with astronomical studies, that he at such times quite loses consciousness of his surroundings, became annoyed and finally alarmed by finding that from time to time, when he was so applying himself, pictures of persons, events, and landscapes—not reproductions from memory—forced themselves upon his consciousness and seemed to be vividly apparent to his corporeal sight. He also observed that, in what seemed to him an astounding way, he at times had clear perceptions of the contents of letters before he opened them, and knowledge—subsequently proved accurate—of the personalities of their writers, who were wholly strangers to him. He had sense enough to know that he was not bilious, and the alarming alternative presenting itself to him, by way of explanation, was that his mind was becoming affected. The thought of the astral light did not occur to him, but if it had he would probably have contemptuously dismissed it as a mere fantasy unworthy of serious consideration; for he is a very positive, hard-headed, big fellow, with not much respect for things that are not susceptible of mathematical demonstration. He carried his trouble to his doctor. Most physicians, upon hearing a statement of his case, would have said: "You need rest and tonics: Take vigorous open-air exercise, abundance of highly nourishing food, and regular doses of iron: Let up altogether on mathematics, and pretty much on all mental effort of an engrossing nature, for a time: try to become as far as you possibly can a perfectly healthy animal, and you will be all right." That treatment would probably have speedily banished the pictures and the psychometric impressions, and he would always afterward, when the remembrance of the affection recurred to him, have congratulated himself upon his narrow escape from "losing his mind." But, as it happened, he went to a physician possessed of the unprofessional and iconoclastic habit of thinking; one who ventured to believe there were things affecting man that had not been taught in his school. And that man, having heard him, replied complacently: "Yes; I guess you are all right. Your mind is in no danger from that cause. I have kept the fact to myself, as a majority of people are asses and would probably think me crazy if it were known—which might interfere with my practice,—but I have had plenty of such experiences myself and happen to know a good deal about them." That physician, by years of "concentration" upon his favorite studies, had achieved

the same results as had been attained by the mathematician, and was fortunately capable of recognizing the cause and the true character of the consequent state of being.

While there are undoubtedly many such cases, they are in the aggregate but an infinitely small minority in society, and can only be looked upon as mere indications of the possibilities attainable by even unconsciously-applied and consequently ill-directed "concentration;" and it may not be too pessimistic a view to take of the situation, to believe that few men entering upon this practice—however purposefully and intelligently directed—are justified in expecting much more than such indications, mere outcroppings of the inexhaustible mine to be developed hereafter. For the vast majority of us, particularly such as have reached middle age and established mental habits that are, to say the least, not conducive to rigidly restricted abstract meditation on the radiations of the unthinkable and the like, there is little hope that we will achieve any appreciable success in real "concentration", on the Yoga basis, during our present incarnations. Happily, however, we know that we are not limited to our present earth-lives, and that every step of progress we take in this corporeal existence will be so much positive gain in our next. However long it may take us to reach the goal, our opportunities will not cease until it is attained, and, if our endeavor is earnest, each successive stage on the way will be easier and the advance proportionately greater than in that preceding. And the prize to be won is worth continuous effort through a long series of personal existences, being nothing less than enfranchisement of the Ego; liberation from "the wheel of life."

This reflection is a reminder of another difficulty confronting the Western student of Yoga. Although Patanjali does not so explicitly and emphatically as Sankaracharya or the Bhagavat-Gita enjoin renunciation of desire for the legitimate fruits of good works, yet that is here also expressed with sufficient clearness to be understood as a necessary requirement. But the Western mind, which is nothing if not practical according to its lights, says; "What is the use in doing anything if there is no object in view? and, if the object in view is desirable, how is it possible to intelligently work for its attainment without desiring it?" Comprehension of the sublimely paramount requirement of conformity to duty for its own sake, and unquestioning acceptance of the truth that *all desire is hindrance*, must necessarily be stumbling blocks for most of us in a long time to come, but, like many another hard lesson, must be learned. That renunciation is one of the most important elements of Yoga, one that by its inherency of pure devotion elevates the soul beyond the psychic to the spiritual plane of consciousness.

"Hindering the modifications of the thinking principle," though far short of that Dispassion which is "indifference regarding all else than soul,"

will confer much greater power than the average man possesses—both in mental labors and such glimpses of another plane as have already been spoken of as attained by the mathematician and the physician,—and that is comparatively easy. One does not need to be very good, or even to have good ends in view, but only a strong will and capacity for sustained effort, to reach that point. Indeed, there are those who, by reason of their peculiar organization, without any particular will or much endeavor, may readily attain the astral plane through self-hypnotization, but their ability is by no means desirable. That plane abounds in real dangers for the untrained and unguided explorer, and can afford little real gratification to one in such a state, since his consciousness is only upon that plane and lacks the permanency of retention as knowledge attainable by the concentrated mind of the Yogin, which does not lose its continuity of consciousness upon any plane that he is able to reach.

It is to be hoped that no member of the Theosophical Society is cultivating strabismus by concentrated contemplation of the tip of his nose, in the vain hope of speedily attaining the superhuman powers spoken of in the third book of Patanjali; or fancying that the adumbrations of his own conceits in the luculent depths of some crystal ball are true visions on the planes of super-sensuous existence. Let us “make haste slowly.” If in our present lives we learn to walk firmly in the first four “good levels” of the “eight-fold path,” we will do much; all, indeed, that we can reasonably expect. So far as we may, without illusive hopes and self-deceivings, let us follow the guidance of Patanjali, but with the ever-present remembrance that we are, in our present incarnation, only planting seed that Karma will develop into blossom and fruit in more propitious existences hereafter.

J. H. CONNELLY.

## FOHAT'S PLAYGROUND.<sup>1</sup>

(A CHILD'S STORY.)

Little Carlo stood alone in the empty nursery. It was twilight of the last day of the year, and stars came leaping one by one into the cold skies. Carlo watched them, a small dark figure outlined by the fading firelight, his black kilts and blouse making him look thin and pale. Over his whole dainty person, as he leaned, slight and lonely, against the window frame, there was that pathetic and indefinable look which every woman knows to be that of a motherless child.<sup>2</sup> It overshadowed the little figure, giving it a gravity beyond its years, that smote the heart of “Uncle John,” who at that moment entered the nursery. Carlo turned round with a shout of joy.

<sup>1</sup> Fohat—Cosmic Electricity and more. See “Secret Doctrine.”

<sup>2</sup> See PATH for January, 1889.

"Come here to the fire, you small elf, you"; said his Uncle, folding him in what Carlo called "the bear's hug."

"No, no. You come to the window, Uncle, I want to show you something. Say, do you see that there black spot up there? Now you watch, and, I bet you, you'll see a star pop in there, and then move, and more too. All them others did it, just that way. Somebody must be a going round scratching places with a match, and making stars just that-a-way. What fun he must be having. Don't you think so, Uncle John?"

"I do indeed," said his Uncle, promptly.

Carlo gave a squeal of delight. To find an Uncle, a grown-up person, who says you're right and goes on to tell you more about it,—a grown-up who makes all your fun seem real and true instead of saying "Hush," or telling you something so tiresome that you don't want to know, and cant, cant, CANT understand—why; what a New Year's present an Uncle like that is to a boy! Carlo adored his Uncle John; his favorite playfellow, his best friend. He felt that a new and delightful game or story was coming. He jumped on his Uncle, hung round his waist, wrapped his small legs round the Uncle's strong ones, gave a squeeze and a bite of ecstatic affection, squealed again, dropped to the floor, put his small thumbs in his small blouse pockets, set his chubby legs well apart, and then, in this manly attitude, which was as like his Uncle's as he could make it, he tilted his curly head back and asked:

"Well then Siree Bob, who is he?"

His Uncle smiled. A slow smile, just to tease him. Carlo stamped with impatience and butted his Uncle with his head. This was a free mason's sign. It meant that Carlo wanted to be taken up into those broad arms, but was so big now, he was ashamed to say so. Uncle John lifted the little form, cradled the sunny head upon his shoulder, with a suppressed sigh for the sweet young mother and sister whose soft breast would never know the touch of the beloved body of her child. The sigh was too low for Carlo to catch it. He wriggled joyfully, and again asked:

"Who is it lights them stars?"

"It is Fohat," said Uncle John, impressively.

"Fo-hat," repeated Carlo, pleased with the name. "Who's he?"

"Fohat, my boy, is one of the Great Ones."

Carlo already knew some of his Uncle John's "Great Ones," or Great Powers. He called them "those big fellows", himself. They were his giants and his fairies. He chuckled now at the idea of hearing about another. "Is he a very big one?" he asked.

"Fohat," said Uncle John, "is one of the greatest of all the Sons of Light, and the heavens are his playground."

"What does he do in 'em, say?" cried Carlo in excitement. "Tell us about him, quick."

“The heavens, you see, Carlo, are full of stars, and the worlds are full of atoms. Atoms are tiny sparks that only the Great Ones can see; they shine and they live. But where do the stars and the atoms get their life? From Fohat. He touches them, just as you said; he touches them with his flashing diamond spear; a spark leaps from it to them, and that sets them on fire, they burn and live. All the little atoms are scattered through the fields of the sky at the world's daybreak; there they are, soft and milky, white and sleeping, all huddled together like little chicks under the wings of the mother hen. The mother hen of the atoms is the Darkness. Then comes great Fohat, winding along like a serpent, hissing as he glides. He comes upon those lazy little atoms, he pours cold light upon them; they jump up and scatter; they run through the sky. He scatters himself and runs after them in many waves of light; he catches up with them; he blows upon them till they are cold and shivering; this hardens them and they shine. When they shine they are glad, they laugh. All at once, from idle little atoms they become stars, they become souls. Fohat has done it for them. When they begin to shine and sparkle, then they begin to understand. They love Fohat; they move along in a starry dance and sing a song that praises him.”

“Fohat likes that, I bet you, *I bet you*”, said Carlo in his funny way. “But, Uncle, what is that thing you said? What is a soul?”

“A soul is the spark you feel burning in your heart. Don't you feel it right there?” and the Uncle laid his hand on the boy's heart.

Carlo thought a minute. Yes, he felt it. It was a warm spot down in the place where he felt things. When he felt good or when he felt bad, that was where he felt it. He had another name for it, a name most children give it. “That's my Thinker, Uncle John,” he said gravely.

“I know; and that's your soul. I have one too.”

“And has Fohat got one?”

“Fohat has the biggest spark of all,” his Uncle answered. “He has to have, for he has so much work to do.”

“What's he do?”

“Oh! He has so many games up in his playground. He can change himself into ever so many things. Sometimes he puts on a cap of fire and wings of light, and acts as herald to the sunbeams; he leads their blazing march and sings songs of the sun; his songs shine, they are as radiant as the sun and moon. When clouds meet with a loud thunder-call in heaven and lightnings spring out, it is Fohat who calls and drives them on; they sweat, and rain falls on the dry earth. Then he loves to make things. He takes some star dust and makes a daisy; then he makes a big world, or a sun, all on the same pattern. When he is tired of that he becomes the great Propellor, and merrily, merrily, he pushes the worlds along.”

“He must be awful busy. Don't he never get tired?”

"Never. Fohat can't get tired. You know I told you the Great Ones never get tired, because they haven't got any bodies like ours to get tired. You know that little spark in your heart don't get tired, but it beats right along night and day. The Great Ones are great splendid sparks like that, and they can think too. Besides, how could Fohat get tired, when he is Motion itself?"

"What's that? What's Motion?" said Carlo.

"Motion? Well; when birds fly, or when you run through the air, that's motion.

"Oh! I know that. It goes fast, fast, and wind blows on your face."

"Well; motion is not the bird. It is not Carlo. It is not the wind that blows on you. It is that going-fast; it is the fast-fast's own self," said Uncle John, gazing into Carlo's eyes, to see if the little fellow would understand.

"Going-fast its own self", repeated Carlo. "I *fink* I know what you mean. I *fink* I don't *understand* it, Uncle John, but I can *feel* it. Will that do?"

"That will do," said his Uncle, delighted. "I often feel things when I don't understand them. My Thinker feels them. Well, then; when you go fast, fast, fast—"

"Awful fast," interrupted Carlo.

"Then it gets hot, it gets hotter, it bursts into fire, on your face, or like the car axles last summer—"

"Oh! I know, or like when you rubbed them sticks together in camp and the fast-fast rub made warm air (I *feeled* it), and then smoke, and a fire jumped out."

"Exactly." His Uncle, pleased, gave him a hug. "Great and fast going, as big as the world, then fire and light that fills the skies; all that is Fohat."

"But what's he do Sundays? Does he have to sit still then?"

"He does just what he does on other days, for to him every day is a Sunday, a day of the sun. And so it ought to be with us too. The great eye of the sun sees us every day; don't let it see us doing unkind things. At night the moon and the stars keep watch. Let them see our heart spark burning bright and clear, not cloudy with dark smoke made by unkind acts or thoughts. If we are unkind, our heart sparks can't help to play Fohat's favorite game."

"What's that, Uncle?"

"At dawn, Fohat calls the Sons of Light together. He says that they must bind all the stars and worlds together with diamond threads. Along every thread blow a soft breath of love and a little note of music; that will make those threads strong. Then when the sons of the shadow come along,

they cannot break the singing threads and scatter the worlds down into the dark. When this is done, Fohat says; 'Now all the stars and worlds are harnessed together; come let us join all the atoms and all the heart sparks of men and women and children together with the shining threads, and we will drive them all.' Then when everything in the whole world is singing and going together, the Sons of Light are glad, they say it is good."

"But sp'ose something kicks up and rears, Uncle John?"

"If it is a star, they cut it loose, and you see it fall. If it is a man or a child, you see that he does'nt go with all the rest. He is lonely; he is unhappy. His heart spark is lonely, and it thinks sad, unhappy things. He is cut loose from the shining rays of Fohat. But, my little Carlo, when Fohat comes to light the Christ-spark in a man's heart with that diamond spear of his, then that man becomes one of the Great Ones, he is one of the Sons of Light."

"Could Carlo be?" asked the smiling child.

His Uncle whispered: "Yes, he could, if he listens always when Fohat, Son of Light, speaks through the silent speaker in the heart. You do not hear its voice with your ears, but it speaks; it thinks, and you understand."

"Sometimes it sings in there," said the boy. "It sings when Carlo loves you."

"May the Sweet Law bless your golden heart, my Darling. For it *always* sings when we love."

That night when Carlo fell asleep he was smiling. He had fallen asleep listening to the song of Fohat.

J. CAMPBELL VERPLANCK.

## ZODIACAL CHRONOLOGY.

Among the Chinese a knowledge of astronomy existed at a very early date. The Shoo King or the Historical classic is justly regarded as being the most ancient authentic record of the annals of the Chinese Empire. This was compiled by Kung-fu-tze (Confucius) about the year 500 B.C. from materials which existed in the temples in his time. In the year 220 B.C. during the reign of Che-hwong-té, all the books in the empire were ordered to be burnt and the literary men buried alive, a proceeding which caused as great a loss to the Chinese civilization as the destruction of the Alexandrian library several centuries later caused to the West. Fortunately this sanguinary monarch was succeeded by one of a different character. In 178 B.C. Wan-té ascended the throne, and his first effort was to restore learning. As no copy of the Shoo King was to be found, he had recourse to an old man of ninety years, who in the reign of Che-hwong-té had been one of the chief

literati, and who to escape death had put out his own eyes and feigned idiocy.<sup>1</sup> This sage had the Shoo King so firmly imprinted upon his memory that he was able to repeat it word for word. A scribe was appointed by the emperor to take it down, and thus the sacred book was recovered. A remarkable confirmation of the accuracy of Fuh-Sang occurred a few years later, when the residence of Confucius was pulled down and a copy of the Shoo King was found hidden in the wainscot, written in the ancient character, which copy was almost literally the same as the book then in use.

The Shoo King is an authentic history of China, commencing with the reign of Yaow, B.C. 2356. It is a sober, careful narration of events, and bears internal evidence of its truth. According to this, Yaow was a wise and meritorious sovereign. He appointed two officers of state named He and Ho to superintend the calendar and astronomical instruments and make known the time and seasons. In the words of the text, "he then commanded He and Ho in reverent accordance with the motions of the expansive heavens to arrange by numbers and represent by instruments the revolutions of the sun and moon and stars with the lunar mansions, and then respectfully to communicate to the people the seasons adapted for labor. He then separately directed He's younger brother to reside at Yue, where he might respectfully hail the rising sun, adjust and arrange the eastern or vernal undertakings, notice the equalization of the days, and whether the star culminating at nightfall was the middle constellation of the Bird in order to hit the center of mid-spring. He further commanded He's third brother to reside at the southern border and to notice the extreme limit of the shadow when the days attain their utmost length and the star in the zenith is that denominated Fire, in order to fix the exact period of mid-summer. He also commanded Ho's brother to dwell in the West and notice the equalization of the night, and see whether the culminating star was Emptiness (Beta in Aquarius) in order to adjust mid-autumn. And he directed Ho's third brother to dwell in the north and see whether, when the days were at the shortest, the culminating star was the White Tiger (Pleiades), in order to adjust mid-winter."

It has been estimated that the Bird (or Cor Hydra) really did appear on the horizon at night-fall of the vernal equinox in the time of Yaow, and that by the precession of the equinoxes something more than 4000 years would be required to bring this star into its present position, thus verifying the accuracy of the Shoo King. The close of Yaow's reign was B.C. 2254, which added to 1889 would be 4,143 years.

Without going into further details, of which a great deal more is given in the Shoo King and other Chinese canons, sufficient has doubtless been

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1 The Shoo King, Translated by W. H. Medhurst, Shanghai, 1846.

given to prove that astronomy was actually in use at as early a date as 2350 B.C. The lunar zodiac of 28 houses is often referred to in the classics.<sup>1</sup>

It may also strike the investigating reader that these astronomical references in the Shoo King are given, not as something new at that epoch, but as something that was well understood, as already existing, and as a part of the ordinary business of the realm. If that be so, and we find astronomy already brought to some degree of perfection in China two thousand years before Christ, the question naturally arises,—how long previously was the human race in discovering the principles that govern the heavenly bodies? How many thousands of years were passed in acquiring even that degree of knowledge, in growing up from savagery and absolute ignorance to a condition of comparative civilization? These are questions which are necessarily embarrassing to the bigot. Formerly it was customary for religious writers to claim that Man was endowed with scientific knowledge by the Deity which made him, but the discovery and subsequent adoption by intelligent people generally of the law of evolution rendered that assertion no longer valid as an argument. The disposition now among the clergy is to ignore all chronology, or to treat it as a non-essential. They certainly will not discuss it with any degree of fairness or honesty. I will therefore only add, in passing, that the period comprised in the books of the Shoo-King, commencing B. C. 2,356 and running down to B. C. 769, covers the time to which is generally referred the Flood of the Hebrew Scriptures. Assuredly there is no mention of the Flood in the Shoo-King. And all passages which have been quoted by Christian writers as corroborating the Biblical narrative are certainly references to what were merely local inundations.

Hence there is only one conclusion: that the generally accepted date of the Flood 2348 B.C. is erroneous. There is one other reflection that inevitably occurs to every thinking mind in this connection, and that is that, at this date, besides the presumably ante-diluvian nomadic tribes mentioned in the book of Genesis, there were vast empires, densely populated and brought to a fair degree of civilization, which appear to have already run their cycle of greatness and to have begun their decline. These nations were all proficient in many features of the science called astronomy, and certainly they all employed the symbolic figure of the heavens known to us as the Zodiac.

Hindu astronomy has found numerous commentators, mostly critical, in the West, but it can afford to wait in patience for a recognition of its just

1. NOTE—It is fully established that the Chinese possessed a lunar year which they regulated by the solar year of 365 $\frac{1}{4}$  days (Ideler, 214). Regarding their mythology, the tradition is that Pu-an-Ku, the primeval man, came out of the mundane egg and lived 18,000 years. Then came the reigns of heaven, the reigns of earth, the reigns of man during myriads of years; and it is said that Sui-Shin, one of these old rulers, discovered fire, took observations of the stars, and investigated the five elements. (Bunsen, Vol. IV.)

claims. Perhaps the best example of the Hindu Zodiac is that one found in the vault of the pagoda of Salsette (Elephanta), the construction of which dates back to 1192 B.C. The Zodiac itself, however, far antedates the temple, and although numerous attempts have been made by European astronomers to discredit its antiquity, none of these have yielded satisfactory proofs. There is no denying the stubborn fact that the summer solstice is marked as occurring in Virgo, which by easy calculation can be shown to have been the case nearly 20,000 years ago.<sup>1</sup>

From time immemorial the Brahmins have been acquainted with the precession of the equinoxes, and even calculated the rate at 54 seconds per annum, which was very close. And as for the Zodiac itself, they even gave the signs the same names which we now employ, and arranged them in exactly the same order. But that is no more surprising than the fact that the Hindus have the same period of the week that we have, divided into seven days, dedicated to the same planets, and in the same order as ours. When these awkward coincidences were discovered some years ago, it was claimed that the Hindus had copied from the Greeks, and much ado was made over the claim that Alexander the Great had carried astronomy into India at the time of his invasion. Now, however, there are few Western scientists, even among the professed champions of orthodox religion, who care to repeat that threadbare tale. The lunar zodiac of 28 mansions undoubtedly gave rise to the division of time which we call the week, or one-quarter of the moon's journey, and the lunar zodiac is universally allowed to have preceded the solar zodiac by many ages. Although there may be no means of knowing just what tribe of the human family first produced the zodiac, it is a fair hypothesis to suppose that the Aryans were the inventors, as they and their descendants, even down to the Americans of the nineteenth century, have always shown the greatest versatility and capacity for progress.

Let us now turn to Chaldæa, where, according to Josephus, the wandering Sheik Abraham was instructed in astronomy and astrology, which he subsequently taught to the Egyptians. Here we are on even more solid ground. The labors of George Smith, Layard, Lenormant, Rawlinson, and others have opened up to us a long vista of history which was formerly classed as prehistorical. Following is the text of one of the creation tablets as given in the "Beginning of History:"

1. NOTE—The process of calculation is as follows: We know that at the present day the sun is in the constellation Pisces at the spring equinox (March 21). As there are twelve signs of the Zodiac comprising the entire circumference of the heavens, and the sun makes the whole circuit in one year (viz: the earth goes round the sun in that time), it follows that he apparently passes through one sign each month. Hence he must be in the constellation Gemini at the summer solstice (June 21) corresponding to the sign Cancer, which is usually given in the almanacs. But in the Salsette Zodiac the sun is represented as being in Virgo, which is three signs distant, and, according to the rate of precession of one sign in 2156 years, there would be required 6,480 years to arrive at this position.

“Excellently he made the mansions, twelve in number, of the great gods.

He assigned them stars, and he established fixedly the stars of the great Bear.

He fixed the time of the year and determined its limits.

For each of the twelve months he fixed three stars

From the day when the year begins until its end.

He determined the mansions of the planets to define their orbits by a fixed time

So that none of them may fall short and none be turned aside.

He fixed the orbits of Bel and Ea near his own.

He opened also perfectly the great gates of heaven,

Making their bolts solid to right and to left :

And in his majesty he made there himself steps.

He made Nanna the moon to shine, he joined it to the night.

And he fixed for it the seasons of its nocturnal phases which determine the day, etc.”

The above tablet, according to a further inscription, was the property of Asser-bani-pal, the Sardanapalus of the Greeks, who reigned 670 B. C. It was undoubtedly a copy of an earlier inscription, probably Accadian, which descended along with other legends of the Creation, from the most remote times. It is sufficient to show that astronomical knowledge existed among the Chaldæans at a vastly ancient period. Many of these cuneiform inscriptions date back to more than 2,000 B.C., and they show a surprising degree of knowledge to have been common long previous to that period. In George Smith's "Chaldæan Account of Genesis" it is stated that, judging from the fragments discovered, there were in the Royal Library at Nineveh over 10,000 inscribed tablets, treating of almost every branch of knowledge existing at the time. These inscriptions, being traced upon clay tablets which were then baked, formed a record which outlasted all other methods except monumental, of perpetuating human thought. The letters could not be effaced by time, although, as unfortunately happened, the tablets were liable to be broken.

About 2,000 B.C., there was a famous monarch in Babylon called Sargon. He was a patron of learning as well as a conqueror. He established a great library at Aganè, and caused a work in astronomy and astrology to be compiled which remained the standard authority on the subject up to the end of the Assyrian Empire. It was called the "Illumination of Bel," and was in 72 books. The Izbudor Legends, containing the story of the Flood and the history of Nimrod, were probably written at least as early as 2,000 B.C. These legends were in 12 parts corresponding to the 12 signs of the Zodiac, and, in fact, are supposed to have described alle-

gorically the passage of the sun through the Zodiac, just as the adventures of Osiris in Egypt and the labors of Hercules in Greece depicted the same idea. At any rate it is a natural question for us to ask ; if the Chaldæans 2,000 years B.C. were so enlightened and amassed such enormous libraries, how many thousand of years before that were they employed in laboriously achieving this literary eminence? Knowing how gradual were the changes in national thought in those earlier ages, we can hardly estimate too long a time for that process of self-evolution.

Among other interesting mementoes of long by-gone ages, there is preserved in the British Museum the fragment of a celestial planisphere whereon may be read "Month of arahshannan, star of the Scorpion." Not less positive evidence is the astronomical inscription which makes the "star of the Goat" preside over the month of tobit, and the "star of the Fishes of Ea" over the mouth of Addar.<sup>1</sup> Macrobius is authority for the statement that, according to the Chaldee astrologers, at the very day and hour when the motions of the heavenly bodies began the Sun was in Leo. Now, the very latest date when the position was attained at the vernal equinox was 10,000 years ago, and the entire circle of precession might have been travelled around many times previously for all that we know. Whether or not the chronology of the Chaldæan priest Berossus was correct cannot of course be determined. He enumerates the following :

Antediluvian period	-	-	-	432,000 years.
Reigns of Evechvos and Chomasbelos	-			5,100 "
First Chaldæan dynasty	-	-		34,080 "
Latan dynasties	-	-	-	1,758 "
				472,938 "

The planisphere at Dendera, Egypt, has been much discussed, and many astronomical writers who should know better have claimed it as a comparatively recent production. Yet here is the translation of the inscription on the temple : "King Thothmes III has caused this building to be erected in memory of his mother, the goddess Hathor, the lady of An. The great ground plan was found in the city of An, in *Archaic drawing on a leather roll*, of the time of the successors of Horus ; it was found in the interior of the brick wall on the south side of the temple in the reign of King Pepi."

It is evident from this inscription that the zodiacal architecture of the Dendera temple originated in the remotest antiquity, as it was only unearthed in the reign of King Pepi of the sixth dynasty, being at that time an object of antiquarian interest. Subsequently in 1600 B. C. Thothmes III restored the temple, and Ptolemy in 120 B. C. again restored it, and doubtless

<sup>1</sup> Cuneiform Inscriptions of Western Asia, Vol. III.

at that time introduced the Greek characters which have proved such a stumbling-block to modern investigators.<sup>1</sup> Regarding Egyptian history Dr. Brugsch, one of the most careful of commentators, says: "Only of late have the monuments, once again brought to light and awakened to new life, torn aside the deceitful veil revealing the truth, and furnishing the evidence, that in the times of classic antiquity the history of the ancient Egyptians was already an uncomprehended book like that of the seven seals. The "table of Kings" of Saggiarah and Abydus, both containing a selection of the Egyptian monarchs from the first Pharaoh, Mena, onwards, give us the most authoritative evidence, now no longer to be doubted, that the primeval ancestors of the Egyptian dynasties, the Pharaohs of Memphis, must be recognized as real historical personages, and that King Ramses II, about 1350 B. C., the Sesostris of the Greek fabulous history, was preceded by at least 76 legitimate sovereigns; that is to say, in other words, there were so many generations of men who lived during a space of time which was greater than the sum total of the years that have elapsed from Ramses II down to the present day."<sup>2</sup>

Nor does this include the dynasty of the gods which preceded the Kings. Previous to the reign of Menes, the Papyrus of Turin and other documents assign a period of 5613 years to twenty-three reigns, to which is prefixed a still further period of 13820 years during which the later Egyptian gods figured as rulers.

Gerald Massey says: "When first seen, Egypt is old and gray, at the head of a procession of life that is illimitably vast. It is as if it always had been. There it stands in awful ancientness, like its own pyramid in the dawn, its sphinx among the sands, or its palm amid the desert."

Bunsen, in his great work, "Egypt's Place in Universal History," arrived at the conclusion that the earliest zodiac in use in Egypt was at the time when the sun was in Scorpio at the vernal equinox. By a simple computation we learn that that position was occupied by the sun about 17,000 years ago.

He also gives the following table as representing the first cycle of history:

Appearance of mankind in Central Asia	20,000	B. C.
Inorganic language formed	15,000	"
Catastrophe in Central Asia	10,000	"
Separation of East and West Asia	5,000	"
Era of Babylonia Empire	3,784	"
Era of Uenes	3,059	"

1. NOTE.—Sir William Drummond made a minute examination of the zodiac at Eene, Egypt, and calculated from the vernal equinox being between Gemini and Taurus, and therefore giving a retrogression of three signs from their present places, that the age of this zodiac would be 6450 years from the time he wrote or 6528 years from the present time.

2. History of Egypt under the Pharaohs.

3. A Book of the Beginnings, by G. Massey, London, 1881; 2 vols.

Lest all the above evidence be rejected too hastily by those people who are inflexible in their determination to record the year 4004 B. C. as the date of Creation, I will close this necessarily brief summary with a reference to the geological testimony of the antiquity of man. In an interview held only a few weeks ago with Sir Richard Owen, that distinguished scientist is reported to have said: "My own opinion is that the oldest evidence that bears upon the question of man's antiquity dates back his existence to the Tertiary period, 18,000 years ago. Weapons and the like have been found. There is no method of authoritatively interpreting what might seem to be older evidence. I have spared no pains to justify this opinion by personal inspection." We see here the effort of the scientific writer to be conservative in his statements. He regards the date of 18,000 years ago as settled by satisfactory evidence; beyond that there are many indications of man's existence, but the exact data are still wanting. Sir Charles Lyell in his "Antiquity of Man" hesitated to name any exact dates: he assigned his specimens of human bones and weapons to certain geological periods in the remote past. Yet in regard to the Natchez skeleton he admitted that it might lead to the conclusion that America was peopled more than a thousand centuries ago by the human race. In another work he remarked that "if all of the leading varieties of the human family sprang originally from a single pair, a much greater lapse of time was required for the slow and gradual formation of such races as the Caucasian, Mongolian, and Negro, than was embraced in any of the popular systems of chronology."<sup>1</sup>

Prof. Agassiz estimated the age of the skeletons found in the coral reef of Florida at 10,000 years. The skeleton beneath the fourth cypress forest of New Orleans must, it is said, have been buried there at least 50,000 years ago. (Dowling). Works of Egyptian art have been dug up from soils which must have been submerged 30,000 years ago, and bricks are found 60 feet deep under layers which would require 14,000 years to cover; yet, says Lesley in his "Origin of Man," "these are mere modern matters in comparison with the diluvium of Abbeville. My own belief," he says, "is but the reflection of the growing sentiment in the whole geological world, that our race has been upon the earth for hundreds of thousands of years." In his chapter on "Early Races of Mankind," Edward Clodd estimates the rate of growth of the stalagmites in the Torquay caverns to be one foot in 44,640 years. As some of these are five feet in thickness, they would require 223,200 years to acquire their present state of formation. Yet underneath those, there is a layer of charred wood, called the "black band," which yielded hundreds of flint tools, a bone needle, burnt bones, remains of hyenas, oxen, bears, etc. There is the cave-earth with relics of a like kind.

1. Principles of Geology, page 660.

and then we come to the lower bed of stalagmite, which contained bones of the cave-bear only, and which is in some places more than double the thickness of the upper bed, and requiring at least 500,000 years for its formation. It is underneath these that in the solid mass called breccia there were found, mingled with immense numbers of teeth and bones of the cave-bear, flint implements which without doubt were shaped by the hand and skill of man."

In the light of these astounding results of scientific investigation, the chronologies of Berosus and Syncellus in Chaldæa, and of Simplicius, Laertius, and Capello in Egypt do not appear so mythical as they have been heretofore generally supposed.

And if we take an enlightened view of the subject, we must see that hundreds of thousands, if not millions, of years must have been required by the human race in the process of its evolution from the lower types to even the most ancient of civilized races, even if only to the point where a knowledge of the motions of the planets through the Zodiac was first acquired. And we know that many thousands of years have since then elapsed.

G. E. W.

## TO THOSE WHO SUFFER.

Last night I saw in dream, a man. He was weak, poor, an exile; his feet were torn, his wounds bled, his heart bled also. He cried out to heavens that were brass; they sent forth a dull reverberation, a sullen thunder, in reply. Around him was blackness; in his soul was a grim despair. This wretched, hunted, abandoned creature gazed wildly about him, finding nothing upon which Hope might rest, not even Death, for he knew he could not die before his time. All Life passed before him as he stood at bay, and mocked him in every tongue.

I heard a sigh as if some one beside myself grieved at this piteous spectacle and, turning, I saw One who seemed to be a guide of the country, and to whom the sufferer appeared to be known. Of him I made inquiry.

"Can no one help that man?"

"Oh yes. There is one who can help him."

"Who is that?"

"Himself!"

"Why does he not help himself, then?"

"Because he suffers so much. His suffering engages all his attention."

"What, then, is the cause of this great suffering?"

"Himself," said the guide, and smiled. This smile revealed a divine pity, more tender than tears. It opened my heart, so that I said :

“Teach me more of this strange Self which is at once his persecutor and his Savior.”

“Nay,” replied that guide ; “thou shalt ask thyself that question, for that self is thee also, and every other man as well.”

Then I awoke, understanding very well that we suffer from ourselves, And I could see, too, how each man was the sharer of the experience of others, for is there not that rare, tenuous æther in which every human sphere is suspended, feeling every current, every thought, every struggle of all its neighbors, of the whole vibrating mass, and translating every vibration into thoughts of its own quality in the wonderful mechanism of the human brain? Could I not see well how these thoughts, in their dynamic and formative energy, moulded that æther into pictures which lived, moving along currents that were baleful or beneficent in their action upon other spheres, according as they caught the tone of the mass, or failed to reach it? This tone was given by the Great Law Itself as the appointed chord to and by which all spheres should be regulated, in order to vibrate in unison, and, where any sphere failed to do so, vibrating at its own choice and out of time and tune, the whole æther was violently agitated, its current of light rendered turbid, its melody disturbed, destroyed. Well I saw that what was mainly required for the restoration of harmony was that each human sphere should accept without resistance the great currents of the Law as these impinged upon it. Of course at first, many of them would suffer internal confusion from this sudden change of motion ; they would experience Pain, and even disintegration in some parts. Let those who had the courage so to suffer for the restoration of general harmony would soon find a new and higher form of organization crystallizing within themselves, just as the music of the master's bow causes the sand particles to thrill and to range themselves in ordered patterns of beauty, or as at the magnet's mysterious message iron filings range themselves in the same polarized lines as those of the human brain. Yes ; what was imperatively needed was that every human creature should stand still long enough to feel the currents of Law sweeping through his life, and then think with and obey them. In other words, the first step is Resignation.

In the year whose last sands slip by as I write, many cries have fallen upon my heart. That heart suffers like every other. This truth gives to each heart the divine right to understand all the rest. We hear the cry of the exile, and out of our own experience we respond to him. There are so many cases. There are the comrades who wish much to do and to be. They desire greatly to work in the Altruistic Cause. Karmic circumstance fetters them. So they devise plans whereby they may be made richer, or stronger in body, or more free from care and duty, or to gain more ample time in which to work. But that Karma which they themselves have made, and which is their only judge, refuses them these things. Then a deep

sadness falls upon them with the failure of their plans ; their energies are sapped and wasted by the thousand allies of doubt and despair. They forget that their plan is not needed. What is greatly needed is Harmony. This is only attained by submission. When we accept Karmic Environment and go calmly to work to take an inventory of ourselves as we now are, both externally and internally, in all our mental states and Ever Changing Motives, and then ask earnestly what such a man, in such a given condition of life, can do, just where he stands and as he is, to help Humanity, we do find an answer somewhere. We do find some work to our hand. It may be only in Right Thought that we can help, but in that dynamic power we work silently along with silent nature and the Great Vibration, whose melodies are real, are profound, and heard by the inner ear alone. In thus spreading the fluidic far-reaching energies of harmonious thought upon the ambient æther, we create currents in accord with those of that Universal Mind whose grand totality is "Angels and Archangels and all the Powers of Heaven." Is this a small power? Not so. By its means we change our whole mental environment; and that in turn will order future Karmic circumstance so that in the next life, or perhaps even in this, we shall be placed where we can help our fellows more. That help is their due and our privilege. But I think we place undue stress upon material help. The heart of man is at the bottom of every circumstance. It moulds every event, builds up all societies, determines the character of every age. Reforms that do not reach that strange and hidden heart are built upon the sand. Nothing can reach it but Right Thought, and it is in the gift of every person to turn that reconstructive power loose upon the wild turmoil of our time. This is the Light that stills the waves. Instead of chafing at our limitations and our failures, let us then accept them with harmonious serenity and use them as our instruments. Thus I know a sick person who uses the sympathy, evoked by that sickness as a means of gaining the attention of others to higher thoughts. I know a comrade in great poverty who realizes that this very poverty gains the ear of those likewise suffering, and of those too who think much of the material gifts they can bring, and so this brave soul drops a true brave word here and there on the thorny way. By acceptance of Karma we learn great and wonderful things, and a master has said : "Karma is the great teacher. It is the wisest of guides and the best."

This does not mean that we should sit down supinely and think only. It means that we should accept the inevitable in material life, and gather what spiritual riches we can find, in order to give them all away.

Then, again, come the sufferers through Love, the hearts that cling to the personal sweetness, the strong human ties, the thousand endearing tendencies often cemented by a long, though unknown, Past. Death, separation or Life, sweeps between. Or the Beloved suffer, and we cry out.

We cry in ignorance. Our Love is never lost. Every Universe makes for Love: that Love is Harmony, is Justice. Not one vibration of it is ever lost. Out of our deep spiritual nature this yearning Love comes pouring, an eternal fountain. Our personal mind translates its meaning in many perverse ways. We take it to mean all kinds of personal desire or hope. That we belie our nature is evident because, when these desires are gratified, the heart is never content with that, but goes on to new desire. It is the sacred truth that, in the very ground of our natures, a spark burns ever in the vibration of the highest Love. All our small personal affections are simply the straying tendrils of this one great root, and ought to draw us inward to it. Our Love rests in the highest bond. We do really desire the highest fulfilment of the loved one's Being. We can, if we will and if we seek, find ourselves consciously reaching up in hope to the perfection of those beloved natures. It is really the Higher Self, the great Ideal One, that we love. The man or woman, Its faint reflection, is there to lead us to this blessed Truth. Alas! We find self far too much in so called love, but I believe,—in all conscience I can attest it—that once we get a glimpse of this truth, that our inner natures yearn to help our Beloved to greater heights, we will make a mighty effort to continue in that higher, holier hope. From thus loving one, to loving all, we proceed gradually through the pure overflow, or the natural gravitation of Love, until we know nothing of Separation. For all starved natures there is then this hope. We are not to love less, but to love more. To expand to fuller conceptions; to realize deeper meanings; to find within the self of flesh and sense, and all the selfish corruption of our natures, these germs of living truths; these meanings we have indeed perverted, but which we are powerless to destroy, because they are germs of that Truth which is One and indestructible, the "Law which makes for Righteousness", the Harmony which is Love.

Those who suffer will find at the very root of their suffering, no matter of what kind, some revolt against this Eternal Law of Love. We have only to turn round and obey it. We have only to cease desiring to put it to personal use, or to grind personal comforts out of it, and all its blessings and powers are ours. It lives in every heart; it gilds and glorifies every atom; it "stands at the door and knocks;" it is Life, it is Light, it is Peace, for it is Eros, the one Ray, it is universal, divine Love. Oh! my suffering comrades; accept it, embrace it! Live by it, at any cost; die by it if needs be, for so only shall we find Life eternal, only by receiving and acknowledging the Law; only by living in the thought of all beings, in harmony with all and with Love.

JASPER NIEMAND.

## VELOCITY AND MOTION.

The modern student of physics, when asked what is meant by velocity, answers from his prompt memory, "Velocity is space divided by time." The answer is quite characteristic of the present age of science. "Take that to the calculators", was the contemptuous reply which Faraday made when somebody proposed a question for him to solve which called for no discernment of any hidden principle but was merely one of quantitative determination. The practical aspect, the quantitative aspect, the material aspect,—that is what the world is now chiefly concerned with. But to come to a right way of looking at things is an exercise in which this age does not show much talent; it has not quite been able to realise the value of so doing. Perhaps in its future development science will become a little more metaphysical and a little less materialistic. Surely the purely physical mania has fairly had its turn by this time; it has long been in possession, and might now well give place to something better. It is time for people to recognize that what is abstract and invisible is not therefore unreal, but on the contrary a degree more real and substantial than what is outward and palpable.

The teaching given to a science student whence springs the reply cited above is of a simple kind, and such as may be explained to all comers in a few words. Velocity, so termed in technical phraseology, is the same thing as speed, and is said to be the relation between *space* or distance traversed by the moving object and the *time* occupied in so doing. The relation between *one mile* of space or distance and *one minute* of time is accordingly the velocity of an express train going, as they say, "a mile a minute". Sixty miles an hour would be just the same ratio otherwise expressed. But the express train making ahead at full speed is not the only type of motion and velocity. There the speed is regular, uniform, and unvarying; at least it is so as far as we can perceive. But the motion of a stone dropped from the roof of a house has quite a different character; in this case the motion is not uniform and unvarying, and the only element of regularity in the movement is the way in which it becomes continually *faster and faster*. This being so, to ask "What was the speed or velocity of that falling stone?" would be an unreasonable question unless some particular instant were defined to which the question should apply. It would, however, be quite an intelligent question if one asked, "At what velocity was it moving *at the instant when it struck the ground?*"

Now let us reflect a little upon the foregoing considerations. An instant is to time exactly what a geometrical point is to space; indeed an instant is often called a *point of time*. Like the geometrical point, it has

“no parts or magnitude”; all notion of *how long* is entirely foreign to it. How is it, then, that we can speak of the velocity of a falling stone *at that instant* when it touches the ground? Assuredly, *at* any instant, no actual motion whatever takes place; no space is passed through, neither is any time occupied. The difficulty before us is this. The scientist declares that velocity is “the space divided by the time”, and yet here is a case in which we are forced to recognize velocity though neither space nor time (in that sense) enters into the question at all. This is what Dr. O. Wendell Holmes called “sticking a fact” into the lecturer; and it is a very sharp-pointed fact too. It shows that amid the enlightenment of this age (to the wise it is notorious as the Dark Age) there exists some want of reflection among scientists on the subject of velocity and motion; it shows that the philosophy of the modern scientist is of a sort that does not go to the bottom of things.

There are some persons, generally of the number of the learned whose heads are “replete with thoughts of other men”, who have great difficulty in grasping this idea of an absolute instant, simple as it is in itself. These people give one a great deal of trouble in discussion; they insist on regarding an instant as an “infinitesimally short *period*” of time. It is as bad as if they told the geometer that his mathematical point was not an element of *no* magnitude, but an element of *infinitesimal* magnitude. But in truth a geometrical point is absolutely devoid of magnitude, and similarly an instant is not a “period” of any sort or description. To sum up this parenthesis, an instant is not anything *during* which either motion or any other change can occur. “*During* an instant” would be a self-contradictory phrase; an instant does not endure.

Let us now pause to review the position and examine the conclusions with which we are confronted. From the case of the falling stone it is made evident that a moving object has a velocity *at* an instant (when such elements as distance traversed and time occupied can have no existence); and also, in this example at least, it is found that velocity cannot be conceived of at all *except* as existing at this or that instant. For the velocity of the stone changes within the smallest fraction of a second; whatever it is at one moment, it will not be that at any succeeding moment. What, then, is to be the next step in our reasoning? If it has been established that velocity does exist at an instant, shall we imagine that it has a different character in the case of the express train maintaining an even speed? Or would it not be much reasonable to hold that velocity was the same sort of thing in all moving objects, whether their movement was uniform or accelerated? Surely nobody can hesitate to accept this latter view together with its consequence, *viz.*, that velocity is *not* “the space divided by the time”, but has an existence where these two elements are altogether

excluded. In other words, velocity is an inherent condition of the moving object itself, and is not in any sense a dependency of motion. Indeed, this is borne out by the use of language; for we discuss the velocity of *a bullet* (not that of a bullet's *motion*.)

Here perhaps some more subtle representative of the age will tell us that he would never make the assertion that velocity was identically the ratio of the space traversed to the time occupied; he would prefer to say that velocity was *measured by* this ratio. That certainly would be an accurate statement. But it leaves an empty gap; because now we have no prescribed answer (for the student to learn by heart) upon the question, What *is* velocity in itself? Do examiners never ask the question, "What is velocity?" Or do professors never explain how such a question should be answered? It is very odd if they do not, because velocity is such an elementary topic; and it is the boast of the really able professor, as opposed to the charlatan, that he thoroughly understands the very roots of his subject, and lays the foundations of knowledge in his pupils so that the vast superstructure shall not totter.

Another scientist might say, perhaps, that velocity was a quality, attribute, or property of motion; for motion may be quick or slow.

Would anyone have the courage to say that velocity was the *principle* of motion, the *cause* of motion? Will anyone dare to say that velocity is something internal and hidden, of which motion is the outward and visible sign? If present science does not say so, peradventure future science, more metaphysical than its predecessor, will have the boldness.

Physical science, emphatically physical and non-metaphysical, cares too little for that INSTANT in which no change ensues, but in which something *is* and *tends*. Paradoxical as the statement may seem, that instant is a better realisation of eternity than the most gigantic sweep's-brush of centuries jointed together within the imagination. But apart from this, it is the right aim of science to pass from effects to the recognition of their hidden causes; and the scientist who aspires to a higher wisdom should make a study of an instant, to find in it what is causal. A wonderful theme, in truth, is that instant, planted in the midst of time and yet itself no portion of time, a zero containing in itself the principle and cause of what passes in time. Assuredly we have not yet come to an end of man's store of meditable matter.

E. ALDRED WILLIAMS.

## OF STUDYING THEOSOPHY.

It is often asked: How should I or my friend study theosophy?

In beginning this study a series of "don'ts" should first engage the student's attention. Don't imagine that you know everything, or that any

man in scientific circles has uttered the last word on any subject ; don't suppose that the present day is the best, or that the ancients were superstitious, with no knowledge of natural laws. Don't forget that arts, sciences, and metaphysics did not have their rise with European civilization ; and don't forget that the influence of Socrates, Plato, and Aristotle of ancient Greece is still imposed upon the modern mind. Don't think that our astronomers would have made anything but a mess of the zodiac if the old Chaldeans had not left us the one we use. Don't forget that it is easy to prove that civilization of the highest order has periodically rolled around this globe and left traces great and small behind. Don't confuse Buddhism with Brahmanism, or imagine that the Hindus are Buddhists ; and don't take the word of English or German sanscrit scholars in explanation of the writings and scriptures of eastern nations whose thoughts are as foreign in their form to ours as our countries are. One should first be prepared to examine with a clear and unbiassed mind.

But suppose the enquirer is disposed at the outset to take the word of theosophical writers, then caution is just as necessary, for theosophical literature does not bear the stamp of authority. We should all be able to give a reason for the hope that is within us, and we cannot do that if we have swallowed without study the words of others.

But what is study? It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts reincarnation and karma as true doctrines, the work is but begun. Many theosophists accept doctrines of that name, but are not able to say what it is they have accepted. They do not pause to find out what reincarnates, or how, when, or why karma has its effects, and often do not know what the word means. Some at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body. Others think that karma is—well, karma, with no clear idea of classes of karma, or whether or not it is punishment or reward or both. Hence a careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary.

There is too little of such right study among theosophists, and too much reading of new books. No student can tell whether Mr. Sinnett in *Esoteric Buddhism* writes reasonably unless his book is learned and not merely skimmed. Although his style is clear, the matter treated is difficult, needing firm lodgment in the mind, followed by careful thought. A proper use of his book, *The Secret Doctrine*, *The Key to Theosophy*, and all other matter written upon the constitution of man, leads to an acquaintance with the doctrines as to the being most concerned, and only when that acquaintance is obtained is one fitted to understand the rest.

Another branch of study is that pursued by natural devotees, those who desire to enter into the work itself for the good of humanity. Those should study all branches of theosophical literature all the harder, in order to be able to clearly explain it to others, for a weak reasoner or an apparently credulous believer has not much weight with others.

Western theosophists need patience, determination, discrimination, and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate.

WILLIAM BREHON.

## TEA TABLE TALK.

A correspondent sends "two dreams which came true in every particular." She says: "I don't tell them as being wonderful, but because I would like to have an explanation as to how an event could be impressed upon one's consciousness so long before it happened, and would like to know, if it is the "shadow" of the "coming event" in the Astral Light which I happened to stumble against, how it came there? Number 1.—I dreamed one winter of a bridge,—a high, arched bridge crossing a stream which was bordered with trees and young shrubs clothed in the tender green of early Spring. The sun was setting, and its slanting rays fell upon the water in such a way that it streaked it with gold and crimson light. I particularly noticed the branch of a tree which had been partly broken, and the leaves of which having partially died, their yellow hue presented a striking contrast to the other foliage. On the bridge stood three people, close together, looking over the parapet. The centre one was myself. On my left was one whom I felt—the "I" in the picture, I mean; there is a double consciousness about all these experiences of mine which makes it difficult to be exact in telling them)—to be my dearest friend, though I (the one on the bridge) did not see her face. On the right was a gentleman whom the "I" on the bridge appeared to know, but the "I" who was dreaming did not. The whole thing was so vivid that I spoke of it the next day to the afore-mentioned friend. The following Spring, unexpectedly to us both, we together visited Washington, D. C., and a friend of *my* friend one afternoon drove us out to Cabin John's Bridge, where we had dinner, and afterwards *just at sunset*, walked upon the bridge, and, stopping to look over the parapet, there was every thing as I had seen it, even to the broken branch with the yellow leaves!

About the same time I dreamed that my friend and I were upon an ocean steamer. We simply looked around and then got off again. Sure enough, while in New York before proceeding to Washington, my brother asked us to visit one of the steamers, which we did.

Dream No. 2. was as follows: My friend's sister, who was living in Colorado, removed to this city and went to house-keeping with her mother and sister; her husband, who was a physician, not being able to follow until he had settled his affairs. I had never seen him nor heard him described, but his wife being tall, and I having been told that he was an unusually intel-

ligent man. I naturally formed the idea that he would be tall and fine looking. One Monday Mrs. C. told me she expected her husband on Thursday. That night I dreamed that I saw a man,—a short man, not handsome, but with a pleasant, intelligent face. He was smiling, and I said "Who are you, and what are you so pleased about?" He replied, "I am Dr. C., and am pleased because I shall be able to leave two days before I expected." He had a moustache and a short beard, and while he was speaking the *beard* dropped off, leaving him with only the moustache! The next day I told my sister all about it, but meeting my friend simply said I had dreamed the Doctor would be here two days before he was expected. That afternoon Mrs. C. came in and said, "Are you a witch? I have just had a telegram and the Doctor will be here to-night!" Now comes the funny part;—the next day I went to the house, and was introduced to Dr. C. He *was* a short man, looked *just* as he did in the dream, and wore no beard, only a moustache. I afterwards asked his sister-in-law if he had ever worn a beard, and she said he *always* did, but Wednesday morning he took it into his head that the sun had faded it, and had it shaved off!"

When the poet wrote that "Coming events cast their shadows before," he expressed, intuitively, a scientific fact. All that is or was exists in the Astral Light, and in so-called "Dream" the soul looks into that light, it may be on the higher or on the lower plane of it, and sees past, present, or future events there. Sometimes these are clearly reproduced upon the brain and to the waking memory; sometimes they get mixed up with other things upon the passage back to the waking state, or are confused by physical and other vibrations, and then the image presented to the waking mind is blurred and fantastic. In regard to the question, "how they came there," full explanation is not possible. Terms and knowledge are alike wanting in which to explain such a great mystery. For it is a mystery to the mind; it must be seen to be known. What can be said is that the Astral Light is the universal mirror; it contains the patterns of all things; in it are all forms as well as pictures of all events. Whatever *is*, is first posited there as a centre of energy, and forms the mould for the objective form or event. It may be stated that this "mould," or this positing—this coming into subjective existence of the thing which is afterward to have objective existence—is effected by the impress of the idea *upon* the universal substance by the universal mind, or cosmic ideation. In the same way, but in minor degree, the human brain makes pictures in the æther of all its thoughts, pictures more or less vivid according to the amount of energy which clothes them. This is caused by the formative power of Thought, just as vibration causes crystallization, or makes patterns in sand or iron filings placed upon glass, by means of sound.

A correspondent who has had dreams which came true, relates a painful one to us and asks (A.) If it follows that this one will come true because the others did, and, (B.) if the painful event can be prevented or any action taken to stop the persons dreamed of from taking the course seen in dream, which had such a sad ending.

A. It by no means follows that any given dream will come true because

others have proven so. It may come true, or it may not. But decidedly it is best not to think of it as coming true, or to think of it at all, because pictures of it, clothed with more or less energy and life, are thus made in the Astral Light and may impress sensitive persons.

B. In regard to this question, it cannot be too clearly stated that the Course of Law cannot be stayed. If an event is to befall one, no person can prevail against the karmic circumstance. At the same time, it may only threaten, and it may be the karma of some outsider to step in and prevent the accident or the misfortune. It is then clearly our duty to do what we can to avert the danger or suffering of another, and, having done what we could, to dismiss the result from our minds. All we have to do or can do is our duty. To this duty all altruistic effort is related. Having done it, we should dismiss all anxiety for the result, and calmly accept the course of Law.

Another F. T. S. says. "At the theosophical meetings which we have been holding lately, there has been present a lady, not a member of the Society, but rather one opposed to Theosophy, although interested in the deeper thought of the time and prepared to look fairly at any question which may come up. She has an unusually clear and sane mind. She also dislikes phenomena, or rather, the discussion of phenomena. A day or two after attending our last meeting, she visited the home of one of her sisters. While there, she was confined to her bed with some slight indisposition. One day, while her sister was out, the bell rang and a caller left her card. While this was occurring, the invalid distinctly saw the caller, although there were solid walls between them, and found upon her sister's return that her description was accurate in every detail, and yet it was a person quite unknown to her.

The above, coupled with a little experience of my own, not to mention things now being constantly spoken of in the daily papers and ordinary social chat, leads me to be somewhat less of a "doubting Thomas" than formerly, and to look without a feeling of condescending amusement and incredulity upon such matters. The experience was this,—slight, of course, but still interesting. While dressing for dinner recently, I laid my shirt studs, cuff buttons, &c., upon my bureau. Later I took them up again, but found that one stud was missing. This is a common occurrence with me, and I began the usual search, not omitting the floor, although confident it had not been dropped. Finally I said to myself rather jestingly, "I guess one of Julius's elementals has been around here and hid the blamed thing. So I will look exactly where I know I put it, and not finding it give up the search. Perhaps in a few minutes it will become visible." So I again looked carefully where I felt certain that I had placed it, being especially certain on account of my very methodical habits and the uncluttered condition of the bureau, that I was making no mistake. It was not there. I then proceeded to brush my hair, put on my tie, &c., &c., and then looked again. I could hardly believe my senses when I saw it just where I had been looking. Perhaps I was a trifle "off," but I don't think so.—(P. J.)"

Why our friend should attribute the elementals and their action to "Julius," as if these were figments of our brain or phantoms due to Tea Table

indigestion, we cannot imagine. We should be sorry to answer for most of their pranks, and beg to state that we do not endorse, any more than we invent, them, while yet their action is undoubted. In some cases they are centres of energy in the Astral Light, which centres are roused into greater activity by our thoughts, often unwittingly projected upon them.

JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

CHICAGO T. S. At the Annual General Meeting of this Branch on December 8th, 1889, after the conclusion of the formal business, Mr. B. Keightley addressed the members on the subject of the Society's work in Europe, its prospects in the future, and the duties incumbent on members and Branches.

In reply to questions he gave some practical suggestions as to methods of work and as to the best means for dealing with the difficulty of Branch work in very large cities.

AURORA LODGE T. S., of Oakland, Cal., met Nov. 22d and organized and adopted By-laws. Officers elected are *Pres.*, Theo. Ed. G. Wolleb; *V. P.*, Miss Marie A. Walsh; *Sec.*, Henry Bowman, 95t Broadway. A council of 5 was constituted. Regular meetings will be held on 1st and 3d Fridays of the month, and open meetings every Sunday evening in the Jewish Synagogue. The first open meeting has been held, at which Miss Walsh read a paper on "Aims of Theosophy," which was followed by much inquiry. A library was started with 25 of the most desirable books on Theosophy, and more are promised.

H. BOWMAN, Sec'y.

THE NEWLY-CHARTERED BRANCH at Kansay City, Mo., has organized by the election as President of Judge Henry N. Ess, and as Secretary of Mr. Chancy P. Fairman, 1328 Grand Ave. The meetings are held on Wednesday afternoons, and 2 new members are already reported.

ABRIDGMENTS OF DISCUSSIONS. Of the *Abridgments of Discussions* issued at intervals several years ago, No. 1 is out of print, but the General Secretary has a few copies of Nos. 2, 3, and 4, and a somewhat ample supply of No. 5. They have been superseded by the *Forum*, yet they contain much interesting and instructive matter, especially valuable to new students of Theosophy. Both because such literature should be put to use and because these leaflets are rapidly shop-worn, the Aryan T. S. desires to place them in the hands of such F. T. S. as have not already received them. It is therefore purposed to make as many sets as the supply of the four existing numbers permits, and a set will be mailed to any F. T. S. enclosing a 2 cent stamp for postage thereon. No charge has ever been made for the *Abridgments* themselves. Applicants will be served in order, and, when the full sets are exhausted, later applicants will receive such partial supply as remains. They will always have value as holding material for Branch questions and discussions.

Address, Box 2659, New York P. O.

SAN FRANCISCO. Theosophists here have gotten out a very good 8 page pamphlet entitled "Theosophy and the Theosophical Society," designed to tell what it is, its objects, origin, and its present state. They are sold for 1 cent a copy by Dr. Allen Griffiths, 13 Mason St., San Francisco.

THE NEW "LIGHT T. S." of Fort Wayne, Ind., has organized, but will for the present be conducted as a private Branch.

THE VEDANTA T. S., Omaha, Neb., has elected as President Dr. J. M. Borglum, and as Secretary Mr. T. Richard Prater, Room 205, Sheeley Block.

#### MR. BERTRAM KEIGHTLEY'S TOUR.

BERTRAM KEIGHTLEY who has so long assisted H. P. Blavatsky in theosophical work in London, came to New York last month and has been visiting the various Branches. He is now fairly started toward the Pacific coast.

In Boston he spent some days and had many private conferences.

In New York two large meetings of the Aryan T. S. had him present, and at one listened to an instructive address on the Society's objects and work in general.

He visited Washington, and a public meeting was held there, at which some 150 persons were present.

Chicago was next visited, and, as there are two active Branches in that city, very interesting meetings were held. From there he went to Cincinnati to visit Dr. Buck, and then to Omaha.

In Omaha, on Dec. 16th, a public meeting was held at Sheeley Block and was well attended. The objects and work of the Society were expounded, and details given about Col. Olcott's work in Japan. The daily papers of Omaha devoted considerable space to the subject, and gave it and the lecturer fair treatment, the *Republican* closing thus: "The Society has a cart-load of tracts which will be given to any one who desires to study theosophy." The brethren in Omaha have been benefited by interchanging views with Bro. Keightley.

Grand Island, Neb., came next, and the visit of Mr. Keightley had been well advertised in the local papers. Several private conferences were held and one public meeting. From here Bro. Keightley goes on to the Pacific, where it is expected there will be many public and private meetings. We have no reports yet.

AT A SPECIAL OPEN MEETING of the Nirvana Branch T. S. which was held in the Masonic Hall, Bro. Bertram Keightley (Madame Blavatsky's Private Secretary) addressed an appreciative audience of about two hundred persons. He had entire sympathy, and held the audience spell-bound for more than an hour.

He then stated that he would answer any questions which might be propounded, and several availed themselves of the privilege. The questions were sensible and deep, and showed a great deal of theosophic study, and were all answered to the satisfaction of the questioners. There were five entertainments in our little town at the time (besides this), and a more intelligent appearing audience would be hard to find.

NATHAN PLATT, Sec'y.

THE BROOKLYN T. S. expects before long to secure rooms which will be open daily to all interested in the objects of the Society. The success of this plan is indicated by the regularly large attendance at the weekly meetings, and by the earnestness of the members of this Branch.

#### INDIA.

THE CALL FOR A MEETING of theosophists in Bombay in December, issued by the General Secretaries of the Indian Sections, meets with general approval. This conference will have no legislative functions; but it is felt that if it be well attended by representative theosophists from various parts of the country any resolutions passed by it will have great weight with those in authority. The programme of the proceedings has not yet been arranged, nor the actual day fixed. The latter will depend upon the meeting of "Congress," which body assembles also at Bombay about Christmas, as it is desired not to choose the same days, since many of the delegates to Congress are Fellows of the T. S.

The news from Ceylon is of a very encouraging nature.  
ADYAR, Nov. 20th, 1889.

R. H.

### LITERARY NOTES.

IL CONVITO, THE BANQUET. This great work of the greater Dante has been translated into English for the first time by Miss Kate Hillard, F. T. S. (1889, Kegan, Paul, Trench, & Co., London.) Dante gave it the name *Convito*, a *Banquet*, to signify that he wished to entertain and nourish all who chose to partake of it with the food of wisdom. The poet was over 45 when he wrote it, and in its pages may be found many autobiographical hints as to his mental life. The translator remarks that many parts of it "seem like studies for the larger canvas of the *Comedia*; here we have the prose which afterwards develops into poetry, and an idea hard to understand in the finished terseness of the poem we sometimes find in the *Convito*, both amplified and explained." Dante here refers often to "the lady" who is, as he says, "that lady of the intellect who is called Philosophy," and in her face "we see things which show us the joys of Paradise;" and this "lady" is identified by him with the Logos of the Christian Evangelist present at the creation of the world, and her offspring are Faith, Hope, and Charity. He exalts virtue and good deeds with duty well performed, holding riches in low esteem, for "he who amasses them gains not content but greater greed;" true nobility springs from the nobility of soul and cannot exist apart from virtue.

Almost following the *Bhagavad Gita*, he says there are two paths to happiness (or perfection), one through the field of action and the other through contemplation; but, unlike Krishna, he prefers the latter. The mind of

Dante, though sad, was great ; the depth and shadow of his eye with its sorrowful cast but showed the weight of his past incarnations in which he had gained much ; for does he not say, as may be understood by the occultist, " who enters here leaves hope behind " ? Not understood by others, still less could he comprehend himself ; but he never could resist, had he tried, the power of the Ego confined within his mortal frame. The translation is admirable, and is enriched with notes and quotations referring to the *Divine Comedy* and the *New Life*.

THE THREE SEVENS, by The Phelons, was in Dec. PATH inadvertently stated to cost 50 cts. It will cost \$1.25 and have 284 pages, bound in cloth.

ZADKIEL'S ALMANAC 1890 has been received from the publishers, London. 6 pence.

RAPHAEL'S ALMANAC AND EPHEMERIS for 1890 is as usual full and interesting. Foulsham & Co., one shilling. There are many weather prophecies and hints on gardening from an astrologer's point of view.

The 9th number of the *Révue Théosophique* is even more excellent than usual. It contains a very clear article entitled " The Astral Plane in the Physical Plane," which seems to present the matter well to the average understanding. The following extract from H. P. Blavatsky's continued article on " Alchemy in the 19th Century " will interest some of our readers. " The public begins to highly value Eliphas Levi, who alone knew, in truth, more probably than all our great European Magés of 1889 put together. But when once one has read, re-read, and learned by heart the half-dozen volumes of the Abbé Louis Constant, how far advanced will one be in practical occult science, or even in kaballistic theories ? \* \* \* We know several of the pupils of this great modern magician, in England, in France, and in Germany, all earnest persons of unshaken will, several of whom have sacrificed years to these studies. One of his disciples paid him an income, during more than ten years, giving him besides one hundred francs per letter, during enforced separations. This person, at the end of ten years, knew less of magic and of the abbala than a Kchela of ten years under a Hindu astrologer ! We have these letters on magic in several manuscript volumes, in the Adyar Library, in French, and also translated into English, and we defy the admirers of E. Levi to name a single person who has become an occultist, even in theory, by following the teachings of the French sage. Why, since it is evident that he had had these secrets of an initiate ? Simply because *he never had the right to initiate in his turn*. Those who know something of occult science will understand us ; pretenders will contradict us and hate us the more for these hard truths." Other articles are translations, reviews, and so forth.

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### GIFTS TO INDIA.

The American Section may well be congratulated on the munificent gift of £200 which the General Secretary was privileged to remit to Col. Olcott on Dec. 6th, on behalf of a member of the Aryan T. S. One-half of

this is to be invested in the Permanent Fund, the other half to be applied to running expenses. Nor is this all. On Dec. 13th still another draft went to Col. Olcott, this time for \$85.50, \$50 of which was from an anonymous contributor. We are told in Holy Writ that "the liberal soul deviseth liberal things, and by liberal things shall he stand." If envy is permissible, it must be when one encounters an F. T. S. who has such a soul and the means to express its liberality.

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### THE TRACT-MAILING SCHEME.

The list of coadjutors has now lengthened to 60. Several gifts of money have been received since the issue of the Dec. PATH, and several brethren offering time have thus been set to work. For all of this and other kind aid, the General Secretary makes grateful acknowledgment.

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### THE ARYAN PRESS.

The attention of our readers is drawn to the fact that the Aryan Press is now in full working order, and prepared to promptly execute all orders which may be received,—Bill heads, Circulars, Address Cards, and every description of Commercial and Private Printing undertaken at cheap rates.

The Aryan Press being a Theosophical Co-operative Press, all members and Branches subscribing \$10 are entitled to have their work done at cost price.

Orders to be sent to "THE PATH" Office.

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We would call the attention of our readers to our amended price list of publications on cover, which will be found to contain several alterations and additions.

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### OBITUARY NOTICE.

DR. SETH PANCOAST died in Philadelphia, Pa., on the 16th of December, 1889, of heart disease. He was one of the first Vice-Presidents of the Theosophical Society at its foundation in New York in 1875, and was a member at the time of his death. His collection of books upon Kabalism and other occult subjects was unexcelled, and his knowledge upon such matters was extensive. He had in preparation a book upon these important studies which, he informed the Editor of the PATH, was intended to be one of the most important of this century. Now that he has passed away, we are at liberty to say that he was one of those who foretold to us the revival of interest in theosophy and occultism that began in 1878 and has now become patent to everybody.

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The heavens are without rent or seam, and the revolutions of the spheres create heat.—*Dabistan*.

OM.

# Æ U Ω

It behooves thee to hasten to the Light and to the Beams of the  
Father;  
From whence was sent to thee a soul clothed with much Mind.  
These things the Father conceived, and so the Mortal was animated ;  
For the paternal mind sowed symbols in Souls ;  
Replenishing the Soul with profound Love.  
For the Father of Gods and men placed the mind in the Soul,  
And in the Body he established you.—*Oracles of Zoroaster.*

## THE PATH.

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VOL. IV.

FEBRUARY, 1890.

No. 11.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### CULTURE OF CONCENTRATION.

#### PART II.

[PART I APPEARED IN JULY, 1888, PATH, p. 116.]

It is now over one year since I sent in Part I to the Editor of the PATH. Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II ; and to the various students who so soon after reading the first have asked for the second I plainly say that you have been led away because a sequel was indicated and you cannot have studied the first ; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be

reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper ; not that I think book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is ; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Raj Yoga. It discards those physical motions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kiballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge". 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals", "philosopher's stone and elixir", but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored ; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked, if in the culture of concentration we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit ; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin ; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in Bhagavad-Gita. But such a birth as this, says Krishna, is difficult to obtain ; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who

“fear God and honor the King.” Immense fields of investigation and experiment have to be traversed ; dangers unthought of and forces unknown are to be met ; and all must be overcome, for in this battle *there is no quarter asked or given*. Great stores of knowledge must be found and *seized*. The kingdom of heaven is not to be had for the asking ; it must be *taken by violence*. And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one fitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter ?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Eliphas Lévi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result ? Why only that the so-called shade appeared for a few moments, and Lévi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Lévi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apochryphal attempt recorded by Eliphas Lévi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RĀMATĪRTHA.

## OUR SUN AND THE TRUE SUN.

Considering how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic's "true sun," for it sees none other than the one shining in the heavens. This at least they pretend to know, for it rises and sets each day and can be to some extent observed during eclipses or when spots appear on it, and with their usual audacity the 19th century astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense. It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun.

A dispute is still going on as to whether the sun *throws out heat*.<sup>1</sup> On one hand it is asserted that he does; on the other, that the heat is produced by the combination of the forces from the sun with the elements on and around this earth. The latter would seem to the mystic to be true. Another difference of opinion exists among modern astronomers as to the distance of the sun from us, leaving the poor mystic to figure it out as he may. Even on the subject of spots on our great luminary, everything nowadays is mere conjecture. It is accepted hypothetically—and no more—that there may be a connection between those spots and electrical disturbances here. Some years ago Nasmyth discovered<sup>2</sup> objects (or changes) on the photosphere consisting of what he called "willow leaves," 1000 miles long and 300 miles broad, that constantly moved and appeared to be in shoals. But what are these? No one knows. Science can do no more about informing us than any keen sighted ordinary mortal using a fine telescope. And as to whether these "willow leaves" have any connection with the spots or themselves have relation to earthly disturbances, there is equal silence. To sum it up, then, our scientific men know but little about the visible sun. A few things they must some day find out, such as other effects from sun spots than mere electrical disturbances; the real meaning of sun spots; the meaning of the peculiar color of the sun sometimes observed—such as that a few years ago attributed to "cosmic dust", for the want of a better explanation to veil ignorance; and a few other matters of interest.

But we say that this sun they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true sun. And, indeed, we have some support even from modern

<sup>1</sup> Among great scientists such as Newton, Secchi, Pouillet, Spaeren, Rosetti, and others, there is a difference as to estimated heat of the sun shown by their figures, for Pouillet says 1,461° and Waterston 9,000,000° or a variation of 8,998,600°!

<sup>2</sup> See *Source of Heat in the Sun*, R. Hunt, F. R. S. (Pop. Sc. Rev. Vol. IV, p. 148.

astronomers, for they have begun to admit that our entire solar system is in motion around some far off undetermined centre which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown centre be a sun. They conjecture that it is, but will only assert that it is a centre of attraction for us. Now it may be simply a larger body, or a stronger centre of energy, than the sun, and in turn quite possibly it may be itself revolving about a still more distant and more powerful centre. In this matter the modern telescope and power of calculation are quickly baffled, because they very soon arrive at a limit in the starry field where, all being apparently stationary because of immense distances, there are no means of arriving at a conclusion. All these distant orbs may be in motion, and therefore it cannot be said where the true centre is. Your astronomer will admit that even the constellations in the Zodiac, immovable during ages past, may in truth be moving, but at such enormous and awful distances that for us they appear not to move.

My object, however, is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion. It is useless now to speculate on which of the many stars in the heavens may be the real sun, for I opine it is none of them, since, as I said before, a physical centre of attraction for this system may only be a grade higher than ours, and the servant of a centre still farther removed. We must work in our several degrees, and it is not in our power to overleap one step in the chain that leads to the highest. Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

MARTANDA.

## IS KARMA ONLY PUNISHMENT?

The following query has been received from H. M. H.:

"In August PATH Hadji Erinn, in reply to the above question, stated that 'those who have wealth, and the happy mother seeing all her children respected and virtuous, are favorites of Karma'. I and others believe that these apparent favors are only punishment or obstacles, and others think that the terms *punishment* and *reward* should not be used."

I cannot agree with this view, nor with the suggestion that punishment and reward should not be used as terms. It is easy to reduce every thing to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm* and *deny*. They say there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *iron*, because both are equally *matter*. While we continue to be human beings we must use terms that shall express our conscious perception of ideas and things.

It is therefore quite proper to say that an unhappy or miserably circumstanced person is undergoing punishment, and that the wealthy or happy person is having reward. Otherwise there is no sense in our doctrine.

The misunderstanding shown in the question is due to inaccurate thinking upon the subject of Karma. One branch of this law deals with the vicissitudes of life, with the differing states of men. One man has opportunity and happiness, another meets only the opposite. Why is this? It is because each state is the exact result bound to come from his having disturbed or preserved the harmony of nature. The person given wealth in this life is he who in the preceding incarnation suffered from its absence or had been deprived of it unjustly. What are we to call it but reward? If we say *compensation*, we express exactly the same idea. And we cannot get the world to adopt verbosity in speech so as to say, "All this is due to that man's having preserved the cosmic harmony."

The point really in the questioner's mind is, in fact, quite different from the one expressed; he has mistaken one for the other; he is thinking of the fact so frequently obtruded before us that the man who has the opportunity of wealth or power oft misuses it and becomes selfish or tyrannous. But this does not alter the conclusion that he is having his reward. Karma will take care of him; and if he does not use the opportunity for the good of his fellows, or if he does evil to them, he will have punishment upon coming back again to earth. It is true enough, as Jesus said, that "it is difficult for the rich man to enter heaven," but there are other possessions of the man besides wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.

In such cases—and they are not a few—we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal

propriety. I doubt if the questioner has devoted his mind to analyzing the subject in this manner.

Every man, however, is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment or reward*.

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vileness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. What will the questioner do with this? The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from us. When we enter the field of earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot.

HADJI ERINN.

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## LETTERS THAT HAVE HELPED ME.

*(Continued from December.)*

### FURTHER NOTES ON LETTER XIV.

In further illustration of this letter, I might cite the case of a friend of mine who was at once fired with Theosophy on first hearing of it and ardently desired to become a chela. Certainly he had known these truths in other lives, for all seemed familiar to him, and, though he was what is called "a man of the world," he accepted the philosophy, measured some of its possibilities intuitively, and, while careful to do his duty and cause no jars, he ranged his life, especially his inner life, to suit these views. The question of chelaship assumed great prominence in his mind. He knew of no chelas; knew not where to knock or whom to ask. Reflection convinced him that real chelaship consisted in the inner attitude of the postulant; he remembered magnetic and energetic laws, and he said to himself that he could at will constitute himself a chela to the Law, at least so far as his own attitude went, and if this did not satisfy him, it was a proof that he desired some personal reward, satisfaction, or powers in the matter, and that his

motive was not pure. He was slow to formulate his desires, even to his own mind, for he would not lightly make demands upon the law ; but he at last determined to put his own motives to the test ; to try himself and see if he could stand in the attitude of a faithful chela, unrecognized and apparently unheard. He then recorded in his own mind an obligation to serve Truth and the Law as a chela should, always seeking for light and for further aid if possible, recognizing meanwhile that the obligation was on his side only, and that he had no claims on Masters, and only such as he himself could by the strength of his own purpose institute upon the Law. Wherever he could hear of chelas and their duties he listened or read ; he tried to imagine himself in the position of an accepted chela, and to fill, so far as in him lay, the duties of that place, living up to all the light he had. For he held that a disciple should always think and act towards the highest possibilities, whether or not he had yet attained these, and not merely confine himself to that course of action which might be considered suited to his lower class or spiritual estate. He believed that the heart is the creator of all real ties, and it alone. To raise himself by himself was then his task. This attitude he resolved to maintain life after life, if needs were, until at last his birthright should be assured, his claim recognized by the Law.

He met with trials, with coldness from those who felt rather than saw his changed attitude ; he met with all the nameless shocks that others meet when they turn against the whirlpool of existence and try to find their way back into the true currents of life. Great sorrows and loneliness were not slow to challenge his indomitable will. But he found work to do ; and in this he was most fortunate, for to work for others is the disciple's joy, his share in the Divine life, his first accolade by which he may know that his service is accepted. This man had called upon the Law in faith supreme, and he was answered. Karma sent him a friend, and soon he began to get new knowledge, and after a time information reached him of a place or person where he might apply to become a chela on probation. It was not given him as information usually is ; nothing of the sort was told him, but with his extending knowledge and opening faculties a conviction dawned upon him that he might pursue such and such a course. He did so, and his prayer was heard. He said to me afterwards that he never knew whether he would not have shown greater strength of mind by relying wholly upon the reality of his unseen, unacknowledged claim, until the moment should come when Masters should accept and call him. For of course he held the ideal of Masters clearly before his mind all this while. Perhaps his application showed him to be weaker than he supposed, in so far as it might evidence a need on his part for tangible proof of a fact in which his higher nature prompted him to believe without such proof. Perhaps it was but natural and right, on the other hand, that after silent service for some time

he should put himself on record at the first opportunity granted him by Karma.

He applied, then. I am permitted to give a portion of the answer he received, and which made clear to him the fact that he was already accepted in some measure, before his application, as his intuition had told him. This answer may be of untold value to others, both as clearly setting forth the dangers of forcing one's way ahead of one's race, and also by its advice, admonitions, and evidence that the Great Beings of the Orient deal most frankly and gently with applicants. Also it may mark out a course for those who take the wise plan of testing themselves in silence before pushing their demands upon the Law. For this at once heightens their magnetic vibrations, their evolutionary ratio; their flame burns more brilliantly and attract all kinds of shapes and influences within its radius, so that the fire is hot about him. And not for him alone: other lives coming in contact with his feel this fierce energy; they develop more rapidly, and, if they have a false or weak place in their nature, it is soon discovered and overthrows them for a time. This is the danger of coming into "the circle of ascetics"; a man must be strong indeed who thus thrusts himself in; it is better as a rule to place one's self in the attitude of a disciple and impose the tests one's self: less opposition is provoked. For forces that are foiled by the adept may hurl themselves upon the neophyte who cannot be protected unless his Karma permits it, and there are always these opposition forces of darkness waiting to thin the ranks of the servitors of the Good Law.

Up to this point, then, we may follow this student, and then we lose sight of him, not knowing whether he progressed or failed, or still serves and waits, because such things are not made known. To tell so much as this is rare, and, since it is permitted, it must be because there are many earnest students in this country who need some such support and information. To these I can say that, if they constitute themselves faithful, unselfish disciples, they are such in the knowledge of the Great Law, so long as they are true, in inmost thought and smallest deed, to the pledges of their heart.

#### ANSWER TO Y.

Says Master :

*"Is Y. fully prepared for the uphill work? The way to the goal he strives to reach is full of thorns and leads through miry quagmires. Many are the sufferings the chela has to encounter; still more numerous the dangers to face and conquer.*

*May he think over it and choose only after due reflection. No Master appealed to by a sincere soul who thirsts for light and knowledge, has ever turned his face away from the supplicant. But it is the duty of those who call for laborers and need them for their fields, to point out to those who offer*

*themselves in truth and trust for the arduous work, the pitfalls in the soil as the hardship of the task.*

*If undaunted by this warning Y. persists in his determination,—he may regard himself as accepted as——. Let him place himself in such case under the guidance of an older chela. By helping him sincerely and devotedly to carry on his heavy burden, he shall prepare the way for being helped in his turn."*

(Here follow private instructions.)

*"Verily if the candidate relies upon the Law; if he has patience, trust, and intuition, he will not have to wait too long. Through the great shadow of bitterness and sorrow that the opposing powers delight in throwing over the pilgrim on his way to the Gates of Light, the candidate perceives that shining Light very soon in his own soul, and he has but to follow it. Let him beware, however, lest he mistake the occasional will-o-the-wisp of the psychic senses for the reflex of the great spiritual Light; that Light which dieth not, yet never lives, nor can it shine elsewhere than on the pure mirror of Spirit.*

\* \* \* \* \*

*But Y. has to use his own intuitions. One has to dissipate and conquer the inner darkness before attempting to see in the darkness without; to know one's self before knowing things extraneous to one's senses."*

And now, may the Powers to which my friend Y. has appealed be permitted by still greater and much higher Powers to help him. This is the sincere and earnest wish of his truly and fraternally, X.

This letter also show incidentally how one Adept may serve another still higher by reporting or conveying his reply. J. N.

## H. P. BLAVATSKY.

We have inserted in this issue a picture of H. P. Blavatsky, who is—whether from the standpoint of her enemies or that of her friends—the most remarkable person of this century.

Fifty-eight years ago she was born in Russia, and in the year 1875 caused the starting of the Theosophical Society. Ever since that date she has been the target for abuse and vilification of the vilest sort, and, sad to say for human nature, those who have received benefits from her have not given to her efforts that support which was due. But knowing her intimately, we know that she cares nothing for the abuse or the lukewarmness of theosophists, for, as declared by herself, she is not working for this century but for another yet to come, secure in the truth of Reincarnation and content if she can but sow the seeds that in another age will grow, blossom, and bear good fruit.

When she will leave the mortal frame now occupied by her we know not; but we are convinced that, when the personality denominated H. P. Blavatsky shall have passed away, her pupils and her friends will acknowledge her greatness,—perhaps not before.



*H. P. Blavatsky*



## REINGARNATION AND MEMORY.

### V.

#### *Concluded.*

“Time is but the space between our memories; as soon as we cease to perceive this space, time has disappeared. The whole life of an old man may appear to him no longer than an hour, or less still; and as soon as time is but a moment to us, we have entered upon eternity. \* \* \* \* \* Time is, then, the successive dispersion of being.”

*(Auriel's Journal page 2).*

From birth to prime the faculties of man unfold; from prime to old age the faculties wane. In the natural order this unfolding and waning are really a transmutation. In early life the sensuous sphere predominates, and both the intellectual and spiritual are in abeyance. In adult and more advanced life the sensuous sphere wanes and the higher faculties take control. This is the natural order, and it is seldom seen, for there are few natural lives. The follies of youth are more often the harvest of age, dead-sea apples in place of the ripe fruit of the tree of life, while repentance and remorse embalm the living corpse of a wasted life and slighted opportunities. These are unnatural lives, and the real faculties of man are never thus realized. Mediocrity—the slumber of the soul—is, at best, the result of unnatural lives, and old age even, when reached, is miserable beyond description. What is called talent is usually a partial and unsymmetrical awakening of the soul from the dominion of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable. Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason. “Time is the supreme illusion.” “To escape by the ecstasy of inward vision from the whirlwind of time, to see oneself *sub specie eterni*, is the word of command of all the great religions of the higher races.”

Mediocrity has little of either reminiscence or intuition, but may develop physical memory very largely. Talent has flashes of intuition, but is rather bias than illumination, a withdrawal of perceptions and faculties from other realms, to concentrate them on one sphere. Genius is another name for reminiscence, an ecstasy of inward vision, the essence of many memories, the synthesis of former experiences.

Physical memory is the record of passing events, but it is not the preserver of experience. Physical memory is but the outer husk of experience.

Experience relates to feeling and consciousness ; memory to time and sense. Memory relates solely to the past, to that which was, or rather seemed, and is not ; and is, at best, the record of an illusion. Past, present, and future,— what illusions ! The past is dead, the future is not, and these constitute the present as a fleeting unreality. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*. In the outer sphere of man's life his faculties are related to the panorama of events, and these he perceives only in detail and in succession. In the inner sphere of man's being he knows *all at once*. This is true even in dreams, where the events of years pass in review in a moment of time. Memory grasps at the days and attempts to hold the slow-plodding years. Reminiscence has dissolved all these in the waters of oblivion, only to preserve their essence as motors, intuitions for future guidance. These are but logical deductions from our present experience, without assuming any future life. If, however, in the present life man is able to free his consciousness from the illusions of sense and time, he comes to know of essential being, and only then does he begin to correctly interpret the things of time.

All that we know of the brain shows it to be the organ of physical memory, and shows, moreover, that any change of its structure or perversion of its function impairs or obliterates memory. Cases of disease have been known from which individuals have recovered with complete oblivion of nearly all the past. Adults previously well-educated have forgotten even how to read, and have had to begin all over again like children. In some cases there has been a slow and gradual recovery of the past. In others there has been little recovered of the past. The normal function of the brain has been arrested in the middle of a sentence, memory has been thus entirely suspended, and insanity or imbecility has supervened ; after the lapse of months memory and consciousness have returned, perhaps from a surgical operation, and the broken sentence has been completed. Similar cases often occur in the annals of surgery.

The forgetfulness of old age is proverbial. The tablets of memory first refuse to record new impressions. The things of yesterday are forgotten, and the memories of youth return, mere glimpses of a summer day or a night of sorrow. These also in turn disappear, and insensibility and imbecility often supervene. The man again becomes a helpless child leaning toward the great mother's breast, longing for rest and sleep.

If this is so often the record of the life of man whom "three score years and ten" reduce to imbecility, and with memory already departed, how can it be possible that, when the brain is decomposed and resolved back to its original dust, it should still perform a function which it so often loses before death ? If memory fades as the brain decays, and consciousness displays itself on an entirely different plane after death, and for a thousand

years, as we count time, lives a subjective life, the former records of memory are not only barred by "death," but even the bias given to consciousness must fade also. If, therefore, reincarnation should occur, there would not be the least reason to suppose that the memory that derived its form and experience from the contour and development of the brain and the circumstances of its environment, and that has been decomposed a thousand years previously, should adhere to the ego now embodied in another race and time with a new brain and a renewed consciousness. So far as memory is concerned, this is a new creation; and so far as individual consciousness is concerned, the former personality has been annihilated.

What we call memory, therefore, as a function of the organized brain perishes with the body.

If memory is the temporary record of passing events, and both the events and the record belong to time, is there not something in man that records memory itself, thus bridging the chasm of "death" and anchoring every experience of the soul to the real *ego*? This is precisely the nature of experience of which memory is the matter side, related to sense and time, and of which reminiscence is the spirit side related to essential being. And here again it is unnecessary to assume a life beyond the present, for our present experiences prove this to be so. It is but the subjective side of our present every-day experiences, and belongs to our *mode of consciousness*. In order to realize this in any large degree, it is only necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision, that is to gradually elevate the plane of consciousness. Man may thus come to *know* the super-sensitive world precisely as he knows the things of sense and time, viz. by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. The evidence of things unseen will end thus in fruition; the unseen and the unknown become the things seen and known. Human experience on this superior plane is also fortified by analogy and by the orderly processes of nature. If we assume the continued existence of the soul (*ego*), we have also to assume the continuance of its *method of knowing*, else we annul consciousness itself. The consciousness of the ego and its real method of knowing, viz. by experience, are all that enable us to predicate continued existence. If consciousness is now displayed on both the objective plane through the medium of the senses, and on the subjective plane through intuition, reminiscence and the like, then the ego having already experience on both planes in unequal degree, often almost exclusively here on the lower plane, may display itself almost exclusively on the subjective plane, and this often occurs in trance and related conditions. This is the key to the higher consciousness and the diviner life.

One third of our present life is practically divested of memory. When the plane of consciousness is shifted in sleep, memory reveals its true character as belonging to matter and time, and as in no sense essential to existence, experience, or consciousness.

Man's immortality is therefore within his grasp, his destiny is within his own hands, and he may recover the substance of all his past while he realizes his birth-right even now.

"He who has not even a knowledge of common things is a brute among men: He who has an accurate knowledge of human concerns alone is a man among brutes: But he who knows all that can be known by intelligent energy is a god among men."

HARIJ.

## MAHATMAS.

A HINDU'S VIEW.

I have read with great interest in November PATH the article headed "Some Notes on the Mahatmas." The word *Mahatma* is but roughly translated "a great soul"; it means literally "High Self"—that is, our Higher Self. In the *Key to Theosophy* you will find that this Higher Self is called "Manas taijasi", our three higher principles, or Atma-Budhi-Manas, which are yet undeveloped in us. Every one of us has therefore the germ of the Mahatma in him.

As an individual, we Hindus call only him a Mahatma who, having brought his lower self completely under control, has transferred his individual consciousness to the Divine consciousness. He acts in unison with it, and can therefore commit no sin. He may or may not have a body (physical or astral); in the former case we call him "Jivan Mukta", meaning literally "Living Liberated", in the latter case "Nideha Mukta", or "Bodiless Liberated".

Mukti with us does not necessarily mean Nirvana, which is but its highest aspect. A Mukta Purusha, or liberated individual, therefore can and often does remain in our Loka or sphere to assist us morally and spiritually until the last particle of his Karma or Vasana is exhausted, when he goes into Nirvana.

It is written that there are seven ways or seven Paths for an Upasaka; the first (or lowest and most primary) is the intellectual appreciation; the second is self restraint (self sacrifice); the third is a Spirit of humility and veneration for those who have reached the goal; the fourth is a feeling of nearness, close connection, or friendliness; the fifth, a feeling of attraction (compared to the attraction of a mother to her son); the sixth is love; the seventh (last and greatest) is one-ness—"Soham." Upasaka! choose for thyself and proceed.

K. P. MUKHERJI, F. T. S.

*Berhampore, India, Dec. 6, 1889.*

## SOME NOTES ON THE MAHATMAS.

## II.

(See PATH for Nov., 1889.)

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

After collecting the notes printed in the paper referred to above, I came across some more extracts on the same subject which seemed to me to throw some additional light upon the matter. The first of these was taken from the "Seclusion of the Adept", part of the commentary on the *Light on The Path*, published in *Lucifer*, (Vol. I. p. 380) and reads as follows :

"Here in London, as in Paris and St. Petersburg, there are men high in development. But they are only known as mystics by those who have the power to recognise; the power given by the conquering of self. Otherwise, how could they exist, even for an hour, in such a mental and psychic atmosphere as is created by the confusion and disorder of a city? Unless protected and made safe, their own growth would be interfered with, their work injured. And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognise him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self. Any lesser appeal would be as useless, as much a waste of energy and power, as for mere children who are learning their alphabet to be taught it by a professor of philology. Until a man has become, in heart and spirit, a disciple, he has no existence for those who are teachers of disciples."

Here the adept is referred to as still capable of growth, while in the same volume of *Lucifer*, p. 257, we read: "The occult idea of *Mahatmahood* is a soul of higher rank in the realms of life, conceived to drink in the wealth of spiritual power closer to the fountain-head, and to distil its essence into the interior of receptive souls. In harmony with this idea, Emerson writes: "The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel; this natural force is no more to be withstood than any other natural force. A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys towards the sun, journeys towards that person."

In the *Key to Theosophy*, lately published, Mme. Blavatsky again uses the terms *Adept*, *Initiate*, *Master*, and *Mahatma* in the same sense. She says (p. 289) that "the word *Mahatma* means simply 'a great soul,' great through moral elevation and intellectual attainment. \* \* \* We call them *Masters* because they are our teachers. \* \* \* They are men of great learning, whom we call *Initiates*, and still greater holiness of life." And on p. 293 she continues: "They have no right, except by falling into Black Magic, to obtain full mastery over any one's immortal Ego, and can therefore act only on the physical and psychical nature of the subject, leaving thereby the free-will of the latter wholly undisturbed. Hence, unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in and devotion to his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experience great difficulties in penetrating into the cloudy chaos of that person's sphere."

This extract suggests that all communication with the Masters must be upon higher planes than that of the purely physical, and explains why we cannot expect to make them hear till we too speak with "a divine voice." Nevertheless, there is nothing in it to lead one to interpret the word *Mahatma* (at least as it is ordinarily used) as meaning only "the great soul," and therefore rendering it impossible to speak of "a Mahatma." There still remains the idea of individuality. While it is very possible to think of *Mahatma* as the great Soul with whom all spiritual existences are at one, in that sense it becomes a condition rather than an individuality, and all sense of human relations dependent upon that individuality is lost. Considered in the abstract, light is one and indivisible, but to our physical eye is individualised in every star of the firmament, every lamp of the earth. No matter how lofty our idea of "a Mahatma" may be, it must have limitations and qualifications, and cannot therefore be the same as the idea of the Great Soul, which is the Infinite and Unlimited. When the ascetic has arrived at the point spoken of by Patanjali in the Aphorisms quoted in the former paper, he stands even then upon the threshold only of that higher state called *Isolation* or *Emancipation*. Till then his individuality persists, as we may see by the 4th and 5th Aphorisms of *Book IV*, where the *mind* or *ego* of the ascetic is spoken of as controlling the various minds acting in the bodies which he voluntarily assumes.

In an article on the "Sevenfold Principle in Man," by Mme. Blavatsky, (*Five Years of Theosophy*, p. 153) she tells us that from the first appearance of life up to the state of Nirvana, the progress is, as it were, continuous and by imperceptible gradations. But nevertheless four stages are recognised in this progress, where the change is of a peculiar kind:

1. Where life makes its appearance.

2. Where the existence of mind becomes perceptible in conjunction with life.

3. Where the highest state of mental abstraction ends, and *spiritual consciousness* begins.

4. Where spiritual consciousness disappears, leaving the 7th principle (Atma) in a complete state of *Nirvana* or nakedness; (defined further on as the condition of final negation, negation of individual, or separate, existence, or, in other words, complete identification with the Absolute.) *Atma* is here used as the emanation from the Absolute called "the seventh principle," but, properly speaking, no principle, being identical with the Absolute.

It seems, then, that until spiritual consciousness disappears in Nirvana, we have a right to consider that the individuality persists, and, while that continues, the highest adept is not yet lost in the Universal Soul. So that the phrase "a Mahatma," used as an equivalent to the expression "a Master," is the use of a word in a restricted sense, which might be kept, as the Aryan Society has suggested, to its higher meaning as a condition rather than an entity, but which, *in its general acceptation*, has no such restricted signification. We might as well refuse to say "Bring me a light," because light is an abstract and general term and cannot be individualised.

It certainly would be a good thing if the terminology of Theosophy were more accurate and well-defined, and especially that the many Sanskrit terms which have no exact English equivalents should be officially defined, once for all, and then accurately employed. Theosophy has the advantage over all other metaphysical systems, of the possession of a vocabulary drawn from the subtlest of languages; and it is a pity to lose this advantage through our own ignorance or carelessness. Any discussion, therefore, which tends to throw light upon the precise meaning of an important word, cannot be considered as lost time.

K. H.

## THE ALLEGORICAL UMBRELLA.

In the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hindu books and monuments references to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occult-

ism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishads we read the invocation : "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid." This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers : the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true centre* of which the sun in heaven is a symbol and partial reflection. This centre let us place for the time with the Dhyān Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and soul. And this is the goal we are all striving after, and many of us asking to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath it. The ribs are the Rishis, or Adepts, or Mahatmas ; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of those Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

WILLIAM BREHON.

## LITERARY NOTES.

A BUDDHIST CATECHISM, by Subhadra Bhikshu. (1890, *Geo. Redway, London, 68 p.p. and notes.*) This is put forth, as the Introduction says, with the aim of meeting the intelligent appreciation of educated populations and of eliminating the superstitious and childish conceptions of Eastern peoples. It is divided into an Introduction of 6 questions, The Buddha, The Doctrine (Dhamma), Brotherhood of the Elect (Sangha). There is an appendix of Notes and extracts from the Dhammapada. We do not know who is hidden by the name Subhadra Bhikshu, but the book is well written, though we cannot say it is any better than that written by Col. H. S. Olcott. We welcome the book as an addition to our literature and as another evidence of the spread of truth, for when Christian peoples will warrant our publishers in getting out works treating on Eastern religions, there must be a great undercurrent of inquiry. The book is well bound in black smooth covers and is convenient in size.

THE INDIAN RELIGIONS, by Hargrave Jennings, (1890, *George Redway, London.*) A book of 262 pages, with 27 chapters, 2 appendices, and a conclusion. The style is the well-known jerky and obscure one of Hargrave Jennings. The book is the result of "the persuasions of years of much research, and of a great amount of thought", and "it is a treatise addressed to Thinkers and to them alone." Instead, however, of its being an account of Indian Religions, it appears to be devoted to the author's views upon religious and metaphysical matters in general, as but small space is devoted to the Religions, but a great deal to Rosicrucianism and all the ideas reflected upon the author's mind during his years of constant speculations in that direction. The tenth chapter is devoted to "Philosophic Inquest into Matter", in which it is declared that "there is no such thing as matter." The author "thinks it a miserable unsound-of-mind, poverty-stricken, childish figment, conjured up out of the incapacity of men's thinkings." In explaining what he means by this, he uses this language: "We consider the world as made only as a thing in the acceptance of it in the unconsciousness of the senses; as furnished in the life in which it is only found." Now if this is the result of many years of thought on eastern religions, then it is a mere absurdity and contradiction. Those systems postulate spirit and matter as coexistent and indivisible, and, indeed, the author himself on p. 82 admits "nature" and "experiences"; without matter there can be neither nature nor experience. In opening at the chapter on dreams we had hoped for much, but deep disappointment supervened on finding 4 pages in the chapter with nothing of value in them. However, there are some good things in the volume, and no doubt suggestions and helps for those thinkers whose minds are of the same form as the author's.

THREE SEVENS, by the Phelons. A thoughtful, instructive book, elucidating the truth that man's heritage is the universe with all its contents, but

that he conquers the right to it by first conquering himself. Of course no description of initiations can be exact, or, indeed, other than symbolical, but the symbolism may be, and in this book is, an embodiment of rich lessons in confidence, fortitude, single-mindedness, and, most pre-eminently, of will-power. All through the work are sound and elevating teachings, not, perhaps, profound or novel, but vigorous and clear. The English, too, is singularly choice and mellow, a matter of value in these days when Theosophical writings need to commend themselves to the cultivated. "Laid", however, on page 34 should be "lay," and "transpired," page 213, should not be used in the sense of "occurred." (Hermetic Publishing Co., Chicago; \$1.25).

## TEA TABLE TALK.

MY DEAR JULIUS;

The following was told me by a friend, and I can vouch for every word of it as strictly true: The latter part of February or the first of March of the present year, the skeleton of a man was found near Beaver Creek, in the edge of the mountains, about 40 miles southwest of Laramie, Wyo., and taken into that city. Evidently the man had died years ago, as there was but little clothing left on him. J, a friend of mine and an ardent spiritualist (and above all a sincere and honest man in all things), saw the skeleton as it lay in a box in front of a doctor's office. The thought occurred to him to try an experiment. "No doubt but this man has been murdered. I will get this skull and take it to B, and see what he has to say of it." He obtained the skull, took it to his house, and placed it in a small leather hand-bag, made especially to contain 3 vols. of a book which Mr. J had formerly been an agent for. His friend B, who was and is a medium, is a man of irreproachable character. He had often seen Mr. J. with the hand bag and knew its use, and had no thought of the bag in any way except in connection with books,—indeed, he had kept it in his house weeks at a time, filled with books. I will let Mr. J. tell the story, only abridging it as much as possible. "Perhaps a month after the finding of the skeleton, I took the bag containing the skull and went to B's house. I had kept my purpose a secret from every one, for, until the morning of my visit to his house, I was not certain in my own mind that I should do what I contemplated, *viz.* take the skull to B. in the hand-bag, and, without giving him any information of any kind, ask him to take the bag in his hands and give me whatever impression he might receive. We had a long and interesting conversation upon the subject of re-incarnation, for, while we were both spiritualists, we looked favorably upon Theosophy and its aims. I had been in the room an hour when the purpose of my visit came to me suddenly. I reached the bag to him and said, 'Take that into your hands and give me your impressions.' He took the bag in both hands, placed it against his forehead, and, as if surprised, said, 'I see a large, square-built man, with a queer kind of head

dress. It's neither a hat nor a cap, but something resembling a crown. He has on a strange-looking jacket or waistcoat, and a belt over it. His pants are very large at the waist and hips, and taper down to fit tightly just below the knee, 'English fashion.' I see him walking along, picking up sand and stones, examining them, and throwing them down. He makes memoranda in a book now and then. Now I see him digging under the edge of a large brown rock. He finds pure gold at a depth of two feet. This hole he covers up again carefully. Makes more memoranda in his book, and marks on the stone, as if to guide his return to the spot. I see a pick and a peculiar looking iron wedge lying under a big flat rock. Now I see a small man, with a brown and a sorrel mule, both small, hitched to a wide track wagon, that has flowers painted on the bed, like the Bain wagon. This small man has brown hair and whiskers, and seems to be waiting for the large man, probably to take him to the railroad. Now I see another small man, with long black beard, who is in some way connected with the large man. Mr. J, he said, turning to me, 'What have you got in this hand bag any way?.' I hesitated a moment, and then told him. His face flushed, and he said, 'I would have given a dollar if you hadn't told me.' Mr. B. then made a diagram of the ground where the scene described took place. He also told me that the small man with the mule team had murdered both the large man and the small man with long black whiskers, and he described the spot where the latter now lies, in the edge of a little quaking asp grove, some 3 or 4 miles from where the large man was buried. His description of the murderer was explicit, and I mentioned a name. 'That's the man,' he said, without hesitation. Mr. B. had seen the man once, and I several times. This murderer is now serving a term in a penitentiary for some minor offense. I made cautious inquiries, and learned that the man had at one time owned such a mule team and wagon, and was occupied, now and then, in taking prospecters and hunters around over the country. Mr. B. and I intend to go to that part of the country and see if we can find the body of the other murdered man, the pick and iron wedge, and the large brown stone that has the gold under it. If we find any or all of these things, then we shall feel quite sure of all the rest, but until then we intend to mention no names, for it would be unjust, and, again, no court in the land would accept such testimony. Imagine a medium on the witness stand!" The readers of the "Tea Table" will readily understand this whole matter, and will consider it, not spiritualism as do both Mr. J. and Mr. B, but purely clairvoyant vision,—psychic phenomena of a startling nature if confirmed. I could fill the "Tea Table" with columns of psychic evidence, of a more or less interesting character, such as have been and are taking place here frequently, but I consider this of too much importance to pass by. I will some day give the sequel to the above, if Mr. J. and his friend B. make their intended visit to the mountains and find anything to verify their present impression."

J. F. C.

The Tea Table awaits with interest the dénouement of the above, and would like also to tap the vein of psychic interest alluded to. In all new countries, where the magnetic currents are comparatively fresh, the "world

soul" is constantly manifesting itself in increased activity which men sense more readily because their minds are not distracted by the unceasing detail of a crowded civilization.

Another reader writes:

"DEAR JULIUS:—

I am prompted by your recent attention to 'coincidences' to relate an experience of my own.

During my absence a few weeks ago on a business trip through the western part of the State, my wife went to a small town near Saybrook, intending to remain there until my return. One day after I had been gone about a week, I started, with a sudden change of intention, for the place where my wife was staying, and wrote her that I was coming. My letter was, however, not received, and she went up to Middletown. When I arrived in that city on my way down, I had a few minutes to wait for a connecting train, and was standing in an obscure position on the platform when my wife walked up and accosted me. She had arrived a few minutes previously with two other ladies, had gone with them and gotten into a street car, but, by a sudden impulse, without saying anything to them and with almost a certainty of losing the car, she had left them and gone some distance, and around three sides of the station through a dense crowd of people, directly to where I was standing.

We then went home with our friends and were shown to our chamber and bath-room to prepare for dinner. We both proceeded to the bath-room, which opened from a narrow and rather dark hall nearly the whole length of the house from our chamber. My wife immediately returned to the chamber. When she came back I did not see her, but was conscious that she was in the hall and had passed the door. I had no reason to doubt that she did so intentionally, and as I had never been in the house before, knew nothing of any danger beyond. Nevertheless, by another of those sudden "impulses," I shouted very sharply and in a manner so foreign and uncalled-for that it immediately surprised myself,—“Stop!” My wife had passed along the hall, which, as I said, was rather dark beyond the door which she wished to enter, and, when my shout arrested her steps, had turned into the next doorway, and, if she had taken another step, would have fallen headlong down a steep stairway.

Of course I was pleased when the first 'coincidence' saved me from a needless journey with disappointment at the end, and genuinely thankful when the second averted actual disaster to my wife; and the occurrences have afforded subject for a good deal of thought concerning the how and wherefore.

It may be pertinent to mention that neither my wife nor myself is known to possess any special psychic susceptibility or to be under any morbid conditions, but are both sound, healthy, ordinary people.

Yours sincerely,

F. W. W.

Another coincidence coming to us from a distance, relates the following.  
“I was driving one lovely night over post roads to the R. R. Station, and

was thinking how impossible it is for human *reason* to understand how God (Perfection) can *love* Humanity (Imperfection). The more I thought of it, the more wonderful and incomprehensible it seemed. Wandering about, inside the station, I found myself standing in front of a large sheaf of Bible texts which hung upon the wall of the waiting room. I never look voluntarily at these public texts: they have some unpleasant association or other,—Cant, perhaps. Something made me read this one, and I saw these words; ‘I will shew thee the way in which thou shouldst go. *I love them that love me, and they that seek me early shall find me.*’”

Very truly is it here shown that Love is the living Link, the inseparable bond between all beings and all creation, so that by its light all problems can be explained. We find this law of harmony manifesting in the most unexpected and apparently anomalous conditions. As, for instance, the spread of disease—say the Grippe, whose fatal sneeze pervades the attenuated Tea table—is greatly aided by the mental currents of those who hear of and think of it until it is attracted to their sphere. “Fear” of a thing is simply a passive condition; so is doubt, while anxious expectancy is an open door; but the contrary mental attitude, if really maintained, wards off disease by rendering the person positive to the infectious germs which thus rebound from his sphere. Most “faith” is like that of the old woman, who had faith, she said, that the mountain could and would be removed by prayer. So she prayed all night, and then looked out. There was the mountain still. Cried she: “Dra’t the thing; *I just knew* it wouldn’t move.” A chestnut, perhaps, but apropos. Something newer is the remark of a dear little maid, still learning to talk with her 3 years’ tongue. She visits a relative, who is an F. T. S. A visitor said: “Baby, what’s your name?” “The-o-sophy,” proudly replied the little one, whose relatives did not know she had ever noticed or could pronounce the word. Imagine the delicious picture of the proud prattler, the confounded caller, the enchanted relatives, enough to warm even the bachelor cardiac muscle, or what d’ye call it, of

JULIUS.

## ARYAN RESERVE FUND.

### IMPORTANT ACTION BY THE NEW YORK T. S.

For the past few years The Aryan Theosophical Society has been extremely active in practical work, in which all theosophists have been asked and aided to join. The Circulating Library for the benefit of all inquirers was donated for that purpose by an Aryan member, and the extent to which it has been used testifies to its opportuneness. The Tract-Mailing Scheme originated in the same Branch and is managed by one of its members. The Aryan Press, intended to be a co-operative one for the use of all members and Branches, was started by a few members of the Aryan who furnished the plant, members of other Branches afterwards contributing.

It has already reduced the General Secretary's expenses for printing. With all these efforts the Aryan is fortunate in having members who have time to spare for the arduous duties which these affairs entail. We do not refer to the work of the New York Branch in order to gain glory for it, but solely to point out facts and to show that what has been done is for the general benefit and not for the Branch alone. In the same way its meetings are open to all comers.

Realizing the advantages of a great city like New York, the Aryan T. S. knows that a thoroughly organized and equipped Society in that city would be a strong factor in securing solidarity of the whole Society and in increasing the power and extent of the movement in America. With this object in view, at a meeting of the Society on December 10th, the following resolutions were passed :

*Resolved*, that the Aryan Theosophical Society have a fund to be placed in charge of a committee of five, for the purpose, among others, of obtaining a permanent headquarters for the Society ;

That contributions to the same be voluntary ;

That said fund shall be separate from the general fund made up of dues and fees ;

That the fund shall not be used before the end of 1890 unless before then it shall have amounted to \$1,000 ;

That the committee of five be elected on December 17, 1889, and be then instructed as to their procedure ;

That the secretary notify all the members of this resolution.

And at a subsequent meeting these were added :

*Whereas*, at a meeting of this Society held Dec. 10th, 1889, it was resolved " That the Aryan Society have a fund to be placed in charge of a Committee of five for the purpose, among others, of obtaining a permanent headquarters for the Society, etc., now be it

*Resolved*, that the said fund be designated as the " Aryan Reserve Fund " and held in the custody of the Society's Treasurer.

That the said Committee shall be constituted of the President and Treasurer of the Society Ex Officio, and three other gentlemen to be elected at this meeting by a majority vote of those present, and that the Committee so constituted shall be termed " The Fund Committee " and shall serve until the next ensuing Annual meeting of the Society, at which meeting and at each following Annual Meeting a similar Committee shall then be elected to serve for the ensuing year.

That remittances shall be made to the Chairman of the Fund Committee, a receipt for the same to issue from the Treasurer of the Society, who thereby certifies that the money has been paid into his hands.

That the " Fund Committee " shall have charge of the collection, direction, and application of the Aryan Reserve Fund, but that no appropriation or expenditure of the said Fund, or any part thereof, shall be made except upon motion of a member of the said Fund Committee, which motion shall

have received the authorization of a majority of the members of the said Committee and the approval of a majority of the members of the Society present, in meeting assembled, after due announcement by a Committeeman of his intention to move such appropriation or expenditure, said announcement to be made either at a previous meeting or by mail notice to each member of the Society.

The committee elected to take charge of the fund are :

Mr. A. H. Spencer, Mr. D. Nicholson, Dr. J. H. Salisbury, Mr. E. Aug. Neresheimer, and Mr. William Q. Judge.

Subscriptions were at once received amounting to over \$1,600, about one-half of which have been already paid in, notwithstanding that only monthly instalments were asked for.

The general object of this Fund is to establish in New York a building or suite of rooms at the service all day and every evening of all visiting theosophists, its own members and enquirers, with a Theosophical Library and Literary Bureau attached, so that such a substantial centre in the metropolis might add enormously to the strength of the movement, give a firmer tone and add a fresh impetus to our beloved society now just emerged from its youth. Opportunity to meet that immense volume of interest and inquiry that is everywhere observable would result not only in significant augmentation of membership in all Branches, but also in fulfilling the wish of every sincerely unselfish theosophist that the greatest possible number of his fellow members should share in that which he finds is of benefit to himself.

We do not know that the Aryan T. S. has decided to ask members of other Branches to help in this work, but we cannot see any serious objection to doing so at the proper time. We can speak from experience in stating that a permanent and well equipped headquarters in New York, whether that of the Aryan or of the General Society, would be of great use ; for even in the small down town headquarters already established it is apparent that enquirers from all parts of the entire world either come there or write. A casual glance at the visitors' register shows names from far India, Australia, England, France, Germany, and California.

We salute the Aryan Reserve Fund.

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“So much, then, about the poets I learnt in a short time: that what they did was not done by the help of wisdom, but by a certain natural gift and inspiration, just as the soothsayers and diviners say many beautiful things, of which, however, they understand not a word. Under some such spell as this, it appeared to me, were the poets ; and yet at the same time, because of their poetry, they thought themselves, I perceived, the wisest of men in regard to other things, as to which they were not at all wise.”—*The Apology of Socrates.*

## SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

### VIII.

#### THE THEOSOPHIST'S ATTITUDE (*Continued*).

Our last two papers have emphasized the necessity for individual endeavor; for faithful, practical work in the Theosophical Society among its members and in the world at large. While the importance of this must not be lost sight of, there is yet another phase of the question that deserves attention, and it will be our object this month to present to the thought of our readers the possibility, more particularly, of Theosophical work on a Higher Plane, which, in contradistinction to manual and mental labor, may be called (although in the main incorrectly) *Spiritual Work*.

It is not to be denied that the average Theosophist is more serviceable when his efforts take the form of practical usefulness; yet there are a few points of value for him to consider, and which he should always keep before him.

1. He should never forget that his every act has an influence, a *positive effect* upon each individual with whom he comes in contact. Often, indeed usually, this influence is small in each case, yet it assumes gigantic proportions when one considers the large number of persons so acted upon.

2. His every thought has an influence upon others even more potent, owing to the plane upon which thought acts, and because it is capable of affecting and often does affect persons who have no relations, personal or indirect, with the thinker.

3. It has been positively proved by scientific research<sup>1</sup> that every human being (and probably every animal) is surrounded by an aura or personal atmosphere which faithfully follows and portrays his moral and spiritual condition. The influence of this aura acts at a greater or less distance with different individuals. Its potency is probably determined by one's moral strength, and has very little to do with the physical condition, for although a healthy and strong man has a more diffused aura, it may not be powerful or intense in the sense of influencing others.

This aura has a direct psychic influence upon every person who comes into contact with it. You cannot pass an utter stranger in the street without influencing him and being influenced by him to a greater or less degree. The thought opens up wide realms of personal responsibility, and we must

1. See von Reichenbach, *Animal Magnetism*.

never forget the necessity for continually striving to purify our aura and thus influence others for better.

A sensitive person can very readily distinguish a good from a bad aura, and consequently a good from a bad individual, while one with psychic sight developed can see this personal atmosphere, and learns to judge from its *colour* of the moral strength and purity of the man. Some further development of psychic organs enables an expert to trace the accurate past of anyone, for in his aura are displayed, as pictures, most of the acts, good or bad, that have had a determining influence upon his life; while it has even been stated that the future, in rare instances, can be read. Again, to show how complex and wonderful is this aura, it is a complete index to one's thought. Looking upon it, you can see chasing each other in a continued stream a beautiful or frightful panorama, representing thoughts as the mind evolves them.

But to return to our starting point; is it not seen how marvellous and potent an influence our moral and spiritual condition can have upon others? Cannot we trace acts of ours which were the direct outcome of thoughts suggested by contact with some one? Did we ever have a short talk even with a stranger without feeling somehow the better or the worse for it? When it is realized through and through, so as to become part of our lives, that our personal purity of thought, word, and deed exerts its greater or minor influence upon others, will it not be an additional incentive to *Right Doing, Right Thinking, and Right Speech?*

We are gratified to announce that the effort of the General Secretary to form a systematized scheme for the distribution of the literature of the Society has met with rapid and marked success. It is curious to note that some of the earliest offers of help were from outsiders. Our Society Magazines are largely supported by non-Theosophists (at least such in name and in the fact of their not being members of the T. S.), but this has an obvious explanation; for one subscription will do for a group of Theosophists, while outsiders are so scattered that each must have the magazine for himself. But why should individual offers of help not come from all Theosophists? Surely there is no one so busy or so poor that he may not take part in the present effort. Theosophists should see to it that they deserve the name.

We thank those who since our last paper have offered personal aid, and hope their example may be followed by many others. G. HIJO.

## THEOSOPHICAL ACTIVITIES.

### MR. BERTRAM KEIGHTLEY'S TOUR.

Our January notice of Bro. Keightley's visits to the Branches and members was incomplete owing to meagre information. We can now give more details.

OMAHA, Neb. was reached Dec. 12, when an address was given to the Branch on *Theosophic Work and Duty*; Dec. 13, there was a public lecture on *The T. S. and Universal Brotherhood* to a good audience; Dec. 14, another public lecture on Theosophy; Dec. 15, a very large audience listened to an address on *Reincarnation*.

GRAND ISLAND, Neb., gave him a good reception, with Bro. M. J. Gahan as usual the leader. On Dec. 17th there was a public lecture in Masonic Hall on *Theosophy and the T. S.* to a large audience.

SAN FRANCISCO came next on Dec. 29th, where in the afternoon a good audience listened to an address on *Universal Brotherhood*; and again on Dec. 31st there was a lecture upon *Theosophy and the Founders of the T. S.*; January 1st, 1890, was devoted to important private conferences; January 5th, about 350 persons attended, fully filling the hall, to listen to an exposition of *Reincarnation and Karma*, and again on January 7th the *Theosophical Conception of Evolution*. On this subject Bro. Keightley is well qualified to speak, having assisted H. P. Blavatsky with the proofs of the *Secret Doctrine*. On January 8th there was a semi-public conference upon *Theosophy and Metaphysical Healing*; January 9th, 100 ladies gathered at the Palace Hotel to listen to an address on *Theosophy*.

OAKLAND, CALIF. December 29th, there was a public lecture in the evening by Bro. Keightley on *Universal Brotherhood*; and on January 2d a meeting of *Aurora T. S.* was held. *The work of the T. S. in California* was expounded; January 8th, Oakland was visited again, and an audience of about 200 assembled to listen to an address on *Theosophy and the Founders of the T. S.*; on January 4 private conferences took place.

January 9th was devoted to a lecture on *The Three Stages of the Theosophist's Growth*.

Several private and interesting meetings were held in San Francisco and Oakland, and the members report that the visit there of Bro. Keightley has done them much good.

The program given us by Bro. Keightley for the lower coast of California is as follows: San José on 10th January, with lectures there and near by in afternoon and evening; from there to Santa Cruz for two lectures; then Stockton and Los Angeles; then back to San Francisco, working east from there. In all places visited conferences will be held with the members and plans for future work discussed.

Letters have been received from Baltimore looking forward to public addresses there by either Bro. Keightley or some one else.

At San Francisco Bro. Keightley was the guest of Dr. J. A. Anderson.

The newspapers of San Francisco and Oakland gave full and fair reports of his lectures, and thus showed that the subject of theosophy is of importance on this coast.

One result of his visit to San Francisco is the formation of a definite "plan of campaign", so to speak, looking towards making the large cities of the coast centres from which shall emanate a steady stream of theosophic energy, work, and influence.

The press all through the district to be covered by Bro. Keightley is giving ample notice in advance of his coming, as well as inserting various theosophical items.

Everyone interested in the movement here feels that this visit has done a great deal of good, tending to cement the earnest ones in closer union, and making all feel that there has been a theosophical revival.

ALLEN GRIFFITHS,

Sec. Com. of Arrangements.

NIRVANA, T. S., Grand Island, Neb., at its regular meeting on January 5th, elected as President Mr. L. D. Proper, and as Secretary Mr. Nathan Platt. The Branch meets each Sunday afternoon, an original article is read, and the rest of the time is taken up with reading and discussing Theosophical subjects. Much interest is manifested by the outside world, and many questions are propounded therefrom.

AS heretofore the March PATH will contain a full list of Branches in the U. S. with address of President or Secretary.

THE portrait of Madame Blavatsky published in this month's PATH is from a recent photograph. Arrangements have been made by which copies upon card-board can be furnished by the PATH for 25 cts. each.

CHICAGO T. S. has elected as President Mr. Stanley B. Sexton, and as Secretary Miss Gertrude A. Piper, 34 Walton Place.

Bro. Bertram Keightley spent several days in Chicago on his way to the Pacific Coast. He addressed several gatherings of theosophists and spoke at some length at a regular meeting of the Chicago Branch in Central Music Hall. On his return in February he expects to make a stay of several weeks in Chicago, and arrangements have been made for him to deliver a series of addresses in that city and vicinity.

RAMAYANA T. S., Chicago, has elected as President Dr. Wm. P. Phelon, and as Secretary, Mr. Edwin J. Blood, 463 S. Leavitt St.

POINT LOMA T. S., San Diego, Cal., requests us to notice a change of officers and the fact that it meets each Sunday at 4 P.M. in room 7, No. 643 6th St. The new officers are: Dr. J. F. S. Gray, Prest; Mrs. A. J. Patterson, Secy; Dr. Thos. Docking, Treas.

**THE TRACT-MAILING SCHEME.**—No fewer than 66 persons have given to the General Secretary their kind co-operation in this Scheme, and the number of tracts furnished by the printer in the last two years now reaches 83,000. One marked result in the office has been a largely increased number of orders for documents and of requests for information about the Theosophical Society. This illustrates the great value of the Scheme in conveying truth and arousing interest. The total contributions in money have been \$108.29, and the General Secretary has furnished to friends offering time supplies of tracts and envelopes amounting to \$96.22, thus leaving but \$12.07 in the fund. He sincerely hopes that those who have covered the towns assigned them and can afford others will apply for a new district, and that those who cannot undertake addressing, but can contribute means, will replenish the now almost exhausted fund. This may be justly considered the great Theosophical era for the sowing of seed, and they are indeed fortunate who feel the impulse to scatter it lavishly and continuously. The Tract-Mailing Scheme should never die out, but should be a permanent department of the General Secretary's work,— as it may be if each Theosophist aids to make it possible.

The PATH is empowered to offer for sale the following numbers of *Lucifer* at 40cts. each, postpaid. Feb. '88 (1); Mar. '89 (1); May '89, (1); June, '89 (11); July, '89 (8); Nov. '89 (1); Dec. '89 (4).

#### FOUNDERS' PORTRAITS.

We are requested to state that the manager of the *Theosophist* offers as a free gift to every subscriber to the current volume of that magazine a life-like portrait-group of H. P. Blavatsky and H. S. Olcott, done in unfading tints by the Monochrome Co. of London. Each one's autograph is written under his or her portrait.

Annual subscription \$5. Vol. XI, Oct., 1889, to Sept., 1890. Apply to the Publisher of the PATH, who will forward the order but cannot yet supply the picture.

#### NOTICE.

The PATH office and the Theosophical Headquarters have been removed from 21 Park Row to 132 Nassau Street, Room 25, New York. This was necessitated by growing business, as well as by the unhealthiness of the former rooms, and the General Secretary hopes now to welcome visiting Brethren to a more seemly, spacious, and comfortable Headquarters.

The silver thread that runs through all men's lives is the mysterious power of meditation.—*Tibetan Verse.*

OM.

# Æ U Ω

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.—*Voice of the Silence.*

## THE PATH.

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VOL. IV.

MARCH, 1890.

No. 12.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### LETTERS THAT HAVE HELPED ME.

*(Continued from February.)*

XV.

*Dear Jasper :*

I gave your letter to a distressed soul : she returned thanks, saying it was a cooling draught to one athirst. The thanks of course are yours.

Now this lady says it was refreshment to the weary, that letter. True, or she would not say it. But it was not so to me nor to you.

We needed it not. But she illustrates a certain state of progress. She is not yet where we are ; but which is happier ? She is happier, but poorer in hope. We are not all too happy, but are rich in hope, knowing the prize at the end of time, and not deterred by the clouds, the storms, the miasms and dreadful beasts of prey that line the road. Let us, then, at the very

outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire, we shall be separated from the Self. If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else.

So being beyond this lady so grateful, we find that everything we meet on this illusory plane of existence is a lure that in one way or another has power to draw us out of our path. That is the point we are at, and we may call it the point where lures of Maya have omnipresent power. Therefore we must beware of the illusions of matter.

Before we got to this stage we knew well the fateful lure, the dazzling mirror of the elemental Self, here and there in well defined places, and intrenched as it was, so to say, in strongly marked defences. Those we assaulted; and that was what it desired, for it did think that it then had no need to exercise the enchantment which is hard because so subtle, and so distributed here and there that we find no citadels to take, no battalions in array. But now our dearest friends are unconsciously in league with the deceptive in nature. How strongly do I realize the dejection of Arjuna as he let his bow drop from his hand and sat down on his chariot in despair. But he had a sure spot to rest upon. He used his own. He had Krishna near, and he might fight on.

So in passing along those stages where the grateful lady and others are, we may perhaps have found one spot we may call our own and possess no other qualification for the task. That spot is enough. It is our belief in the Self, in Masters: it is the little flame of intuition we have allowed to burn, that we have fostered with care.

Then come these dreadful lures. They are, in fact, but mere carcasses, shells of monsters from past existences, offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot.

Here it is the lure of enjoyment of natural pleasures, growing out of life's physical basis; there it is self-praise, anger, vanity, what not? Even these beautiful hills and river, they mock one, for they live on untrammelled. Perhaps they do not speak to us because they know the superiority of silence. They laugh with each other at us in the night, amused at the wild struggle of this petty man who would pull the sky down. Ach! God of Heaven! And all the sucklings of Theosophy wish that some great, well-diplomæd adept would come and open the secret box; but they do not imagine that other students have stepped on the spikes that defend the entrance to the way that leads to the gate of the Path. But we will not blame them, nor yet wish for the things—the special lots—that some of

them have abstracted, because now that we know the dreadful power that despair and doubt and violated conscience have, we prefer to prepare wisely and carefully, and not rush in like fools where angels do not pass uninvited.

But, Companion, I remind you of the power of the lure. This Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters.

In respect to the question of sex. It is, as you know, given much prominence by both women and men to the detriment of the one sex or the other, or of any supposed sex. There are those who say that the female sex is not to be thought of in the spirit: that all is male. Others say the same for the female. Now both are wrong. In the True there is no sex, and when I said "There all men are women and all women are men," I was only using rhetoric to accentuate the idea that neither one nor the other was predominant, but that the two were coalesced so to say, into *one*. In the same way you might say "men are animals there and *vice versa*." Mind, this is in regard to Spirit, and not in regard to the psychical states. For in the psychical states there are still distinctions, as the psychical, though higher than the material, is not as high as Spirit, for it still partakes of matter. For in the Spirit or Atma *all* experiences of *all* forms of life and death are found at once, and he who is one with the Atma knows the whole manifested Universe at once. I have spoken of this condition before as the Turya or fourth state.

When I say that the female *principle* represents matter, I do not mean *women*, for they in any one or more cases may be full of the masculine principle, and *vice versa*.

Matter is illusionary and vain, and so the female element is illusionary and vain, as well as tending to the *established order*. (Through its negative or passive quality. J. N.) So in the Kaballah it is said that the woman is a wall about the man. A balance is necessary, and that balance is found in women, or the woman element. You can easily see that the general tendency of women is to keep things as they are and not to have change. Woman—not here and there women—has never been the pioneer in great reforms. Of course many single individual women have been, but the tendency of the great mass of the women has always been to keep things as they are until the men have brought about the great change. This is why women always support any established religion, no matter what; Christian,

Jewish, Buddhist, or Brahmin. The Buddhist women are as much believers in their religion and averse from changing it as are their Christian sisters opposed in the mass to changing theirs.

Now as to telling which element predominates in any single person, it is hard to give a general test rule. But perhaps it might be found in whether a person is given to abstract or concrete thought, and similarly whether given to mere superficial things or to deep fundamental matters. But you must work that out, I think, for yourself.

Of course in the spiritual life no organ *disappears*, but we must find out what would be the mode of operation of any organ in its spiritual counterpart. As I understand, the spiritual counterparts of the organs are *powers*, and not organs, as the eye is the power to see, the ear the power to hear, and so on. The generative organs would then become the creative power and perhaps the Will. You must not suppose that in the spirit life the organs are reproduced as we see them.

One instance will suffice. One may see pictures in the astral light through the back of the head or the stomach. In neither place is there any eye, yet we see. It must be by the power of seeing, which in the material body needs the specialized place or specializing organ known as the eye. We hear often through the head without the aid of the auricular apparatus, which shows us that there is the power of hearing and of transmitting and receiving sounds without the aid of an external ear or its inside cerebral apparatus. So of course all these things survive in that way. Any other view is grossly material, leading to a deification of this unreal body, which is only an image of the reality, and a poor one at that.

In thinking over these matters you ought always to keep in mind the three plain distinctions of *physical, psychical, and spiritual, always remembering that the last includes the other two*. All the astral things are of the psychical nature, which is partly material and therefore very deceptive. But all are necessary, for they are, they exist.

The Deity is subject to this law, or rather it is the law of the Deity. The Deity desires experience or self-knowledge, which is only to be attained by stepping, so to say, aside from self. So the Deity produces the manifested universes consisting of matter, psychical nature, and spirit. In the Spirit alone resides the great consciousness of the whole; and so it goes on ever producing and drawing into Itself, accumulating such vast and enormous experiences that the pen falls down at the thought. How can that be put into language? It is impossible, for we at once are met with the thought that the Deity must know all at all times. Yet there is a vastness and an awe-inspiring influence in this thought of the Day and Night of Brahman. It is a thing to be thought over in the secret recesses of the heart, and not for discussion. *It is the All.*

And now, my Brother, for the present I leave you. May your restored health enable you to do more work for the world.

I salute you, my Brother, and wish you to reach the terrace of enlightenment. Z.

## ASTRAL AND PHYSICAL LAW.

This article was suggested by reading "To Those Who Suffer," in the January number of the *PATH*, and an article on "Physical Fields," in *Science* for Dec. 27th, 1889.

The writer in *Science*, one of the leading scientists in the matter of physical research, formulated a common law governing the different classes of "fields." The article referred to reads as follows :

"When the physical state of a body re-acts upon the medium that surrounds it so as to produce in the medium a state of stress or motion, or both, the space within which such effects are produced is called the "field" of the body. When a body is made to assume two or more physical states simultaneously, each state produces its own state independent of the existence of the others; hence two or more fields may co-exist in the same space. For instance: if a magnet be electrified, both the magnetic and the electric fields occupy the same space, and each as if the other did not exist.

### PROPERTY OF VARIOUS FIELDS.

I. *The Electric Field.*—Suppose a glass rod be electrified with silk or cat skin. It is experimentally known that other bodies in its neighborhood are physically affected by its mere presence without contact, and various motions result which are commonly attributed to electric attraction and repulsion. The phenomena are explained as due to the stress into which the neighboring ether is thrown by the electrified body, the stress re-acting upon other bodies, and moving them this way or that as the stress is greater here or there. Suppose an electrified mass of matter remote from any other matter, in free space. The field, or the stress that constitutes it, is found to vary in strength inversely as the square of the distance from the body in every direction about it, which shows that the effect upon the ether is uniform in all directions, and that for such a stress under such conditions the ether is isotropic. If this assumed electrified mass of matter were the only matter in the universe, then its electric field would be as extensive as the universe, and any electric change in the mass would ultimately re-act upon the whole of space, and be uniform in every direction. If, however, there be another mass of matter in proximity to the first, the disposition of the stress is altogether different; for instead of being disposed radially, as in the first case, the field is distorted by the re-action of the stressed ether upon

the second body. The so-called "lines of force" bend more or less toward the second body, and the field stress becomes denser between the bodies at the expense of the field more remote. If this advancing stress in the ether from an electrified body be called radiation, and it seems to be an action of this kind, then it appears that the direction of such radiation depends upon the existence of other bodies in the ether. It is truly rectilinear no further than the shortest distance between the two bodies.

The electric field thus produced, and thus re-acting upon another body, develops in the latter an electrical condition, that is to say, it electrifies it; and the process we call "electric induction," to distinguish it from the transference of the electrification by contact, which is called "conduction." In the process called induction there are two transformations: in conduction there is simply a transference, and no transformation. The experimental fact is this: an electrified body sets up in the ether a stress of such a nature that, by its re-action upon another body, the latter is brought into a condition similar to that of the first; that is, it electrifies it."

II. The author then describes a *magnetic field*, and says:

"A magnet then sets up such a condition in the ether that its re-action upon another body brings the latter into a condition similar to that of the first; that is, it magnetizes it."

III. Of a *thermal field*, he says that "in a similar way the first body heats the second."

IV. Of an *acoustic field*, he remarks that "a sounding body sets up in the medium about it such a physical condition as, by its re-action upon another body, brings the latter into a state like the first." He concludes with the generalization, "when a mass of matter acts upon the medium that is about it, the latter is thrown into such a physical condition or state that its re-action upon another body always induces in the second body a state similar to that of the first body. This has a much wider application than most physical laws; for it embraces phenomena in mechanics, heat, light, electricity, and magnetism."

To these four examples, why not add a fifth; the *Psychic Field*? While not so tangible, nor so readily observed by the students of modern physical science, it seems none the less to follow the same law.

V. *The Psychic Field*.—Suppose a person's psychic organism is in a state of Love, in the higher sense, or else of Anger. It is experimentally and otherwise known that other psychic organisms in its neighborhood are psychically affected by its mere presence without contact, and various emotions result which are commonly attributed to attraction or repulsion. One often hears the phrase "such a person attracts me," or *vice versa*. These phenomena may be explained as due to the stress into which the neighboring ether (Astral Light) is thrown by the acting organism, the stress re-act-

ing upon other organisms and moving them this way or that as the stress is greater here or there. Suppose such an organism to be alone in space. The field, or stress that constitutes it, would extend uniformly in every direction and occupy the whole of space. If, however, another organism be brought into proximity with the first, the "lines of force" are distorted as in the case of an electric field. This would offer an explanation of why, as sometimes stated in occult works (see "Occult World"), persons communicating psychically often find such communication difficult, or even impossible for a time; the radiation is no longer rectilinear, but twisted, or even interrupted.

The point in view is; that a psychic organism always sets up such a condition in the surrounding ether (Astral Light), that its re-action upon another organism brings the latter into a state similar to that of the first, that is, it psychologizes it.

By extending the same considerations to the behavior of the Spiritual Organism in the Celestial Light, we have a sixth field; that is the *Spiritual Field*. Many other points of coincidence will suggest themselves, and it is not difficult to recognize a fragment of the Great Law of the Universe—the Unity of all Beings.

H. S. B.

## THEOSOPHY IN ITS PRACTICAL APPLI- CATION TO DAILY LIFE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, JAN. 7, 1890, BY ALEXANDER FULLERTON.]

This topic is so vast that not a paper, but a volume, would be needed for full treatment. If Theosophy is anything more than a curious exposition of world-formation and racial advance, its value will appear right here,—in the elucidation of a principle or principles which will guide conduct, illuminate ethics, abate the evils of society, make possible true life in a man and in a community. Upon its *practicality* turns the question of its worth. If it asserts doctrines which are obviously destructive of justice, if it propounds rules of action repugnant to experience and the enlightened moral sense, it will not simply discredit itself with the thoughtful, it will ensure its own downfall. For *practicality* does not mean merely the power to put a theory into action; it means that the results shall justify the effort.

But there is still another test of the value of any code of ethics. *The truth of theories of right living is to be judged by the possibility of their universal application.* "What would be the consequence if this system was everywhere applied?" is the question with which such theory is immediately met. And very justly so. Men are substantially of the same make and subjected to the same conditions. There cannot be different

codes for different classes. The moral law and the physical law surround all alike, as does the atmosphere, and if a principle is just, all must be entitled to its use. If, then, the inevitable outcome of any theory is to make social life intolerable, to put the well-disposed at the mercy of the ill-disposed, to bring about universal chaos, evidently the theory must be erroneous. And this must be just as true of a Theosophic theory as of any other, for it deals with the same problems, uses the same faculties, and works in the same sphere.

The single question which I wish to take up this evening is, "How does Theosophy regard the protection of individual rights?" So far is this from being an abstraction or a remote interest, that it is present every moment of every day, affects every act or word where fellow men are present, prevades the whole working of social and community life. It is not merely a question for business or family relations, but touches us at every point of contact with another person, stranger or friend, the casual occupant of an adjoining seat, the passer-by in a city street. There is never a moment when we are released from the claims of duty, for there is never a moment when we are released from membership in humanity.

Now before it is possible to handle this question with profit, there are to be laid down three basic and never-to-be-forgotten facts. The first is that rights are not conventional privileges, but inherent possessions. The notion, projected by a school of jurists, that rights are the creation of law and not the subject of law, has been demolished by Herbert Spencer. He demonstrates with his matchless logic the proposition that every human being has, as such, certain indefeasible franchises, that every other has the same, and that the function of law is to insure that each shall enjoy them without trespass upon or from another. And certainly no contrary doctrine can long be maintained. We concede it instantly as to opinions, perceiving at once that we have a *right* to our own thought, and that no Pope in the domain of intellect can be tolerated for a moment. Yet this is equally true in the matter of action, provided always that the action never impinges on the equal privilege belonging to another. I have the *right*, not merely the toleration, to entire freedom of thought and speech and act *up to the point* where my neighbor's would be invaded.

The second fact is that the protection of individual right is to be indissolubly joined with the equal protection of others' right. Without this it becomes selfishness,—that trait destructive of solidarity and detested by Theosophy. The moment a man begins to emphasize the preservation of his own claims, without as fully, continuously, and vigorously insisting on the preservation of those belonging to his fellows, he is guilty of one-sidedness and self-seeking, and justly becomes obnoxious to the sternest judgments of the Wisdom-Religion. Never are we to lose sight of the verity

that, only as the vindication of rights is carried on with a view to the common benefit, can it be commendable, salutary, or successful.

The third fact is that a large part of the enforcement of individual rights is, by the very exigencies of social life, necessarily committed to the individual. Courts and policemen have to deal with grave assaults on property or health, but no courts and no police can be present at every contact of one citizen with another, or see that each action of each man shows respect to the immunities of his casual neighbor. These are functions which inevitably belong to the community and to every member of it, each having a part in the universal welfare, and consequently in the preservation of it. But if this duty, like many other duties, unavoidably attaches to a citizen because he *is* a citizen, because he is one of a corporate family and not a recluse in a desert, it would seem that he has no more right to vacate it than he would have to refuse to pay taxes or to insist on walking naked in the streets. For duties, once proven to be such, cannot be dismissed at will, or cancelled by reference to a system of dogma.

Taking our stand, then, on these three basic facts, we can survey the field and note some of its characteristics before actually taking in hand any cases for specific treatment. We see around us an intensely busy horde, each intent on the aim most dear to him, and more or less indifferent to the aims of those with whom he associates or perhaps competes. Long friction with others of like habit, coupled with a certain awe of civil tribunals and some hereditary compliance with the usages of civilized life, hinders him usually from any very gross violation of conventionalities. He will not club you because your appearance displeases him, or attempt to violently dispossess you of a theatre seat which you have bought but which he would like. You may walk the streets with reasonable security that you will not be beaten or robbed or insulted. The highest type of social amenity has undoubtedly not been reached. But if your vision of the field could be extended both backward and forward in time, you would note two general facts, 1st, that a steady melioration of manners goes on, the community becoming less brusque and more gracious in its deportment, 2nd, that the habits of individuals are modified just in proportion as they participate in the activities of life and are drawn from secluded ways into incessant touch with varied classes. Now these facts mean, not merely that Evolution through experience and growth is elevating the whole body to a higher plane, or even that richer forces are at work as time goes on, but that the more the attrition of the atoms in the body politic, the greater their polish. Friction rubs away the obtruding angles and smooths the jagged points, the whole movement easening as impediments to it lessen. And if you can conceive of any atom isolated from the rest, you perceive that its surface must remain unchanged from day to day.

Scanning the field with still another thought in mind, we note that there is a steady melting of distinctions and fusion of classes. The old ideas of prerogative and rank have crumbled ; differences are not factitious or inherited, but are created by personal, untransferable marks. Even those are moderated in presence of the conception of a Universal Humanity, men being more and more valued because they are men, and their common rights being more instinctively felt. And so the eye passes over a vision less picturesque, less featured by chasms here and promontories there, but with a placidness of outline, a smoothness of motion, which illustrate the change from a barbaric or a feudal age.

Even this is not all. The thoughtful eye takes in the indications which show an enlarged respect for the principle of *contract*. What one buys with his own is conceded to be his own. It is not a question of age or strength or influence, but a slowly-grown recognition of property in small things, which is not to be wrested away because the desirer is older or stronger or more impressive. Children are seen to be possessed of rights, rights to places or articles or privileges for which they have paid, rights which in recent times would have been scornfully denied. Women are seen to be better than toys for men ; their claim to what they own is not now the derision of law, but the aim of law. The President of the United States would not attempt to dislodge an errand-boy from a car seat for which he had paid fare.

And so in various particulars not possible of enumeration in this paper, the observing eye roams over the field of social life and notes the steady change which has long gone on,—all in the direction of greater respect for individual right and greater freedom from assault upon it. The point to which all these particulars converge, the point which you have doubtless marked throughout, is this,—that the gain spoken of has been secured, not by legislative enactment, not by urging from the press or pulpit, but by the influence of that ceaseless power which works when men rub together in a community, each atom circulating through the whole and ever impinging on its momentary neighbor. It is a gain born of the recognition of mutual needs, waked into vigor by a sense that only through respect to others can one secure respect to self, stimulated by a perception that toleration of outrage is the first step to incurring it. And so, as, in the incessant contact of individuals, each promptly maintained the rights of all and refused to allow himself to be “put upon” or despoiled, aggressors learned the ways of peace and formed the habit of self-control. It was by no means a ready tribute to a welcome principle, but an enforced concession to a necessary rule.

“But,” you will say, “the perfect sway of this most salutary rule is not yet secured. Improprieties occur every day ; violations of right are patent to every eye ; small invasions of others’ territory can be witnessed in every

street car." Exactly; and it is because of these, and because we should know how to treat them, that the discussion of to-night takes place. Does Theosophy countenance or discountenance Nature's mode of curing ill?

I believe myself that Theosophy favors it. I cannot see that the Wisdom-Religion antagonizes itself to the universal experience of mankind, or that it pooh-poohs evident facts in the necessary working of a theory, or that it considers sentiment the best check on brutality, or that it fails to apprehend the result of the good prostrating themselves under the feet of the bad. I cannot conceive why Theosophy should be ignorant of a fact known to the youngest student of human ways, *viz.* that self-will grows exactly in proportion as other people tolerate it, a spoiled child and a spoiled man becoming so through precisely the same process; or why, if knowing the fact, it should uphold the opposite as true. I can never believe that the social ideal of Theosophy is where the public-spirited are speechless and muscleless in the presence of outrage, and where the selfish are given full liberty to trample everybody else into the mud. I fail utterly to understand why a system which insists on Universal Brotherhood as its very core should recommend submission to tyranny rather than resistance to it; or why it should suppose a reign of terror by those who despise Brotherhood preferable to the maintenance of peace by those who uphold it. Nor is it any more clear how the virtues of manliness and justice and self respect and respect for all are to flourish, if men who cherish them are forbidden to exemplify them, and are to stand paralyzed before every impertinence and every aggression. Still less is it clear how any community could endure a week if there was issued the equivalent to a proclamation that all the honest men were to be shut up in jail and all the rogues set free.

"What then," you ask, "does Theosophy seem to teach thereon?" I answer, "The same as reason and common sense." You are in a train on an elevated railroad. A man has a bundle on a seat while passengers are standing. Are they to allow that invasion of the right of others, the appropriation to himself of property not his? By no means. If allowed to do so then, he will do it again, and become a nuisance through life. Distinctly, firmly he should be made to understand that the community have rights, and that the nearest victim will enforce them. \* \* A rabble of men occupy the back platform of a street car, one of the most odious menaces to property and safe exit. There is no law to prohibit it, and the Companies' regulations are enforced by no conductor. But every citizen can, should, assist to put it down. Are you to smile blandly on an offender and sweetly ask his kind permission to pass? Not at all. A stern tramp on toes which have no right there by a foot which has, teaches a lesson which will not be forgotten. It may not be pleasant—neither is medicine

—but it will be salutary. I myself am never heedful of these obtrusive toes, least of all when leaping to a rapidly-passing car. As a Theosophist, speaking to Theosophists, I commend this to you as Theosophic. If half the population systematically practiced it, the abomination would be ended in a week. \* \* \* There is no more well-established rule than that persons passing through double doors should keep to the right. When you encounter the frequent man and the universal woman who keeps to the left, are you to turn aside for the offender and thereby become an offender yourself? Again, No. A sharp injunction turns the wrong-doer to the true path, and forces home a lesson never otherwise to be learned. \* \* \* A couple talk at the opera. Hiss *them* into silence if a stern glance is ineffective. \* \* \* A selfish person tries to head off earlier comers in a line at a box office. Force him to take his turn. Why? Because *you* are incommoded, *your* personal rights attacked? No, but because the rights of all are involved, involved not only in the one case present, but in the thousands sure to follow if the one is allowed. You may be the individual to whom the duty of protecting society is at the moment committed. It would be a strange conclusion that you were to shirk it because a Theosophist.

These are examples of constantly-occurring cases in daily experience. Scores analogous will arise in mind. They all bear the same mark,—a selfish determination to over-ride the rights of others; they all exhibit the same fact,—that they continue and will continue so long as others permit them; and they all appeal for the same treatment,—prompt suppression as a duty, not mainly to him who may be the victim, but to every later person who will be. And it is to be remembered that only resistance is a check. Yielding to outrage not merely confirms the habit of outrage, but it is and must be misconstrued. For the very callousness of sentiment which makes possible in a man such misbehavior, prevents his understanding gentleness in others. Because he is vulgar, he will suppose them to be timorous. You have to make visible to him the only influences he can comprehend. And as you do not scourge an unruly horse with lace, or muzzle a snappish dog with threads, you do not restrain the ill-mannered human animal with anything but the vigorous measures he requires.

“Theosophy in its practical application to daily life” means, then, I take it, in the department of protection to individual rights, the most enlarged use of the principle of Brotherhood. It means sympathy, gentleness, courtesy, thoughtfulness for subordinates, a persistent effort to diffuse happiness, a ceaseless exertion to secure to each Brother the claims we share alike. But it does *not* mean that the selfish are to be permitted to dominate, or that the fraternal are to be put at the mercy of the unfraternal, or that any one who chooses to be aggressive is to be so with impunity. I should

say that the ideal Theosophist is the same as the ideal man, piteous, kind, tender, sympathetic, conciliatory, helpful to the worthy, yet stern in opposition to all who seek to tyrannize or oppress, ready with bared arm to protect his human Brethren from spoliation and wrong. He may be seen in the historic characters of the Chevalier Bayard and Sir Philip Sydney. He may be studied in the acts of one of our own Adepts, St. Paul, himself truly a gentleman, gentle to the well-meaning and the sincere, but fully competent to rebuke an insolent Roman Governor on his throne, and to "give way by subjection, no, not for an hour" to those who would impose upon him views which he rejected. And he may be reproduced in any one of us who will enlighten his spirit with the same rays, suffuse his life with the same qualities, and effect his mission with the same vigor.

## APPARENT FAILURE.

There is no sentiment more constantly re-iterated in the poetry of Robert Browning than the deceptiveness of that illusion that we call success, or of that other illusion that we call failure; and I think one of the great causes of Browning's triumph as a poet of humanity has been his ability to inspire courage in other men, not only to teach them, but to make them realise that there are other elements in every struggle than those the world sees, and that what our short-sighted eyes call defeat is very often to the vision of the Gods a victory. To fail in the pursuit of an ideal is the common portion of humanity; why then should any one of us be exempt? So in "The Last Ride Together," the poet comforts himself with this thought:

"Fail I alone, in words and deeds?  
 Why, all men strive and who succeeds?  
 We rode; it seemed my spirit flew,  
 Saw other regions, cities new,  
 As the world rushed by on either side.  
 I thought, All labour, yet no less  
 Bear up beneath their unsuccess.  
 Look at the end of work, contrast  
 The petty Done, the Undone vast,  
 This present of theirs with the hopeful past!"

And in the next verse he hints at one reason of this failure.

"What hand and brain went ever paired?  
 What heart alike conceived and dared?  
 What act proved all its thought had been?  
 What will but felt the fleshly screen?"

Here he seems to realise how hard it is for the physical man to carry out the dictates of the spiritual man. It is the same lesson that Patanjali

teaches when he says that the obstacles in the way of him who desires to attain concentration, or union with the Divine, are sickness, languor, doubt, carelessness, laziness, and so forth. It is easy to account for most of our failures in the little struggles of every-day life by one of the obstacles just mentioned without going on to the end of the list. The greatest obstacle of all is the one from which all our evils spring, Ignorance. The little things of life present themselves so often in a disguise that we fail to penetrate; we realize only when the opportunity is past that it was an opportunity, and then we say "If I had only known!" It is only experience that can teach us, only repeated stumbles that can teach us how to walk, only losses from oversight that can teach us how to see. When the trumpets sound for battle we gird up our loins and are ready for the fight; but when the enemy steals upon us in friendly guise and we have but to shut the door upon him, how often we are betrayed!

The only way to treat failure is to make it a stepping-stone to success.

"I hold it truth with one who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things."

And what are "our dead selves" but our failures to be or to do what we ought to be or to do? Every time that we fail, whether from ignorance or from carelessness or from any other cause, we should have learned at least this lesson, never to do *that* again. And so we may painfully stumble through the alphabet of life, and though we never get beyond our letters, yet if our progress be always in the right direction, we shall yet hear, when the end comes, the Voice of the Silence saying "Well done, thou good and faithful servant."

Nor can we always measure failure and success. The conditions are so complex that only omniscient eyes can read them aright. The very thing we are most proud of may prove to have a secret flaw; the task we had despised may turn out to be a glorious achievement. The soldier who fights and dies on the losing side is as brave as he who falls on that of the victors, and the losing side is sometimes the right side in the eyes of Truth. It was of such as these that Walt Whitman was thinking when he wrote his stirring hymn to the vanquished.

"With music strong I come—with my cornets and my drums; I play not marches for  
accepted victors only—I play great marches for conquered and slain persons.  
Have you heard that it was good to win the day?  
I also say that it is good to fall—battles are lost in the same spirit in which they are won.  
I beat and pound for the dead; I blow through my embouchures my loudest and gayest  
for them.  
Vivas to those who have failed!

And to those whose war-vessels sank in the sea !  
 And to those themselves who sank in the sea !  
 And to all generals that lost engagements ! and all overcome heroes !  
 And the numberless unknown heroes, equal to the greatest heroes known !

In an article on "Awakening" in the last number of *Lucifer* the writer has italicised these words : "*Never is the aspirant in such danger of falling as the moment after he has successfully resisted temptation.*" And here we see the greatest danger of success, in that spiritual pride that blinds our eyes and makes us lose our balance, that inspiring us with confidence causes us to relax our guard and renders us a easy prey to the thousand insidious evil influences that hover about us.

We must take courage, then, and learn that it is not for us to judge of the measure of our successes or our defeats ; that must be left for wiser intelligences than ours. And if we cannot make a right estimate of our own victories, how much less can we do so in the case of our neighbor, of whose real nature and of whose real temptations we are so hopelessly ignorant ! The man we think fallen among the slain may be really mounting to a higher sphere, whence he can survey our harsh judgment with the pitying eyes of a wider knowledge ; the conqueror we see flushed with victory may have gained the whole world to lose his own soul. So, to quote Browning again :

"Not on the vulgar mass  
 Called "work" must sentence pass,  
 Things done that took the eye and had the price ;  
 O'er which, from level stand,  
 The low world laid its hand,  
 Found straightway to its mind, could value in a trice ;  
 But all the world's coarse thumb  
 And finger failed to plumb,  
 So passed in making up the main account ;  
 All instincts immature,  
 All purposes unsure,  
 That weighed not as his work, yet swelled the man's amount :  
 Thoughts hardly to be packed  
 Into a narrow act,  
 Fancies that broke through language and escaped ;  
 All I could never be,  
 All, men ignored in me,  
 This I was worth to God, whose wheel the pitcher shaped.  
 \* \* \* \* \*

We certainly cannot judge of the comparative success or failure of others ; we can hardly judge of our own ; but we can take courage when we seem to be beaten, and try to discover the flaw in our armor that we may be better prepared for another fight. And we can study that lesson which

is set us every day, but which we so often fail to learn, that in the little things of every day life are our opportunities for conquest over ourselves. If we neglect these tasks, how can we expect to have harder lessons set us ?

“Would but some fairy lend to me her charm !”  
Lately I cried, in a despairing hour ;  
“Some mighty spell to nerve my weary arm,  
Some Open Sesame of magic power !

Or, better still, show but the time and place  
Where a brave heart might win itself a name,  
And fall, perchance to benefit the race,  
Winning the blossoms of a deathless fame !”

Then as I mused a beldame crossed my way,  
Tottering along, with shrouded, earth-bent brow ;  
She stretched a lean hand from her mantle gray,  
And said, in shaking whispers, “Here, and now !”

“O poor delusion !” then I cried in scorn ;  
“Not thus are godlike powers to mortals given ;  
The Helpers come clad in the strength of morn,  
Bright with the ling’ring radiance of heaven !

Nor this the place or hour for mighty deeds,  
On this lone way, beneath this tranquil sky ;  
No foe is here, no hapless victim bleeds ;  
We are the only passers, thou and I !”

Silent she tottered on, but having past,  
A sudden glory seemed to light her way ;  
White angel-wings sprang from her shoulders vast,  
And fair she shone as shines the god of day.

A noble scorn shot lightnings from her eyes,  
As fleeing still she turned her lovely head ;  
“The gods sent me in answer to thy cries,  
But once repulsed, I am forever fled !

Learn to know Fortune ere she pass thee by ;  
Seize on her coming, for she will not wait !  
And know by all thy ways divine things lie,  
And every place and hour holds thy fate !”

KATHARINE HILLARD.

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Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of Karmic retribution. (*Voice of the Silence*, page 32).

## THE IMPOSSIBILITY OF A UNITARY RULE OF CONDUCT IN THE MANIFESTED WORLD OF DUALITY.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

The inquiry so frequently made in the Theosophical Society as to what constitutes the duty of a Theosophist in any particular instance, as, for example, when he encounters the victims of poverty and suffering, shows a peculiar lack of apprehension of the higher Theosophical teachings. A call for a simple rule of action that may be applied in every case at once shows that the person from whom the call emanates has not grasped the fundamental teaching of Occultism, that everything in the manifested world is necessarily dual in its nature. A unitary rule of conduct is no more possible than a stick with only one end. In all things we perceive duality, the "pairs of opposites", as the Hindus say; thus we speak of subject and object, cause and effect, pleasure and pain, light and darkness, spirit and matter, good and evil, etc. In seeking by any intellectual process to resolve even the most abstruse philosophical or ethical questions into their ultimates, we can go no farther than the "pairs of opposites." Take, for an instance, the doctrine of karma. It includes both free-will and predestination, the "pairs of opposites" for that subject. For if each individual reaps only the effects of causes set in motion by himself, and thus may create his own future, he evidently has perfect freedom of will, and his destiny is held in his own hands. But, again, since each thought and motive he has is the result of preceding thoughts and motives, and these again of others, he is evidently proceeding inevitably upon a line marked out in the beginning. If we inquire when was this beginning, we come to a consideration of time and eternity—another "pair of opposites". Could we penetrate this duality and realize the underlying unity of nature, we would thereby escape the curse of reincarnation and pass from the world of illusion into the realm of reality; but so long as we are *Baddhas*, souls in the bondage of illusion, and not *Jivanmuktas*, souls emancipated, this duality forever confronts us, and nowhere is it more apparent than in the subject under discussion this evening—the application of Theosophy to daily life.

No system of thought attaches less importance to physical existence than does Theosophy, which declares it to be only a passing illusion, a shadow thrown upon a screen. The Neoplatonists spoke of their bodies as "images"; and the Theosophists of the present century attach far less importance to the physical organism and the actions of the material plane

than they do to the mental attitude and intellectual activities. As said in a private letter of H. P. B., "To yield to personal *physical* weaknesses and passions is a lesser crime in Occultism than to yield to mental and intellectual weaknesses. To prostitute one's body is to desecrate only an old rag, an evanescent principle. To prostitute *one's thought*, even the *lower Manas*, connected with and emanating from the Higher Manas or Ego, is to pollute *that which is immortal*." Constantly we are urged to estrange ourselves from the objects of sense, and to attain to such freedom from all worldly desires that they will awaken in us only a feeling akin to disgust.

To attempt to put in practice these teachings only, disconnecting them from the whole body of Theosophical doctrines, would result disastrously; and for a majority of any race to do so would bring about an era of ignorance, filthiness, laziness, and depravity such as Europe was plunged into during the Dark Ages from the same Cause. For, mark well, this is but one of the "pairs of opposites", and the other is even more distinctly inculcated in Theosophical teachings, which insist rigorously upon the performance of every worldly duty, upon active participation in the world's work, and upon the most scrupulous moral and physical purity. Theosophy holds out no hopes of advancement to those who do not work for the cause of Humanity right here in this work-a-day world, and regards as a species of imbecility the mental condition of those who seek "interior illumination", or "soul unfoldment" as they term it, by abandoning their worldly duties and devoting themselves to psychic rhapsodies and visionary speculations, yielding, in fact, to their mental and intellectual weaknesses, and thereby, as H. P. B. declares, polluting immortal *thought*.

It is therefore no contradiction in theosophical doctrines that all things are declared illusory, unreal, and yet a course of action insisted upon seemingly making this the world of reality. It is but a recognition of the duality of manifested life, the polarity of existence or being, and the further recognition of the fact that it is not by following either pole alone that we can pass beyond the confines of duality and illusion to the realm of unity and truth, but by diligently considering both poles of existence we may make of the duad a unit, pass from time to eternity, from mortal to immortal, from being into be-ness. Consequent upon this duality, the life of a man is a process of unfoldment from within, and also of infoldment, or adjustment, from without. No unitary rule of action can be framed for a being who is himself a duad; for, being thus dual in his nature, he must follow a dual course, and in a question of action he must while acting remain inactive. One part of his nature acts, the other remains inactive; and when the lower and higher nature of man become one, then action and inaction must also become one. Says the *Bhagavad-Gita*, "He who perceives action in inaction, and inaction in action, is wise among mankind." And

in that old book, itself an equilibrium of opposites, so profound in its simplicity, so homely in its grandeur, so ancient in its newness, as applicable to the care-worn Western man of modern times as it was to the quiet Eastern people of olden days,—we find no single rule of action, but this dual course of action laid down clearly and with exactness. Perform conscientiously every duty encountered in this busy world, but have no interest in the results, leaving them to the Supreme; as said in Christian Scriptures, “Render unto Cæsar that which is Cæsar’s, and unto God that which is God’s.” And the more a man separates the two worlds, that of the material from that of the spiritual, the more closely they come together, tending to merge into one, the light of the spiritual shining down into the material, so that even in the personality of the man may be seen a shimmering of the divine light, making his every action nobler and truer; whereas he who ignorantly seeks to confound the two worlds, rendering unto God that which is Cæsar’s, and unto Cæsar that which is God’s, say, by healing his body through the powers of his soul, as some do in this age, or tortures his body as a sacrifice to his soul, as do some Eastern zealots, finds the two worlds grow wider and wider apart. This is no contradiction; it is the necessary polarity and duality of manifested life.

JAS. M. PRYSE.

## TEA TABLE TALK.

“MY DEAR JULIUS;

Will you kindly let me have your opinion on the following:

When it was announced in the papers that “la grippe” had made its appearance in St. Petersburg, and that it would probably in short course of time reach this country, I became apprehensive lest it should attack the members of my family; especially so as, if any one of our little group excepting myself were to be taken with it seriously, the result, on account of certain conditions, might be almost, if not quite, disastrous. I therefore willed with all the vigor possible that the whole force of the malady, if it came our way, should expend itself on me and that the others might go free. Immediately after Christmas, rather to my surprise, I was taken seriously ill and confined to my bed for several days, having the doctor in daily attendance, and, in fact, having him twice on the first day. The attack, however, quickly passed off, and a few days found me at work as usual. But it was only for a brief spell. I was again suddenly taken ill and confined to my bed for another brief period. Meanwhile the rest of the family were quite well, excepting one member who is a chronic invalid. Does it seem to you probable that my willing had the intended effect? Or, was it all a mere coincidence? And, if it was not a coincidence, was I justified, knowing nothing of psychic forces, in tampering with what I did not understand? It seems to me not.”

To reply to the above queries, it does seem *probable* that the will force

expended had the due effect. I cannot affirm that it had, for I by no means know all the agencies at work. "Coincidence" it was not, for there are no coincidences as that word is generally understood. Every event is the result of a cause, seen or unseen. So far as the working of cosmic Law is understood by me, I see that the result above given is one that would naturally follow upon the course of action described by my correspondent, while yet I do not know that it did not result from some cause or causes unknown. Certainly his effort was enough to produce the given effect. And I quite agree with him that he was not justified in taking a course so dangerous, because no man is really justified in interfering with the course of Laws which he does not understand. In so doing he sets subtle and powerful agencies at work, and the action of these by no means ends with the results described, but continues for great periods of time. All the discord in the universe comes from opposition to the course of Law, and when the opposition is conscious the discord produced is enhanced.

Another correspondent writes as follows :

"One evening lately, as I was about to retire, a voice said, "You will see something very wonderful to night." Having frequently and invariably brought trouble upon myself by seeing and hearing "wonderful" things, and having just received a severe rebuke from H. P. B. for placing any reliance upon such visions, I resolved to ignore any spook or vision that might present itself. But nothing of the kind came ; though towards morning I had an uninteresting dream, to which I attached not the slightest importance at the time. In that dream I was in company with Mr. —, a prominent Theosophist, and his wife, and other minor *dramatis personae*. Mr. — did nothing, said nothing, but his wife seemed in what follows to be acting *for him* at his unspoken suggestion, and not for herself, being a sort of female counterpart of him, and not his wife as she actually is,—a lady who thinks Theosophy is all foolishness. She offered me a talismanic ring, but I tried to decline the gift, for I felt that it was to save me from something, *and I did not want to be saved*. But Mr. — silently indicated that the ring came from *him* and I *must* take it. I said then, "Yes, I will take it." The ring was set with a pure white stone, rimmed with pearls. As I took it she said, "Mr. L, remember Ferncliff." As these words, like the reply of Poe's Raven, "little meaning, little relevancy bore," I paid no attention to them; but she insisted, "Write Ferncliff three times in your memory, so that you will not forget on waking." I obediently repeated the word thrice, and we parted. Then I dreamed that after wearing the ring for a time I noticed that from the rough work I had to do, and the chemicals I got on my hands, the pearls in the ring had become broken and partially dissolved; I was about to discard it as ruined, when I found that the white stone had changed to the color of a ruby, but was streaked with orange and had a golden flame within it, and I cried out in ecstasy, "It has become harder than a diamond!"

The next evening, as I was walking on Fulton Street, Brooklyn, the word "Ferncliff" on a theater poster caught my eye, recalling my dream

of the ring. The next moment I reached a street crossing, but as I stepped from the sidewalk a strong impulse came over me to stop, and a firm grasp upon my arm drew me back. Turning my head to see who had caught hold of my arm, I saw no one,—not even a spook. At that instant a carriage, driven at reckless speed, came around the corner from a dark side street, the wheels passing within a few inches of my feet. But for the friendly invisible hand that had drawn me back I should have been struck down by the horses. Yet I felt no joy over the escape, but rather like a tired mechanic desired by his employers to do over-time work after his full day's labor had been completed."

A short time ago, an F. T. S. wrote me recounting some dreams which had come true in each case. She then went on to give another, in which she dreamed that a certain friend whom she named to me had died in consequence of a habit he had of jumping upon trains, and asked me ; (A) whether I thought the fact that the other dreams had come true would go to prove that this one would also befall. (B) Whether anything could be done to prevent its coming true. To A I replied that the truth of her dreams constituted some probability, but no more, and that any given dream might prove wholly false, notwithstanding the accuracy of the average. As to B, nothing could be done to turn the course of law if the events were written down, so to say, in the book of destiny. Nor would it be wise to try to do so in any occult manner. But we could not be sure that it was so written, and the ordinary precautions or actions of common sense were indicated in this case, such as urging the friend to abandon a perilous habit, and so forth. Shortly after, the lady wrote me to say that her friend had suddenly died, and supplied me with the published data of his death. He had not, however, been killed as she dreamed, but had died of a stroke preceded by sudden business failures. She asked me whether this fact did not point to symbolism in her dream, as that, failing to "catch on" to a certain train of events or circumstances, he fell and died of the shock. This appears to me to be the case. The whole matter shows how little reliance we can place upon dreams or their details, for, as seen in the case of my first correspondent, our very thoughts about an event are often sufficient to determine certain karmic action in a given direction.

We form, as it were, the mould into which karmic force may run and expend itself. A genuine dream experience gets mixed up as it percolates into our ordinary consciousness ; its details are deflected, broken, altered ; the waking brain does not report it accurately. None but a trained seer can place reliance upon his memory of dream experience, and even he may err, except in cases of full adeptship. It seems, then, that we do well to study these experiences, without over-valuing them. I should give due heed to a dream, so far as studying it is concerned, but I should not permit it to take root in my thoughts as more than a fanciful vision, or, at best, a possible hint. Common sense is an invaluable guide in all such matters, and in occultism is beyond all price.

It would greatly lighten our labors if correspondents to this department would remember to write upon one side of the sheet only.

JULIUS.

## LITERARY NOTES.

THE NATURE AND AIM OF THEOSOPHY, the well-known pamphlet by our well-known Bro., Dr. J. D. Buck of Cincinnati, has received the compliment of an exhausted edition and of a reissue in larger and more enticing form. To the reprint, handsomely gotten up and bound in cloth, Dr. Buck has given a preface, noticing that spread of interest in Theosophy which has attracted so much attention within the last three years, and giving some explanations of the genius and the effect of Theosophy which are quite as valuable as the text of the book itself. A Note to this second edition is also given, humorously treating the latest report of the "collapse" of the T. S., and ending with these vigorous words: "Theosophy, therefore, means more Christianity and less orthodoxy; more altruism, more liberty, and less ceremony; more genuine worship of the Simple Truth, and fewer shams." (*Robert Clarke & Co., Cincinnati; 75 cts.*)

MAGIC WHITE AND BLACK. It is with very great satisfaction that we are able to announce a cheap edition of Dr. F. Hartmann's highly-valued work. Heretofore the only attainable copy has sold for \$2.50. The John W. Lovell Co. have now issued *Magic White and Black* as the fourth of their "Occult Series." It is well printed on good paper, has the latest emendations by the author, covers 281 pages, and is enriched with a portrait of Dr. Hartmann. The price is 50 cts., paper. *The Talking Image of Urur*, by the same author and still running as a serial in *Lucifer*, is announced as No. 5 of the "Occult Series," and *The Perfect Way*, by Dr. Anna Kingsford and Edward Maitland, as No. 6. Any of these books can be ordered from the PATH: paper, 50 cts; cloth, \$1.00.

IT is pleasant to note that the London Lodge of the T. S. is once more bestirring itself, and that No. 14 of its very valuable "Transactions" has just appeared. It is upon *Karma in the Animal Kingdom* and is by Mrs. A. P. Sinnett, whose *Purpose of Theosophy* long ago made Oliver Twists of us all. In the same clear and beautiful English Mrs. Sinnett treats her present theme, justly claiming that the disparities in animal happiness are as marked as in human, and that there must for animals, as for us, be some other cause than chance. It is suggested that this "must be looked for along the line of correspondences, and in a broader and more comprehensive manner than is possible on the principle of individual responsibility." The Spiritual Monad incarnates itself successively in the Mineral, Vegetable, and Animal Kingdoms, ever seeking the fifth principle. The Animal Kingdom may be regarded as one enormous body with innumerable limbs, and Karma pertains to the body as a whole, the loss of a limb not implying individual Karma any more than in the case of a man's leg accidentally cut off. "Differentiation or self-consciousness, apart from the Spiritual Monad, has not yet taken place." Animals of the more intelligent and highly organized kind, with powers of emotion aroused by contact with man, are taking the first step in such differentiation. It is this contact, with its developing consequences, which leads to individualization and a nearer approach to incarnation in humanity.

This would have no application to sheep, oxen, and other animals bred merely for food. But "as humanity is working slowly, perhaps almost unconsciously in the mass, towards Godhood or divinity, through the evolution of the soul by Reincarnation, so the animal kingdom, still more unconsciously but just as surely, is progressing also through incarnations not yet differentiated towards individuality and Egohood."

The whole treatise is interesting and suggestive, even if not wholly meeting the Karmic difficulty, and is, if we mistake not, the first contribution to this topic. (*Geo. Redway, 15 York St., London: one shilling.*)

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### TO NON-SUBSCRIBERS.

The present number ends the fourth volume of the PATH.

All Theosophists who can afford \$2.00 per year are asked if they should not support THE PATH. The magazine is not carried on for profit, and is solely devoted to the interests of the Theosophical Society, and yet it is a fact that its subscribers are nearly all non-theosophists. Its editor and its writers all work for nothing, but for four years it has been published at a loss which is always met out of private means. Members of the Society who all know that THE PATH maintains an independent attitude, supporting no clique and pandering to no self-interest, should not keep back their support from a journal that does much to keep alive and make respected the Society and its literature. We can now point to four volumes in which will be found consistent theosophical articles, well-written, by students who all have devoted years to the subject, and we ask your subscription. The PATH will not stop even if this suggestion is not followed, because so long as its Editor thinks the Society can be helped by it, he will publish the magazine. Nevertheless, a larger circulation aids a magazine in every way, bringing it to the attention of persons otherwise ignorant of it and of its mission, stimulating writers to their best efforts for its columns, ensuring more notice of and quotation from it by other periodicals. One exceedingly valuable assistance to both it and Theosophy is private subscription on behalf of Public Libraries. It would be well if every such Library, willing to give it a place, was supplied regularly with the PATH by private subscription. About 13 are thus supplied at present, and no one can calculate the missionizing influence thereby exerted. Well-to-do Theosophists can order it sent to their poorer Brethren also, not as a benefaction to the Editor, but to them and to the Cause. For the *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

To signalize the beginning of its 5th year, the April PATH will contain a picture of the Theosophical Headquarters at Adyar, Madras, executed by a process similar to that used for the portrait of Madame Blavatsky in February.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

#### MR. BERTRAM KEIGHTLEY'S TOUR.

LOS ANGELES was reached on Jan. 19, Mr. K. being met at the station by a reception committee composed of members of both Branches. Reporters from the principal papers "interviewed" him in true American style, and in the evening was held a gathering of Theosophists for formal introduction to him. On the 21st he lectured upon "The Theosophical Society and Universal Brotherhood" to a large audience at Temperance Temple, the platform being decorated with flowers and the motto of the Society, "There is no Religion higher than Truth", being prominently displayed. On the 24th his subject was "The Theosophical Conception of Evolution", and questions were afterwards put to the speaker. On the 27th Mr. Keightley addressed the First Nationalist Club of Los Angeles upon "Nationalism and Theosophy". Such of his time as was not occupied with public speaking was devoted to the Branches, plans being devised for future activity. A new Branch is contemplated, and a union of all 3 in the establishment of a Headquarters and Library. Remarkably full reports of his lectures were given by the city papers, no small measure of kindly, generous appreciation being evident.

SAN DIEGO.—Mr. Keightley reached here on Jan. 29th, lectured to a fair audience in the evening, and answered a number of questions. On the 30th he had a good audience at Lafayette Hall, and again replied to questions, this time mainly on Spiritualism and Mind Cure. On the 31st was given a reception at Mrs. Wilson's to all interested in Theosophy, and Mr. K. made an address and invited questions. On February 1st he lectured in the evening at the Unitarian Church, having in the afternoon addressed a meeting of school teachers, about twenty ladies being present. On the 2d he lectured at Horton Hall in the afternoon, and in the evening had a gathering in his rooms at the hotel of those already members of the T. S. or about to join it, and addressed them. On the 3d still further work, and on the evening of the 4th a reception by the Gautama Branch and an address. In San Diego, as in Los Angeles, copious reports of the public lectures were given by the daily press.

THE CINCINNATI BRANCH held its annual meeting on Jan. 5th, but the election of officers was postponed. The Branch has been engaged in discussing the septenary division of man, and one very good illustration used deserves notice. "The principles are *named* separately, but in life are not distinct *per se*. To illustrate: take a sponge as representing one principle and some water as another. Dip the sponge into the water, and you have two in one. To the water add some coloring matter as representing a third

principle, and by dipping the sponge into the colored water the symbol of three in one is represented. These different substances are three and yet one."

WITH THE KIND PERMISSION of Mrs. Annie Besant, THE PATH is about to reprint her very able pamphlet "Why I Became a Theosophist." In Socialistic and Freethinking circles this pamphlet must have special interest as coming from one so long a leader in both; but its singular cogency of argument and clearness of expression entitle it to circulation among all ranks and classes. Much good is expected from its large use as a missionary document. It will be for sale at the PATH office, and the price will be 10 cts.

CALIFORNIA.—Nothing in the Theosophical world is more delightful and inspiring than the zealous energy of the Pacific coast. As one result of the recent and very important *ad interim* Convention at San Francisco, a plan has been perfected among Theosophists there and in Oakland whereby the objects of the T. S. may be realized and Theosophical work be systematically carried out in California, the headquarters being in San Francisco.

An Address to all Theosophists on the Pacific Coast has therefore been prepared by an Executive Committee consisting of Dr. Allen Griffiths, Dr. J. A. Anderson, E. B. Rambo, and L. P. McCarty of the Golden Gate Lodge, and Mrs. S. A. Harris, Miss M. A. Walsh, Henry Bowman, and Theo G. E. Wolleb of the Aurora Branch. The Address recites the special need for vigorous work while the present wave of spiritual interest is sweeping over the land; the importance of an Executive Committee representing Branches and Members at large for concentrating and unifying the campaign; the fact that a furnished room at 13 Mason St., has now been provided as a Headquarters and a large number of leaflets given for distribution; the intention of the Committee to foment interest by the wide circulation of elementary literature, correspondence with isolated Brethren, the discussion of Theosophical questions in all newspapers open to them, as well as by the establishment of a Register of all persons interested in Theosophy or supposed to be; the formation of a Theosophical Library; and the possibility of the erection in time of the Pacific slope Branches into a distinct Section.

The Committee ask each recipient of the Address for a contribution of time, work, and money, the latter to be a fixed and regular monthly sum according to means. In most judicious, cogent, even eloquent terms, the need of *personal* effort is enforced, and the Address ends with the question, "Will you not take the simple mental pledge, 'I will do *what* I can, and *all* I can'?"

With a spirit and an energy such as are herein manifested, how can the great service to the Cause of such a project be overrated? We congratulate the whole T. S. on this step,—the whole Pacific coast if it knew its own highest interests. But it will in time; Theosophy is to conquer the world.

THE ARYAN T. S. of New York has changed its quarters, after several years meeting in Mott Memorial Hall where the Theosophical Society was organized in 1875. It cannot be denied that the New York Branch

is extremely active, owing perhaps to its being in the Metropolis. Some of its activities should be noticed. The *Theosophical Forum* is edited there by Bro. Fullerton, who freely devotes his entire time and abilities to the work of the Society; At the Headquarters in 132 Nassau St. there is the Circulating Library founded and kept up by a member of the Branch; the meetings are all public, and the number of persons present each Tuesday night seldom falls below 50; the Aryan Press was founded by a generous donation made by one of the members; the Tract Scheme began in this Branch and now includes 66 workers; one of its members has just given an order to the PATH to donate two copies of the *Key to Theosophy* to each of the members of the Branch for distribution. We do not mention these things so as to gain praise,—for there is neither praise nor blame to be given—but only for the purpose of letting the members in other places know what their fellow theosophists are doing, to the end, if it may be, that the suggestions may result in similar work elsewhere.

The Circulating Library has done useful work, and there ought to be others in different cities. It has not been a loss after the first necessary donation, but has brought in enough from weekly dues to warrant soon the purchase of other books.

The Library of the Aryan T. S. now numbers over 300 books, and they circulate freely among its members.

TWO NEW CHARTERS have been issued by the General Secretary, one to "The Oriental Club" of Gilroy, Calif., the other to the "Stockton T. S.," Stockton, Calif. An application has been made for a third Branch in Los Angeles, Calif.; it is to be known as the "Sakti T. S.;" for one in San Diego, Cal., to be called the "Upasana T. S.;" and for one in Muskegon, Mich., to be called the Muskegon T. S. The "Lotus Lodge" (private) of Muskegon has surrendered its Charter.

FORUM NO. 9 has been sent in bulk to all the Branches, and separately to each Member-at-large who has paid his dues for 1890.

#### INDIA.

COL. OLCOTT COMPLETED his visit to England, and sailed from Marseilles for Colombo on Dec. 29th. He was accompanied by two most valuable additions to the staff of workers at Headquarters, Mr. Edgar Fawcett, a young English gentleman whose profound and scholarly papers on metaphysical topics have received much attention from the readers of *Lucifer* and other periodicals, and Dr. J. Bowles Daly. Dr. Daly was originally an orthodox minister, then a journalist and historical writer, and became so interested in Theosophy upon hearing the President's first lecture in London that he offered his services to the Headquarters. It was Col. Olcott's purpose to pass 2 weeks in Ceylon before settling at Adyar, and this will be the more necessary since the return of Mr. C. W. Leadbeater to England and the lamented death of Mr. C. F. Powell. Most unfortunately, the long and hard-working tours Col. Olcott has lately been obliged to make have brought on his old

complaint, dysentery, and he has suffered severely. It is pleasant to know that, in addition to our American representative, Bro. Richard Harte, he will have upon his staff such workers as the above, and also that that in November Madame Blavatsky, Mrs. Besant, and one or two others contemplate going to India for a stay until March. The palmy days of the Headquarters will indeed be revived next winter, and we shall probably hear of not a few pilgrims to that shrine.

#### THE BOMBAY CONFERENCE.

This Conference, intended to fill the place of the usual Annual Convention which, because of the President's absence from India, had been postponed till May, was representative of the four different Sections in India, and had a most important effect in solidifying Theosophical sentiment and in proposing reformatory changes in the Rules which are to be revised at Convention. About 200 Theosophists were present, and there seems to have been a delightful spirit of both energy and unanimity. The Chair was taken by Mr. N. Dorabji Khandalvala, who read the Call for the meeting and briefly explained it, after which he read a letter from Col. Olcott, dated London, Dec. 7th, saluting the Conference, announcing his soon return, and welcoming any suggestions as to the Rules and work. Mr. Harte read portions of letters from London and New York, giving facts as to the Society's progress and activity. The Conference then considered the revision of Rules, and passed 10 Resolutions expressing the improvements desired. They are mostly in the direction of increased autonomy to the Sections, and in particular provide that the fees and dues shall be fixed by and paid to each Section for its own use, the Section contributing voluntarily to the support of the Adyar Headquarters such sum as it sees fit. Our 700 rupees were subscribed on the spot for the relief of Adyar.

Before adjournment a Vote of Confidence and Thanks to the Founders of the Society was proposed by that ever-beloved Brother, Tookeram Tatya of Bombay, seconded by P. R. Mesta, and carried by acclamation, 3 real American cheers being given for the Founders. The following is the text:

#### VOTE OF CONFIDENCE AND THANKS TO THE FOUNDERS.

*Resolved*, that this Conference of fellows of all the Indian Sections of the Theosophical Society regards with unfeigned indignation the malicious attempts lately made to injure the Theosophical Society by cowardly attacks upon Madame Blavatsky, who, as well as her equally-devoted colleague, Colonel Olcott, has freely given her whole energies for the last fifteen years to the establishment of a nucleus of Universal Brotherhood and the revival of Eastern philosophy and religion.

The Conference further wishes to convey to both of the Founders of the Society the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large.

IN THE PROCEEDINGS of the Bombay Conference, as well as throughout the pages of the Jan. *Theosophist*, there runs a strain of jubilation over the

cessation of discord between England, America, and India, and the restoration of the *entente cordiale*. As we have never heard of any discord between America and England, or between England and India, and are wholly ignorant of any between India and America, the jubilation is mysterious, not to say puzzling. It seems strange that, if any such alienation existed, it should never have come to the knowledge of the General Secretary, and have been carefully kept from him by the various correspondents who on other topics are so free; and the conspiracy to silence seems the more remarkable when we remember that donations to India from America have never been so copious as within the past year, and that the domestic and foreign mail service has at no time been interrupted. Why the General Secretary of the American Section should thus deliberately have been kept in ignorance of a painful state of feeling causing heartburnings and perturbations which it would have been both his pleasure and his duty, had he known of them, to make every effort to assuage, may perhaps never be divulged. Now that this mysterious evil has been no less mysteriously healed, it may seem ungracious to seek to know more; and there would appear nothing left for the American Section, headed by the General Secretary, to do but to gaze open-mouthed for a moment at the enigma presented, and then to join heartily, if still wonderingly, in the Indian song of reconciliation.

#### EUROPE.

THE SWEDISH BRANCH of the Theosophical Society has just made its 1st Annual Report. The Branch was founded in Stockholm on the 10th of February, 1889, with a membership of 17, Rules being adopted and officers elected on Feb. 28th. On March 10th it was decided to adopt a positive line of work in the publication and circulation of cheap Theosophical pamphlets. Ten such, containing twenty articles, mostly translations from English or German but a part original, have been issued; and larger works, notably Dr. Hartmann's *Magic White and Black* and Madame Blavatsky's *Key to Theosophy*, are now being translated into Swedish. A Theosophical Lending Library has also been established, and the Stockholm Reading Room is now provided with *The Secret Doctrine*, *The Key to Theosophy*, *Lucifer*, and other works. The number of Branch members has risen from 17 to 71, 46 being in Stockholm, 24 in the country, and 1 abroad. Visitors are admitted to the meetings, and there is evidence of a spread of Theosophic knowledge. The topic itself is usually avoided by the press, though some articles, in attack and in defence, have been admitted. Mr. G. Zander is President, and Madam A. Cederschiöld, No. 1 Ostermalms Gatan, is Corresponding Secretary.

THE FIRST THEOSOPHICAL SOCIETY in Italy has just been established at Milan with 9 Charter-members. With the entire freedom now possessed in Italy for voluntary associations, and with the steady emancipation of the populace from the old slavery to the priesthood, there would seem to be a fruitful field for spiritual interest, inquiry, and study. This would more naturally be the case in the north, and Milan is the obvious place for a beginning, but we do not despair of Branches in Florence and even in Rome

itself. There are two Theosophists, members of a California Branch, permanent residents of Foligno. If the New York Headquarters had ampler funds, translations of its tracts into French, Italian, and German would be one use to be made of them.

WE ARE GLAD to announce that Madame Blavatsky, who has recently been suffering from severe nervous prostration and therefore obliged for a time to abandon all literary work, is greatly improved. She was taken to Brighton, where sunny rooms, overlooking the sea, had been engaged for her, and has rallied under these influences. It is certainly doubtful whether the London climate is suitable for her, and the occasional rumors of a return to America, which flit through the correspondence and speech of Theosophists, may perhaps have life in them. What an era it would be for the American Section if this came to pass! But we adhere strictly to speculation, not venturing upon prophecy.

TWO NEW CHARTERS have been issued by the General Secretary of the British Section, one to a Branch in Exmouth, the other to one at Newcastle.

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### THE TRACT-MAILING SCHEME.

At the risk of seeming importunate, the General Secretary again presses upon liberal Theosophists the very great needs of this most important Theosophical agency. The contributions to it amounted Feb. 20th to \$131.42, and on that same day the *very last cent* in the fund was expended in furnishing tracts and postage to a zealous worker. Several names of friends ready to give time are upon the list, but there are no means for the supply to them of the necessary material. Like a machine, ready and in perfect order, the Scheme now rests idle from lack of fuel and water. It would seem so easy to start it afresh if some of our pecunious friends were alive to its value and use. The number of tracts now received from the printer amounts to 90,000, 7,000 having been ordered since Feb. PATH. Orders for the *Wilkesbarre Letters*, directly traceable to the tracts, constantly come to the PATH office, and as the *Letters* advertise the most important Theosophical works, the next effect is an increased circulation of *Esoteric Buddhism*, *The Occult World*, etc. Thence follow inquiries about the Society and applications for admission, the final result of a harvested crop being referable back to seed sown broadcast through the Scheme. It may interest friends to know that the Jan. *Theosophist* warmly commends this Scheme, and that a special request has been sent from India for details as to its plan and working. In response to this, a full exposition has been forwarded, accompanied with samples of the circulars and printed blanks used. Like information has been sent to London. The article, "To your Tents, O Israel!", in Jan. *Theosophist* is one of the most cogent and impressive ever printed in a Theosophical magazine, and if all earnest F. T. S. would apply it to themselves, the empty treasury of the Tract-Mailing Scheme would soon be filled, and the sowers of the good seed would start afresh on their mission of blessing.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis.....	Arjuna Theosop'l Soc'y	1882	Albert J. Stiles.....	Elliott B. Page.....	P. O. Box 659.....
New York.....	Aryan T. S.....	1883	William Q. Judge.....	Dr. Horace A. Loomis.	P. O. Box 2659.....
Chicago.....	Chicago T. S.....	1884	Stanley B. Sexton....	Miss Gertrude A. Piper	34 Walton Place.....
San Francisco...	Golden Gate Lodge...	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths....	Room 5, 13 Mason St.
Los Angeles....	Los Angeles T. S.....	1885	Dr. C. W. Bush.....	Miss Louise A. Off....	Collado St., Station F..
Malden.....	Malden T. S.....	1885	Sylvester Baxter.....	Frank S. Collins.....	97 Dexter St.....
Boston.....	Boston T. S.....	1886	Arthur B. Griggs.....	Robert Crosbie.....	55 South St.....
Cincinnati.....	Cincinnati T. S.....	1886	Robert Hosea.....	Miss Annie Laws.....	100 Dayton St.....
Chicago.....	Ramayana T. S.....	1887	Dr. W. P. Phelon.....	Edwin J. Blood.....	463 S. Leavitt St. ....
Minneapolis....	Ishwara T. S.....	1887	Dr. J. W. B. La Pierre..	James Taylor.....	75 S. 9th St.....
Philadelphia....	Krishna T. S.....	1887	Edward H. Sanborn....	John J. L. Houston....	902 Walnut St.....
St. Louis.....	Pranava T. S.....	1887	Wm. H. Cornell.....	Wm. Throckmorton....	500 N. Commercial St..
Omaha.....	Vedanta T. S.....	1888	Dr. J. M. Borglum.....	T. Richard Prater....	205 Sheeley Block....
Grand Island, Neb	Nirvana T. S.....	1888	L. D. Proper.....	Nathan Platt.....	Grand Island.....
San Diego, Cal...	Point Loma Lodge....	1888	Dr. John F. S. Gray....	Mrs. Anne J. Ratterson	643 6th St.....
Bridgeport, Conn	Varuna T. S.....	1888	Dr. E. Kirchgessner....	Miss Emma L. Shannon	59 William St.....
Cleveland.....	Dharma T. S.....	1888	Wm. E. Gates.....	Mrs. W. E. Gates....	Room 3, 76 Euclid Ave.
Decorah, Iowa...	Isis Lodge.....	1888	Miss Therese Asseln...	Miss Clara Reum.....	Box 901.....
Milwaukee.....	Brahmana T. S.....	1888	Mrs. Julia Ford.....	Mrs. Alice M. Wyman..	421 Milwaukee St.....
Los Angeles....	Satwa Lodge.....	1889	Samuel Calhoun.....	Mrs. Angie F. Shaw..	Box 132.....
Brooklyn.....	Brooklyn T. S.....	1889	Col. H. N. Hooper....	John C. Tredway.....	72 Lafayette Ave.....
Santa Cruz, Calif.	Bandhu T. S.....	1889	Dr. W. W. Gamble....	Mrs. Mary H. Bowman	Santa Cruz.....
Washington, D.C.	Blavatsky T. S.....	1889	Chas. O. Pierson.....	Geo. H. Baldwin.....	923 F. St., N.W.....
San Jose, Cal...	Excelsior T. S.....	1889	Mrs. P. D. Hale.....	Mrs. P. M. Gassett....	351 N. 3d St.....
San Diego, Cal...	Gautama T. S.....	1889	Geo. H. Stebbins....	Mrs. V. M. Beane.....	Box 1258.....
Kansas City....	Kansas City T. S.....	1889	Hon. Henry N. Ess.....	Chancy P. Fairman....	1328 Grand Ave.....
Fort Wayne....	Light T. S.....	1889	(Private).....		
Oakland, Cal...	Aurora Lodge.....	1889	Miss Marie A. Walsh...	Henry Bowman.....	630 9th St.....
Tacoma, W. T....	Narada T. S.....	1890	Rev. W. E. Copeland...	John H. Scottford.....	744 St. Helen's Ave....
Stockton, Cal...	Stockton T. S.....	1890			
Gilroy, Cal....	Oriental Club.....	1890			
Muskegon, Mich.	Muskegon T. S.....	1890			
Los Angeles....	Sakti T. S.....	1890			
San Diego, Cal...	Upasana T. S.....	1890	Sidney Thomas.....	Abbott B. Clark.....	P. O. Box 1200.....

## THE NEW HEADQUARTERS.

As was briefly announced in February, the combined offices of the General Secretary and the Editor of the PATH, together with the Headquarters of the Society, have been moved to Room 25, 132 Nassau Street. There are really 3 rooms, one devoted to the PATH, one to the General Secretary, and the third *exclusively* to Headquarters. Never before has it been possible, owing to restricted space, to bar out mechanical operations from the Society's room. Work of all kinds *had* to be performed in it. Now, not only have the General Secretary and his corps fresh air and light, which they have not had for a year, but there is opportunity for the private reception of visitors and for the proper display of the Headquarters' effects. An amateur photographer—an F. T. S.—has promised to make pictures of the present rooms, and possibly some arrangement may be devised for the supply of them to those interested.

In the PATH for Jan., '89, an intimation was given that the number of photographs of members exceeded the capacity of the one Album then possessed, and that the gift of a second would be most acceptable. The General Secretary, accustomed as he is to thoughtful help from Brethren, was astonished at the alacrity with which this hint was taken—and not by a rich Brother, either. The time had now come when the *second* Album overflows, and the General Secretary cannot restrain the impulse to lay the fact before the Society, remarking also that the Headquarters is still destitute of a thermometer. A photograph of each member, as has often been said, is greatly desired, for the Albums are among the most interesting and attractive of the Headquarters' possessions. Those of us who knew the original closet, dark, tiny, cramped, in which the Theosophical work was first carried on, will see in the present offices a symbol of what Theosophy itself means,—expansion, growth, sunshine.

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“If one should con  
 Whatever East or West have gained of lore,  
 And deem he knoweth Truth, holding this world  
 For true —that man is ignorant, and dies  
 To live again, until he learn to die  
 The death which frees from living. Wise men say  
 [Kena Upanishad that high verse holds!]  
 ‘He is unknown to whoso think they know,  
 And known to whoso know they know Him not.’”

—*The Secret of Death, by Edwin Arnold.*

## RESOLUTIONS OF THE BLAVATSKY T. S.

At the meeting of the Blavatsky T. S. of Washington, D. C., on Feb. 19th, 1890, Resolutions were adopted expressing most cordial thanks to Mr. Anthony Higgins, late President, for his valuable services to Theosophy and to the Branch since its organization. Mr. Higgins, though in feeble health which has been still further enfeebled by his labors, has zealously devoted himself to public speaking and lecturing, earnestly striving to extend through the city a knowledge of Theosophy and its benefits. He has now been obliged to seek for health in a new climate, and removes to Denver, Colo. The Branch has elected as his successor Mr. Chas. O. Pierson, and the new Secretary is Mr. Geo. H. Baldwin, 923 F St., N. W.

**OBITUARY NOTICE.**

Too late for insertion in Feb. PATH came word of the death of  
PANDIT N. BASHYA CHARYA,

Pandit of the Adyar Oriental Library. This lamented event occurred on Dec. 22d at Madras. The Pandit was a man of singular and broad learning, one of the finest Sanskrit scholars in India, a linguist, an orator, and a devoted Theosophist. He had abandoned a prominent position as lawyer and had given his later years wholly to the Society's work. It will be difficult, perhaps impossible, to find a successor so competent, so enthusiastic, and so indefatigable.

**OBITUARY NOTICE.**

On Feb. 10th came telegraphic news of the death at Adyar of  
BROTHER CHARLES F. POWELL.

Bro. Powell's name is familiar to American F. T. S. as their countryman who has so greatly aided the revival of Theosophic feeling in the East Indian Branches by his tours among them for lecturing and conference. Of late Bro. Powell has been at work in Ceylon, arousing sleepy Branches and founding new ones. Being needed in India he had returned there, purposing to make Adyar his Headquarters, but was hardly settled when his labors were closed by a fatal attack of dysentery. He contributed his time, his efforts, and at last his life, to the great Cause of Theosophy. Who could do more ?

The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action.—*Secret Doctrine.*

OM.

# THE PATH.

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# Æ U Ω

Renunciation of action and the right performance of action both lead to the same goal; but of these two the right performance of action is better than its renunciation. It is difficult to attain to true renunciation without rightly performing all duties; the devotee who performs his appointed actions, fulfilling his duties, attains before long to true renunciation.—*Chap. V, Bhagavad-Gita.*

## THE PATH.

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VOL. V.

APRIL, 1890.

No. 1.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible; and for those which are unsigned, the Editor will be accountable.

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### THE PATH'S FIFTH YEAR.

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of THE PATH its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We

can rely then only on the Law and not upon the favor of any one ;—this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

“ Point out the ‘ Way ’—however dimly and lost among the host—as does the evening star to those who tread their Path in darkness.”

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## THE MISSIONARY FUNCTION OF THEOSOPHY.

We Theosophists can prosecute our work far more intelligently and hopefully if we understand just what we have to do, just how we ought to do it, and just what results we have a right to expect. Theosophic effort, like every other effort, is ineffective if it defies facts or laws, and, conversely, bears fruit in proportion as all such facts or laws are heeded. Theosophic truth, like every other truth, is wasted if cast on soil unfitted to receive it ; and Theosophic hope, like every other hope, must wither from disappointment if it is irrational or rootless. Only as we perceive the conditions of the problem, and then conform to them, are we justified in looking for success.

The great public work which Theosophists at this era have to do is to disseminate a knowledge of Theosophy. In our hemisphere it is a new system ; old, older than anything else, as it really is, here it has the interest, as also the opprobrium, of entire novelty. On the side of its interest, we have to aid us the insatiate thirst of the present day for all that is fresh or strange or promising, together with the vigorous rivalry of the press to furnish draughts of each ; and on the side of its opprobrium, we see the host of those who are indifferent or contemptuous to any system of spiritual vigor, backed-up by the churches and religionists who cherish petrifications as heir-looms, and who are horrified and embittered when Truth appears as a sprightly youth, rather than as a palsied centennarian with one book chained to his waist. A great preparatory step is gained when either the free-thinking are caused to inspect Theosophy from curiosity, or the orthodox to attack it from dislike, for in each case it secures publicity and notice. But there is also a third class,—those who desire satisfaction for the higher

instincts in man, who cannot find it in the artificial theologies of the sects, who distrust anything bearing conventional or worn-out names, and who have an open mind for a teaching which gives intelligent solution to the questions of life and adequate answer to its aspirations. As we have no means of discerning the members of this third class and of communicating solely with them, our only course is to scatter Theosophy broadcast through the land, fill the air with it, make it as familiar a word as Christianity or Spiritualism. When the whole social atmosphere is suffused with it, it will come in contact with every nature fitted to receive it, and so there will be no hungry soul unfed, no ready recipient unsupplied. When the secular press expounds it and the religious press analyzes it, and when its terms are understood and its distinctive marks perceived, joining the Theosophical Society will be as easy a thing as now is joining a church, and Branches will be as numerous as, and far more co-operative than, the very churches themselves.

As has been said, there is only one way to effect this,—it is to spread everywhere a knowledge of what Theosophy is. In the simple form of elementary tracts, in the fuller statement of pamphlet or document, in the copious exposition of detailed treatise, all phases of the topic are presented, all queries duly met, all degrees of intelligence provided for. There is absolutely no limit to the possible literature of Theosophy, for it embraces every department of being and has the promise of a continuous revelation from its Adept teachers. As fast as Their present teachings are popularized and absorbed, new and richer ones will be given. The peculiar duty of the day is to give the utmost clearness to what is known, to make it intelligible and attractive to the masses, to promote its circulation with energy,—prodigality even, to ensure that it shall be a theme for conversation, perusal, research, study. One hardly overstates the case when one avers that the one pre-eminent work of Theosophists at this era is to sow Theosophic seed in every quarter and with abundant measure.

But there were two other questions raised at the beginning of this paper, —just how we ought to work, and just what results we have a right to expect. They may be called the Method and the Rationale of our mission.

The essential principle in the Method of Theosophic work, I take to be the avoidance of controversy. This is not merely because argument is a battle in which passions are roused and the desire to conquer overcomes the desire to learn, or even because the consequent inflammation unfits the mind for such a topic as Theosophy, but because, as all experience shows, of the futility of argument in changing conviction. Nothing in literature is more dead than the patristic and scholastic controversies, whereas the "Meditations" of Marcus Aurelius will have perennial life. And it would seem that what is needed in Theosophy is a perspicuous exhibition of its

tenets, supported, indeed, by all props from reasoning and analogy, but free from conflict with opposing faiths, and set forth rather as a suggestive and plausible explanation of facts than as a dogmatic system vying with others. This holds equally of the verbal statements Theosophists are constantly called upon to make. If their tone is that of infallible assurance, of a combative readiness to defend, to attack, and to impugn, a like spirit will be evoked in the questioner ; whereas, if they are given as the solutions found satisfactory by the holder, though in no way obligatory on any other thinker, if they are commended as interesting rather than urged as final, the spirit of antagonism is disarmed at the outset, and the genial influence of a gentle unobtrusiveness extends itself from speaker to hearer. Beliefs can hardly be *argued* away. They may crumble or melt under the quiet effect of more potent considerations, or they may simply fade out as better ones come to view, just as the pictures of a dioptric lantern grow less vivid and disappear when their successors are disclosed, but they will gain obstinate rigidity through any attempt to displace them with violence. The tactful presentation of Theosophy therefore means that each written or spoken word should be pacific, uncombative, gently proffering an idea rather than pronouncing a dictum, letting the hearer himself contrast the opulence of Occult Science with the penury of Christian isms, seeking no rebuttal, inviting no contest, striving for no victory.

The other question,—the Rationale of our mission—goes to the root of the whole matter of that mission. If Theosophy is to be promulgated in every direction and through every channel, if a very large part of the community is indifferent to it or hostile, and if controversy is to be foresworn, what gains may we really expect to make ?

Fitness to receive Theosophy is pre-eminently a case of Evolution. As the wave of life has passed through the several kingdoms of nature, lifting to various heights of development the different individuals in them, effecting an infinite diversity in progress from the shell-fish to the anthropoid ape, so the Spiritual wave exhibits in the countless multitudes of men the equally countless degrees with which it has been received. There are human beings in whom hardly a trace of spiritual feeling can be detected; there are innumerable gradations in which it expands from a feeble sentiment to a ruling principle ; and there is a small but exalted class in which it has overmastered and overcome every other impulse and desire. Intelligence, too, has like differentiations, and when this and the spiritual principle are united in every possible combination of degree, intensity, and power, we see the infinitude of variety, the measureless complexity, exhibited in the status of men.

Now while Theosophy is truly a system of the highest intellectuality, feeding the loftiest minds produced in the race, this is not its primary function. That function is the supply of spiritual pabulum, the furnishing to

aspiration a justification, a method, an assurance. Its note is responded to by the devout and the ardent, unheard or unheeded as it may be by the clever. As so it comes to pass that no small part of the members of the Theosophical Society are very poor in intellectual gifts, little competent to seize much more than the elements of the system, powerless to analyze or to combine or to express its truths, a feeble folk as to brain or tongue, and yet sound in purpose and in conviction, resolute in aim and life, clear of vision into the eternal realities. They feel far more than they can state; they are strong, gigantic even, in a conscientiousness which knows no paltering, and a devotion which knows no sleep. And to this they have come through incarnation after incarnation.

Precisely what stage of spiritual evolution must be reached before Theosophy is acceptable, who can say? Yet evidently there is needed some real, even if vague, conviction of the greater value of the unseen, and some decided, even if flexible, desire for its attainment. If there is neither, Theosophy is a meaningless babble, a sound without import or significance. To *some* point the spiritual principle must have been evolved, the spiritual interest grown. Before that, there could be no comprehension and no response.

In respect to this, receptivity to the Theosophical idea is exactly like receptivity to any other idea,—it is an affair of evolutionated readiness. If you tell a young man in his teens that the loftiest reach of human happiness is not in converse with an undeveloped girl, and that insipid talks and unfledged affections are only the contents of a stage and a class, he will probably smile at your little knowledge of life and your little ability to comprehend it. And yet the mature man, rich in experiences of varied tenderesses, knows how faint and flimsy are the sentiments of such youths. Still, each attitude is proper to its time. You could not expect sage discrimination in a boy, or appreciation of other things which are in advance of his period. If you speak to a small tradesman of the forces governing international commerce, and of the happy day when an understanding of them shall sweep away every obstacle raised by ignorant cupidity, his eye will glaze and his mouth open. If, forgetting your hearer in your topic, you discourse to a common-place person on the mental triumphs of the century, and how intelligent thought is asserting itself in civic ideals and in legislation, you will soon perceive his incapacity to understand you. I once travelled in Italy with an acquaintance who gave no eye to its architecture, galleries, or scenery, but was alert for horses, dogs, and women. All these things mean simply that the individual has not reached the point where higher themes become conceivable. To present them is to appeal to a blank; the faculty is not there. Give the topic appropriate to the development, and you have response at once. It could not be otherwise. Men are what they *are*, not

what they will be. To expect perception of things out of sight, or to blame for devotion to those only which are perceived, is to be unphilosophical and unpractical.

And so it is in Theosophy. Exhibit it to the sectarian, the conventionalist, the mere business-man, the gourmet, and its broad doctrines and high impulsions seem but fanatical raving. Tell its principle of unselfishness to the monopolist who seeks for opulence through oppression, or the religionist who hopes for glory through gore, and you might as well speak in Arabic or Hindoostanee. In fact, any one of its spiritual sides is unintelligible to the man who has not within him a counterpart to that side. If the faculty has not evolved, it obviously cannot act. And this, too, is another reason why one should not attempt to argue or persuade into Theosophy. To do so implies the presence of an interest or an aspiration which argument or persuasion can arouse, whereas it is the absence of them which makes the attempt hopeless.

Sketching the area of human evolution, we may say that each human being passes through successive stages of thought, conviction, and emotion, and that certain habits are appropriate to each. Whatever may be the dominant interest of the life, there are topics and practices which match it. These are natural. They may not be elevating or elevated, but at least they are fit. One need not marvel to find obtuseness as to spiritual things any more than as to art or literature or science. The whole question is set to rest by the simple explanation that the individual is still on a lower plane. There is no use in worrying over it, for the matter is beyond all other remedy than that of limitless time, which will in its course bring about through many incarnations the stage of spiritual interest. *Then* Theosophy will attract.

These facts show what is the philosophy of Theosophical missionary effort. The method has been stated to be the widest possible circulation of Theosophical information, the filling the atmosphere with Theosophical truths and ideas. Why? Not because it is supposed that to any considerable proportion of the community they will be either intelligible or welcome. Not because their intrinsic value can be perceived by souls which as yet are not percipient. Not because that any cogency of argument or felicity of diction will evoke interest or gain adhesion. Not because they hold out inducements which, like Sunday School picnics or Church sociables, may avail to entice outsiders. Not at all because it is believed that more than perhaps one out of many hundreds is ripe for a welcome to them. But then there is that one. He has in former embodiments risen through eras of struggle and solicitude, and stands now ready, open-eared for the note of Theosophy. He may be a member of some great family in the metropolis and come in touch with Theosophy through the gilded libraries which are ever open to him; he may be a journeyman in a factory and stumble on a

paragraph of revelation in the only newspaper he sees ; he may be a merchant in a far-off city, or a doctor in a country town, or a blacksmith in an inland village ; he may be a miner in Colorado or a herdsman in Texas or a pioneer in a Western hamlet ; but if prepared in past incarnations for Theosophy in this, it needs but a line to transmute him into a Theosophist. Perhaps yours may be the hand which has guided it to him, Karma conferring on you the privilege and on him the benefit of adding another to the ranks of the illuminated. What if scores of editorials and hundreds of editorial items and thousands of circulars die straightway and fruitless ! Who can say, indeed, that they do ? But if they did, there is always the one upon whom we may count, the one who has a right to our treasures, the one who will spread them in his turn, the one who will be the nucleus for further strength coming from the unseen powers. Nor must we forget the stimulus which a diffused knowledge of Theosophy has upon forming, growing souls. They are not ripe for it yet, but acquaintance with it helps to make them so. A seed may be lodged in thought which will grow no less surely than do the seeds scattered by the sects about us, and, as they expect fruitage in years to come, so may we in incarnations to come. Probably we shall not need to wait so long. There are indications that every effort now has promise of a soon result. The very name "Theosophy" was strange but a few years ago ; now it is a common sound. The topics collateral to it and which point to it were formerly in disrepute ; now they are investigated as legitimate studies. Once a "fad" or a "craze," Theosophy has now established itself as a recognized form of religious belief, and, while the Society disclaims being a "Church," it will very likely in time receive all the distinction of such. We may not be covetous of that ; we may not even gauge our progress by the membership we can show ; but we can certainly do our very utmost that Theosophic truth shall be sped throughout the land and pervade the thought of the age. We shall not expect to make "converts" or to pillage on the preserves of sect or Church ; we shall not look for accretions through any process of argument or persuasion or teasing ; but we shall enjoy the right to make the positions of Theosophy everywhere clear and understood, and the certainty of believing that no intelligent effort to enlighten and stimulate the human conscience can be, will be, a failure.

ALEXANDER FULLERTON.

We say : I do not wish to plunge into vice, but neither do I wish to live like a Cato ; I wish to lead an honest and comfortable existence. "This is an illusion ; we cannot be half man, half beast ; soon or late, one tendency will triumph over the other. A moment will come when you will be forced to choose ; the later the choice the more painful and doubtful the victory.

## THE ESSENTIAL FIRE.

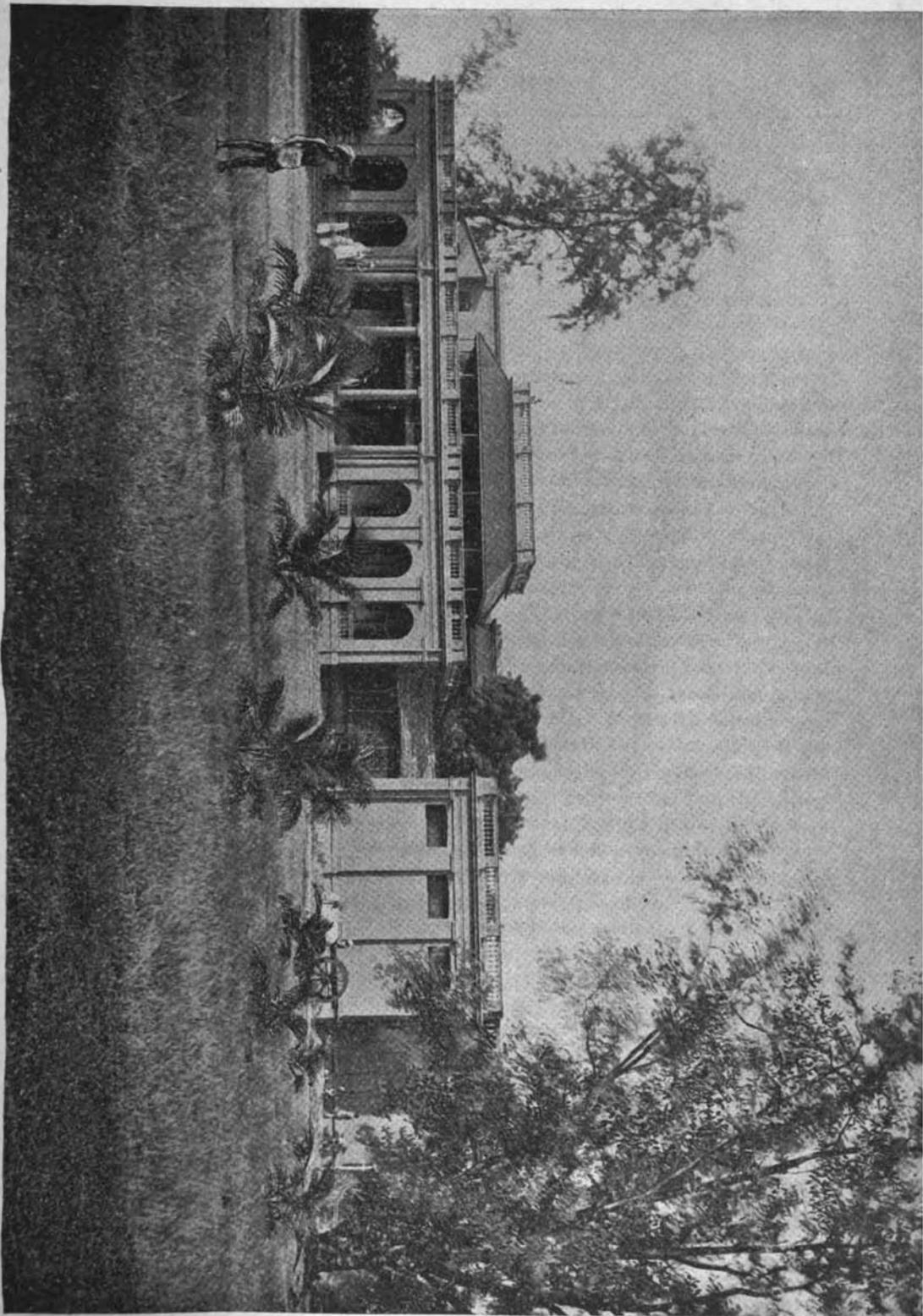
For us who grope in darkness, is there not  
 In nature some monument hid, to right  
 The imperception of our spiritual sight,  
 Like that which in a day, 'tis fabled, brought  
 To suffering eyes the treasure which they sought?  
 Shall aught abstain us from the search for light,  
 Who are resolved to flee the thrall of night,  
 And greater in the atmosphere of thought?  
 Who shall atone the grant that made us free,  
 Or tax us with eleutheromania if  
 We spurn all bonds and from some steepy cliff,  
 Which proletarian minds may not aspire,  
 Reach out into the far immensity,  
 And bathe our souls in the ESSENTIAL FIRE?

ST. GEORGE BEST.

## THE HEADQUARTERS AT ADYAR.

Having shown our readers in February PATH the counterfeit presentment of H. P. Blavatsky, to whom the Theosophical Society owes its origin, we wish them this month to see the Headquarters of the Society in India as they now appear, unless lately changed.

When H. P. B. and Col. Olcott began work in India, they occupied a bungalow in Bombay, on India's western shore in a suburb of the city called Girgaum. The present Headquarters are on the eastern shore in a suburb of Madras called Adyar, so named from the Adyar river—or the river from it. This river is a small one, frequently closed by the sand washed up from the ocean. It runs past the building, washes, indeed, the base of the wide piazza at the back. The building is made of brick and plaster, painted white, except some rooms erected upon the roof. There is a central hall paved with marble squares black and white. The offices were in the back from where good light and air could be had. Since 1884 considerable changes have been made. The former *porte cochere* was done away with by the building of additions on each side, so that now there is a straight front with the pillars of the old *porte* forming the entrance. Another building upon the same front line was added on the ocean end of the main building, and is used for the Oriental Library. The grounds comprise about twenty-one acres, bounded, in front of the house, by a large grove of trees, on the back by the river, and on one side by the main road leading out of Madras. The view from the front is not interesting, as whatever might be seen is hidden by the grove of trees. There are numerous mango trees in the compound between the house and the main road, and these afford a grateful shade, their spreading branches covering great distances around their trunks. In the picture Col. H. S. Olcott, dressed in a long white coat or robe, can be seen standing at one end.



## SPEAK LITTLE; JUDGE NOT: LOVE MUCH; AND WORK.

Notwithstanding all that has been written on the subject, a good deal of both obscurity and confusion still remains even among professed theosophists regarding the ethics of theosophy and the objects of the T. S.

This was, indeed, to have been expected, both on account of the extent of the subject, the immeasurable ground covered, and from the fact that each individual, whether student or disciple, must not only have in himself "the beginnings of theosophy," but from first to last is himself the measure of his own understanding and progress.

The mistake is indeed very common to suppose that when once the whole truth is clearly stated, the work is virtually accomplished. But the "*instructive tongue*" must find an echo in the "*faithful breast*" ere we reach the beginnings of wisdom. The end of wisdom, *viz.*, understanding, is again but the beginning of knowledge and power.

Power is thus a thing of slow growth. It is never reached at a bound. It is often imagined that when one has really renounced the world, the whole work is accomplished. So long as one is in the world, and has not renounced it, his reward is in the world. Having renounced the world, one is apt to look for his reward, or to expect some adequate compensation, thus mistaking the beginning for the end. In truth, however, one does not really begin to work in the world till he has renounced the world. Henceforth his work is in the world, not away from it. This is the paradox that so few seem able to understand. Renunciation in the sense in which it is ordinarily understood is substantial suicide. To have found the world distasteful, and life on the ordinary plane a failure, and hence to renounce it; to turn from the disappointments of life because they seem to equal its successes, and so to give it all up as not worth the candle, is to make life a failure indeed.

If this were the mission of theosophy, the short cut by way of suicide is more logical and sensible.

In response to the hackneyed query, "Is life worth living?", Theosophy replies, That depends on the Life and the Living.

So long as one is involved in the life of the world, he is subject to circumstance and never master even of himself. Renunciation does not take man out of the world; it but fits him to work in the world by changing his entire attitude to it.

The first result of this change of attitude is the removal of fret and

friction. The result is equipoise and self-possession. Not that conceit of shallow minds that springs from egotism, complaisant self-satisfaction, the sign-manual of ignorance. This often, indeed, passes for self-possession, when it is only greed for possessing others. That cool, calculating attitude of the man of the world when seeking the best advantage, with the eye always on the main chance, is even nearer defeat and final catastrophe than almost any other condition that can be imagined. Self-complaisancy is superficial, and beneath this mask lurks fear of the inevitable final catastrophe. This is far removed from that self-possession that follows renunciation. It is, in fact, its opposite. The first is inspired by egotism ; the second by a truism ; the first seeks to gain ; the second to give. The first does indeed gain a temporary power over the world, only to fall afterwards into nothingness and despair. The second gains power over self, leads upward to the everlasting, triumphs, and endures.

This is the meaning of the "vow of silence" in ancient initiations. Apollonius did not relinquish his journey or relax his labors during his five years of silence. When one stops to consider how much of speech is ill-timed and useless, if not actually pernicious, golden silence begins to be appreciated. Our judgments and condemnations of others are at best but embryonic till we give them life through speech. In thus limiting speech we improve judgment and mature thought. Nor does this limitation of speech by any means destroy conversation or hinder human intercourse. A good listener is often as welcome and as greatly admired as a good talker, provided he listens intelligently. When the time for conversation arises, well-chosen words, expressing clear ideas, inspired by noble sentiments, are all that is in any way desirable in conversation.

A silent example is always more potent than words. Argument is useless and criticism of persons pernicious. One who has this self-possession, who refrains from judging or condemning others, is ready and able to engage in labors of love. He is not a reformer, but a transformer. It has often been said that reformers are men of one idea, and there is a good deal of truth in the statement. The motto of William Lloyd Garrison was, "Immediate and unconditional emancipation of the slave." No compromise, no colonization schemes, no subterfuges ; and presently the nation heard and trembled. The transformation of society is by slow methods, like a broad, shallow stream flowing over vast territories, permeating everywhere. It is an evolution. The reformation of society is like a mountain torrent dashing down precipitous descents, and is often accomplished by revolution. A reformer must not see too much ; a transformer cannot see too much. The weakness of the one is the strength of the other. A reformer seeks by criticising and condemning evils in others to put down abuses in the world : a transformer seeks by the power of a noble example and rooting

out the evil in his own nature, to bring out the latent good in all through the all-redeeming power of love and charity. It makes all the difference in the world as to how we take our levels, whether we level up or level down. Say to the fond mother that she should love other children as her own, and she replies that she *cannot*, and she brings strong arguments against it. Shall she level down the love she bears to her own child, "her own flesh and blood," to the level of that common love and sympathy that she already bears toward the homeless, and yet that satisfies itself with giving the broken food and the cast-off garment to the needy? Or, on the other hand, shall she level up this indifferent charity to the plane of real mother-love, and so realize not only the human but the Divine Motherhood. Suppose all the mothers in any community were to go to work together to level up their charity to the plane of human motherhood, would not their own children reap the first fruits of the diviner motherhood? It is true that no single mother can reform the motherhood of the world, but she can transform her own motherhood and make it really divine in its beneficence; *and that is what the motherhood of the world is really accomplishing, in spite of the fatherhood of man, that continually ignores personal responsibility and multiplies orphanage and bastardy!* The work that one noble, loving woman can accomplish in any community is seldom even dreamed of, much less realized. In relation to woman man should begin as a reformer. In relation to woman the average man of the world is indeed—"a man of one idea." This idea is anchored in "sex" and bounded by "self." Let him declare "immediate and unconditional emancipation" of *woman*. No colonization, no compromise, no subterfuge. Let him replace the sham of generosity by the reality of justice. Let motherhood be a free choice with full partnership in the subsidy. Love in its truest and best sense is impossible without Liberty. The real love-labor of man *and* woman begins only where slavery leaves off. Here is precisely the partition wall between love and lust. The one thrives only in freedom, giving that which is its own: the other is the degradation of slavery, the tyranny of egotism, despoiling another and taking that which is not its own. The reformation of man must go back to the year *one* of the "Christian Era," and begin with the first chapter of Genesis. Man began by stealing the "Godhead"; let him relinquish this ill-gotten, ill-used authority over woman, and a real Christian era will begin. The Roman Catholic Church, always "wise in its day and generation," colonized the God-head, and by instituting Mary Queen of Heaven managed to keep possession of woman in the present world with an apparent sanction of both logic and justice. This is precisely what Constantine did when he married Catholicity to temporal power, making the man of sorrows an incomprehensible mystery, and putting creed in the place of Christos.

Let the critic judge as he will of the writings of Madame Blavatsky, her work stands as an everlasting memorial to every member of the Theosophical Society. What occurs during the eight hours from 10 p. m. to 6 a. m., no witness has ventured to declare. The other sixteen hours are amply testified to by a cloud of witnesses. The most constant and uncomplaining labor for the Society and its work, regardless of heavy burdens that would daunt the stoutest heart. Ill-health, poverty, and abuse have been her reward as men count gain. Whatever motive her calumniators may find for such labors under such adverse circumstances concerns us very little, only so far as it really impedes her work. It has been so far powerless to arrest it, however it may misinterpret and misrepresent. Only they will understand her labors who have already within themselves the germ of that for which she toils, and whenever all of these have received the message her work is done. The monuments which the tardy justice of her detractors and obstructers may rear to posterity will no more atone for present injustice than the monument offered to the memory of Bruno in Rome can bring him back to life or justify his murder. Her present example, however, cannot fail of its significant lesson to everyone in any way deserving the name of Theosophist.

Ask Madame Blavatsky—"Is life worth the living," and she will tell us, from all personal considerations, a thousand times—No! Yet how many who love life for its rewards and emoluments work as she? Relinquishing every personal gain, all worldly advantage, her labors are such as no worldly ambition ever excites and no love of personal gain ever inspires. A thoroughly sick woman at the age of sixty can demand little of the world, and cares little for future fame in the face of unflinching abuse. At that age ambition usually cools and enthusiasm is dead, and yet through all she *works* and loves, and loves her work.

*"My doctrine is not mine, but his that sent me."*

The theosophist who thirsts for knowledge and longs for power, who imagines that he has renounced the world, and who pretends to despise the "flesh and the devil," and is looking anxiously for Mahatmas, or listening for "astral bells," may learn a lesson in *work*, not only from Madame Blavatsky, but from Col. Olcott and Mr. Judge as well. Whether to these workers life be worth the living or not, they are working to make it more desirable to others. St. Hilaire may see only the motive of selfishness in Buddhism, while the professed Christian practically apotheosises selfishness. Yet he who knows what renunciation really means will see that work for the world inspired by love of man is neither confined to Christ or Buddha, nor to the followers of either. Man can transform the world only as he reforms himself; and man can elevate himself only through his efforts to help humanity.

The reward is in the work. To serve the truth for the truth's own sake

is to give truth a lodgment in one's own soul. All falsehood will thus disappear as clouds and darkness vanish before the rising sun. Thence come peace and rest.

“Rest is not fitting  
The busy career:  
Rest is the fitting  
Of self to one's sphere.  
’Tis the brook's motion  
Clear without strife,

Fleeting to ocean  
After this life.  
’Tis loving and serving  
The highest and best:  
’Tis onward unswerving,  
And this is true rest.”

J. D. BUCK.

## THE SEVENFOLD DIVISION.

### WHY NOT CHANGE THE DESIGNATION?

Mr. Sinnett's book *Esoteric Buddhism* has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, “Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man”, and then gives his scheme of division thus, The *body*, Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh, Spirit or Atma. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to preventing our understanding fully that the Atma includes, and is the substratum of, all the others. In India it caused a protracted and, at times, heated discussion between the adherents of the rigid seven-fold classification of *Esoteric Buddhism* and several learned and unlearned Hindus who supported a four-fold or five-fold division. During that debate the chief Hindu controvertor, while holding to a different system, admitted the existence of “a real esoteric seven-fold classification,” which of course cannot be given to the public. Mr. Sinnett also evidently made a mistake when he said that the first mentioned division is the esoteric one.

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE—the Atma—to fully comprehend nature and “bring about the aim of the soul”, why not denominate all that it uses for that purpose as *vehicles*? This name is strictly in accord with all

parts of the philosophy. It is in effect the same as *Upadhi*, or basis, foundation, carrier. By its use we make no error when we say that theosophy declares there is Atma, which works with and through six *vehicles*. Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Atma, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gita*.

This change, or to some other than "principles," should be adopted by all theosophists, for every day there is more inquiry by new minds, and theosophists themselves, indeed, need to use their words with care when dealing with such subjects. Or if greater clearness is desired, let us say that there is *one principle* which acts through *six vehicles*. The scheme will then stand thus :

*Atma* (spirit), one principle, indivisible.

Its vehicles are,

<i>Buddhi</i> .....	Spiritual Soul
<i>Manas</i> ..	Human Soul
<i>Kama Rupa</i> .....	Animal Soul
<i>Linga Sharira</i> .....	Astral Body
<i>Prana or Jiva</i> .....	Vitality
<i>Rupa</i> ....	The Body

Names have power, and if we go on talking of 7 principles when in truth there is but one, we are continually clouding our conception of theosophic truth.

EUSEBIO URBAN.

## RESPONSIBILITY FOR RIGHT AND WRONG ACTION.

Look not mournfully into the Past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.—*Hyperion*.

A fundamental teaching of Theosophy is man's responsibility to himself alone for his actions, good, bad, or indifferent. It is at once a wise and truthful teaching, and calculated to inspire one with lofty thoughts and higher aspirations. It presupposes a positive knowledge on the part of man of the difference between good and evil in their relative capacities. Even the lower strata of humanity, surrounded by every form of vice and wickedness, *know* from observation and intuition that there is a higher degree or form of life on the plane of humanity, although they may choose to walk in the path of animalism and wrong-doing. The dulled life they lead is their's from choice; it cannot be said, however, that by a superhuman

effort the criminal, the debauchee, or the self-imposed outcast from society may not lift himself by degrees from his low station to one of truth, refinement, and spirituality.

Because of the teachings of Theosophy on this point Theosophists are, perhaps more than any others, unusually receptive to the voice of the Higher Self. The study of Theosophy is well calculated to lend to the individual an enlargement of comprehension in respect of humanity that is unattainable through any other process of reasoning. Individual opinion as to what is right and what is wrong will ever be the rule, and the *intention* the guide of judgment. A man may, with the hope of future reward, do right ; a man may, because of some apparent timely advantage of right over wrong, do right ; or he may be a passive doer of right for the sake of appearances and because right action is reputable and the aim of the majority. But the Theosophist, provided always that he is consistent, will look upon the question of right and wrong from a higher standpoint,—from the standpoint of Universal Brotherhood. For the good of humanity ; for an example ; because right is right, not because it is customary, will the Theosophist walk in the higher round.

Now, because of this teaching of responsibility, the idea arises of a still equally important phase of the question, and that is, every man is a law unto himself. Taken as it stands, this conception is, it must be admitted, startling ; but it is nevertheless true. The laws of Karma and reincarnation demonstrate its truthfulness :

“ \* \* \* \* each man's life  
 The outcome of his former living is ;  
 The bygone wrongs bring forth sorrows and woes,  
 The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!  
 The sesamum was sesamum, the corn  
 Was corn. The silence and the darkness knew !  
 So is a man's fate born.

He cometh, reaper of the things he sowed,  
 Sesamum, corn, so much cast in past birth ;  
 And so much weed and poison-stuff, which mar  
 Him and the aching earth.

If he shall labor rightly, rooting these,  
 And planting wholesome seedlings where they grew,  
 Fruitful and fair and clean the ground shall be,  
 And rich the harvest due.

If he who liveth, learning whence woe springs,  
 Enduring patiently, striving to pay  
 His utmost debt for ancient evils done  
 In Love and Truth alway ;

If making none to lack, he throughly purge  
 The lie and lust of self forth from his blood ;  
 Suffering all meekly, rendering for offense  
 Nothing but grace and good ;

If he shall day by day dwell merciful,  
 Holy and just and kind and true ; and rend  
 Desire from whence it clings with bleeding roots,  
 Till love of life have end :

He—dying—leaveth as the sum of him  
 A life-count closed, whose ills are dead and quit,  
 Whose good is quick and mighty, far and near,  
 So that fruits follow it".<sup>1</sup>

To draw a line of demarcation between right and wrong will not be a difficult task for the student of theosophy ; and if the faculty of closely distinguishing the spurious from the true is latent in the student, the still smooking ember may be set a flame by a touch from the torch of Karma. The doer of good for the sake of good itself—he who sees wherein good may be evolved from presumptive evil, (for the two are at times closely allied); he who, for the sake of the good that is embedded therein, walks boldly into the monster's lair, caring nothing for physical or mental scars and unheeding the scoffings of the super-holy in order to extract the true and put away the false, is surely working on the Theosophic plane.

When men are led to a conception of responsibility to self, when men come to see *by the light of future events* that he who sows shall surely reap—not a vicarious reward or punishment, but—a just proportion of praise or blame consistent with his present life, then will come *to him* the crowning day of theosophic effort. When the millions of rich and poor realize that man is *a law unto himself* in respect of spiritual things, then will Universal Brotherhood become a universal factor in the mundane sphere.

But the world moves. The progress of the past few years in the theosophic arena shows sense of increase an hundred fold before the cycle is ended. Man's spiritual nature is slowly but surely developing in a degree in proportion to the development of the race. It is with no pessimistic eye that the members of the Theosophical Society need view the future. Theosophy is an accepted fact, and the practice of altruism is forming a light in the background that will eventually envelop humanity in one grand brotherhood for the glorification of good and the deification of man.

EXETER.

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God is the Incomprehensible, without which nothing is comprehended.

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<sup>1</sup> The Light of Asia.

## MEANS TO THE END.

An esteemed correspondent makes a suggestion that is doubtless good, concerning practical aids in purifying the lower nature, which, as he justly observes, is "easier said than done." He recommends that each one truly desirous of such purification should, for himself, jot down in convenient form for frequent reference such passages from books and articles that he reads, bearing upon what he knows to be his especial faults, as will be helpful in knowing and overcoming them.

It is perhaps hardly necessary that a conscientious Theosophist shall load up his diary with such entries for daily reference as:—"MONDAY : *Mem.* Mustn't lie, steal, get drunk, commit adultery, or kill anybody to-day." The great laws of abstention from overt acts of conspicuous evil will doubtless be so firmly fixed in his innermost being that a special mnemonic device concerning them will be superfluous. But grievous faults, working woe not only to the doer but to others, lie deeper than manifestation in wicked deeds, and are perhaps oft-times productive of more far-reaching ill effects than what the penal code recognizes as crimes. And against these, by every means, he will do well to guard himself, who wishes to walk in the right path.

They are evil thoughts, the seeds sown by Desire, that soon or late bear fruit objectively in proportion to the energy of their conception; and they are deeds also, the wanton speech, the inconsiderate unkind act, the customary seeking of one's selfish gain and personal good even at other's loss, and indifference to the weal or woe of our fellow-creatures. But not even when these are abstained from is duty done. Good consists not in the negative virtue of refraining from evil. Purposeful thoughts for the betterment of existence for all that suffer life, and the concretion of such thoughts into action to the utmost of our individual abilities, are no less demanded of us than avoidance of positively evil deeds, and will have a beneficial effect, even upon this material plane, well worth all the sacrifice that may be involved in such thinking and doing. Man, for himself, makes benign or malign the astral photosphere surrounding him, and the basis of a true wisdom in the ordering of his relations to the Universe must be an altruism that impels him to right action without regard to his personal harvesting of the fruits thereof.

If the Theosophist finds in his reading passages that so impress themselves upon his mentality as to direct, encourage, and strengthen him in such realization of duty in both its negative and positive phases, of course he will do well to fix those excerpts in his mind and, by meditation upon them, make their thoughts a part of his own being. One good way

forth is, doubtless, the correspondent has adopted. He makes up a page of such apposite selections for each day of the week, and devotes a specified time each morning to reading and contemplation upon one of those pages. Others may find superior advantages in different methods, according to their mental training, natural perceptivity, occupation, and personal requirements, and certainly each must make his selections for himself. The same words do not always mean the same things to different persons, or equally impress each of even those minds that have a common comprehension of their meaning.

Well worthy of constant remembrance by those who seek "the perfect way" is the opening of the sixteenth chapter of the *Bhagavad-Gita*, thus beautifully presented in Edward Arnold's metrical translation of that inspired work :

" Fearlessness, singleness of soul, the will  
 Always to strive for wisdom ; opened hand  
 And governed appetites ; and piety  
 And love of lonely study ; humbleness,  
 Uprightness, heed to injure nought which lives,  
 Truthfulness, slowness unto wrath, a mind  
 That lightly letteth go what others prize ;  
 And equanimity, and charity  
 Which spieth no man's faults ; and tenderness  
 Towards all that suffer ; a contented heart,  
 Fluttered by no desires ; a bearing mild,  
 Modest, and grave, with manhood nobly mixed  
 With patience, fortitude, and purity ;  
 An unrevengeful spirit, never given  
 To rate itself too high ; such be the signs,  
 O Indian Prince ! of him whose feet are set  
 On that fair path which leads to heavenly birth !  
 Deceitfulness, and arrogance, and pride,  
 Quickness to anger, harsh and evil speech,  
 And ignorance, to its own darkness blind, —  
 These be the signs, My Prince ! of him whose birth  
 Is fated for the regions of the vile."

Another golden excerpt, from the second chapter of the same book, is also worthy of firm regard as a law of life :

—— " Find full reward  
 Of doing right in right ! Let right deeds be  
 Thy motive, not the fruit which comes from them.  
 And live in action ! Labor ! Make thine acts  
 Thy piety, casting all self aside,  
 Contemning gain and merit ; equable  
 In good or evil : equability  
 Is Yôg, is piety !"

J. H. CONNELLY.

## ANSWERS TO QUESTIONERS.

### ARE THERE NEW SOULS? WHY REINCARNATION?

*M. E. A.* asks: "We all know that the population of the earth is increasing yearly, and that in time this globe will not be able to support its population unless the future inhabitants can get along on air. Does Theosophy teach us that new souls are created? Each one of these future unfortunates must have a soul. Will the PATH please explain?"

*Answer.* There are some assumptions in this inquiry about which no one has positive information. It is not settled that the population "is increasing yearly." For the apparent increase may be only a more accurate knowledge of the number of inhabitants, following from a more accurate knowledge of the globe on which we live. For instance: we have only lately acquired information of vast quantities of people in Africa previously unheard of.

Nor does it follow that the earth will not be able to support its population in time. A great many well-informed persons think exactly the opposite. Not very long ago several millions of people were destroyed in China, Japan, and elsewhere in a single week; this would leave a good deal of room for a population — in the United States for instance — to expand. Hence the question is narrowed down to the single one—"Does Theosophy teach us that new souls are created?" Mme. Blavatsky answers this in the "Secret Doctrine" by stating that from now until the end of this period of manifestation there will be no new Monads (which will answer to the word "souls" of the questioner), but the old ones will be reincarnated on this globe. If her view is the correct one, then the reincarnations from now onwards will be incarnations of Monads who have been here many times before. That is to say, we will all be worked over many times. This opinion of Mme. Blavatsky's is held by many Theosophists.

"If we started as spirit and therefore perfect, why need we these reincarnations of suffering, only to finally attain what we started with?"

*Answer.* This is the old question, the old inquiry, "What has the Absolute in view, and why is there anything?" The question contains its own answer, for if we started as "spirit," and therefore "perfect," we must still be and so remain forever perfect. But in the "Upanishads" it is said that "These radiations from the Great All are like sparks from a central fire, which emanate from it and return again for its own purposes." Furthermore, there is nothing more distinctly and frequently taught in Theosophical literature than this, that it is the personal, the illusory, the lower "I," who asks such questions as these, and that the real person within, the spirit, sees no such thing as suffering but rejoices forever in immeasurable bliss. "We" did not start perfect, but imperfect, and "our" progress to union with spirit is the perfection of the lower "we" and "our."

## LITERARY NOTES.

**A THEOSOPHICAL PLAY.** Theosophy, which has already invaded fiction, is now invading the drama. There has lately been produced at the Standard Theatre, New York, a play entitled "The Stepping Stone," the action of which turns around the person and doings of a professed teacher of Occult Science. He is, it is true, a dishonest, hypocritical, and sensual character, but the fact is not used to discredit Theosophy, as would have been the case if the play had been an appeal to a supposed popular prejudice. Nor are the absurdities of merely frivolous sensation-hunters made the occasion for hits at real Occult Science. Various technical phrases are correctly quoted, *Esoteric Buddhism*, *Light on the Path*, and other standard works are named, the secret of the teacher's great social success is avowed as personal magnetism— one good case of which is illustrated, and the whole play impresses one rather as a warning of how psychic power may be abused for aggrandizement by the possessor and for injury upon the weak-minded, than as a denial of its existence or a discrediting of the philosophy which recognizes it. It cannot be said that such a play commends Theosophy to the populace, or even that it is intended to do more than seize on a now growing topic for material wherewith to construct a telling and amusing plot; but it certainly has the effect of popularizing terms and ideas of which the sober side will eventually be perceived. Dramatically, the play has several strong situations, one original and telling incident—the production by flash-light of a photograph in a dark room, and an exquisite ending, admirably worked out, in which the pseudo-Occultist is brought to repentance and reform through a little child, discovered to be his own.

**LUCIFER** for March is an excellent number. The weird tale of the *Old House in the Carongate* adds a phosphorescent light; *The Cycle Moveth*, from the masterly hand of H. P. B., gives food for thought; there is a paper on the *Mysteries of the Himalayas*, and an excellent one gleaned from the *Secret Doctrine*. The papers upon numbers are closed, we are pleased to note. The financial state of *Lucifer* is so much better, as stated in this issue, that all its friends feel highly pleased. The *PATH*, knowing the difficulties in the way and having had four years' experience, rejoices with its sister magazine, and hopes that the bright beacon of *Lucifer* may long be held aloft.

**A CURIOUS THING.** Annie Besant's admirable pamphlet *Why I became a Theosophist* is published in England by the Freethought Pub. Co., of which Mr. Bradlaugh, who hates Theosophy, is the head.

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Miracles are the natural effects of the intervention of a cause superior to those which produce ordinary effects.

## TEA TABLE TALK.

We were talking of various ways in which the spread of Theosophy could be increased, and one suggestion which was made received the unanimous support of the Tea Table. It was to the effect that all F. T. S. who are professional writers should write those letters after their signature to any articles in the public prints. The letters would, in many cases, arouse inquiry as to their meaning, thus bringing Theosophy on the carpet, while in all cases they would serve to show the public how many of our brightest minds have accepted these teachings to a great extent; not that only the curious and the ignorant take Theosophy seriously, while others receive it as a craze or "fad" of the hour. Were it generally known how many practical men and how many writers of marked standing are thorough believers in this philosophy, its sanity could not be so often called in question with any show of reason. Do not our members who are writers owe some such measure of allegiance, some such "brave declaration of principles," to this cause at this juncture? In the *Occult World* a master has said that believers must prepare to hold high the flag of occultism, and the above is one of the ways in which the public mind may be most readily reached and influenced to further inquiry upon these subjects.

A correspondent says "The Tea Table likes dog stories, and I herewith send one which seems to me good. A while ago my little dog was seized by a large mastiff and cruelly torn and mangled. The surgeon to whom we applied to sew up the wounds declared that, unless the dog were chloroformed, he would struggle so that it would be impossible to perform the operation. I said 'No; that is not necessary. I can so hold him in thought that he will be perfectly quiet, whatever you do.' After some discussion, the Dr. consented to make the trial. Under the influence of my thought the little creature remained still, never moved or whined, while a large needle and thread were pushed through and through the living flesh and it was fastened together. After it was done I paid no particular attention to the dog for two or three days; then, on taking him in my lap, I discovered that he had torn the stitches from the largest wound (under the fore leg). The wound was gaping open nearly three inches; the flesh, swollen out beyond the skin, was very much inflamed. I love the little creature, and for one short moment I was dizzy with consternation. Then it was given to me to see the wound closed and healed. I put him down and felt at rest about him. The next morning, about 12 hours afterward, I looked at him. There was no swelling, no inflammation, no raw flesh, and the skin had so nearly closed over the wound that I could not lay a pencil in it. I have, as far as I know, no psychic powers. I have been through a course of Mental Science Lectures. Should any one wish to question me about this, or about some wonderful things I have done for horses, you are at liberty to give my address, for I love to help our four-footed brethren. Many people will think it was a psychological influence which I used on the dog, but the fact that I have had the same response from horses whom I

had not before seen, and who were supposed to be dying from disease or fatally injured, will prove (I think) that such was not the case."

The editor of this department had the same experience with a delicate and valuable Italian hound, which bore eight stitches without moving or protesting. The influence appears to be a psychological one; the usual influence of human beings over their animals, carried to a high point. The fact that it can be done to strange animals does not change this aspect of the case. The influence is mesmeric (or psychological), and familiarity is not needed to induce it. I frequently walk with a friend who can call strange horses, cows, cats, and dogs to him from the fields by the word "Come" uttered in a peculiar tone, accompanied by an outstretched hand. He says that the word and gesture merely serve to consolidate his thought, and that what really attracts the creature is his tone and his will. I have seen him so attract the "chip-munks" of the Western prairies. Sometimes a creature bounding by will not come to him, but will stop short and eye him panting for a time. I do not accept any distinction between psychologizing persons or creatures and treating them by the various thought-cures now in vogue. Psychic powers are latent in all persons, and the will, mental or nervous disturbance, and various other psychophysiological conditions may call them forth. The great affection felt for the dog probably induced a condition of the nerve aura in which his restoration to health, as pictured in his aura, was felt and sensed by his mistress. Nor is it unusual to have such flesh wounds heal rapidly if the dog is sound. All events are natural and based upon strictly scientific conditions, if we but knew them. There are no coincidences, no chances; only laws; only cause and effect in endless sequence.

We were saying how subtle are the distinctions made by occultism, and how hard it is to realize that the plane of thought is the source of action, and hence most important to guard. Almost every thoughtful person has been surprised, some time in his life, to find himself doing or feeling something unexpected to himself, and for which his apparent mental attitude had no ready-made proviso. This needs study and care. Mr. Niemand quoted some advice once written to him which may help other students. "How much I wish you could keep quiet; I mean, quiet inside. You are allowing yourself to chafe and rage inside. Outside quiet does not amount to anything unless all inside is quiet too. This has to be learned, and, good boy as you are, you have not yet learned it. Can't you? I have learned that, or else I should have gone mad, as much from myself as from others.

"What is to learn is to be content, or, rather, resigned to ourselves and our limitations even while striving to get above them; and when a bold and loyal nature like yours achieves that knowledge, a great advance is made. You need never excuse yourself at all in the forum of your own judgment, but when you have passed your judgment, bow your head. We cannot all at once live up to these high ideals as some others live up to theirs. Some are pleased with themselves because their rules allow it, and they are thus quiet, but it is not that quiet I refer to. Your soul may be quiet even while the body rages. (See *Voice of the Silence*). I am never, nor you, satisfied with ourselves, but

we must be resigned to the limitations of our character as they appear to us. The greatest error in occultism is to doubt one's self, for it leads to all doubt. The doubts of others, which we have, always spring from the inward doubt of self. Do not doubt, then, even so much as you admit, in yourself." As students advance in the study of occultism, it is an undoubted fact that their thoughts gain very active power. I have had occasion to note this in several instances. A. finds that, if she wishes for a thing ever so slightly, the wish just passing through her mind as it were, she receives the object wished for soon after, and in the most natural manner, to all seeming. Also she is able to find lost objects by strong thought directed in a given manner. B. has other experiences; here is a batch of them.

1. In bath room, he spoke in his mind to his sister and she called up, "What do you say?", and declared she heard him loudly calling.

2. At a T. S. meeting a member read a paper, and B. thought; "Mr. —, I would like that paper." Mr. — said, in a moment, to B.: "Did you speak? I thought you asked me for that paper."

3. In the office a man spoke to B.'s clerk, and B. thought: "I wish he would give me his card." The man instantly put his hand in his pocket and handed B. the card, of which nothing had been said.

4. M. wished to send B. a color, *not* named. Next day B. saw white, then yellow and white, and, two days after, blue. M., when asked, said those were the colors he had sent, and in that order.

5. Mr. A. wished to inquire for B. whom he had not seen for a long time. He went to a bank and asked the cashier; "Have you heard of B. at all lately?" The cashier pointed to a man just coming in and said: "There he is." Such instances could be duplicated over and over. But it is better to draw from them the evident moral, which is, that we should more carefully guard our thought than our bodies. Our minds affect this and the following incarnations powerfully, while our bodies, to quote H. P. B., are "only mere evanescent rags." And she adds that to play tricks with the mind does great harm.

JULIUS.

## SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

### IX.

#### THE VALUE OF BOOKS.

The following quotations are extracts from letters received several years ago:

"Books will do you little good. They will serve to confirm after you already know. They cannot give any thing new, for it is the old which they strive to teach and we to find. Keep your motive pure, your will to rise higher strong, and you will pass on. \* \* \* Shut up your books and *think*."

In reply to some questions upon the foregoing, this was received :

“Do not rely upon books to guide you or teach you. They are good to give men earthly knowledge, they are good to start men thinking. They will not give men heavenly wisdom or the True. You can obtain good from all things, books included. You cannot know yourself through books.”

It is difficult to find general terms that will include the chief characteristics of a body of people, but it seems possible to divide roughly the elements which compose the T. S. into those who are intellectually interested, those whose interest is purely religious, and a third section combining both.

There exists a large number of persons, intellectually active, who are always attracted to any new and ingenious theory either of science or religion in any of their branches, or of the universe. That they should be charmed by Theosophy goes without saying, and perhaps one of the strongest proofs of the inherent value of our Philosophy is that, in spite of the mental development of Western minds with their pre-disposition to materialism, so many of us turn at once to a mode of thinking greatly opposed to modern scientific methods. It is this class which comprises the largest element of the Society and derives the least benefit from the study of Theosophy. But it is a phase we all more or less pass through, and its value lies in its being a stage of progress to higher and more developed interests.

The second class in point of numbers includes all persons who may be termed instinctively religious. Frequently this devotional quality is found in conjunction with a high degree of intellectuality, but is sufficiently strong at once to draw those who possess it to the purely religious or ethical aspect of Theosophy. Or it may be that they lack the education necessary to an intellectual appreciation of the Philosophy, but are still drawn toward the emotional part of it. In either case they will some day or in some incarnation have to go back and head the missed rounds of the ladder of progress. Development to be thorough and enduring must proceed equally on all lines, we are told.

The third, and unhappily the smallest, class is that where both the former interests are equally strong. A complete intellectual appreciation of the value of the secret doctrines, combined with a nature capable of being influenced by the high and noble system of ethics, marks the earnest student and workers. They appreciate with the mind, and value and feel through the heart.

Keeping these three elements with their characteristics before us, it is easy to answer the many questions about the value of books. Books are the chief means of acquiring and propagating knowledge upon any subject, Theosophy included. This at once gives them enormous value, in spite of protests frequently made against too much mere book-learning. Most of us

first mentally encountered Theosophy through books, and have since pursued our studies by their aid. Even after the mind has grasped the outlines of the doctrines as given to us, books should not be entirely put aside, for they still serve to accentuate certain important points that we might otherwise overlook or not fully understand, and turn our minds to correct channels of thought. With our untrained and uncontrolled intellects, this is a most necessary aid. However, a danger exists, and, since it is a grave one, should not be overlooked. Too many of us show a marked tendency to make Theosophy merely a matter of the intellect, forgetful alike of the nourishment of the soul, and that "faith without works is dead."

Theosophy's supreme merit is its absolute practicability as an universal system of living. It should not be a matter of theory, but of the life; and it was to prevent the writer from falling into this error that this point was so strongly put in the quoted letters.

Books are valuable as a record of all that is gone; they give us the thought of great men in past ages as well as those of our contemporaries; but mere reading of them will do us no good unless followed by a careful mental digestion, aided by contemplation and intuition. Many of our so-called great men are but walking libraries, and often are not even well indexed. Books, then, like everything else, must be properly used; that is, temperately and with judgment. We must neither discard them as has been advocated, nor depend upon them entirely. There is a happy medium in this as in all things.

Proper meditation upon what we have read, combined with equal advancement on the other planes, will gradually develop a faculty for acquiring knowledge which will enable us to dispense with all aids, books among them. Adepts and chelas who have reached a certain point, we are told, *know* without any intervening medium of communication. Our nearest approach to understanding this power is through the phenomenon of intuition.

The story of a Chinese mandarin is applicable to our topic this month, and while we do not entirely commend his reply, yet there is a lesson to be learned from it, as, indeed, there is from most things.

In one of the recent wars between China and England, a certain high dignitary had been captured by the English and was held a prisoner on board one of their men-of-war. Wishing if possible to relieve the irksomeness of the captivity, the officer in command offered to send ashore for any books the mandarin might like to read, but the latter gravely declined, adding with deliciously dignified naivetè, "I have read every book in the world worth reading."!!!

G. Hijo.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE GOLDEN GATE LODGE of San Francisco has been unusually active in T. S. work during the last 2 months. Mr. Bertram Keightley has spoken at the regular Sunday open meetings to large audiences, and the public press has teemed with Theosophical notices and reports. In fact, the Pacific coast has been alive with interest in Theosophy at many points. Six Charters in California have been applied for since the beginning of 1890, an Executive Committee formed to systematically carry on general T. S. work of all kinds, print and disseminate T. S. literature, form new T. S. centres, organize new Branches, &c. The Headquarters of the Executive Committee are already established at 13 Mason St, San Francisco. Quite a large Theosophical Library is open to the general public without charge, and on some days 20 persons call for books and T. S. information. Subscriptions are taken for Theosophical books and magazines. The following lectures and papers have been given at the Sunday open meetings: "The Power of Thought," Mrs. S. A. Harris; "Theosophy and the T. S." and "Theosophy as Scientific Religion," Miss M. A. Walsh; "Consciousness" and "Kama Loka and Devachan," Dr. J. A. Anderson; "Concentration" and "The Ethics of Theosophy," Miss Annie Wolf, Sec'y of the Krishna T. S., Philadelphia. Pa. After each lecture or paper opportunity is given for questions and discussion. The open meeting is increasing in numbers and interest each month.

ALLEN GRIFFITHS, *Secretary.*

TWO NEW CHARTERS have been granted by the Executive Committee. One is to the "Triangle T. S." of Alameda, Calif, with 7 Charter-members. The other is to the "Eureka T. S." of Sacramento, Calif, with 11 Charter-members. The Stockton T. S., Stockton, Calif. started with 5 members, and at its very first meeting admitted 22 others. Was there ever such a place on earth as the Pacific coast? The President of the Stockton Branch is Mr. Frederic M. West, P. O. Box C; the Secretary is Mrs. Jennie Southworth, 361 Miner Ave.

### MR. BERTRAM KEIGHTLEY'S TOUR.

SAN FRANCISCO. Mr. Keightley returned here on Feb. 12th, after a most enjoyable and successful visit to the T. S. Branches of Central and Lower California. Besides a number of private meetings, two public lectures were given, these receiving ample reports from the press and being largely attended by audiences giving emphatic expression of pleasure and instruction. Many requests were made for his speedy return.

SACRAMENTO, the State Capital, was reached on Feb. 28th. Prior to his visit the ground had been well prepared by the special exertions of Mr. Jas. J. Felter, an old and prominent resident, whose wife gave invaluable aid through

previous visits and invitations to the lectures, and by the wide circulation of tracts in Sacramento by those vigorous Theosophists, Mr. and Mrs. Henry Bowman of Oakland. It was not known that more than two or three people had any interest in the topic, and yet his first address was attended by a fair gathering of very intelligent people, the Jewish Rabbi being one. A parlor talk was given the next evening, Feb. 29th, to between 20 and 30 ladies and gentlemen, and it was proposed that those desiring to join the Society should sign applications. Seven then did so, and four others later. On Mar. 4th, organization was arranged for, and an application for a Branch to be known as the "Eureka T. S." was signed, Mr. Albert Hart, City Superintendent of Public Schools, being designated as Secretary. On the 2d (Sunday) two addresses had been given to excellent audiences. As usual, much notice was taken by the press, though some local affairs prevented a newspaper interview with Mr. Keightley during his limited stay. One immediate effect of the lectures was a demand for Theosophic books beyond the power of the City Library to meet. Miss Hancock, the Librarian, is one of the Charter members. Thus, through this invaluable tour of Bro. Keightley, still another active Theosophical centre has been established. Nor is it to be unaided. Mrs. Henry Bowman gave on Mar. 5th, a parlor talk by request to a number of inquirers, and those who know the Bowmans know also that they are not helpers who fail to teach the great Theosophic lesson of (to use the definition of Oratory by Demosthenes) "Action, *Action*, ACTION!"

ON JAN. 7TH, 1890, a charter was issued for the formation of a new Branch at Tacoma, Washington Terr, to be known as the NARADA THEOSOPHICAL SOCIETY. The charter-members are Edward O. Schwägerl, Elin M. C. White, Rev. W. E. Copeland, Frank T. Reid, John H. Scotford, A. S. Antonie Krösell, and Kate T. Sawyer.

THE NARADA T. S., Tacoma, Washington Territory, begins its career with both hopefulness and activity. But for the fact that Theosophy is now manifesting itself everywhere, it might be surprising to find Theosophists in that new and remote region, still more so to record the formation of a Branch. At the first meeting after the reception of the Charter, (Jan. 16th), the Rev. W. E. Copeland, formerly of Omaha and President of the Vedanta Branch, was elected President, and Mr. John H. Scotford, 1017 Pacific Ave, Secretary. A fresh applicant was admitted to membership, and the Branch therefore starts out with a roll of nine. From the President's opening address it is evident that Theosophic interest in Tacoma is real and increasing, and that the Branch is sure to grow. It opens each meeting with silent converse with the Higher Self and the God within, then a concentration of thought upon the subject for the evening.

THE SAKTI T. S., the third in Los Angeles, Calif, has offered the following tribute to Bro. Bertram Keightley.

"It was with deepest regret we saw our friend and brother Mr. Bertram Keightley leave Los Angeles.

The few days he spent here won him a warm place in many hearts.

The work he did here, which gave fresh impetus to the cause he loves so well, cannot *now* be estimated; the future alone can demonstrate the effect of his effort.

While all the members of all the Branches are sensible of the debt we owe Mr. Keightley, the Sakti, the new Branch for which he was sponsor, have a deeper consciousness of fellowship, a greater gratitude, an impulse to earnest effort, that they may be worthy of what to *them* is an honor, that the Sakti, the first Branch organized by Mr. Keightley, may stand the "test of Theosophic interest," and be Theosophists, not merely members of the T. S.

The satisfaction of those who have the interest of the cause at heart was increased by the respect Mr. Keightley inspired among those not in sympathy with Theosophy.

The masterly way in which he presented so metaphysical a subject, as well as his logical reasoning, could not but command admiration and convince even the skeptical of his perfect familiarity with his theme. The readiness and clearness with which he answered all inquiries intelligent enough to merit consideration, and to many that were not he gave courteous replies, never failing in patience under any provocation, won for Mr. Keightley golden opinions. While we feel this a feeble acknowledgment of Mr. Keightley's labors here, and no measure of our obligation, we are glad to show our appreciation of what he has done for Theosophy in Los Angeles."

By order of Sakti Branch.

DR. GEORGE MOHN, *President*.

JULIA B. TAYLOR, *Secretary*.

PERSONS entitled to use the Circulating Theosophical Library are invited to write in their Catalogues the following additional books: No. 110, *Zoroastrianism and some other Ancient Systems*; No. 111, *The Desatir*, Sacred Writings of Ancient Persians; No. 112, *Hypnotism*, by Bjornstrum; No. 113, *Voice of the Silence*, by H. P. Blavatsky; No. 114, *Psychometry and Thought Transference*; No. 115, *Three Sevens*, by the Phelons; No. 116, *Rubaiyat of Omar Khayyam*.

OAKLAND, CAL. On March 9th, there was a meeting of the Aurora Lodge at which Miss Annie Wolf of Philadelphia, Vice-President of the Krishna Branch, gave a lecture on *The Ethics of Theosophy* before a good audience. Questions were propounded afterwards by the audience and answered by Mrs. S. A. Harris, F. T. S.

#### EUROPE.

GREECE. There is reason to hope that, through the strenuous exertions of two earnest Theosophists, new life is to be imparted to the long-decaying T. S. in that historic land. In Athens a Theosopho-Socialistic periodical is to be established, its name *Apdur*, the meaning whereof is Radical Social Reform, its editor a Theosophist who returns from London to Greece with the

avowed object of consecrating himself to the war against materialism, selfishness, and sectarian hate. The genuine, original Greek mind is full of freedom, independence, and aspiration, the very elements on which Theosophy should thrive. A very important matter is the reciprocal help desired by the Greek Branch with the new Branch in Milan, Italy, each to aid the other to secure translations of *The Key to Theosophy* and other works, also to effect a wide distribution of tracts and pamphlets, and to bring influence upon the secular press.

As one evidence of the sincere devotion of one of these workers, Mr. Otho Alexander of Corfu, Greece, an old Theosophist and long known to the Editor of the PATH, it may here be mentioned that Mr. Alexander, poor in purse, has determined to dedicate to Theosophy a cherished possession, if a purchaser can be found. It is a collection of 290 autograph letters of the most eminent political, financial, and military leaders during the struggle for Greek independence between 1823 and 1827. Should any well-to-do Theosophist desire both to possess this and to aid the Cause thereby, he may write direct to Mr. Alexander as above, and either make an offer or inquire the price. We do not know the valuation he puts upon it.

#### ENGLAND.

BLAVATSKY LODGE, LONDON. The meetings of this Lodge are full of interest, and always so well attended that accommodations for visitors can hardly be provided.

LENDING LIBRARY. Another T. S. Lending Library has been opened at Brixton. It is in charge of Herbert Coryn, Trevergie, Acre Lane, Brixton, S. E.

THEOSOPHICAL CLUB FOR WORKING WOMEN. In the East End of London a club for working women is being founded by the Theosophical Society and will probably be opened next month. The funds to begin with were furnished by a gentleman who offered H. P. B. \$5,000 for that purpose; the management will be in the hands of Annie Besant and Laura Cooper; the house is in the Bow Road.

NEWCASTLE-ON-TYNE. Here a new T. S. Branch was opened on March 6. The president is Mr. F. Bandon Oding.

EXMOUTH. A charter has been issued for a T. S. Branch here to be named *West of England Lodge*.

MR. SINNETT lectured in Feb'y in the Royal College for the Blind upon *Theosophic Inquiry*. Much interest was shown and a discussion followed.

#### FRANCE.

THE ALTRUISTIC T. S. is a new Branch at Nantes, of which the leading spirit is our friend, an admirable writer—M. E. Coulomb. The Branch has a small paper, *L'Anti Egoïste*. Salutations!

LE LOTUS BLEU is the new T. S. magazine, devoted to Theosophy, Occult Science, Astral World, Sociology. It is now the only organ of the T. S. in France, as *La Revue Théosophique* has been discontinued. France has had quite a crop of T. S. magazines that failed to continue; we hope the *Blue Lotus* will be a permanent blue.

A PHILADELPHIA journal devotes over a column to reporting a remarkable paper lately read by the Rev. Dr. J. F. Garrison before the Archæological Society upon the "Cosmic Ether." Dr. Garrison is one of the most learned of the clergy of the American Church, a devoted and life-long student of Plato, who has given from 2 to 3 years to each of the principal religions of the world. He traces a belief in Cosmic Ether or *Akasa* to the earliest antiquity, and finds it in each religion; and evidently exults over the fact that a doctrine hitherto confined to the religious is now conceded by Science as the indispensable postulate for any theory of light or electricity. Another "Sign of the Times"!

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#### HEADQUARTERS AND TRACTS.

The General Secretary is somewhat elated over the result of his appeals in the March PATH. It was issued on a Friday; a handsome thermometer arrived on Saturday, and an equally handsome album on Monday. Since then a stream of donations to the Tract Mailing Scheme has reached the treasury,—not *filled* it, exactly, as there is still room for others, but very greatly recuperated it. Up to this date (the 26th) the March donations have aggregated \$122.10, a sum which has enabled the General Secretary to secure directories of several important cities upon which he has long had his eye, and to provide for a large missionary work therein. His operations have usually been restricted to towns of fewer than 10,000 people, only a few cities of greater size having been practicable, but nothing save want of funds prevents a steady extension of operations to the great centres, many of which are ripening for the harvest. Hence the thanks of the General Secretary to all who have aided him are coupled with an offer to all who have not,—that every dollar given him will be used to further that wide sowing of Theosophic seed desired by Those who have disclosed the near termination of the present Cycle and Their wish that every agency shall be exhausted before the new one begins. None of the funds given have ever been used upon New York City, but the General Secretary has in contemplation a special department of the Tract Mailing Scheme, to be supported solely by New Yorkers and applied solely to the missionizing of the metropolis. Of this more may be said hereafter; meantime the old invitation to all who can give time or money to the general Scheme is repeated and emphasized. The tracts already printed number 107,000.

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 AMERICAN SECTION, ANNUAL CONVENTION,

AT CHICAGO, ILLS., APRIL 27-28, 1890.

In accordance with resolution of April, 1888, the Annual Convention will be held at the Palmer House, Chicago, on Sunday, April 27th, and Monday, 29th. All branches are requested to send delegates if possible, and, if not, to send a proxy to some one to represent the Branch. 36 Branches now exist in the United States, and it is expected that the meetings will be instructive to theosophists and valuable to the cause. Bro. B. Keightley of London will represent Madame Blavatsky.

WILLIAM Q. JUDGE,  
*General Secretary.*

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## NOTICES.

## I.

*Gems from the East*, by Madame Blavatsky, is still delayed, but its arrival is daily expected. Orders already entered will then at once be filled.

## II.

The publishers of *Lucifer* have given instructions that the subscription rate to members of the Theosophical Society will continue at \$3.75, the new rate of \$4.25 only applying to non-members.

## III.

The May PATH will contain a carefully-executed portrait of Col. Henry S. Olcott, President-Founder of the T. S. The PATH will then have published portraits of both Col. Olcott and Madame Blavatsky.

## IV.

The PATH will pay 50 cts. each for copies of Nos. 1 and 2 of Vol. I of *Lucifer*.

## V.

Forum No. 10 has been mailed separately to all Branch Members, and to all Members-at-large who have paid their dues for 1890.

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I have communicated my word to thee in three ways: in dreams, in dozing, and when thy soul passeth above the heavens.—*The Desatir*.

O M.

# Ā U M

Who can describe him who is not to be apprehended by the senses; who is the best of all things; the supreme Soul, self-existent; who is devoid of all the distinguishing characteristics of complexion, caste, and the like, and is exempt from birth, vicissitude, death, or decay, who is always and alone, who exists everywhere, and in whom all things exist, and who is thence named Vasudeva?—*Purana.*

## THE PATH.

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VOL. V.

MAY, 1890.

No. 2.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### CARLO'S GAME.

“As the One Fire, after it has entered the world, though one, becomes different according to what it burns, thus the One Self within all things becomes different according to whatever it enters, but it exists apart.”

Carlo was playing a favorite game, although you would not have supposed him to be playing at all. He was lying flat upon his back, his small heels planted against a pine tree trunk, his dreamy little face upturned to the blue sky glimmering between the boughs. This game he called “My Remember Game,” and so he told his Uncle John who came up and asked what he was doing there.

“Playin’ my Remember Game, Uncle John,” he said. “Come an’ lie down this a way, Sir, an’ maybe you’ll remember too.”

Uncle John glanced at the feet vigorously tatooing the tree trunk, and inquired, “Why do you put your feet on the tree, Carlo; is it a part of the game?”

“Put ‘em there ‘cause I feel the tree tickle me. Somethin’ inside that

tree runs up and I feel it makin' me shiver. I call that the tree's blood, Papa calls it nonsense. What do you call it, Uncle?"

"I think it must be what you call the tree's blood, Carlo, but I have a different name. I call it the life force."

"An' which's the best name?"

"Well; let us see. Why do you call it the tree's blood?"

Giving his curly mane a toss, Carlo rolled over and bit a mouthful of sorrel grass in delight. He felt sure he should win in this game of reasons, with Uncle John. They often played thus, looking into the reasons of things and trying to find out the "Why". He laughed aloud in his pleasure.

"Guess I'm goin' to beat you, Sir. I've got a awful good 'Why'. When I cut my finger, other day, blood runned out. Everybody in the whole world calls it blood. An' when I cut the tree, a yellow stickiness runned out; so I called *it* blood. It must be a runnin' there, an' I bet it's what tickles my feet."

His feet were covered with yellow moccasins, bead embroidered.

"Is wearing moccasins part of the game?" inquired Uncle John.

"No. Least, I think not. But it tickles more through them than my shoes."

"I shouldn't wonder if that were really so. You gave me a right good reason, Carlo Boy. Now I owe you mine. You said the tree's blood, which is called sap or resin by most people, ran out when you cut the tree, didn't you?"

"Well it didn't 'xactly *run*, but it kinder comed out, that a way. Trees are slower than people in everything, isn't they?"

"They are, my Boy; they are. A tree is never in a hurry. We might take some good lessons from trees. And I see you've been taking some. Always, when you see anything, try to see something else like it in some other part of the world and in yourself, and then you'll understand better. To do that is called Comparison, or Analogy."

Carlo yawned.

"I don't fink I care about those big words, Uncle," he said. "I don't fink I do. But all the boys allays looks around to see what will explain things to them 'when peoples is too busy'."

"Explain is the word, Carlo."

"I don't care for them words," said the child with some impatience. "You know what *fings* I mean; any old word will do when you know the fings. An' you aint gived me your reason yet. Did I beat you; is mine the best?"

"My reason is this. When your blood runs, or the sap moves, do you think the blood and the running are one, or two? Do you think the sap and the moving are the same thing, or two things?"

Carlo considered. "I dunno," he slowly said.

"You saw an engine moving yesterday. Was that two things, or one?"

"Two," he shouted joyously, kicking his heels in the air. "Two!"

In his exuberance he rolled upon his Uncle, now seated on the grass beside him, and began to pommel him lightly with his fists.

"Why two, Carlo?"

"Because steam made it go. I seen it. I seen the engineer too."

"Anything more?"

"You bet I did. I saw a fire, a red one. I fink Papa said it made the steam."

"Then there were four things, old man. The engine is like the tree. The steam is like the sap. The moving that comes from the sap and from the steam, that is what makes both run, and makes your blood run. That is Force. In living things it is life force. All things have their own kind of force, don't you see; but all are different ways in which Force shows itself. Force puts on many masks, as the clown did in the circus yesterday, but behind the masks is always the same one moving them all. Tree's life and engine's life and boy's life don't run the same way. The tree, the engine, the boy don't move alike either. But Force, the hidden Mover, is the same in itself. It moves you, me, the world, the ants and flowers; our ways are different, but the Mover is the same."

Carlo breathed hard. He was interested. He knew and loved his Uncle's ways; generally he understood them. When he didn't he used to say: "I don't understand, Uncle, but I love you." Then the Uncle would answer, "That does just as well; it's the same thing. Love will bring the understanding bye and bye." So Carlo got to speaking of his "understanding" and his "love-understanding." He said now: "I know what you mean with my love-understandin', Uncle. Just that a way. An' does all the Motion, does that Mover come from fire, everywhere?"

"Yes; that Mover is Fire; different kinds of fire. Some kinds we see with our eyes, and some with our minds—"

"Our Thinkers"—Carlo interrupted.

"Yes; and some with our understanding."

"And some only with our love-understandin's?"

"Some only that way just now. But I told you that love will bring truth after a while. There is really only One Fire, but when it enters the sun, the air, coal, or a man, it looks different, it has different ways. Forty-nine ways, the wise men say."

"Forty-Nine! Is that more than a thousand?" asked Carlo, whose kilts and curls had never yet been inside a schoolroom. He was learning things outside. The world was his object lesson, and his Uncle the skillful teacher. With a pleased little chuckle he asked now: "Did you forget the engineer, Unky? Did you?"

"By no means, my boy. That engineer is very important. He can run the train up, or down, or off the track to destruction. You and I can run our engines where we please, always according to the laws of Motion. A man can run his body as he pleases, make it a good instrument to help the world, or he can do a great deal of harm, but he can only follow the ways of the hidden Mover. His ways are patterns for ours. And we must have good fires in these engines of ours; the right fuel is a good will. Isn't that so?"

"May be so," answered the boy, rubbing his curls. "You telled me never to say I was sure when I hadn't tried it. Carlo aint tried that yet. I guess I don't know that about lots of fires, but I want to know where's the tree's engines. Has it got a Thinker like ours?"

"Not like ours, but a Thinker of its own kind."

Carlo sat up suddenly. "What fun! Did you *ever* see a tree's Thinker?"

"No. Nor did I ever see your soul, or mine, (Thinkers as you call them). Nothing else has a Thinker like men. But one great Thinker is at work in us all. Everything lives, acts, goes on. That is life, and life is thought. Everything that moves has thought of its own kind. To think is to be."

"An' flowers an' nuts an' leaves is the tree's thoughts, I know. My Remember Game told me so."

"Is that so? Do tell me about your game, little one. What else does it say?"

"It says—". The bright eyes filled with tears. "Promise me you won't tell Papa, nor any laughin' people. Promise."

"I do promise."

"Well," said a small and solemn voice, "my Game Remember says my beauty Mamma aint dead at all. No! She isn't. *True!* Aren't you glad, Uncle John? She was your Sister, you know."

"Indeed I am glad, Carlo. She was, and is, my dear Sister. I always hoped she was not really dead. In fact, I don't think I ever believed she was."

Carlo caught his uncle's bearded face in his two plump hands and squeezed it, looking eagerly in his eyes for an instant, then with a soft sigh of satisfaction he kissed his friend. "You aint laughin like the rest does," he explained. "I wonder they want to laugh at childrens; it makes em look awful ugly."

"Tell me more about your game, Carlo."

"I jess lie down an' look straight ahead at the sky, 'cause I aint really lookin' at nothin' you know. Then fings comes a sailin', a sailin' with music, right spang frou' my mind. A many fings. But you have to keep

so still. If you jump about, an' say 'Oh! no, Oh! no,' then it all stops: all them sky ships sails home again."

"What news do your ships bring you, Boy?"

"Such stories about fings. Funny fings that Carlo used to be. Nice fings too. Sometimes fairies; not often. Sometimes they makes me understand what the birds say when they sing; an' when squirrels chatters, too."

"And is that all?"

"Uncle John, you allays inter—rumps at the bestest part. My Game Remember says Mamma is round me like the air. It says she's a comin' back to me some-eres else. It says I'll be her Mamma, an she'll be my little boy; bet I'll be good to her when she's a he. It says we were once two butterflies; two little baby deers in a forest too. It says we used to fly in the air; the one that loved God best could go fastest. To-day it said we was beautiful lights, an' God was a big Light that lit us all up and made us feel like a good long heaven shining. An'—an'—I disremember more now. You lie down here an' play my Game Remember, Uncle John. I call it that 'cause I fink it reminds me of somefings I knew when I knew lots more than these old grown-ups do. It makes me feel werry big in here." He struck his breast with his hands. "Play it an' tell me if it says true."

"I have played it; I think it says true, on the whole," the Uncle answered, smiling at the boy's excitement and delight.

"Hurrah! But say; how could I be all those fings some other time?"

"Do you remember what I told you about the One Fire, and all its ways?"

"Ess"—said Carlo.

"That Fire never dies. It lives forever in a darkness of its own. It comes out of that Darkness; it goes back into that Darkness. You have seen our earth fire do that. The One Fire is the Father of all Fires, the Father of Lights. It goes into a form. It comes out, and the form falls to pieces, like the wood which is ashes when the fire has left it. That Fire goes into many, many forms, in very many ways. Each form, in dying, gives life to something else. Cinders and ashes make food that is good for grass and flowers. The acorn dies, and from its grave springs a tree. Some dead forms give birth to worms that creep, and some to winged things. Some worms die, and butterflies arise to kiss the flowers. Some germs ferment, and little children are born. So you see there is no Death; there is only another kind of life, another form from broken forms. But always the One Fire in its many ways and lesser fires gives life and motion to worlds of forms. There are shapes of air, shapes of light, shapes of fire, just as there are more solid shapes, and all are always melting away into one another like the pictures of your kaleidoscope. What makes them move

and change so? The hidden Mover in the lesser fires that are the souls of men."

"I see! I know! Them little fires is the children of the great Fire, the Fire with a Thinker as big as the world. Now I know why Mamma teached me to say 'Our Father'; she wanted me to fink about that good Fire what makes all these splendid things. It's a great Light; far, far away an' everywhere too; my Game Remember says so. It loves me. I heard it a sayin' 'Come, Carlo; let us make errybody werry happy an' we'll shine forever an' ever.' It just *loves* to shine, Uncle John."<sup>1</sup>

The boy's voice fell. The sun was about to disappear in the west. Birds twittered in the trees. Carlo's eyes followed his Uncle's; he clapped his hands.

"See the red fire that sun makes. Is the sun one of the ways of God? Then I fink he's goin' down to that One Fire, to say that the world is werry well. The great Fire will be glad to know that; I fink it *must* like us werry well to take trouble to make such a many fings. An' I fink that God is here to, an' everywhere. He's the hiding Mover, Uncle John; he's life, if he never dies. I feel him movin' in me, now. He burns me; he loves me; he moves me. My Game Remember says that's God."

Uncle John's lips did not move, yet he was saying:

"Blessed are the pure in heart, for they shall see God."

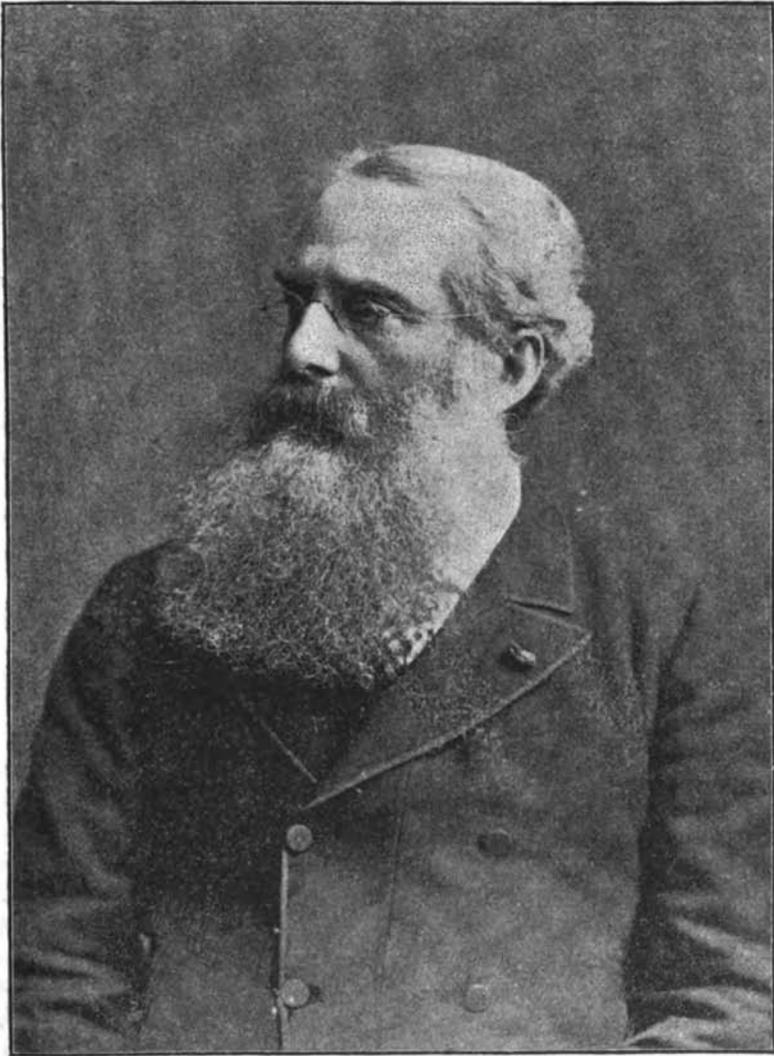
J. CAMPBELL VERPLANCK.

## HENRY STEELE OLCOTT.

Col. H. S. Olcott, whose portrait is given in this issue, is the President Founder of the Theosophical Society. He is now over fifty years of age, and has for fifteen years past devoted all his energies to the Society's work. After H. P. Blavatsky to him are due, more than to any other man, the progress and influence of our beloved Society.

Col. Olcott was born in New York city, where he practiced law, and also helped Horace Greeley upon the *Tribune*. An account of how he met H. P. B. can be found in his book, *People from the Other World*. He is a genuine American, exhibiting the energy, flexibility, and affability of the best type of U. S. citizens, and although his home is now in India he has never forgotten his native land.

1. The speeches of Carlo have been made to the author by various other children from time to time, and are, in substance and imagery, facts.



COL. H. S. OLCOTT.

## NOTES ON DEVACHAN.

BY X.

Devachan is not, cannot be, monotonous ; for this would be contrary to all analogies and antagonistic to the laws of effects, under which results are proportionate to antecedent energies.

There are two fields of causal manifestations : the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evolving individuality. The moral and spiritual activities find their sphere of effects in Devachan.

The dream of Devachan lasts until Karma is satisfied in that direction, until the ripple of force reaches the edge of its cyclic basin and the being moves into the next area of causes.

That particular one *moment* which will be most intense and uppermost in the thoughts of the dying brain at the moment of dissolution, will regulate all subsequent moments. The moment thus selected becomes the key-note of the whole harmony, around which cluster in endless variety all the aspirations and desires which in connection with that moment had ever crossed the dreamer's brain during his lifetime, without being realized on earth,—the theme modelling itself on, and taking shape from, that group of desires which was most intense during life.

In Devachan there is no cognizance of time, of which the Devachanee loses all sense.

(To realize the bliss of Devachan or the woes of Avitchi you have to assimilate them as we do.)

The *à priori* ideas of space and time do not control his perceptions ; for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy to dotage and death ; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the *devachanee* than she does the living physical man. Nature provides for him far more *real* bliss and happiness *there* than she does *here*, where all the conditions of evil and chance are against him.

To call the devachan existence a "dream" in any other sense than that of a conventional term, is to renounce forever the knowledge of the esoteric doctrine, the sole custodian of truth. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death, but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan

and still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a round or two, having learned how to burst through the vicious circle and to pass into Para-nirvana.

A colorless, flavorless personality has a colorless, feeble devachanic state.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachanee this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant", but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. Two sympathetic souls will each work out their own devachanic sensations, making the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse; for what companionship could there be between subjective entities which are not even as material as that Etherial body—the Mayavi Rupa?

The stay in Devachan is proportionate to the unexhausted psychic impulses originating in earth life. Those whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of Tanha.

The reward provided by nature for men who are benevolent in a large, systematic way, and who have not focussed their affections on an individual or speciality, is that if pure they pass the quicker for that thro' the Kama and Rupa lokas into the higher sphere of Tribuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.

## CLOSED OR OPEN LODGES.

The Theosophical Society has never prohibited Private Branches. If five Members-at-large can exist separately, they can exist together; for they are no worse off when organized than when not. It is conceivable, moreover, that there may be special circumstances where publicity is undesirable,—as where there is exceptional local bitterness against Theosophy, or where

the Charter-members are as yet too few or too ill-instructed to furnish papers and discussions of value to outsiders, or where want of intellectual capacity might excite derision in the community instead of respect. Another case is possible,—where the Charter-members organize for the express purpose of providing open meetings, but temporarily hold only closed ones while studying and otherwise preparing themselves for fitness to edify visitors. In any one of these cases a provisional privacy is altogether legitimate.

But there is another case less commendable. It is where a group of Theosophists choose exclusiveness because they desire only those of their own set, or because they fear ridicule if known as F. T. S., or because they intend organization merely as a furtherance to their own intellectual culture or to the attainment of psychic power. The foundation of such a Lodge is timidity or selfishness, and on neither can a sound Theosophical superstructure be erected.

And what, in fact, has been the fate of Private Branches in the American Section? Five Charters to such have thus far been issued. Of these five Branches, two died quietly and soon, one surrendered its Charter, one is virtually extinct, and one is of too recent formation to have a history. No one has contributed to the strength of the Society, to the extension of its teachings, or to the multiplication of its members.

There must be a reason for this. Nor is it hard of detection. The reason is simply that the essential idea of a permanently-closed Lodge and the essential idea of a Theosophical Branch are directly opposed. There is, indeed, a contradiction in the very words "Private Branch." A "Branch" is an offshoot of a parent tree, not underground but above ground. If you take away exposure to the sunlight and the air and the hardening forces of Nature, confining the young shoot to darkness and mystery and isolation, you not only deprive it of the very nourishment essential to its growth, but you perpetuate the interior forces which will ensure its decay. Nor only so. A "Private Branch" lacks the very marrow of Theosophical life,—altruism. Theosophy is not a bank-deposit which one hoards in secret for contemplation and delectation; it is a purse of Fortunatus, which fills up as fast as one empties it for the benefit of others. The true Theosophic spirit fixes its eye on the needs of a vast humanity in ignorance, knows that there is no other way to overcome ignorance and its consequences than by imparting truth, and queries how most efficaciously this may be done. The Theosophist thus animated joins the Society to help it, feels the want of sympathetic intercourse and of organized strength, exerts himself to form a Branch of the like-minded, projects work for it, values it because it makes possible a systematic outflow of knowledge and influence on the vicinage. He knows very well that, as the measure of his own Theosophic vitality is the degree in which he works and not merely meditates, so also it is with a Branch. In truth, a

vigorous Theosophic spirit, filled with philanthropic earnestness to propagate truth, must feel somewhat repressed when discussing Cosmogony and the Seven Principles in a closely-tyled Lodge, and have a suspicion of incongruity and discomfort. The spectacle of a snug and smug group gravely examining eternal verities which nobody else is allowed to hear of, verges somewhat on the ludicrous. This is one of the cases where a sense of humor keeps people out of absurdities as well as out of errors.

It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for others, work for the world. We are told that the one fatal bar to progress is selfishness in some one of its Protean forms. It will never be overcome by thinking about oneself, but by *not* thinking about oneself. And as we have to think about something, the alternative is thought for others and how to help them. As the mind fills with such schemes and the hands take hold of them, self-interest is displaced and egoism fades out. Selfishness dies of inanition, and altruism grows because constantly fed. And all this time true progress goes insensibly on. The mind clears of prejudices and fogs, the spirit grows more sunny and cheerful, peacefulness settles over the whole interior being, and truth is seen with greater distinctness. For the great hindrance to evolution is decaying away.

This is equally true of a Branch. So long as it exists only for the improvement or entertainment of its members, the selfish principle is dominant, for selfishness is not the less genuine because applied to purposes in themselves high. Such a Branch does not expect to grow, it probably does not desire to grow, and it surely will not grow. What is there to make it grow? It lacks that essence of all life and growth which pervades everything vital. The opposite conception of a Branch, that of an organized force for the better propagation of truth, supplies just such a lack. Preparation of papers or discussions does not mean the mere exhibition of personal ideas, still less speculation on curious and recondite problems, but the arrangement in lucid language of those apprehensions of truth which the thinker believes to have intellectual or practical value. It is a gift to others, not a display of self. The life-principle of all Nature flows through the being, clarifying thought, vivifying motive, energizing speech. Then it flows without, warming dull or listless ears, arousing attention, exciting interest, stimulating inquiry. So the influence spreads, attendance increases, the Branch grows.

The history of open Branches demonstrates what might otherwise seem theory. As they have kept in view a missionary purpose and exerted themselves to make meetings interesting and instructive to outsiders, they have thriven. One Branch through years rarely adding a member to its small list, made its meetings open. In two years it enlarged between three and

fourfold. Very naturally so. The fact of publicity becoming known, visitors drop in. Some suggestive topic pleases them, they attend again, feel an interest, then a charm, then a devotion. Then they join the Branch and invite others. Progress and prosperity follow.

While it would not be right for the T. S. to prohibit Private Branches, it would be wrong for it to look upon them as other than temporary and provisional, the missionary function being in abeyance only. Those who prepare the way for and those who organize Branch Societies would do well to lay stress upon the true conception of a Branch as a living, active, aggressive agency, not a proselyting scheme, but a means for circulating truth. Its outside effects are the main ones. If the members strive to benefit non-members, they will surely edify themselves. And between the energy of a Branch and its growth, there will always be a relation. Stationary membership almost certainly implies apathy, as an increasing one implies the reverse.

And, on the other hand, Branch members need to feel that public notice and Branch growth are only possible as meetings are made interesting. It is exactly so with the Churches. If the service is tame and the preaching imbecile, people will not go. Nor, perhaps, should they. Life is too short to be bored. The Oxford Don who passed his Sundays in the fields rather than in Church said that he "preferred sermons from stones to sermons from sticks"; and Theosophists, much more non-Theosophists, will choose an evening with books if the alternative is a Branch meeting which is lifeless, or where everything is left to chance, or where the intelligent are outraged with drivel. But where the leading speeches are duly and truly prepared, and the essayists worthy and well qualified, a state of things is brought about when attendants will seek to gain admission to further rights and benefits. Thoughtful contribution to open Branch discussions is as truly an aid to Theosophy as is sustentation of its periodicals or its work, and immediately tends to bring about that enlargement of the Society which we hope for as impressive to the public, conducive to our strength, and expressive of our advance.

HARRIS P.

## HYPNOTISM---MESMERISM.

### SCIENCE TAKES A STEP.

The encyclopædias are not yet out of print which have classed mesmerism among the foolish superstitions of the ignorant played upon for profit by the quick-witted impostor, nor are the learned doctors dead who have published articles in support of the encyclopædias, yet to-day the most eminent physicians in Europe declare that Mesmer was right and that

mesmerism is not a superstition, but that it is necessary for reputations to adopt a new name,—so mesmerism is rechristened Hypnotism. In this way those doctors who laughed at and derided what has long been known to the common people may now learnedly discuss phenomena which some years ago they ignored under its old name. In the March number of *Scribner* Dr. William James writes upon this subject under the name of the “Hidden Self”, and the April *Forum* admits an article by the eminent Dr. Charcot upon “Hypnotism and Crime.”

This step, though taken late, is in the right direction. But the eminent physicians who make this advance cannot claim to be the leaders of the people, for the latter have for generations known quite as much about the matter as the licensed practitioners, except that they used no high-sounding name to call it by. It is well known to many members of the Theosophical Society that there are perhaps thousands of people in the United States who forty years ago pursued the same investigations and made similar experiments to those of Dr. Charcot and others. In the year 1850 a certain Dr. J. B. Dods gave lectures about the country and taught what he called *Electrical Psychology*. This was then so well known that it attracted the attention of certain U. S. Senators, among them Daniel Webster, John P. Hale, Theodore Rush, Sam. Houston, Henry Clay, and others, who invited Dr. Dods to lecture before them in Washington. He delivered his lecture, went on with his experiments, and published a series of Lectures upon the subject. In these are to be found, together with other things, the directions so loudly proclaimed and appropriated now by physicians who would have hooted at Dr. Dods. And even on the point of the necessity of precaution and of keeping hypnotism out of the hands of unprincipled persons, Dods was not silent. In 1850 he said in his Introduction that, although he had taught more than one thousand individuals whom he had put under solemn pledge not to reveal his methods to impure or immoral persons, yet some were so unprincipled as to violate their pledge and hawk the “science” about everywhere.

Dr. Charcot in the April *Forum* pleads for legislation that will prevent just such unprincipled persons from dealing with subjects, not solely on the ground that crime may be easily and safely committed with the aid of hypnotism, but rather that sensitive persons may be protected from the recurrence of hysteria or catalepsy, and ventures the opinion that crime will probably not find any aid or safeguard in hypnotism. While we thoroughly agree with Dr. Charcot as to the need for placing safeguards around this budding science, it is from a conviction that crime can be aided and hidden by the use of such a practice, and is to-day thus aided and hidden. We do not care to commit hypnotism solely to the doctors, as he asks, just for their sake, but we would wish to place restrictions upon even those gentlemen, and to limit the number of them who may be allowed to use it.

The chief value to the Theosophist of this new step of the schools is not, however, in the likelihood that rules and methods may be published, but that before long time the erstwhile materialist who can be convinced of a fact only when an Academy endorses it will be the more easily convinced that there is a soul. In the March *Scribner* article above spoken of, we have a public admission that the facts of hypnotism prove a Hidden Self. Dr. Charcot does not go as far as this, but the variety and peculiarly occult character of numerous facts daily brought to light by other investigators will raise such a mountain of proof that hardly any one will be able to overcome it or deny its weight. Once they begin to admit a Hidden Self,—using, indeed, the very words long adopted by many Theosophists and constantly found in the ancient Upanishads, they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Ivris Unveiled* and repeated in the *Secret Doctrine*, “\* \* \* \* and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear upon the surface”.

RODRIGUEZ UDIANO.

## THEOSOPHY IN RELATION TO OUR DAILY LIFE.

### TRIFLES.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

When Mr. Judge spoke on this subject some weeks ago, I was forcibly impressed by the truth of what he said as to the minor opportunities of life to the most of us.

There are few to whom come chances for grave decisions, for great sacrifices, for evident heroism ; most of us have to learn that difficult lesson, not to despise the day of small things. What we need is, to learn to apply theosophy to the *trifles* of our daily life, to find nothing too small to be done in the best possible way ; and as the Christian would say, “do all things to the glory of God”, so we must do all things to the glory of that higher Self that represents to us the Deity. If old George Herbert felt it not beneath his clerical dignity to assert that

“ Who sweeps a room as by God’s laws,  
Makes that and th’ action fine ”,

certainly we need not be behind him in humility. And however humble our duties, however small our temptations, however narrow our sphere, there are at least three things which we can all ponder upon ; things wherein we may

perhaps find something to improve. Faithfulness in our work, helpfulness of others, and the preservation of a cheerful and gracious mood, are three things which concern everybody, women as well as men. There is a beautiful old story of a lady who said that she knew her servant had experienced religion, and when asked why, replied "Because she sweeps under the mats!" Now *that* is the sort of thing that George Herbert was thinking of when he spoke of "sweeping a room as by God's laws;" it is not only doing a thing and doing it at the proper time, but doing it with the thoroughness of divine law itself, not superficially and slightly, but with all the perfection that we are able to give it, for then alone can it be said to us, "*Well done, thou good and faithful servant.*" It is not too much to say that every task, no matter how trivial, wrought out conscientiously and with a sense of duty, with not a detail neglected or slurred over, re-acts upon the character with a power that it is difficult to estimate. Aristotle defined virtue as a habit of doing the right thing; and every time that we not only do the right thing, but do it in the right way, we increase the strength of that habit, and make it so much the easier to do it again. The men who have succeeded (I do not mean in the eyes of the world, but in the attainment of some lofty ideal) have been men who did things *thoroughly*, who obeyed the Scripture injunction, "Whatsoever thy hand findeth to do, do it with all thy might," not half-heartedly, nor passably, but "with *all* thy might." Such conduct carries its reward with it, not only in the sense of satisfaction that follows when we have done our very best (and then alone), but also in the *unconscious* uplifting of our faculties to a higher plane. Let us never indulge ourselves with thinking "It does not matter *how* we do this, provided it is done"; it *does* matter, and most of all to ourselves; *we* are the ones upon whom the carelessness will fall most heavily, even though it seem to come upon others.

And most of all we need to feel that nothing done with the desire to help another is a trifle. It is impossible for us to estimate the far-reaching consequences of our lightest word, nor to tell how what seems to us a little thing, to another may be fraught with the gravest consequences. A child of twelve, whom I know, had her life saved by a little bunch of purple hyacinths. A long and severe illness had brought her to that point of apathy where she was slowly drifting out of life into death, when a friend brought her in these flowers. Their beauty and sweetness roused her fainting spirit and won her back to life, and she knew it herself, child as she was, for she said, "I think those hyacinths have cured me." No one was more astonished than the friend who did the little kindness; "such a trifle", she thought. There is no better rule, it seems to me, than Charles Reade's favorite maxim, "Put yourself in his place," to teach us how to treat our neighbor. There are so many little courtesies that we omit, so many little

acts of kindness that we leave undone, because we *don't* put ourselves in his place. In the hurry of our daily life, we neglect many little graces that, if practised, would make the wheels move much more smoothly. The first thing that one notices after returning home from a residence in Italy, for instance, is the roughness of everybody, the want of courtesy in high and low. In Italy, if you enter a shop, you are greeted with a pleasant smile and a cheerful "good morning," you are waited upon with attention, but without servility, and saluted as you go out with another "good morning," and a hope that you will come again. Here, if you say "good morning" on entering, as perhaps you do from force of habit, the much be-frizzed and be-decorated shop-girls stare at you as if you had just escaped from a menagerie of curious animals, and hardly deign to give you what you ask for, they are so busy talking to each other of to-night's ball or yesterday's wedding. If you are travelling in Italy, the commonest man will beg your pardon, or ask your permission, if he has occasion to pass you in a railway carriage, and no one gets out without wishing "a pleasant journey" to those who remain. All these things are trifles, but then we know that trifles make up the sum of daily life. I noticed in an "Elevated Railway" car the other day, a young man rise to give a lady his seat, but instead of doing it as most gentlemen do, with a bow and a smile, and thus paying her a compliment in resigning his place, he rose with a sulky expression, turned his back on her, and strolled up the car. The lady looked uncomfortable;—she could not shout "thank you" to his back, and she was thus placed in a false position, and made unable to return a courtesy. Not far off was "a gentleman of the old school" (as we somewhat scornfully say), who gave up his seat over and over again, but always with such a gracious and beaming courtesy that every lady felt personally complimented by the deference paid her sex.

There are few women, as there are few men, who do not have an opportunity every day of imitating the ideal of James Russell Lowell, of whom he wrote—

"She doeth little kindnesses  
That most leave undone or despise;  
For naught that sets one heart at ease,  
Or giveth happiness and peace,  
Is low esteemèd in her eyes."

The trouble with American life is its *hurry*; we are so afraid that these minor courtesies will consume a little of the time that is so precious to us all;—but that is a mistake, if we could only bring ourselves to think so. Everything that saves friction expedites motion, and the engineer that had no time to oil his machine would soon find that he had to take time to have it mended.

And when we have exhausted the possibilities of putting ourselves in the

place of another, and thereby seeing what we should do for him, when we have lubricated the wheels of life to the best of our ability, there still remains the power to cultivate in ourselves that serene and unperturbed cheerfulness of mood that "makes a sunshine in a shady place." Such a mood spreads itself like oil upon the troubled waters, and insensibly the ruffled waves sink to rest. If we keep our minds fixed upon the eternal verities, of what consequence to us are the little irritations and vexations of our daily lives? They are mere straws upon the stream, to be swept past us in a moment, not worthy to ruffle its placid surface, not capable of breaking its serenity if it move with any strength and volume upon its destined way. Remember the saying of the Eastern sage, which was of equal power to admonish in prosperity and counsel in adversity:—"All these things pass away!" When I was a little girl of seven, my old English nurse used to say to me, when I hurt myself and bemoaned the pain to her, "Never mind, it will be all well before you're twice married"; and I remember that a certain sense of the vastness of time struck my childish imagination so forcibly that I cheered up at once. And what a little child can do, we ought to be able to do too; to realize the smallness of our daily vexations compared with the great sweep of the years, and learn to smile serenely at our passing troubles. Cheerfulness is something we can all practice, even when we find no other chance to help others, and when all our duties have been well and faithfully done. A teacher once told me of a pupil of hers who wrote a composition on "Perseverance," which recounted the experiences of a little girl who "persevered and persevered, until she came to the end of that virtue," and it would be well if we could treat cheerfulness in the same way.

And now, to give this paper a little value, I should like to add some words of John Morley's, spoken at Manchester Town Hall. In speaking of the *average* individual, he says that the chances for the gifted few are highest where the *average* interest, curiosity, capacity, are highest. "The moral of this for you and for me," he adds, "is plain. We cannot, like Beethoven or Handel, lift the soul by the magic of divine melody into the seventh heaven of ineffable vision and hope incommensurable; we cannot, like Newton, weigh the far-off stars in a balance, and measure the heavings of the eternal flood; we cannot, like Voltaire, scorch up what is cruel and false by a word as a flame; nor, like Milton or Burke, awaken men's hearts with the note of an organ-trumpet; we cannot, like the great saints of the churches and the great sages of the schools, add to those acquisitions of spiritual beauty and intellectual mastery which have, one by one, and little by little, raised man from being no higher than the brute to be only a little lower than the angels. But what we can do—the humblest of us in this hall—is by diligently using our own minds and diligently seeking to extend our own opportunities to others, to help to swell that common tide, on the force and the set of whose currents

depends the prosperous voyaging of humanity. When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social dis-service remain, like the unending stream of one of nature's forces."

KATHARINE HILLARD.

## MISLEADING TERMS.

[PAPERS READ BEFORE THE ARYAN T. S., OF NEW YORK, APRIL 8, 1890.]

### I.

#### THE SOUL.

In studying the complex nature of man, nothing has created greater confusion in my mind than the loose use of terms, and particularly the use of one word or phrase to express different things or ideas. And probably no word has been more perplexing than *Soul*. In ordinary language *Soul* is generally used as synonymous with *Spirit*. Sometimes it stands for the *Higher Self*, and at others for the *Ego*. In Sinnett's classification we find it in three forms, as Animal Soul, Human Soul, and Spiritual Soul; and yet there are not—as the Athanasian Creed would probably put it—three Souls, but one Soul.

The word *Ego*, too, is almost as confusing. Thus we read of a *Personal Ego*, an *Immortal Ego*, a *Reincarnating Ego*, and the like, till the word is so altered and qualified that one's conception of what *an Ego* or *the Ego* really is, is extremely vague and misty. This confusion is partly due to poverty of the language in metaphysical terms, and partly, I imagine, to our own inability to grasp abstruse metaphysical concepts.

So far as I have been able to comprehend them, the terms *Soul*, *Ego*, and *Manas* represent exactly and identically the same thing or idea. The lower *Manas*, the *Personal Ego*, and the *Animal Soul* are different expressions for that consciousness which is limited to the physical body and perishes with it. *Buddhi-Manas*, the thinking *Ego*, and the *Spiritual Soul* seem also to be equivalent phrases. *Atma*, *Spirit*, and the *Higher Self* express one and the same idea.

The *Soul*, *Manas*, or *Ego*, being an entity intermediate between *Spirit* on one hand and the physical body on the other, necessarily has two aspects, and ultimately, at the death of the ordinary man, divides into two, the *Kama-Manas* sharing the fate of the lower quaternary, and the higher *Manas* uniting with *Atma-Buddhi* to form the reincarnating *Ego*.

This intermediary entity—the *Soul*—seems to have been created or evolved by the interaction of *Spirit* and gross matter extending through long

periods of time on this plane. The first races of men were mindless or soulless,<sup>1</sup> and even now it is only the lower Manas that has been developed in humanity. Our Spiritual consciousness or Higher Manas is yet dormant, and will not be fully awakened before the Fifth Round—ages hence.

These brief statements are not offered, however, in any dogmatic spirit, but may serve to elicit discussion which may clear up some of the perplexities and difficulties that encounter the student of theosophic literature in the use of these frequently recurring words. N.

## II.

### “PRINCIPLES.”

I unhesitatingly agree with our President that the term “Principles” applied to the 7 constituents of man’s compound nature is not only incorrect but misleading. Some other and more accurate term should certainly be used. Yet one may well doubt whether “Vehicles,” though free from some of the objections to “Principles,” and though more precise in one respect, is really satisfactory. If we are to make a change, let it be to a word rigorously correct.

If each constituent is to be regarded as the “vehicle” for the one above it, the new objections soon appear. The Body is no doubt the vehicle of Prana or Jiva, the life-force which animates and conserves it. But surely it cannot be said that Prana is the vehicle for the Astral Body; if anything, the Astral Body is the vehicle for it. The difficulty may be met by making the Astral Body rank next above the Physical Body and Prana above both. Then Prana would vitalize the Astral Body, and the Astral Body, thus a vehicle, would transmit influence to the outer form. But how can Prana be a vehicle for the Animal Soul? Logically and chronologically, life-force must precede the desires, passions, etc. which presuppose a living body as their seat and source. This consideration pushes Prana up above the Animal Soul. But at once two difficulties arise. The first is that the Animal Soul having thus become the vehicle for Prana, the Astral Body has become vehicle to the Animal Soul. But how can the Animal Soul transmit life-power to the Astral, when both the Astral and the Physical Bodies must have preceded the Animal Soul to make its existence possible? The other difficulty is that this order makes Prana the vehicle of the Human Soul, and it surely is inconceivable that reason, memory, and will can find a channel in a mere life-force. With Prana as the 4th in the series, the look-up or the look-down is fatal to the new term. We must then either demote Prana to its old station, thus reviving all the perplexities which pushed it upwards, or else concede an absolute hiatus between the Human Soul and Prana, and this is fatal to the vehicular theory.

<sup>1</sup> See *Secret Doctrine*.

From this stage upwards all is reasonable enough. The Human Soul may very well be the vehicle for the Spiritual Soul, and that again for Spirit. But a theory which works correctly enough half-way up or half-way down, but which will not go all the way through, is almost as bad as its rival which makes of the Physical Body a "Principle".

It, may, indeed, be said that the vehicles are not to be considered as vehicles to each other, but only as vehicles to the one primal and persistent force—Spirit. But here again we are in trouble, for this would make the different vehicles independent of each other. Besides, the word "vehicle" implies a transmission of something to something else, and, if there is no transmission, there is no "vehicle". Whether, therefore, we adopt this theory, which makes the term "vehicle" meaningless, or the former, which makes it inaccurate, we are as badly off as if we adhered to "principle".

I should say, then, that we have not yet discovered the true word. "Constituent" is not bad, though a trifle long. What is the objection to "Component"? It is no longer than "principle" or "vehicle"; it allows a certain individuality to each part, while not disconnecting them from each other; it does not necessarily reduce Spirit to the same rank as the other "components" associated with it; and its meaning etymologically expresses with some accuracy the union of several elements in one combination. Why not give it a hearing?

ALEXANDER FULLERTON.

## MAN'S ORIGIN.

[A PAPER READ BEFORE THE ARYAN T. S., MARCH 11, 1890.]

The subject for this evening's discussion is The Sevenfold Nature of Man. But before we place him upon the table and make way for the Doctors to operate upon him with their dissecting knives, suppose we pause for a moment and ask where the subject came from. What is the origin of earthly man? How came he upon this planet? And the enquiry may possibly help to throw some light upon his composite nature.

Of course of ourselves we know nothing of the origin of the human race, and can only appeal to the "law and the prophets"—to the authorities on the subject, so to speak—to those outgivings which have from time to time come to us from the East, and particularly to the teachings of the *Secret Doctrine*. Taking this volume alone as our guide, what do we find?

Now at the outset it is proper to say that, although a vast flood of light is thrown in the Second volume of *The Secret Doctrine* upon Anthropogenesis or the origin of man, the information is still very fragmentary, and careful reading and sifting are necessary to get at anything like a

straightforward connected story. Hints only are often given where we would like plain statements; details are purposely omitted, and much is everywhere left to the reader's imagination and spiritual intuition. All this was perhaps unavoidable. I don't refer to it in any spirit of criticism, but solely to illustrate the difficulty of getting at the truth, and to explain in a general way why there is often such a lack of harmony and fulness in our views on many of the topics we are in the habit of discussing.

From my own reading of the *Secret Doctrine*, I have been led to this conclusion :—that man made his first appearance on this planet as a lunatic or idiot. This may seem a harsh and extreme way of putting it ; but it is abundantly justified by our authority. For what is a lunatic? Literally, one affected by the moon ; more commonly, one whose mind is affected ; one "out of his mind", as the phrase is ; while an idiot is a being without any mind. Now the *Secret Doctrine* tells us that the first man on this globe, the first personalities of our race, came from the moon. They were the lunar Pitris or fathers. They are our ancestors ; they are in fact ourselves, and we would be strictly bone of their bone and flesh of their flesh, only it happened that they didn't have any bone or flesh to transmit. They were lunar beings and only had astral bodies. They were semi-divine entities travelling on the downward curve into matter, and appear to have consisted of two groups—one group of three classes very ethereal and incorporeal, without even astral bodies ; the other of four classes, possessing greater corporeality and endowed with astral bodies. It was this second group that, coming over in the process of evolution to our planetary chain, passed during the first three rounds through the mineral, vegetable, and animal kingdoms, and at the beginning of the fourth round became men—not the gross physical being that man is to-day, but ethereal astral entities in human form yet of immense size.

But this lunar man was an idiot ; the first race was mindless, says the *Secret Doctrine*. And he was without a mind because the lunar fathers themselves, our ancestors, were mindless. They gave man all they had to give,—his lower principles, but, having no "manas" or mind themselves to bestow, the early human races were practically animals in human form.

Perhaps some one will ask : How is it that the lunar Pitris who were semi-divine and godlike entities were mindless? Can we conceive of a god-like being without a mind? Now I shall not attempt to answer a question of this kind. But here is a suggestion. What is "mind?" What are its functions? I may be wrong in my view of it, but to me "mind" seems to be the connecting link between the spiritual monad—the Atma-budhi—and the lower personality. If a being is all spirituality, the lower personality having vanished, what necessity is there for mind? What is the use of a connecting link when there is nothing to connect? So

if an entity consists solely of the lower quaternary, the higher principles being in absolute abeyance, mind again would be a useless superfluity. Just, then, as we know animals to be mindless, so we can conceive of a mindless god. And this seems to have been the condition of the lunar fathers to whom we owe our physical existence. True, the whole septenary principles were there, gérminally or otherwise ; but as the fathers had not yet passed through human experiences and imperfections, manas was still wholly latent. And the shadows or projections of the fathers were equally mindless.

In this mindless, idiotic condition early man long remained. He lived and died and propagated his kind in strange fantastic ways, but for ages was only an animal still. The first race gave place to the second, and the second to the third, each becoming more and more gross and material. And the second race having absorbed the first, man, so-called, had then not only an astral but a physical body, yet he still continued mindless. About the middle of the third race, however, a change took place. In obedience to cyclic law the gods with minds, variously known as the Solar angels, Sons of wisdom, Kumaras, Agnishwattas. Dhyanis, Pitris, breaths, fires, flames, thrones, essences, intelligences, and the like, incarnated in these animal lunar shells, and man as we now know him was the result. Where the shell was so far ready that it could receive the full incarnation of the essence, the man thus endowed became an Arhat or sage. But in the majority of cases only a spark of the divine flame was projected into the shell, and this spark quickening into activity the germ of the manas, or fifth principle, latent in it from the beginning, produced the average human being as we now find him. Thus man has a two-fold line of descent, and, as it were, a dual being. On the lower or physical side he comes from the Moon his Mother ; on the higher or spiritual, from the Sun his father. On the one side he is a physical entity ; on the other a divine ego ; the union or blending of the two constituting the complete man.

But it may be asked, and very naturally : If man has this double origin, if he is a combination of lunar and solar elements, does he not really consist of two monads instead of one ? And which then is the real human monad—the original lunar germ or the incarnating solar angel ? To this the *Secret Doctrine* says : “ No ;—there are not two monads, only one.” But the passage in which this statement occurs is a very interesting one, and an extract from it may fittingly close this brief paper :

“ We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the Spiritual Dhyanis, had become intellectual through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities

on this plane of matter. They were reborn only by reason of Karmic effects. They entered those who were ready, and became the Arhats or sages alluded to above. This needs explanation.

It does not mean that Monads entered forms in which other monads already were. They were "Essences," "Intelligences," and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their "Egos" or *Manas* (since they are called *manasaputra*, born of *Mahat*, or Brahma,) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal absolute Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute two rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being before the seventh race in the Seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*) should receive its complete development before the *Fifth Round*. All such prematurely developed intellects (on the spiritual plane) in our race are abnormal; they are those whom we call the "Fifth Rounders." Even in the coming Seventh Race at the close of this Fourth Round, while our four lower principles will be fully developed, that of manas will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual on the physical plane was reached during the Fourth Root-Race. Thus those who were "half ready", who received "but a spark", constitute the average humanity which has to acquire its intellectuality during the present manvantaric evolution, after which they will be ready in the next for the full reception of the Sons of Wisdom." N.

## OCCULTISM ; WHAT IS IT ?

Not only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost impenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the center of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilettanti in this science have always been abroad. No age or

country has been without them, and they have left after them many books—of no particular value. Those of to-day are making them now, for the irresistible impulse of vanity drives them to collate the more or less unsound hypotheses of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire wisdom at the cost-price of a book. Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists must be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulæ and assertions left over from mediæval days, are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then to every now and then stop the reader short by telling him that it is not wise to reveal any more. The writings of Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed of the nature and heaviness of the task. Speaking of this tremendous thing—Occultism—Krishna in the *Bhagavad-Gita* says: "During a considerable period of time this doctrine has been lost in the world \* \* \* \* This mystery is very important." We do not think that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men—the Adepts. And in warning those who strive after occultism with a selfish motive he declares: "Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul Naraka \* \* and hence they proceed to the lowest plane of being."

In what, then, does the heaviness of the Occultist's task consist? In the immensity of its sweep as well as the infinitude of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is

progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent ; but we are talking of a problem whose implacable front yields to nothing but *force*, and that force must be directed by *knowledge*.

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical Occultists in embryo.

The element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law. The aggregate of centres and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making Occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of "transmutation among forces" prevails forever. It will baffle any one who has not the power to calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man's character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known, extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years. Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and

then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practises.

It is wiser for theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

EUSEBIO URBAN.

## ONE OF THE SIGNS OF THE CYCLE.

The people of all nations now turn their eyes to America, and that name for them stands for the United States. Its energy, activity, and freedom hold the imagination of the foreigner, and here he thinks aspirations may be realized, unfettered by the chains of caste, kingly prerogative, or religious restraint. With all that, Europeans often laugh at the newness and crudity of America, yet admiration cannot be withheld for the tremendous nerve power, the facile adaptability, the swift onward rush of the civilization beginning to bloom in the United States. It is the occult forces working in this land and really affecting all men, whether they know it or not, that is the reason.

Men who are not counted seers often see centuries into the future ; and Tom Paine, the last who could be called a seer, had one such sight about America, although he called it a thought or "that which he saw with his mind's eye." When he was yet in England he wrote that he seemed to see a *great vista opening for the world in the affairs in America*. This was before he wrote *Common Sense*, which, as George Washington said, did more for our independence than any other thing. Paine was destined to be a great factor in American affairs, and naturally—in the occultists' eyes at least—he would see in advance some slight vision of the "great experiment" in which he was so soon to take an influential share. This experiment was not conceived alone by mortal minds, but is a part of the evolutionary plan, for here the next great movement has already begun and will reach a high development.

Its greatest importance for us is theosophically. We think, quite naturally, that the theosophic ideas and culture are supreme, but if we needed confirmation from the outer barbarians we have it in the lately-written words of the great Frenchman, Emil Bournouf, who said that one of the three great factors in religious development of to-day is the Theosophical Society. If we assume this to be true, a glance at statistics will point to one of the signs of the cycle.

In England there are almost 30 million people, yet for fifteen years the Theosophical Society has not made much progress there. For some years but one branch existed—the London Lodge, and now there are not ten. India has a population of 350,000,000, but if a count were taken we should find that the possible material available for the creation of T.S. Branches would not reach 1,000,000 souls. The reason for this is that out of the whole 350,000,000 there are an immense number who cannot sympathise with the movement, indeed can hardly know of it, because they are uneducated and unable to speak or read English; the English-speaking Hindu is the one who joins us there. And we find in India, say 175 active Branches.

Turning now to America—to the United States where Theosophy has been promulgated—we can only reckon on a population of say 50,000,000. Yet those 50,000,000 have furnished us with 36 Branches, and more rapidly coming into existence. Those who work for and in the T. S. in the United States know of the great interest there is in the subject in every part of the country, and can feel quite sure that not only may there very soon be one hundred Branches here, but also that nearly every man, woman, and child will ere long know of the word Theosophy and of the Society bearing its name. Several causes make this possible in the United States as nowhere else. There is a wider spread of general English education, a more constant reading of newspapers and magazines by all classes from lowest to highest, and a keener spirit of inquiry working in a freer mental atmosphere, than in any other country.

The statistics given lead to but one conclusion: they place the possibilities of theosophical growth in the United States ahead of India. Any one can calculate the proportions in the proposition: given the U. S. with 50 million people and 36 Branches, more than two-thirds of which have been formed within the last three years, and India numbering one million available people and 175 Branches, of which the greater number have been in existence many years, which is the greater proportional growth and which gives greater promise for the future?

But the analysis must not end here, for the conditions and the people are different. Most of India's people will probably for many centuries remain as they are, some technical idolaters, some Jains, some Mohammedans, some Fire worshippers, and some Buddhists. But here the lines of demarcation between the different sects are being shaded into disappearance, there are no great differences of religion and of caste, and people of all avowed religions are daily finding theosophy creeping into their thoughts and their literature. It is a sign of the Cycle; it points to India as the conservator of the ancient wisdom-religion, and to America as its new and vigorous champion who will adopt those old truths without fear of caste or

prejudice, and exemplify them through the new race to be brought forth in the old Fifth continent. The careful student of Theosophy will not fail to see that America alone, of all lands, meets all the requirements respecting the problem, "Where is the new race to be born?" H. P. Blavatsky in the *Secret Doctrine* calls it the Fifth continent, although for the time including Europe under that head. Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement.

WILLIAM BREHON.

## TEA TABLE TALK.

A Theosophist who has won the title of "Much Beloved" from all who know him recently said to me, out of the experience of a busy life—once busied, too, with the core of things rather than their surfaces—these words :—

"In the great struggle of Humanity nothing is lost. No labor, no love is in vain. We live over again our own trials in those we desire to assist. We are drawn upward and outward by those who are trying to assist us."

Thus viewed, Humanity is a long series of links in the great chain of being. The experience of one completes or illumines that of others, and the meaning of a Master's saying, "Karma is the kindest of guides and the best," is made plain. Individual experience does presage the possibilities of all others. Here is a case in point.

"A lady whom I have long known, a natural and clear psychic, avoiding mediumship yet knowing little of T. S., reading little, rather *unlearned*, has often given me her '*impressions*'. She both sees and feels things, and has done so all her life. She is now perhaps fifty years old. Several children died young; so childless now, she lives much alone, a simple, uneventful life. Since reading some T. S. works, in a very quiet way she observes more closely. Except among a few who know her life and her gift, she would pass as a quiet, pleasant, commonplace, kind-hearted lady. She has dropped the use of flesh meat, (never liked it). Some time ago she began to see a vision of a beautiful young woman standing in a halo of light, and finally recognized it as herself beautified and glorified. She had no '*idea*' of the mirror of Isis or the Higher-Self, yet she *felt* simply and clearly the meaning of the vision, and was inwardly uplifted by it. She has never been in the habit of using wine; had always a quiet dislike for it; and living so simply, seldom had occasion to refuse it. Recently she was out for the evening; wine was served, and thoughtlessly and indifferently she drank half a glass. A day or two afterward she again saw her 'Lady of Life,' and on her face the saddest, most sorrowful expression she ever beheld. She was grieved and shocked to see this, and said to herself, 'What can it mean? What have I done?' Then the vision changed, the white and radiant halo began to waver, to darken, and finally became *blood-red*, and the vision disappeared,

while there floated to her inner consciousness the one word, 'Wine'! She had forgotten the wine entirely; 'but,' added she in telling me of the incident, 'that is the last drop that will ever pass my lips.' These visions occur in broad day while sitting alone sewing. They are not dreams. The crass may ignore them, or laugh at such things because they are so far from realizing or experiencing them. Such little things, however, are the stuff of which the whole higher life of the soul is made. How often has H. P. B. expressed her sorrow, and even her disgust, that any member of T. S. should use wine. When the soul of man or woman has reached a certain stage of development, a single glass of wine may degrade it more than at another stage it would be degraded by a dissolute life. A drop of acid that would leave little trace on a piece of rusty iron would sully forever the brightness of burnished silver. Even a drop of water or a shadow might leave its stain on the polished surface.

It is thus that our danger and our responsibility increase with every advance along the toilsome way; and it is thus that every day are confirmed the wisdom and the beneficence of that Great Soul who has borne so many of our burdens, who has been so reviled for our sakes, and whom we have often rewarded by distrust and ingratitude. Still, all this is in the Karma of H. P. B. no less than in ours and in that of the T. S."

Students of the E. S. will be able to understand more of the above vision, as related to the powers of the soul, than will any others. Many clairvoyants, seeing such all glorified and radiant, have variously mistaken the appearance for an angel, a god, a spirit guide, and the like. We cannot proceed one step towards the real understanding of this, or of any other vision, until we have at least grasped the idea of the powers of motion—Spirit—the Breath, not only in the worlds, but in each soul sphere, wherein its formative functions must be as active as in any other part of the Universe; for the Breath is One. Much of what we see and hear takes place in our own sphere and *is ourselves*, just as the cause is also ourselves. Therefore all sensations should be studied and followed to their source within us. No occurrence should be attributed to the supernatural (which, in fact, does not exist), or to any "outside" cause until we have made close and long search for its cause as internal to us. In our internal world all things are; all elements, all potencies, all forms and powers. This internal world it is which connects us with the All. Sometimes a very small thing will confirm a great truth, as in the case of a student who writes thus:—

"In reading one of the Theosophical Siftings lately, I came across an account of the third eye, as described in the *Secret Doctrine*.

One day in talking to an F. T. S. of St. Louis, I made the remark that at times I had a sensation which I could only express as being unable to see behind me. He asked if I could at other times see behind me, at which I laughed, it appearing a ridiculous question."

Annoyance at inability to do a thing is often the mental shape taken in the brain, of the assertion of the inner self that a certain thing can be or should be done. The drawing or contracting sensation in the back of the

head, at the pineal gland, often causes this feeling that we could or ought to see behind us. A popular saying, "He has eyes in the back of his head," refers to persons of more than average intuition, and confirms the occult wisdom, as almost all proverbs and popular sayings do. Intuitional experiences are usually accompanied with what seems to be a flash of light in the head, and this too points at the operation of "Buddhi," or the sixth sense or principle. The principle is the source of the sense; the latter is the objective manifestation of the principle; and, as the principle can manifest upon seven different planes, not all clairvoyant or sixth-sense experiences can be regarded as the direct action of Buddhi. The agitation of the lower astral plane, and of the inner self as reflecting that plane, often distorts and obscures the direct rays of the sixth power. Nor is this power always the vehicle of the next higher power. Naturally, it is not, when the plane of its manifestation is one of the lower ones. Students are too ready to attribute various occurrences to the sixth sense. One such writes:—

"I had, this winter, a peculiar experience with the Grippe. I read thrilling accounts of its ravages in Europe; then in New York and nearer home; but had no fear of it for myself. One morning I suddenly felt myself surrounded by it; a wave of throbbing, fever-laden air seemed to be whirling round me, sometimes retreating, sometimes coming a little nearer, but never really touching me. I felt sure at once that it was the prevailing thought of disease making itself known to—my sixth sense?—and I regarded it simply as a curious manifestation. I had no fear that it would take possession of me and make me ill, neither did I *will* it away. At the end of one day it disappeared as mysteriously as it came. I think I have no psychic powers, but did I not see into the astral or Thought World?"

*Ans.* The lower astral and the Thought World are not one and the same. The Thought World is the highest and first *manifested* plane of the One, as we understand the teaching. The lower astral is the plane of grosser psychic energies or forces. The student felt the strong vibrations of that plane, either through (A) some quickening of the astral, fluidic body, or (B) through some unusual passivity of the physical molecules. There is nothing in what is said to prove that this vibration was that of the Grippe or disease currents. It might have been. Frequently, we feel all at once the vast surge and roar of the astral plane, or of some one of its currents, simply because some centre of the psychic body is, at the moment, set in synchronous vibration with the corresponding centre of that astral plane. Such vibrations may be caused in numerous ways. Finally, we all have *latent* psychic powers. In every one of us all potentialities do lie, and can be aroused. That they rarely are, is no proof of their non-existence. We are, generally speaking, like locomotives without steam, into which steam may be conveyed at the will of the engineer, when the steam will move any or all parts as required. We can draw upon the central natural forces by our *soul* Will, which Will itself requires to be aroused and educated, and is itself a dynamo-spiritual force or current of the All force.

"I went to a room for a drink of water. As I placed away the glass and

was turning to retrace my steps, I noticed, at a short distance from me, what appeared to be a large body of air. Though transparent, it was clearly defined; not quite six feet high, the same in breadth and thickness. In fact, it was an immense cube. As I gazed upon it, I could detect intelligence, decision, strength; therefore I stepped backward; it advanced toward me just the distance of that step. Then I walked backward; just the distance of each step it followed me. We passed through the room into a side hall, from thence into the front hall, until opposite a hat-tree; then it disappeared. 'What can this mean?', I thought. Mr. ———'s coat was there: I put my hand into a pocket, then into a smaller one, to find my missing eye-glasses. They are very valuable to me. I would have been glad to bow acknowledgments for the kindness of the invisible guide, but I was alone."

In this instance I should say that the cube was a body of differentiation in the student's aura, caused by specific vibration, perhaps of thought concerning the missing and valued glasses, so that the earnest wish to find them became objectively manifest in this way, simply as a differentiated body of etheric force. That it was in and a part of the student's aura, seems indicated by its moving and stopping just as she did, while the inner self directed her steps (or the inner instinct) towards the place where the missing object was. When the object was found, the vibration set up by the sense of loss and the wish to find it was checked and disappeared from her aura, as hot air about a stove disappears if the stove is cooled. The inner self was aware of the recovery of the lost object a moment or so of time before the outer body, and hence the force of desire was cut off and the cube disappeared before her brain and hand had recovered the eye-glasses. Another person might have seen this cube of air as something else, for etheric vibrations wear various shapes to various persons, which shapes are governed by the receptivity of the seer.

JULIUS.

## CORRESPONDENCE.

TO THE EDITOR OF THE PATH:

I have just heard that a Mr. C. B. Pallen of St. Louis has been accused of plagiarizing from my article on "Theosophy in Tennyson's *Idylls of the King*", published in the PATH for May and June, 1888, in an article by him in the *Catholic World*. I have just had the pleasure of reading Mr. Pallen's paper, and though there is much resemblance between his interpretation of Tennyson's poem and mine, the two articles were undoubtedly written independently of each other. Mr. Pallen's having been published in April, 1885, antedates mine by three years, and he is of course free from any charge of copying from mine; while as it is only to-day that I read his article for the first time, and as I was not aware of its existence until my attention was called to it by the report which I am now writing to correct, I am equally free from any plagiarism from him.

Any one who cares to refer to my paper, however, will see that I was careful to give credit to an article on the same subject, published (anonymously) in the *Contemporary Review* for May, 1873, the central idea of which is substantially the same as my own.

Very truly yours,

FRANK S. COLLINS.

MALDEN, MASS., March 26, 1890.

## LITERARY NOTES.

TRANSACTIONS BLAVATSKY LODGE, London (1890, 64 pp) Part I, just at hand, contains discussions on Stanzas 1 and 2 of *Secret Doctrine*, and an appendix upon Dreams. They are compiled from shorthand notes of questions put to Madame Blavatsky and her replies. A few extracts will be useful. Speaking of matter on the seven planes, she says it is homogenous on each plane, but only for those who are on the same plane of perception . . . . "the ant has conceptions of time and space which are its own, not ours . . . . 'the Ah-hi' mentioned in Sloka 3 are forms, not human beings, and had no free will. . . . Every cell in human or animal body has its own relative discrimination, instinct, and intelligence. . . . 'Mind' is a term perfectly synonymous with 'Soul'. . . . The seven so-called 'principles' of man are all aspects of one 'principle', and even this latter is but a temporary and periodical ray from the One flame. . . . All the senses are interchangeable and intensified or modified. As, sound can be turned into taste, and so on. . . . The Earth, Moon, and Sun are not sacred planets. The Sun is a central star, and the Moon a dead planet. The planetary spirits have to do only with matter, and are Karmic agents." The appendix on Dreams is also full of information and interest. We hope No. 2 will be brought out.

## NOTICES.

### I.

*The Theosophical Forum* is not restricted to members of the Theosophical Society, and a copy of any number (except No. 1, which is out of print) will be mailed to any person sending 5 cts. in stamps to the Editor, P. O. Box 2659, New York.

### II.

*The Transactions of the Blavatsky Lodge, London, No. 1*, just issued, being a *resumé* of questions put to and answered by Madame Blavatsky at Lodge meetings, is on sale at the PATH office. The price is 50 cts., post-paid. The last 15 pages of No. 1 are devoted to an explanation of dreams.

The Theosophical Publication Society, London ; The PATH, N. Y. ; 50 cents.

## III.

Persons entitled to use the Circulating Theosophical Library are invited to write in their Catalogues the following additional books: No. 117, *Theosophist*, Vol. X, Part 2; No. 118, *Nature and Aim of Theosophy*, by Dr. J. D. Buck; No. 119, *The Pilgrim and the Shrine*, by E. Maitland; No. 120, *Key of Solomon the King*; No. 121, *Dreams and Dream Stories*, by Anna Kingsford; No. 122, *Lucifer*, Vol. V; No. 123, *Theosophical Siftings*, Vol. II; No. 124, *Unconscious Memory*, by Samuel Butler; No. 125, *Swedenborg the Buddhist*, by Philangi Dasa; No. 126, *Flatland*, by A. Square; No. 127, *Buddhism*, by Rhys Davids; No. 128, *Path*, Vol. IV; No. 129, *Theosophist*, Vol. XI, Part 1; No. 130, *Transactions of the Blavatsky Lodge*, Part I.

## IV.

The PATH is now furnishing at 25 cts. each, printed on cardboard, the electrotypes of Madame Blavatsky, Col. Olcott, and the Adyar Headquarters which lately appeared in the PATH.

## ONCE MORE—THE TRACT MAILING SCHEME.

The treasury of our great missionary agency is again drained almost to its last dollar. This is not because the General Secretary is extravagant, or because the Brethren are parsimonious, but because so many friends without money have contributed time, and have been both so zealous and so efficient in their work that to hoard up the fund and refuse them the chance to aid would have been painful to the Secretary and injurious to the Cause. For observe, Brethren, that the money is contributed for the very purpose that it shall be *spent*. Now, when you send him a donation, you enable him to transform into active, interested, efficient clerks, two, four, a dozen, any number, of Theosophists who otherwise must rest idle. Several important towns have lately been missionized, and daily work is now progressing upon the Directories of 4 cities. You will all rejoice to hear that a present of \$100 to a devoted Theosophist in one of the largest cities in the West has enabled him to begin a systematic distribution of tracts through it, and that he forthwith ordered 10,000 from the General Secretary.

The following will give a precise idea of the expenses of the scheme, and how soon our funds give out in this grand work. One hundred tracts cost 50 cts.; one hundred envelopes, \$1.18; every hundred, as mailed, cost therefore \$1.68. Now, besides smaller offers, we have at least 9 kind coadjutors who send out, when we can supply the material, from 100 to 300 tracts per week, so that, if the treasury is constantly replenished, we

can secure the mailing of about 2,000 tracts each week, say 9,000 between each two numbers of the PATH. This costs \$151.20 a month. This is, you will say, a large sum. It is; yet not larger than might be raised if each Theosophist *felt* the work as one from which he could not abstain, and if each gave according to his means. To each, accordingly, this appeal is made. The tracts now printed number 130,000.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

#### MR. BERTRAM KEIGHTLEY'S TOUR.

MR. KEIGHTLEY reached Omaha on March 31st, but was much broken down from over-work and the effects of an illness in California, and was laid up until the 6th of April. On that evening he lectured in Unity Church to an audience of between 75 and 100 upon "A General View of Theosophy". On Tuesday the subject was "Reincarnation," but a storm diminished the attendance. On Wednesday he started for Lincoln, Neb., where three meetings were held and steps taken towards the formation of a Branch. The utmost cordiality marked his reception. Returning to Omaha, he lectured on the 10th upon "Karma," and answered many questions put by Spiritualists. On the 11th he left for Tekamah and for Sioux City, Iowa, on his way East, expecting to reach Cincinnati on the 25th.

SIoux CITY, IOWA. Mr. Bertram Keightley reached here April 12, and remained three days, giving three public lectures and three parlor talks. The subjects of the public lectures were "Theosophy and the Theosophical Society," "Karma and Reincarnation," and the "Theosophic Conception of Evolution." There was a marked increase in the interest manifested as the course progressed, and the audience tendered Mr. Keightley a hearty vote of thanks at the close of his third lecture. Preliminary steps were taken towards the organization of a new Branch of sixteen members to be known as the Dána Branch of the Theosophical Society. We feel that the coming of Mr. Keightley has done much to enlarge the interest in Theosophy that had already begun to be manifest here, and that it will be productive of much good.

THE TRIANGLE T. S., Alameda, Calif., has organized by the election of Mrs. Mary A. Wells as President, and of George Pratt as Secretary. This Branch begins its career with a membership of 7.

THE POINT LOMA LODGE, San Diego, Calif., continues its weekly meetings on Sunday afternoon at the office of the Secretary, Dr. Docking. Advertisements giving the topic for discussion are inserted in 3 or 4 of the daily papers, and the meetings are well attended and full of encouragement.

It is found here, as everywhere else, that a Library is of the utmost service in building up a Lodge, as well as in benefiting the members. This Branch has adopted the generous policy never to ask any one to join, it claiming that joining any other is equally acceptable to itself, and that competition is not brotherly.

DHARMA T. S., Cleveland, Ohio, has moved its Headquarters to Room 5, 89 Euclid Ave. There are two rooms, one small, for the Society's meetings and for a reading-room, open all the time, the other large and admitting of connection with the other, the two seating 100. The Circulating Library contains about 100 volumes and pamphlets, free to members, and useable by others at 5 cts. a week. The meetings are on the first and third Wednesday evenings of each month, and on other Wednesdays is held an informal gathering without business. There are 12 members.

THE PACIFIC COAST ORGANIZATION is ever hard at work. Its Committee has issued an urgent appeal "To all Theosophists willing to work", that they should take an active part in the scheme for distributing leaflets upon Theosophy and thus sow the good seed freely and everywhere. In concise and direct terms, the appeal shows how and why and by whom this may be done, answers the notion that, because much seed is lost, the effort is void, and plainly says, "The PRESENT is the auspicious hour". A great Teacher eighteen centuries ago said, "To-day is the accepted time", and if Theosophists took to heart the possibilities of the era and the privilege of turning them to certainties, the whole of this land might be penetrated and then moulded by Theosophic truth. The Committee are quite right in thinking that there is almost *no* one unable to take part, for who is totally destitute of both means and time? The mailing of one leaflet may produce results which any one would welcome to his own Karmic account, and still more rejoice over as changing another's.

THE VEDANTA BRANCH, Omaha, Neb., continues to hold an open meeting every Sunday afternoon, visitors being cordially welcomed.

THE GENERAL SECRETARY has issued two new Charters, one for Sioux City, Iowa, *Dana T. S.*, the other for Lincoln, Neb., *Amrita T. S.*

## EUROPE.

THEOSOPHICAL EFFORTS may be expected to multiply around the immediate presence of Madame Blavatsky, and in fact great energy has lately been perceptible in the London group. One enthusiastic friend has just arranged for Theosophical lectures a room in the "East End". This is a much more important announcement than as a mere fact in Theosophical extension. It may prove an era in religious and social reform, for it is an attempt to apply Theosophy to the typical spot of degradation and vice. Now if this receives any welcome and effects any melioration, it may prove the first step towards a complete revolution in the principles and methods of missionary

work. Every variety of Theological recipe has been tried in the slums, from the "Anglo-Catholic" to the Salvation Army, all alike in casting the burden of one's sins upon another instead of casting the sins out of oneself. If, now, the contrary plan is taught, if betterment is enjoined through personal reform and not through vicarious atonement, and if the reform is really brought about, it will show what is the true system of hitherto-unsuccessful missions. In that case we may expect a steady displacement of inadequate doctrines, motives, and efforts by such as are actually operative, and Ritualism and Evangelicalism will give way before Karma and Reincarnation, with all the consequences they enfold. Theosophy has two problems to solve, its efficiency upon the degraded, and its teachability to the young. The lecture-room in the London East End will be a contribution to the former, and the first Theosophical Sunday school to the latter.

THE DUBLIN LODGE is encouraged by a better and more interested attendance of the general public. This teaches over again the old lesson,—that Theosophy flourishes best in the sun and air, and least in private parlors and closed halls.

HERBERT BURROWS has been lecturing in Sheffield, England, and Mrs. Annie Besant at Newcastle, both to packed houses.

THEOSOPHY IS TAKING in Sweden. The Lodge has already 100 members, and the King is beginning to inquire about it.

## THE THEOSOPHICAL CONVENTION

### HELD IN CHICAGO.

The Convention was called to order in the Assembly Room of Palmer House, Chicago, at 10.30, April 27th, by William Q. Judge as General Secretary. Dr. J. D. Buck was elected temporary chairman, and Elliott B. Page Asst. Sec'y. On a ballot Dr. Buck was elected permanent chairman of the Convention. The delegates and proxies were received, and included Bros. Thomas and Anderson from California; Bro. A. B. Griggs of Boston T. S.; Bro. Gates, Cleveland T. S.; Stanley B. Sexton of Chicago T. S.; Dr. Phelon, Ramayana T. S.; Dr. J. W. B. La Pierre of Minneapolis T. S.; Dr. M. Borglum, Omaha T. S.; Dr. M. J. Gahan, Grand Island, Neb., T. S.; Mrs. Wyman, Milwaukee T. S.; Dr. J. P. Knoche, Kansas City T. S. All T. S. Branches in U. S. were represented except two.

Many members were present from distant parts of the country who were not delegates to the Convention. They showed the greatest interest in the matter, and many of them were new members taken into the Society

since the last Convention. One of the Delegates, Dr. Anderson, came especially for the Convention all the way from California, others arrived from Wisconsin, and still others from so far south as Kansas City. Bro. A. B. Griggs, President of the Boston T. S., brought with him the new Branch pamphlet, which is an excellent model for other Branches to use. It contains the *Epitome of Theosophy*. A copy was given to each person present, and was read with interest.

Bro. Bertram Keightley was received as Delegate from England and representative of H. P. Blavatsky. An Auditing Committee was appointed, and a General Committee on Resolutions, the first being Dr. La Pierre, W. S. Wing, and Geo. E. Wright; the second, Bros. Griggs, Sexton, La Pierre, Knoche, and Mrs. Thirds. The General Secretary then read his Report, which was accepted. The General Secretary then read communications to the Convention from the following foreign Branches and Sections: Great Britain, Russia, Greece, Switzerland, Spain, Belgium, France, Ireland, Liverpool, and West of England. A communication from the Brooklyn T. S. was read, in which it was suggested that the Convention adopt a series of subjects for discussion by T. S. Branches. At this point the hour of adjournment for lunch was reached. A resolution was passed directing that the foreign letters be printed in the Report of the Convention. There were about 100 persons present, all being members of the Convention. The meeting then adjourned to meet at 3 P. M.

#### AFTERNOON SESSION.

The Convention reassembled at 3 p. m., with Dr. Buck in the chair. The Committee on Program reported as follows:

Sunday p. m., 3 to 5.30.

Sunday p. m., 7.30 to 9.

Private meeting after.

Monday from 9.30 to adjournment.

The following papers were reported :

Address by Dr. Buck,

Letter from H. P. Blavatsky,

Address by Mrs. Phelon,

“Materialism, Agnosticism, and Theosophy,” by Dr. Anderson,

Address by B. Keightley.

A very large and intelligent audience was present, completely filling the room. Dr. Buck read his address in which he showed that the world had never done anything for theosophy, but that the latter, being the manifestation of divinity in man and thus at the bottom of all the great world-

religions, had done everything for the world. This address by Dr. Buck will be fully given in the report of the Convention. It was listened to by all with the greatest attention, the entire audience giving apparently their undivided minds to the paper.

A communication was read by Bro. B. Keightley from H. P. Blavatsky, the tone of which was that the keynote for the Society should be Unity—Solidarity, and that with those no man or body of men can in any way harm the movement. The moment Mr. Keightley rose, he was received with enthusiastic applause. He said that the appearance in America of advance egos for the new sub-race causes there the great revival of old ideas and the appearance of new ethical and social systems so numerous. It also aids the movement begun by the Theosophical Society, for theosophy is the life and indwelling spirit that gives life to every reformatory movement.

Mrs. M. M. Phelon of the Ramayana T. S., Chicago, then read a paper entitled "The Narrow Path." Dr. Buck then asked that Mr. Judge speak on Karma and Reincarnation, and, the audience calling for him, he explained them at length. The Convention at 5.40 adjourned till 7.30, when other papers were to be heard.

#### EVENING SESSION.

About 150 of the delegates and members reassembled, and proceedings began by an excellent paper from Dr. Anderson of San Francisco, entitled "Materialism, Agnosticism, and Theosophy". Bro. A. B. Griggs moved the following Resolutions, which were carried unanimously:—

*Resolved*, That this Convention deplores the absence, at it does the late severe sickness, of Madame H. P. Blavatsky, but needs no assurance that her thought is and ever will be with the Cause of Theosophy and its workers in America.

*Resolved*, That this Convention desires to express its allegiance and earnest loyalty to her as benefactor and guide, and recognizes that through her efforts has come to it and to the world one of the mightiest impulses towards truth that have ever transformed despair into aspiration and hope.

*Resolved*, That the substance of these Resolutions be at once cabled to Madame Blavatsky by the General Secretary.

Bro. B. Keightley then read a paper upon Practical Theosophy in Daily Life, particularly intended for members. He thought it commonly believed that Theosophy is unpractical and hazy, too addicted to metaphysics and useless speculation; urged that all who desire to become real Theosophists begin by realizing it on the inner planes of being, Karma being kept in view, and then in dealings with others; advocated organized

coöperation, and illustrated it in cases of Branch members and those at-large; warmly endorsed the Tract Mailing Scheme; urged support to Theosophical magazines, now published at a loss; mentioned that 60 per cent. of the subscribers to *Lucifer* were non-Theosophists, and argued that seeing a magazine in a Branch Library is not a substitute for personal support of it, nor gives chance for close study; advised effort and unselfish work by Branches as such; favored open meetings; set forth the duty of Theosophical instruction to children, and made clear their Karmic claim to it.

To a question from Bro. Griggs, Bro. Anderson replied that he did *not* hold individuality to end with a manvantara. Bro. Keightley and Judge answered affirmatively the question whether a soul could be lost.

After the adjournment at 9 o'clock, about 50 members met in the private rooms of the Palmer House for interchange of views and facts. There were also meetings of the Esoteric Section at different times, and much earnestness was shown.

The evening session was continued until 10.15 p. m., and then adjourned until 9.30 Monday.

#### SECOND DAY, APRIL 28TH.

The Delegates re-assembled at 9.45. Dr. Buck took the Chair. The Chairman read a paper on the *Pursuit of Pleasure*. The following papers were then read by title, there not being time to read them in full: *Self is the Lord of Self*, from California; *Theosophy a Promoter of Altruism*, by Mary B. Horton; *Reincarnation*, by Ch. L. H. Michelsen; *Hints to Students of Theosophy*, by Dr. T. Docking; and *What Think Ye of Christ*, by Elizabeth A. Kingsbury. All of the General Secretary's recommendations were then adopted except that one suspending the initiation ceremony, and that was laid on the table until next Convention. A committee to submit amendments to the Constitution was appointed; being William Q. Judge, R. A. Parker, and A. B. Griggs. A vote of confidence in H. P. Blavatsky, Col. Olcott, and William Q. Judge was then passed, and also a vote of thanks to Alexander Fullerton for his services. Bro. Griggs then presented the new pamphlet of the Boston T. S., which had been circulated in the Convention. Short addresses were given by Drs. Phelon, La Pierre, and Buck. The Convention then went into Executive Session and elected the following members of Council for a year: Gen. A. Doubleday, Elliott B. Page, Mrs. S. A. Harris, Judge O'Rourke, Allen Griffiths, R. A. Parker, Mrs. Phelon, W. S. Wing, Donald Nicholson, Lillie A. Long, Alexander Fullerton, Jno. M. Wheeler, Dr. R. J. Nunn, Geo. M. Stearns, A. O. Robin-

son, Geo. E. Wright, Dr. Buck, Jno. H. Scotford, Dr. Ammi Brown, W. Throckmorton, Dr. Q. J. Winsor, Louise A. Off, Mrs. Brainard, Mrs. Wyman, and Mrs. Gestefeld. On motion the Assistant Secretary cast the vote of the Convention for Wm. Q. Judge as Gen. Sec'y and Treas. The new Executive Committee elected is, A. Fullerton, E. A. Neresheimer, Dr. Buck, A. B. Griggs, Dr. La Pierre, and Gen. A. Doubleday.

An animated talk arose here upon Bro. Griggs inviting the Convention of 1891 to Boston, he declaring Tremont Temple could probably be filled, but so many wanted Chicago that it was adopted. The newspapers took advantage of this discussion and said there was strife, but such was not the case, as all was harmonious and in this matter quite full of humor. The question of a Delegate to India arose, and Bro. S. Thomas stated that he would perhaps go there, and the Convention directed the Ex. Com. to give him credentials as delegate in case he should be able to go. The Convention then adjourned at 1 p. m. *sine die*.

A telegram of greeting was received from H. P. Blavatsky just after adjournment.

The utmost harmony reigned during all the meetings, and great interest was shown. The three sessions were fully attended, and there were meetings during recess in the rooms of various members. In one, two sessions of the Esoteric Section took place, being crowded each time. The Chicago newspapers reported each Convention meeting in full, and the *Inter-Ocean* had a column of editorial upon the matter headed *Theosophy and Theosophists*, in which it said that which was good only. One sentence was: "Only grounds as reasonable and as logical as its own will serve as the basis of opposition; and they who are inclined to look upon theosophists as in some way allied to the atheist, the infidel, and the materialist will at least have to combat them differently"; and another, "It [Theosophy] may not be whiffed away by scorn, by contumely, or by laughter. It is not a fad; it is an absolute philosophy."

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#### OBITUARY NOTICE.

We greatly regret to announce the death by accidental drowning of E. D. Walker, F. T. S., author of one of our most invaluable works, *Reincarnation*, and a member of the Aryan T. S., New York City. This regret is intensified because, as is reported, Mr. Walker was compiling material for a companion work on *Karma*.

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The golden vase which hides the secret sun is periodically drawn away for him who watches.—*Old Tibetan Verse*.

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Yes, the right act  
Is less, far less than the right-thinking mind.  
Seek refuge in thy soul: have there thy heaven!  
Scorn them that follow virtue for her gifts!  
The mind of pure devotion—even here—  
Casts equally aside good deeds and bad,  
Passing above them. Unto pure devotion  
Devote thyself: with perfect meditation  
Comes perfect act, and the right-hearted rise—  
More certainly because they seek no gain—  
Forth from the bands of body, step by step,  
To highest seats of bliss.

*Arnold's Bhagavad-Gita.*

## THE PATH.

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Vol. V.

JUNE, 1890.

No. 3.

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### THEOSOPHY IN ITS PRACTICAL APPLICATION TO DAILY LIFE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK CITY BY ALEXANDER FULLERTON.]

“Theosophy in its Practical Application to Daily Life” is a topic capable of many different treatments. Of these we have had several, but one has not been touched upon at all. It is the application of Theosophy as explaining the facts we daily encounter; in other words, Doctrinal Theosophy as accounting for the phenomena around us. This is an application full of suggestion and worth.

I think that the more thoroughly a man is suffused with Theosophic conceptions, the more closely he is brought in touch with the life throbbing around him, and the quicker his perception of its many illustrations of Theosophic truth. As every effect must have had its cause, the most trivial

circumstance or event is not an accident ; and as Theosophy is a Universal Science, including all movement and all laws, there can be no problem for which it is without a solution. It explains why and how Cosmic Processes have evolved ; but it explains just as well why you were snappish over cold coffee, and how rarely you find a New York shoe-black who is not an Italian.

This is because Law is a universal presence. The old conception was that things generally went on at hap-hazard, there being a few reliable certainties such as Gravitation and the Sunrise, but that most other matters—the weather, the crops, business, civil government—had no fixed principles, and were to be regarded as fitful or accidental, before which one could only stand with folded hands and say with the Mahomedan, “God is Great.” But scientific inquiry, much as the narrower school of Theosophists may deride it, has changed our whole conception of physical and social order, and has made possible for Theosophists that broad foundation of pervading Law, upon which our system must inevitably be built. It has pushed Law into all the areas from which Theology or Superstition had fought desperately to fence it out ; it has invaded every sanctum consecrated to caprice ; it has not spared Churches or Creeds or Bibles, but has shown how Law, in its Intellectual Department, accounts for and runs through them all ; and it has so woven its network of connections around all human and cosmic activity that there seems not a crevice through which may be thrust a casualty or a whim. Everybody is affected by the change. The Prayer against Comets has disappeared from the English Prayer Book, just as the Prayer for Rain will disappear from the American. Meteorology, a science yet in its infancy, is spreading disaster in orthodox circles. Life-Insurance Companies have done more to kill the ecclesiastical view of death than sermons have done to keep it alive. Vaccination and Boards of Health have been fatal to pious theories of pestilence. The discovery of a new bacillus is heard of with equanimity by the devout, and the statistical relation of revivals to panics hardly shocks the most sensitive disciple. So accustomed are we all, the godly and the profane, the churchman and the worldling, to reports of Law’s continued march, that the conquest of a new territory excites no antagonism and hardly any surprise.

One consequence of this is that thoughtful people are never content to stop with phenomena ; they must think back to their causes. The scientific habit does not include only cosmic or geological changes, or even racial and social evolution ; it works upon classes, and groups, and individuals, seeking to know why such and such things are so, and why waves of impulse pass over a community or ripples sway one man. There *must* be some cause. The idea that all is to be accounted for as freak or casualty is swept aside with some little impatience, and then the eye is strained to pierce into

the background and catch the forces working there. Our prose Popes see well that "The proper study of mankind is man", and they are searching for all in climate or legislation or food or location which may explain character and ways. Every such exploration swells the stock of knowledge and gives means to the better understanding of national marks and individual peculiarities. Theosophists, no less than ethnologists and physiologists, are benefitted by these discoveries, and owe them the fullest thanks and praise. For it is not, you observe, the mere accretion of facts which is to be welcomed, but the consequent mental habit of inducing from them laws, the habit of sternly linking phenomena to causation. This is the habit indispensable to popular progress and therefore to general intelligence; still more is it the habit exacted at the very outposts of Theosophy.

The kind of development now taking place is therefore very cheering. It is an excellent preparation for fuller attainment. It clears away many moss-grown obstacles to thought; it breaks up stolid or stupid inherited beliefs; and it frames a mental edifice which is abundantly well-based, and yet which is light and airy, letting freely in the sunbeams and the breeze. Still, there is something lacking.

To say that secular science is defective in its methods and soon barred in its operations, seems a truism to educated Theosophists. They see at once that no system can be complete which rules out the whole realm of imponderable, invisible agencies, and that no investigation can be thorough which stops at the limit of matter. The *really* potent forces lie beyond. To say that there are no such forces, or that, whether there be or not, search for them shall be inhibited, cripples true science at the outset. And this, bad as it is in respect to questions of chemistry or physiology, becomes positively disastrous when applied to man as a thinking, feeling, aspiring creature. The largest section of the problem is left out, the very essence of the study formally obliterated. For, unless we know something of the life which throbs behind and flows through him, unless we have data as to his genesis and evolution and prospects, unless we perceive the relation of the individual to the nation and of the nation to the race, how are we to explain anything more than his anatomical structure and his pathological risks? How at all can we analyze what character means and is, or what is the significance of talent or goodness?

Now it is just at this point that Theosophy appears with its complement of knowledge. It does not at all reject those invaluable discoveries which tell of close scrutiny into Nature and of enormous conquests over her, but it gives the undiscovered facts without which all is inadequate or misleading, and with which all is harmonious and full. Starting with the doctrine of the One Life Source, it traces the flow and rise through inferior organisms till humanity is reached, and then explains the measure-

less diversity of races and nations and persons, accounting for the peculiarities exhibited and the courses pursued. Giving the history of a man behind him, it shows why he is thus and could not be otherwise ; and, taking his condition and nature as he is, it foretells the future which lies before him. The enigmas of rank and beauty and talent, and poverty and dulness and obscurity, all are solved. Mystery vanishes as facts appear and the law of causation is discerned. The clouds around human life roll away, and we see what is the meaning of existence and what the law of its advance. And all this is done, I need hardly say, by uplifting the two doctrines of Reincarnation and Karma.

Let us suppose, now, a thinker of average power, in tune with the prevalent conception of Law, but with the added advantage of fair familiarity with Theosophic Teachings. He is looking calmly at the currents of life around him, and at the incidents which constitute his own daily career. He wishes to apply Theosophy practically as a solvent of all questions, however small. Taking his nation roughly as a whole, he very likely notices that certain great movements occur to it more or less periodically. A wave of interest—political, religious, secular—sweeps through it from end to end. Like the recent influenza, which went irresistibly over the land, throttling nearly every one with a simultaneous grip, yet an unseen, unseizable power which mysteriously came, abode for a while, and then as mysteriously disappeared ; so some strange popular impulse makes itself manifest everywhere, eludes scientific exposure, and then vanishes, to be felt no more for years. A good illustration is the case of commercial panics followed by religious “revivals”. About every 10 years the failure of a bank or a firm, things common enough at other times, starts a palpitation which disquiets the whole commercial world. There is a stampede to the Exchange, stocks are sold off at ruinous rates, Trust Companies and business houses tumble to pieces, and a wail of despair arises in every village. Nobody can explain it, though the economists and the newspapers attempt to with phrases like “over-production” or “want of confidence”. Hardly has the convulsion ceased and affairs begun to settle down when a new thrill is felt in the community. A “revival of religion” begins. Moodeys and Sankeys appear, the business-men’s daily prayer-meeting is re-established, the churches are crowded, testimonies and experiences and conversions multiply, interest in the next world displaces interest in this. But in time the force dies down, the meetings dwindle, and the “revival” ends. The orthodox rejoice at having had “an outpouring of the Spirit” ; the profane say simply “hysteria”.

Evidently, however, neither of these explanations meets the case. The “Spirit” does not prompt to absurd doctrines or to unintelligent twaddle ; and “hysteria” is powerless against those who are not hysterical. If there

is any adequate cause for so widespread a phenomenon, it must be in a region no less diffused and of a power no less efficient. "Exactly so", says the Theosophist, "and we may find it on the psychic plane. Therein lie potencies and impulses and movements abundantly able to produce the largest social crises. We do not as yet understand their nature, still less their operation or their laws, but we know that they exist, and that at times in some mysterious way a sudden mania seizes upon a community and defies all reason and all prayer. The Middle Ages were full of such instances; later centuries have seen fewer of them, yet the "Convulsionnaires", and the fever for war, and our panics and revivals show that these forces are not dead." And thus the Theosophist, without being able fully to expound its method, shows a sufficient cause for phenomena before which science is silent, giving no clue to their prompting, their prevalence, or their periodicity.

But our observer descends from the contemplation of men *en masse* to that of men individually. Here the most striking differentiation is in degrees of intelligence. From the idiot to the genius there is an almost infinite gradation of mind; and not only so, but this is complicated with numberless combinations of taste, disposition, and principle. We see precisely the variety notorious in the animal kingdom, there being human snails, caterpillars, and oysters, human fishes, snakes, and toads, human geese, cats, and parrots, human horses, dogs, elephants, and monkeys, and, over all, intelligences lucid and strong, as far in advance of the cleverest dog as that dog is in advance of the oyster. When you attempt to think of these diversified minds as single projections from a creative act, beings without a past or a desert, the mere sportive manufactures of a Divine hand, your thought is palsied. The thing would be meaningless if it was conceivable. There are only three other explanations. One is chance,—but that is rejected because it contravenes the Law which allows no chance. The second is natural evolution, the spontaneous outgrowth of many forms in a seething Nature which abhors a vacuum. But this ignores the moral qualities combined with these intelligences, the self-restraint, the sense of justice, the unselfish aim which all experience shows to be not native but acquired. Acquired when? The theory is silent. The third is the Theosophic explanation. It says that every point along the line represents the development which the Ego gained in its past, and that its occupant is there because he worked up to it. The exquisite writings of a Frothingham or a Curtis mean that these men have struggled through the zone of mediocrity in time gone by, passed it, left it behind, are now on the mental plane they have earned and have the right to. Your coachman affiliates with his horses, understands them, finds his life in them, but he goes haltingly through the daily paper and enjoys only the sporting news

and the escapades. Why? Because he is still a horse in all but name, has feebly worked his way to his present era, and if in ages to come reaches the place where Frothingham is now, will not know that Frothingham is perhaps then a Planetary Spirit.

I do not mean to say that intelligence alone is the gauge to the progress of reincarnating humanity. This would be to ignore moral qualities, and we know from glad observation how many men there are whose intellectual make-up is contemptible, but whose noble natures compel our loving homage. Those natures mean Reincarnation and Karma just as truly as do the brains of others. It is in the combination of the two, the union in the one personality of such measure of mind and such measure of soul as we see, that gives us a clue to what has been done in past æons. And from this point of view how interesting is character! Each human being we meet, obscure, humble, insignificant as he may be, raises a speculation as to how and where he was last. I sit in an elevated chair at the street corner, nickel in hand, and watch the Italian as he polishes my shoes. I think of his nation's illustrious past and of its hopeful future; I see in him the genial good-nature, the responsiveness to kindness, which make that people the most fascinating on earth; I find that he is not stupid, yet that he can neither read nor write, and I know that he has no ambition for a finer calling and will never attain to any. What was he in his last incarnation; what is there in this to advance the next? \* \* \* I converse with my washwoman, good, honest, industrious, grateful, burdened with a husband who drinks and a son who loafs. She is garrulous and repeats much, but she has a moral fibre which is worth a crown, and for which a garret seems a poor reward. Where was she last; and what was it that dropped so true a soul into poverty and ignorance? \* \* \* Some years ago, when assisting in an office of public utility, the errand-boy expressed to me his surprise at my closing the stove door to create a draft. He had always understood that drafts came down the chimney and descended through the coal, emerging through the lower opening into the room. I say to myself—not to him—"You are a good boy, truthful, faithful, trustworthy beyond limit. What did you do in your last embodiment that you are so inconceivably stupid in this?" \* \* \* I have known a person so physically beautiful, so peculiarly loveable, that all hearts went out to him; and yet so false, so perfidious, so base, that there were few dishonors of which he was innocent, and none of which he was incapable. I query wonderingly, "How did you pass your last earth-lives? What was the merit that secured for you that extraordinary beauty, that singular loveableness? Why are you now so measurelessly vile?"

And thus we can take up every human being we meet, peering into his intellectual and moral traits, gauging what manner of man he is, and spec-

ulating as to his incarnations in the past. You will say that it is only speculation. Yes, in respect to era, race, personal condition, history, it must be ; but there is not total absence of a clue. If he has great mental power, he must have worked up to it. If he has high and rich principles, he must have developed them. If he is unselfish and altruistic, he has not become so only in this life. On the intellectual or the moral line we can hardly postulate retrogression. and so we infer some degree of past merit and activity in any of those cases. So, too, we infer rightly from blessings possessed. Suffering means that there has been something to suffer for ; health or wealth that each is justified by the past. Just what, we cannot say ; it is the fact, not the details of it, which we are free to conclude. But even this is interesting. When I meet my companion, my servant, my tradesman, the acquaintance seen for an hour, then vanishing, I am not a seer to read his whole career in ages long gone by, but, if a Theosophist, I can measurably judge something of what he must have been and done. And, if a *true* Theosophist, I can study thus myself, noting the advantages which imply an ancient good, the deprivations which imply an ancient wrong, scoring up the sad weaknesses which show failure in self-conquest, the short-comings which have made this incarnation in many ways so undesirable, and which will ensure others that I would gladly change.

And surely here, I am applying Theosophy to the practical affairs of daily life.

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## NOTES ON DEVACHAN.

BY X.

(Continued.)

The Devachan, or land of "Sukhavati," is allegorically described by our Lord Buddha himself. What he said may be found in the *Shan-aun-ya-tung*. Says Tathagato : ". . . . Many thousand myriads of systems beyond this (ours) there is a region of bliss called Sukhavati. This region is encircled within *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees ; this holy abode of *Arahats* is governed by the Tathagatos [Dhyan Chohans] and is possessed by the Bodhisatwas. It hath *seven* precious lakes in the midst from which flow crystal waters, having 'seven and one' properties or distinctive qualities [the seven principles emanating from the One]. This, O Saryambra, is the 'Devachan'. Its divine udambara flower casts a root *in* the shadow of *every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous ; there are no more griefs or sorrows *in that cycle* for them . . . . myriads of Spirits resort there for rest, and then return to

their own regions. Again in that land, O Saryambra, many who are born in it are Ardivartyas, etc."

Certainly the new Ego, once that it is reborn (in Devachan), retains for a certain time—proportionate to its earth life,—a complete recollection "of his life on earth"; but it can never visit the earth from Devachan except in reincarnation.

"Who goes to Devachan?" The personal Ego, of course; but beatified, purified, holy. Every Ego—the combination of the 6th and 7th principles—which after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new born babe. The fact of his being reborn at all shows the preponderance of good over evil in his old personality. And, while the Karma [of Evil] steps aside for the time being to follow him in his future earth re-incarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan. "Bad" is a relative term for us—as you were told more than once before—and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the causes produced by them.

Of course it is a *state*, so to say, of *intense selfishness*, during which an *Ego* reaps the reward of his unselfishness on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences, and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief, nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: for it is a *state of perpetual "Maya"*. Since the conscious perception of one's *personality* on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devachan—only a hundred-fold intensified. So much so, indeed, that the happy Ego is unable to see through the veil of evils, sorrows, and woes to which those it loved on earth may be subjected. It lives in that sweet dream with its loved—whether gone before or yet remaining on earth; it has them near itself, as happy, as blissful, and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not. It is in this—during such a condition of complete *Mâya*—that the souls or astral Egos of pure loving sensitives, laboring under the same delusion, think their loved ones come down to them on earth, while it is their own spirits that are raised towards those in the Devachan.

Yes, there are great varieties in the Devachan states, and all find their appropriate place. As many varieties of bliss as on Earth there are of perception and of capability to appreciate such reward. It is an ideal paradise;

in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal Ego into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously arranged in nature—especially in the subjective world—that no mistake can be ever committed by the Tathagatos who guide the impulses.

Devachan is a "spiritual condition" only as contrasted with our own grossly material condition, and, as already stated, it is such degrees of spirituality that constitute and determine the great varieties of conditions within the limits of Devachan. A mother from a savage tribe is not less happy than a mother from a royal palace, with her lost child in her arms; and altho', as actual Egos, children prematurely dying before the perfection of their septenary entity do not find their way to Devachan, yet all the same, the mother's loving fancy finds her children there without one missing that her heart yearns for. Say it is but a dream, but, after all, what is objective life itself but a panorama of vivid unrealities? The pleasure realised by a Red Indian in his "happy hunting grounds" in that land of Dreams is not less intense than the ecstasy felt by a connoisseur who passes æons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former if born a "savage" with an instinct to kill—tho' it caused the death of many an innocent animal—why, if with it all he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilised person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency. . . . .

Remember, that we ourselves create our Devachan, as also our Avitchi, while yet on earth, and mostly during the latter days and even moments of our intellectual sentient lives. That feeling which is strongest in us at that supreme hour, when, as in a dream, the events of a long life to their minutest details are marshalled in the greatest order in a few seconds in our vision,<sup>1</sup> that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence. In the latter we have no substantial being, but only a present and momentary existence, whose duration has no bearing upon, no effect nor relation to its being, which, as every other effect of a transitory cause, will be as fleeting, and in its turn will vanish and cease to be. The real, full remembrance of

<sup>1</sup> That vision takes place when a person is already proclaimed dead. The brain is the last organ that dies.

our lives will come but at the end of the minor cycle,—not before. . . . .

Unless a man *loves* well, or *hates* well, he need not trouble himself about Devachan ; he will be neither in *Devachan* nor Avitchi. “Nature spews the lukewarm out of her mouth” means only that she annihilates their *personal* Egos (not the Shells, nor yet the 6th principle) in the Kama-loka and the Devachan. This does not prevent them from being immediately reborn, and if their lives were not very, *very* bad, there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.

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## BROTHERHOOD AND SEX.

It will not be denied by any fairminded and intelligent person that the brotherhood of man includes also the sisterhood of woman. The same altruistic conception is applicable to both sexes. Advancement along this line means undoubtedly the real progress of the whole human race. It is not possible, however, that the two sexes should advance along parallel lines and that those lines, while tending in the same direction, should never touch each other, should never coalesce. It is not generally conceived that this one principle of brotherhood under the inspiration of altruism is also the key to the truest and highest relation of the sexes. The contrast is usually drawn between separation of the sexes, or celibacy, and the present association of the sexes, viz. animality; and all that is known of either of these conditions is far from satisfactory. No one imagines that in either condition the highest development for either individual is attained. The ideal perfection of either man or woman is not looked for either in any known monastic or social aggregation of individuals. Hence the question, Is marriage a failure?, has become a popular one for discussion. Most of the discussions upon the subject begin by ignoring the actual condition of things, show great ignorance of the real principles involved, and end either in confusion or despair of any real improvement. That selfishness is the real root of the trouble here complained of, and that the association of man and woman when really inspired by altruism is a very different thing indeed, lying as it does at the very foundation of every happy home, is not generally admitted because such relations are seldom seen.

Great as is man's selfishness in his lust for power and greed of gain, it never reaches its limits except in his relations to woman. Here the selfishness of man is supreme. Everywhere else the selfishness of man manifests method and shows design. He formulates an object, and works towards its accomplishment. But in his sexual life man is an unreasoning animal dominated by blind passion, and woman or wife is often his victim as is the

helpless animal in the claws of a tiger. His reason is sophistry, and his apparent kindness often only a snare.

The problem is by no means solved when, aware of all this, man deliberately turns his back upon woman and seeks in a life of celibacy relief from temptation.

The elements of an ideal life are not to be found except in the natural and existent. In our present condition man has need of woman, and woman has need of man. Each has something to give, to receive, and to learn from the other. The proof of this proposition is the fact that they find themselves thus associated, and that of the entire number of children born nature sees to it that there shall be no great disparity in numbers on either side.

If we are to follow the plain logic of Dame Nature, no man or woman has the right to live alone until the lesson is learned, and then living alone will be very different indeed from living for self.

When the animal instincts are simply suppressed, or stamped out, or, as is generally the case, burned out, man is in a very different condition from that in which these same gross elements are refined, elevated, purified, and preserved.

When the ancient writings declare that "In heaven the human being is neither married nor given in marriage, but is *as the angels*," and when mystics like Jacob Böhme represent the highest estate as sexless, these writers are seldom understood because the interpretation proceeds from the purely animal plane, while these writers speak from a different plane entirely.

The average condition of the man of the world in any sexual relation is satiety for individual woman, with the animal passion still unsatisfied, though perhaps restrained by law, by fear, or by religion.

In all true marriage, in any relation deserving the name of love, the condition is exactly the reverse; the animal is conquered and the true woman enthroned. This is the explanation of repeated marriages, of polygamy, and of concubinage; and in each of these cases human law generally ignores even nature, except the lowest animal life, to say nothing of the higher law and the divine life.

A great deal has been written and preached about "*Soul Mates*" and spiritual affinities. Most of such discussion is not only vulgar trash, but a great part of it arises from satiety on the animal plane, and is really an attempt to justify a change that shall by novelty renew the waning animal life. Stripped of all disguise, many such pleas are neither more nor less than lust masquerading in the holy name of love. What have pure animals incapable of one altruistic impulse to do with "*sou mates*" and spiritual affinities? One capable of spiritual affinity may find it as Christ did, by

lifting the Magdalen out of the slum of sin and despair into the light of a love that is pure beneficence and crowned with beauty and blessing. Those who prate most of soul-affinities often mean, when stripped of all disguise, to drag down a pure soul to their own animal plane.

The love of a true woman will redeem any man from the dominion of lust, who really desires to conquer himself. The love of a true man will elevate and glorify any woman who really feels her womanhood and aspires toward its highest realization. No marriage can be a failure where these opportunities are sought, and few marriages are so bad that they cannot thus be turned to account in the real life of the soul. Equal love, equal intelligence, equal wealth and social position fade into insignificance in the presence of equal opportunity.

If, instead of longing for conditions that do not exist and that are not likely to exist, people would take the conditions in which they find themselves and make the most and the best of these, they would often be surprised to find at last that these very conditions are the best that could have occurred to them. They would find that in working through these conditions every obstacle had been a help, and every inharmony a gymnastic of the soul. These are but the lessons of Karma; and true courage and true progress consist alike in subduing the environment, never in running away from it. The embryo adept who sits idly longing for other worlds wherein to display his power will find himself a fossil to be laughed to scorn and trodden under foot at last by any plebeian who passes that way. The plebeian is an adept who finds in his surroundings opportunities, and who finds in his daily life an inspiration to better living and greater usefulness.

HARIJ.

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## MUCH READING, LITTLE THOUGHT.

The wise man sagely said that of making books there is no end. If true in his day, it is the same now. Among members of the Theosophical Society the defects are widespread, of reading too many of the ever coming books and too little thought upon the matter read. Anyone who is in a position to see the letters of inquiry received by those in the Society who are prominent, knows that the greater number of the questions asked are due to want of thought, to the failure on the part of the questioners to lay down a sure foundation of general principles.

It is so easy for some to sit down and write a book containing nothing new save its difference of style from others, that the pilgrim theosophist may be quickly bewildered if he pays any attention. This bewilderment is chiefly due to the fact that no writer can express his thoughts in a way that

will be exactly and wholly comprehended by every reader, and authors in theosophic literature are only, in fact, trying to present their own particular understanding of old doctrines which the readers would do much better with if they devoted more time to thinking them out for themselves.

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita*, the *Upanishads*, and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analysed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

WILLIAM BREHON.

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## REPENTANCE.

### I.

Repentance, if genuine, is the conquest of the spiritual over the animal, of the higher over the lower nature, the throwing away of sin, of carnal desire, and with that the corresponding assertion and elevation of the spiritual nature.

In it the Self must not be. With genuine repentance there must be nothing of self, no thought of well or ill being; it must be caused by no hope or fear of consequences.

With any such, it is but the expression in new form of the lower nature.

An action prompted by selfishness, by fear, or by hope, a sorrow for sin merely as it may be a cause of punishment or loss of pleasure, is not repentance.

For true repentance there must be no thought of consequences; it is alone the assertion of the higher nature, the expression of the spiritual and higher nature.

It must be the effect of the new light from the awakened spirit, new knowledge from the awakened sense revealing the meaning of the past, not fear, not hope ; this only is repentance. But the repentance that is merely regret that the pleasure is past, or fear of the consequences, is not repentance, only the sorrow of one who has spent his substance, who has drained his cups. True repentance is the feeling caused, not by the realization of the disadvantages of the results of sin, but by the realization of the true nature of sin, regret of sin as sin, apart from the effects, the lifting of the cloud from the higher nature, the seeing of sin in the light of higher knowledge. To one so repentant relapse is impossible ; the higher nature has spoken, has asserted itself, and can never again be silent. He is as one seeing by a passing light the corruption he is touching, and though the light may fade and pass from him, he can never through all time forget.

Salvation by repentance, Karma.

From life to life, through endless lives, the unceasing movement of men to greater heights, unceasing advance to perfect man, the greater and greater suppression of the lower qualities, the greater and greater development of the higher.

A sudden flash of light, the knowledge, realization of Truth, the turning in abhorrence of the higher man from evil, the casting away of the lower self, the ascent to a new height, the step nearer Nirvana.

The Salvation of Christianity is the Salvation of Karma. The salvation not by works, by actions, by outward appearance, but by the reality beneath, the judgment of the inner and real man,—shortly, the valuing of the character. Justification by faith, that is, award, not for the action, but for the motive, and the motive is but the expression of the character.

It is not alone against evil that Christ preached, but, too, the thinking of evil, reckoning the one as the other.

The deeds performed reckon not, save for the motives which moved them. The doer of good for his own advantage has benefitted not himself, only those receiving the good from him. Inasmuch as in the doing he but satisfied his own desires. Not the deed will be counted, the selfish motive alone.

## II.

Be master of yourself, and I do not mean by that merely “Control the *expression* of your emotions and feelings”, but I mean “Be so master of yourself that you can control not only the outward expressions, but the realities themselves.” Recognize this—which is but an enlargement of the teaching that “Evil is Evil, though but thought”—that your thoughts and wishes, your desires, your emotions,—in fact, your state of mind, are actualities, entities, having effects as your actions have effects, though you

cannot see them or realize them, that a desire for evil has effects precisely as an evil action, though more confined to you.

The impure heart, though hidden under a guise of the highest morality, is still an impure heart.

A desire after evil, after immoral things, though you may never satisfy it, is equally abominable and injurious, though not to others, yet to yourself. Your judgment will be, not your actions, not your outward show, but *you*, yourself, a judging of your heart. Your question must be, not "What sins have I *committed*, but what *thought*? What manner of man am I? Do I, not alone *do*, but do I *think* evil?"

Remember that your Karma is as well the good and evil that you have thought, as the good and evil you have done; the separation of your principles means the separation of the qualities that are in you, in part.

Your fate rests not at all on what you have *done*, but on what you are; not on the outward appearance you presented on earth, but on the reality beneath.

Truly your actions, your outward appearance, may be of effect, but only indirectly, if at all. On the reality, on your true character, will eventually rest all, for as that character, so are the motives on which you acted.

The noblest actions count for nothing but for the quality of the motive inspiring them. If from a selfish or worldly desire, it will count for no more than an ignoble action so motivated.

And from a vile heart cannot come a good motive.

Where an evil nature is, each evil thought increases it, gives it new strength; a vicious nature, though its desires are not satisfied, is yet worsened by each thought.

An intention, a desire, to do a generous action, though never carried into effect, is yet beneficial to you, will yet count to your credit. To a selfish nature such desire could not arise. The giver of charities for gain, for good repute, or what not, is even below him who gives not at all. Though he has done good, benefited others, yet it has not been for good, but for his own well-being.

The widow's mite received the praise of Christ as showing her devotion, for the intention displayed, and valuable above the gold of the rich which they missed not. Not in the gift, but in the motive of the giver, in the feeling displayed in the gift lay the good.

And further, the effects of mental states are as the expression outwardly. An evil thought once created is potential on self and also on others.

As one in an ill-temper, though silent, though not actively expressing it, will yet cause a certain discomfort to all, so each state of mind will affect others.

The atmosphere is impregnated with it, and all coming into it, though

long afterwards, will be to a greater or less extent affected by it, though not consciously.

The ill-temper which disturbs those present will affect others long after it has passed away in the individual, and long after he has passed.

Though the effects are less apparent to us, still they are there.

Once evolved, they are as much realities as are actions, and not after a moment's thought can we think otherwise. That a thought can appear, arise to consciousness, and then pass out of existence, can but imply that it has no existence otherwise.

F. A. C.

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## THE SEVENFOLD CONSTITUTION OF MAN.

In the second volume of the *Secret Doctrine*, p. 81, Mme. Blavatsky bids us remember that to some extent even the esoteric teaching is allegorical, and that to make the latter comprehensible to the average intelligence, symbols cast in an intelligible form must be used. And in *Esoteric Buddhism* Mr. Sinnett warns us against thinking of the higher principles as of a bundle of sticks tied together, or, in another view, of considering the different principles as being like the skins of an onion, to be peeled off one by one till we get to the innermost and best. It is said that one of the favorite topics of discussion in the mediæval Church was as to the number of angels that could find standing room on the point of a cambric needle. Human nature is the same always, and in every age of the world we have found it difficult to dispossess our minds of concrete conceptions and come down to abstract thought. We instinctively cling to some form of expression which materialises our idea, so to speak, and enables us to make a picture of it in our mind's eye; and then, almost before we know it, we have accepted that picture as the thing it tried to symbolise. Men are always making to themselves graven images, and then bowing down and worshiping the images instead of the gods they endeavored to represent.

So it seems to me that our difficulty in getting at a clear idea of the seven-fold constitution of man lies mostly in the way we go to work; that we fail to recognise, in the first place, that we are dealing with spiritual things, and that those things cannot be seen with the physical, nor even the intellectual, eye, and that the more we divide and subdivide, the more we define and consequently materialise our subject. This is most certainly a case where we need to generalise, and not to particularize, until we have arrived at the point where we are quite sure we are conscious that we are dealing with symbols and not with entities.

If we wish to get a general idea of Man, we may think first of the

body, as a thing which upon this material plane whereon we live we may call a tangible reality. Now a "tangible reality", though it can easily be proved to be the greatest of all illusions, is also the most material thing about us and the most widely removed from spirit; therefore we can set it aside, as do the Vedantin schools spoken of in the *Key*, p. 117, as not part of the spiritual man, or we can call it the lowest "principle" of our being. The material at one end of the scale involves the spiritual at the other, and we find on page 101 and 119 of the *Key*, *Atma* described as the Divine essence, which "is no individual property of any man", but "only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays or light". "This ought not to be called a human principle at all" (p. 119).

We have, then, the body and the Spirit accounted for,—what remains is Consciousness, in its different phases. Upon p. 100 of the *Key* we read: "The 'principles' (save the body, life, and the astral eidolon, all of which disperse at death) are simply *aspects* and *states of consciousness*."

We realize a mood of intense desire or passion as something apart from our spiritual nature, and more akin to the physical; and we sometimes speak even of our "physical consciousness" as a thing that we do not therefore perceive with our senses. This is the lowest aspect of our consciousness, and is called in Sanscrit *Kama-rupa*, or "the body of desire." This is, of course, a highly figurative expression.

Then comes our intelligent consciousness, the Mind itself, the thinking part of us, which differentiates us from the brute; and we all realise that this aspect of our consciousness has a dual nature, and may drag us down to the level of the animal or raise us to the height of the god. Therefore we speak of the higher and lower *Manas*, or mind.

The physical body, its passions, and that lower aspect of mind which tends to gravitate downward and which belongs to the physical brain, are dependent upon *life*, or the vital principle, a form of the Divine Energy within us. So also is that phantom body, the shadow of the real one, which disperses after death like the light of a distant star, that to us appears to be still shining, although in reality long ago fallen from its sphere.

If we can imagine the lower aspect of our intelligence or mind tending downward, we can also realise its higher phase aspiring to unite itself to our spiritual consciousness or *Buddhi*, the vehicle of the Divine, of that Universal Spirit which makes us one. Our highest intelligence and our spiritual consciousness, overshadowed by the radiation of the Absolute, form the *Monad* or re-incarnating Ego.

Of this Madame Blavatsky says on p. 92 of the *Key*, that it alone can be thought of as the highest "principle in man". Because, as she explains, it is always the predominating element in man that counts, and in one man

passion is the ruling and foremost phase ; in another, intellect ; in another, spirituality.

But however we choose to arrange these phases in our minds, let us remember always that they are not entities, and that, as Mme. Blavatsky says, "There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas*, the Mind-man or embodied consciousness." (*Key*, p. 100.)

K. HILLARD.

## THE CYCLE OF 5,000 YEARS.

Quite unheeded, not only by those that are ignorant of the wise teachings of our Shastras, but also by the great body of my co-religionists—Hindus, who ought to know better, the great cycle of 5,000 years since the beginning of Kali Yuga is about to be completed. According to the calculations of our astrologers (who are also our astronomers), this is the 4992nd year of our Kali Yuga, so that there remain but eight years more to complete the cycle. It is written in our Shastras that Gunga will disappear or lose her influence on us after the first 5,000 years of Kali Yuga, and Vishnu 5,000 years later ; our tutelary gods disappeared long ago. Now Gunga, as the wife of Shiva, is Kriya Shakti. The Light of the Logos is divided into the three parts (has three aspects rather) of ICHHA (Will), KRIYA (Powers of manifestation), and GNANAM (Wisdom). These three jointly carry on the work of Evolution during the Manvantaric period. They are the Shakti or energy of our three chief deities, Brahma, Vishnu, and Rudra, the Creator, Preserver, and Destroyer (Regenerator). Gunga is divided into three streams, which are again subdivided into seven, three pass eastward, three westward, and one—the seventh—south into India to the Southern Ocean. This single stream is itself the third of the whole.

In the *Theosophist* for October, 1886, there appeared an excellent and very suggestive article on Gunga, which may be read with this. The divisions of our "Mother Gunga" are taken from the Puranas, and its duration may be seen predicted years ago in our almanacs. In the second volume of the *Secret Doctrine* will be found the number of years that have elapsed since the commencement of Kali Yuga.

We are therefore about to witness the close of a very important cycle, and important changes, either seen and felt or unseen, are sure to follow. Well may therefore *Lucifer* say that the next few years will decide an important event in the history of this world, and men thenceforth would be either more material or more spiritual, let us fervently hope the latter.

In the meantime a great responsibility rests on the leaders of the Theosophical movement and their active co-workers; for the Society has become a powerful factor in moulding the minds of men, and unless it can stand the trial, its very existence may be a thing of the past. For after the Holy Stream disappears from our midst, it would be much more difficult to lift the heavy load of our Karma than it is now.

K. P. MUKHERJI, F. T. S.

*Berhampore, India, March 13, 1890.*

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## REMEMBERING THE EXPERIENCES OF THE EGO.

To many it seems puzzling that we do not remember the experiences of the Higher Self in sleep. But as long as we ask "Why does not the lower self remember these experiences", we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them.

When sleep comes on, the engine and instrument of the lower personality is stopped, and can do nothing but what may be called automatic acts. The brain is not in use, and hence no consciousness exists for it until the waking moment returns. The ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own.

On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane. The language, so to say, is a foreign one even to the inner language used when awake. So, upon reassuming life in the body, all that it has to tell its lower companion must be spoken in a strange tongue, and for the body that is an obstruction to comprehension. We hear the words, but only now and then obtain flashes of their meaning. It is something like the English-speaking person who knows a few foreign words entering a foreign town and there being only able to grasp those few terms as he hears them among the multitude of other words and sentences which he does not understand.

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain.

If the interpretation is incorrect, the experience of the Ego will never be made complete to the lower man.

But it may be asked if there is an actual language for the Ego, having its sound and corresponding signs. Evidently not; for, if there were, there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Upon awakening, a great hindrance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. It is for this reason that the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found?

EUSEBIO URBAN.

## LITERARY NOTES.

TRANSACTIONS OF THE LONDON LODGE T. S., No. 15, is upon *Free-Will and Necessity in the light of Reincarnation and Karma*, and comes from the ever-delightful pen of Mr. A. P. Sinnett. His contention is that the old philosophical antagonists may be reconciled by considering Necessity as inherent in act and Free-Will as inherent in thought, what we do being inevitable from causes set in motion during prior lives, what we think being a product of that self-determining faculty which is inalienable from man as a free and responsible being. The theory is illustrated by two well-depicted cases, but will hardly sustain any close examination. For, if acts are the result of habits formed in the past, why are not also thoughts; and, if we are free to think as we elect, why are we not also free to act as we elect? More-

over, acts are the consequence of thoughts, illustrate, exemplify, embody them. We do not have a set of thoughts of one color, and a set of acts of another color; if we did, acts would be meaningless. Besides, if acts are the uncontrollable result of causes also beyond present control, punishment would hardly be just. Nor is it quite the fact, as Mr. Sinnett intimates, that the character of adults is the product of their early environment and training. Not infrequently, on the contrary, it is their revolt at both which moulds character into the sharpest contrast. Many Theosophists, for instance, have become such from disgust at the doctrines or the opinions or the selfish practices of their homes in youth.

If the last *Transactions* are less vigorous and cogent and clear, possibly more hastily written, than *The Higher Self* and some other predecessors, there is an admirable paragraph (page 3) on the various stages of consciousness, and pages 12 and 13 are delightful reading. The proof has been carefully revised. (*Geo. Ratway, 15 York st., Covent Garden, London; one shilling*). (Harris P.)

THE BUDDHIST is a weekly English paper published by the Colombo Branch of the T. S., Colombo, Ceylon, and devoted to the interests of the Buddhist religion. Its present editor is Mr. A. E. Buultjens, the young scholar at St. Thomas's College, Colombo, who, after many prizes and much distinction, was persecuted by the Warden of the College and by the Lord Bishop of Colombo because of becoming a Buddhist. Among its contributors are the High Priest Sumangala, the Prince of Siam, Sir Edwin Arnold, Mr. A. P. Sinnett, Madame H. P. Blavatsky, Col. Olcott, and Dr. F. Hartmann. Its object is to bring modern European thought into touch with real practical Buddhism, and to give the leaders of the Southern Church a channel through which their ideas may be directly communicated to the English-speaking world; while on the other hand it reproduces for the benefit of the Buddhists of Ceylon any indications of the current of European feeling on subjects of interest to them.

The Subscription is 10s. per annum or its equivalent for other countries than India. Address: Manager of "The Buddhist," 61 Maliban Street, Colombo, Ceylon.

## TEA TABLE TALK.

There are many vacant seats at the Tea Table now; theosophy has not been able to keep the Professor nor the widow away from preparation for the summer vacations. Yet the dreamers and the doubters, together with the wise student, continue to have flashes of memory of the old discussions, and even with mere worldly matters to fill up their time, they meet strange "coincidences" now and then.

The Professor met me yesterday just as I rose from the Table and said, "Julius, what a huge joke that word 'coincidence' is; what an excuse for ignorance of law."

"Why", said I, "what new event has aroused this tirade against a pet explanation of science?"

"Well, the other day I was talking with several friends who were saving

that they had difficulty in remembering certain things, and one lady said she could not remember any dates except one, but did not give that date. Just as she ceased speaking, my friend Urban, who was with me, said, 'Who can tell me the date of William the Conqueror?' 'Why', said the lady, 'that is my only and sole date; how did you get it?' 'Oh', replied Urban, 'it just came into my head as you ceased speaking.' The lady's husband said it was 'only a coincidence,' whereupon we theosophists laughed."

"Well, Professor, what is the explanation?"

"Why, just what Urban said, it *came into his head* because the lady had it in her mind, and he seized the fleeting impression before it left him. These thoughts are communicated either as vibrations which act upon the other's mind, just as in the phonograph, or as pictures projected through the astral light."

M. writes that he had a singular coincidence like the first. He was talking to a young lady about going to Europe and meeting her there, and said, "You know, if I should go over there, I would learn to speak the language correctly, and, having acquired the proper accent, I would never lose it." The young lady, quite startled, said, "Why those are my exact thoughts!" The Professor's explanation also meets this case.

F., a correspondent, writes:

"I had a dream of two parts. In the first I was on a shining white road running between two banks which were covered with beautiful trees. On these banks were all the living people I had ever known, and all gathering brilliant flowers. In my mind rose the desire to have some, but, as I stooped to pick the flowers, they had disappeared. Disappointed, my friends tried to show me them, but a voice said, 'Come up here.' I went up and the voice bade me look for flowers, but I saw nothing save black moss. 'Look deeper,' said the voice. I parted the moss, and below were beautiful flowers, immortelles. Pleased, I returned and saw now the first flowers, but with no desire to have them. What was this?"

My answer is: It was a symbolical dream. The first flowers are the joys and ideas and delights of earth and worldly wisdom, the second are the flowers of the divine and higher nature; but those latter plants are covered with the moss which education and wrong theology or philosophy have made to grow over them. You must strike deep below this crust of error to get the flower that belongs to you and is immortal, and then you will no longer desire the others. This dream will be repeated under various forms until you obey the injunction from your Higher Self.—J.

Another sort of dream is that of K, who told it while we waited last night for a late friend. "I lost a diamond ring of great value and failed to find it after much search. That night I three times dreamed it was under the carpet in the parlor, at the corner of the mantel. Waking up, I went not dressed to the place, and there found the ring." This was the astral self searching in sleep for the ring, finding it, by the trail connecting it with the body, just as a dog finds his master, and then impressing it on the brain. This is easy to match. Readers ought to study the chapter on Dreams in the *Transactions of Blavatsky T. S.*, London.

JULIUS.

## SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

### X.

#### STUDY OF SELF.

Theosophy constantly reiterates among other pieces of good advice the famous old maxim "*Know Thyself*". The subject was ably though briefly treated in the 10th number of *The Forum*, to which little pamphlet we commend our readers.

We are told that before we can hope for any perceptible progress on the Path, we must have made an exhaustive study of Self, yet we are given but meagre hints as to how this investigation is to proceed. This very fact, however, contains the whole theory of occult study and advancement as applied to human endeavor, for it is an inexorable Occult Law that you move upward by your own work, and that there can be no vicarious advancement. This shows how impossible it is for the adepts to reveal beyond certain limits, to do more than "strike the Keynote of Truth". We are given to understand that even pledged Chelas must work out from suggestive hints every fact and theory relating to the different phases of nature and Being required for them to know, and that anything in the nature of revelation is strictly un-occult. We must do our own work, perform our own thinking, and know for ourselves through ourselves. Hence the very first step necessary is self-study, and the first requisite, self-understanding or knowledge.

It is curious how little the average man knows of himself, and how little he thinks about it. Ask an hundred men if they are happy, and ninety-nine will reply, "Yes, of course"; ask them if they would live their lives over again just as they were, and hardly one would answer in the affirmative. Yet all claim by some queer process of reasoning or no reasoning at all, to be happy.

What business man now-a-days has time to think of his soul? Most of them have ceased to give the hour a week they formerly spent in church presumably in a higher frame of mind. They do not even analyse their ambitions, and continue in the rush for gold without any clear idea what they are going to do with it when they get it, except put it to make more.

Is it not seen how necessary it is to stop and think, and make some effort to realize the fruitlessness of the struggle in which we are nearly all of us engaged? Is it not obvious why occultism makes self-knowledge the first requisite of her pupils? Is a man fit to be trusted with important secrets and terrible powers before he has learned that any selfish use of them would be worse than useless? It is a great lesson to be learned, that

of rating the things of this world at their proper value, or, as the East puts it, escape from the illusions of Maya. It takes long and earnest introspection to reach this state, and is particularly hard for the Western mind, imbued as it is with the materialism of Western Science and the *laissez-aller* of the last few generations in all that relates to a higher life.

"To be done by as we do" is a good theory as far as it goes, but it does not go far enough. Yet this is all the religion of the majority of men, and is never or rarely lived up to, simple and insufficient as it is.

It is perhaps not possible to give any specific instructions how to conduct a study of self, for it must differ with each individual; but *The Forum* indicated one method of self-investigation which, if carried out literally and carefully, would be of great assistance to an earnest student. Another train of thought on such matters is that already hinted at in relation to the value of our present life or mode of life as we live it. How few of us would live over again willingly the experiences of the last ten or twenty years, and yet there is every prospect of the next decade being a repetition of the last in all but its minor features. There will be the same hopes unrealized, anxieties, troubles, worries, sorrows, and disappointments, and at the end of that time the same dissatisfaction with ourselves and our condition, and so it will always be until we recognize the necessity for a change and set about resolutely to accomplish it.

It is this frame of mind that every student of occultism must pass through; and upon the force and intensity of this realization depends the degree of his success.

It is penetrating the first veil of the Illusions of Maya, the Illusions which encircle us all and cause us to place such fictitious values on our surroundings. Conquer them, and we are one step nearer our great goal, *Nirvana*.

G. HIJO.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

#### MR. BERTRAM KEIGHTLEY'S TOUR.

Since the adjournment of the Convention on Monday, Apr. 28th, Mr. Keightley has been kept very busy. Tuesday ev'g, the 29th, he gave a parlor talk at a private house in Chicago. Wednesday the 30th he was occupied with friends who had engaged him for private interviews. Thursday, May 1st, private engagements, and a lecture before a society calling themselves "The Mystics." Friday, May 2d, meetings with the E. S. groups and a parlor talk in the evening. Saturday, May 3rd, a lecture to the Chicago Branch and a large company of invited guests. Sunday, May 4th, meeting with the E. S. groups, and a talk with the Ramayana Branch in the afternoon.

Monday, May 5th, spent the morning with friends who had come together for the purpose of asking questions and having an informal talk. In the evening was dined by persons interested in Theosophy, but not members of the T. S. He spent a pleasant and profitable evening, answering questions and clearing up many things which are very obscure to the beginner. Tuesday evening, May 6th, there was a meeting in Hyde Park attended by a large company, mostly non-Theosophists, to whom he gave an informal talk which included the answering of many questions. Wednesday evening, May 7th, a talk to a large company at the house of Dr. Phelon, Pres't of The Ramayana Branch.

Thursday morning, May 8th, he left us for Muskegon. We regret his inability to remain longer with us, as many persons who have hoped to hear him and have a talk with him have not been able to arrange to do so as yet. However, we are grateful for even this short visit, and congratulate the Branches and the friends to whom he goes.

Mr. Keightley left Muskegon Monday evening for Milwaukee, after a visit of three days, and we were thoroughly pleased, not to say delighted, with his visit.

Bro. Keightley is a worker, and within two hours after his arrival he was talking to a Christian Science class, where he plainly, but so kindly as to disarm antagonism, pointed out the danger and wrong of taking possession of another's mind.

In the evening he met the local Branch, and for over two hours answered all kinds of questions, metaphysical and personal.

On Sunday morning he met the Esoteric Section, and in the afternoon and evening he gave two public lectures to crowded audiences. In the afternoon he spoke of Theosophy and the Theosophical Society, and in the evening, of Karma and Reincarnation.

His audiences, afternoon and evening, were representative of the best intellect in the city, being largely taken from the professional and mercantile classes. The closest attention was paid and many questions asked.

Monday was spent receiving visitors and answering more questions, and on Monday evening a class of six school-teachers was formed, under the direction of our Superintendent of Public Schools, to study Reincarnation. We are also forming a class to study Du Prel's *Philosophy of Mysticism*, and from present indications it will be a large one.

When we extended our invitation to Bro. Keightley to come to Muskegon, it was with fear and trembling. We doubted if many people had ever heard of Theosophy or The Theosophical Society, and dreaded an empty hall. But the outcome has shown that there are many ready and anxious to listen to anything that may throw a little more light on the great problem of existence.

On May 15th Mr. Keightley reached Darlington, Wis. It is a town of only 2000 people and with but two F. T. S., yet over 100 persons attended the public meeting. The address was upon the organization and work of the Society, and upon some of the fundamental tenets of Theosophy. At the

close, questions were invited, and for an hour Mr. K. was busy in answering them. His visit undoubtedly aroused interest and gave rise to much inquiry. On the 16th he left for St. Paul, Minn.

#### ABSTRACT OF REPORTS FROM BRANCHES.

**BROOKLYN T. S.**, which started with six members, enters upon its second year with a membership of fifteen. Regular meetings, open to visitors, are held weekly, and supplementary meetings every other week for Theosophists only. The average attendance during the past year has been twelve, and, as the subjects for discussion are arranged in advance, interest in the meetings is not only maintained but grows.

**AURORA LODGE T. S.**, Oakland, Calif., was chartered in November, 1889, with eight members, and now has thirteen, with a prospect of several more shortly. Immediately after organization a commodious hall was hired, and for fifteen weeks an open meeting has been held each Sunday evening, where-at papers and addresses were given, followed by answers to questions. These meetings have been well attended, and the contributions have more than sustained them. Mr. Bertram Keightley made four addresses, each time to a large audience. The daily papers have used their columns freely, sometimes sending reporters, and large distribution has been made of leaflets. The library contains about forty books on Theosophy, and is much used. The regular Lodge meetings are held on the first and third Friday evenings of each month at the house of the Secretary. The Society feels greatly encouraged by the outlook, especially by the effect produced by the visit of Mr. Keightley, to whom it passed a very handsome Resolution of Thanks.

**BANDHU T. S.**, Santa Cruz, Calif., was chartered in 1889, built upon the ruins, and with part of the material, of the old Purana Branch. Thus formed it could not be otherwise than defective. Some of its parts soon began to disintegrate and had to be replaced by new; others, not being securely cemented, have naturally fallen off. Yet on the whole there is ground for believing that our second year begins with brighter hopes of making Santa Cruz a center from which light may spread to many searchers for truth and knowledge. There has been a struggle for existence, but there is now no fear for ultimate results. We must succeed. A slight increase in membership has refreshed us, notwithstanding some losses. During the last six months we have held weekly meetings open to all interested, at which many original papers have been read and discussed. The meetings are not largely attended, but we are working up considerable interest, and during the coming season we shall try to have a public lecture once a month. Mr. Keightley's visit was invaluable in drawing attention to Theosophy, and we wish it could be repeated. So much good is accomplished by public lectures from eminent Theosophists that some organized system seems most desirable, and the advisability of establishing a Lecture Bureau might well be considered by Convention. We have only a small Library of twenty books, but it is free to all. There are nine members.

GAUTAMA, T. S., San Diego, Calif., is still in its infancy, just six months old, but its development in strength and vigor is an encouraging guarantee that its condition is promising, and gives hopes that its spiritual growth may not lag. In these six months the membership has increased from the original five to the present sixteen, with preparatory classes for new candidates. Great interest in Theosophical truths is manifested in San Diego, and the demand for literature is supplied gladly by our generous members. We have an excellent Library, the gift of members.

LOS ANGELES T. S., Los Angeles, Calif., has just passed its fifth birthday, but, counting its years by events, feels really very aged. Intelligently reviewing our experiences, both agreeable and painful, we find that not one has passed by without giving some new quality to our collective life. The very waywardness of untamed Californians leads them to act precipitately, perhaps unwisely, rather than drift with folded hands upon the Karmic sea. Within the last year there have been both additions and subtractions. Three demits were granted, and ten new members enrolled. Two have died. The Library has been richly increased by Mme. Blavatsky's and other standard Theosophical works, and is constantly used.

ARYAN T. S., New York City, has greatly prospered during the past twelve months, although deprived of the hall it has used for years, and in which, indeed, the Theosophical Society was originally formed. It has admitted twenty-two new members, demitted five to form the Brooklyn Lodge or to membership-at-large, and has a present roll of 72. The two principal events of the year have been the statutory Incorporation of the Society as a legal body, thus empowering it to receive bequests and to hold property, and the establishment of the "Aryan Reserve Fund", a plan looking to the eventual acquisition of commodious and permanent quarters, whereat inquirers can always find welcome and aid, and local work be concentrated. This will be in the residential section of the city, pertaining to the local Branch, and quite distinct from the General Headquarters in the business section and in charge of the General Secretary. The two departments especially fostered by the Aryan T. S. are the weekly meetings and the Library. The former are quite open to any one interested, and the attendance of non-members continually augments. There has never been a year so marked by original papers and by general discussion, both being promoted by the adoption of a schedule of consecutive topics. The Library now contains 296 books, as well as many pamphlets, and prides itself upon a complete set of the *Theosophist* bound. Volumes of *Lucifer* and the *Path* are bound to date. The Library, probably the largest in any Branch, is invaluable in attracting membership and in edifying it. Various activities of the Aryan Branch have been mentioned in the *Path*, not as displaying itself, but as stimulating to others. There is ample reason for the conviction that its growth during 1890 will surpass that of any past year. And much of its prosperity dates from the day when its meetings were made open.

SATWA T. S., Los Angeles, Calif., was chartered January 29th, 1889, with eight members. Ten members have been added, two have withdrawn ;

one of these is Mr. James M. Pryse, who is now doing unselfish, excellent work in New York City. On November 5th, a unanimous vote of sympathy and loyalty to H. P. Blavatsky was passed. The visit of Bro. Keightley was of benefit.

GOLDEN GATE LODGE, San Francisco, has been steadily at work increasing its membership list and adding to the Library. Regular Sunday open meetings have been held, both in San Francisco and Oakland. Fourteen new members have joined since March, 1889; Mrs. Martha Bangle died in June, 1889: one member resigned from the Branch, but only to become an F. T. S. at-large. In October, 1889, eight members withdrew for the purpose of forming the Aurora T. S. at Oakland, to carry on work there. At this date we have 29 members and some applicants. The average attendance at the open meetings in a public hall has been 70 to 75 weekly; at some meetings 250 have attended. Original papers have been read at these, followed by questions and discussions, and the result has been a gain of new members. Three new T. S. Branches on this Coast have grown from this Lodge's efforts. The Branch Library is open to public use. During the year the Branch has paid to the Secretary and Treasurer of this section \$56.50 for dues and fees, and \$15 donation,—in all \$71.50.

NARADA BRANCH T. S., Tacoma, Washington Terr., through the liberality of one of its members has obtained the use of room centrally located for headquarters. This will be shared with the Nationalist Club. The Library of the Branch will be placed in the headquarters, Theosophical literature will be for sale, and it is expected that much good will be derived from our having a headquarters. For the present the room will be open on Thursday nights and Saturday afternoons, but we hope soon to be able to use the room every day and night.

BALTIMORE, MD. The General Secretary visited this charming city. The five members-at-large there had secured the Hall of the Y. M. C. A. for the evening of May 7th, and had so well notified the public of the meeting that about 200 persons were present. Mr. Judge gave an account of the Society, its methods and mission, and especially expounded the doctrines of Karma and Reincarnation. He was rewarded with the closest attention and an evident interest, and one result of his visit is an application from the Baltimore members for a Branch Charter. Good report of the address was given by the local press.

WASHINGTON, D. C. From Baltimore the General Secretary proceeded to the Capital. The Blavatsky T. S. has recently rented a room at 1905 Penna. Ave. as Headquarters, and the Librarian, Captain Geo. R. Boush, a retired naval officer, generously devotes his time from 9 to 5 each day to its charge, receiving visitors and conducting the Library. This room and one adjoining were filled on Sunday evening, May 11th. A previous meeting of more private character had been held elsewhere on Saturday evening. The Blavatsky Branch has undergone much trial in changes of membership and in lack of financial strength, but a warm, earnest spirit of action has brought

out all its vitality, and it enters on a new era promising growth and power. No doubt the possession of a Headquarters will result, as has been the case elsewhere, in much larger public knowledge of the existence of the Branch, and a consequent extension of interest and membership. Mr. Keightley's expected visit will increase both.

HENRY W. CHEROUNY gave a lecture on Indian Theosophy before the "Gesellig Wissenschaftliche Verein" of New York City on May 8th to a very large and interested audience of Germans, mostly members of the above association and their invited friends.

The lecturer endeavored to give a general outline of the entire esoteric philosophy as laid down in the *Secret Doctrine* by H. P. Blavatsky. He began by stating that from time immemorial there existed in the East secret brotherhoods of devotees and sages, who spent their whole life in meditation and in the study of the secrets of nature, which resulted in the compilation of a profound system of philosophy and mysticism.

The speculations in Arthur Schopenhauer's philosophy were shown to be contained in the Upanishads, and it was inferred that this great thinker had probably drawn largely from that source. The present movement of Theosophy by the Society of that name in America and abroad was inaugurated by H. P. Blavatsky, Col. H. S. Olcott, and W. Q. Judge, and has for its basis the doctrine of Universal Brotherhood, and in its philosophical construction—said the lecturer—many tenets which entitle it to the careful consideration of the most cultured and well-balanced minds, and in its metaphysical teachings can bear the most analytical and logical scrutiny.

After the lecture a short discussion followed, which however, revealed (at least among those who spoke) the prevalence of the materialistic tendency of the times, and a total unfamiliarity with this subject.

LOS ANGELES T. S.—At a recent meeting the subject of the "Astral Light" was taken up, and Miss Off read a very thoughtful paper thereon, as did also another member. Discussion followed. Mr. Nathan Platt, a visiting member from the Nirvana Branch, Grand Island, Neb., was to have read a paper on the same subject, but through a misunderstanding it was not called for, and he subsequently read it before the Satwa Branch.

The General Secretary has received an application for charter for a new Branch to be known as the *Hermes Council T. S.*, and to be located at Baltimore, Md.

#### INDIA.

The President-Founder, now that his staff has been enlarged by such competent aids as Dr. Daly and Mr. Fawcett, contemplates arranging a course of lectures at Headquarters upon Philosophy and Psychical Science by these gentlemen. Col. Olcott and our Bro. Harte will lecture alternately on other topics. A program has been promised the PATH and will appear in due time.

#### EUROPE.

PHILALETHEAN T. S. was opened last month by Bro. G. R. S. Mead, Secretary to Madame Blavatsky, and promises well.

### THE NEW "DEPARTMENT OF BRANCH WORK."

The following circular addressed to Branches will explain itself. It is proper, however, to state that the original plan, dictated by the need for economy, contemplated a division of the country into three Sections, the production upon a type-writer, by the multiple process, of three copies of a selected paper, and the transmission of a copy from Branch to Branch through each Section. But this was open to grave objections. There would always be danger of loss in the transmission, in which case all succeeding Branches would have no paper; complaints of dilatoriness in preceding Branches would be incessant; Branches would necessarily have to read the paper at their next meeting or forward it unread; and the last Branch in one Section would not receive the paper until 4 months after its issue. Besides, the General Secretary could not supply new Branches with back papers, and the Branches could not retain papers for future study or reference. Upon conference with several active Theosophists in New York, he was proffered aid towards printing the papers, and so the consent of the Executive Committee was obtained to the use of the General Fund. By the present arrangement a Branch retains its papers and can bind them in a volume from time to time, as well as circulate them among members absent from the meetings where they were read, and the General Secretary will be able to supply new Branches with complete sets from the beginning.

Every Branch is invited to forward for examination any paper which has been read before it and found pleasing. But it is well to state in advance that it is useless to forward papers which are common-place or incorrectly spelled. There are some hints on this subject in *PATH* for Sept. '89, page 192.

Into what this new Department may ultimately develop, cannot be now foreseen. But at present no papers can be furnished to individuals, nor at any time can unaccepted papers be returned unless postage shall have been enclosed.

*To the President of the.....T. S.*

DEAR SIR AND BROTHER :

I had not expected so soon to encounter the need to avail myself of the authority granted by the Convention to appeal to the Branches for a renewal of their subscriptions towards the expenses of the General Secretary's office; but a proffer of mechanical help towards one of several important schemes I have had much at heart has determined me to ask your aid thus early in the year. If the Branches respond at all liberally, I may be able to effectuate the others. The one now pressing upon me is expounded below, and will be known as the

#### DEPARTMENT OF BRANCH WORK.

The General Secretary has long been conscious of that deplorable waste by which valuable and interesting papers, once read at a Branch meeting,

are unused again, and has desired some arrangement making possible their circulation among other Branches, particularly among those weak in membership or in capacity for originating discussion. It is needless to enumerate the various difficulties, but a leading one has been the expense. He believes that the result of an organized and regular system of circulation will be threefold ; 1st, to greatly extend the range of the best and newest Theosophical thought ; 2d, to supply weak Branches with interesting matter for instruction and debate ; 3d, to promote that attractiveness in Branch meetings which will make them sought by intelligent outsiders, thus giving the Branches a status in their communities, and tending to increase both their growth and influence.

Having secured the consent of the Executive Committee to the plan, he now purposes to print from time to time on the Aryan Press a selected paper, and mail a copy to each Branch. The number of papers issued will depend upon the amount of attention he and his aids can spare from the constantly-increasing work of the office, and also upon the funds placed at his disposal by the Branches and individuals. While no certain periodicity can be pledged, it is thought that a bi-weekly issue will prove practicable.

If the plan commends itself to your Branch, I invite you to apprise me what contribution, if any, it can make towards the expenses of the General Secretary's office during the present fiscal year. It must be distinctly understood that any Branch desiring the papers will be supplied with them, whether contributing financially or not, it being not doubted that the stronger Branches will feel it their privilege to assist the more liberally because there are weak Branches really unable to give at all. As the summer season is that wherein most time can be found for effectuating much of the work involved, I shall be glad of as early a reply as you can make.

Very truly and fraternally yours,

WILLIAM Q. JUDGE,  
*Gen. Sec'y.*

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## NOTICES.

### I.

The Report of the Convention of 1890 has been sent to every F. T. S. in the American Section, and with it has gone *Forum No. 11* to each Branch member and to each member-at-large who has paid his dues for 1890. In consequence of the greatly increased size of the Report this year, the price for single copies has necessarily been raised to 25 cts. It has 94 p.p.

### II.

Information from India shows that the treasury at Headquarters is again depleted, and the General Secretary cordially commends to any American Theosophists who have the means for even a small donation the

great need to sustain the staff there at work. Last year's contributions were most generous; let us not abate them. Any will gladly be forwarded by the General Secretary.

## III.

The J. W. Lovell Co. have just issued Dr. F. Hartmann's *Talking Image of Urur*, the story which appeared as a serial in *Lucifer*. In paper it is 50 cts., in cloth \$1.00. Orders may be sent to the PATH.

## IV.

The demand for the "Glossary" has been so satisfactory that it has been found necessary to issue a second edition, which has been bound in cloth as well as paper. Cloth, 75 cts. Paper, 50 cts.

## V.

The PATH has received a further supply of Nizida's *Astral Light*. After considerable and vexatious delays *Gems from the East* has at last arrived from London and is now in the hands of the binder. It has come so late that a review is not possible in this issue. The arrangement permits of the writing of autographs opposite the selection for each day. The verse for January 31 is, "Put yourself frankly into the hands of fate, and let her spin you out what fortune she pleases." The print is done in blue and there are vertical side-pieces on every page in brown. Parchment paper cover. Title on cover in black and red.

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## In Memoriam.

MRS. KATE S SHERBURNE, F. T. S.

March 20th, 1890.

OM

May the Soul of Our Beloved Departed be at Peace and Liberty.

—LOS ANGELES T. S.

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Shining Venus trembles afar, the Earth's Higher Self, and but with one finger touches us.—Text in Rock Temple.

OM.

# THE PATH.

Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be.—*Bhagavad-Gita, II.*

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.—*Voice of the Silence, 14.*

## THE PATH.

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Vol. V.

JULY, 1890.

No. 4.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THE MODERN INQUISITION.

In view of the attempt of European physiologists to debauch the people of India by introducing among them the practice of Vivisection—as instanced by the recent experiments of the British Chloroform Commission at Hyderabad,—the time seems opportune for a special appeal to the conscience of the West in regard to this practice. And there is no quarter from which such appeal can so fitly proceed as that which represents the higher nature of man as implied in the term Theosophy. Hence the presence of this appeal in these pages.

As is generally well-known, Vivisection consists in the employment of living animals for the purpose of physiological and biological research. To such extent and in such manner is that research carried on, that Christendom—so-called for its once veneration of a humanity which, for the voluntary sacrifice of its own lower nature to its higher and of itself for others, was recognized as divine—has of late years become from end to end studded with torture-chambers, under the name of physiological laboratories,

wherein unceasingly myriads of innocent, healthy, and otherwise happy creatures, of the keenest sensibility, are made to undergo sufferings the most excruciating and protracted which scientific skill can devise.<sup>1</sup>

The plea for this state of things varies with the class to whom it is addressed; but it is in all cases a selfish one. With the general public it is the advancement of medical knowledge for their own benefit. With the physiologist, it is his own professional advancement.

With respect to the former of these pleas, it does not come within the scope of this paper to do more than state that it is in no way sustained by the results obtained. For this we have the positive assurance of the most eminent experts in medical science,—some of them in their day noted experimentalists,—that, so far from that science being promoted by the practice, it has been seriously hindered and injured. And this in three different ways. (1) By its misleading nature, through the untrustworthiness of the conclusions based upon it. (2) By its being made a substitute for sound and legitimate methods of observation. And (3) by its tendency to repel from the study of medicine the finest minds and noblest characters, and to hand it over to the hardest hearts and dullest consciences. In support of one of these allegations it will suffice to state that some of its most ardent practitioners have been known to warn their friends against accepting aid, medical or surgical, from men whose knowledge or skill has been obtained in the laboratory.<sup>2</sup>

And in support of another, that in places where the practice prevails the poor are notoriously in danger of repairing to the hospital only to find it a laboratory and themselves the subjects of agonizing and murderous experimentation performed for ends in which they have no manner of concern.<sup>3</sup>

<sup>1</sup> According to published returns the number of victims used at Prof. Schiff's laboratory at Florence in ten years exceeded 76,000, of which over 14,000 were dogs, and the minimum annual demand for the same purpose at Geneva is stated at 10,000. There are hundreds of such institutions.

The notion that the suffering is prevented or mitigated to any appreciable extent by means of anesthetics is altogether fallacious. Both the duration and the nature of the vast majority of the experiments are such as to preclude the use of anesthetics. For their effect would be either to kill the animal or to vitiate the result. Their chief use in the matter has been to lull the public conscience. And in this view anesthetics have been pronounced by a *quondam* experimenter to be "the greatest curse of vivisectionable animals." The inventive genius of the Americans, as applied to this department, has procured for the physiologists of the United States the evil reputation of surpassing all others in the cruelty of their experiments.

<sup>2</sup> The late celebrated French experimental physiologist, Prof. Claude Bernard, said shortly before his death in regard to the results then obtained, "Our hands are empty." And of M. Pasteur's system—to which the experimentalists cling as their last hope, that bubble not having yet burst for the public, it has been shown by Luteau and others that, while there is abundant evidence to show that it has caused many deaths, there is no evidence to show that it has saved any lives.

Among those who have given the above warning was the late Prof. Majendie, one of the most hardened of French experimentalists. It is a common thing in the Paris medical schools for students under examination to be rebuked for founding their answers on vivisectional experimentation, on account of the eminent untrustworthiness of the method.

<sup>3</sup> See, among other works, *St. Bernard's*, by a London Physician, and the key to it.

All this is but as would confidently be anticipated by intelligent students of Nature who have learnt to look within the veil, and represents the Nemesis which inevitably attends on the violation of her laws, whether physical or moral. For, as these know absolutely, Nature is no mere mechanism, inconscient and insensible to defiance and outrage. Like her own children, she is a Soul, having a body. For we can have nothing that she has not. And she is very woman, whose real law is sympathy, whatever to shallow and loveless observation it may appear to be. For she reflects to each one who approaches her precisely the image he presents to her. Wherefore to those, and those only, who court her with reverence, humility, patience, and tenderness, does she open her heart and disclose her secrets. But the attempt to ravish these from her by violence—how mean soever the subject of the assault—she vehemently resents, and avenges by smiting with impotence the intellect of the offender, so that he can in no wise discern the significance even of that which with his outer eyes he may behold. From this it comes—as is demonstrated by all the records of the practice—that, like the witness stretched upon the rack, Nature—put to the question by torture—answers with a lie. Through a creature crucified alive to a plank, cut into with knives, torn with saws, burnt with acids or hot irons, pierced through and through with nails, scalded inside or outside with boiling water, wetted with spirits and set on fire, whose eyes and organs and limbs are dissected out bit by bit, whose nerves and sinews are wrung to their utmost tension with hooks, whose whole circulation is deranged and whose frame is writhing throughout with agony—Nature permits no trustworthy revelation to be made; so that the very “facts” obtained by a vivisectioning science are not truths but falsehoods. And if instances be demanded in token whether of the futility of the method or of its paralysing influence upon the minds of its followers, we have these two typical ones. (1) Physiologists were, unknown to the general public, vivisectioning not only animals but men and women—criminals from the prisons of Egypt and Italy being delivered to them in hundreds for the purpose—for nearly two thousand years, before that most probable and obvious of natural phenomena was discovered, the circulation of the blood. And so far were they even from suspecting the fact, that the discovery, when at length it was made, was received by the profession at large with incredulity and derision. The discovery, moreover, though made by a vivisectioner, was neither due to vivisection, nor could have been made through vivisection. (2) To this day it is a question—real or pretended—among physiologists, whether animals are capable of feeling pain.<sup>4</sup>

<sup>4</sup> Among others Prof. Huxley has tried to show that animals are little more than non-sensitive automata. On the other hand, Prof. Mantegazza of Milan—whose experiments were especially contrived for the production of pain, in order that he might observe its phenomena—divided the pain produced by him into four degrees, which he named respectively “great pain”, “intense pain”, “cruel pain”, and “most atrocious pain”.

It is not, however, on the ground of its uselessness or its mischievousness that this protest against vivisection is based, but on that of its cruelty, injustice, and selfishness, and, therein, of its immorality and wickedness.<sup>6</sup>

For, constituting as it does, the extremest conceivable instance of seeking one's own advantage regardless of the cost to others, it is so hopelessly and desperately wrong as to warrant the assertion that if vivisection is right then nothing is wrong. For there is no principle of morality to which it is not in direct opposition. To approve it, we must hold that the end justifies the means; that might is right, and that the strong and crafty do no wrong when for their own selfish ends they ruthlessly torture the weak and simple; that mankind can be benefitted by that which is subversive of humanity; that kingship is tyranny, and the right to rule involves the right to torture; that the way to make earth a heaven is to establish human society upon the ethics of hell, and people the world with fiends in place of beings really human; that there are pursuits to which there are no moral limits; and that man has no duties either towards his own best, or towards those who are unable to enforce their own rights: that the universe, so far from proceeding from one and the same source, or having any unity of substance, impulse, method, or design, proceeds from opposites so extreme that good is to be got by doing evil and divine ends are to be attained by infernal methods; that force is all, love nothing; that sense is all, conscience nothing; that head is all, heart nothing; that the form is all, the character nothing; that the body is all, the soul nothing: that inhumanity is humanity; and that the physical self is the beginning and end of existence, and the care of that self the fulfilling of all rational law.

Such are the principles which, at the bidding of a wholly materialistic science, the society at large of Christendom accepts, the legislatures protect and endow, the literatures and press uphold, the churches by silence consent to or, by implication, sanction; and practically imbued with which its youth come forth from its centres of education to propagate by precept or example on entering the world as men. And so great is the prevailing hardness of heart and dulness of perception, that the perpetrators of the most dreadful atrocities can openly publish their horrible records without risk legal or social, and pose on platforms and in senates as authorities on education and morals, and rebuke people for such scruples as they may still retain, without finding a public sentiment to be shocked at the anomaly. And, to crown all, there are not wanting women so lost to all sense of tenderness and beauty, and with the womanhood in them so dead, as to consort as wives with the torturers, and even with their own hands to

<sup>6</sup> It is precisely on the ground of its immorality and impiety that French physiologists, while admitting its uselessness, insist on it as constituting a fitting protest against any attempt of religionists and moralists to interfere with science. See *Nineteenth Century*, Feb., 1882, Art. "The Uselessness of Vivisection," by Dr. Anna Kingsford.

exercise their foul art, and to send their daughters to classes in "experimental physiology"! And meanwhile all really human lives are made intolerable by the consciousness that such horrors are being enacted, such principles recognised, and humanity unspeakably degraded, under the sanction of the laws and the protection of the police. So that it is a question of torturing men and women as well as animals. For all really human beings are tortured through the knowledge of what is being done in their midst, and can with full truth declare to the torturers, "Inasmuch as ye have done it to the least of these our brethren, ye have done it unto us."

It is a very real and serious danger with which modern society is confronted, the danger which arises from the demands of certain scientific classes to exercise supremacy over it, and the readiness of the generality to concede it to them. History shows that there is always a disposition on the part of Specialists of some sort to get themselves erected into an oligarchy and invested with a universal dictatorship, in the exercise of which they trample under foot every principle and sentiment that stands in their way. History shows also that it depends upon what people most dread, what class of specialists gets the upperhand. Thus, when the danger is anarchy or invasion, then the specialists in military science—the soldiery—bear sway. When people most fear for their souls, or believe their worldly welfare to be endangered by supernatural causes, then the specialists in religion—the priests—become the rulers, they being credited with a monopoly of the arts of saving souls and propitiating the powers above. And now that peace and security are sufficiently assured to enable us to dispense with a military domination; and people are for the most part persuaded either that there are no such things as souls to be saved and super-natural powers to be propitiated, or that priests possess no special faculty in the matter, and that the body is all in all, their concern is all for their bodily welfare, and they are ready to give a free hand to the specialists of medical science, and to invest the doctors with the authority formerly wielded by soldiers and ecclesiastics. And in this way it has come that the professors of the cure of souls have been superseded by those of the cure of bodies.

Now, of specialists in any department, this is indisputably true. Be they eminent as they may in their own department—and, indeed, by reason of such eminence—they are in the highest degree liable to be correspondingly deficient in respect of departments other than their own; so that the converse of the adage "General knowledge means particular ignorance" holds good of them, and their particular knowledge means general ignorance. This is because their habit of exclusive concentration upon one subject or class of subjects renders them non-percipient in respect of others, and incapacitates them for estimating their relative values. For this reason it is necessary that society at large keep a strict watch on specialists, and

particularly on that class which the circumstances of the time bring most into vogue, in order that other interests may not suffer.

To this rule the class of specialists now to the front, that of medical science, is no exception, and the interests to which it is blind are precisely those which, for all who have taken pains to obtain knowledge both general and particular, are the most important of all interests, seeing that upon them it depends whether life be worth living at all, and humanity be something worth belonging to. These are the interests of that part of man's nature which so far transcends the sphere of physiology and medicine as wholly to escape recognition by the exclusive followers of those branches of knowledge, use what instruments they may,—the part moral and spiritual in the human system. Not, be it observed, that these studies by any means necessarily incapacitate the mind for the discernment and appreciation of higher things. To one duly percipient and reflective, to one capable of thought really free, every natural object is suggestive of an informing idea the pursuit of which, if carried far enough, uplifts the mind to the divine source of all Truth; while the very inadequacy of the physical organism to account for the facts of consciousness suggests the necessity of something vastly transcending the organism to complete and interpret the man. That this is notoriously not the case with the physiologist of the period is, then, no fault of the study itself. Rather does it show that medical science has for the most part fallen into the hands of men whose minds are not duly percipient and reflective; of men, that is, who are, in respect of the higher regions of man's nature, rudimentary and undeveloped, and who, accordingly, instead of supplementing and correcting the senses by the mind, subordinate and suppress the mind in favor of the senses, and make these their sole criterion of truth. This is to say that they who claim to represent the medical science of the day, and—as shown by their insistence on vivisection—to dictate to society its code of religion and morals, are, in respect of all matters transcending the merely physical, exactly in the condition of those who deny the diurnal revolution of the earth on the ground that they *see* the sun and stars go round it every twenty-four hours, and *feel* it stationary beneath their feet, and who recognize as trustworthy nothing but the bodily senses. Now, it is at the bidding of men precisely such as these that we are called on, by the toleration of vivisection, to renounce the soul, or higher ego, and all those sentiments which, being of the soul, alone make and ennoble Humanity.

But it is said that the doctor is necessarily, by the very nature of his vocation, so humane as to render *a priori* incredible the items of this indictment against him. Never was there a greater fallacy; or one more ridiculed and scoffed at, and this by the subjects themselves of it. And the marvel is how, in the face of history and its awful records of the doings of those who,

being priests and claiming to be ministers of the gentle religion of Jesus, were responsible for the horrors of the Inquisition and multitudinous persecutions, such a plea can find utterance. As well might we credit the soldier with more courage than other men on account of his vocation; the policeman with more civic virtue; the ecclesiastic with profounder piety; the lawyer with a greater love of justice; as the doctor with more humanity than other men on account of his vocation. He is but as others, as he himself knows and freely admits. And being so, he is no less liable to ignore right principles in favor of evil methods where his material interest, or the exaltation of his order, is concerned. And it is precisely through its persistency in doing this that the medical profession of our day has become guilty of the most dire conspiracy ever contrived against the human race, in that it has for its object the destruction of the *character* of mankind, present and to come. No less tremendous than this is the issue involved in this question. And that people have failed so to discern it is because, under the prevailing materialistic *régime*, they are so wholly given to idolatry as altogether to ignore the substance for the appearance, and to worship this accordingly, believing that it is the form, and not the character, which makes and *is* the man. Whereas the human form, to be valid, must, like any other form, be *filled up*. It must have the MAN inside it.

As history shows, every age has its sanguinary orthodoxy claiming a vested interest in some barbarous wrong. But, as history also shows, it was not by tamely submitting to the dictation of Specialists that our forefathers procured for us the possibilities of such advance as has been made. Wherefore, as they abolished, one after another, such horrors as bloody sacrifices, human and animal, prisoner-killing, witness-torturing, gladiatorial and other brutal sports, heretic burning and racking, and persecution generally for conscience sake, witch-baiting, press-ganging, and negro slavery,—so let us in our turn abolish the peculiar barbarism of our time. Thus doing, we shall set ourselves and our children free to follow with unstained hearts and hands those knowledges whose lawfulness or unlawfulness, whose power to bless or to curse, depend no less on the method of their acquisition than on that of their application.

We who seek to smite down vivisection are the true descendants and successors of those who smote down the corresponding iniquities of the past, and who live again in us, for the spirit is the same. And they who uphold vivisection are the true descendants and successors of those who upheld the corresponding iniquities of the past, and who live again in them, for the spirit is the same. Then, just as now, abolition was denounced as dangerous to religion, morals, and the best interests of society. Historians tell us that the decline of the taste for human sacrifices—a practice once universal

—was lamented as a piece of morbid sentimentality and a sign of national degeneracy. But just as the world has never regretted the abolition of such things in the past, so—we may be well assured—it will never regret the like abolition now; but rather will it evermore rejoice in its recognition, though tardy, of the self-evident propositions that true science, like true religion, neither needs, nor can be sustained by, torture; and that, come what may, it is better to die men than to live fiends. In the words of *The Perfect Way*, “In vivisection the human is abandoned for the infernal.”

EDWARD MAITLAND.

*London, England.*

## TRUE PROGRESS.

### IS IT AIDED BY WATCHING THE ASTRAL LIGHT?

Perhaps those who have engaged in discussions about whether it is more advisable to become acquainted with the Astral Plane and to see therein than to study the metaphysics and ethics of theosophy, may be aided by the experience of a fellow student. For several years I studied about and experimented on the Astral Light to the end that I might, if possible, develop the power to look therein and see those marvellous pictures of that plane which tempt the observer. But although in some degree success followed my efforts so far as seeing these strange things was concerned, I found no increase of knowledge as to the manner in which the pictures were made visible, nor as to the sources from which they rose. A great many facts were in my possession, but the more I accumulated the farther away from perception seemed the law governing them. I turned to a teacher, and he said:

“Beware of the illusions of matter.”

“But,” said I, “is this matter into which I gaze?”

“Yes; and of grosser sort than that which composes your body; full of illusions, swarming with beings inimical to progress, and crowded with the thoughts of all the wicked who have lived.”

“How,” replied I, “am I to know aught about it unless I investigate it?”

“It will be time enough to do that when you shall have been equipped properly for the exploration. He who ventures into a strange country unprovided with needful supplies, without a compass and unfamiliar with the habits of the people, is in danger. Examine and see.”

Left thus to myself, I sought those who had dabbled in the Astral Light, who were accustomed to seeing the pictures therein every day, and asked them to explain. Not one had any theory, any philosophical basis. All

were confused and at variance each with the other. Nearly all, too, were in hopeless ignorance as to other and vital questions. None were self-contained or dispassionate; moved by contrary winds of desire, each one appeared abnormal; for, while in possession of the power to see or hear in the Astral Light, they were unregulated in all other departments of their being. Still more, they seemed to be in a degree intoxicated with the strangeness of the power, for it placed them in that respect above other persons, yet in practical affairs left them without any ability.

Examining more closely, I found that all these "seers" were but half-seers—and hardly even that. One could hear astral sounds but could not see astral sights; another saw pictures, but no sound or smell was there; still others saw symbols only, and each derided the special power of the other. Turning even to the great Emanuel Swedenborg, I found a seer of wonderful power, but whose constitution made him see in the Astral world a series of pictures which were solely an extension of his own inherited beliefs. And although he had had a few visions of actual everyday affairs occurring at a distance, they were so few as only to be remarkable.

One danger warned against by the teacher was then plainly evident. It was the danger of becoming confused and clouded in mind by the recurrence of pictures which had no salutary effect so far as experience went. So again I sought the teacher and asked:

"Has the Astral Light no power to teach, and, if not, why is it thus? And are there other dangers than what I have discovered?"

"No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

"But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon."

I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enables me to clear up the thousand doubts that assail those others who are peering into the Astral Light. This

too is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practises until such time as he had laid a sure foundation of logic, philosophy, and ethics ; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason. Further, I know that the Masters of the Theosophical Society have written these words : " Let the Theosophical Society flourish through moral worth and philosophy, and give up pursuit of phenomena." Shall we be greater than They, and ignorantly set the pace upon the path that leads to ruin ?

BRYAN KINNAVAN.

## THE KALI YUGA IN HINDU CHRONOLOGY.

[A PAPER READ BEFORE THE CHICAGO BRANCH T. S.]

Several weeks ago a communication was read at a regular meeting of this Branch, in which some references to the Kali Yuga were quoted from the *Secret Doctrine*, and some questions asked concerning them. In order to understand what the difficulties were which this writer found in his studies of the subject, I will take the liberty of repeating part of his letter.

" Allow me to ask a few questions about Kali Yuga ; but it is necessary to preface a few references, so that the question may be understood. The references are to Vol. II. *Secret Doctrine*.

Page 434, ' There are seven rounds ; this is the fourth ; we are in the fifth root-race. Each root-race has seven sub-races.' Page 435, ' The fifth root-race has been in existence about 1,000,000 years ; hence each of the four preceding sub-races has lived approximately 210,000 years ; thus each family race has an average existence of about 30,000 years.' Page 395, ' The Aryans were 200,000 years old when the first great Atlantean island was submerged, about 850,000 years ago.' Page 147, ' All races have their own cycles. The Fourth sub-race of the Atlantean was in its Kali Yuga when destroyed, whereas the Fifth was in its Satya Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various family races are in their own special cycles.' So far preliminary. The questions are : 1. If the Aryan race has gone through its Krita, Treta, and Dvapara ages in about 1,000,000 years, can its Kali Yuga be literally 432,000 years ? 2. If the entire earth is in the Kali Yuga of some great cycle, may not we of this country still be in the Krita age of some smaller cycle ? "

The writer of the foregoing, a respected member of the Theosophical Society, is not alone in his perplexity regarding the divisions of time, as

established by the Hindus. There are very many exoteric Oriental students, as well as members of the society, who have been unable to reconcile the various statements made concerning the Yugas by different authorities. I think, however, that upon a careful examination of the subject, most of these difficulties will vanish, and the truth will be made plain in a manner to reflect credit instead of discredit upon the Hindu cosmogony and upon the subtle Aryan mind that conceived this wonderful chronological theory.

Before proceeding to this branch of the subject it will be necessary to examine the earliest references to the yugas in the Hindu Books, in order not only to understand the difference between the various divisions of time as there employed, but to discover, if possible, when they were first brought into common use. There is a wide divergence of opinion among Oriental scholars as to the date of the *Manu Smriti*, or *Laws of Manu*. Max Müller and his followers, who apparently bend all their energies to the task of proving that everything in Hinduism is of comparatively recent origin, claim that the *Laws of Manu* were compiled in the fifth century of our era. Their arguments are based solely upon certain passages which allude to customs and religious rites known to be modern. But it can easily be shown that all such passages may have been later interpolations of the Brahmins, while, on the other hand, the bulk or greater part of the work is undoubtedly archaic in character. Prof. Monier Williams, of Oxford, says: "Sir William Jones held that Manu's book was drawn up in about the year 1280 B. C. Mr. Elphinstone placed it 900 years B. C. Possibly some parts of it may represent laws and precepts which were current among the Manavas at the later date, but no one would now assign so early a date to the actual compilation of the Code. Nor can it, I think, reasonably be placed later than the fifth century B. C."<sup>1</sup>

There is here a trifling difference of a thousand years in the estimates of two such good authorities, even, as Max Müller and Monier Williams, to say nothing of the earlier writers quoted, who affirm a still higher antiquity for Manu.

But let us see what the Hindus themselves claim. Manu, according to Brahminical authority, was literally the first man in the present *manvantara* or *man-period*. He taught the code of laws to his son Bhrigu, who promulgated them to the Rishis. Concerning the divisions of time he used the following language:

"68.—But hear now the brief description of the duration of a night and a day of Brahman, and of the several ages of the world according to their order.

69.—They declare that the *Krita* age consists of four thousand years of

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<sup>1</sup> *Indian Wisdom*, page 215.

the gods ; the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70.—In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one in each.

71.—These twelve thousand years which thus have just been mentioned as the total of four human ages are called one age of the gods.

72.—But know that the sum of one thousand ages of the Gods makes one day of Brahman, and that his night has the same length.

73.—Those only who know that the holy day of Brahman, indeed, ends after the completion of one thousand ages of the gods, and that his night lasts as long, are really men acquainted with the length of days and nights.

79.—The before mentioned age of the gods or twelve thousand of their years, being multiplied by seventy-one, constitutes what is here named the period of a Manu, or a Manvantara.

80.—The Manvantaras, the creations and destructions of the world, are numberless ; sporting, as it were, Brahman repeats this again and again.

81.—In the Krita age justice is four-footed and entire, and so is truth ; nor does any gain accrue to men by unrighteousness

82.—In the other three ages, by reason of unjust gains justice is deprived successively of one foot, and through the prevalence of theft, falsehood, and fraud, the merit gained by men is diminished by one-fourth in each.

83.—Men are free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and in each of the succeeding ages their life is lessened by one-quarter.

84.—The life of mortals mentioned in the Veda, the desired results of sacrificial rites, and the supernatural power of embodied spirits are fruits proportioned among men according to the character of the Age.

85.—One set of duties is prescribed for men in the Krita age, different ones in the Treta and in the Dvapara, and again another set in the Kali, in proportion as those ages decrease in length.

86.—In the Krita age the chief virtue is declared to be the performance of austerities, in the Treta divine knowledge, in the Dvapara the performance of sacrifices, and in the Kali liberality alone."<sup>2</sup>

In the Vishnu Purana we find the same scheme of cosmogony. After stating the duration of the yugas, this ancient book adds :

“Seven Rishis, certain secondary divinities, Indra, Manu, and the Kings his sons, are created and perish at one period, and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four yugas with some additional years ; this is the duration of the

<sup>2</sup> *Laws of Manu*, Book I, 68.

Manu, the attendant divinities and the rest, which is equal to 852,000 divine years or to 306,720,000 years of mortals, independent of the additional period. Fourteen times this period constitutes a Brahma day. At the end of this day a dissolution of the Universe occurs, when all the three worlds, earth, and the regions of space are consumed with fire.<sup>3</sup>

We see from the foregoing extracts that the Hindu theory of the four yugas is of immense antiquity. It is not something that has been evolved out of modern thought and speculation. Back even of Manu and the Puranas the same idea may be traced, as frequent references to the Kalpas are found in the Upanishads and Mahabharata. In fact, the latter devotes an entire chapter to an explanation of this subject.<sup>4</sup>

Let us now see how the figures are obtained upon which the calculations of the yugas are based. Following the directions as given in Manu, we have the following table :

Krita Yuga	4,000	
Sandhya (twilight)	400	
Sandhyamsa (dusk)	400	
	4,800	
Treta Yuga	3,000	
Sandhya	300	
Sandhyamsa	300	
	3,600	
Dvapara Yuga	2,000	
Sandhya	200	
Sandhyamsa	200	
	2,400	
Kali Yuga	1,000	
Sandhya	100	
Sandhyamsa	100	
	1,200	
Total	12,000	divine years.

According to Brahminical computation a year of men is equal to a day of the gods ; hence, to convert the preceding figures into mortal years we multiply by 360. Thus :

$$\begin{aligned}
 4,800 \times 360 &= 1,728,000 \text{ years of the Krita age.} \\
 3,600 \times 360 &= 1,296,000 \text{ " " Treta " " } \\
 2,400 \times 360 &= 864,000 \text{ " " Dvapara " " } \\
 1,200 \times 360 &= 432,000 \text{ " " Kali " " }
 \end{aligned}$$

Total 4,320,000 years.

<sup>3</sup> *Vishnu Purana*, Book I. Chap. III.

<sup>4</sup> *Mahabharata* XII. 232.

The sum of the four ages constitutes a Mahayuga or divine age, and 1,000 of these ages make a day or night of Brahma. Now it is distinctly stated that it takes seventy-one of these maha yugas, with some additional years, to make one Manvantara, and there are fourteen Manvantaras in the day of Brahma.

In order to locate ourselves, or rather our present time, in this comprehensive scheme, we may first divide the Kalpa mentally into fourteen parts, one for each Manvantara. That is certainly a simple proposition. We find that each one of the fourteen Manvantaras has its own leader or Manu, and we find furthermore that Avayambhara Manu, the leader of the present wave of humanity, was the seventh Manu, thus fixing our location at about the middle of the Kalpa. But my present object is to still further define our location; hence we will endeavor to analyze the present or seventh Manvantara.

We learn from the above that it takes seventy-one maha yugas, or sum totals of our four ages, together with some additional years, to make one manvantara. The "additional years" spoken of are in the nature of a grand sandyha or twilight which is added to the maha yugas, just as the smaller twilights are intercalated in the minor yugas to make up a maha yuga. Of these seventy-one maha yugas, which is the one in which our race is located? This question the exoteric teachings of Brahmanism and Buddhism alike fail to answer. It was and has always been behind the veil. Neither the Puranas nor the Sutras utter a word upon the subject. But of late years a large part of the secret doctrine of the Hindu and Buddhist priests has been given to the Western public through the Theosophical Society. The revelations of Sinnett and of Madame Blavatsky recently have given us an insight into these hitherto sacredly guarded traditions. We are told in *Esoteric Buddhism* that there are seven rounds in every Manvantara and that this one is the fourth. As there are about seventy-one maha yugas and just seven rounds, each round must include about ten maha yugas, and as this is the fourth round, it follows that we are in the vicinity of the fortieth maha yuga, 172,800,000 mortal years after the beginning of the Manvantara. It will be observed that we are near the middle of the Manvantara—somewhat past the middle, to be more exact—the total number of years in the manvantara being about 306,000,000. There are seven root-races in each manvantara, and seven sub-races to each root-race. But the limits of existence of the various races are not identical with the divisions of time; hence we find ourselves, or at least we are told that we find ourselves, in the fifth root-race and the fifth sub-race, the latter having already been in existence about a million years.

The question is asked: "If the Aryan race has gone through its Krita, Treta, and Dvapara ages in about 1,000,000, can its Kali yuga be literally

427,000 years?" I will answer this briefly by saying that the four ages, as applied to particular races, are only used metaphorically. Strictly speaking, they are grand general limitations of time. To speak of the Krita age of the Aryan race is a metaphorical way of alluding to the origin of that race, which, however, as a matter of fact really developed on earth in the latter portion of the Treta yuga. The second question is: "If the entire earth is in the Kali yuga of some great cycle, may not we of this country still be in the Krita age of some smaller cycle?" Practically the same answer can be given to this as to the preceding. I think the use of the names of the yugas in this sense is misleading. We might just as well speak of this morning, for instance, as the Krita age, or this evening as the Kali age, of this particular Saturday.

Now, while all this sounds perplexing to one who has not studied the subject, and no doubt seems foolish to those who are accustomed to the ordinary Biblical chronology, there is really a great truth conveyed in these gigantic estimates of time. It does not appear that the Hindus or Buddhists accept the figures given as intended to be literally exact. In a general way they indicate vast periods of time, and allow ample scope for the development of the physical earth, as well as of the human race according to the now everywhere accepted law of evolution. And it must be said that the latest discoveries in science tend to confirm very many of the Hindu theories. Geology especially is unfolding daily new and startling developments in corroboration of what may be termed long chronology. It is true that many men of science still make a bid for popular approval by condemning or ridiculing the chronological systems of India and Chaldæa, but such time-servers are happily growing fewer each year, and it now seems as though it cannot be long before there will be no profit in advocating the exploded time-scale of the Hebrews. When there is no longer any money in it, perhaps the 4000 B.C. scheme will be abandoned. Already a few scientists are lifting their voices in behalf of the truth. The most notable contribution to recent literature in this direction is a book entitled *The Origin of the Aryans*, by Isaac Taylor, published in the Scribners' "Contemporary Science Series", 1890. The author admits that within the last ten years conclusions that had prevailed for fifty years in philology have had to be abandoned. He says:

"First among the causes which have led to this change of opinion must be placed the evidence as to the antiquity and early history of man, supplied by the new sciences of geology, anthropology, craniology, and prehistoric archæology. The assumption that man was a comparatively recent denizen of the earth . . . and the identification of the Aryans with the descendents of Japhet had to be reconsidered when it was recognized that man had been an inhabitant of Western Europe at a time anterior to the

oldest traditions, probably before the close of the last glacial epoch . . . to which Dr. Crall and Prof. Geikie assign on astronomical grounds an antiquity of some 80,000 years."

But, to return to the yugas, the question is often asked how the four ages happened to acquire their names. Literally they are the Ace-age, the Deuce age, the Trois or Third age, and the Quad or Fourth age, being named after the first four sides of the dice used in gambling. The natural arrangement, however, is reversed, and the Krita or Fourth age represents the first or golden age. The Treta or Third age stands second, the Dvapara or Second age comes third, and the Kali age, that in which we live, and which is equivalent to the Ace age or lowest throw possible at dice, is fourth. These appellations, however, are subject to grave misapprehension. It is true that in the archaic ages in India gambling with dice was extremely common, and there is no doubt of the yugas having been named after the four first numbers on the ivory cubes; but, as in many other instances, this nomenclature was only an exoteric blind. Not to have veiled their meaning would have been to expose one of the seven keys to the Brahminical mysteries. We know that Pythagoras found a great part of his philosophy in India, and we are also aware that the basis of his philosophy was mathematical. "Pythagoras considered a point to correspond in proportion to unity; a line to two; a superficies to three; a solid to four; and he defined a point as a monad having position and the beginning of all things; a line was thought to correspond with duality because it was produced by the first motion from indivisible nature and formed the junction of two points. A superficies was compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad in centre, space, and circumference. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the creator of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points."<sup>5</sup>

Here, then, we have the origin of the nomenclature of the yugas. It was not astronomical, as might, as a hasty glance, be expected in such circumstances. Perhaps it antedated astronomy, as the science of numbers must have antedated the science of the stars.

There can be no accurate astronomy without mathematics; astronomy presupposes exact methods of calculation. Hence the naming of the ages from the science of numbers instead of from the science of the stars is a proof of the extreme antiquity of the Hindu theory of cosmogony.

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<sup>5</sup> *Secret Doctrine*, I, page 616.

As, according to Brahminical calculation, the present Kali yuga began in the year 3102 B. C. and as the yuga is expected to last 432,000 years, we have still over 427,000 years to look forward to before the end of the maha yuga. Some people, even members of the Theosophical Society, appear to think that the end of the maha yuga will be the end of the world. All such will please take notice that, according to the Hindu scheme, there are yet thirty more maha yugas to come, or about 129,600,000 years before the close of the present manvantara, and there are then seven more full manvantaras, or 2,160,000,000 years, to elapse before the day of Brahma is completed. In other words, the gradual process of evolution upon the solar system is only about half-way upon its course, and we can thus see how mankind in its cycle is now very nearly at the lowest point, and will in some thousands or millions of years begin to show traces of spiritual improvement.

Let no one smile contemptuously at the simplicity of the Puranic prophecy any more than at the complexity of the Hindu system of cosmogony. We must bear in mind that these Brahmins are a picked race. For almost endless thousands of years they have devoted themselves to metaphysical studies, religious contemplation, and intellectual and physical improvement. From generation to generation they have carefully observed the Brahminical rules of health as well as of morality, and the result, according to the Darwinian law of selection, can not fail to have been the development of a class of men far superior to the mixed races. Among the ignorant in America there is an impression that the Hindus are enervated, weak in mind and body, cowardly and abject, and fit subjects only for the missionary. It is true that India has been during the past century ground down beneath the heel of British despotism, but the Empress of India rules only by the sheerest brute force. The pretended superiority of the British to the Hindus is a superiority of physical muscle. As well set up the claim that Sullivan, the prize-fighter, is superior to Whittier, the poet. Among the low-caste natives of India there is doubtless much abjectness, but they are no less obsequious to their own Brahmins than to the English conquerors of the soil. The Brahmins themselves are highly cultivated and possess great powers of thought. Their belief in the archaic system of the yugas is not one of blind faith, but has stood the test of investigation by thousands of the most subtle minds produced among a race that is and has always been intensely metaphysical. Here is what Max Müller says in his introductory lecture to the civil service students at the University of Cambridge :

“If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very Paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed

some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India.”<sup>6</sup>

G. E. W.

## PRAGTICAL THEOSOPHY.

The ethics of life propounded by Jesus are not different from those found in theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practice virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then——pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire

<sup>6</sup> *India, What can it Teach us?* p. 24.

to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

Were theosophical practice universal, we should not see the unjust Judge plotting beforehand with the officials of a railroad company about the decision he should render, nor the venal public officer engaged with the Judge and the officials in arranging the virtuous protest to be offered in court against the foreordained decree, for both would fear to rouse a cause which in their next life might issue in unjust accusation and punishment. Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment: even if, ignoring justice, he does good in order to make good Karma,

it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

“Teach, preach, and practice this good law for the benefit of the world, even as all the Buddhas do.”

QUILLIAM.

## OF PROPOUNDING THEOSOPHY.

Compare two leaves from the same tree. To the naked eye they may appear precisely alike, each one seeming to be the exact counterpart or fac-simile of the other in size, color, and form of construction. And yet upon a closer and more thorough analysis, each will be found to possess some distinctive and different trait or feature from the other, be it only in the construction or delineation of some infinitesimal fibre. In fact, throughout the entire world of matter the same analogy might be applied, not only to all inanimate substances but also to all animate things, and among these latter to that animal and (at the same time) psychological creation we designate as Man. In form and features, in thoughts and feelings, in characteristics and intuitions, and in the hundred and one other component parts that go to make up his entity, man may *primâ facie* seem but the duplicate or fac-simile of another of his type of creation. Yet upon a closer study and analysis he will be found to differ, in a greater or lesser degree, from any and every other of his race with whom we may seek to compare him. Can we not add that the personality (or soul within matter), being forced to use material means or agencies for its expression in the incarnated man, must as a consequence be in that sense subject to the many differences and variations that exist in the material vehicles and channels through which it finds expression? A perfume pure and sweet in itself will yet lose the greater part, if not all, of its fragrance and sweetness if exposed to the contamination of odors of a baser quality, as, *per contra*, it will acquire an additional fragrance when blended with one of a sweeter and more perfect nature. Take, for instance, the conception of truth—that spark of the divine—which we find in man. How different indeed is the conception and realisation of it in different men! Each one conceives and sees it, each one feels and expresses it, consciously or unconsciously, but ever in accordance with his system through which it seeks expression. In some it stands forth in marked beauty and strength; in others in a less notable degree; whilst again in some it seems so dormant and dead as to be almost imperceptible and unknown. Its seeds are there, however, sprouting, blossoming, and bringing forth fruit in many; withered and barren in some; whilst in others the soil in which they have been sown is so ungrateful and poor that they remain ignored and neglected beneath the surface. The first may be still further developed and perfected and car-

ried towards the creation of still higher and nobler ideals, whilst in the second and third instances the soil which may seem apparently so hopelessly unproductive may yet be made by self-conquest and self-cultivation to bring forth ultimately fruit worthy of the tree.

That differences of nature exist in men we must all unquestionably admit, although as regards the cause or origin of many of them we should have to look for an answer in the history of the evolution of the world and mankind. The more potent ones may be easily ascribed to the following causes :

- (a) The difference in race.
- (b) The difference in education.
- (c) The difference in religion or creed.

Theosophy *per se* is not, in the commonplace interpretation of the word, a religion or creed. It presents no fixed rules or dogmas, nor does it seek to bind any one by a confession of faith or form of creed, such as those required by the sectional and denominational churches of the present day,—faiths and creeds which, from the latter, call for an absolute and unqualified acceptance, and which constitute with them a *sine quâ non* to salvation and redemption. To quote Hartmann in *Magic, White and Black*, "Religion in the true sense of the term implies that science which examines the link which exists between man and the cause from which he originated, or, in other words, which deals with the relation which exists between man and the world of causes." In this broad sense of the term, Theosophy might claim place as a religion,—a religion of doctrines and teachings clearly opening the road to each and all to cultivate within himself or themselves all those higher and nobler qualities that spring from a knowledge of the truth. That all religions had their origin in some basic truths, the evidence adduced by their records and works proves most conclusively.

Therefore in propounding theosophical teachings and doctrines we shall find many analogous examples and tenets in other forms of religions and beliefs, which, should we deem it advisable to use them, can be productive of no great harm, but which may, on the contrary, help in a sense to bring conviction to the minds of those reared in the creeds and beliefs of these same so-called religions in regard to the truths Theosophy would seek to inculcate within them. Moreover, in demonstrating and proving Theosophy to be the source from which originally flowed all the waters of spiritual truth, the use of these religions may be of some service and utility. In propounding Theosophy, we may, it seems to me, be justified in using worthy means to accomplish a worthy end, like the lawyer who carefully studies and scrutinizes the jury before whom he is about to make an address, endeavoring calmly to gauge the intelligence of each and every member, and to measure the aptitude of each one individually to grasp a

simile or analogy in accord with what he considers to be that one's respective trade or profession. This he does with the object in view, in case of necessity, of substantiating his argument by some plea or simile in harmony with the ideas, tastes, or sympathies of the particular one or ones he may deem it advisable to appeal to.

Therefore in propounding Theosophy, due weight should be given to the differences we have noted among men as arising from the method or difference in their education, or from the peculiarities or characteristics of the race. If a Mahometan, if need be, approach him through the Koran ; if a follower of Confucius, then through the writings and teachings of Confucius ; if a Christian, then make use of the Bible. With the latter we come more often in contact in this country than with any of the others, and, by using the Bible as a means, can do much toward explaining theosophical teachings, and at the same time towards removing from his mind many of the fallacies and misinterpretations the Church has been guilty of propagating. H. P. B. in all her works often has recourse to similes or parallels from the Bible, in connection with the explanation or interpretation of some theosophical truth, and in this way has undoubtedly done much towards inculcating in the student or inquirer a knowledge and comprehension of their just intent and meaning. As corroborative or supplementary evidence, we might therefore feel justified in making use of the Bible in so far as the truths and similes contained in the latter do not conflict with the fundamental truths of Theosophy. When we can no longer expound the Bible in accord with Theosophy, it ceases to be of service and can only lead to misconception and confusion.

To Theosophists whose minds have become absolutely free from conceptions derived from early teachings and associations, there is practically no need that they should befog themselves with those to be culled from the Bible, the Koran, or any other religious work, nor is it necessary for them to grope after all the many fads and isms of the day, such as Butlerism, spiritualism, mind cure, faith cure, &c., &c. Suffice it to say that in accepting Theosophy they have found that which will, if they so desire, lead them on to higher conceptions, and which at the same time embodies every truth a knowledge of which will enable them to develop within themselves that first conception of the divine—self-Knowledge.

We know the arduous strife, the eternal laws,  
 To which the triumph of all good is given,  
 High sacrifice and labors without pause  
 Even to the death : else wherefore should the eye  
 Of man converse with immortality.

A. P. C.

## LITERARY NOTES.

THE JUNE LUCIFER, though lapsing back, after a reformatory spurt, into the barbarism of uncut leaves, is an unusually varied and interesting number. The editorial is on "Black Magic in Science," and is a warning against public experiments in hypnotism. Col. Olcott's *Theosophist* article on that strange phenomenon, the Barisal Gun, is reprinted; there is a paper on "Edison from a Theosophic Standpoint;" "Pistis-Sophia" and the "Letters of Lavater" are continued, and, in addition to a number of miscellaneous papers, there is the 4th instalment of that admirable idea, "Theosophical Gleanings, or Notes on the *Secret Doctrine*." This is by Two Students in the E. S., and aims to give a clear and consistent summation of the truths taught in the *S. D.* The great need of the Theosophical Society has been exactly this, for nearly all readers weary of digressions and wish a lucid, straightforward, connected statement of fact. We trust that these "Gleanings"—though the title is too modest—will be put in pamphlet form when completed. How this synopsis has been prepared is stated by Madame Blavatsky in a very interesting letter on "Mistaken Notions on the *Secret Doctrine*," a letter important as well as interesting, though there may be question as to whether readers of books can be expected to go over, re-arrange, and reconstruct the work of an author. We rejoice that Theosophical magazines continue to stir public indignation against the horrors of vivisection. *Lucifer* does so again. There is an unusual amount of Theosophical news and of literary items, and a generous account of the American Convention is given. The removal of the household of Madame Blavatsky from Lansdowne Road to 19 Avenue Road, Regent's Park, London, N. W., is definitely announced for the middle of July. Since Dr. Hartmann's good word for murderers, others are following suit, but the burglars and embezzlers seem to be passed by. Why?—[A. F.]

THEOSOPHICAL SIFTINGS NO. 7, VOL. III, is wisely devoted to the reprint from an old *Theosophist* of a powerful paper by Madame Blavatsky, "Have Animals Souls?" Besides its learning and its argument, this paper contains some delightful hits, and it is ever pleasant to cheer an onslaught on that astonishing British fondness for murdering animals, called "sport," which makes a nation of intelligent and thinking adults the marvel of civilized beings and the abhorrence of barbarians. This paper should for every reason have the widest circulation. A brief article upon "The Astral Light" by our valued friend, Miss L. A. Off, completes No. 7. A new Fortune-Telling periodical may now be subscribed for through the T. P. S.,—happily published elsewhere.—[A. F.]

What fate we have is that which follows upon causes sown by us in other lives; no hand but our own inflicts the retributive blow or deals out happiness for deeds long past.

## TEA TABLE TALK.

The Professor sat alone at the table. Far from feeling the desertion of his friends and comrades, there was an expression of grim pleasure upon his face. So much I saw through the half-opened door. On my entrance he hailed me. "Well, Julius my boy, it seems we are coming on, and through the fair sex too. I always did respect the intuition of woman, and now I am justified."

"Are you hoping The Widow may come in," I asked dryly, "or do you want me to write that to her?" "Ah! So you write to her, do you? I often wondered how that was," and the Professor chuckled, while I endeavored to conceal my annoyance over the teapot. The Professor is a good-natured soul, questions of science apart; in the interests of science he would draw and quarter all the human race, psychologically, at all events. He let my annoyance pass unseen, and reverted to the original topic.

"A wonderful discovery has been made by a woman and published in one of our art journals," he said. "It demonstrates that sound creates, or, let us rather say, moulds form. A thin membrane is stretched across a tube. On this membrane is spread some very sensitive paste. The notes of the musical scale are sung into the tube, where various forms, such as leaf, crystalline, and star shapes, are found impressed upon the paste. By experiment, certain notes are found to produce the same form always. For instance, one sound forms a daisy petal, and by continuing to sing this same note into the tube the whole daisy may be built up. The variety of forms is said to be beautiful and wonderful. So here is another claim of occultism sustained by modern re-discovery." "A similar support," I answered, "is instanced in *Lucifer* for May, where the fact that the passage of rays of light through given colors produces given musical sounds is quoted from a scientific contemporary."

"Yes, I noticed that especially. Reflection on these points leads one a good way. For instance, take this question of form impression through sound. Imagine how our words are moulding the ductile ether every hour. We can readily comprehend the pictures of our thoughts and words seen above our heads by sensitive Clairvoyants. If we doubted the power and effect of every careless word, here we have the assurance of Science that not one is lost, but each is registered in that book of judgment known to us as the ether, or Astral Light. Some such assurance of our accountability for our words is found in the western Bible, and a flood of light is let in upon the real and potent bearing of morals and ethics upon occultism. I find so many students saying that, to them, the *Bhagavad Gita* is 'only a code of ethics.' Expunge me that 'only.' Every day the root of ethics in natural law, and the illustration of natural or spiritual law in ethics, become more clear to me. Upon my word, Julius, the growth of our responsibility, coextensive with that of our knowledge, gives me to understand more and more clearly why men are warned not to rush into occultism, but to scrutinize motive and eradicate sin. For look at the case as it stands. So long as we do not know, we are

not responsible. But when we do know, Karma holds us to strict account for every sharp word and unjust thought. One lives, a malignant form; the other, a discordant note. Both are sensed by the inner man of all persons; both impinge upon and disturb the 'music of the spheres,' or harmonious motion in ether. And we can see now the rationale of that much quoted phrase, since the passage of light makes sound."

"I agree with you, Professor, on this subject of responsibility. A student gets some sharp lessons on thought control. He finds that his thoughts reach others more swiftly than before, and, apparently, with some compulsory power. Here he is at once tested. The true student will endeavor to suppress such thoughts; the curious one, the selfish one, the experimental doubter will all try to give out such thoughts for the sake of the results. I can instance a case. R. was thinking of a rare cactus he had once seen and much desired. From his window the green-houses of a florist with whom he had dealings were visible. Idly, but with some amount of desire, he found himself wishing that he could get such a cactus from that florist. In the afternoon the florist's son came to R.'s house with just such a cactus in full bloom, and a message from his father to the effect that this was the only plant of the kind he had, and he had that morning thought that perhaps Mr. R. would like to have it, so it was sent as a gift. The two men had never spoken on the subject of cacti. Relating this occurrence to me, R. said that it was a lesson to him to govern his thoughts, lest he should again compel another to do him a favor, or in any way bias another's free will. In contradistinction to this attitude of R. is that of another student, P. He wished to induce a friend of his to make a certain business arrangement which he believed would conduce largely to the interests of both. The friend did not see the matter in this light, and was about investing his capital in another direction. Learning this, P. was much annoyed, and, as he sat smoking late that evening, he began to picture in his mind the probable failure of that industry and the calamities which would overwhelm his friend. He did not do this with any fixed intention, but, annoyed as he was, his imagination began to set up the dark side before him. In the morning he met his friend, who told him he had had such calamitous dreams about his intended investment that he should think it over awhile. The unhopd-for delay gave P. a chance to talk him over, and the result was finally such as P. had desired. Talking to me of the matter, P. said: 'Hereafter I shall know how to move the minds of many men without appearing to move in the matter at all.' Now, Professor, contrast the attitude of P. with that of R."

"I see, I see," said my friend. "It is clear that not every man can resist the use of even such small and unstable gifts for his own advantage. They are unstable, because they do not always work or act. Indeed, it would often seem as if their spasmodic occurrence really marked them as tests of our altruistic standing."

"Agreed, if by tests you mean such as evolutionary law itself supplies, and not some specific trial brought about by powerful beings."

"Certainly, I referred to such tests as would naturally occur in the action and reaction of nature, and in the ripening of mental germs, long deposited

and now quickened by that very procedure of nature. In one sense, every occurrence is a test ; our choice between two alternatives shows our exact evolutionary standing and advance. Like the electric Watchman's Detector, we ourselves infallibly register our own progress ; at any moment it is all displayed. Of course this subject is a difficult one, but we are not without glimpses of the living power of Karma in daily events."

Here our talk ended. Not so, the thoughts opened up by it. These, comrades can follow out themselves. JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

#### MR. BERTRAM KEIGHTLEY'S TOUR.

MINNEAPOLIS, MINN. Mr. Keightley arrived here Sunday morning, May 18th. At 3 P. M. he was introduced by Dr. La Pierre, President of the Ishwara T. S., to an audience of 300 gathered in the Unitarian Church. The lecture was three-quarters of an hour long, but was followed by questions and answers lasting one hour and a half more, and even then the audience were so desirous to detain him longer that they pursued him into the church parlors and had further talk for an hour. In the evening the E. S. groups met. On Monday morning he was given an excursion around the lakes ; in the afternoon was held a meeting of the Ishwara Branch ; and in the evening he gave an address before a large audience in St. Paul,—an audience which cheered him. On Tuesday afternoon the E. S. groups again met. His visit was a great success, and was felt to be too short.

NEW YORK CITY. After a brief visit to Niagara Falls, Mr. Keightley reached New York on May 25th, becoming the guest of Mr. E. A. Neresheimer, one of the Executive Committee, American Section T. S. On Tuesday evening, 27th, he attended the Aryan T. S. meeting, gave a brief account of his tour, especially emphasizing the extraordinary vitality of Theosophy on the Pacific slope, and made some most interesting and instructive remarks upon the topic of the evening—"Soul and Spirit." The following week was devoted to business and to much-needed rest, and on June 3d the hall was crowded with members and visitors to hear his masterly address on "The Theosophical Doctrine of Evolution." The Aryan T. S. was again privileged to hear him on June 10th, when, a paper contributed by a Brooklyn F. T. S. upon "Soul and Spirit" having been read, M. Keightley spoke at length upon "The Soul and its Evolution". [An epitome of this address, together with Miss Katharine Hillard's paper on "Soul and Spirit", forms Branch Paper No. 2, sent out to the Branches under the lately-announced "Department of Branch Work".] Several thoughtful and pertinent questions were put to him by the audience and felicitously answered. On Thursday, June 12th, Mr. Keightley left for

BALTIMORE, MD. Although very short notice had been possible, and although the weather was exceptionally hot, about 150 people assembled at Lehmann's Hall on Friday evening, 13th. The address occupied about an hour, and a number of those interested remained afterwards for questions. One of the journals gave a very full report, and undoubtedly the visit had a much wider effect than the mere attendance might imply. Very many tracts had been previously distributed with the cards of invitation, so that Baltimore has had a second opportunity for making acquaintance with Theosophy. On Saturday, after having had a taste of that hospitality for which Baltimore is so celebrated, Mr. Keightley went on to

WASHINGTON, D. C. Here two meetings were held, one public and in the new Headquarters. As usual Mr. Keightley was "interviewed", and the published report supplemented the matter of his address. In consequence of business in New York before sailing, he was obliged to leave the Capital on Sunday night.

NEW YORK CITY. Mr. Keightley's farewell address was made to the Aryan T. S. on Tuesday evening, June 17th. Having twice spoken in response to questions upon the topic under discussion, he rose a third time for parting words. He never appeared to greater advantage than on this evening, or spoke with more fluency and interest. At the close of the meeting the following Resolution was unanimously adopted:—

"Resolved, that the Aryan T. S. desires to express its sense of the exceeding value to the Theosophical Cause in America of the visit and labors of its friend and brother, Bertram Keightley, and, in particular, of that portion of each conferred upon this Branch; and, further, it desires to add to its gratitude therefor the hope that both the visit and the labors may be repeated in the winter of '90-'91."

Mr. Keightley then boarded the *City of New York*, which sailed very early the next morning.

Of the truly Apostolical tour, the progress of which has been recorded each month in the PATH, and which began as far back as last November, thus completed, American Theosophists can hardly speak with too much warmth. It has not only excited wide-spread public attention and interest, added largely to the list of the Society's Branches and members, and given birth to new Theosophical activities, but it has conferred upon hearers and readers a large amount of rich and varied Theosophical learning, and has occasioned an intellectual handling of topics which often arise in thought or discussion, but which drift away because no metaphysician is at hand for their treatment. Besides all this, it has demonstrated to the educated that Theosophy is no spawn of credulity or ignorance, but a deeply scientific system, so sound and rich that a trained intellect finds endless satisfaction in its study and exposition, and so vital with the truest philanthropy as to fire the heart and monopolize the life of a young, earnest, conscientious man. The literary world is forced to respect a philosophy which has an Oxford graduate to defend it, and the press to report a sociology which has an enthusiastic mission-

ary to proclaim it. And here again has Madame Blavatsky's far-sighted wisdom been vindicated, for it was she who proposed, sustained, effectuated

MR. BERTRAM KEIGHTLEY'S TOUR.

THE REPORT OF THE PACIFIC COAST COMMITTEE FOR THEOSOPHICAL WORK is not only of deep interest, but is an extraordinary instance of how much can be accomplished in little time by great energy. Only four months have passed since the Committee was organized, yet they have printed 55,000 leaflets, (one member alone distributing 30,000), covered 33 towns therewith, besides sending to 850 teachers in the San Francisco Public Schools and over 300 Ministers, have issued 3 new leaflets and 16,000 copies of them, kept a register of persons interested in Theosophy, now numbering 1,500, answered numberless letters of inquiry, organized a Corps of Lecturers, secured the insertion of many articles in the secular press, maintained an Open Theosophical Headquarters and a Free Lending Library. One is almost breathless before this record of work and zeal. Much of the awakening is attributed to Mr. Bertram Keightley's invaluable Tour, and the Committee expresses a hope for its repetition. It certainly cannot be said that Theosophists in New York are drowsy, and yet both there and everywhere else a whiff of that marvellous California air would start them up to greater vigor. Madame Blavatsky and Mr. Keightley unite in pointing to the Pacific slope as the stronghold of future Theosophy,—which does not mean that F. T. S. elsewhere are to gaze benignantly and placidly on the spectacle, but to bestir themselves at once and show worthiness to live and labor on the same Continent.

THE BROOKLYN T. S. will hereafter meet on Friday Evenings in Robertson Hall, 164 Gates Ave. At the first meeting in these new quarters, June 13th, a paper by Dr. T. P. Hyatt was read and the General Secretary, Mr. Judge, made an address. The Branch has 20 members, and has classes for Theosophic study open to any one interested.

BALTIMORE, MD. The General Secretary has issued a charter for the new Branch entitled *Hermes Council T. S.* It begins with a membership of 5, but will not, there is reason to believe, remain long at that figure. The President elected is Mr. Chas. F. Silliman, and the Secretary, Mr. Wm. H. Numsen, 18 Light st.

NEW ORLEANS, LA. Our ever-active Brother, Carl F. Redwitz, formerly President of Krishna T. S., Philadelphia, Pa., has for some months resided in New Orleans, one result of which is that the General Secretary has received an application for Charter to a new Branch there, to be known as the *Vyasa T. S.* Bro. Redwitz heads the list of applicants, and is followed by 5 others, all just joining and all physicians. The branch opens its career with two commendable and auspicious acts,—a gift to the General Secretary's office expenses, and the immediate establishment of a Branch Library.

KEARNEY, NEB. Seven persons have simultaneously joined the T. S. and applied for a Branch Charter. Here, too, a vigorous spirit is evident at the outset.

BLAVATSKY T. S., Washington, D. C., has elected as its new President Captain George R. Boush, and as Secretary Mr. Reavel Savage, 520 22d st. N. W.

LOS ANGELES T. S. has accepted the resignation from its Presidency of Dr. C. W. Bush, and elected as his successor Mrs. Elizabeth A. Kingsbury, 349 S. Olive st.

EUREKA T. S., Sacramento, Calif., is exhibiting the usual California energy. Dr. J. S. Cook, the Secretary, has given the use of his office for a Library and local Headquarters, many of the members have presented books, and the Library has already 40 volumes. Mr. E. T. Woodward, of the Branch, has been especially active in Theosophic Work, and it has enjoyed further stimulus from a visit by Mrs. S. A. Harris of Berkeley.

BOTH THE CLOSED and the open meetings of Golden Gate Lodge have been well attended during the past two months. Interest is increasing, and large numbers of strangers attend the open meetings. Additions of new T. S. publications are made to the Library as they appear. The back volumes of the PATH, *Lucifer*, and the *Theosophist* are bound and are in great demand. A T. S. Library is far from being complete and equal to the requirements of either the members of the T. S. or the public at large, unless it contains all the back numbers of these three T. S. Magazines.

The following original Papers have been prepared and read at the open meetings :—

“Reincarnation”; “What Constitutes Happiness”, L. P. McCarty; “Knowledge a Development”, E. B. Rambo; “Hope for Man only in Man”, Miss M. A. Walsh; “The Beneficence of Pain”; “Theosophy vs. Materialism”, Dr. J. A. Anderson; “What we Know and what we Think”, Mrs. S. A. Harris; “Phases of the Present Cycle”, Allen Griffiths; “The Great Study”, E. B. Rambo; “Theosophy and its Functions”, Mrs. S. A. Harris. Dr. J. A. Anderson, on his return, made a verbal report of proceedings of last Convention at Chicago, giving short synopsis of proceedings and some items not appearing in printed Report, at an open session which proved interesting and highly instructive to a miscellaneous audience.

Twelve new members have been received into the Lodge so far this year, and a number of others have signified their intention of joining.

At the closed sessions the reading and study of “The Key to Theosophy” have been taken up. As Branch members we have realized the great necessity of *definitely* familiarizing ourselves with the teachings of Theosophy as interpreted by Mme. Blavatsky. Heretofore, when asked exactly what was advanced by H. P. B., or confronted with statements purporting to have been made by her, many of us were unable to either give the desired information or refute intelligibly what we knew in a vague kind of a way was untrue. By a definite and close study of the *Key*, we believe ignorance or only partial knowledge will be replaced by exact and clear comprehension of Theosophy as expounded by those who have proven themselves best able to teach it, and that we may thus become ourselves better fitted to teach others and give clear and satisfactory answer to inquiries when appealed to by them. A. G.

## INDIA.

## THE ADYAR LECTURES.

## PRELIMINARY MEMORANDUM BY THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

So far as India is concerned the Theosophical movement, regarded as a fact in sociological evolution, long since attained its object. The resuscitation of Indian religious thought, the revival of the love for Sanskrit Literature, the development of a healthy sentiment of nationality, are directly or indirectly traceable to this strangely vital and practical movement. Latterly the Theosophical Society has in a more marked degree than hitherto become active in a second field of its work, *viz.*, the didactic. The volumes put forth by Madame Blavatsky and Mr. Sinnett ("The Secret Doctrine," "The Voice of the Silence," "The Key to Theosophy," "Esoteric Buddhism," etc., etc.) are the precursors of the whole body of occult philosophical and scientific teaching and speculation which will doubtless stand as the Society's lasting monument in future times. The course of Saturday weekly Lectures, to begin at Adyar on Saturday the 12th of July, at 5 P. M., is a further step in this direction. It is designed that Mr. E. Douglas Fawcett shall lucidly traverse the field of modern philosophic speculation, passing each great thinker's system in review, and testing the validity of their several speculations upon the constitution of the Universe, man's place in the general scheme, and the nature of his powers. One of the leading British philosophers of the day, one whose works are accepted as authority in the universities, has, after hearing Mr. Fawcett's arguments, declared that they have great weight and philosophic value. The series will comprise nine lectures, and the Syllabus will be found on the following pages. They will be given in the Hall of the Society fortnightly, commencing on the 12th July, and always punctually at the same hour—5 P. M. A glance at the subjects and their orderly sequence will show how absorbingly interesting they will be to the metaphysical Hindu mind. No appeal will be made to fancy or to superstitious predilection, but every step be logically argued and completely proven in turn. Probably this analysis of modern thought will be as severe a blow as Materialism has ever received within our times.

On the alternate Saturdays lectures will be given at the same place and hour by the following gentlemen :

By Dr. J. BOWLES DALY, LL. D., (Trin. Coll. Dub.) on "Clairvoyance" (*Divyadrishhti*), a subject that he has studied theoretically and practically.

Mr. RICHARD HARTE, on "Modern Spiritualism, its Facts and Fancies."  
H. S. OLCOTT, on "Mesmeric Healing of the Sick."

The Public are invited. Seats will be reserved when requested by letter.

H. S. OLCOTT, P. T. S.

ADYAR, 27th April, 1890.

THE PROBLEM OF THE UNIVERSE IN RELATION TO MODERN THOUGHT, a course of Nine Fortnightly Lectures, to be delivered at the Theosophical Society's Headquarters, Adyar, by E. Douglas Fawcett, F. T. S.

The following are the topics in order : The Foundations of Knowledge, and Modern Philosophy from Kant to Herbert Spencer ; The Extra-Material Basis of Consciousness ; From Consciousness to the Spirit of the Universe (Purusha) ; Genesis and Evolution of the Human Mind ; The Perception of Matter (Prakriti) ; The Dawn of Evolution, and Theory of the Origins ; The Misery of Life ; The Law of Karma and its Working ; The Basis of Ethics, and a General Review of Results.

THE PRESIDENT OF THE T. S., Col. H. S. Olcott, publishes an official order accepting the resignation of Mr. T. Vignia R. Charlu, as Recording Secretary and Assistant Treasurer of the T. S., after 7 years of faithful and devoted service at Headquarters. His work for the Society is not to cease, but merely to be transferred to another department. Many a Theosophist has known of "Ananda", the name conferred upon him by Madame Blavatsky, and the smaller number who have personally known him well understand what "pleasure" there was in his refinement of face, voice, and manner, and in his ever-kindly and Theosophic spirit.

Bro. Richard Harte is to visit and address the Berhampore T. S., as well as others in Bengal.

#### POSTPONEMENT OF THE ANNUAL CONVENTION T. S.

The Annual Convention, which was postponed till May on account of the absence of the President in England, has been further postponed till the time of regular meeting, December next. The heat in India has this year been unusually severe, so much so as to make railway travel dangerous, and the Secretaries of the several Sections in India united in a request to the President that the meeting be put off. He has accordingly issued an Executive Order fixing the date as above.

#### MORE MUNIFICENCE.

Members of the American Section will rejoice with the General Secretary over another generous gift to India. About \$30 having been contributed from various quarters, one devoted and honored Theosophist offered to add the amount needed to purchase a draft for £100, and forthwith gave to the General Secretary about \$470. The draft has been duly forwarded to President Olcott for the running expenses of Headquarters. But let no one suppose that the Headquarters are now placed beyond the reach of want for all time. Its usefulness, like the American, is limited only by its funds.

#### THE TRACT MAILING SCHEME.

The tracts printed now number 167,000, and the sum total contributed is \$620.19. The work has of late specially tended in the direction of the missionizing of cities through Directories, an invaluable work, but necessarily large and expensive. In addition to several devoted friends who are carrying this out in a most effective way, the General Secretary has been able, because of the lighter business of summer, to use part of his own staff thereon. An immense amount could be accomplished if he had the means to purchase the tracts and envelopes needed, and earnest Fellows of the Society are again invited to do their utmost in making this possible to him. The Pacific Slope has been wholly committed to the local Committee, but all the rest of this great Continent is to be reached, if at all, through the Tract Mailing Scheme as conducted by him. It may be that some Brethren weary of the appeal. Why should

they, if they who are actually executing the work never weary of it, and only wish that others would give them fuller ability to make it larger and richer and more effective?

*The fund is again wholly exhausted, and some of our most important operations are suspended until help comes.*

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## NOTICES.

### I.

By an inexplicable casualty, the name of Mrs. Sarah A. Harris, Berkeley, Calif, one of the devoted band of workers on the Pacific Coast, was omitted from the list of Councillors elected by the last Annual Convention and published in the "Proceedings." The General Secretary is more annoyed at this than any one else can be, but the accident certainly does not affect Mrs. Harris's right to her seat in the Council.

### II.

The Forum for June, No. 12, has been sent to every Branch member and to every member-at-large whose dues for 1890 have been paid.

### III.

Members of the Society and subscribers to the PATH are again reminded of the need to promptly communicate to the office any change of address. Only *one* copy of the PATH, the *Forum*, or the *Convention Report* is due to any person entitled to it, and, if it wanders over the land, or falls by the wayside, the fault is, and the loss must be, the delinquent's only.

### IV.

Under the new "Department of Branch Work," Branch Paper No. 1 was mailed to each Branch on June 3d, and No. 2 on June 16th. The former consisted of Mr. Keightley's paper read before the Aryan T. S. last November and entitled "The Second and Third Objects of the T. S. as related to the First;" the latter of a paper by Miss Hillard, "Soul and Spirit," and the substance of Mr. Keightley's address on "The Soul and its Evolution," both before the same Society this month. These Papers, be it understood, are furnished only to the Branches, *not to individuals*.

### V.

#### AN ETCHING OF THE HEADQUARTERS AT MADRAS.

A member of the Society has made an excellent etching, 10½ by 8½ inches in size, of the Headquarters of the Society at Adyar, Madras, as they now appear, his desire being that copies of it should be sold for the benefit of the Society. The PATH will have them for sale; price to be announced later. This is the first time that an etching has been made of the Headquarters, and it seems fit that a copy should be in the possession of each Branch to hang in their meeting room.

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Just as there are seasons and tides upon the earth and in the ocean, so seasons and tides prevail in the Inner World.—*Tibetan Verse.*

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I know, O Arjuna, all the beings who have been, all that now are, and all that shall hereafter be; but there is not one amongst them who knoweth me. The enjoyments which proceed from the operations of the senses are wombs of future pain.—*Bhagavad-Gita.*

## THE PATH.

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VOL. V.

AUGUST, 1890.

No. 5.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THEOSOPHY THE RELIGION OF JESUS.

#### PART I.

It is not strange that ordinary Christians should look upon Theosophy with distrust and dislike, nor should one condemn them therefor. Those of us—and there are many—who once stood upon the Orthodox platform, perfectly understand that aspect of other faiths which from it is inevitable. We have, we believe, risen to higher ground and attained to fuller truths, appreciating better what of merit there is in the ground vacated, and certainly perceiving how much it is complemented by what we have since learned, yet not at all forgetting what was our former attitude, or failing to note that the attitude was consistent with and consequent upon the platform.

Every "orthodox" Christian holds of necessity the following convictions: 1st, that there is and can be but one true religion—the Christian; 2d, that only those forms of that one can be true which are included in the

term "orthodox"; 3d, that any spiritual system disavowing the title "Christian"; or treating all religions as variant expressions of a common thought, must be false; and 4th, that the adherents to such are not merely errorists in opinion, but are justly open to moral opprobrium. Nor are the 3d and 4th convictions illogical. If the Supreme Being has revealed one religion to man as containing His truth and His power, any other is an impertinence; and if a human being presumes either to alter the revelation or to reject it, he has not only erred, he has sinned. Granting the premises, the conclusion is immediate.

But there are several patent facts which congregate before a Christian and will not be dismissed. One is that, although 18 centuries have passed since the asserted revelation, less than one-third of humanity accepts it. Another is that by far the largest part of that third,—the Roman Catholics, the Russo and other Greeks, and the Unitarians, is thoroughly unorthodox, and consequently not to be classed with true believers. Still another is that, among nations outside of Christianity as well as in these unorthodox bodies, are many individuals of profoundly religious convictions and lives. A fourth is that the influence of even orthodox beliefs upon communities holding them is far less than is necessitated by their supposed Divine origin, the peaceableness, truthfulness, honesty, conscientiousness of Christians not being at all what the theory demands. A fifth is that such beliefs not only give no sign of conquering the world, but are even exhibiting such weakness and decay as to arouse anxious questionings in religious bodies over "What is to stem the tide of worldliness and unbelief" and "How can Christianity be made to reach the masses". And a sixth—by no means the least—is that not a few sincere and devout souls, of undeniable intelligence and motive, have quitted the orthodox doctrines of their early training and convictions, and have avowedly accepted others as being more consonant with reason and more congenial to spirituality.

Waiving for the time being all prejudice or partisanship, a thoughtful Christian, intent only on truth, must see that these unquestionable facts demand the following equally unquestionable inferences. 1st, That Christianity cannot claim exclusive title to Divine origin when, after 1800 years, it has failed to pervade the globe. 2d, That no one section of it can claim title to "orthodoxy" when that claim is denied by an enormous majority equally claiming it. 3d, That its certain influence on morals and manners cannot be conceded in face of the facts exhibited by Christendom. 4th, That its indispensableness to the production of real devotion cannot be upheld when that devotion is produced under some other system, and when competent testers of both adopt the latter. And from these conjoined inferences arise two probabilities worth examination: 1st, That religion may be a force too diffused, too world-wide, to be monopolized by any one creed;

2d, That the inadequacy of any one form of it to conquer existing evils may be due to mistake of its spirit or omission of its essentials.

Now this position, reached by the successive steps above taken, is precisely that already occupied by the Theosophist. The notion that he is a contemner of religion, that he has only virulent hatred for Christianity in particular, that he would suppress every church and ritual and priest, is grotesquely absurd. It is because of his faith in religion that he is anxious to give it the most intelligent and influential expression; it is because of his desire to ensure to the spiritual principle the most unrestricted sweep that he seeks to remove every clog upon its progress; it is because of his knowledge of the enormous reformatory power latent in certain neglected truths that he is eager to see them again adopted and employed. His is not the rôle of the sceptic or the infidel or the agnostic; he may have to employ destructive methods, but only so far as they are needful to clear the way for the march of Truth; to represent him as an iconoclastic zealot is wholly to misconstrue his spirit and purpose.

Nor is it the fact that the Theosophist seeks to dislodge from its shrine in human hearts the sacred figure of Jesus, or to belittle the character and life which must ever remain a model. Why should he? He and the founder of the Christian faith hold the same belief in the Divine origin of humanity, the same reverence for it as having its source in the one Fatherhood, the same confidence in its inherent capabilities and potencies, the same reliance on the motives which can ennoble and uplift it, the same conviction as to the course which alone can conduct it to its goal, the same foresight of what that goal shall be. More than this, I make bold to say, the very doctrines which underlay the preaching of the Galilean Prophet are the same which the Theosophist is voicing as those upon which must rest every true plan for the regeneration of society; and the very impulse which swayed the life and sanctified the death of the one, is that which is proclaimed by the other as the only impulse which can ever make human life worth the living and human death a passport to a life more Divine. Nor is even this all. For the very power over Nature which has seemed to apologists conclusive proof of a supernatural origin, the control of physical forces and diseases and movements, does not separate the two, for the Theosophist recognizes such as possible to a trained and enlightened humanity, and accepts, as perhaps no orthodox Christian has ever done, the literal exactness of the words "Greater works than these shall ye do".

It is true, no doubt, that between the Jesus of the Churches and the Theosophist there is a gulf,—though not more so, perhaps, than between the Jesus of the Churches and the Jesus of the Gospels. But it is with the Jesus of the Gospels that the true comparison must be made. The other is an artificial character slowly formed through many centuries of fierce schol-

astic controversy, a character pieced and moulded and colored by hands intent only on carrying out the designs of minds lost to spiritual intuitions and filled with metaphysical speculations or party dogmas, a character made up of ecclesiastical fictions and voided of rational life and import. Undoubtedly in the Jesus of dogma, the Jesus of creeds and Councils and confessions, the Theosophist has little interest. But to the Jesus of St. Luke, the Jesus—I might almost say—of the New Testament, his feeling is very different.

That religion "is a force too diffused, two world-wide, to be monopolized by any one creed" is unqualifiedly stated by St. Paul, who says that "in every nation he that feareth God and worketh righteousness is accepted of Him". Reverence and obedience being the conditions of acceptance, and not the holding of any particular dogma, we can easily see not only how independent of dogma is the religious instinct, but also how wrong would be the refusal to recognize that instinct when not in combination with the dogma held by oneself. If a Theosophist would err in denying religiousness to a Christian because the latter's views of God, spiritual culture, and destiny differ from his own, not less would a Christian err in denying religiousness to a Theosophist on the same ground. In so doing, each would contradict the spirit, as well as the teachings, of his own creed.

That "the inadequacy of any one form of religion to conquer existing evils may be due to mistake of its spirit or omission of its essentials" is the emphatic assertion of Theosophy. As it is so much easier to uphold intellectual propositions than to maintain spiritual life, the world's great faiths have insensibly lapsed into the petrification of a creed and the formality of a cult. Some central thought—the unity of God, the mission of an Avatar, the need of reform—was the nucleus of the force, but as time went on and surrounding influences changed the direction and character of the movement, the first impulse died out, the motive altered, the effect weakened. Preëminently has this been the case with Christianity. So long as the distinct teaching of Jesus—love to God and love to man—was the essence of missionary zeal, so long was the Church pure and its work efficient. But as application of his teaching cooled before speculation on his personality, as devoutness became subordinated to belief and a creed took the place of a life, the religion lost its power to advance or to mould. Thus we see to-day the whole of Christendom separated into numberless sects, its forces expended on doctrinal maintenance and disputation, its reformatory power paralyzed, and its expansive possibilities ended. Nations learn war as earnestly as in any former era, the teachings of Jesus are wholly unthought of in legislation or jurisprudence, civil government and private life go on precisely as if neither his name nor his mission had ever been heard of. The spirit has been mistaken, the essentials have dropped

from sight. And all this is because the *Christian Religion* has been substituted for the *Religion of Christ*.

In the apathy and the error and the evil of this 19th century, the Theosophist appears upon the stage and sounds a cry for renovation and reform. He is not the apostle of a new faith. He does not present a novel creed or a fresh organization. He disclaims any monopoly of truth, any recent discovery, any Divine commission. He invites no personal following, organizes no Church, enjoins no obedience. He repudiates a crusade against established beliefs or a revolution in the social order. There is nothing alarming or anarchistic in his utterances, however pungently they express the need for change or prompt to instant action. Why? *Because he holds that there is enough of truth and motive already known, if only we can be induced to use it.* Piercing through the layers of dogma and custom with which time has overlaid every religion, he goes to the very substratum of all religions and finds there the one common principle which is ample for all exigencies and all wants. Recalling long-forgotten truths, he shows how these, if given sway, are potent to correct all the evils of private life, of national wrong, of international rivalry. Pointing out that true progress must be in harmony with law and not in contravention of law, he carries history back to periods undreamed of by the ordinary publicist, and makes its one unvarying lesson the spur to present effort. Emphasizing freedom, freedom from prejudice, freedom from traditional superstitions, dead-letter interpretations, the whole artificial system by which conscience has been fettered and aspiration checked, he proclaims the emancipation of the human mind and of the human soul. He clears away the stifling encumbrances of centuries, knocks down the barriers long keeping out the light of heaven, and floods men's intellects and consciences with truth and motive from every quarter. And this he does in the name of human Brotherhood. "If the *Son* shall make you free, ye shall be free indeed."

In thus advocating reform of thought and method, the Theosophist is of course confronted with the Christian who endorses Christianity as it is and who does not admit either that the mission of Christ has been misconceived or that he himself has misconceived it. But with the thoughtful Christian, intent only on truth, and willing to admit the two probabilities heretofore stated, why should there be conflict? The Theosophist does not insist that he shall abandon his God, his Christ, or his Church, but only that he shall inquire if his conception of them may not properly be enlarged, and also if he may not have omitted certain truths which all experience shows to be indispensable to a reformatory mission.

The two great truths more particularly referred to are *Karma* and *Reincarnation*. The first is that moral law which prescribes that as a man sows, so shall he reap, the law that every good or evil deed receives exactly its

award, that a man's condition and character and experiences are precisely what he has made them by his acts. It is, in short, the application of inflexible justice to the minutest detail of human record. The other is the fact that, in the slow process of evolutionary development up to the Divine, man is born many times into physical life, reaping the results of these careers as he goes along, and finally surmounting them when discipline and development have been accomplished. Each doctrine is a complement to the other; the two are the justification, the explanation, the solvent of human life.

If either doctrine was incompatible with real Christianity, a Christian could hardly be blamed for rejecting it. But such is not the fact. Divesting Christianity of its historical excrescences and restoring it to the pattern of its Founder, one finds that Karma and Reincarnation not only harmonize with the rest but that the rest is incomplete without them. Paper II will illustrate the fact. But meantime there are certain truths which may be pondered upon as essential to any scheme for the cure of human ills through religion.

The first is that Karma and Reincarnation are the oldest beliefs in the world. Theosophists hold that their origin was synchronous with the origin of intelligent humanity. Certainly they antedate any historical religion, are traceable as far back as is the expression of religious sentiment, are plain in the writings of the world's great seers and prophets. Obscured in eras and localities, as in our own, they ever reappear in time, vindicating themselves to the thoughtful and the unprejudiced, challenging the belief of those who seek a better explanation of life's problems than is given by any conventional scientist or conventional theologian. In this our day they have asserted themselves again, and the wide-spread welcome they are receiving from the intelligent and the devout is one of the phenomena of the closing century.

The second is that these are the only doctrines which give a rational solution to the perplexities of existence. Sin and sorrow and suffering are otherwise hopeless of explanation. The theory of accident satisfies no real thinker; the theory of Divine pleasure revolts every reverent heart. And yet, other than the Theosophic, there is no third. Search in every direction and to every depth, and you come finally either to the doctrine of casualty or to the doctrine of caprice. Karma and Reincarnation explode both. They teach that human ill is the consequence, and the consequence only, of human deed, and that the opportunity offered in rebirth for its cure is the only one which can be effectual or permanent.

The third is that no other doctrines have ever been sufficient to restrain the vehemence of passion and selfishness in either nations or individuals. Make a man thoroughly to understand that he creates his own future, that

every thought and word and deed rebound upon himself by a law which never can be evaded or defied, that not a right or a wrong is ever forgotten or ignored, and you give a check absent from all theories of a changeable account or a placable Deity. The essential *justice* of the proposition enforces its acceptance. And so with nations. Let it be seen that aggression, conquest, tyranny bring inflexibly their punishment, and you end the belief that a wrong may yet be made to pay. Time is no bar, delay confers no immunity, as to either communities or persons. The Divine edict that "as a man sows, so shall he reap" overlies all regions and pervades all recesses of human action, and in the clearness with which it is perceived, the cogency with which it is operative, rests the assurance that conduct will be swayed by a consideration from which every element of uncertainty or mistake has been wholly expunged.

ALEXANDER FULLERTON.

## THE SAGRED VEDIC VERSE.

### VEDA JANANI—THE MOTHER OF THE VEDAS.

"Aum,—the light of the Universe, the omniscient and omnipresent; the all containing, in whose womb move all the orbs of heaven; the self-effulgent, from whom the sun and stars borrow their light; whose knowledge is perfect and immutable, whose glory is superlative; who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comfort; the all intelligent, who keeps in order and harmony all and each by permeating all things, on whom is dependent all that exist, the creator and giver of all glory, the illuminator of all souls and giver of every bliss, who is worthy to be embraced; the all-knowledge and all-holiness,—we contemplate and worship that He may enlighten our intellect and conscience."

## STUMBLING BLOCKS IN WORDS.

A fellow student came to me the other day and asked, "What is the relation of 'space' to 'sat'? Is there any difference? In the *Secret Doctrine* I find that H. P. B., quoting from the disciples' catechism, says that 'space is that which is and ever was and is not created.'"

There is as much stumbling on mere words by students of Theosophy as on anything else. A simple word will often keep out the truth, and not only cause us to reach wrong conclusions, but frequently to enter upon disputes which sometimes end in quarrels. But in the question asked about "space" and "sat" there is an error in postulating "relation" for things

which are without relation. "Sat" means being or *beness*, so it must be indivisible and unrelateable; "space" must be the same as "sat" because it is everywhere, being the one thing or aspect of things from which there is no escape. The moment we speak of "sat" or *beness*, we are forced to say that it exists somewhere, using the word "somewhere" in the abstract sense, and that "somewhere" is space. They cannot be dissociated from each other. So when I met the extract from the disciples' catechism in the *Secret Doctrine*, I at once came to the conclusion that "sat" is the word to metaphysically express the same idea as we have in mind when we think of space, the one being abstract existence and the other abstract locality in which to place the existence.

At one time some Theosophists were discussing the true sort of life and practice for a Theosophist. And one said that he thought that the body ought to be "cultivated". The rest at once entered into a discussion which lasted some time, during which the various arguments and illustrations of each were brought forward, when at the end it was suddenly discovered that there was not, in fact, any disagreement. The whole misunderstanding grew out of the one word "cultivation", which should have been "purification".

We should all be careful not only to use the right word to express the idea intended to be conveyed, but also to accurately understand what is the idea the other person is trying to express, and to do this regardless of what words may have been used. In doing so it is absolutely necessary to remember what aspect the terms are being used in. Take "Jiva" for instance. It means life, and may be made to mean soul or ego. Mr. Sînnett has adopted Jiva to designate the mere life-principle of the human organism. But all through the metaphysical writings of the Hindoos we can find the word used to describe the immortal self. And there is no more confusion in these writings than there is in those of English speaking nations. Napoleon used to say that he paid attention to find out what idea might be behind anything that was said to him, and did not listen so much to the words as to the ideas which they were used to shadow forth. Words do no more than shadow forth the ideas, and a great deal depends upon the mental touch, taste, and power of smell of the person to whom the words are addressed. Remembering that there are such stumbling blocks as these in the way, the wise Theosophist will not be made to fall. CADL.

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The tears shed by one man for the death of his mother in all his various births taken together, would be as the waters of the sea; why then will ye crave for rebirth into earthly life?—*The Sangrahaya*.

## EVOLUTION.

### I.

The word "evolution" is the best word from a theosophical standpoint to use in treating of the genesis of men and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the wisdom religion can be gathered. In the *Bhagavad Gita* we find Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again", and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day" and their periodical resolution into the Absolute the "night".

If, then, everything is evolved, the word creation can only be properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute? as nearly as can be stated. Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word "state" for locality or place, and instead of the sun we call that object "the Absolute", we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives,—that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of

differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds calling for some attention, for they may ask "What then do you do with that which we call 'matter', and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter, but that the latter—sometime known in Europe as primordial matter—cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been led to suppose that that which we supposed was matter but which you now say is an illusion is something absolutely necessary to the soul for acquiring experience of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other "material" things all the way up to spirit. It is to this that the *Bhagavad Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our own experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among Theologians. That there is such a distinction can be seen at once, and we will take first that between it and Theology. Here, of course, this is in respect to the genesis of the inner man more especially, although Theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains

silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence", who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point Theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first*, that there is any special creation of souls, *second*, that there is, or was, or could be by any possibility any creation of this world or of any other, and *third*, that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress

could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by theosophy in a way peculiar to itself, and of which more will be said as we go on.

W. Q. J.

## THE IDYLL OF THE WHITE LOTUS.

REFLECTIONS ON ITS INNER MEANING, TAKING THE INTERPRETATION FOR BASIS WHICH APPEARED IN THE *Sphinx* OF JAN., 1890.

When dealing with a book of symbolical nature like the present, many different explanations are possible, for they must vary according to the general or specific views they desire to embody, as well as to the shorter or longer course of development they deal with. This attempt at interpretation may, however, act as a stimulant on the general reader, in urging him to a profounder study of the deep symbolism which adds such inestimable value to the great charm of the book.

The "temple" represents our restricted soul-life, the world of our emotions and appetites, as well as of our aspirations, in contradistinction to the "open country" and "the town" which indicate the abode of our sensuous perceptions and pursuits.

The temple is the field of battle where the struggle for supremacy between our lower and higher nature has to be decided after swaying to and fro on the different planes of psychic life.

Sensa is the human soul, Manas in its double constitution of higher and lower. The fluctuations in his plane of consciousness are to be traced to the inherent attraction of his higher Ego who lifts him up and leads him to the divine light, and to the baneful influences exercised by his astral soul which force him into captivity. The struggle is prolonged and severe, for Sensa's higher nature, being developed in an unusual degree, has by active yearning and searching for the truth succeeded in acquiring intuitive powers which enable him to reach the portal whence divine influx issues. In his

aspirations towards the divine truth he is thwarted and led astray by his lower emotions and roused appetites (the priests of the temple), who, after stifling the dictates of his conscience, endeavour to tempt and seduce him by means of those attractions which form the very essence of our lower Ego. By constantly creating new claims in that direction and by stimulating them in various ways, the priests succeed in counteracting the purer life and even in crushing it for a while.

Agmahd is "Desire", the selfish craving of our soul. He is the high-priest of the temple, for "desire" leads our lower nature into its various currents; nay, when unchecked by our higher guide, he grows omnipotent and fills our being, as if it were not only its main, but sole, animating principle. By progressive transformation he becomes our very "Will". His appearance is dignified and majestic; his golden hair and beard proclaim his regal origin; for aspiration towards the ideal has also a seat in his heart, and might, if called upon, overcome his earthly leanings. This double potentiality is also indicated by the colour of his eyes, when the divine blue mingles with the earthly grey. Agmahd only gains full powers on the lower plane after renouncing "his humanity", his claims to all higher principles, for then, his forces being undivided, can be fully concentrated on the lower self. He does not henceforth want any more "pleasures", of which he is satiated, but turns to ambition and power over others. Kamen Baka is self-love, which exacts the love of fellowmen but has none to give in return. When Sensa returns from the "town", representing a period of intense self-indulgence, Kamen Baka's face appears as that of an ecstatic.

Other priests represent worldly pride, avarice, ambition, envy, love of approbation, anger, hatred, fear; and they aim at gradually diverting the yearning for higher truths into the dark channels that drag the soul into the astral cesspool.

The strange immobility of expression and general rigidity in the appearance of the priests show that they are mere latent forces that spring into life when, in full contact with the soul's consciousness, they receive the powers of existence. Like the wires when connected with the electric battery, the vitalizing current causes them to become the active transmitters of the central energy. Power over Sensa therefore is a condition of existence for the priests; hence they look upon him as their teacher and worship him as their prophet. (p. 64.)

The dark goddess is our animal soul, the seat of our material tendencies, and the centre of life of our appetites and passions. Her sanctuary is that part of the temple nearest to the rock, the symbol of low, elementary formation in nature, and therefore furthest removed from the spiritual plane. She loves the darkness of "ignorance", as she represents the negation of divine truth. Roses are earthly pleasures, with which she tempts the hesitating

soul, and the living serpents forming her garment are the human passions by which she tries to gain mastery over our emotional nature. In opening and clutching her hands, she shows her method of exercising her power, for, by yielding and restraining alternately, she finds the surest means of exciting the passions and of keeping their latent forces alive.

The flowers, perfumes, and incense offered to Sensa by the priests are words and acts of flattery, for the purpose of clouding his judgment and of creating in him the feeling of self-esteem and self-glorification. The draughts of narcotic liquid are also influences that blind and mislead his mind, gradually weaning it from spiritual thoughts. The desire for knowledge suggests the study of magic, whose dangerous nature is speedily shown by the visit of an elemental who attempts to carry Sensa's astral form away. The little girl is the awakened imagination, the source of possible error. She confesses to belong to Agmahd : therefore, deaf to the call of the ideal and exclusively in the service of the soul's appetites, she leads Sensa away from inner contemplation to the various kinds of mental enjoyments, to pleasures which are innocent enough at the beginning but become gradually tainted by the insidious effects of ambition and self-approbation, until the thus perverted imagination by easy descent conducts the frail soul to the very sanctuary of the dark goddess. The various apartments where Sensa dwells are the phases of mind he passes through in the different stages of his development. His couch is the meditative repose where the experiences gained during the day are assimilated. Festivities mark the signal epochs in the soul's evolution where decisive steps are taken. Seboua is the intuition of the soul. It is acquired and fostered by active efforts towards spiritual purity, assisted by inner contemplation. This work is done in the cultivation of "flowers" (metaphysical ideas, thought pictures, and remembrances) that thrive in the sun-light (the divine influence) of the garden (the plane beyond ordinary consciousness).

Intuition is a state or condition of the mind : Seboua, therefore, not being self-luminous, wears a black robe. He only forms the connecting link between the lower plane (the temple) and the higher (the lotus tank). He has thus "two masters," both of whom he angers, because (addressing Sensa) "when you were a child I could not hold you fast for either". He also says : "I that am dumb save in common speech, yet am a worthy messenger". He forms the channel that leads the soul to a higher stage of spiritual life (the lotus tank), but there his office ends and he is unable to perceive the Lotus Queen.

The waters of the tank are the elements of purity and of spiritual (though restricted) truth in which dwells and flourishes the royal flower, our inner Ego, who here comes under the direct influence of the light of the Logos.

As the lotus-flower opens its petals to the vivifying rays of the sun, so our higher Manas comes in contact with our Spiritual Soul, the White Lady, who says: "I am the spirit of the flower, and my life is formed of the breath of the heavens". When this divine influx takes place Sensa loses consciousness, for the process differs essentially from any mental exercise. He calls her his "mother," for his incarnating Ego feels that she is his origin, as well as his goal at the end of his pilgrimage. The kiss<sup>1</sup> Sensa feels on his lips symbolizes the close, though only temporary, union of his higher principles, and when this great object has once been attained, the divine ray can never be completely excluded from the soul's consciousness, even tho' Sensa's lapse into more material planes shows him that the real union can only be accomplished by active struggle and complete conquest over self. Thus the Lotus Queen appears to him in the "darkness of the temple," the very precincts of the astral soul, when his sinking heart, fully realizing his great fall, overwhelmed by contrition and despair, turns to her for salvation. The various stages of Sensa's gradual fall, interrupted by partial recovery, will be easily followed by the attentive reader. His last visit to Sebona's garden is of special interest. Owing to his loss of purity he can no longer approach the "lotus" tank, but is taken to one which receives its water by way of overflow. His swimming indicates the mental effort he has to make in order to regain access to the presence of the Lotus Queen, but the interview partakes of the sadness of a "Good bye". He takes leave of the "sun-lit" garden and lives in the artificial light of the temple, the dazzling, tho' deceptive, appearance of "Avidya".

Malen is the sense of the beautiful. It gains its real life from the ideal plane. The soul's attraction for it has its dangers, for when in its pursuit the spiritual purity is abandoned, Sensa by gradual and easy descent closes his consciousness to all higher influences and gives himself up to full enjoyment on the sensuous plane.

The "town" lying outside the temple, with its "follies" and "pleasures", represents material existence, when the soul, effectually separated from its interior life, forgets for the time all its former aspirations and struggles. The bewitching woman symbolizes the soul's receptivity for the beautiful, hence seemingly familiar to Sensa when realized in actual life. The gradual unfolding of this feeling and its peculiar fascination on the sensitive mind are described by Sensa's finding new and endless attractions in his love. She sends a jewel and a message to Agmahd to say that her lover is in "safe hands," and, whilst falling deeper into the thralldom of the senses, not likely to be disturbed by the recollection of ideal thoughts.

In complete subjection to his powerful emotions, Sensa becomes a

1. "Moreover the Zohar teaches that the soul cannot reach the abode of bliss unless she has received the "holy kiss," or the reunion of the soul with substance, from which she emanated—spirit."—BLAVATSKY.—*Key to Theosophy*, p. 108.

mere slave to Agmahd, whose commands he is forced to obey without a moment's resistance.

The critical stage in the soul's progress is reached at the time when the final struggle is at hand. Either the acquired inner light has to be relinquished for ever, or the constituent parts of the lower nature have to be completely crushed. Remorse and repentance in Sensa, after overwhelming him with despair and desolation, are the active levers that once more lead him to the source of light. The spiritual soul, fervently called upon and trusted, acts as an unconquerable ally, with whose assistance, the conviction of truth energizing the soul, it succeeds in killing all the lower tendencies and passions. The ebbing life-blood is the capacity for lower sensation which leaves Sensa for ever. Henceforth his higher nature becomes firmly and safely established, and a purer plane of consciousness, permanently attained, is his reward.

This ideal of spiritual beauty which formerly only existed in his imagination has been reached, and the purified Sensa lives now as the ensouled and fully developed Malen.

His Karma, however, leads him back into the "town" for his appointed duties; his work can be performed without any new dangers, but full expiation of his former failings must be obtained there.

The actual story ends here, followed by a semi-historical conclusion. In the final struggle and "mystic" death of Sensa a strong analogy will be found to the crucifixion, death, and resurrection of Jesus. In its upward pilgrimage the soul has reached all but the highest stage of its evolution, as only the "ascension" remains to lead it back to the "Father."

In the ancient Mysteries these landmarks of the soul's inner progress proclaimed the last grades of initiation that indicated the complete "new birth" of the man regenerate. By degrees the lower consciousness is replaced by one of greater purity from which all selfish desire (the priests) have vanished, and the temple (the former personality) is destroyed. By the "new birth" different stages of progress may be understood; it must, however, always mean the influx of the Divine to a lesser or greater degree, coincident with the crushing of one side of our selfish nature.

It is interesting to note the author's treatment of Sensa's body, or bodies. They represent the various planes on which our psychic consciousness has formed a temporary home, and any great change produces a disturbance in the equilibrium. Sleeping, swooning, and death have all to be considered from this point of view. Thus on page 64, the priests act through sleeping Sensa on a throne. After the kiss of the dark goddess (p. 102), Sensa's body lies inanimate, as the soul has resistlessly yielded itself up to desire and the overwhelming influences of the astral nature.

Finally, Sensa's body dies and his mother (his outer nature) mourns over him as dead, being unable to perceive the survival of the higher parts of his soul. The book teaches the lesson that even a highly constituted soul will fall from its lofty estate when giving up the incessant struggle against its lower elements, and that ultimate redemption can only be achieved when complete victory over the inferior self has been accomplished.

Henceforth spirit reigns supreme.

H. A. V.

*London, England.*

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LIBEL BY DR. COUES AND "N. Y. SUN."

In the *New York Sun* of Sunday, July 20th, appeared an article by Dr. Elliott Coues of Washington, D. C., purporting to be an interview with a reporter, and consisting of voluminous and minute attacks upon the Theosophical Society, Col. Olcott, Madame Blavatsky, and myself. The language is coarse and violent, and the animus of the writer is so plainly disclosed that it might well serve as an ample answer to the attack. Inasmuch, however, as certain moral charges cannot be permitted utterance with impunity, I have brought suit for libel against both Dr. Coues and the "Sun," and am awaiting instructions from Madame Blavatsky as to her own course. In the meantime it is proper to recall to members of the Theosophical Society, and not less so to others interested, the following facts :—

1st. That Dr. Coues repeatedly threatened me in time past that, unless made President of the American Section of the T. S., he would withdraw his own followers from the Section and break it up.

2d. That in letters to Madame Blavatsky of Dec. 25, 1888, April 16th, 1889, and April 17th, 1889, he assures her of his devotion and friendship, but in that of April 16th repeats the threat that, unless made President, he will withdraw his followers and break up the Society.

3d. That until June 22d, 1889, Dr. Coues continued as a member of the Theosophical Society and as Acting-President of the local Branch in Washington.

4th. That on that date he was, by a unanimous vote of the Executive Committee of the American Section, expelled from the Theosophical Society for defamation of character and untheosophical conduct.

His correspondence with Madame Blavatsky, together with other letters of like kind, was printed in a pamphlet on June 14th, 1889, and a copy of this pamphlet will now be sent to any one enclosing a stamp to my address.

WILLIAM Q. JUDGE,

P. O. Box 2659,

New York.

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 COLLAPSE OF A LIBEL SUIT AGAINST H. P. BLAVATSKY.

We do not as a rule care to make mention of things disagreeable to others, but so many have written us about the suit brought last year in London against Mme. Blavatsky by Mabel Collins—Mrs. Cook—we are constrained to now say that the suit was called in Court there in July and the plaintiff was ready to proceed and had through her council demanded the production of a certain letter written before the suit to people in London. The case was expected on for some days and people were there for the sake of the expected scandal, but the defendant's attorneys showed the letter beforehand to the plaintiff's counsel, who then came into court and asked the Judge to take the case off the docket, thus confessing the weakness of the charge and bringing the matter to a final conclusion. He is said to have done this against the plaintiff's desires, but acting on his legal judgment and his responsibility as a lawyer to the bench and bar.

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## TWO LOST KEYS.

## THE BHAGAVAD-GITA—THE ZODIAC.

It has never been admitted by orientlists that there existed a key to the *Bhagavad-Gita*, other than a knowledge of the Sanscrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of theosophy—among them such an authority as H. P. Blavatsky—that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction, there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual*. It is very much to be doubted if these modern star-gazers would have been able to construct anything whatever in the way of a

Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The *Bhagavad-Gita* and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now in book shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the evolutionary history of the human race. Were all copies of it destroyed to-morrow, the materials for their reconstruction are near at hand and could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages—not, however, by our modern astronomers. The latter no doubt would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the great cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new almanacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly-educated scientific person of to-day the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of the *Bhagavad-Gita* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavor, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

For Atmān is the sun,  
The moon also it is ;  
And the whole collection of stars  
Is contained within it.

WILLIAM BREHON, F.T.S.

## TEA TABLE TALK.

As the Professor and I continue to be thrown together through the summer absence of our friends, our discussions take on a more or less scientific tinge. I have had occasion to notice how mental classification, or similarity of mental processes, acts like division into types, in predisposing persons to cohere. It is as strong as racial or family ties. We say, "blood is thicker than water." We might say, "brains are thicker than water," and imply the same recognition of individual attraction. So surely as a man is trained in any specific mode, whether mechanical or intellectual, his fellows of the craft will have an *à priori* weight with him beyond that granted to other men. He exclaims with Browning's Laria ;

" \* \* \* But you are of the trade, my Tuccio.  
You have a fellow craftsman's sympathy ;  
There's none knows, like a fellow of the craft."

The lad who shouts "Columbia!" or "Harvard!" becomes the man who mentally gives precedence to graduates of those universities. The general who has *not* been at West Point, and the M. D. who is *not* a college graduate, are on their guard against and undervalue the training of the "regulars." The clerical mind has dominant influence over its peers. The merchant, the politician, the carpenter all argue best with their fellows. Let an outside man attempt to convince any of them upon any point remote from their professions, and all will depend upon his own power; he must force or pick the lock of their brains, while a man of the same professional type finds the door ajar and has odds in his favor. A preliminary degree of confidence he may safely count upon, because his mental processes are supposed to be, in a measure, like their own, his experience of the same general type as theirs. This is an insidious mental habit; it predisposes us to renew our own mistakes. I do not mean that we always yield to the argument or conviction of our *confrères*. But we give latitude precisely where we should be on our guard, as if we were sentinels over our own tendencies, among which this habit may with certitude be numbered. We see somewhat the same thing in women, who incline to believe the persons they like, while others must produce multiple proof—and even then be doubted, if they are

not sympathetic to the fair inquisitor. An adept writes: "Before you can become an occultist you have to give up every prejudice, every earthly liking, every feeling of preference for one thing over another. It is easy to fall into Black Magic. The tendency natural is to Black Magic, and that is why several years' training is necessary to cut away every source of prejudice before power can be intrusted to you. An Adept must entirely separate himself from his personality; he must say, 'I am a power.' A Black magician prepares to do mischief without giving a thought to whether it will harm others. A deed of kindness done with partiality may become evil, *e.g.* by stirring up animosity in the mind of others. It is necessary when acting to lose all sense of identity and to become an abstract power. Justice is the opposite of Partiality. There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes, *to that extent*, a Black magician. Occultism demands perfect justice, absolute impartiality. When a man uses the powers of nature indiscriminately with partiality and no regard to justice, it is Black magic. Like a blackleg, a Black magician acts on certain knowledge. Magic is power over the forces of nature, *e.g.* the Salvation Army, by hypnotising people and making them psychically drunk with excitement, uses Black magic. The first exercise of Black magic is to psychologize people. When the 6th race reaches its close there will be no more Dugpas (Black magicians). A Dugpa may become converted during life at the expense of terrible sufferings and trials. On the astral and psychic planes the Masters are always stronger than the Dugpas, because there good is stronger than evil. But on our material plane evil is stronger than good, and the Masters, having to exercise cunning if acting on this plane, which is contrary to Their natures, encounter great difficulties and can only palliate evil effects. In powers *not* good there is absence of good but not presence of evil, and the higher we go, the more does evil become the absence of good. Only by following the absolute sexless *unity* can the white path be trodden."

With this digression, which shows where partiality may lead us, I revert to my previous point, which is, that the Professor is specially exultant whenever he finds any scientific "authority" confirming the Secret Doctrine. While he can and does think independently, their dissent cuts deeper and their assent encourages him more than those of other men. He showed me with especial delight these lines in Sir John Lubbock's work "On the Senses, Instinct, and Intelligence of Animals." "It cannot be doubted that the pineal gland in Mammalia is the representative of the cerebral lobe which supplies the rudimentary pineal eye of Reptilia, and this itself is probably the degenerate descendant of an organ which in former ages performed the functions of a true organ of vision." As man is classed with Mammalia by orthodox science, this admission is important. Lubbock again says: "—it seems to be established that this organ is the degraded relic of what was once a true eye. From the size of the pineal orifice in the skull of the huge extinct reptiles, such as Ichthyosaurus and Plesiosaurus, it has been, I think, fairly inferred that the pineal eye was much more developed than in any known living form. \* \* But in the fossil Labyrinthodonts the skull possesses a

large and well-marked orifice for the passage of the pineal nerve. This orifice is, in fact, so large that it can scarcely be doubted that the eye in these remarkable amphibia was also well developed and served as a third organ of vision. In birds the organ is present, but retains no resemblance to an eye. \* \* In mammals it is still more degenerate, though a trace is still present in man himself. \* \* It now, however, appears that the vertebrate type did originally possess a central eye, of which the so-called pineal gland is the last trace." He says that these discoveries date from 1829, and gives interesting cuts and further information, well worth reading, upon the subject. It appears that Descartes considered this organ to be the seat of the Soul.

What I have quoted further back, in so far as it relates to the suggestion that partiality may lead us to the unconscious use of Black magic, reminds me of the remarkable experiences of a young man, a personal friend, in the matter of prayer. I will let him tell these in his own words.

"The incidents I shall note occurred about a year or more ago and up to the time I began to study Theosophy." (When he abandoned the habit. J.) "I don't remember the first one, but it seems it was always so. I had been brought up a strict orthodox Sunday School boy, and had been taught to be a great believer in prayer. At first I experienced no results, but as I became older and knew more, as I thought, *how to pray*, I began to note how my prayers were answered." He goes on to describe his church experiences, and how prayer became a habit rather than a vital thing. Several things brought him to feel that "fibs," anger, swearing, and drinking were wrong. In revival times he felt "extremely sorry," but "bad company and temptations would be too much" for him. He began to have evil desires which he did not try to curb, when a few kind words from a friend and a confession to his mother induced him to make promises of reform; he was then about 18 years of age. "I then promised to *stop* drinking and never touch it again. I then set to work and prayed that the *desire* for drink might entirely leave me, and *it did*. Every time the thought came up I would think of my prayer, and, much sooner than I expected, the thoughts stopped coming up." He had the same experience with tobacco, finding it much harder to stop that, but praying that the *desire* might be killed, and bringing up the remembrance of the prayer when tempted. With swearing and impure thoughts it was the same. He reversed *habit* like a natural occultist, for he says: "What had been a desire *for* such things was then a desire to be rid of them, or against them," thus practising a substitution of mental images (the prayer image) referred to in another article in this number. To continue. "The next experience gave me something to think about. I was greatly attached to a young lady, and my love (or passion) was strong towards an immediate marriage. She also was willing, but things came up between us which made me question myself. Little doubts as to future happiness and our being suited kept coming up, all of which I tried in vain to throw aside, until finally I had myself in a very unpleasant state of mind. I then prayed (if ever) earnestly, that the question might be decided for me. Before the end of the month we had parted forever, but as dear friends. This I have always

considered as a direct answer to what I asked, as well as the two following experiences. The first one seems rather peculiar, inasmuch as I believe one has no right to pray for money. But I did, and with good results. There came a time when, with my small salary and the necessity for wearing good clothes, etc., I was out of money, and, what's more, I had incurred a small debt which I could see no means of paying at the time when I had promised to do so. I then prayed that, if it were right and just, I might be shown some means of earning or obtaining the amount of my debt. Two or three days later, much to my surprise, my employer asked if I would like to do a little extra work and make extra money. I saw at once that this was what I had asked for, so accepted, and in a few weeks I had made enough to clear me up."

Space forbids me to give more than a synopsis of the last and most remarkable of these experiences. Of his two employers, he was much attached to one. They took to drinking together, and used to send him for the liquor. To refuse to go was to lose his place, and also the chance of helping his friend. In much anguish of mind, he prayed that he might not be sent for it and that his friend might give up the habit. This prayer was often repeated and always held in mind, and in three weeks' time his friend said to him: "You will have to buy no more liquor for me. I have given it up." He had conquered the habit entirely.

We see in these experiences the action of an unusually strong *inner* will, to which the act of prayer, like the invocation of a magician, only served to give focus and point. A reflector, a reverberator, a focus is necessary. Such a will sets the subtle etheric currents in motion and attracts what it desires powerfully. The *inner* will is not a mere cerebral desire. It is an attribute of the inner self. It arises in the centre of life, as a powerful motion there, reflecting intense conviction to the heart, and it acts from within outward. Without such will, prayer is useless. Let him study his inner self the next time he feels the prompting of that will. Used for partial and material, personal ends, it is Black magic; he is only responsible for that now that he knows it. Used in aspiration towards the higher life and in silent fraternal communion with the inner self of any person he may desire to uplift or ennoble (without mentally prescribing to that person a specific course), it is a powerful agent of the White path and should be cultivated. Invocation of the Highest will assist and intensify it; faith will multiply it; tranquility will give it point and enforce it. By its aid he may greatly help mankind and himself, if he keeps his motive pure and his body chaste. Let him read in *Isis* on the subject of will.

The inner self must be heeded when it suggests doubts. Socrates said that the Voice did not command him to do things, but warned him when he was about to do a mistaken thing. This difference should be heeded; it pays heed to Karma. Especially on the subject of marriage should such suggested doubts be heeded, as neglectful students have learned to their bitter cost. Any marriage made for low-plane motives or material attraction (and these include mere intellectual conviction of general desirability) has terrible power

to retard both parties and forges a tenacious karmic bond. And why did he not include in his efforts the employer who was not his friend? Is it too late to do so? The occultist invokes Krishna as "Lord of *all* worlds and friend of *all* creatures." May the Higher Self inspire us with that strict Justice which is the only true Charity, under the Law!

JULIUS.

## LITERARY NOTES.

"IN THE PRONAOS OF THE TEMPLE OF WISDOM, containing the History of the True and the False Rosicrucians," by Franz Hartmann, M. D. The title is a singularly accurate description of not merely the book itself, but of the content and method of all the author's teaching. That is always *in the Pronaos*, never in the Temple itself. It was said in England of the famous Tractarian writers that they perpetually said "Two and two make —", "Two and two make —", but never could reach the point of announcing "four". And so, with all that is true and elevating and stimulating in Dr. Hartmann's Theosophical works, they never make a clear, distinct exposition, or—to use a common phrase—"come down to the dots". They are much like French preaching,—able and interesting discourse *about* a topic, but no real treatment of the topic itself. "Self-knowledge", "Wisdom", "forms", "Divine light", "interior senses", &c., &c., are elaborately talked around and of; but precisely what these terms mean, and how such light and wisdom are to be obtained, and exactly what a man must *do*, we are not told. Ever there pervades the pages a haze of uncertainty and vagueness, and if, as was the case with the *Life of Jehoshua*, the author is invited to say distinctly what he means, he mistily intimates that they only perceive truth who have interior light, and that "Wisdom is justified of her children."

The present book abundantly illustrates this peculiarity, and even implies that the author is himself at a loss to know why he wrote it. It contains a sketchy account of the systems of various Neoplatonists; skips 900 years to Cornelius Agrippa; gives a chapter "Among the Adepts", devoting 10 lines to the Count St. Germain and less than a page to Cagliostro, cites 5 "authenticated" cases of successful alchemy, the last of which it calls "indisputable" and then impugns; devotes the next chapter to Rosicrucian "Orders", but disclaims either knowledge of or interest in the question whether Adepts belonged to them, giving, however, a valuable list of the most important works on the Rosicrucian controversy; and concludes with a chapter of anecdotes on "Pseudo-Rosicrucians". There is an Appendix on "The Principles of the Yoga Philosophy of the Rosicrucians and Alchemists", stating Rules, Duties, Signs, Jewels, Symbols, &c., and a hodge-podge of extracts and maxims without apparent specific aim. This part is prefaced with the remark, "It will be found that the doctrines presented herein contain the most profound secrets"; but how any one is to find this out, or why he should want to if the "secrets" still remain such, or whether the author has unearthed them, and wherefore, if so, he refrains from disclosure,—all is left in mystery, a mys-

tery as profound as the reason for writing the book. It can hardly be emolument, for the price is very high and the value very low; nor fame, nor the wish to teach, nor even the hope to appear capable of teaching. Why, why was it written? (*Theos. Pub. Soc'y, London, and Occult Pub. Co., Boston; price \$2.00.*)

LA THÉOSOPHIE, by the Baron Harden Hickey. The Baron Hickey is a member-at-large of the American Section T. S., but now residing in his Chateau in the French province "Seine et Oise". His book is of 233 pages and in 12 chapters, treating successively of Evolution Cosmic, Anthropologic, Religious, Linguistic, Social, and Philosophic; of Theosophy, the Constitution of Man, Esoteric Buddhism, Reincarnation, Karma, and the Theosophical Society. Various wood-cuts illustrate points in science, and portraits of Madame Blavatsky and Col. Olcott are given—both, however, very bad. We rejoice over this new addition to the resources of Theosophical literature, all the more interesting because in a foreign language yet by an American Brother. The interest in the PATH office is the greater because of personal acquaintance with the author and experience of his social charm.

THE TWO THEOSOPHICAL PAMPHLETS IN SPANISH, published by our Brethren in Madrid, are noticed under "Theosophical Activities."

THEOSOPHY FOR CHILDREN. The most severely felt want of Theosophy at this epoch is unquestionably a literature for children. We have absolutely nothing. This is in part because any fresh intellectual movement must of necessity address itself in the first place to adults, but in part, also, because the power to interest the young is of extreme rarity. It is incomparably easier to give a scientific lecture than to address a Sunday School. And yet Theosophy must have its comprehensible side to a child, or else childhood must be handed over to either the orthodox or the nothingarians, Truth having later to make its way through careless indifference or over the *débris* of collapsed creeds. He who makes the content of Theosophy intelligible and winsome to a child does a service which it is hard to match and impossible to overrate.

The editor of the PATH has the great satisfaction of being able to announce to American Theosophists that his honored co-laborer, Mrs. J. Campbell Ver Planck, has promised to add three more Children's Stories to the four with which she has already favored them. Those heretofore published in the PATH are *Rahula's Inheritance* (Jan. '88); *How the Christ-Child was Born* (Jan. '89); *Fohal's Playground* (Jan. '90); and *Carlo's Game* (May '90). The three in contemplation are upon the topics of Karma, Reincarnation, and "The Wonder Light". It is intended that these seven shall be published in book form at as early a date as practicable, the work being done upon the Aryan Press, and the price being thereby made as low as is compatible with neatness and durability. Full particulars will hereafter appear. If Theosophists make a point of buying and circulating this little volume to such extent that its cost shall be covered, as the author will take none of the proceeds, it is further purposed to issue a second book by Mrs.

Ver Planck, with a taking title, and the design an epitome of Theosophical teaching adapted to childhood in form and expression. Nor is this all. The same author has in view a Theosophical Catechism for Children, intended for home use and for the Sunday Schools which will be the sooner established if they have something to work with. If the PATH exhibits signs of elation at this prospect, no one need smile. They will be entirely justified when the books appear.

THE JOHN W. LOVELL CO. have just issued as No. 7 of their "Occult Series" the *Idyll of the White Lotus* by Mabel Collins, together with *Hints on Esoteric Theosophy No 1* and Mr. Judge's extension of the *Epitome of Theosophical Teachings. Hints on Esoteric Theosophy No. 1* is an exceedingly important paper, giving irrefutable proofs of the existence and powers of Adepts. It contains the details of the famous Yogi picture produced by Madame Blavatsky and the affidavits thereon, with statements from many eye-witnesses of phenomena and some additional facts concerning the Eglington letters. Having run out of print, this reproduction is opportune. (Paper 50 cts; cloth \$1.00. For sale by the PATH.)

REINCARNATION, by E. D. Walker, the only monograph upon that subject, has also been reprinted by the J. W. Lovell Co. as No. 6 of the "Occult Series". The other edition sells for \$1.50; this for 50 cts. in paper and \$1.00 in cloth.

THE OCCULT PUBLISHING CO. of Boston have reprinted under the title *The Finding of the Gnosis* a little book formerly known as *Apotheosis of an Ideal*.

#### T. S. CORRESPONDENCE STAFF.

PREAMBLE: The great number of inquiries received by the General Secretary has shown the necessity for more attention being paid to this class of letters, whether from members of the Society or otherwise, than he or his immediate assistants have been able to give. To meet this, and at the same time to give to earnest, capable Theosophists the chance to do good work, it has been determined:—

- 1st.—To organize a Correspondence Staff.
- 2d.—That the headquarters of the Staff shall be the address of the General Secretary, and that he shall keep a record of the staff and of the work.
- 3d.—That the General Secretary will give to the Staff-members from time to time the names of persons who desire to enter on Theosophical correspondence.
- 4th.—That the members of the Staff will correspond with such inquirers on Theosophical topics and no others, except in cases of private correspondence, and that postage will be paid by the inquirers and Staff-members themselves.

5th.—That the paper used in this work shall be dated from the office of the General Secretary, and may or may not be furnished by him, as shall seem best.

6th.—That the staff-members may use if they see fit a *nom de plume*, in which case their names shall not be given to correspondents.

7th.—That the Staff in beginning any correspondence shall disclaim any authoritative utterances.

If you wish to enter into this, please inform the General Secretary.

WILLIAM Q. JUDGE,  
*General Secretary T. S.*

P. O. Box 2659, New York.

#### DEPARTMENT OF BRANCH WORK.

Although the General Secretary has twice announced (once in *italics*) that Branch Papers cannot be furnished to individuals, applications continue to come in—and to be refused. The matter was carefully considered at the outset, and the decision reached for the following reasons:—

1. The project was intended specifically for Branch aid, and any other use would vitiate this.

2. Branches were invited to bear expense upon that understanding, and it would not be fair to receive from a Branch a sum varying from \$3 to \$90 for one copy of each Paper, and then retail Papers to individuals at 5 or 10 cts. each.

3. If individual members of a Branch—and they could not be excluded from a general sale—could buy Papers, there would be just that less stimulus to induce their presence at meetings.

4. The General Secretary purposes furnishing to each new Branch a full set of Papers already issued. If individual orders were allowed, either the drain upon some one Paper or Papers would destroy the sets, or he would need to print of each Paper a large stock. Economy of funds and of office space forbids.

Now these considerations were and are conclusive. There need not be any argument upon them, and there cannot be any reversal. **ONLY THE BRANCHES ARE TO HAVE BRANCH PAPERS.** And this being so, the General Secretary invites Branch Members to attend their meetings more regularly so as to hear these Papers, and invites Members-at-large to a degree of missionary work in their localities which will create new Branches and thereby ensure Papers. Meantime let them regard him as resolute, even inexorable, and let them write him no letters of either expostulation or blandishment.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE GOLDEN GATE LODGE T. S. of San Francisco has arranged for 8 public Lectures on July 6th and succeeding Sunday evenings in Red Men's Building, 320 Post st. The topics are *Theosophy and the Theosophical Society*, by Dr. Allen Griffiths; *The Scientific Evidence of the Existence of the Soul*, by Dr. Jerome A. Anderson; *The Septenary Constitution of Man*, by Miss M. A. Walsh; *Reincarnation* by Mrs. Sarah A. Harris; *Karma, the Inexorable Law of Cause and Effect*, by Dr. Allen Griffiths; *Kama Loca, Devachan, and Nivana, or Post-Mortem States*, by Dr. Jerome A. Anderson; *The Ethics of Theosophy*, by Miss M. A. Walsh; *Practical Theosophy*, by Mrs. Sarah A. Harris. Other lectures will follow, and each is closed with an opportunity for questions and for free discussion. Here is another illustration of the ceaseless activity of California Theosophists, and of their keen perception of ways and means to popularize Truth.

IN LOS ANGELES, CALIF., a Theosophical Headquarters was opened to the public about the middle of February, under the auspices of the Satwa and Sakti Branches. Two rooms were rented, one large and light, intended as library, reading and meeting room, the other occupied by our now-departed sister, Mrs. Kate Sherburne, librarian. The two Branches united their libraries, donations furnished the rooms, and weekly meetings were held there until April 1st. On May 1st the present room at No. 3 Illinois Hall was taken, and extra open meetings were established, the attendance of inquirers being encouraging. One member-at-large presented 15 books to the library, thus swelling its contents to about 100. On the 10th of May, pursuant to a previous request, a meeting was held in East Los Angeles. Twenty were present, several young persons among them, and the project of a Young People's Class for Theosophical Inquiry was so warmly greeted that 6 at once proffered their attendance and the Class was formed. On May 31st the sign "Theosophical Headquarters and Library" was affixed to the building, the Society's seal being afterwards added. For convenience of administration it was determined to elect officers, and Mr. J. J. Fernand was made President and Librarian, Mrs. Julia B. Taylor Secretary, and Mrs. Giese Treasurer. The chief ornament of the Headquarters is a two-thirds life-size portrait in crayon of Madame Blavatsky, resting on a bamboo easel both being presents from brethren.

THE LOS ANGELES T. S. is exhibiting new life under the administration of its energetic President, Mrs. Eliz. A. Kingsbury. On June 5th, an open meeting was held at the residence of Mr. G. F. Valiant, and the President delivered an address on "The Constitution of Man". Miss Marie A. Walsh followed up the subject, and an animated discussion, with answering of questions, had place. On the following Tuesday evening Miss Walsh lectured on "The Evolution of Man" in the parlor of the Unitarian Church.

AURORA T. S., Oakland, Calif., has been privileged for about 3 months with a weekly free parlor lecture by Mrs. S. A. Harris at the residence of the

Secretary. At the closed meetings Miss M. A. Walsh had taken up the *Voice of the Silence*, and this, after Miss Walsh's departure, was temporarily continued by Mrs. Harris, but she afterwards selected the *Key to Theosophy* with special view to elucidate *The Secret Doctrine*. The attendance was at first very small, but steadily increased, and at the last meeting reached 18. The great object is to secure some unanimity of understanding of the subjects treated, and thus avoid variance in the replies to questions by outsiders, but the plan has proved otherwise so valuable that it will probably be continued indefinitely. Mrs. Harris's simplicity of expression, clearness of statement, and readiness of reply never fail to interest an audience.

MILWAUKEE, WIS., through the energetic action of Mrs. Dr. Julia Ford of the Brahma T. S., has secured a visit and an address from Dr. J. D. Buck of Cincinnati, Member Executive Committee American Section T. S. and Chairman of the last two Conventions. On Friday evening, June 27th, Mrs. Ford having secured the Club room of the principal hotel, Dr. Buck spoke to an invited company of about 60 upon Karma and Reincarnation, following his address of one hour with another hour of replies to questions. Lawyers, teachers, clergymen, people of prominence were there, and it is understood that no little interest already exists. Some months ago a Theosophist furnished the General Secretary with a carefully selected list of between 1,500 and 2,000 names of Milwaukee residents, and to each, through the Tract Mailing Scheme, was sent a tract. It is very unfortunate that each missionized city cannot have a subsequent visit from Dr. Buck. Perhaps some of them might, if each contained a Dr. Ford.

CINCINNATI T. S. has for 3 years had all its meetings *open*, from three to six outsiders being almost always present. Regular meetings have been held through the past year, besides several extra, and the closing one for the season occurred on Sunday, June 28th, at the residence of Dr. Buck. In September they reopen, but then in permanent rooms, a Committee having been appointed to secure such for meetings, Library, and Headquarters. This means life and push, and it also means *growth*. Young Societies almost necessarily have to start in private parlors, but as they lose their timidity and gain a little in *aplomb* and vigor, they find that a hall is indispensable to expansion. Visitors often shrink from attendance in private houses, however cordial the hospitality, and only a public room attracts the public. The PATH would desire to print next autumn a list of all the Branches with Headquarters.

THE ARYAN T. S. of New York has answered the General Secretary's appeal for the "Department of Branch Work" by a subscription of \$92.00.

GAUTAMA T. S., San Diego, Calif., has taken up systematic study of the *Key to Theosophy*, its questions being written out and distributed to the audience, and then, after discussion, answered from the book. On July 6th an open union meeting was held at Horton Hall by the 3 Branches in San Diego, all of which are working in unity and harmony. Here, again, is an excellent place for the establishment of a joint Headquarters.

PRANAVA T. S., St. Louis, has elected Mr. Seth Wheaton as President, and re-elected as Secretary Mr. Wm. Throckmorton, 500 N. Commercial st.

CHICAGO T. S. has adjourned until September, but informal meetings will be held weekly at the house of Mrs. Leonard, 3000 Indiana Ave.

BOSTON T. S. has established itself in commodious Headquarters at 66 Boylston st., and held its first meeting there on July 3d. The rooms are large, have electric light and all conveniences, and are open on week days from 9 to 5. This step is expected to stimulate public interest in Theosophy and to swell the growth of the Branch, and will undoubtedly have healthful influence through all New England. The Branch desires the PATH to notify American Theosophists of the cordial welcome they will at all times receive at the new headquarters, one attraction of which is the large and fine Library, a catalogue of which is given in the pamphlet published by the Branch and distributed to the members of the Chicago Convention. Thursday evening meetings will continue through the summer.

LOTUS T. S., the lately-chartered Branch at Kearney, Neb., has organized with Rice H. Eaton as President and Dr. Harvey A. Alspach as Secretary.

#### EUROPE.

MADRID, SPAIN, is not without a Theosophical centre, 3 active Brethren being there. Besides translating into Spanish several of the tracts common to the T. P. S. and this office, and sending copies to journals in Cuba, the U. S., Germany, and England, they project other translations during next winter. Five hundred tracts have thus been issued. They have also published two pamphlets, one of 22 pages (2000 copies), and one of 95 pages (1000 copies), the former selling for 10 cts., the latter for 40. Both editions are now exhausted. The smaller pamphlet is *What is Theosophy?*, and is mainly our *Epitome*; the larger is *Theosophy*, and has, after an Introduction, 7 divisions,—What is Theosophy, Who are Theosophists, Common sentiment of Theosophy, Fraternity, To do and to know, Initiation, and Object of Initiation.

Here indeed is another illustration of how the Wisdom Religion is not without its witnesses in the most unlikely lands, and how all of its true disciples exhibit the same earnestness to spread its truths and thus bless their fellow-men.

THE NEW LECTURE HALL OF THE BLAVATSKY LODGE, London, was formally opened on the evening of July 3d. The Hall seats 200, but so great was the crowd that 50 more squeezed in and lined the walls, and 50 others were unable even to enter. The ceiling is beautifully painted in mystical sketchings, signs of the Zodiac, etc., and the walls are adorned with mirrors, oriental hangings, Japanese ornamentation, and photographs. On the opening night a large mirror was placed behind the Dais, and upon the latter were 2 arm-chairs flanked by couches. Delegates from Spain, Sweden, and Holland were in attendance, and America also was represented. Miss Annie Wolf, Vice President of the Krishna T. S., Philadelphia, spoke, as did also

Mr. A. P. Sinnett, President of the London Lodge, Mr. Bertram Keightley, and Mrs. Annie Besant. It was delightful to see the evidence of interest and zeal in the faces present, and to hear the warm tributes of gratitude and affection to Madame Blavatsky. Most fortunately she was well enough to be present, and the spectacle of so much accomplished, and the proof of the deep reverence felt for her by so many loving hearts, must have been very soothing after the bitter trials and unmerited slanders of past years. But it usually and very properly happens that her enemies are made to lick the dust. With the present facilities for its weekly meetings, the Blavatsky Lodge opens its career in the new Headquarters in boundless confidence and exultation.

**THEOSOPHY IN THE EAST END OF LONDON.** The dream of many a member in our Society has at last been fulfilled. The progress of Theosophy in our Modern Babylon, enormous as it has been within the last few years, has yet wanted a centre in the poorer districts of our ever-widening circle of distress; a centre through which might be reached some of Nature's sadder children, and by means of which some of the concretions of ignorance might be removed, thus allowing a few rays of Truth to lighten, in some measure, the darkness of the Shadow. More than once have the more earnest of our workers tried to carry a little of the truths they have learned into these districts, and not wholly without success; but it remained for one of our East-End brethren themselves to really lay the foundation stone of Theosophic activity there.

Brother Chapman is not one of those to be overcome by ordinary or even extraordinary difficulties. Theosophists as a rule have the name for being gifted with a peculiar talent for turning apparent stumbling-blocks into stepping stones for more rapid progress; but our brother seems to have got an extra share of the faculty. In the absence of more fitting place for holding meetings, he has turned a shed at the back of his shop (which until lately was used by him as an engine house for conducting electrical experiments) into a small hall; which, painted, whitewashed, furnished, and fitted up most artistically, is to be used as a library. It is called the Theosophical Lending Library (345 Mile End Road E.), and is lighted by electricity and gas.

The room was crowded on the night of the inaugural meeting, the 24th ult., the chair being taken by Annie Besant, who opened the meeting with an address delivered with her usual ability. She gave a sketch of the Society's work from the time of its creation to the present year, and showed that by and through Theosophy alone it were possible to lift the world out of the terrible mire of pain and misery into which it had fallen through sin and ignorance; that the Wisdom-Religion only could forge the link which should bind together Science and Religion; and that with the advent of the Society would date the commencement of a better age. Messrs Old and Mead and Mrs. Cooper-Oakley then spoke, each taking one of the three objects of the Society as the subject of his or her discourse. These were followed by a splendid speech from Herbert Burrows, in which he gave his reasons for joining the Society; after which Mr. Kingsland said a few words, and the meeting terminated with a short summing up by Annie Besant.

It will hardly be necessary for us to call upon those of our members who can to assist Mr. Chapman in his hard work. The room will be open every Tuesday evening from 5.30 for the purpose of answering questions by inquirers, and Theosophists should attend. Those who have books and pamphlets to spare would do well to present them to the library.

#### INDIA.

**BRO. TOOKERAM TATYA OF BOMBAY**, that tireless worker, has just issued through his Publication Fund a new edition of Patanjali's *Yōga Sūtras*, with extracts from the *Hatta Pradīpika* as an aid to elucidation. The

English translation of the 12 *Upanishads*, with notes from the Sankar and other Bhashyas, is nearly ready. The *Rig Veda Bhashya* is considered superior to Prof. Max Müller's edition, and is much cheaper, being 50 rupees instead of £12.

Bro. Tookeram's Homœopathic Charitable Dispensary has now a fund of 10,000 rupees, with hope of a present of a house from a rich patient. Friends have offered to increase the fund so as to provide salary of 50—75 rupees a month to a qualified physician, who could also have a remunerative practice outside. The Dispensary covets an American practitioner, clever and well up in his profession.

The Bombay Branch is active as ever, publishing cheap tracts and translations into the vernacular, as well as holding regular weekly and fortnightly meetings which are attended by European and American ladies of prominence.

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## NOTICES.

### I.

*Forum* No. 13, for July, was issued on the 8th inst., being sent separately to Branch Members and to Members-at-large who have paid their dues for 1890.

### II.

Branch Paper No. 3, consisting of articles by H. T. Patterson of the Brooklyn T. S. and A. Fullerton of the Aryan T. S., was mailed to the Branches on the 8th inst.; and No. 4, consisting of articles by Miss Katharine Hillard and another member of the Aryan T. S., was mailed on the 28th.

### III.

Persons entitled to the use of the Theosophical Circulating Library are invited to write in their Catalogues the following additional books: No. 131, *The Theosophical Forum, Vol. I*; No. 132, *Night Side of Nature*, by Mrs. Crowe; No. 133, *Life of the Buddha*, by Rockhill; No. 134, *Chaldean Magic*, by Lenormant; No. 135, *Aryan Sun Myths*, by Chas. Morris; No. 136, *Atlantis, the Antediluvian World*, by Ignatius Donnelly; No. 137, *The Perfect Way*, by Kingsford & Maitland; No. 138, *Curious Myths of the Middle Ages*, by Baring Gould; No. 139, *In the Pronaos of the Temple of Wisdom*, by Dr. F. Hartmann; No. 140, *Philosophy of the Upanishads*; No. 141, *Outlines of the history of the Ancient Religions*; No. 142, *Philosophy of Mysticism*, by du Prel, Vol. I; No. 143, *ditto*, Vol. II; No. 144, *Ancient Pagan and Modern Christian Symbolism*, by Inman; No. 145, *The Talking Image of Urur*, by Dr. F. Hartmann.

### IV.

By a printer's mistake, too few copies of *Forum* No. 13 were supplied, and the General Secretary will be unable to fill any further orders for it.

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Some in this world through whom offenses arise are agents for the good of man although themselves foredoomed to hell.—*Old Tibetan Verse.*

OM.

# Æ U M

The glorious sun shines on the evil and the mean man as well as on the good; the earth withholds not her grain and fruits from either high or low, or well-disposed or those whose hearts are black with sin. How shall we, the image of God, hold back our help or sympathy from those who are in need?—*Tibetan Precepts.*

## THE PATH.

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VOL. V.

SEPTEMBER, 1890.

No. 6.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THEOSOPHY THE RELIGION OF JESUS.

#### PART II.

The last part of the 19th century is much like the last part of the century preceding the mission of Jesus. Both are marked by intense earnestness in all that concerns purely material life, by selfish and hostile national policies, by a decay of the highest spiritual principle, and by a transmutation of such spiritual vigor as exists into assertion of religious dogmas and maintenance of ecclesiastical organization. But both are also marked by indications of widespread unrest under the dominant religionism, of a suspicion that a different and more potent motive is needed for human melioration, of a growing distrust by the intellectual for conventional doctrine and of distaste by the devout for conventional morals. In both, moreover, we find a vague belief that some other system is about to appear in the world, some other light to shine in the darkness which shrouds so much of human life and thought and purpose. Is it strange, then, that these many analogies should find their culmination in the fact that in each case the system has

actually appeared, the light has actually shone? If not, it can hardly be strange that the systems should be substantially the same, the light essentially one. Nor yet can it be strange that both should disclaim novelty, affirming again and again that they are but re-assertions of old and long-known truths, pointing out that there is no new way to happiness but that the only one has been obstructed, that resolution, not revelation, is what is needed for men's advance.

Some fifteen years ago rumors passed through the Western hemisphere that a singular religious philosophy was emerging from the East, its immemorial home. In course of time more and more of its particulars reached the West, successive books presented it with more fulness, and a copious literature now renders it everywhere accessible. It was known as *Theosophy*, or *The Wisdom-Religion*. It was a universal or all-embracing Science, for no truth was beyond its ramifications, but as a system of practical religious life it voiced these three very simple doctrines: 1st, that all men have a common Divine origin, and therefore are really a Universal Fraternity; 2nd, that their elevation to the Divine is through a series of earth-lives during which every lower and selfish principle is to be overcome and the spiritual nature attain full sway; 3rd, that the responsibility for action, and consequently for its award, rests on each man individually, inflexible justice determining his destiny and every part of it in accordance with his deeds. Theosophy asserted that these doctrines had been the property of man from his very origin, however at times obscured or forgotten, and that as they were carried out the reign of the Divine expanded. They met with no small welcome from the earnest and the devout, and rapidly spread through the reading world. Theosophy established no Church, but formed a simple Society for conference, mutual help, and the more systematic furtherance of truth. It disavowed all coercive or persuasive proselytism, providing only for the widest proclamation of fact, and leaving acceptance to the enlightened conscience of hearers. It insisted upon no one's abandoning his ancestral or personal faith, but urged a loftier spirituality, a finer motive, a heartier endeavor. For its aim was not the upbuilding of a sect, but the renovation of a principle.

Some 1800 years ago rumors passed through Judea of the sermons and influence of a mighty Prophet. As he traversed the land and discoursed to its multitudes, his teaching unfolded itself more and more as a pungent appeal to the oldest of all truths and of all motives. Waiving secular and social problems as outside his range, he addressed himself directly to the spiritual instinct and forced home upon it the burning stimulus of eloquence and pathos. Reduced to its elements, this teaching was three-fold: 1st, the common Fatherhood of God and hence the common brotherhood of men; 2nd, their restoration to the Divine likeness through the gradual triumph of

the spiritual over the carnal nature ; 3rd, the rigorous application to human affairs of the principle that whatsoever a man sows, that also shall he reap. He claimed no novelty in his instruction, asserting that such had always been the Law and the Prophets, but only that it had been overgrown with human invention, and that, to be once more active, it must be purified and cleansed. To such straight-forward, vivid appeal the conscience of many responded, and these the Teacher associated with himself, giving them other teachers and providing for the circulation of truth through the world. Yet he established no ecclesiastical machinery, incited no crusade against existing creeds, and desired no accessions save from such as should "believe". For his aim was not the aggrandizement of a Church, but the effectuation of a life.

If the record of his discourses had been contemporaneously and copiously made, our acquaintance with his doctrine, and particularly as it bore upon his own mission, would be far more exact. But all reports were of much later date, of somewhat uncertain origin, were fragmentary and incomplete, and have been unquestionably tampered with by subsequent transcribers. The attempt to treat the record as exhaustive is expressly reprobated by his own Apostle (St. John XXI, 25), and the further attempt to educe from it a connected scheme of dogmatic theology is wholly to mistake its history, its genius, and its purpose. Yet its features are so distinct that it is not difficult to etch the main doctrines which Jesus held and taught.

First, then, he most explicitly held to the universal Fatherhood of God, a fact referred to over and over again, and pervading the thought of every discourse. Second, as its consequence, to the brotherhood of all men. The Parable of the Good Samaritan was given as a definition of "neighbor" in the injunction "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; *and thy neighbor as thyself*" (St. Luke X, 27); and of this injunction he elsewhere says (St. Math. XXII, 40) that upon it hangs the whole of morals and ethics. But the Universal Brotherhood involves the largest range of charity and kindness. "Love your enemies" (St. Luke VI, 27). "All things whatsoever ye would that men should do to you, do ye even so to them" (St. Math. VII, 12). Third, that verbal homage was worthless, only sincere service being acceptable. "Not every one that saith unto me 'Lord, Lord' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (St. Math. VII, 21). Fourth, the precise return to every man of the exact value of his deeds. "With what measure ye mete, it shall be measured to you again" (St. Math. VII, 2). "Judge not and ye shall not be judged" (St. Luke VI, 37). Fifth, the conditioning of the future existence upon the acts, not the opinions, in this. "If thou wilt enter into life,

keep the commandments" (St. Math. XIX, 17). Parable of the sheep and the goats (St. Math. XXV.) "Ask and it shall be given to you ; seek and ye shall find ; knock and it shall be opened to you" (St. Math. VII, 7). Sixth, the abnegation of self as the essence of spiritual progress. "He that loseth his life for my sake shall find it" (St. Math. X, 39). "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted" (St. Luke XIV, 11). Seventh, the absolute relentlessness of law. "Verily I say unto thee, thou shalt not come out thence till thou has paid the uttermost farthing" (St. Math. V, 26). "It is easier for heaven and earth to pass than for one tittle of the law to fail" (St. Luke XVI, 17). Eighth, the fact of reincarnation. "But I say unto you that Elias is come already, and they knew him not but have done unto him whatsoever they listed. \* \* \* \* He spake unto them of John the Baptist" (St. Math. XVII, 12 & 13). Ninth, his own life as a model. "The Son of Man came not to be ministered unto, but to minister" (St. Math. XX, 28). Tenth, the haven of ultimate rest to be as his. "That where I am, there ye may be also" (St. John XIV, 3). Eleventh, that his whole doctrine was the old heritage of man, not at all an inferior and unwelcome invention. "No man having drunk old wine straightway desireth new, for he saith, The old is better" (St. Luke V, 39).

If a Theosophist to-day was to preach to the multitudes as Jesus did, these would be the lines upon which his thought must run. He would, indeed, expound more fully the fact of reincarnation, for that is not now a common belief as in the time of Jesus (St. John IX, 2), but otherwise the fundamental positions, the motives appealed to, the method and process of spiritual development, the doctrine of the certitude of Karmic effects and of destiny as the alone determination of character, would be the same. Without any one of these truths, the others would be disconnected. Human fraternity, apart from the one origin, is a beautiful sentiment. Persistent effort, if any easier mode exists for surmounting the evils of the flesh and reaching the heights of immortality, is a needless toil. The sowing of only good seed, apart from the certainty that whatsoever is sown shall be reaped, is superfluous caution. Indifference to life as compared with principle, but for the fact that other lives remain for experience and justification, might be recklessness. Cultivation of selflessness, if there is no evolutionary process by which the self is to be merged in the all, would be meaningless. Indeed, the whole teaching is so joined and braced together by the relation of its various parts that therein lie its unity and its consistency. Why? Because Jesus was a Theosophist.

Except for the unusual conjunction of words, there is nothing in this that need surprise. He expressly disclaimed originality;—"My doctrine is not mine, but His that sent me" (St. John VII, 16); and the very form of

this declaration is the same that was used in all times by the messengers of righteousness coming out among men. He was but voicing the old truths, learned from the one source of all truth, as with the other great Teachers and Reformers of men. Who were his immediate preceptors must be mainly conjectural. Yet there are two probabilities which may give the clue. One is his membership in the reforming sect of the Essenes, a conviction reached by some of the most competent examiners into his habits, expressions, and affiliations. The other arises from the large part of his life unaccounted for. From the age of 12, at which time occurred the only recorded incident of his childhood, to that of 30, when his active ministry began, the narrative of the Gospels is void. That preparation for so exceptional a ministry consisted in eighteen years of work as a carpenter is incredible. Far more likely is it that he betook himself either to Egypt or to the group of Initiates understood to have then existed to the East or north-east of Palestine, even as St. Paul retired to Arabia for nearly three years before beginning his functions as Apostle (Gal. I, 17). It is even possible that he may have travelled to the home of the very Magi who had brought presents to his cradle. (St. Math. II, 11). In any one of these three regions he would have had the advantage of communion with and tuition from the highest spiritual authorities, and many of his recorded sayings would thus be explained. Now these authorities were all Theosophists, *i. e.* they held the very doctrines held by Theosophists now. If Jesus, as is probable, was their pupil, his identity of belief was most natural.

But we have looked thus far at little more than the ethical quality of his teachings. Yet behind and below them, their base and source and essence, are those everlasting principles of pervading Law without which religion would be but a sentiment and ethics be destitute of the philosophy needed to make them stable. For the Universe is One, its varied life the manifestation of a single force, and he who would truly expound the nature of any part must know the unity of the law which reigns alike in all, determining the fall of the sparrow no less than the action of conscience in the soul. Modern science is steadily advancing towards that conception of unity, and even now hints that but one substance underlies the matter of its experiments, but one force thrills through the thousand activities in Nature. And this force, as the keen-eyed are perceiving, is no mere physical potency developing in matter, but an outcome from the ultimate home of being, diffusing itself as it penetrates more deeply the material universe, but ever changeless in its nature and ever showing that the root of natural law is spiritual law. And if the solution of all problems in all spheres is to be sought in the one principle which stands behind them, and if therefore a true Religion must be a true Philosophy as well, and if right thought and right aspiration and right living can come only from that per-

ception of Law which senses it as universal, we may expect to find substantial oneness in all religious teachings which have spiritual vigor enough to make them effective and scientific truth enough to make them lasting.

Students far advanced in occult learning, comprehending well that profound Science of God and Nature and Man which for untold ages has been possessed in silence and by few, assert that the words of Jesus evidence his initiation into the Mysteries, his familiarity with the interior working of the one Life and Law. In passages carrying but superficial meaning to the ordinary reader, they see that deep acquaintance with Occult things which transforms them from mere ethical counsels into precepts embodying the philosophy of a universal knowledge. Therein they trace the differentiation into its thousand forms of the *Akasa* or original fount of Life and Light, the law of action and reaction as it sweeps from spiritual to material planes, the mighty fact of the evolution of the Divine principle in man through all its junction with lower elements till it emerges enriched and ready for its permanent restoration, the upward trend of the whole Universe as the spiritual impulse refines it for its future of unimaginable glory. But we, without that deeper insight, that knowledge transmitted from Initiates, can yet see in the story of Jesus something of the method and the doctrine which demonstrate his identity with them, and demonstrate also his hold of great truths which Esoteric Philosophy has always grasped and modern science is now suspecting.

"Except a man be born again," said Jesus, "he cannot see the kingdom of God." This is far more than a vivid metaphor of religious life. It is not even a mere assertion that there is an inflexible law of spiritual rebirth, the law that the carnal nature must be made to die and all vitality be translated to the Higher Self. It was the central doctrine, the culminating revelation, in the Eleusinian and other Mysteries, the great disclosure to the chosen who had passed the lower Initiation and were then and thus admitted to the *Epoptai*. The use of the phrase showed a knowledge of the great Mystery, a knowledge attainable only by the one path.

But rebirth is only the beginning of evolution. Its end is restoration to unity with Godhood. *Humanity can advance to Divine perfection.* "Be ye therefore perfect," urged Jesus, "even as your Father which is in heaven is perfect." "Every one that is perfect shall be as his master." Modern Christianity, as well as all other religions disclaiming the old Esoteric doctrine, places the limit of human evolution short of Divinity. Jesus struck down that limit and cleared the way to union with the Divine Pleroma, restoring the original belief and placing himself among the Masters who had proclaimed it.

To the Divine vision purity is essential. It is "the pure in heart" who "shall see God". The soul spark must vibrate so high as to throw out all

impurity of substance, and thus vibrate in unison with the highest Light called "Chrestos". Every dissonance from lower passion or desire must fade out, till the upper principles, the Spiritual and Manasic, are in entire accord. Then, and not till then, as Jesus and all Initiates held, would come the beatific vision.

Jesus formed a chosen circle of inner pupils, and revealed to them his more recondite teachings. "When they were alone, he expounded all things to his disciples." "Unto you it is given to know the mysteries of the kingdom of God, but unto them that are without all these things are done in parables." All real Masters teach esoterically as well as exoterically, the interior principles, the true disclosure, being only for those tried and fitted to receive it. This was the uniform practice of those who had preceded him, it is conspicuous in the history of even the Philosophers of antiquity, and it is but the law understood in Occult Science from immemorial time. For the secret sense, not the verbal form, of all holy teaching, oral or scriptural, is that spirit which maketh alive, and this only the sympathetic could detect.

In the recorded career of Jesus, nothing, save his flawless character, is so conspicuous as his deeds of healing and power. That he controlled diseases, storms, and unseen spirits is detailed by each Evangelist. This record is susceptible of, and has received, two precisely opposite treatments. The one, the orthodox, regards it as demonstration of his Divine nature, considering it proof that he was incarnate God. The other, the rationalistic, regards it as illustrative of the universal love of the marvellous, manifesting itself along the lines usual in an uncritical age and when superstition was general. Yet is adhesion to either necessitated? Is there no middle ground between a theological inference and an historical denial? Theosophy proffers one at once. It holds that on the upward progress of man towards the Divine, as the Ego frees itself from fleshly bonds and learns the life of supersensuous realms, it acquires vast range of fact and power unknown to ordinary men, and, together with insight into Nature's mysterious forces, gains control of them. Fitted by discipline and character to wield powers, they are given it. Occasionally in history such exalted men may be discerned; recently, in the re-awakening of interest and inquiry, abundant evidence of their present existence and capacities has been disclosed. To a Theosophist, understanding what are the genius and goal of spiritual development, there is nothing strange in the supposition that Jesus, evidently an Initiate, may have been a lofty Adept, relieving at once both the ignorance and the suffering of his hearers. Exceptional Power is not an abnormal accompaniment to exceptional Wisdom. May it not be that the cordial recognition Theosophy gives to both can prove the meeting-ground of the antagonistic schools, and that the Rationalist may concede a fact unprov-

able by conventional methods, and that the Orthodox may waive a dogma sustained only by tradition or by Councils? And if the sacred figure of Jesus, no longer the center for inflamed contention or for sceptical indifference, should become the common reverence of sincere devotion and of intelligent belief, would not the dissolution of creeds and contentions in the presence of one great resolution to imitate his spirit and exemplify his ideal, restore again the fraternity of his early followers and repeat the story of their zeal and their reforms?

The hopefulness of any missionary effort lies in the simplicity of its essential truths and the intensity of its unselfish aim. Theosophy has come to a very wearied humanity in a very hopeless age. The problems of life never seemed more insoluble, and the very question "Is life worth living?" is mooted around. The old styptics to thought are impatiently waived away, and theological balms have no avail. Men shake off dusty, threadbare dogmas, void of human interest or worth. Living issues, vital queries start up in every quarter. "What are we here for?" "What to do?"—these are the cries which pursue the thinker as he passes through the throng. Nothing that is flimsy or inconsequent, nothing merely hoary or traditional, will be accepted. Theory of the universe and of the world and of man must have some adequacy and some life. Theosophy meets these demands in full. Its exhaustless science gives limitless scope to the insatiate student, its disclosure of an infinite ascent thrills the spirit of the mystic, and the philanthropist finds in its doctrines of Karma and Reincarnation the implement for his work of social melioration. When the devout soul cries for some exemplar of faith and life, it points him to the great Teachers of humanity, Teachers fitted for their function through many aeons of determined progress, and shows how all have passed through one common experience, drawn from one common source of illumination, and expound one common truth to the world. And so whether that Teacher be named Jesus or Buddha, Confucius or Zoroaster, there pour through him the Divine light and the fraternal warmth which are the impulse to a reformed humanity, and wherever his true pupils disperse the message he enjoined, there spring up the same blessings which he himself conferred through Theosophy, the Wisdom-Religion. ALEXANDER FULLERTON.

Just as when a house is on fire only the goods that are thrown out are afterwards of use to the owner, so only the goods that you give away in charity will be of permanent use to you.—*Buddhist Scripture.*

## THE LION IN THE PATH.

At a certain era of theosophical study and practice, we reach a point of pause, of silence. The mind appears saturated with the new and wonderful teaching; insensible to fresh impressions, it can take in no more. The heart that once bounded so elately in all the vigor of renewed life and stimulus has resumed its normal beat under the pressure of daily trial, to be met, as it was not heretofore met, with self forgetfulness and altruistic endeavor. Slowly we seem to fall into a deadness, a lethargy of all the nature. We act, we plan, we fill the groove of circumstance, but we do it as though we walked in sleep. A blank wall rises before us seeming to bar further progress, and a pall falls over the inner life.

When this point of pause is reached, students say in their hearts that their progress is stopped, that they can advance no more. They have met a lion in the path, and fall back before its grim aspect. What causes this stop, this silence? First; we have learned more, intellectually, than we can use up in practical daily life. Head and heart have not kept pace. We know, in large part, what we should be in all relations of life, and why we should be it, but we have not attained the power of acting always and at once upon the lines of altruistic endeavor. And by a law of nature the brain cannot assimilate and digest the mass of knowledge received until it has been used up, to some extent at least, in the experience, any more than the stomach can receive and digest fresh food before the assimilative processes have been undergone with respect to food previously taken in. All the teachings we receive on the line of natural law (or spiritual law; the terms are one) are based upon the fact that motive determines energy and the value of energy, in a way touched upon by an adept in *The Occult World*. There is "good and evil in every point of the universe", and the motive for which force is evolved, and in which it is used, must then qualify it. "Kundalini" may make or may kill. Apply the same rule to concentration. The *passive* fixation of the empty mind produces a passive magnetic condition of the physical body, well indicated by the sign —, and facilitates the entrance of adverse lower astral influences and entities; these are helped also by the quickened activity of the inner body under the said concentration. The *positive* fixation of the mind upon some worthy object, such as a high Ideal, the Higher Self, the image of an Elder Brother if one is known, renders the outer body positive, or magnetically +, and reduces the activity of the inner body by casting it into the mould of the mind occupied with this image. The doors are barred to all lower influences; a vibration far above their own effectually excludes them. In the one case we have lowered our spiritual vitality; in the other, we have raised it. To

the aphorism, "A medium is an open door", might be added this,— "The positive idealist is a closed temple." "The image of the Master is the best protection against lower influences; think of the Master as a living man within you", says an M. S. S. This refers to the mental image of that master, who may be either an adept or the Higher Self. Patanjali says that the mind flows out and moulds itself upon the object seen; mind makes form.

In these brief hints may be found some explanation of our clogged mental processes. Those who participate so actively in theosophical work as to have little, if any, time for study, do, to my personal knowledge, make greater progress than other more learned F. T. S. Unconsciously (sub-consciously is a better term) they draw upon the Source for whose greater diffusion they work; they empty themselves and are filled, through the unflinching regularity of natural processes. Their motive predetermines the quality of the fresh energetic supply received. I do not pretend to constitute myself a judge of progress, but that must be advance which sweetens, regulates, and clarifies the nature; absence of these and presence of harshness and disturbance must imply some degree of retardation.

Even such workers do not escape the point of pause. The Lion confronts them; upon his forehead is branded the grim name of Doubt. Despair is the lair to which he conveys his victim.

In using the word Doubt, I do not restrict it to its conventional meaning, but apply it to all phases of mind that are in opposition to a wholesome and calm confidence in the reign of Law, to a full assurance that all is as well, with us and with the world, as it can possibly be at this moment. The evolutionary wheels never stop; we all progress as particles of air are said to do, through advance and recoil; and as sound is propagated along their line by just that motion, so the life wave, with its currents of progress, runs through individuals and through worlds in the same rise and fall. Progress is *always* being made at some point of our greater and of our individual being, so long as we try at all, so long as we do not deliberately retard the methods of nature.

Why, then, should we yield to this despondency? If I have anything to say upon the subject at all, it is because I have passed along that road; I have reached the point of pause and confronted the Lion. At first there seems no escape. We can only close the mind, throw ourselves into a vortex of practical altruistic work, and hold on, with stern determination, to the ideal now behind the clouds. We cannot lift our hearts to it; we are too dead-tired for that; but we can insist that it still shines behind the darkness and will reappear. Habit is the parent of Doubt. We have some special failing, some specific trial, some rock closing our path. That is what we think, laboring desperately to remove it, squandering all our

strength upon the one obstacle. We mistake. No one thing has power to bar advance in all our being, on all its many planes. There are other causes, operative as obstacles, of which we are unconscious. Let us, then, accept ourselves just as we are, and work on, trusting to work for others and to the influx of light which that brings for better comprehension of the lower self. To use up all our thoughts and most of our strength upon some personal failing is a fatal mistake. We do not kill our faults. We outgrow them. This growth can only be had by a study of spiritual law through the inner nature of things, and by its application to all the issues of life, above all, to the tendencies of the lower self. A clearer idea of philosophy and more theosophical work are what we most need.

It is not to be supposed that our faults are to be wholly ignored. But they are to be viewed without emotion, calmly, as an excrescence upon a tree, a blight in the midst of nature. No student should ever forget to look at things in that aspect which they wear on the plane of force. Anxiety, there, is an explosive; fear contracts, hope expands. The affection which trembles for its object, however legitimately to the outward sense, acts there as a disintegrating force. The thinker may increase the list for himself. Consequently, the agonizing repentance of the sinner is a deterrent if it continues longer than is necessary to the first stirring up of the inner nature. What we should do is more scientific. We should practice the substitution of mental images. Make deliberately in the mind an image opposed to the habit, or the desire, or the too influential person, whenever the idea which you desire to expel shall arise. You do not even need to *feel* this new form at first; just bring it up and consider it; hold it as long as you can. You will come to feel it. You will react to it.

In the very hour of defeat is the germ of victory. All things go on to a climax; then reaction sets in. We are generally exhausted when this natural impulse arises; we fail to grasp it, to encourage and increase it. We can bring it about more speedily by increasing the momentum of any given feeling or course, so that the climax shall be more speedily reached, but such is not often the action of the wise. They await the proper hour. A caterpillar's nest caused ravages in my garden. The wind was high, the vermin active and spread abroad. I could do nothing then. I cultivated other parts of my garden. When night came, and the wind fell, and the vermin collected in the nest, I burned it. He who waits quietly, patiently, studiously, working for others where he can and substituting higher mental images for low ones in every idle hour, consciously making these etheric forms and clothing them with ever increasing energy; he who calmly waits the crisis and then vigorously, promptly takes the reactionary current,—he will know what is meant when the Voice of the Silence enjoins us:

“Chase all your foes away \* \* even when you have failed.”

Create your own reactions. It is done by thought. "If thou wouldst not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm around human-kind, the progeny and heirs to man and his terrestrial spoils." You have stamped those thoughts upon energetic centres in the astral light until they have become your habits ; they inform, propel, and nourish the Lion in the path. Efface the old impressions ; bathe the sensitized centres in the biting acid of Will ; create new thoughts daily, automatically if you cannot do it with love at first ; love will follow ; all things follow Will. Ruskin says : "Do justice to your brother—you can do that whether you love him or not—and you will come to love him. But do injustice to him—because you don't love him, and you will come to hate him." Justice primarily demands that we cease to poison the *milieu* in which men live, which souls exhale and respire, with our personal fears, desires, and all the haunting shapes of self. Man legislates against poisoning of the air, but nature prohibits the infection of the soul atmosphere, the ether. "Doubt is Self," she cries. "Thou art the Lion in thy brother's path ; destroy it, and it will not bar thine own."

JASPER NIEMAND.

## THE SENTIENT DAGGER.<sup>1</sup>

In the boudoir of a charming woman of the world, this tale was told to me. If you do not believe it, I shan't blame you. Even now, I can hardly believe it myself.

The boudoir was a strange one for a woman. With Nina Grandville the unusual was always to be found. She was like, and unlike, other women. On the surface, *grande dame de par le monde*. Beneath that polished surface, which afforded no hold to the cynic claws of her own sex, who shall say what swift dilation of the nostril, what smouldering fire of the eye, what scorn in her walk amid the crass, material crowd might not confound the observer? Distinguished by a quiet elegance, the surface woman was accepted by all save the philosopher and the fool. I have always been a little of both. As I looked at the tiger skins, the panoplies of weapons, the savagely grotesque bronzes of her boudoir, refusing to blend with crown Derby and plush *poufs à la mode*, I wondered, for the thousandth time, more or less, over that hidden nature to which this admixture must be the key. The late Grandville, remarkable only for *fadeur* and a keen taste in sauces, was never responsible for it, I was sure.

Waiting there for the lady, my eye wandered down a sunbeam, its quivering point touching an object hitherto unnoticed by me. It was a small dagger, sheathed in bronze, with a figure of Mephistopheles holding up a

<sup>1</sup> Copyrighted, 1890, by Mrs J. Campbell VerPlanck.

wine cup while he mocked and sang, upon the handle. The impish devilry of the little figure attracted me. It hung upon a velvet disk just above Madame's lounge, and when I unsheathed the blade it was a slim, oval-shaped bar of steel, sharp on both edges, with a wasp's sting point. A lovely bit of steel with only one defect where a dark stain marred the blue polish of the blade. Mrs. Grandville appearing at the moment, I held the dagger out to her, remarking: "What a pity to let such a weapon rust. Do let me have it cleaned."

She stood in the doorway, grasping the curtain, her lithe undulation arrested by my words. She turned from red to white—a fiery, luminous whiteness—and from that to ashy grey. Her throat quivered, but no words came. Her nostrils dilated, she went white again, her grand figure expanded, towered; by some subtle alchemy of nature the woman seemed to turn tigress before my eyes; in a bound she was at my side, clasping my wrist, and our eyes burned, each into the other's. As a spectator of some great natural upheaval, it did not occur to me to say anything. I held my breath and the dagger while we sounded one another a long moment. In her gaze I saw only a fierce question. What she saw in mine must have satisfied her, for she relinquished my wrist and seated herself with a shrug and a laugh.

"Certainly, Lord Hatfield; take it to every gunsmith when you return to town and ask him to remove the stain. You will find that most of them know it. If they succeed I will pay them any price they may ask. And to you I will give one of the rarest things on earth, a woman's loyal and profound friendship."

While she spoke I had been looking at the stain on the blade. It somehow affected my brain with a kind of heat and tumult. I attributed this effect to the blade because of some emanation proceeding from it, like a hot and jarring mist, which blurred the mockery of Mephistopheles. Altogether, I was wrought up beyond my usual mood. So I looked full at her, saying:

"Suppose I wanted even more than that? Suppose I wanted what is less rare, but closer, more human,—a woman's love?"

I don't think I had known that I loved her until then, but I took a quick advantage and threw all my newly-found heart into my voice. Her eyes shone, then contracted; one saw she was happy, then sad.

"In that case I—I should tell you the tale of the dagger," she replied.

"Tell it to me, then."

"It is not easy, Hatfield."

"Say it is impossible, but tell it. Strong tasks are set to the strong. You are very strong."

A pink flush suffused her pallor at my praise. I have seen rosy sunrise clouds flit over the Jura snow peaks so. But in her eyes was a piteous dread.

"Tell me," I entreated again.

"That you may laugh?"

"That I may learn."

"Learn? What?"

"What a woman's soul is, when it is real."

She studied me briefly; then she plunged into this tale:

"I will tell you. When I have done, you shall pronounce the verdict, 'Guilty,' or 'Not guilty.' A horrid weight will be lifted from me. My mind will not revolve about it any more, like a trapped rat in a wheel. To know how a sane mind judges my moral status,—this is the relief you offer me. It is a real and terrible thing I am about to tell you, but the majority of persons would call it a phantasm of the mind. Only the very sane can admit the reality of subjective phenomena. Few know that the unseen is more real than the seen. That stain is on the dagger, plain to every sight, but the ethical cause of it would be denied by most men and women.

"Before my marriage with Mr. Grandville, I lived with my mother in Italy. You know she was a Florentine. I had artistic talent and studied under Luigi Fiamamente, an artist of reputation. I became engaged to him. My cousin, Lavoisini, studied with me, and in view of these circumstances my mother's chaperonage often relaxed. What happy days those were! We were young, full of life and health, aspiring to high ideals, pure as day-break. Ours was the blissful confidence of innocence, ignorance. It was disturbed. It was disturbed indeed.

"One day, as I painted, I heard a footstep coming up the long flight of stairs leading to the studio. Leisurely, emphatic, elastic, confident, it came on and on. Louder, more aggressive, self-assertive by the time it reached the studio door, I felt that an enemy stood there. The man who entered completed my instinctive dislike. In his auburn hair, his ruddy cheeks, his massive but supple form, scarlet lips and hawk-like, contemptuous eyes, the lust of life was exemplified. He came to buy a picture. He remained to insinuate the poison of materiality into our hearts. Into mine, hatred. Into Luigi's, fascination. He said that the artist refreshed him like spring water. At the bottom of the clearest human nature you may stir up mud if you will. The spring became polluted. Luigi became unnerved, listless, hollow of eye and cheek in a few days. He sought me less; when he did, he treated me with apologetic kindness. Marshall—so the stranger was called—appeared interested in me also. I repulsed him without disguise. He said that, since I would not receive him, he must content himself 'with our Luigi.' The words were a veiled threat. He soon held my poor boy as in a vise. Steeped in material pleasures, he winced under Marshall's contempt of all finer feeling; his ideals were rendered ridiculous, his virtues contemp-

tible, but he submitted to the influence. I was not able to remonstrate. I was so young, you see; I could hardly define what had happened. But I hated Marshall. The hatred grew. It reached a climax one day when I found Luigi prostrate on the studio floor, his body convulsed with sobs. I begged him to tell me what had happened. He only muttered that it was too late. I told him it was never too late for truth and love. He replied that he had neither; he did not even desire them. His face, aged and lined, his wasted frame, his dimmed eyes, all confirmed his words. 'Hateful as is the gulf where I have fallen,' he said, 'I do not wish to leave it. Outside of the sensations it affords, I am a dead man. Even while I lament, an interior voice mocks me and assures me that my thirst for the lowest forms of pleasure is unslaked, that I shall soon enjoy them again, and with *him*, even as he enjoys partly through me. This promise delights me. Go; Nina; go.'

'Terrible words for a young girl to hear! I left him, loving him more than ever. I shut myself in my room, planning his release, nursing my detestation of Marshall. I did not perceive that he had thus infected my mind also. While I thought out various plans, all at once I seemed to see Marshall lying upon the studio lounge, where he took his noon siesta, after an opium cigarette. Above the lounge this dagger always hung. And then I seemed to see it planted in his heart. This picture delighted my fancy. A spark lit and flamed in my brain, while I mentally contemplated it. Then I laughed aloud. A new thought had struck me. There was a private passage way connecting our house and the studio. At noon, every one was asleep. And —why not? *Why not?* Something seemed to harden, inside of me. I rose like one refreshed. I was young and strong. I loved Luigi. I would free him.

"Well; the day and the night passed somehow. Through the long hours I revelled in a mental picture of a dagger stained with blood. Life, for me, seemed to end with Mephistopheles sneering above a dead man's heart. Noontide found me in the studio; Marshall lay there, asleep. I felt as cool and as hard as a rock. I leaned over him, took the dagger from the wall, unsheathed it, planting myself firmly upon my feet. The sleeper turned towards me, smiling in his lethargy. I smiled back. I raised my arm, looked at the weapon to guide my aim. Heaven! What was that I saw upon the blade? What was the deadly stain? Whence came those drops of blood? The blade had a voice. It yelled MURDER at me. The air resounded with crisp tongues that took up the cry. I shrank. I cowered. I fled.

"Back in my room again, alone with the dagger, I tried frantically to remove the stain. I could not. The silent witness of my moral guilt remained. Marshall walked the streets, but I was a murderess. The thought was the deed; it lived, even though the final blow was wanting. I saw this,

but I would not believe it. I stole to the studio and hung the unclean thing upon the wall again, quaking with fear lest some one should unsheathe it and expose that eloquent stain."

She sobbed a moment, hysterically, from exhaustion.

"I will not keep you much longer. While I lingered, my cousin came in. I burst into tears at sight of him. He led me before Luigi's best work; it was cut to pieces with a palette knife. 'It is Marshall who obsesses him,' he said; 'Can nothing be done?' I shook my head and gazed at the dagger on the wall; hate was in my heart, together with the rage of impotence. His eyes followed mine; they dilated, then remained fixed. After awhile I left him, still staring at the dagger.

Next day the city rang with news of Marshall's murder. Later, my cousin was arrested with the dagger in his possession. He seemed benumbed, dazed, and did not defend himself. At the trial he admitted his guilt and said that the dagger had a blood stain upon it and a voice came from it, urging him to kill. Some thought him crazed. Others believed that he affected mental disorder to escape extreme punishment. He did escape that, having always been a gentle, peace-loving soul. They sent him to the galleys for life. Before going, he gave me the fatal dagger. 'You know its power,' he said; 'keep it safe from human eyes.' In a short time, he too was dead. My heart seemed dead also. My love for Luigi was gone. The shocks had sobered him. Perhaps we might have raised one another, but we were both too tired to feel. Mamma brought me to England. The rest you know. And now, who murdered Marshall?" She rose to receive my sentence. "What do you say? Guilty or not guilty?"

I said nothing. With the force of that extraordinary tale upon me I stammered some consolatory commonplace and said I must have time to think. I got away to my rooms in town; the dagger was still in my hand and my brain felt light as a feather. I fell asleep from sheer exhaustion. Late next morning I awoke, right as a trivet, clear as a crystal, and all the cobwebs swept from my brain and my practical commonsense restored. My thoughts ran somewhat thus.

"Guilty? Poor girl! How should she be? The melodrama of her mother's blood is in her. Social strain has made her morbid. I'll tell her so. I'll tell her I love her, by Jove, and we'll go on a wedding tour to Norway. No air braces one up like that." With such thoughts I tubbed, dressed, took breakfast, and drove to my gunsmith's. I wanted to take her the dagger, clear and clean. The man said he could do it, then he was puzzled. Finally he said it couldn't be done, so I had to renounce that little plan. I was soon on my way out to Windsor, but concluded to walk through the park to calm myself, for I was as full of ardor as any lad, dreaming God knows what dreams of love fulfilled. Something rustled

near me. There, beneath the branches of an oak, I saw a stately stag of ten, gazing at me. The next instant he turned to run. The hunter's thirst for prey must have taken me by the throat. I ran after him, feeling for some weapon; something flew from my hand; he fell; there was a dagger in his palpitant side, and Mephistopheles leered at me, while all the little voices of the wood cried "Guilty! Guilty! Guilty!"

I got home somehow. And I never again saw Nina Grandville. Between us there seemed to be the shadow of a crime. Absurd, if you will, but my soul gave the verdict "Morally Guilty." And I could not argue it down.

Somewhere about the world is a small bronze dagger, with Mephistopheles on the hilt and a stain on the blade. Let no man possess himself of it unless he desires to kill. It has been steeped in thoughts of crime until it has become an entity whose life is hatred, whose impulse is murder.

J. CAMPBELL VERPLANCK.

## HIT THE MARK.

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend, —the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Mediate on the self as OM. Hail to you that you may cross beyond the sea of darkness." MUNDAKA UPANISHAD.

Archery has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand, and so was once addressed by Krishna in the Bhagavad Gita dialogue as "thou both-handed." The bow figures in the lives of the Greek heroes, and just now the novelist Louis Stevenson is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practice that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points

at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the Mundaka Upanishad refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to alterations of state, so we are encouraged by the thought that the laws of karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

WILLIAM BREHON.

## MME. BLAVATSKY APPEALS TO THE LAW.

*To the Editor of the Path:*

While I fully agree to the proposition that we should forgive our enemies, yet I do not thereby lose "my appeal unto Caesar", and in that appeal, which is now made to the Law and not to the Emperor, I may keep the command to forgive, while for the protection of the name of a dead friend and the security in the future of Theosophists, I hale into the Courts of the land those who, having no sense of what is right or just, see fit to publish broadcast wicked and unfounded slanders.

For some fifteen years I have calmly stood by and seen my good name assailed by newspaper gossips who delight to dwell upon the personal peculiarities of those who are well-known, and have worked on for the spread of our Theosophical ideas, feeling confident that, though I might be assailed by small minds who try their best to bring me into reproach, the Society which I helped to found would withstand the attacks, and, indeed, grow under them. This latter has been the case. It may be asked by some members why I have never replied to those attacks which were directed against Occultism and phenomena. For two reasons: Occultism will remain forever, no matter how assailed, and Occult phenomena can never be proved in a Court of Law during this century. Besides, I have never given public currency to any of the latter, but have always objected to the giving out of things the profane cannot understand.

But now a great metropolitan daily paper in New York, with no knowledge of the facts in the case, throws broadcast before the public many charges against me, the most of which meet their refutation in my life for over a decade. But as one of them reflects strongly upon my moral character and brings into disrepute the honorable name of a dead man, an old family friend, it is impossible for me to remain silent, and so I have directed my lawyers in New York to bring an action against the "N. Y. Sun" for libel.

This daily paper accuses me of being a member of the *demi-monde* in '58 and '68, and of having improper relations with Prince Emile Wittgenstein, by whom the paper says I had an illegitimate son.

The first part of the charge is so ridiculous as to arouse laughter, but the second and third hold others up to reprobation. Prince Wittgenstein, now dead, was an old friend of my family, whom I saw for the last time when I was eighteen years old, and he and his wife remained until his death in close correspondence with me. He was a cousin of the late Empress of Russia, and little thought that upon his grave would be thrown the filth of

a modern New York newspaper. This insult to him and to me I am bound by all the dictates of my duty to repel, and am also obliged to protect the honor of all Theosophists who guide their lives by the teachings of Theosophy ; hence my appeal to the Law and to a jury of my fellow Americans. I gave up my allegiance to the Czar of Russia in the hope that America would protect her citizens ; may that hope not prove vain ! H. P. B.

## PERSONALITIES.

It cannot be said that the members of the Theosophical Society are yet free from the trouble which the study of and delight in personalities are always sure to bring about. We should not be the imperfect human beings that we know we are, had we reached such perfection. But surely some effect ought to be produced upon all earnest members in this direction by the philosophy they study, as well as from a sincere attempt to carry out the objects of the organization.

Looking into the rules laid down for the pledged disciples, there is to be met an absolute prohibition against their talking to each other either about what happens to them, or the experiences they are having, or the progress they are making. With them there are two reasons for this, one the tendency to make trouble, and the other that vanity is certain to follow upon one's talking much to others about what he has done or experienced in the theosophical field of investigation, especially if there have been any abnormal phases to it. Long experience has shown that for the beginner vanity is a most insidious foe lurking everywhere, and which is as likely to attack the earnest as those who are neither earnest nor sincere, and its immediate action is to throw a veil over the mental sight, making things appear to be what they are not, tending to make the victim centre more and more in himself, and away from that tolerance for and union with others which it is the aim of theosophical study to bring about.

The civil law has always held that there is a wide distinction between a discussion or criticism of a person's work and of that person himself. It is permitted to say as much as one pleases regarding or against what another has said or written, but the moment the individual is taken up for consideration we have to be careful not to commit libel or be guilty of slander. In the theosophical life this excellent rule should be extended so that there could be no criticism of persons, no matter how much is said about their writings or the ideas they give out ; and, in addition, another rule well to observe is to avoid as much as possible the retailing of what may be called gossip about the doings and goings to and fro of other members.

All those who are personally acquainted with H. P. Blavatsky and who have not been blinded by their devotion to personalities know that during all the years she has worked in the Society her constant goal has been to so educate those who were willing to listen that they might be able to think for themselves upon all points and not be led away by the personality of any leader or writer. Many have thought that in the Society her word is law, but no one denies this more than herself, she always insisting that we must accept and believe only that which we have decided is true after a careful study. Here the mistake should not be made of supposing that because one is told to have regard for what she says, therefore he is believing on her authority in place of accepting an idea from its inherent truth. Others again, carried in the opposite direction by their very fear of relying upon any person, have thought it right as a general rule to oppose whatever she says. But this is as great a mistake as the other. Respect for a leader of thought means that, as we have come to have belief in the general soundness of that leader's views, so when any come from that source we naturally give them more consideration than those uttered by persons of small repute and known paucity of knowledge. This readiness to give attention to a leader's views is not belief in any idea because such and such a person has put it forth, but solely a natural protection against waste of time in analyzing worthless notions.

I have known a great many of the theosophists who were prominent in the Society's work in India in its early history, and have been privileged to meet many more in England and be present at several so-called crises in our progress, and have noticed that in almost every case the whole trouble has been never about ideas but always about persons. Persons may foolishly think that either they or others may rule the world or some small section of it, but as fixed as fate is it that never persons but always "ideas rule the world." Persons are transitory, moving over the field of mortal view for a few brief years and then disappearing forever, but ideas persist through all these changes, and rule the different personalities as they flit out from the unknown into the objective sky and plunge soon again into the darkness of the beyond. So long as there remain in our ranks the devotees of the personal, just so long will we have to struggle, but as soon as we flee from all consideration of persons the entire Society will escape into the free upper air where every effort will have its perfect work.

A. P. RIL.

*Bangkok, June, 1890.*

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Look with the same eye upon your own work and that of another, and extend your love to all living beings; this is the only path to Nirvana.—*Elu Holy Book.*

## DEVACHAN.

A letter to the editor from Holland upon this subject deserves reply, as it must give utterance to the questions of many other students.

The complaint in this letter is that when one goes to Devachan much time is lost away from earth life, where otherwise unselfish work for others might be continued by instantly returning to it after death. The reason given is that Devachan is an illusion, while the so-called illusions of earthly existence are in such a sense real that they are preferable to those of Devachan. In illustration of this, the supposed case is given of a parent in Devachan imagining that the beloved child is also there, when, in fact, the child not yet physically dead remains on earth perhaps in misery or leading a life of vice. This is the root of the objection—the supposed illusionary character of Devachan as compared to earth-life.

Now these feelings are always due to the thirst for life in the form which presently is most known to us,—that is, in a physical body. We cannot argue Devachan away any more than we can the necessity of incarnation upon this earth; the one is as philosophically necessary as is the other. A very easy way out of the difficulty—which arises almost wholly from our feelings—would be to calmly accept the law as it stands, being willing to take whatever may be our fate, whether that be in Devachan or in this earth-life. Our likes and dislikes can have no effect on the course of nature, but they may have an effect on ourselves which will be far from beneficial. For the dwelling upon pleasure or the constant desire to fly from “pain not yet come” will inevitably create Karmic causes which we would wish to avoid.

But perhaps there are some considerations on the subject of Devachan which may be of use. In the first place, I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of fifteen hundred hundred years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as fifteen hundred years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than fifteen hundred years. Indeed, the Hindu Scriptures give many special ceremonies for the attainment of heaven, or the regions of Indra, which is Devachan; and those ceremonies or practices are said to cause a stay in Indraloka “for years of infinite number.”

The first question, however, must be “What is the cause for passing into Devachan?” Some have said that it is good Karma or good acts that take us and keep us there, but this is a very incomplete reply. Of course, in the sense that it is happiness to go into that state, it may be called good

Karma. But it does not follow that the man whose life is good, passed in constant unselfish work for others without repining, and free from desire to have somewhere his reward, will go to Devachan. Yet his Karma must be good; it must act on him, however, in other lives, for the earth life is the place where such Karma has its operation. But if at the same time that he is thus working for others he wishes for release or for some place or time when and where he may have rest, then, of course, he must go to Devachan for a period which will be in proportion to the intensity of those desires.

Again, it should not be forgotten that the soul must have some rest. Were it, before becoming bright as the diamond, hard as adamant, and strong as steel, to go on working, working through earth-life after earth-life without a break between, it must at last succumb to the strain and come to nothing. Nature therefore has provided for it a place of rest—in Devachan; and that we should thankfully accept if it falls to our lot.

But does Devachan suffer in the comparison made between it and this life on earth? To me it seems not. Human life is as great an illusion as any. To the sage Ribhu, Vishnu said it was the longest-lived reign of fancy. To say that it is a terrible thing to think of a mother in Devachan enjoying its bliss while the child is suffering on earth, is to prefer one illusion over another, to hug a philosophical error to the breast. Both states are out of the true, while the Ego, who is the real witness, sees the lower personality struggling with these phantoms while it, whether the body be living or its other parts be in Devachan, enjoys eternal felicity. It sits on high unmoved, immovable. The great verse in the Isa-Upanishad settles this matter for me in these words: "What room is there for sorrow and what for doubt in him who knows that all spiritual beings are the same in kind, though differing in degree." Therefore if I believe this, I must also know that, no matter whether I and my best beloved are in Devachan or on earth, they and I must forever partake of the highest development attained by the greatest of sages, for, as they and I are spiritual beings, we must have communion forever on the higher planes of our being.

Then, again, the fact seems to be lost sight of that each night we go into a sort of Devachan—the dream state or sleep without dream. The loving mother, no matter how unfortunate or evil her child, must sleep, and in that state she may have dreams of her loved ones around her in just the very condition of mind and body she would have them enjoy. If Devachan be objectionable, why not also rebel against our necessary sleep which acts on our physical frame to give it rest, as Devachan does upon our more ethereal parts?

Lying unnoticed at the foot of this matter is the question of time. It goes to the very root of the objection, for the aversion to the stay in Devachan is based upon the conception of a *period of time*. This period—

given or supposed as 1,500 years—is another great illusion which can be easily proved to be so. What we call time, measured by our seconds and minutes and hours, is not necessarily actual time itself. It is not the ultimate precedence and succession of moments in the abstract. For us it depends on and flows from the revolutions of our solar orb, and even with that standard it can be shown that we do not apprehend it correctly. We speak of seconds, but those are such as our watchmakers give us in the watch. They might be made longer or shorter. They are arrived at through a division of a diurnal solar revolution, the observation of which is not necessarily mathematically accurate. If we lived on Mercury—where we must believe intelligent beings live—our conception of time would be different. From our childhood's experience we know that even in this life our appreciation of the passage of time rises and falls, for in early youth the 12 months from one Christmas to another seemed very, very long, while now they pass all too quickly. And from watching the mental processes in dreams we know that, in the space of time taken for a bell to drop from the table to the floor, one may dream through a whole lifetime, with all the incidents of each day and hour packed into such a limited period. Who can tell but that in a Devachanic state of three months the person may go through experiences that seem to cover thousands of years? If so, why not say for him—since time as we know it is an illusion—that he was in Devachan for those thousands?

Devachan, however, is not a meaningless or useless state. In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to another life stronger and more a part of our nature than before; our strength is revived for another journey between deaths. Why shall we repine that nature kindly aids us in the interminable struggle; why thus ever keep the mind revolving about this petty personality and its good or evil fortune?

W. Q. J.

## TEA TABLE TALK.

When that small witch, Antonina, first appeared at the Tea Table, we were led into instant captivity; all, all; not one escaped the thrall of this airy little philosopher, gowned in white frills, mouth serious, eyes smiling, ready to laugh or to frown as she might swiftly prefer. The halo of her four years hung innocently about her; she enchanted by her abrupt and natural transitions. Now she was a hearty child, running, laughing from corner to corner, a little romp, eager only for play. Suddenly she would drop down upon any preferred place, her deepening eyes would take on a far-away expression; her face grew rapt; it paled into that illuminated pallor which suggests a light shining through alabaster, and shows the interior soul-light breaking forth. In these moods, truths seemed accessible to her. She had

innate ideas. The childlike language in which she clothed them was poetical; its earnestness thrilled her hearers almost to awe. While we still vibrated with this sensation, presto! up jumps Antonina, again a jovial child, off to the lawn and her playmates and toys. Already she has the power, when her baby fingers slip along the piano keys, to produce little tunes of her own from them, just as she sings such new airs to rhymed verses of her own improvisation. And, if you ask who taught her these tunes and songs, it is "*the Pillikatuka*". The word is also her own. Asked, "What is the 'Pillikatuka,'" she replies, with a small hand laid upon her breast, "The Pillikatuka is in here. When you see, Auntie, it is not you that sees; it is the Pillakatuka. *You* don't hear anything; you think you do, but it is the Pillikatuka that hears. When you go to sleep, the Pillikatuka gets out and goes to heaven for little while. If the Pillikatuka didn't come back, you would never wake up. You would be dead. My Pillikatuka knows everything."

The parents of Antonina are not theosophists, and she is not by way of hearing much conversation on such subjects, even if her three years could understand them. Yet she is the child of whom it was told in a previous number of the Tea Table that she said she had been in heaven, where she saw God coming towards her "as a great Light", and when He asked what she was doing there, she replied; "Getting made over into a little girl." In all this conversation, reincarnation is plainly postulated by our small philosopher. She had been shut between city walls all winter, and on the first occasion of her being taken into the country in spring, she having then attained the mature age of four, her joy knew no bounds. All day she ran about the lawn; the ripples of her delightful laughter rang from every nook, and from under every spring-laden bush shone her beaming face. At dusk she abandoned her play. Coming into the house, she sat down in a corner, apparently revolving the day's pleasures in her mind. At last she spoke.

"Auntie. I shall sing you a song. It's a pretty song. Auntie. It's about spring birds in the air." The baby voice piped up, and she gave one of her little improvisations, the words and air being her own. Sweet it was, and of a flute-like quality; it might have been the "Great God Pan" piping among "the reeds by the river". A little pause followed, while again she collected her thoughts; her rapt face summed up experience. "Now, Auntie, I shall sing you another song. This one is much prettier. It is the song of the winds in the pines." A more finished air and song followed. "And now," she cried, "I shall sing you a most beautiful one. This, this is the prettiest of all! It is *the joy of ripe fruit*." I do not need to say how enchanting was this "prettiest song of all." In the babe, the poet spoke. The ardent ferment and impulse of ripe fruit under the sun "wooded from out the bud", the first sentient thrills towards consciousness, were brought before the mind as Antonina, in her shadowy corner, sang with veiled eyes and shining face this occult teaching in her child's words, at the bidding of the "Pillikatuka".

I do not know that word, nor do those whom I have consulted. If Antonina were asked where she got it and what it was, she would reply, as in

effect she has, "The Pillikatuka is my Pillikatuka in *here*; you have one, Auntie; don't you feel it? Everybody has a Pillikatuka." All health and peace to the baby occultist; may the Shining Ones protect her ever!

The following experience seems a very clear case of Pillakatuka. (I venture to predict that this word will pass into our nomenclature. Already it is in current use by the Tea Table.) It was sent to me by a friendly correspondent.

"*My dear Julius;*—

Not long since, I and a business acquaintance got into one of those easy, rambling chats which come so readily when people are together in a sleeping-car. I noticed that he did not smoke, even after dinner, and also judged from his conversation that he did not drink. In fact he told me that he was considered by commercial travelers, of whom he was one, as rather holding aloof from them. Now, having myself "been on the road", as the phrase goes, I know that, as a class, those leading this life are a rather jovial, sociable set, generally given to enjoying what are called the good things of this world. So I asked my friend why he was so abstemious, and found that, like many another, he had once had 'a very peculiar experience', which was this. He was sitting one evening at dinner with his father and sisters, when suddenly he thought he heard the voice of his mother. As she had died some time before, he was startled; so much so that the others noticed it. 'What is the matter?' his father said. 'Nothing', replied my friend. But again he heard the voice, and again his father asked him what the matter was: he only motioned for the others to keep silence. The father became alarmed at his manner, and for the third time asked him what it was, but again was only motioned to keep still. This lasted for a short time, and then my friend fell from his chair in a swoon. What was said to him he did not tell me, but he said that in spite of the temptations to which he was exposed he had been kept from yielding to them by what he then heard. Of course it can all be explained away on the ground of hallucination, but as he is and was a particularly vigorous man, and not given to fancies but devoted to a plain commercial life of money making, and eminently practical, the word hallucination does not fit him very well.

On the day before this I heard, not from the person having the 'peculiar experience', but from a friend to whom he related it, something similar. The man who had this other 'peculiar experience' was rather fond of a social glass, but suddenly stopped drinking, although he never before drank to excess. When my friend asked him his reason, he gave it, though with much reluctance. It seems that one of his companions had been killed by an accident. Shortly after his companion's death, he dropped into a saloon for a drink. There were two men at the bar, and he was approaching them, when to his amazement he saw his deceased friend come in join the others, and begin drinking with them. This friend was very much given to bowing and scraping, and he went through his antics quite naturally, although, as my friend related, 'he kept jabbering and jabbering, but devil a word did he say.' This experience was quite sufficient, and from that time on he left bar-rooms alone. Delirium tremens, most will think, but is it not possible that delirium tremens more resembles this man's experience than the experience resembles delirium tremens?"

The above distinction we believe to be correct. The nervous disturbance arising from excessive drink is such that nervous vibration is greatly height-

ened and the sufferer sees into the astral light. He beholds pictures there, often the shapes of his own imagination and thought. In the case above cited, I should say that, for some Karmic reason, his "Pillikatuka" had shown him the form of his friend, in some place where he used to come, as a warning from within. It seems to me an instance of spontaneous soul action, carried out, possibly, through the medium of elemental vibration.

JULIUS.

## LITERARY NOTES.

**CHRIST THE PUPIL OF BUDDHA**, a Comparative Study. This is a pamphlet of 30 pages giving the parallels between the Miraculous Conception, Birth, Naming, Boyhood, Temptation, Baptism, Miracles, Last Supper, Death, and Resurrection of Buddha and Jesus, as also the visit of ascetics, the action of the Kings, and the Disciples and Teachings. The explanatory theory is that Hindu beliefs reached Palestine by way of Egypt, and that Jesus received them from St. John Baptist. The various points are well put, though rather too briefly to warrant the title "Study", and the statement of the Buddhist Trinity as consisting of Bhudda, Dharma, and Sangha may evoke dissent. (*Brentano, New York; 25 cts.*)

**FAITH**, by "Pilgrim", being No. 16 of the *Transactions of the London Lodge*, is very good, but might have been better. The proposed definition of "Faith" in substitution for the conventional one is a great advance. The terse argument for the fact of Masters could not be more telling: "The utterly illogical attitude of those who confidently expect Humanity to make any further advance, and are yet unwilling to recognize the existence of those who already represent that advance, is the thought that we would strongly urge"; "If man has no germ of Godhead within him, he will never reach that state; if he has, there must be men who have already reached it". The treatment of "faith" on the line chosen is so excellent that the reader wishes it might have been amplified in the space given to somewhat digressive quotations from Herbert Spencer and the *Voice of the Silence*; and yet there may be question whether "Faith" is not really the responsiveness of the soul to moral truth, intellectual acceptance of a proposition because reasonable being "Belief." A worthy pamphlet, well deserving circulation. (*Kegan Paul, Trench, Trübner & Co., London; one shilling.*)

**LUCIFER** for July opens with a delightfully written contrast of the *Kreutzer Sonata* with Mr. Grant Allan's *Girl of the Future*, in which the comic aspects of the latter are brought into full prominence. Perhaps the first page exhibits more depression over Western morality than facts necessitate or than cheery natures would quite approve, and it is possible that the thought towards the foot of Page 355 may make as well for polygamy as for "moral marriages", it being, in truth, the argument of the Mormons. Mr. Sennett's appearance in *Lucifer* is a joyful and significant event; "Theosophical Gleanings" is, as heretofore, a boon to Theosophists; Dr. Pratt has an able paper, and Mr. Mallet a pleasing anecdote; there is a most interesting account of the opening of the new Headquarters in London, the full report to constitute the next number of *Siftings*; the Theosophical Activities noted are cheering, and it is delightful to see the gifts to Headquarters, one of £100. "Musings" expresses well the contents of one article,—better, indeed, than "Thoughts" or "Ideas", but "Astrology as a Science" might more strictly have been "Astrology as an Assertion". *Lucifer* announces the future charge by Madame Blavatsky of the European Section of the Theosophical Society, Col. Olcott remaining, of course, President of the T. S. the world

over; the new arrangement being upon request from all the European Lodges and a large majority of the unattached Fellows. The European Headquarters will be London. Every Theosophist who can possibly afford it should take *Lucifer*. It is one of the few ways in which he can prove his gratitude to the one who edits it and *has made him*. [A. F.]

MASTERS OF WISDOM is the 8th pamphlet in the 3rd volume of *Theosophical Siftings*. A popular exhibit of the proof of Masters' existence, powers, and mission is greatly needed at this epoch; for although spiritual philosophy should not be made to hinge on a demonstration of Mahatmas, it receives large support from the evidenced fact that there *are* such exalted souls, and from the further fact that They hold this very philosophy and assert Their own progress to have been made through conformity to its principles. The present pamphlet gives many important and other historical truths, and has some value, but is rather desultory and unsystematic, betraying need of a more vigorous hand and a defter pen. Still, we all have to do what we can. [A. F.]

IN THE JUNE THEOSOPHIST Col. Olcott gave copious particulars of a most bare-faced plagiarism of his *Buddhist Catechism* by a Mr. Subhadra Bhikshu, who reprinted it almost verbally and with unaltered title. In the July *Theosophist* Mr. Bhikshu attempts a defense which makes matters worse. He admits part of the theft, denies another part, and justifies the whole. Col. Olcott refers to his "literary misconduct", but a stronger word would be more fitting. "The Snake Charmer's Song" gives very much new and interesting fact, and ought to be, as it probably will be, copied into many magazines. "Personal Experience of Scottish Second Sight" is another good article, and the sad news of the death of T. Subba Row is accompanied with a most interesting sketch of his life by Col. Olcott, verified by the family. He was an extraordinary man, even if one rates his *Discourses on the Bhagavad Gita* somewhat lower than does Col. O. He passed an examination in Geology for the Civil Service after but one week's study of that subject. Until 1881 or 1882 he gave no indications of mystical tendency; then his past life became suddenly opened to him, he recognized his Guru, had intercourse with him and other Mahatmas, and perceived his call shortly before death. He was but 34 years old. The July *Theosophist* contains the promised monochrome picture of the Founders taken in the garden of the late Headquarters in Lansdowne Road. It is the only one ever made of them when alone. We implore the *Theosophist* to give us some more of those delicious "Chats on the Roof".

THE NORTH AMERICAN REVIEW for August contains an article by Madame Blavatsky upon "Recent Progress in Theosophy". Any space at all accorded to Theosophy by this very able and important magazine is a matter of some noteworthiness, and the appearance of this particular article at this particular time has a significance which will not escape either the upholders or the traducers of the author. There is, too, a feature in the article which at once strikes a reader familiar with her works,—the totally different style of its composition from the other styles exemplified in *Lucifer* and *The Secret Doctrine*. It is peculiarly clear, direct, and continuous; it is closely analytic throughout; it flows along in liquid ease; and the last four sentences of the article glow with the truest eloquence. Madame Blavatsky first touches on the unfair treatment accorded to Theosophy; then epitomizes the sneering objections to the Society, and tersely convicts them of hollowness; gives reasons why Theosophy had become a necessity of the age; statistically shows its growth in Branches, literature, and activity; succinctly expounds the 3 objects of the Society, and shows what has been achieved in the furtherance of each; and closes with the words, "Such is the goal which Theosophy has set itself to attain; such is the history of the modern movement; such is the

work which Theosophy has already accomplished in this nineteenth century".

It is precisely a magazine like the *Review*, and precisely an article like this, which are needed to voice Theosophical facts in regions hitherto disdainful or indifferent, and the effect must be far-reaching and beneficent. It has already been felt by the General Secretary's office, in letters from inquirers and students.

WHY ONE SHOULD JOIN THE THEOSOPHICAL SOCIETY is a four-paged tract just issued from the Pacific Coast Headquarters. We believe that no other publication answers the question, although it is constantly asked. In concise, yet full, exposition, all friends to Theosophy have herein put before them the reason why they should add their strength to the Society and its strength to themselves. Mr. Sinnett's last words in *The Occult World* are an urgent appeal to every Theosophist to "Register, Register, Register", and the Pacific Coast Headquarters have never done a more useful act than to proclaim the duty, and the grounds for it, in the clear tones of this call.

INAUGURATION OF THE EUROPEAN HEADQUARTERS is the main content of T. P. S. Pamphlet, Vol. III, No. 9, the speeches thereat being given *verbatim*. As already noted, so great was the crowd that many were unable to enter, and representatives were present from Sweden, Belgium, Spain, and America. Mrs. Besant, President of the Blavatsky Lodge, took the chair, and by her sat our ever-honored Madame Blavatsky. Mrs. Besant spoke briefly on the new centre as a home for all Theosophists, and declared it formally open, then calling upon Mr. A. P. Sinnett, President of the London Lodge. Mr. Sinnett referred to the certain future of Theosophy as the ultimate influence on the western world, the voluntary action of men determining the rapidity of its dominance, and of the evening's work as a seed promising a stupendous harvest. The progress of humanity was really conditioned on the prevalence of true Theosophic thought, and a most important problem was whether the Churches would combat it until themselves left impotently behind in its certain advance, or so far assimilate its teachings and spirit as to become allies and friends. He had hope of the latter, and pointed out some indications. In conclusion he made hearty tribute to Madame Blavatsky's influence and energy, gracefully wishing for his auditors the same interior force she had imparted to him. (Cheers). Mrs. Wolf of Philadelphia, U. S. A., spoke of the special difficulties the T. S. in America found from phenomena-seekers and the curious, notably among women, but thought the evil curable. Mr. Mead, on behalf of the Spanish delegate, read a brief statement explaining the hostility to Theosophy from clericals and materialists in Spain, yet giving hope of its future though the large circulation of documents among the educated classes. Madame de Neufville, from Holland, mentioned the small size as yet of the Society in Holland and Belgium, but found great encouragement in the existence of translations of important Theosophical works, in the diffused knowledge of English, and in the large number of French articles. Madame Cederschiold, representing the Stockholm Lodge, the largest on the continent, gave its membership as over 100, all accruing in two years, and expressed entire satisfaction with what had been accomplished in translations and in work, severely silent as is the Swedish Press. Mr. Bertram Keightley followed in an address of singular felicity and thoughtful exposition. He first controverted Mrs. Wolf's criticism of a general American interest in astral magic and other phenomena, avowing his own much more extended observation to have convinced him of the contrary and to have shown a special American tendency to the philosophy, and, still more, the ethics of Theosophy. In the clearest and mellowest language he described the fusion of nationalities here, and the consequent origination of a new and more sensitive physiological type, the very organism needed for percipience of the subtler forces of Nature. (Doubtless it was the printer which made him depict a "phlegmatic" German

of "purely lymphatic temperament"!) He vividly brought out the decadence of sectarian barriers and the ferment of new ideas, the growth of the T. S., the glorious future of which Theosophy is assured in the States, and the active intelligence and diffused virility which made audiences attentive through long metaphysical reasoning. Then he spoke of the fraternal welcome he had everywhere received, the strangers who became old friends in a few hours, and hinted that they had really known each other ages back. In her ever beautiful language, and doubtless with her ever-beautiful voice, Mrs. Besant touched on the importance of the meeting as a starting-point for new progress, and eloquently wafted the devout thanks of all to that far-off land from which had come the impulse of a loftier truth and the presence of a noble messenger. The last years of the century, as in the four centuries past, had brought from Them another wave of spiritual activity, and we were blessed with the privilege of opening our hearts to it, greeting it, letting it mould and inspire us. The added duty is the fearless avowal of our convictions, the utterance of "the very word perhaps wanted by the stranger to lead him also into the path of thought and of progress". "No enemy can injure us, provided we are true to that which we believe." And then with a few thrilling words on the splendid evolution some of the race have won and all may seek, the beautiful voice ceased and the Headquarters were permanently opened.

Two brief articles are reprinted from the *Theosophist*, a prefatory note, peculiarly well-worded, giving as reasons the need for furnishing strangers some idea of Theosophy, and the exhibited fact of East and West being again united in a joint effort to spiritualize mankind.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

VARUNA T. S., Bridgeport, Conn., will hereafter hold its meetings at 42 Park St.

RAMAYANA T. S., Chicago, has adopted the following :

*Resolved*, That Ramayana T. S. believes fully in the honesty and sincerity of purpose of Madame H. P. Blavatsky, Col. H. S. Olcott, and W. Q. Judge, the leaders who have had the courage to brave the sneers and insults of public ignorance, in their revival of the ancient knowledge of all the truths most precious to the Aryan race.

*Resolved*, That we heartily endorse the appeal of W. Q. Judge to the law for the vindication of his rights as an American citizen against cowardly and brutal attack, and we pledge him our utmost help in public and in private.

*Resolved*, That a copy of these Resolutions be forwarded to W. Q. Judge for publication in the PATH.

STOCKTON T. S., Stockton, Calif., was organized last February by Mr. Bertram Keightley with a good membership, and has had several additions since. To most of the members the work was quite new, but all are cheered by evidence that it is telling upon the community. There is a fair beginning to the Library, all the best magazines are taken, and a regular meeting of the Branch is held each Sunday evening. It now has 35 members.

CHICAGO T. S. has passed the following Preamble and Resolution :—

WHEREAS, We, the members of the Chicago branch of the Theosophical Society, view with alarm the increasing use of Hypnotism, believing it to be a source of serious moral and physical evil, the more dangerous because so little understood, and beyond the complete control of its practitioners, therefore be it

*Resolved*, That we unanimously warn all persons to oppose all efforts tending to their hypnotization, and condemn the practice experimentally or otherwise by all persons whatsoever.

UPASANA T. S., San Diego, Calif., holds regular open weekly meetings on Sunday at 3 P. M. On two Sundays in July the Gautama Branch attended as a body, and so cordial has been the union that there is even thought of making it permanent. Mrs. Julia Y. Bessac, the Vice President, has been visiting the Alamo Mines in Lower California, and every one in camp heard of Theosophy, even the minister calling daily at her tent to ask about it. She has now gone to Villa Park to attempt the nucleus of a Branch. Every month the San Diego Branches hold a public union meeting in Unity Church, and with good attendance.

A BRANCH CHARTER was issued on Aug. 7th to the "Seattle T. S. No. 1" of Seattle, Washington Terr. This latest addition to our roll begins with a membership of 6, and raises the number of Branches to 42.

THE GOLDEN GATE LODGE, San Francisco, has passed a series of Resolutions most vigorously stigmatising the late libellous attack on the Founders of the T. S., and re-affirming its hearty confidence in their integrity and sincerity. Thus we again see how malicious assault by enemies simply arouses friends to new ardor and effort. "Lord, *why* do the heathen rage so furiously together and the people imagine vain things?"

Similar Resolutions have been adopted by the Point Loma Lodge, San Diego.

BROOKLYN T. S. has held throughout the summer an extra meeting on Monday evenings for enquirers, and the attendance has reached as high as 30 and even 40. This is at the house of Mr. Henry T. Patterson, 487 Classon Avenue.

#### EUROPE.

DUBLIN LODGE T. S. The room formerly occupied in Lower Leeson St. has been vacated, and two large rooms have been obtained in Stephen's Green, where the books and other property of the Lodge are now removed. A proper letter-box for the Society is fixed on the street door, and all communications should be addressed, 105 Stephen's Green, Dublin.

The office of Secretary has recently, owing to the departure of Bro. C. F. Wright for the European Headquarters, where his services are in great request, devolved on Bro. F. J. Dick, who it is hoped will prove a worthy successor.

H. M. MAGEE,

July, 1890.

President.

#### NOTICES.

##### I.

*Forum* No. 14, for August, was issued somewhat in advance, having been mailed on July 29th to each person entitled to it.

##### II.

The two articles upon *Theosophy the religion of Jesus*, appearing in August and September *PATH*, have been put in pamphlet form for wider circulation, and as the cost of printing and electrotyping was defrayed by private means, the *PATH* is able to supply them at the low rate of 2 cts. per single copy, \$1.50 per hundred copies, smaller orders in proportion, postage being included.

## III.

The General Secretary and Editor of the PATH is obliged to request all correspondents to note that only letters purely personal to himself and letters upon E. S. business are to be marked *Private*. Every other letter, whether upon Theosophical business, PATH matters, or containing an order, is to be addressed without that word. Its use leads to delay in attention, as well as to confusion in office arrangements, and hence involves inconvenience at both ends of the line.

## IV.

Subscribers to *Lucifer* and the *Theosophist* are reminded that the next volume of the former begins with the September issue, and of the latter with the October. The PATH, as heretofore, gladly transmits subscriptions to either. It should be understood that the price of *Lucifer* is \$3.75 to members of the T. S., but to all others \$4.25; that of the *Theosophist* is \$5.00 without distinction.

## V.

*Echoes from the Orient*, a broad outline of Theosophical doctrines, being a series of 21 articles by William Q. Judge, reprinted from *Kate Field's Washington*, will be issued about Sept. 15th. It will contain 90 pages, and the price will be 50 cts., cloth. Orders may be sent to the PATH.

## VI.

Mrs. J. Campbell Ver Planck's promised book of Theosophical tales for children will be issued about Sept. 15th. It will contain 7 stories, of which four have appeared in the PATH, and its title will be *The Wonder Light, and other Tales*. The contents are How the Christ-Child was born, Fohat's Playground, Carlo's Game, The Wonder Light, Bubbles of the Breath, What the Fountain Said, and Rahula's Inheritance, of which the fourth, fifth, and sixth are new. As this is the first attempt to furnish Theosophical teaching to children, and as upon the receipts from this book depends the issue of *The Adventures of an Atom*, the author devoting them wholly to that purpose, it is hoped that Theosophists will give generous orders. Cloth, 50 cts.; for sale by the PATH.

## VII.

The first edition of the version of *Patanjali's Yoga Aphorisms* by Messrs. Judge and Connelly having been exhausted, a new one has just been issued at a reduced price, 75 cts. (cloth).

## VIII.

A new edition of the *Bhagavad Gita* based mainly upon the Wilkin's Edition is now being printed on the Aryan Press. It not a new translation, but a selection from existing translations, the aim being greater correctness and lucidity. The price will be 75 cts., cloth, and due announcement of the issue will be given in the PATH.

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If you have power, never display it before the time; take only one-half of that which is offered; offer no offense even to the meanest beggar.—*King Asoka's Letter*.

OM.

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He who understands all and knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, the heavenly city of Brahman, the heart. He assumes the nature of mind and becomes the guide of the body of the senses. He subsists on food in close proximity to the heart. The wise who understand this behold the Immortal which shines forth full of bliss.—*Mundaka-Upanishad.*

## THE PATH.

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VOL. V.

OCTOBER, 1890.

No. 7.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### BHAGWATGITA AND TRIPITAKA IN THEOSOPHY.

#### I.

Before opening the subject that I wish to touch this day, I desire to say first the reason why I appear in our PATH. It is quite natural for one to observe the fact that Universality or Universal Brotherhood is ever working in him and in all, and not he alone in him; it is therefore quite but just to think that, in consistence with his duty in totality, he must work in return in and for Universal-All, and thus try to keep up the balance of Universal "give and take", in Universal Life. This principle is the basis of all life. On this and by this, all life is sustained, and the absence or want of that leads to extinction. This is the Divine Karmic Line. To work in the direction of preserving this equilibrium of Universal "give and take" is to work in the direction of preserving Universal Life. This is what

is called *Sthiti*<sup>1</sup>—Vishnu or Universal preservation personified. This is what is unselfish, impersonal, moral, religious, and scientific line of action,—the Karmic aspect of the Divine—the Universal Harmony. And the opposite course of this would be that of working in the line of Universal Destruction—of all separateness—of selfishness and personality.

All this would be very well realized if we attend to the process of formation of ideas in the mind. What we call our ideas are not of our own making exclusively. They are the result of activity of individual and Universal elements of activity, and not those that are individual alone. What are our ideal or thought materials? Are they personal or universal? Can any one, on minute examination, say on the face of the fact itself that they are individual and personal, and thus go to ignore the Universal and belie himself? Surely he cannot. When we go higher from the sphere of thought materials to thought energy itself, do we not come to the Universal centre of thought and life energy? On this higher plane also, we have to see that the very modes of thought and life are based on Universal “give and take”. What we take from the Universal, we have to give for it in some shape or other, the *give* being proportionate to the *take*. We so use for our own purpose the universal thought and life materials in their central and peripheral modes, and we have to pay for them to keep the balance of “give and take” both in quality and quantity. The Return demanded is one of like Universal and unselfish quality, and equal in quantity. That of inferior quality and quantity would not serve the purpose, and no exemption could be tolerated, as that would go to disturb the functional balance of Universal organism. Thus we have to understand that the unavoidable necessity of individual effort in maintaining the equilibrium of constant “give and take” of individual and universal service, which is the turning point that goes to determine the balance of our Karmic Fund by proper adjustment of its debit and credit sides, is the most important consideration of all and in all our concerns. This consideration, together with my habitual tendency to Theosophic study of daily life on the lines of the Bhagwatgita on the theoretic plane with modern science for its help-mate, enabling me to note a few facts here and there in connection with the questions of life and mind worth drawing to the attention of our Universal Brotherhood, has led me on to appear in our PATH.

Having said so much by way of introduction, I now proceed with our subject, “Bhagwatgita and Tripitaka in Theosophy”. With reference to this, it is my purpose to note what universal service each renders to Theosophy or Universal Brotherhood, to point out the excellences, the gems or articles of highest prize each has to show in the great Theosophic exhibition of Universality. Of Bhagwatgita, Tripitaka, and Theosophy, each has

<sup>1</sup> State or condition.

to show a distinct sphere-universality of its own, separate and together, and it shall be my endeavor to specify each, to point the limits and set down the lines of demarcation of each.

Here the terms Bhagwatgita, Tripitka, and Theosophy are used, not in the ordinary, but in a philosophic sense. By the terms Bhagwatgita, Tripitaka, and Theosophy, I mean the teachings of Brahmanism or Vedantism, Buddhism, and Theosophy. Bhagwatgita is intended to represent the teachings of Brahmanism or Vedantism in general, Tripitaka to represent the teachings of Buddhism, and Theosophy to represent universal philosophy or teachings of the present institution of Theosophy—the greatest movement of the 19th century,<sup>1</sup> and a sure step in the direction of universal reconciliation by rallying towards one common centre, the nucleus of Universal Brotherhood, amidst the opposing influences of numberless differences of caste, color, race, creed, nationality, and the like. Before mentioning the universal features of each, I have to draw attention to the most important fact that in the three, Bhagwatgita, Tripitaka, and Theosophy, we have to find unity in trinity and *vice versa*, that the three point to one and the same thing, they are the three different aspects of one and the same thing. Here what we have to note is, that it is the aspects that differ, it is the aspects that change and not the things themselves. Things do not change with our change of aspect. In every different aspect the thing remains the same, the fact remains the same. It is *we* who change our aspects, and not the things themselves. With reference to religion, morality, and philosophy, in the three texts we have to observe the workings are of this law of life and mind as well. The things touched in the three are one and the same, but their aspects differ. The three look at *one and the same* Truth from three different standpoints. The three represent one and the same Truth, Universal but in three different colors, in three different modes. The object of the three texts is one and the same, viz. : to show the right direction of activity in our thought and life-spheres. The scope of the three is also the same, the whole of thought and action sphere, the thought and action sphere in its totality. The difference lies in the mode of treatment of one and the same thing, *i. e.* the subject. The mode of Bhagwatgita is to show the Universal truth in all its phases in a synthetical form after passing through the analytical channel of Test. Its position is perfectly scientific and philosophic.

Bhagwatgita is a poetic and exoteric exposition of the Vedanta, or key to Vedantic philosophy, and Vedanta is the most scientific of all Indian systems, as is observed by many eminent thinkers. In Vedanta we have the whole development of philosophical thought in a nut-shell, where the

<sup>1</sup> The great Frenchman Emile Bournouf said that Buddhism, Christianity, and The Theosophical Society are the three great movements of modern times.

questions of life and mind have been treated with systematic completeness. Its mode is to look at truth independently for purposes of religion and science, and for no other. Its mode is to religionise, moralise, and philosophise the whole life, and every fact of life ; life in its analytical and synthetical aspects. This is what the Karmayoga of Bhagawtgita does, and points out the illustration of the important law of life and mind—that things do not change with our change of aspect, that one and the same thing, life, may be looked at in religious, moral, and philosophical lights separately and together. The mode of Bhagawtgita is generally to take these three relations at one and the same time. Science and philosophy, though it is for ourselves, does not condescend to leave its own higher ground to mix with us, the common people, but it wants the so-called common people to come from their lower to its higher plane, whence only it can command the whole world and not otherwise ; the moment it leaves its own ground, it becomes powerless and loses its own radiance. This very fact of its being ever on the higher plane makes it unapproachable to the unappreciating many, and approachable to the appreciating few. The natural consequence of all this was, as might have been expected, that Vedanta was not seen by the masses in its true color ; it was not understood by them ; not only that, but something more than that must be said to give the idea of truth behind error, of reality behind appearance, that it was not only misunderstood but even perverted. This was the state our country was in after the Crishna Avatâra and at the time of Boudhya Avatâra, or in post-Vedantic times.

Buddha had the opportunity to see that the common people were not in a position to grasp the truths from the high eminence of Religion and Philosophy. Their eyes were dazzled by its overpowering light, and the natural consequence of this was that they ceased to look at that light from above and elected to be in the dark. If it is the pride of Universal science and Philosophy or Religion not to descend to lower levels of commonalty, it is equally the pride of the commonalty not to leave their own ground for Religion and Philosophy. They want science and philosophy to be brought down from its higher to their own lower level ; but this is something impossible for common people, and for science and philosophy to be dislodged each by the other. Buddha studied all these facts with the keenness of a philosopher, and looked into them with his *Avataric Intuition*, mastered them and the aptitude of general mind. The composition of exoteric mind was the special and scientific study of Buddha, as the composition of esoteric mind was that of Crishna and other Vedantic teachers ; the efforts of the one were directed to know to what scientific height exoteric humanity can reach ; the efforts of the other were directed to know to what scientific height esoteric humanity can attain. Buddha observed that the very terms of Vedantic philosophy, such as Brahma-Dnayna and Vedanta, which eso-

terically signified highest wisdom, become exoterically synonyms of duplicity and deceit. Even in English, we find at times in Political phraseology the terms science and philosophy similarly used in a perverted sense of duplicity and deceit, *e.g.* an aggressive step of one aggressive government towards another, the aggressed, is styled by itself, the aggressor, "scientific extension of the Frontier". Exoteric perversion of terms and ideas of esoteric philosophy is a very common phenomenon to be observed in the exoteric world. These things gave Buddha an ample field for study of exoteric mind in its various phases of perversion and corruption from the low to the lowest depth of decadence, the *Tamasic* or vicious growth of human nature. If Vedanta founded the creed of Philosophers, as is commonly and rightly said, Buddha wanted to found a creed of the common people; and this he did with wonderful success, unparalleled in the Religious history of India, and it may even be said of the world with the exception of Western Buddha or Christ; but at any rate in the analytical treatment of Religion, *i. e.*, in keeping the exoteric teachings quite distinct from the esoteric ones, Buddha and his teachings stand alone and secondless in the world. It is here that Buddha differed from Vedantic or any other Religious teacher. His observation was that it was necessary that the synthetical mode of teaching religious, moral, and philosophical truths of Vedantic teachers was too high for the easy comprehension of the common people, being more scientific and esoteric, and it wanted a change. He found that the analytical method of keeping the esoteric teachings quite distinct from the exoteric ones was better adapted to suit the masses. The exoteric teachings of Buddha were expressly intended to embody the general principles of morality, keeping the esoteric basis, but at the same time he intended to avoid to get in their scientific details, which he left for the higher esoteric circle, where the Vedantic teachers, his predecessors, had done enough.

The Buddhist mode of treatment is the very method which the modern eminent thinkers and writers adopt in the treatment of any subject. It is dividing a subject into two parts (1) for scientific public and (2) for general public. The 1st is intended to embody all details of science with their generalizations, and the latter to embody only its broadest principles, the main generalizations only. This is what Buddha did in keeping the esoteric teachings distinct from the exoteric ones. This is the *rationale* of his mode of treatment. He represented the same truth, the same facts taught by teachers that preceded him in Avataric duty, but in a more general and simple way.

Here we must not omit one of the most important of esoteric truths. It is that of noting the personality and individuality of eminent and Avataric religious teachers of India, Rama, Crishna, Buddha, and Shankaracharya. In all these characters our esoteric body and tradition see the

difference only in their earthly personality, but not in individuality, *i. e.*, in spirit. Rama is regarded as the 7th Incarnation of the Divine, Crishna the 8th, and Buddha the 9th, and Shankaracharya as the incarnation of Buddha. In the matter of unveiling the Secret Doctrine, the great mysteries of life and mind—or rather the mystery of the ages, part was done by Rama and part left unfinished, for which he had again to come to earthly life as Crishna. Crishna had to begin and work where Rama had left, leaving what he could not do then for Buddha. Buddha had to begin from where Crishna had left, and so also Shankaracharya had to do his part in his turn.

In conclusion, I have to say that the function of Bhagwatgita and Vedantism in Theosophy is to point out how and to what scientific heights of advancement esoteric humanity can rise in reference to the most important questions of life and mind, forming the subject of human enquiry of every age and every country in every sphere of thought and life, and in every fact of it, that is, in analytical and synthetical relations of life, very well illustrated by *Dnyana-yoga*, *Karma-yoga*, and *Bhakti-yoga* of Bhagwatgita. The grand Vedantic attempt, then, is to infuse in men all-religionising, all-philosophising, all-moralising, all-reconciling, and all-comprising spirit at one and the same time. This is done by the proper study of Karma-yoga of Bhagwatgita.

The function of Tripitaka and Buddhism is to show how and to what height of scientific advancement, exoteric Humanity can rise when properly directed by Avatar of Buddha, who worked forth from where Crisha-Avatar, one of the principal teachers and expounders of Vedantism, had left. The teachings of Buddha are thoroughly universal, keeping no distinction of caste, creed, race, color, or sex, the doors of the sanctuary of Buddhism being open to all, as is evinced by its spirit of propaganda, a novel feature hitherto unknown to the religious life of India of pre-buddhistic times. Above all considerations, highest credit is due to Buddha for change of direction of the treatment of the subject of religion from the synthetical to the analytical, and keeping the esoteric teachings quite distinct from the exoteric ones. The exoteric mind, in its numberless windings, formed the special subject of his study, all his materials being drawn from the source of his past and his present.

To all intents and purposes, Buddhism owes its life to Vedantism or Brahmanism both in esoteric and exoteric aspects. Esoterically, Brahmanism and Buddhism are not different, as would be seen from the fact that the esoteric Buddhist Section regards the Brahmanical texts of Upanishads, Bhagwatgita, and the Puranas, as forming parts of their texts in totality. Exoterically, also, Buddhism owes its life to exoteric Brahmanism or gross Hinduism; for it is the perversions of exoteric Hinduism or Brahmanism—eclipsed in its light and central light entirely—furnished ample materials or

elements of new life to exoteric Buddhism or restored Brahmanism in its native splendor. The Boudhya Avatar was intended for exoteric advancement, of which Professor Max Muller expresses in these terms, "India of Upanishads and India of Tripitaka are not different, but one is continuation of the other ; one is the natural outcome of the other".

Theosophy is the union of these two excellencies together—Brahmanical and Buddhistic ; not only of these two alone, but of all the excellences of the world, of all the excellences of humanity of every age and every country. For Theosophic purposes, therefore, we have to understand that Bhagwatgita, with Brahmanic literature, forms one factor of Theosophic literature ; that Tripitaka, with Buddhist literature, forms another factor of it in continuation, Brahmanism and Buddhism being two parts of one whole—Indian literature ; neither Brahmanism without Buddhism, nor Buddhism without Brahmanism, can be well understood.

VINAYAK C. LONKAR,

*Bombay, India, 8: 8: 90.*

F. T. S.

## THE TURN OF THE WHEEL.

### A LITTLE TALE OF KARMA.

#### I.

He was the son of a small ruler in Rajpootana. His father, of the warrior caste, governed a district including several villages as well as his own small town with justness and wisdom, so that all were prosperous and happy. The ruler was called a Rajah ; he lived in a building made of stone, built on a hill that commanded the town. The son, of whom this tale tells, was born after the Rajah had been many years childless, and was the only child to whom the father's honors and power could descend. He was named Rama after the great Avatar. From the time he was born and until he could speak, a strange look was always to be seen in his baby eyes ; a look that gazed at you without flinching, bold, calculating, as if he had some design on you ; and yet at times it seemed to show that he was laughing at himself, sorry too, melancholy at times. Rama grew up and delighted his father with his goodness and strength of mind. The strange glance of his eye as a baby remained with him, so that while everyone loved him, they all felt also a singular respect that was sometimes awe. His studies were completed, a first short pilgrimage to a celebrated shrine had been made very early by his own request, and he began to take part in the administration of the affairs of the old and now feeble rajah. Each day he retired to his room alone ; no one was permitted to

come within three rooms of his; and on the fourteenth of the month he spent the entire day in retirement. Let us go with him in fancy to one of these monthly retreats and listen with his consent.

## II.

The room is an ordinary Hindu room. Hard chunam floor, the bed rolled up in the corner, on the walls one or two flat metal plaques inlaid with enamel and representing different gods and heroes. He enters and goes up to the wall in front of one of these plaques—Krishna. The strange look in his eyes grows deeper, stronger, and a stream of light seems to rush from them to the object on the wall. His lips move.

“Atmanam, atmana—” he seems to say; the rest is murmured so low we cannot hear it. The words are in his own dialect, but in the mind of the hearer they translate themselves. He says:

“This weight upon my heart is not from this life. I have known no sorrow, have lost no object that I loved. My ambitions are fulfilled; the present is bright, the future shows no shadow. When, O Krishna, shall I know that which I now know not, nor what it is that I long to learn? Yet even now a ray of hope steals into my soul.”

Just as he uttered the last words a ringing sound came from the metal plaque and Rama gazed steadily at it. The plaque vibrated, and a subtle scent spread from it over the whole room. The air seemed to vibrate slowly, undulatingly, and then a dazzling shape of a young man seemed to form itself upon the floor, while the vibration centered in the form and the scent turned into light. Rama looked steadily at this being who stood there erect and terrifying, yet calm and strong with peace all about it. It was the calmness and power of it that terrified. As Rama looked it spoke:

“Do you forget the Upanishad, ‘Two birds sit in one tree; the one eats the fruit and the other looks on.’?”

“No,” said Rama, “I forget not. They are the personal and universal. The one who looks on is my higher self—Atman.”

“I am thy higher self. I come to tell thee of three words. Forget them not, forget not me. They are: Action, Law, The fruit of action.”

“These”, said Rama, “I have heard. Action and Law I know, but the fruit of action, is it that which eats within?”

The form of beauty replied: “It is the ignorance of it that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make.”

Then with one straight arrow-like glance into the face of Rama, the

form faded, and the placque rang a note of farewell. Across the wall there seemed to pass a picture of poverty and riches, of huts and buildings of stone. Rama left the room the next day, and never after seemed to sorrow or to be annoyed. His old father died, and he carried on the government for many years, scattering blessings in every direction, until a rival rajah came and demanded all his possessions, showing a claim to them through a forgotten branch of the family. Instead of rejecting the claim, which was just, instead of slaying the rival as he could have done, Rama resigned all, retired to the forest, and died after a few years of austerity.

### III.

The wheel of time rolled on and Rama was reborn in a town governed by the Rajah who had once in a former life demanded Rama's possessions. But now Rama was poor, unknown, an outcaste, a chandalah who swept up garbage and hoped that Karma might help him. He knew not that he was Rama; he only swept the garbage near the Rajah's palace.

A solemn audience was held by the Rajah with all the priests and the soothsayers present. Troubled by a dream of the night before, the superstitious ruler called them in to interpret, to state causes learnedly, to prescribe scriptural palliative measures. He had dreamed that while walking in his garden, hearing from his treasurer an account of his increasing wealth, a huge stone building seemed suddenly to grow up before him. As he stopped amazed, it toppled over and seemed to bury him and his wealth. Three times repeated, this filled him with fear.

The astrologers retired and consulted their books. The remedy was plain, one suggested. "Let the King give a vast sum of money to-morrow to the first person he sees after waking up." This decision was accepted, and the proposer of it intended to be on hand early so as to claim the money. The Rajah agreed to the direction of the stars, and retired for the night, full of his resolution to give immense gifts next day. No horrid dreams disturbed his sleep. The winking stars moved over the vault of heaven, and of all the hosts the moon seemed to smile upon the city as if being near she heard and knew all. The cold early morning, dark with promise of the dawn, saw the chandalah—once Rama—sweeping up the garbage near the palace where inside the Rajah was just awaking. The last star in heaven seemed to halt as if anxious that Rama should come in his sweeping to the side of the palace from which the Rajah's window opened. Slowly the chandalah crept around in his task, slowly, surely. Slowly the Rajah's waking senses returned, and as they came a hideous memory of his dream flashed on him. Starting up from the mat on which he lay, he rose and seemed to think.

“What was I to do? Yes, give gifts. But it is not yet day. Still, the oracle said ‘immediately on awaking’.”

As he hesitated the poor garbage sweeper outside came more nearly in front of his window. The setting star almost seemed to throw a beam through the wall that struck and pushed him to the window. Flinging open the shutter to get breath, he looked down, and there before him was a poor chandalah with waistcloth and no turban, sweating with exertion, hastening on with the task that when finished would leave the great Rajah’s grounds clean and ready for their lord.

“Thank the gods”, said the Rajah, “it is fate; a just decision; to the poor and the pious should gifts be given.”

At an early hour he gathered his ministers and priests together and said—

“I give gifts to the devas through the poor; I redeem my vow. Call the chandalah who early this morn swept the ground.”

Rama was called and thought it was for prison or death. But the Rajah amazed him with a gift of many thousands of rupees, and as the chandalah, now rich, passed out, he thought he smelled a strange familiar odor and saw a dazzling form flash by. “This,” thought he, “is a deva.”

The money made Rama rich. He established himself and invited learned Brahmins to teach others; he distributed alms, and one day he caused a huge building of stone to be built with broken stone chains on its sides to represent how fate ruptured his chains. And later on a wise seer, a Brahmin of many austerities, looking into his life, told him briefly,

“Next life thou art free. Thy name is Rama”.

BRYAN KINNAVAN.

## TO BE REMEMBERED BY THEOSOPHISTS.

**KARMA.** Karma is not a person nor a collection of conscious powers. It is not merely retribution, for it is also reward, help from others and to our fellows.

We have no right to decide that we will not “interfere” with the Karma of others who may need help. As we are ignorant of the exact working of Karma in each case, and are not ourselves above Karmic bonds, we are really not able to “interfere”, and to speak of doing so is conceit and assumption. The only persons who can interfere in Karma are adepts, who have reached to perfect knowledge, and when interference in Karma is referred to, it is in respect to these beings.

It is said that Karma is created or comes into existence by action, but it is not well enough understood that *action* means not only the definite

conscious acts of life, but also all and each, the smallest acts, conscious or unconscious, automatic or otherwise. Therefore it is said in the Hindu books that the sleeping body of man creates Karma—by its breathing. For, when we breathe, some lives of minute beings are extinguished, and we in order to live ourselves have to bear that small portion of Karma.

The Karma produced by thought is more potent than that from act. Acts are really dead thoughts, for they are the expression on the mortal plane of thought, and while the Karma of some acts may be very small and soon wiped out, the thought behind it may be so strong and deep that it will affect the soul for more than one life.

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SEVENFOLD CONSTITUTION OF MAN. It is a philosophical and substantial error to say that there are seven principles which include *Atma* as one. There can be only one *Atma*, indivisible and present in each so-called principle, high and low. Hence it is the whole. It is more correct to say that one spirit manifests itself by means of six vehicles.

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THE ILLUSION OF "I" AND "MY". There is no greater illusion than that which leads us to say "my Karma", "my spirit". No being on earth has *his* spirit separate from others, nor any Karma dissociated from the Karma of the race, nation, and Humanity. Remember these words from a letter to the U. S. Convention 1889, "Your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. \* \* There is no happiness for one who is ever thinking of self and forgetting all other selves." And the *Bhagavad Gita* says that only he knows indeed who sees that there is but one Kshetrajna or knower in all the different bodies of creatures. Are theosophists afraid to lose their miserable personal selves in the great unknown one?

AUGUST WALDERSEE.

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## PRINCE TALLEYRAND---CAGLIOSTRO.

A good deal for and against Cagliostro has been said since the time when he disappeared from the scene, and so much has been written against him by his enemies, especially the members of the order of Jesus, that the ordinary run of people have come to think of him as no more than an impostor, and a very cheap one at that. This has been pushed so far that his name in the encyclopædias stands for one of the great charlatans who from time to time are said to appear for the delusion of mankind and their own profit. The same sort of reputation has been given also to our honored fellow student Helena P. Blavatsky, and for similar reasons, with just as

little basis. Indeed, there seems to be little doubt but that in time to come her enemies, like his, will delight to call her a great impostor, as has been done already by a little-minded so-called investigator who went all the way to India to look into matters theosophical.

If Cagliostro was in fact an impostor, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in encyclopædias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.

The great Prince Talleyrand has left us something regarding Cagliostro which is of weight. It is to be found in a book published in London in 1848, containing the Memoirs of the Prince by his private secretary M. Colemache, in chapter four. It there appears that the Prince was asked to give the incidents of his visit to Cagliostro, and did so at some length. He had heard so much about the Count that he resolved to pay him a visit and see for himself the man about whom nearly every one was talking. An appointment was made, and at the time set Talleyrand called and was ushered into the presence, where he found the strange figure—a woman dressed in black and whose face was veiled—of whom much has also been said on the ground that she was alleged to be the confederate of Cagliostro or else a very good sensitive or medium. The Count appeared to be busy, and gazed into the eyes of the Prince with such a peculiar stare that the latter was not able to collect his thoughts, obliging Cagliostro to remind him of the many people waiting for an audience who could not be kept waiting if there was nothing to be said. Thereupon, as the Prince says himself, being utterly confused he failed to recollect the posers he had prepared, and was forced to ask Cagliostro if he could tell him anything about a certain Countess. The reply he received to this was that she would be at the theatre that night and would wear a certain dress and certain ornaments. Then Talleyrand asked if he could have a remedy for headaches she often had, and Cagliostro reaching down took up a jug and gave the Prince what looked like water. It was directed to be applied to her forehead, and the strict injunction given that no one else was under any circumstances to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed impostor. The Prince

produced the bottle, but, contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent after Cagliostro, and the jug of liquid was taken to an official analyst who made report that it was water and nothing else, just the same as what was in the bottle. This could not be explained by the Prince, but on the examination Cagliostro said it was indeed water which he had strongly magnetised, and that if the Prince had followed directions no harm would have come; he, however, had permitted a lot of roysterers to handle and smell it, and they had turned the immensely strong magnetism into the violent agent it turned out to be. Of course the manufacturers of hypotheses will say that it was not water but "some" acid or the like, not being able, though, to tell what they mean exactly. The incident is well attested and made a deep impression on the Prince, who gives evidence thus to facts and not to disputable theories.

J. QUILTER.

## A THEOSOPHICAL CATECHISM.

FOR THE USE OF CHILDREN.\*

### LESSON I.

1. Q. What is your belief?  
A. I believe in Theosophy.
2. Q. What is the meaning of the word Theosophy?  
A. It means godlike wisdom, or knowledge of divine things.
3. Q. Do you believe that you have this wisdom?  
A. No. I believe that there is such a divine knowledge, and that it can be attained.
4. Q. By whom can it be attained?  
A. By just men made perfect.
5. Q. With what help?  
A. By the help of the Spiritual soul.

\*It is intended that one of these lessons shall be studied four successive Sundays, the pupil learning the answers either by rote, or, preferably, giving their gist in his own terms, while the teacher should explain and illustrate with anecdotes, tales, or scientific facts. In this way the lessons can be expanded to the needs of individuals. The teachings contained in them are mainly derived from the works of H. P. Blavatsky or from oriental sources, and no claim of originality is put forth by the author-compiler.

6. Q. Is Theosophy a religion?  
A. No, it is not a religion. It is Religion itself.
7. Q. Explain the difference. What do we mean by a religion?  
A. We mean a fixed statement of belief about divine things, which men have made into a creed or articles of faith which all their followers must agree to.
8. Q. You say men have made these creeds. How?  
A. They have chosen a number of truths, or their interpretation of truths as they see them, and founded churches upon them. Each such church or creed is a religion.
9. Q. What is Religion itself?  
A. It is the whole body of Universal Truth.
10. Q. Into how many departments may Religion be divided?  
A. Two.
11. Q. What are they?  
A. Religion in the universe and Religion in man.
12. Q. What is Religion in the universe?  
A. It is Truth, or real Being, and obedience to divine, universal laws. The universe is founded on Truth, and its development, course, or evolution is guided by those spiritual laws which it always obeys.
13. Q. What is Religion in man?  
A. The desire to seek divine truths and the will to follow them when found.
14. Q. Name another difference between religions and Religion itself.  
A. Religions are made by men and perish like them. But the nature of Truth is divine and it can never die.
15. Q. What does Theosophy teach?  
A. Theosophy does not teach anything, for it is divine knowledge itself. But people who believe that there is such knowledge and that it can be found, learn first that Truth is all and in all, and that no religion is higher than Truth.
16. Q. If Theosophy has no creed, how can we know some of the truths of spiritual wisdom?  
A. That spirit instills the love of Truth into the hearts of men. In the world's long history many holy men, great spiritual teachers, have sought for and have found some of the divine truths.
17. Q. Are they known to any religion?  
A. All religions are built upon some portion of Truth, and all reject other portions of it.
18. Q. How many religions are known to us?  
A. There are said to be ten great religions, and there are many smaller ones and sects.

19. Q. Which is the true one?  
A. Each one claims to be the true one and that all the others are wrong. Each one claims that by it only men can be saved.
20. Q. What do we believe that Theosophy would say of this?  
A. We believe the truth to be that every religion has some divine knowledge in it, and that all are founded upon the one Truth.
21. Q. What makes religions differ?  
A. The different minds of the various men who have seen different aspects or sides of the truth.
22. Q. Where do most theosophical students believe that most divine truths are to be found?  
A. In a body of teaching called The Secret Doctrine.
23. Q. Tell me more about this Secret Doctrine.  
A. It was known to wise men in the far East at an early period of time, long before the christian era, and they have handed it down to our time.
24. Q. Why do you call it a Secret Doctrine?  
A. Because it was only known to few men at any one period of the world's history.
25. Q. Why was this?  
A. Because few men were sufficiently perfect to be taught by divine wisdom.
26. Q. What religions are most like the Secret Doctrine?  
A. The Buddhist religion and the religion of the Brahmans.
27. Q. Are they two of the great religions?  
A. Yes. They include more than two-thirds of all mankind.
28. Q. But you say other religions contain truths.  
A. Yes, they all do. And all the great teachers from Rama and Buddha to Jesus Christ have taught these things, and all the bibles of different religions contain some of them.
29. Q. Why, then, does each religion say that it alone has Truth?  
A. Because every religion has been taught in two different ways, esoterically, and exoterically.
30. Q. What does esoteric mean?  
A. It means secret. To teach esoterically is to teach the inner, hidden spiritual sense.
31. Q. What does exoteric mean?  
A. It means outwardly. To teach exoterically is to teach the external form or creed.
32. Q. Give me some natural example of this.  
A. If I show you an apple seed and say "Here is an apple seed", that is an exoteric teaching of the outer form and fact. But if I show the seed

and say ; “ Here is a great green tree, with branches waving in the wind and all full of rosy fruit ”, then that is an esoteric teaching ; it tells of the hidden power of the small brown seed to become so great. The first only tells of what we now see with the outer eye—a small brown seed. The second tells the secret truth of what power and beauty hides in the seed and is only seen by the eye of faith or knowledge.

33. Q. What was the reason for these differences in teaching ?

A. To each man was given only what he could understand. Only a very few were wise in hidden spiritual things. A child, or a man who had never seen a seed grow, would not believe you about its inner power. The great number of unwise people had to be taught in a simple way just as in a Kindergarten object-lessons are given to a child.

34. Q. Name some great teachers who said that they taught in both these ways.

A. Rama, Buddha, Krishna ; and the same is said about Jesus, now called Jesus Christ.<sup>1</sup>

35. Q. In what sense are the meanings of all religions the same ?

A. In the hidden or esoteric sense.

36. Q. How can this be proved ?

A. By comparing or examining all religions, when we find one Truth, like a thread of gold, running through all.

37. Q. Why do not the churches see this ?

A. Because they study the outward forms or object-lessons called creeds and because many men are selfishly interested in keeping churches in being.

38. Q. What should these things teach us ?

A. To pay as much respect to the religion of another as we wish to have shown to our own.

39. Q. What else ?

A. That Truth is above all religions, must be looked for within, and that the man who seeks Truth for himself and obeys it in himself, so far as he knows it, is truly religious, and not the man who only believes what he has heard from others without search or comparison.

40. Q. What, then, is the first action of the theosophist ?

A. To do his duty.

41. Q. What is his first duty ?

A. To seek Truth. To love it better than himself or any other thing.

42. Q. What next ?

A. To obey it ; to live by its laws when found.

43. Q. And after that, what will he do ?

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<sup>1</sup> Read biblical and vedic parables here and explain them.

A. He will fulfill every duty belonging to that station in life where divine laws have placed him.

44. Q. Are you then a theosophist ?

A. That is too much to say. It is not easy to be a true theosophist, or follower of Truth, but I am trying to become one.

#### ANECDOTE TO LESSON I.

We are told an old story of a shield hanging at two cross roads. One side of this shield was silver ; the other side was gold. Two knights came riding along, one on each road. The first cried out : "Oh ! What a fine silver shield." The other knight, who was on the road where the gold side showed, laughed and said : "No, you mistake ; the shield is gold." This made the first knight very angry. He cried out : "It is not gold, it is silver." "You are blind", said the other. "You are a fool", the first replied ; and so they quarrelled bitterly. Just as they were getting down from their horses to fight over it, a third knight rode up and asked what the trouble was. They told him. "That is very strange", he said. "I must look for myself." So he went to look for the truth for himself, when he found out that the sides were different but yet it was the same shield.

Just in this way persons who come to Truth by different religions see different sides of it, think there is no other side and quarrel. But the man who loves Truth enough to seek it for himself finds out that the two sides both exist and are parts of the same shield. So the peaceful search for Truth and the power to look on both sides are better than too great pride in self and belief in our own road.

Now this story is an example of esoteric and of exoteric teaching. The outer meaning is what I have just told you ; it is exoteric. The esoteric or inner meaning is that what we call spirit and matter, or the divine and the natural, are not separate things. They are each a side of the same shield ; they appear different, but it is only an appearance. The shield, the cause, is one and the same. Further on you will learn more about spirit and matter.

J. CAMPBELL VERRPLANCK.

## THE ASTRAL LIGHT.

[READ BEFORE SATWA BRANCH T. S., LOS ANGELES, APRIL 29, 1890.]

Those possessing the gift of Second Sight, which has descended for many generations in certain families in Scotland, would, if asked to define and explain this wonderful gift, answer that "it was utterly inexplicable." That "it was only at certain times" and under "certain conditions" that they became aware of the pictures with which they were suddenly con-

fronted ; but that these were vastly more real than anything on the lower, physical plane could possibly be. Man is possessed of a dual nature, and has several stages of consciousness, among which are his waking moments and the deep sleep which is an utter void to his physical nature. These conditions are merged one in the other, though nearly as wide apart as Life and Death. He is cognizant of all that takes place in his waking moments, but as a general rule the dreamless sleep is a perfect blank to him ; he knows nothing of the " Divine Ego " which is his immortal " Self ", which then animates him and gives him Divine lessons, the impressions of which are so indelible that they act upon him during his waking moments, and he does many acts for which he can give no reason whatever. Upon emerging from this condition, he passes through the " land of dreams " where time and space are utterly annihilated, a dream of a few seconds' duration bringing him through many countries and seeming to last for a series of years. As he nears the waking point the thoughts and actions seem plausible, but to be, if remembered, looked upon as absurd and utterly impossible when the lower physical mind is again in control of the body.

No matter in what position we place a mirror, we find the object pictured in the atmosphere, there to remain for all time. Since the time of Daguerre, by the aid of chemicals, man has the power of fixing and making indelible such of these pictures as he chooses. He must, however, take his model from the actual physical object, for, after it has passed away from ordinary sight, it is beyond the power of art to replace it. The photograph is there, however, plainly pictured in the " Astral Light " for those who have " internal " sight. This sight is developed to those of a psychic and spiritual organization, and is more frequently shown in Clairvoyance, Clair-audience, Psychometry, &c. It is a power possessed alike by all, either in a latent or potential state. It can be developed, until, with a few, it is possible to realize what is taking place at the Antipodes, or at any intermediate point.

There is an aura surrounding each individual containing the thoughts which may be read by a passing adept. The dispositions are as easily deciphered. While there is much fraud mingled with it, there are fortune-tellers who can read the future in the palm of the hand. A Psychometer, by touching a letter, can give the character and disposition of the writer, and, by touching a piece of fossil, can give a description of the age in which it was a part of a living thing. Character, disposition, and passing events are photographed on these things, and are shown as in a mirror.

We can not give the reason why. but that it is true can be shown by incontestable evidence. Before an action can take place it is formed in the Astral mind and is photographed on the Astral atmosphere. A knowledge of a coming event may avert and ward off danger by diverging from the

Astral lines, and this, in a measure, explains why the Astral pictures of that which is to come are not always true. That which is inevitable will come and nothing can avert it; but all of these pictures are not inevitable, as they are governed by a higher, the spiritual, plane.

A reader of the Astral Light should progress to a higher plane and finally become one with Self. While the intellect may cause us to investigate some of these phenomena taking place on a higher plane, the intuition of a sensitive person can feel their influence at once, without being able to explain it in the least. Intelligence, at times, rejects that which we know by our intuition to be true. Premonition, a phase of intuition, warns us against a certain journey, and intelligence smiles at it as an "Old Woman's whim"; and overruling the intuition, disregarding the warning, we take the risks, to be confronted by a great danger. Which, in this case, exhibits wisdom; intelligence or intuition? This danger has been photographed on the "Astral Light", and in our "dreamless sleep" of Spiritual existence our "Higher Self" has imprinted it on the Soul so deeply that it can not be obliterated from the perception.

A pure and unselfish life on the physical plane, combined with meditation and contemplation, will help much towards giving us the power of reading these "Astral" pictures. It will, at least, develop intuition to such a high degree that happiness may be attained by merely obeying, without question, its dictates. We are working upon a lower plane when we allow ourselves to be drawn into such deep metaphysical discussions as to be intelligible only to those who have made them a special subject of meditation and study. We are then working through the intellect and disregarding the higher light of perception. We are making it a matter of the head instead of the heart. It is also misleading, for a flow of oratory may captivate a scholar who has no inward sympathy with us, while the sincere believer in intuition, not so brilliant perhaps, may be driven from the teachings of Theosophy. A "Universal Brotherhood" knows no difference between the poor, uneducated negro who has not the faculty of imparting his perceptions, and the Harvard graduate who by his logic can convince that white is black. The Higher Plane is above the intellect, and may be viewed by one who does not know the alphabet. To progress we must avoid the distinctions of the physical plane and concentrate our thoughts upon the higher, doing a purely unselfish work, and we shall have no cause to regret the photographs we then make on the Astral Plane. "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth".

N. P.

## TRUE OCCULTISM

AS FOUND IN THE THIRTEENTH CHAPTER BHAVAGAD-GITA.

There are nowadays many professors of occultism, just as years ago there was a numerous brood of those who pretended to know about the philosopher's stone. Both, however, were and are learned chiefly in repeating what they have heard of as occultism, with no substance or reality underneath all the profession. Now as then the mere incidentals of the true occultist's practice are thought of, spoken about, and pursued. Phenomena or the power to produce them constitute the end and aim of these searchers' efforts. But seek as we may, we will not find among them real knowledge, real experience, true initiation. Being on the wrong path, deluded by false light, they cannot do aught but mystify, annoy, and deceive those who put their trust in them. During the days of Rosicrucian fame there was some excuse for the mass of seekers, but since the old Hindu works have become gradually known to everyone, that exculpation is at an end; for on every hand the note of warning is sounded, and everywhere are signs that show in what direction lies the true path. Particularly is this so in that wonderful book, the *Bhagavad-Gita*. In it, however void of phenomena, however unattractive in respect to bait for psychic emotion, it points out the way, declares the mystic science, true devotion, right action. We therefore print an important chapter entire.

### CHAPTER XIII.<sup>1</sup>

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE KSHETRA FROM  
KSHETRAJNA.

*Krishna.* This perishable body, O son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows<sup>2</sup> it, the Kshetrajna. Know also that I am the knower in every mortal body, O son of Bharata; that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom. What that Kshetra or body is, what it resembleth, what it produceth, and what is its origin, and also who he is who, dwelling within, knoweth it, as well as what is his power, learn all in brief from me. It has been manifoldly sung by the Rishies with discrimination and with arguments in the various Vedic hymns which treat of Brahma.

This body, then, is made up of the great elements, Ahankara—egotism,

<sup>1</sup> This rendering of Chap. 13 is from the advance sheets of the new PATH edition of the *Bhagavad-Gita*, of which a notice will be found on another page.

<sup>2</sup> That is, the true Ego, the real witness and spectator.

Buddhi—intellect or judgment, the unmanifest, invisible spirit ; the ten centres of action, the mind, and the five objects of sense ; desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion. Thus I have made known unto thee what the Kshetra or body is with its component parts.

True wisdom of a spiritual kind is freedom from self esteem, hypocrisy, and injury to others ; it is patience, sincerity, respect for spiritual instructors, purity, firmness, self-restraint, dispassion for objects of sense, freedom from pride, and a meditation upon birth, death, decay, sickness, and error ; it is an exemption from self-identifying attachment for children, wife, and household, and a constant unwavering steadiness of heart upon the arrival of every event whether favorable or unfavorable ; it is a never-ceasing love for me alone, the self being effaced, and worship paid in a solitary spot, and a want of pleasure in congregations of men ; it is a resolute continuance in the study of Adhyatma, the superior spirit, and a meditation upon the end of the acquirement of a knowledge of truth ;—this is called wisdom or spiritual knowledge, its opposite is ignorance.

I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality ; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions ; eyes, heads, mouths, and ears in every direction ; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties ; unattached, yet supporting all ; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate ; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided it appeareth as divided among creatures ; and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness ; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom ; in the hearts of all it ever presideth. Thus hath been briefly declared what is the perishable body, and wisdom itself, together with the object of wisdom ; he, my devotee, who thus in truth conceiveth me, obtaineth my state.

Know that Prakriti or nature, and Purusha the spirit, are without beginning. And know that the passions and the three qualities are sprung from Nature.

Nature or *prakriti* is said to be that which operates in producing cause and effect in actions<sup>3</sup> ; individual spirit or *Purusha* is said to be the cause

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<sup>3</sup> Prakriti, matter or nature, is the cause of all action throughout the Universe, as it is the basis by which action may take place ; and herein are included all actions, whether of men, of gods, powers, or what not.

of experiencing pain and pleasure.<sup>1</sup> For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs.<sup>2</sup> The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

He who thus knoweth the spirit and nature, together with the qualities, whatever mode of life he may lead, is not born again on this earth.

Some men by meditation, using contemplation upon the self, behold the spirit within, others attain to that end by philosophical study with its realization, and others by means of the religion of works. Others, again, who are not acquainted with it in this manner, but have heard it from others, cleave unto and respect it; and even these, if assiduous only upon tradition and attentive to hearing the scriptures, pass beyond the gulf of death.<sup>3</sup>

Know, O chief of the Bharatas, that whenever anything, whether animate or inanimate, is produced, it is due to the union of the Kshetra and the Kshetrajna—body and the soul. He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. Perceiving the same lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end. He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed. And when he realizes perfectly that all things whatsoever in nature are comprehended in the ONE, he attains to the Supreme Spirit. This Supreme Spirit, O Son of Kunti, even when it is in the body, neither acteth nor is it affected by action, because, being without beginning and devoid of attributes, it is changeless. As the all moving Akasa by reason of its subtlety passeth everywhere unaffected, so the Spirit, though present in every kind of body, is not attached to action nor affected. As a single sun illuminateth the whole world, even so doth the one spirit illumine every body, O Son of Bharata. Those who with the eye of wisdom thus perceive what is the difference between the body and Spirit and the destruction of the illusion of objects,<sup>4</sup> go to the Supreme.

Thus in the Upanishads stands the thirteenth chapter, by name—

DEVOTION BY MEANS OF THE DISCRIMINATION OF THE KSHETRA FROM  
KSHETRAJNA.

<sup>1</sup> Purusha is the aspect of the individual spirit in every human breast: it is the cause of our experiencing pain and pleasure through the connection with nature found in the body.

<sup>2</sup> Here *purusha* is the persisting individual who connects all reincarnations, as if it were the thread, and has hence been called the "thread Soul".

<sup>3</sup> This last sentence means that they thus lay such a foundation as that in subsequent lives they will reach the other states and then to immortality.

<sup>4</sup> This refers to what has previously been said about the great illusion produced by nature in causing us to see objects as different from spirit, and it agrees with Patanjali, who says that, although the perfectly illuminated being has destroyed the illusion, it still has a hold upon those who are not illuminated—they will have to go through repeated rebirths until their time of deliverance also comes.

## LITERARY NOTES.

THEOSOPHICAL SIFTINGS, VOL. III, NO. 10, gives first a most lucid summation by Miss Katharine Hillard of the thought in Baron du Prel's *Philosophy of Mysticism*, and of his article in *Le Lotus* of Dec., 1888, on "The Intuition of Time, or the Cerebral Clock," i. e., the faculty of self-waking at a given hour. This extremely interesting phenomenon is still another proof of the transcendental consciousness, for during sleep the sense consciousness is of course suppressed and no cognition of time possible. The phenomenon is not even a case of clairvoyance, as hypnotized persons always act upon a knowledge of the true time, not upon that of near clocks, often purposely altered as a test. "Why one should join the Theosophical Society," by Mr. Keightley, is the excellent paper now circulated as a tract by the Pacific Coast Committee. An article on the Tarot concludes this otherwise very valuable number of the *Siftings*.

THEOSOPHY AND ITS MESSAGE is a new 8-paged pamphlet by a lady member of the T. S., and has just been issued from the Aryan Press. Opening with a brief allegory of humanity, it proceeds to define Theosophy as a system of Science, Ethics, and Philosophy. Each of these is treated in turn, the first being the fullest, a sketch of the Theosophical Society is given, and the pamphlet closes with some practical thoughts upon the application of Theosophical principles to our lot in life and the possible use of it as a furtherance to progress. (3 cts. per single copy, \$2.50 per hundred; postpaid. Address the PATH.)

THE A B C OF THEOSOPHY, being a few distinct Questions, with direct Answers, by Mrs. Jeannie A. Marshall. This is an elementary exposition in catechetical form, the work of an earnest Theosophist living in the city of Mexico. In that apparently unpromising field real efforts towards enlightenment have been made, and this pamphlet of 8 pages has been written as one means to bring Theosophy in simple form before the people. It was printed by the Aryan Press.

EASTWARD; OR A BUDDHIST LOVER is announced by the J. G. Cupples Co., Boston. It deals with the love-romance of a young Buddhist studying in this country, and contains information regarding Buddhism, the study of which is so popular now. The author is Mrs. Robert Hosea, a member of the T. S. at Cincinnati. (267 pages; \$1.50.)

FREE THOUGHT, San Francisco, publishes in two numbers a very powerful article by Dr. Jerome A. Anderson, President of the Golden Gate Lodge T. S. on "The Scientific Evidence of the Existence of the Soul". It is a *resumé* of the thought and argument in du Prel's *Philosophy of Mysticism*, a book of measureless value to Theosophists, but also to all really scientific students of physiology and psychology. Dr. Anderson has not only summar-

ized its content with the intelligence of a scientist, but has phrased it with the skill of a rhetorician, thus adding further demonstration to the facts that the resources of Science are hereafter to be used in reinforcing Theosophy and that there are Theosophists competent to see that this shall be done.

NEILA SEN and MY CASUAL DEATH. Mr. James H. Connelly, F. T. S., who thrilled us with that weird "Among the Dead" in the PATH and charmed us with that delicious "Gonthaire" in *Lucifer*, has put the above two stories in one volume. He is as clever, as ingenious, and as vivid as ever. The former story is of the entrapment and rescue of a Ceylonese girl in New York, and besides no little hint of what science may yet learn from Occultism as to the transmutation of light into sound, and no small knowledge of New York Judges and of telegraphy, of Mesmerism and of horse-races, brings out in clearest lines the great truths taught by Theosophy as to Karma and Reincarnation, and the bearing they have on the gravest temptations presented in life. One very striking scene is where the young girl's blazing indignation dies away as she reverently calms her agitated spirit with the sacred mantram, *Om mani padme hum*. "My Casual Death" is more pronouncedly Occult. It describes how a rash experiment opened to the narrator his passage to the Astral plane, the strange sights and experiences encountered there, the perception of unuttered thought, the instant responsiveness of the astral body to will, the correspondence between the character of human beings and that of the elementals near them, and with skilled naturalness brings about the incidents which make possible the return of the soul to its almost-dead body. These stories are exactly the kind of literature to familiarize one great class of readers with terms and truths and topics that are some day to be everywhere accepted, and the novelist is the true pioneer to the moralist and even the guru. Mr. Connelly's villains are all of the most uncompromising type, and their *vis-à-vis*, always beautiful and rich, are never inconsistent with the duties imposed by their lofty status—except in saying "depôt" for "railway station," but this unflinching conformity of conduct to character is perhaps an added *naïveté*. The type is a treat to the eye, but one has misgivings as to the Oriental accuracy of Neila's costume on the cover. (*John W. Lovell Co., New York; 50 cts. paper.*)

THEOSOPHICAL SIFTINGS, VOL. III, NO. 11, gives an article on Reincarnation which proffers certain new illustrations and lines of proof unusually ingenious and convincing. This is particularly true of that section showing how lessons from experience are impressed on the character while the incidents creating them fade from memory, and of the page describing scientific study in successive incarnations. Treatment like this makes very real and clear the reasons why we must reincarnate and the fact that we do. Fancy for divination appears to be spreading among Theosophists, for *Siftings* contains another article on Tarot Cards, though nothing is said this time about the "Divine Wisdom" pack which is to be wrapped in linen and kept in a cedar box. Mr. Kingsland's "Theosophy and Dogma" is reprinted from *Lucifer* of June, 1889, and may well be read and re-read many times.

## TEA TABLE TALK.

Not long ago the Professor stood at a street corner, waiting for a delayed car. A number of persons had collected for the same reason, among them a pair of lovers. They had been caught very young, very "green", and they seemed to have the disease in its most severe form. There they stood, hand in hand, eyes plunged in eyes, breath waiting upon breath, their movements one. Occasionally the September breeze blew her towards him, when his arm went round her. Or his lips went to her ear to whisper and remained to ——— how should inveterate bachelors like the Professor and myself know what those lips remained at her ear for? The Professor, studying the species, did not see them move. Yet he must have had a theory (scientists always *have* a theory, for all they declare that they start in without one), because when I suggested that the girl had an earache and the man was trying hot magnético—positive breath, the Professor said, "Pshaw, don't be a fool." At all events, there was also in the crowd a burly, thickset, snarly kind of man, who looked upon these lovers, blind as young lambs to all the world about them, with a fierce contempt. He frowned, he scowled, he turned his back and tried not to see them, and just had to look over his shoulder to see if they could really be still at it, and seemed forced, at last, by a weird fascination, to stare at them, saying d—— to them under his breath. The Professor counted up to 57 d's of this species, who fairly danced with suppressed rage, before the car came along. And when it came, what happened? The burly man rushed into it, the crowd followed, the lovers were absorbed at the moment trying to find a caterpillar in her collar, and would have been left if the conductor (married species, the Professor said) had not "hi! hi-ed!" at them. When they came aboard all the seats were taken; the car was packed like a sardine box, but more squeezing made room for the girl. The man had to stand up. Then their sufferings began. Tears stood in her eyes. The deepest gloom overcast their faces. It got blacker and blacker, it spread itself out over the whole car; the Professor says you could have cut it with a knife, and it smelled like a London fog. The burly man fidgetted about; finally he could stand it no longer. He, even he, felt the chill of that separation to the marrow of his bones. He rose as rise the doggedly determined; the girl was next to him. "Here, Sis," said he, "here's my seat for your *do*." No time was wasted in thanks. The "bo" snapped back into that seat like a released rubber-band; the cloven twain came together again as the bark and the tree do. The Professor rubbed his glasses and studied awhile. When the car came to his street, he paused on the platform, where the burly man had taken refuge, and said to him, "Excuse me, Sir, but why did you give up your seat and let the act go on?" The burly man turned his quid over and spat in wrath. "Gord knows, Sir, I don't; unless we all was born like that an' feels it inside some'eres, a feeling' I despise"—and softly began to d—n again, knowing no other way to help himself to unconcern.

When the Professor told me this anecdote I proved to him, for the

thousandth time, that the world is not yet so old but that it still "loves a lover", and I passed about the tea table a pretty tale of an occult courtship. It was told me by the heroine, an honored friend, well past the body's youth, but whose soul is not worldworn or worldly wise, retaining a fine touch of its primeval purity. It seems that she lived in the country as a young girl, and had a friend come to visit her. This friend used to talk of a certain young man whom she liked, and her hearer always felt a peculiar impression, to which she could give no name. One night in a dream she saw the face of a man, and was told that this was to be her future husband. It was a face she had never seen. She told her dream to no one. Her friend, Miss L., went away. A week afterward, at dusk, a man stopped at her father's gate and asked for her by name, as she stood there. It was the man of her dream, and, as she recognized him, something impelled her to exclaim, "You are Mr. ———, the friend of Miss L." He said that he was, and that he had felt he much wished to know her. The dènouement came at the end of a week in the shape of an engagement, and if ever two helpmeets have borne one another's burdens and made them light with love, these two have. Both felt their marriage to be foreordained and that they had met before, though at that time not a whisper of theosophical teaching had stolen across the land. And she tells me now that some days, in some half-lit silent hours, she feels so near, 'so very near, to remembrance.

From life and love we pass so swiftly on to death, so mixed the cup, so instant the change. In the mail with this tale of tender fidelity came only one other letter, which I give here in its entirety.

"DEAR JULIUS:—

I do not know whether the following will be of interest to your "tea table" or not, and submit it on a venture as a curious coincidence, or it may be something more; at any rate it is one of the inexplicable happenings which more or less come to everyone, whether noticed or not.

On the 6th of June last we commenced removing some heavy gear connected with the driving machinery of our rolling mill which required replacing. It was important that these repairs should be completed with the least possible delay, and, to facilitate matters, a gang of men was detailed to continue work during the night.

On the morning of the 7th I was awakened by two loud raps. These were so emphatic that I rose up from my bed and called out loudly, "Who is there? Who wants me?" Receiving no response, I got up and looked around and noticed the time as half-past four. Feeling unaccountably restless and indisposed to return to my bed, I got up and dressed. I had hardly finished doing so when I was called by a messenger from the mill, who requested me to go down immediately, as a man had just been killed. On reaching there, I found that the sling, supporting a portion of the gear, had given way and one of the workmen had been crushed to death. The accident happened at half-past four. The man was instantly killed; his body fell to the bottom of the pit as the section of gear swung past him. It was taken out immediately, but no groan or motion evinced any sign of consciousness after the accident.

Although the man had worked all summer in some very dangerous positions, I do not know that I ever spoke to him or noticed him specially, although, of course, from the nature of my position in the business, he must have known me very well. There was nothing in the shape of personal intimacy, friendship, or hardly acquaintance between us; consequently if the circumstance be anything more than a coincidence, it can only be explained on the hypothesis that I was aroused because I would naturally be looked to under the circumstances.

I have stated the facts briefly, but if there is any question you would like to ask, or desire fuller particulars, I shall be glad to respond. What puzzles me is, what occult lesson this experience is intended to teach, as no special, particular, or even personal interest existed between us. C."

I should not use the expression "intended to teach"; for that implies that a lesson was intended, whereas it seems that this is simply one of the facts of life, a happening, not a teaching. When a death by accident occurs, a great commotion is set up in the astral light, caused by the shock and acceleration to all the victim's energetic forces. A tumultuous current is created, and, like every other force of nature, it seeks the line of least resistance. It appears that the writer was much in the mill, was of importance in the business, must have thought much about it, and must have been much in the minds of employees. In this way, a constant current existed between him and the mill, and between his house and the mill. It was a highway or path along which the other current rushed. Such currents often produce a rap, from concussion, on reaching the point to which they are attracted. The mental currents of table-turners produce raps upon the table, for some such raps are so caused. When two students of theosophy are discussing a subject and a conclusion is reached, loud raps, as of assent, are often heard. They indicate a climax of mental force. Once the student said to me, "What is Quickly doing now?" I answered automatically, "Walking along, head bent, looking at rain-swollen gutters, and thinking of us at the tea table." At once two very loud raps were heard. We noted the hour, and next day asked Quickly what he had done at that time, when his reply was almost word for word mine as above. Perhaps here there was concussion of currents. Possibly the dying man thought too of his employer. but what is here given seems the rational and most natural explanation.

JULIUS.

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## THEOSOPHICAL ACTIVITIES.

### AMERICA.

GAUTAMA T. S., San Diego, Calif, has passed the same Resolutions of confidence in the Founders and reprobation of their traducers as did the Golden Gate Lodge. SAKTI T. S. has done likewise.

HERMES COUNCIL T. S., Baltimore, Md., has rented a room in Benson's Hall for regular meetings on the 1st and 3rd Mondays of each month, the former to be quite public and notice to be given privately and through the

press. The first public meeting took place on the 1st of September, and was noticed in a number of the city papers. It is the hope of our Hermes brethren that time will justify even more frequent meetings, and that ultimately a room may be secured for Branch purposes exclusively, and be open every night for visitors.

SATWA T. S., Los Angeles, Cal., has passed Resolutions of loyalty to and confidence in the Founders of the Society.

GOLDEN GATE LODGE, San Francisco, is highly encouraged by its series of open meetings, with a regular course of lectures, at the new location, Red Men's Hall, 320 Post st., the Hall having been filled and sometimes overflowing. Many more persons attend regularly a series of lectures than when there is no systematic program, and the Lodge commends this plan to all others able to attempt it. Since the thoroughly-organized work of districting the Coast and distributing leaflets, a flood of letters constantly comes in from the States and Territories, with inquiries about the T. S., Theosophy, books, etc., and this correspondence has become so great that new measures are contemplated to fulfil it. Of the 10 Lectures announced, 5 have already been given,—*Reasons for a Theosophical Society*, E. B. Rambo; *Latent Powers in Man*, Miss M. A. Walsh; *Personality and Individuality*, Dr. A. Griffiths; *The Ten Great Religions*, Mrs. A. S. Harris; *Evolution*, Dr. J. A. Anderson. The remaining 5 are,—*Historical Cycles*, E. B. Rambo, Oct. 5th; *The Secret of Death*, Miss M. A. Walsh, Oct. 12th; *A Theosophist*, Dr. A. Griffiths, Oct. 19th; *Man's Place in Nature*, Mrs. S. A. Harris, Oct. 26th; *Problems of Heredity*, Dr. J. A. Anderson, Nov. 2d.

BLAVATSKY T. S., Washington, D.C., welcomes cordially all visitors to its "Circulating Theosophical Library and Lodge Room" at 1905 Penna. Ave. It is open daily from 10 to 5, Sundays from 10 to 12. Mr. Geo. R. Boush is in charge, and has established an agency for Theosophical publications, keeping on hand a stock of such. Thus an important center of influence has been formed in the Capital of the country, and all Theosophists visiting Washington should make special effort to call thereat and show their interest and fraternal sympathy.

THE FIRST THEOSOPHICAL SOCIETY of Jamestown, N. Y., has just received its Charter from the General Secretary's office, and starts with a membership of 11. It is the 43d Branch upon our roll. Its formation is largely due to the energetic work of Mr. and Mrs. Frank I. Blodgett, members of the new Seattle T. S., Seattle, Washington Terr., who availed themselves of a visit East to foster existing interest in Jamestown, to guide it, and to organize it. Above is the result. Would that scores of such missionaries might pour in from the West! Jamestown has a population of 17,000, and doubtless contains other Theosophists who will in time become F. T. S.

BROOKLYN T. S. has contributed an important member to the staff of Madame Blavatsky. Mr. James M. Pryse, who has had charge of the Aryan Press since its establishment, sailed on Sept. 4th for the purpose of conducting a similar Press at the London Headquarters. The value of such an insti-

tution has been copiously demonstrated at the American Headquarters, and will be also in London. Mr. John M. Pryse succeeds to the Aryan.

LOS ANGELES T. S. has adopted Resolutions of confidence in the Founders and of support to the General Secretary in the pending libel suit. THE ARYAN T. S. of New York has done likewise.

CLEVELAND, OHIO. On Tuesday, Sept. 23, the General Secretary, attended by Mr. Chas. Seale, of the Aryan T. S., held a public meeting in the interests of Theosophy at Glenville, a suburb of Cleveland on the lake shore and mainly devoted to the country residences of the wealthy. The meeting was held in the pavilion attached to the villa of Mr. W. J. Gordon, an octagonal building ornamented with palms and greens, and was attended by about 60 prominent citizens of both sexes. An address was made by Mr. Judge and one by Mr. Seale, and questions were then advanced by the audience and replied to.

LIGHT T. S., Fort Wayne, Ind., hitherto a Private Branch, has passed a Resolution making it henceforth open. There is now no Private Branch in the American Section.

EUREKA T. S., Sacramento, Cal., has adopted *verbatim* the Resolutions of confidence in the Founders and of condemnation of their traducers which were passed by the Golden Gate and other Branches.

THE DANA T. S., Sioux City, Iowa, which was organized last May, now has 20 members and has started a Library. This Branch has been studying the *Key to Theosophy*, and various articles from magazines and Branch Department papers have been read. Each meeting closes with a short reading from *The Voice of the Silence*. The Branch will soon begin with the "Theosophical Gleanings" in *Lucifer* as a basis of study. Some time will be given to enquirers who are unfamiliar with Theosophical teachings. Meetings are held every week and are usually open.

THE 2ND AD INTERIM CONVENTION OF PACIFIC COAST T. S. BRANCHES was held at Santa Cruz, Calif., September 13th and 14th, 1890. Of the sixteen Branches on the Coast, all but one, that last organized and hardly yet in working order, were represented. Mr. E. B. Rambo of the Golden Gate Lodge was elected chairman, and Dr. Allen Griffiths reelected secretary. A paper on "The Extension of the Theosophical Movement" by Mr. James M. Pryse of New York was read, and a vote of thanks to him was passed. A short address from the Point Loma T. S. was also read. The following resolutions were unanimously adopted:—

*Whereas*, the Pacific Coast T. S. Branches in convention assembled at Santa Cruz, Calif., Sept. 13th and 14th, 1890, desire again to express their continued adherence to the Divine Truths of Theosophy, their allegiance to the Theosophical Society and loyalty to its Founders, therefore be it

*Resolved*; That we regard the continued spread of Theosophic Truth over the civilized world as an evidence of its purity and power to elevate the race. That we recognize the T. S. as the natural channel through and by which this Truth is best proclaimed.

That we recognize the Founders of the T. S. as faithful teachers of the Truths of Theosophy and true to the objects of the Society, and that we view the recent attacks in the *N. Y. Sun* of July 20th, 1890, against the cause, the Society, and its leaders by an expelled and therefore disaffected ex-theosophist as false and malicious slanders against the Society and its noble founders.

That we pledge ourselves to stand by those attacked, not only because they are our leaders, but because we believe they are *right*.

That a copy of this Resolution be sent to H. S. Olcott, Mme. H. P. Blavatsky, and W. Q. Judge, sent to the Theosophical publications, and be published in the proceedings of this convention.

The Convention unanimously recognized and endorsed the Pacific Coast Committee for Theosophical work, and constituted it the Executive Committee of the Convention, with full power to act at its discretion. It also recognized the importance of the work now being done by that Committee, and urged the Coast Branches to heartily co-operate with and assist it in all ways in their power. The question of the Theosophical education of children was discussed, and a committee appointed to report, all F. T. S. on the Coast being invited to correspond on the subject with the Secretary of the committee.

The Convention also emphasized the great importance of open meetings by all Branches, and urged immediate action in that respect. Dr. J. S. Cook, Mr. and Mrs. S. P. McCarty, and Mrs. S. A. Harris were chosen delegates to the annual Convention of the American Section for 1891. A vote of thanks was passed to the Bandhu Branch for cordial reception and entertainment, and a special vote to Mrs. M. A. Bowman for making press reports. It was also unanimously decided to hold the next Ad Interim Convention at San Francisco and at the call of the Chairman and Secretary. Four public meetings were held, and the following papers read :—“The Constitution of Man”, by Miss M. A. Walsh; “Practical Theosophy”, by Mrs. S. A. Harris; “The Duty of a Theosophist in the Present Age”, by Rev. W. E. Copeland; and “After Death—What?”, by Dr. J. A. Anderson.

The Convention was harmonious in every respect, and the impression prevails that general T. S. work on the Coast will be greatly increased and accelerated during the coming year.

ALLEN GRIFFITHS,

Secretary of the 2nd *Ad Interim* Convention.

Sept. 15, 1890.

#### ADDITIONAL RESOLUTION AD INTERIM CONVENTION. EX. COM.

In the press of business at the Convention, the following resolution was overlooked, and the Pacific Coast Committee for Theosophic work, which was made by the Convention its Executive Committee, at its first session unanimously adopted the same.

*Resolved further,* That we recognize the wisdom of H. P. B. in sending Bertram Keightley to the Pacific Coast on a Theosophic Mission, and earnestly request that he may again soon come to work with and for us; that we do hereby express our entire confidence in the motive and ability of Ber-

tram Keightley as proven by his earnest, self-sacrificing labor amongst us, and do now tender him our cordial appreciation and best thanks, and promise on his return to receive him as a fellow co-worker in the cause.

#### FOREIGN.

THE DUBLIN T. S. has just issued a catalogue of the 526 books in its Library. The General Secretary had the privilege, together with Dr. A. Keightley, General Secretary of the British Section, of being present at the meeting when this Library was first undertaken. In less than 2 years it has expanded to the present size. The Society's rooms are open to the public each Saturday evening, but at all times to Members and Associates.

#### THE TRACT MAILING SCHEME.

Like most Theosophical activities, the Tract Mailing Scheme has suffered some abatement during the summer. On several occasions the fund has wholly given out, work has had to cease, and proffers of time have been perforce declined. Then a little money would come in and the machinery be re-started. Up to the present date (Sept. 19th) the total receipts have been \$896.63 and the expenditures \$891.40. There are therefore but \$5.23 in the scheme fund. The tracts printed now number 180,000.

The General Secretary is naturally most anxious to make the approaching winter one of unprecedented activity. Every year familiarizes the land more with the name of Theosophy, and every year therefore summons us to a larger effort to expound its nature. Since the early summer various events have united to bring Theosophy still more into public notice. The dedication by the *N. Y. Sun* of a whole page to a violent attack upon the Founders of the Society showed what importance that paper attributes to the subject, while the unrestrained vituperation of the article so happily proclaimed the animus of the writer that the fair-minded at once doubted its truthfulness. Ten days afterwards, and before the public had forgotten, appeared in the *North American Review* a singularly felicitous exposition of Theosophy by Madame Blavatsky, and the enormous circulation of that magazine spread over the country a powerful and evidently sincere defence of spiritual philosophy by one just assailed as a libertine and fraud! Upon this came the news that the authors of the calumnies had been cited to answer before the Courts, and the coming winter may fill the legal reports of this country with the word Theosophy and the actual teachings of its leaders.

If publicity is the prelude to successful work, it has just been accorded us. Bitter and blind enmity has unconsciously summoned the reading community to listen to what Theosophy is. It is now our part to proclaim it. We do so by circulating in every accessible quarter those simple leaf-

lets which show the cardinal doctrines of the system and what they mean in life. Thanks to a foe, thousands of indifferent ears have been opened to us. We may well seize that opportunity and voice Theosophy all over the land.

The General Secretary asks from all members of the Society help to the Tract Mailing Scheme. Their generous bestowal of it will enable him to use the winter in an active, an extended, a most promising work. This is our great missionary agency, the one in which the smallest purse can have part, the one in which the largest may find ample scope. Experience has taught improved methods of distribution, and new helpers make possible wider areas of it. If only the funds are given him, the General Secretary can promise that no season past shall show results more marked than those of 1890-91. It is with individual members of the T. S. to determine how much shall be accomplished, and this appeal is therefore made to each.

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## NOTICES.

### I.

*The Forum* for September, No. 15, was mailed on Sept. 13th to each F. T. S. entitled to it. As the office work no longer permits this, the original arrangement will hereafter be resumed, Members-at-large receiving it directly and Branch Members from the Branch Secretary.

### II.

Branch Paper No. 5 was sent to the Branches on Sept. 15th. It consists of a paper entitled "The Self is the Friend of Self and also its Enemy", read by Mr. William Q. Judge before the Aryan T. S. of New York.

### III.

Mrs. Ver Planck's *The Wonder Light and other Tales* and Mr. Judge's *Echoes from the Orient* are now on sale at the PATH office, each being 50 cts., cloth.

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**The three great gates of death—anger, vanity, and lust—stand triangulated about a man: the Self only has power to break them down.—Palm-leaf.**

OM.

# Æ U Ω

Then the lord of all creatures said to those assembled together:  
"You are all greatest and not greatest. You are all possessed of one  
another's qualities. All are greatest in their own spheres, and all  
support one another. There is but one, and I only am that, but  
accumulated in numerous forms."—*Anugita*.

## THE PATH.

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VOL. V.

NOVEMBER, 1890.

No. 8.

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Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### EVOLUTION AND INVOLUTION AS SYN- THESIZED IN MAN.

[READ BEFORE THE BROOKLYN AND THE ARYAN T. S., 1890, BY WILLIAM MAIN.]

Evolution is an *un*folding of that which is within, the development of a potentiality. Involution is an *in*folding of that which is without.

I wish to show briefly that from the simpler affinities of the mineral world to the highest planes of existence, there is a continuous evolution of will and consciousness, of idea and intellect, and that this evolution takes place through a series of vehicles which are successively built up and cast aside.

A potentiality is a tension or tendency toward the production of a result, meaning also the power of effecting that result under suitable conditions. A grain of gunpowder has the potentiality of explosion, of evolving suddenly a quantity of gas due to the chemical combination of the elements

mixed together. These elements had been separated from combination, and the return to that condition is like the release of a spring.

This is an example of the evolution of a few simple combinations due to the potentialities or chemical affinities of so-called elements. In chemical evolution weaker combinations perish, being torn apart by the more powerful attractions of the atoms for new mates, while a large amount of mechanical energy is made manifest. In the gunpowder, for instance, the saltpeter or nitrate of potassium disappears or perishes as such, yielding its different elements to form new compounds with the carbon and the sulphur. The saltpeter molecule is like a package in which a considerable amount of oxygen is compactly put up, held together by two other elements, the nitrogen and the potassium, which serve as binding material.

By a "molecule" the chemist means a definite group of atoms, or combination of elements. An atom is an exact and still simpler relationship of force and space, the real nature of which is not understood. It is the unit portion of an element and beyond this cannot be described.

All commercial transactions are exchanges of packages, using this word in its broadest sense, and all packages are made up of retaining or binding elements and those retained or held together in more or less permanent relationship.

The package consists of the case and the goods contained. The case after serving its turn passes back to the plane of being from which it was temporarily evolved, while the goods taken from it are made the vehicles of higher uses to perish in their turn.

Strange as it may seem, we will find upon reflection that there is absolutely nothing which has any value in itself. Value is based wholly on an estimate of that for which the article valued can be exchanged. The idea of exchange must not be limited to its narrow commercial sense; for an article used is at some time worn out or decays, exchanged for whatever its use or existence has brought, whether this be material or otherwise.

This result again is valued in like manner for what it can produce, but always in a direction toward the unevolved portion of our being. Whether by few steps or many, each of us must reach, somewhere within, the boundary of that shadowy land of vague aspiration and unrest.

Some men will reach this region at lower levels than others, according to their evolutionary stage.

A packing box is broken up, used as fuel or decays, passes into ashes and gases, to be again absorbed by growing plants or trees to furnish material for future boards, string, or paper.

The goods contained may be food, clothing, books, or pictures.

The food, which is but packages of energy, derived from the affinities of the mineral kingdom through vegetable or animal vehicles, is quickly

consumed in the construction and maintenance of that most perfect of packing cases, the human body. The clothing is worn out in encasing it. The books and pictures are but the shells of ideas which form the nutriment of the mind, which itself is but the shell, medium, or vehicle of the higher spiritual ego with its transcendent faculties. Of what this again is the vehicle, we cannot tell, except by repeating vague words, which to those on higher spiritual planes may be full of meaning, but to the ordinary man convey only the impression that there are cycles of being far above, or rather within, our present conceptions.

We have, then, a series of vehicles, sheaths, or packing cases, grade above grade, the contents of each being utilized in the fabrication or evolution of the next higher, so that the production of the highest summarizes the uses of all.

The mineral or purely chemical kingdom, with its affinities, with its crystalline, liquid, and gaseous states, is the simplest manifestation of form and tendency, of energy and direction. By the mineral kingdom, it must be remembered, is meant not merely crystals, rocks, and ores, but all unvitalized matter, whatever its temporary condition.

This department of nature has been considered by most, even of non-materialists, as purely mechanical or machine like, with no trace of the self-centered will so evident as we go higher. The certainty with which the mineral Will (otherwise known as chemical affinity) is exercised has given rise to this impression.

In the vegetable kingdom the sub-consciousness of nature manifests itself most clearly.

The plant gives all the evidence of a consciousness of its own that its structure and its fixed condition allow. Its tendrils follow and entwine lines of support. Its shoots, and even individual leaves, will constantly readjust themselves towards the light, no matter how often displaced. Potatoes in a dark cellar will send their sprouts for yards toward the knot hole or crevice through which a solitary ray finds entrance. Roots nose out nutriment and will grow straight toward some dainty morsel; when it is reached they will follow its outlines closely. On the other hand, a wind-shaken tree on a crag hooks its roots over every ledge and into each crevice, no matter how barren, and thickens its bark on the side most needing protection.

At night plants sleep, and if deprived artificially of rest give signs of exhaustion. Sensitive and insect-catching plants have distinct rudiments of a nervous system which is affected by anæsthetics. Sensitive plants sometimes become so much excited by violent winds as to lose sleep for several nights afterward.

The animal, having powers of locomotion, is able to give evidence of consciousness that cannot be questioned. The development of intellectual

consciousness, or what is commonly called reason, is the object and highest attainment of the animal kingdom.

In the human kingdom intellectual consciousness reaches higher levels, and spiritual consciousness is developed.

In the evolution of the whole series, destruction and creation, disintegration and integration, go hand in hand and are opposite faces of the same thing. One looks toward the past, the other to the future. Each operation both of nature and art will appear under one aspect or the other, as interest or habit makes us look on the side facing the past or on that which looks toward the future. Each structure, whether natural or artificial, is a factory or tool which elaborates material for the uses of a higher grade, and wears away in this production ; or, it is a package. In other words, each structure is a vehicle, a maker of vehicles, or both.

This may be illustrated by the destructive and constructive operations involved in building a house.

Trees are cut down and destroyed that boards, mouldings, and the elementary forms of wood work may be constructed. These are sent from the saw mill and await the further operations of the carpenter, who, as he saws and chisels would be looked upon, from the stand point of the boards, as a destroying angel, but from that of the master builder as a subordinate creative power.

The crystalline structure of the mineral is destroyed in the smelting furnace, that bars and sheets of iron or other metal may be formed. These again are destroyed in the manufacture of nails, screws, locks, and other hardware. These elements of construction are delivered in neat packages by the hardware merchant to the builder. The packages are broken up and the contents distributed as required.

In these operations we find destruction less and less radical as we ascend the scale, until the higher elements of construction are simply fitted into place after being divested of an enclosing case. The apt Scriptural illustration of "living stones" will occur to some.

We must turn to the living world for fuller illustration. The hard and crystalline rock is split and crumbled, destroyed as rock and crystal, under the influence of vegetable life. Its soluble elements are absorbed by roots; others as soil form a medium for nutriment. The gases of the air disappear as such, lose their mobility, and become parts of the solid structure ; fluids are imprisoned in cells and sap vessels. The white sunbeams sink into the leaves, and the green rays only are rejected. What has become of all the energy conveyed by these vehicles ?

A seed that a sparrow might devour evolves the giant red-wood tree, heaving a hundred tons of timber into mid air, withstanding the blasts of centuries.

It would be folly to suppose that the small germ contained this immense amount of energy, to say nothing of the annual crops of seeds produced by the same tree, each of equal capacity. The seed of the tree contained barely enough raw material, stored-up capital, so to speak, to form the first tiny pair of leaflets and a thread-like root.

It held something far mightier than the greatest store house of crude forces could contain; it held the idea of the great tree, a directive and guiding principle, which, though invisible and imponderable, was in touch with the material world through a point of matter. This idea by multiplication or reflection of itself could fill a continent with similar trees.

The idea or astral type creates neither energy nor matter, but directs the mindless energies of matter so that they seem to our material eyes to build up of themselves those great living temples in the construction of which "neither the sound of axe nor hammer is heard". How clumsy our machine and hand-made houses seem in comparison.

Animal life must depend upon plant forms and plant principles as food, for no substance unorganized by plant life is nutritious in the smallest degree. The consumption of flesh comes to the same thing, except that the labor of turning over and selecting from a considerable amount of vegetable matter has been performed by another set of digestive organs.

The mineral forms are altered or destroyed by the plant that the imprisoned forces may be stored and turned to account in its own structure. The animal kingdom, including man in his animal aspects, stands in the relation to the vegetable kingdom that the vegetable does to the mineral. At each transference there is a selection and rejection; finer forces are stored up and less crude material as we ascend the scale. New wants and affinities develop. The animal is content to feed, reproduce its species, and die. Many men are content with the same routine, or feel but vague and faint impulses for anything higher. A more advanced type of humanity spends body and life in the pursuit of ideas; the hunger of a growing something within directs the actions and experiences of the body and absorbs such of the results as accord with these higher affinities.

Let us go back to the grain of gunpowder which was taken as a familiar type of compactly-stored energy. This mixture, like other explosives, derives its peculiarity simply from the fact that the stored-up energy when let loose by combustion is expended suddenly; not that it contains more, or even as much as, hundreds of other substances; much of our food, for example. The affinities of most things cannot be let loose suddenly. There is a great difference between the bursting of a reservoir and the slow trickling away of its contents; but the same amount of horse power is expended in the end.

The tree slowly digesting mineral matter obtains the power which lifts

its bulk and spreads its leaves. It creates none. Gunpowder used as a fertilizer will furnish some of the elements needed in plant food, and the same energy usually expended in sudden disruption and destruction may be slowly used in suitable channels of construction.

Let us look more closely and we will find at each stage a triad or three-fold aspect of the one. The affinities of matter are not blind. They are selective in the most exact and literal sense. Each element is but the working of an idea. The idea is *one* in all space ; its multitudinous kaleidoscopic reflections give us the countless atoms distributed throughout space.

The will force guided by this idea is the energy of which so much has been said.

This abstract or ideal form and quality, and this will or energy, are both lodged in and manifested through something we call matter. Matter without these would be not only inert but unmanifested, therefore imperceptible and even unthinkable. No one of the three can be conceived to exist without the other two.

The Sanskrit terms for these three elements of existence are Prakriti, Purusha, and Fohat ; the latter being the manifesting energy.

On all the planes of being we find this threefold unity. Each atom of matter has something corresponding to body, soul, and spirit.

Its selective affinities or ideal characteristics are its Purusha or Spirit, the basis of its being is Prakriti, its Body. The soul of the atom is the Fohatic force linking the dual or polar opposites of its being.

We marshal an army of atoms and call it a battery ; the collective will-energy of this army, directed through a channel, is called an electric current.

Through all Nature the scheme of evolution must be threefold, corresponding with its triple unity. One part of it relates mainly to the physical side of existence, another to the spiritual, and the third or linking intermediate stream is the intellectual or Fohatic.

As said in the *Secret Doctrine*, "Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyani or Logoi. Each is represented in the constitution of man, the Microcosm of the great Macrocosm ; and it is the union of these three streams in him which makes him the complex being he now is."

Most students of evolution seek an explanation of its phenomena from the materialistic stand-point. Ascent of structure and intelligence appears to them due rather to a push from below than a pull from above. Some are forced above the heads of a struggling mob of life forms, or, in scientific language, "Evolution is due to the survival of the fittest in the struggle for existence among many spontaneous variations."

This idea, although of value in a limited way, cannot alone cope with the great problem.

If for the word "spontaneous," with its suggestion of accident, we substitute the word "Karmic", signifying cause and effect due to the free will of organism, this expression of the law of survival and progress is true in a far wider and less material sense than ever Darwin dreamed, and yet is not half the truth.

It will be found that the Eastern idea of Pralaya and Manvantara, of the periodic emergence of the universe from the potential and subjective condition to the actual and objective, gives a clue to a more complete philosophy, and will be accepted in time by many who now push it aside as a dream of the Oriental imagination.

The evolved and perfected men of a previous Manvantara, those who have survived the struggles and temptations of many material lives, have climbed heights that to us seem cold and shadowy, laden with the rich sheaves of knowledge and experience. Faithful in few things, they have been made "rulers over many things". The white ray of the Absolute manifesting through them in their realms of light and power is divided into prismatic beams of creative intelligence. They are the brothers gone before, whose "footprints on the sands" of a previous manvantara have encircled a great Round of existence.

We have seen that construction and destruction are opposite faces of the same thing. So are evolution and involution; the evolving creature feels more clearly the influence of higher planes as it rises. As its nature expands and unfolds it *involves* or builds *into* itself the higher strength and light, becoming fit for still further progress. In its turn it becomes the transmitting agent to those lower than itself.

As self-conscious will develops, the being becomes responsible. The law of cause and effect reacting upon a responsible being is termed Karma. Even the shining Hierarchies of creative intelligence are linked to us by Karmic bonds, as we are to each other and to lower forms of life.

It is not as the survivor in a selfish struggle for existence that man becomes the crown of visible creation, nor is his intellect simply an evolved and superlative cunning which has enabled him to get the better of tooth and claw, and with club or rifle for a scepter make his throne upon the apex of a heap of combatants.

He does stand the highest visible representative of that chain or ladder of intelligence which above us is a path of light and below rests upon dull earth.

He is himself the way, the path, that ladder. Its rounds are man that has been, is, and will be.

Evolution, according to the Huxleys and Spencers of to-day, is but a jarring and aimless medley, without definite theme or movement.

As its truths reach us through the Theo-Sophia it becomes the true "music of the spheres," a majestic symphony, whose complex and perfect harmonies thrill through the cycles of eternity.

## JAPANESE BUDDHIST SECTS.

In Japan there are twelve principal Buddhist sects, all of them having different names and with different reasons for their inception. The chief priests of these met with Col. Olcott last year in friendly union for the purpose of seeing what could be done in the way of healing the differences which exist between the two great divisions of the church, and a short account of them it is thought will be of interest and value to the American theosophists.

I will name them in order and then tell of their different ideas in small space. They are :

The Ku-sha-shu, the Jo-jitsu-shu, the Ris-shu, the Hosso-shu, the San-ron-shu, the Ke-gon-shu, the Tendai-shu, the Shingon-shu, the Jo-do-shu, the Zen-shu, the Shin-shu, the Nichi-ren-shu. Many of these rely upon a certain book or books which give them their names.

The Ku-sha-shu is so called from the Book of the treasury of metaphysics which was composed by Vasubandhu or Se-shin. They have several other books, among which may be mentioned one which it is said was composed by five hundred Arhats or perfect men and is by name Dai-bi-ba-sha-ron. The various divisions of the inner man are given, and among them is a very peculiar property assigned to him and called Mu-hyo-shikin, which means "unapparent form". Though it is said to be formless, yet it is called form, and it means that when an action is done something relating to it is formed in the actor. The analysis of the faculties and other parts of man is very detailed. They say that all things are brought about by Karma except two, which are Space and Nirvana. It is also said that those who wish to be enlightened fully may be so in three births if they are assiduous, but if not, then it will take them sixty kalpas.

The Jo-jitsu-shu has a book entitled "The perfection of the truth". It has explanations of the Tripitaka as preached by Buddha, and is said to have been written by a Hindu who was a disciple of Kumarila Batta. The book is said to unite the best of many other schools of Buddhism. One peculiar view which deserves notice is that the past and future are unreal, but that as to things the present only is real. By meditation on the unreal character of things, even including the person himself, one obtains enlightenment upon the destruction of passion. They have many books, and of these there is one commentary of 23 volumes and another in two.

The Ris-shu was founded about 617 A.D., it is said, by Do-sen from China. Its basis may be understood from a quotation taken from one of the works of the founder. He says, "If a man does not practise the Dhyana and Samhadi, that is, meditation and contemplation, he cannot understand the truth".

The Hosso-shu divides the whole mass of the doctrines of the Buddha into the following: "existence, emptiness, and the middle path," and they say that the doctrines of the Mahayana school to the number of 80,000 can be put in these divisions. The sect is said to study as to the real nature of things, and its divisions are so very numerous as not to be admitted here. According to them a man has to live for countless kalpas in the right way before he can become a Buddha.

The San-ron-shu is named from their having three shastras or books which cover the whole teachings of Buddha during his life. They think that, as the object of Buddha was to teach people according to their several and different abilities to take the truth, therefore any shastra that will teach them may be preached from. But of course they only use the Buddhist shastras.

Next comes the Ke-gon-shu, and it like some others takes its name from a book, the Ke-gon-gyo. They think their sutra was preached by Buddha soon after his enlightenment, and that by right thought on perfect enlightenment a man will reach it. Other rules are those common to all Buddhism. The name of the sect may be also Great-square-wide-Buddha-flower-adornment.

Ten-dai-shu, or the sect founded on the mount of TENDAI in China, preaches the doctrine of "completion and suddenness". This of course sounds singular to ears not accustomed to these terms, but it means the completion of enlightenment and the immediacy of that state to all men. They say that if the disciple properly understands the secrets as to form and reason, he will become Buddha in this life even.

Shin-gon-shu sect also teaches that a man may reach to perfect enlightenment even in this life if he follows their doctrine, which is called the secret mantra. This latter is in respect to body, speech, and thought. A very notable method of this sect is this: if the doctrines are read lengthwise from top to bottom as in the writing of that country, then the apparent doctrine is known; but if the table of doctrines be read across the lines of writing, then the secret doctrine becomes known. This seems to be a very peculiar sort of cipher. This hidden doctrine is communicated to the disciples by the teacher. Lengthwise the gradual improvement of thought is explained, and crosswise the circle of the state of things is fully explained, and this is the secret doctrine. Without going into this it may be said to be a method of teaching very like that of Patanjali, in which the several sorts of thought are classified and directed to be got rid of, one by one, until the state of pure thought is reached. Thus the apparent doctrine drives away the dust of outer thought, and the secret one shows the inner truth. The final object is to know the source and bottom of one's thoughts, and thus to be able to reach the state of Buddha. There are many secret and curious things in the doctrine of this sect which it would be impossible to set down here from their great length.

KYO-RYO-YA-SHA,

(To be continued.)

## WHICH IS VAGUE, THEOSOPHY OR SCIENCE?

It is commonly charged against the exponents of Theosophy that they deal in vague generalities only. A lecture is given or paper read by a Theosophist, and the profane hearer laughs, saying, "All this is metaphysical absurdity; these are mere abstractions; let us have something like that which science gives us, something we can grasp".

A great many persons imagine, knowing but little in reality about science, that it is sure, certain, and fixed in the vital premises which underlie the practical outcome seen in many branches of life's activity. Why is this so? An inquiry into the question discloses the fact that some, if not all, the basic postulates of science are the purest abstractions, and that many statements from which deductions of fact are drawn are themselves the merest hypotheses. We will also find that the commonest of people unconsciously use in every work-a-day acts the most abstract and indefinite premises without which they could do but little.

Take navigation of the ocean, by which we are able to send the largest ships carrying the richest of cargoes from shore to shore of any sea. These are guided in their course by men who know little or nothing of Theosophy and who would laugh at metaphysics. But in order to safely carry the ship from departure to destination, they have to use the lines of longitude and latitude, which, while seeming very real to them, have no existence whatever, except in theory. These lines must be used, and, if not, the ship will strike a rock or run upon the shore. Where are the parallels of longitude and latitude? They are imagined to be on the earth, but their only visible existence is upon the chart made by man, and their real existence is in the mind of the astronomer and those who understand the science of navigation. The sea captain may think they are on the chart, or he may not think of it at all. Where do they stop? Nowhere; they are said to extend indefinitely into space; yet these abstractions are used for present human commercial needs. Is this any less vague than Theosophy?

In the latter we have to guide the great human ship from shore to shore, and in that immense journey are obliged to refer to abstractions from which to start. Our spiritual parallels of latitude and longitude are abstractions, indeed, but no more so than those laid down upon the seaman's chart. The scientific materialist says: "What nonsense to speak of coming out of the Absolute!" We may reply, "What nonsense for the mariner to attempt to guide his ship by that which has no existence whatever, except in fancy; by that which is a pure abstraction!" Again he laughs at us for assuming that

there is such a thing as the soul, "for", he says, "no man has ever seen it, and none ever can; it cannot be demonstrated". With perfect truth we can reply: "Where is the atom of science; who has ever seen it; where and when has its existence been demonstrated?" The "atom" of science is to-day as great a mystery as the "soul" of Theosophy. It is a pure hypothesis, undemonstrated and undemonstrable. It can neither be weighed, nor measured, nor found with a microscope; indeed, in the opinion of many Theosophists it is a far greater mystery than the soul, because some say they have seen that which may be soul; which looks like it; and no man has been, at any time, so fortunate or unfortunate as to have seen an atom.

Further, the scientific materialist says, "What do you know about the powers of the soul, which you say is the central sun of the human system?" And we answer that "it is no more indefinite for us than the sun is for the astronomers who attempt to measure its heat and estimate its distance. As to the heat of the sun, not all are agreed that it has any heat whatever, for some learned men think that it is a source of an energy which creates heat when it reaches the earth's atmosphere only. Others, celebrated in the records of science, such as Newton, Fizeau, and many other well-known astronomers, disagree as to the quantity of heat thrown out by the sun, on the hypothesis that it has any heat, and that difference is so great as to reach 8,998,600 degrees. Thus as to the central sun of this system, there is the greatest vagueness in science and no agreement as to what may be the truth in this important matter. In Theosophy, however, on the other hand, although there is some vagueness with mere students as to the exact quantity of heat or light thrown out by the soul, those who have devoted more time to its study are able to give closer estimates than any which have been given by scientific men in respect to the sun of the solar system. Yet all these generalities of science are the very things that have led to the present wonderful material development of the nineteenth century.

But let us glance for a moment at the subject of evolution, which engages the thought of materialist and theosophist alike; let us see if theosophy is more vague than its opponents, or more insane, we might say, in ability to lay wild theories before intelligent men. The well-known Haeckel in his *Pedigree of Man* says, in speaking of Darwin's teachings and lauding them: "Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a *series of natural forces working blindly*, or we say, *without aim, without design*. In place of an arbitrary act we have a necessary law of evolution. \* \* \* A *mechanical origin of the earliest living form* was held as the necessary sequence of Darwin's teaching." Here we have blind, undesigning forces, beginning work without design, haphazard, all being jumbled together, but finally working out into a beautiful design visible in the

smallest form we can see. There is not a single proof in present life whether mineral, vegetable, or animal, that such a result from such a beginning could by any possibility eventuate. But these scientific men in those matters are safe in making hypotheses, because the time is far in the dark of history when these *blind*, undesigning acts were begun. Yet they ought to show some present instances of similar blindness producing harmonious designs. Now is this not a wild, fanciful, and almost insane statement of Haeckel's? Is it not ten times more absurd than theosophical teachings? We begin truly with Parabrahmam and Mulaprakriti and Hosts of Dhyan Chohans, but we allege design in everything, and our Parabrahmam is no more vague than motion or force, pets of science.

So I have found that a slight examination of this question reveals science as more vague than Theosophy is in anything. But some may say results are not indefinite. The same is said by us, the results to be reached by following the doctrines of theosophy, relating, as they do, to our real life, will be as definite, as visible, as important as any that science can point to.

EUSEBIO URBAN.

## REGOGNITION AFTER DEATH.

[A PAPER READ BEFORE THE ARYAN T. S., OCT. 7, 1890, BY MISS KATHARINE HILLARD.]

Does Theosophy provide for the recognition and re-union of friends after death? is a question frequently asked by those who find it hard to free themselves from the conceptions of a material philosophy. Unconsciously they still cling to the present, and to the illusions of this world, and while imagining that they are thinking of a spiritual life, are, in reality, formulating only a sort of etherealised physical existence. To gain anything like a true view upon the subject, we must consider *what* it is that persists, and *how* it persists, and the question will answer itself.

In the first place, let us take for granted the sevenfold constitution of man, as divided in the *Key to Theosophy* into a fourfold nature. This gives us *1st, The Higher Self, i. e., "Atma, the inseparable ray of the Universal and ONE SELF, the God above, more than within us."* This we instantly recognize as necessarily apart from any idea of mortality or personality.

Then we have as *2d, The Spiritual Divine Ego, i. e., "The Spiritual Soul or Buddhi in close connection with Manas, or the mind principle. Without Manas, Buddhi is no Ego, but only the atmic vehicle; that is, we must have the self-consciousness of the intellect before we can formulate the idea of "I" at all. Here we have, therefore, simply the union of spirit and intelligence, an abstract consciousness, again impersonal.*

*No. 3 is the Inner or Higher Ego, i. e., Manas or the intellect, inde-*

pendent of *Buddhi*, or the Spiritual soul. This is the permanent *Individuality*, or the re-incarnating Ego. Here, then, we have individuality, a *separation* from other egos, but not yet the *personality*, or that "which weaves for man the garment that we know him by".

No. 4 of this division is the *Lower* or *Personal Ego*, *i. e.*, the physical man in conjunction with his animal instincts, desires, passions, etc., and the *lower Manas*, or baser half of the mind. These operate through the physical body and its astral double, and constitute altogether that which we call John Smith, but which clearer-sighted eyes know as the "false personality" of John Smith.

This fourfold division includes all the seven so-called "principles," except *Prana*, or the vital principle, which is, strictly speaking, the radiating force or energy of *Atma*, and permeates the whole of the objective Universe.

We have, then, two divisions only of which we can predicate *individuality*, and of these the first one has merely the individuality of the drops that compose the ocean, to our eyes without distinction, though we can think of them as separate drops. But if we had several bottles of sea water, each tinged with a different color, we could recognise one drop of each tint as it fell, and say to which bottle it belonged. Nevertheless it would not be the *water* that was different, but only the color, which enabled us to recognise the contents of the various vials. The bottles may stand for the physical body, the color for the Lower Ego, that is, the *personality* made up of the animal instincts and passions, and the lower half of the mind, those faculties that the higher animals share with us. If we once gain a clear idea of these distinctions, we must recognise that the change which we call Death can have nothing to do with the *Higher Self*, or God within us, nor with that abstract consciousness we call the *Spiritual Ego*, but that it severs the chain binding the *Higher Ego*, or the Intellectual Consciousness, the highest faculties of the mind, to the *Lower Ego*, or the lower faculties and passions belonging to and operating through the physical body.

What survives this change, then, can only be the highest and most spiritual part of our being, not those qualities which are inherent in the physical nature and must perish with it. There can be nothing left of that entity we knew as John Smith, for instance, but the inmost and highest side of his nature, a side, indeed, that perhaps he had never shown to us. His physical body *must* return to the elements which composed it, and with it all those passions and emotions, those idiosyncracies of taste and manner which were its offspring, and which together composed the visible being of our friend. This being dwelt with us upon our physical plane, and the trammels of matter, indeed, often prevented our realising that he was other than the character we loved and thought we knew. Perhaps some touch

of deeper thought, some flash of insight, may have come to us at some time, and for one brief instant we may have realised that the true individual belonged to a higher plane, and that only there we met his actual self, a self quite independent of all that bundle of physical characteristics that passed for the real man in the ordinary walks of life.

How possible it is even here to lose the sense of individuality, we can easily prove to ourselves by recalling some moment of deep emotion in a crowd—the one great burst of feeling that made the multitude shout “like one man,” as the popular phrase is. They *were* one man, for the limitations of personality were swept away for those who, for the moment, had soared above the physical. There was no question of you or me, only the throb of one heart, the response of one mind.

So when John Smith leaves this world, he lays down forever the limitations of that personality he had worn for awhile, just as the actor leaving the theatre drops the “inky cloak” and sombre philosophising of Hamlet, and becomes his real self. He leaves the mimic stage to take up his true part in the great drama of life. John Smith, like the actor, goes into another world, and we, for the present, stay in ours.

And we long to know whether, when our turn comes to pass through the dark portal, we shall recognise our friend upon the other side, forgetting all the time that then we too shall have left our temporary selves behind. As well might Horatio wonder if he shall know and love Hamlet to-morrow. To-morrow he shall not be Horatio, but the man who played Horatio, and to-morrow night he shall be Cassio, and his friend Othello, and yet the *men* shall be the same. The difficulty is, that we think of ourselves after death as we are *now*, not as we shall be then. We forget that it is not Jones in the body who is to meet Smith in the spirit, but that both will be on the same plane. We project our physical selves into the spiritual world, and expect to remain unchanged in the presence of “a new heaven and a new earth”. The friend who knew and loved John Smith passes, like him, beyond the bounds of personality and the limits of time and space. It is two freed intelligences that encounter, not two mortal men. When the Sadducees asked Christ whose wife after death should be that woman who had married seven husbands, they were told that in heaven is neither marrying nor giving in marriage, but there we are as the angels. That is, not only far above any question of sex, but existing as spiritual beings, whose intercourse depends upon no formulated speech, nor even flash of eye, but is that direct communion of mind with mind and soul with soul which marks the highest moments of the highest friendship here, when for a brief instant we dwell with realities and not with illusions.

The John Smith who has finished his brief day of life lies down to the sweet sleep of death, the night of pleasant dreams. The laborer shall be

worthy of his hire, and, having earned his rest, there shall come to him a season of repose interrupted only by happy visions, in which, unconscious of having died, he sees himself surrounded by all his dearest ones, and carries out his brightest dreams for the advancement of himself and his fellows. And as the actor who has played his part earnestly and with all his might finds some trace of it lingering about him as he leaves the theatre, and perhaps plays it over again in his dreams, so the being we call John Smith finds something of his last personality clinging to him during the rest of Devachan and coloring all his visions. Meanwhile, as we read in the *Key*, p. 150, love beyond the grave has a *Divine* potency which re-acts on the living. The love of the man for his wife, of the mother for her children, will continue to be felt by them, because "pure divine love has its roots in eternity". It will show itself in their dreams, and often as a protection in times of danger, "for love is a strong shield, and is not limited by space or time".

And having in the rest of that quiet night beyond the grave enjoyed the reward of all the good deeds done in that brief day we call life, the inner or Higher Ego of the being we knew here as John Smith takes up the burden of his Karma again in some new part, a part assigned to him by no arbitrary selection, but the inevitable consequence of the way he has played the former ones entrusted to him.

Meantime we must remember what Mr. Sinnett has so well said in his paper on "The Higher Self," v. *Key*, p. 173. "The process of incarnation is not fully described when we speak of an *alternate* existence on the physical and spiritual planes, and thus picture the soul as a complete entity slipping entirely from the one state of existence to the other. The more correct definitions of the process would probably represent incarnation as taking place on this physical plane of nature by reason of an efflux emanating from the soul. The Spiritual realm would all the while be the proper habitat of the Soul, which would never entirely quit it; and that non-materializable portion of the Soul which abides permanently on the Spiritual plane may fitly, perhaps, be spoken of as the "HIGHER SELF." (Or *Atma*, not to be confused with the *Spiritual Divine Ego*, which is *Buddhi—Manas*, or the *Higher Ego*, which is *Manas*.)

So, behind the different parts he plays, abides the actor's real self, watching what he does as Hamlet or Othello, and as unaffected thereby as a man upon a mountain top bathed in sunshine is by a thunderstorm rumbling below.

This is the broad outline merely of the theosophic teaching on the subject of re-union after death. That the common idea of a recognition of a physical being by a physical being cannot stand a moment before the test of logical analysis, can easily be proved. An *embodied* spirit it must be to be recognised, and an embodied spirit, however ethereal that body may

be, is still linked to matter, is not yet free from the bondage of this death. And a body, moreover, involves the conceptions of space and time, both incompatible with the idea of pure intelligence.

Then again we are inevitably confronted with this dilemma. Either the personality is arrested at the moment of death, or it is not, and in either case a great gulf ever widens between the dead and their beloved ones. A young mother passes away leaving behind her a new-born infant, and that child, who has never known his mother, grows up to enter the spirit-world, perhaps as an old decrepit man, far older than the mother who bore him.

Or if we hold with the majority of our spiritualistic friends that the spirits of the departed continue to grow in the next life, and to keep pace with us here, the proposition is even more unthinkable. To grow implies accretion and disintegration, and accretion and disintegration imply matter, subject to decay and death. They imply more; some process of assimilation akin to that of earth, as far as regards the body; as regards the mind, some process of accumulated experience, registered facts, mental attrition. Again the concrete enters; conceptions of space, of time, of motion are involved. Nor, granting these, would the results of such a theory be really satisfactory. The mother who loses her baby wants that baby back again; she does not want, after *long years of waiting*, to be confronted by that child grown to manhood. And then where is that growth to stop? And by what strange process of reversion are the decrepit to become young again? And why should our conceptions of time, founded on the revolutions of our sun and moon, hold good in a spiritual world, "where there is no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it." Those conceptions of time are proved to us here and now to be absolutely false, a mere illusion of our senses, as we know by the experiences of our dreams and of all strong feelings and earnest thought: why, then, should we predicate them of a higher sphere than ours?

And, moreover, with time our desires change; because born of the physical nature, they alter with its alterations. The friends that left us when we were children and they were children, could not be our friends to-day. Should they return to us, we should realise that our memory of them is the child's memory of a child, and not the image we hold dear. It is only the immortal that changeth not, in whom is no variableness neither shadow of turning.

There is a deeper meaning in the story of Rip Van Winkle than we ordinarily see therein. When the old man wakes from seeming death to return to his home, he can recognise nothing; all the old landmarks are swept away, all the familiar faces gone, and the only thing that has survived the years is the love in the heart of his child. "For love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they

shall cease ; whether there be knowledge, it shall vanish away. But when that which is perfect is come, then that which is in part shall be done away. Then shall I know even as also I am known."

And if even now, in rare and noble moments, we catch glimpses of those higher spheres in which our spiritual selves perpetually abide and hold communion with each other,

—“meet

Above the clouds, and greet as angels greet,”

if even now we know that all of good, all of true, all of beautiful in those gone before is with us still and ever shall be, can we not learn to realise that, once set free from these physical limitations, this consciousness shall but deepen and intensify? This is the true recognition, this is the union not to be broken by distance or by death, of which Christ said: “At that day (when the Spirit of Truth cometh) ye shall know that I am in my Father, and ye in me, and I in you.”

## A THEOSOPHICAL CATECHISM.

FOR THE USE OF CHILDREN.

### LESSON II.

1. Q. You spoke of the Secret Doctrine in our last lesson. What did you say of it?

A. That theosophists believed it to contain more theosophical knowledge than any other body of teaching.

2. Q. By what other name is the Secret Doctrine sometimes called?

A. The Science-Religion.

3. Q. Why?

A. Because it is science and religion in one.

4. Q. What do you mean by Science?

A. The search for facts or laws in nature.

5. Q. What do you mean by nature?

A. The universe as we know or may know it.

6. Q. What do you mean by religion?

A. Obedience to divine laws.

7. Q. Where are these laws to be found?

A. Throughout all nature.

8. Q. What then does this Science-Religion do?

A. It teaches divine laws, the search for them, and how to obey them in our lives.

9. Q. You speak of divine things or laws. What do you mean by that ?  
 A. Divine things are those that belong to the world of causes.
10. Q. Is the world which we see around us a world of cause ?  
 A. No. It is a world of effects.
11. Q. What is a cause ?  
 A. Something which makes or moulds. Causes are invisible spiritual forces.
12. Q. What is an effect ?  
 A. Effects are visible results produced by a spiritual invisible cause.
13. Q. Can you give me an example of this ?  
 A. Heat is caused by an expansive force. Cold is caused by a contractive force. We do not see the forces, but we feel heat and see it when it bursts into fire. We feel cold, and see it when it condenses into ice or snow. Heat and cold are effects ; the forces which contract or expand are causes.
14. Q. What, then, lies within the visible world of effects ?  
 A. The world of causes, invisible to the ordinary eye.
15. Q. What do we learn in studying Theosophy ?  
 A. The Science of cause and effect.
16. Q. Why is such knowledge divine ?  
 A. Because it teaches us to know those causes through which all the worlds came into being.
17. Q. Can you tell me how many principal teachings the Secret Doctrine contains ?  
 A. Three.
18. Q. What is the first ?  
 A. That there is one universal eternal principle of Being or Life, from which proceeds all that exists.
19. Q. Name the second teaching.  
 A. The absolute universality of the law of periodicity, or action and reaction, ebb and flow.
20. Q. Can you give another name to this law ?  
 A. Karma, or the law of action and reaction.
21. Q. What is the third teaching ?  
 A. The identity of all souls with the Oversoul.
22. Q. What do you mean by that ?  
 A. That there is one universal Oversoul, or soul of the world, and that all souls are identical with, or united to and in, that soul.
23. Q. Do you mean the souls of men ?  
 A. No. I mean the souls of all creatures.
24. Q. Why are these three teachings so important ?  
 A. Because all other knowledge rests upon them.

25. Q. Explain what you mean by the souls of all creatures.

A. I mean that all nature is ensouled. That is, everything has a soul of its own kind and a knowledge or instinct of its own kind.

26. Q. Why so?

A. Because the universal soul is everywhere. It is in every point of the universe. It is in all bodies and knows all things. The soul of the ant and the soul of a man are not alike, but both are in and a part of the soul substance that is everywhere.

27. Q. Do you mean as each drop of water is part of the ocean and is yet itself?

A. Yes.

28. Q. There is one great truth which we learn in these three teachings. What is it?

A. Universal Brotherhood.

29. Q. How do we learn this in the first teaching?

A. That teaching shows us one divine principle of Life, from which all things proceed. It alone never dies. Since all things, creatures, and men came from it, the one, all created things are its children and all are brothers.

30. Q. When you say universal brotherhood, do you mean the brotherhood of human beings only?

A. No. I said *universal* brotherhood. The word universal includes all things which came forth from The One.

31. Q. But we see many kinds, such as stones, plants, birds, beasts, men.

A. That is because the world soul enters first into the elements, such as air, fire, water, and then into the mineral, vegetable, animal, and human worlds. Each soul spark goes through all things thus, and slowly reaches perfection. But in the beginning all came forth from The One, and in the end all will return there.

32. Q. Explain this further.

A. The only real, the only eternal is The One. And as all things began and end there, that unity or oneness of soul is their only real state. Souls may change their bodies or dwelling-places, for these are not lasting. They pass away. They are unreal. Soul-union with the all is the only real state, so universal brotherhood alone is real.

33. Q. How does the second teaching, that of the Law of Karma, display Universal Brotherhood?

A. It shows the universe as governed by one great Law. That Law applies to all that exists and knits all worlds and creatures together: all things are the children of this Law.

34. Q. How does the third teaching display Universal Brotherhood?

A. It shows that all souls rest in and are parts of the universal soul.

35. Q. What then seems to be the first fact of life?  
A. Universal Brotherhood.
36. Q. Can you give it another name?  
A. The spiritual identity of all Being.
37. Q. What does that mean?  
A. That all came from Spirit or the Great Breath, and all will return to it.
38. Q. If it is true that we are all brothers, what should this teach us?  
A. It should teach us perfect justice in all things.
39. Q. How best can we display justice?  
A. By mercy, pity, and love. We should do in all things and to all things, even to the very least, as we would be done by.
40. Q. Can you tell me what other teaching is contained in these three?  
A. Reincarnation.
41. Q. What is meant by Reincarnation?  
A. That the soul enters into many bodies and lives many lives in such bodies.

J. CAMPBELL VER PLANCK.

## THE REINGARNATING PART OF US.

It hardly seems possible for an ordinary student, one who has not closely inspected or received special instruction in Theosophic lore, to contribute any valuable material to a discussion of the "Seven Principles", or, indeed, of any topic of which no more is known than has been disclosed in books equally accessible to all. In such cases, perhaps all that can be done is to show probability through analogy, or to cancel a difficulty by proving that it inheres equally in every other theory, or to analyze some one section more closely than has been done in books, or to make suggestions tending to simplify the teaching.

I think that one of our greatest puzzles is to form a clear conception as to what part of us it is which reincarnates. The difficulty is found in the middle region, if we range the Principles in a line. On the supposition that pure Spirit is the 7th, it is seen to be everywhere and all-enduring, and not therefore entering into this question. Several Principles at the other end of the line are as readily disposed of. The body is evidently an affair of one incarnation, disintegrating at the end of it, and its elements scattered through Nature. The Life-Principle—Prana, Jiva, call it what you will—is understood to flow through all substance, and is not a constituent element of any individuality. The Astral Body is material, and, like the physical body, ultimately dissolves. No one of these three lasts over till, or is reproduced in, a later birth. Nor is it difficult to perceive that the Animal

Soul has a transient endurance, at all events in part. So far as it represents purely physical desires—hunger, lust, and the like, it has no existence apart from a body. The bodily needs seem thrown back upon it, as it were, inciting it to action and thus reinvigorating the carnal forces. After the separation in death takes place, the immediate stimuli are absent, and then only memories of enjoyment can remain. Even these, so far as a physical brain is essential to conserve them, must abate. All, therefore, that is rooted in, or conditioned upon, or attached to, a fleshly body must vanish with it.

And now we come to the 5th Principle, the Human Soul, described by Mr. Sinnett as "the seat of reason and memory". Scientific men agree that memory is an indestructible faculty. If this be so, it would seem that the Principle wherein it has its seat must likewise be indestructible. We are told, however, by some Theosophical writers that memory is a perishable faculty, and that reason is only a minor, temporary gift, the tool of a higher endowment which is to obscure and succeed it. One finds difficulty in each of these propositions. If memory, however suspended or in abeyance as to previous incarnations, is not an inherent part of the Ego, an Adept, surveying his past, can find it only in impressions made upon the Astral Light. But how, without memory, could he connect such pictures with himself, and what value would they have to him if destitute of that connection? One may go even farther. Memory is what practically constitutes identity, for we only know ourselves as being the same person born long ago through the successive incidents and eras which we recall. Obliterate these, and we should be as unable to identify ourselves with the personality of 10, 20, 30 years back, as we now are to do so with the personality of a past incarnation. What, too, would become of the knowledge, the experience, the mental skill garnered through life, if there was no permanent faculty to conserve them? It is not enough that their essence be extracted in Devachan: our nature, higher than any semi-material ether, can hardly be less gifted than an Astral Light. It would seem that there must be in this 5th Principle a power of permanent conservation of all events and processes, and a further power of reproducing them under the appropriate conditions; and this agrees with the three-fold analysis of memory by nomologists, for they give as its third element "reproduction". The contents of memory might be kept intact, even if the reproductive power was at any time suspended or inoperative.

Nor does it seem probable that reason is but a transient and imperfect tool. We know it only in its earlier stages and in its human manifestations. And yet Holmes suggests that from the contemplation of a pebble an Archangel might infer the whole inorganic universe as the simplest of corollaries. What limits can we put to intelligence? Some of us have read the editor-

ials of country newspapers, have undergone sermons from young divines, have overheard the babble of shop girls in a street car, have been tortured with drivel in private life, and yet have heard lectures from Prof. Tyndall, thus realizing the possibility of antipodes in human thought; but shall we say that there are not intelligences as much in advance of his as is his beyond those? The truth is that all human powers are yet little more than embryonic. Marvellous as they are to us, they must be trivial to beings of unbroken growth, beings to whom our little lives of 70 years seem utterly ephemeral. And where is this to stop? Radiating from the Supreme Spirit, All-wise, All-knowing, and All-powerful, there must be rank upon rank of intelligences, infinitely varied in capacity and strength. The two elements in wisdom are information and judgment, and from that combination in its perfection must come a descending scale, the lowest terminus whereof we see, but how slight a distance above it! As we ascend it in our own evolution, we shall doubtless drop many processes that are clumsy and dispense with many aids that we have outgrown, and yet the original faculty may still persist, not discarded, but amplified and enriched, freed from limitations and stimulated by exercise. What should we be without reason; what would it be without memory?

Evidently, however, the immortal part of man is not to be found in intelligence alone. An undying intellect might of itself be mischievous or evil. Its complement must be in the moral or spiritual nature, which, still immature now as is the mind, may expand to equal proportions and make the whole symmetrical. Thus the intellect becoming more strong, and the moral sense becoming more fine, each correcting and guiding the other, the human soul and spirit, the mind and the higher nature, the brains and the heart, the God-given and the God-seeking, may in conjunction develop along the way to which there is no end. Perhaps this is what is meant by the Theosophical injunction to "unite the Manas with the Buddhi";—at all events it is an intelligible interpretation.

If these two, united in whatever proportion and in whatever degree of evolution, constitute the Ego of any particular man, the combination is that which reincarnates. But it does not follow that the new incarnation exhibits the combination in all its fulness or with all its phases. Sometimes the intellectual element may be dominant, or even only a part of it; as where a genius arises in some special field, or one intellectual gift is more marked than the rest. This would account for a Macaulay in letters or a Verdi in music. Sometimes the moral element is in the ascendant, and then we see a Howard in philanthropy or a Paul in missionary ardor. Sometimes the spiritual nature so dwarfs all else that life is but one long aspiration, as with the mystics. But all the round must be traversed, or the Ego would have a development incomplete.

If this is the true view of the reincarnating part of us, one important consequence seems to follow. Theosophical authorities have been somewhat cautious in defining ultimate destiny, intimating, indeed, that there is a state known as Paranirvana—"beyond Nirvana", but not usually saying more than that Nirvana is not eternal, since it ends with a Manvantara, and that human spirits absorbed into the Divine fulness pass with it into Pralaya until the reawakening. Two questions at once arise: Do they lose consciousness during that era, and, Do they begin a new round of embodiments after it? If they begin a new round of embodiments, the implication is that there is no finality in that mode of evolution; and while the improbability of such a theory, and the strong repugnance all of us must feel to an eternity of incarnations, do not constitute more than an *à priori* argument against it, its force is very strong. If they do not, as would seem far more likely, how is Paranirvana attained? And what about the loss of consciousness during Pralaya? The "sleep of Brahm" may be a mere metaphor to indicate a suspension of world formation, and it is quite conceivable that a purely spiritual sphere of thought and action would meet all needs of a perfected being. But if it means, as its use generally seems to, a cessation of all interior as well as exterior function, a Theosophist may well demur. A comatose God is not an inspiring conception, even if one is able to contemplate it with entire gravity. Unconsciousness in the Supreme Being of a universe in which every other being was conscious would be strange enough during a Manvantara; but if you predicate it during a Pralaya, you make the Pralaya unending, for what is there to rouse up the Unconscious and induce a new Manvantara? It will not do to say "The Law of Cycles", for "Law" implies a law-maker, and what law-maker can be above the Supreme and impress his will thereon? Periodicity of manifestation may be, and probably is, a Law, but it is a law only frameable by the Supreme, and if the Supreme has Himself lapsed into unconsciousness, how is the Law to be made operative? One cannot escape from these difficulties by metaphysical juggles, or by terminology, or by mere appeals to authority; and, indeed, it is hardly worth while. I regard this as one of the many cases where discrimination is one of the most valuable tools in a Theosophical equipment, and where a Theosophist will be all the better for making use of it. In fact, a measure of eclecticism is healthful to an adherent to any system, for without it he is apt to lose sense of proportion and to become a partisan where he should be a freeman.

But what other conception of the distant future is preferable?, one may ask. I should say, a conception which preserves all the results of reincarnations, and forbids a suspension of conscious, intelligent life to either Divinity or to human spirits made Divine. Worlds and systems may wax and wane, yet the Great Architect of the Universe be unaffected by their

changes. Numberless egos, having advanced through repeated incarnations beyond the limits of human imperfection, reach and are pervaded by that unlocalized, impersonal Being whom we may style the Central Sun. The self-element purged away, yet the individuality preserved; consciousness no longer imprisoned, but free like the ether; the dew-drop restored to the shining sea after its wanderings over the earth, yet in some strange way its identity unsacrificed; these Egos, made a portion of the Divine, have not attained all knowledge or found an end to the endless. Like the asymptote to the hyperbola, they may be continually approaching a finality, yet never reach it. No number of Manvantaras can exhaust the resources of infinity, and these tireless intelligences, one as considered from without, many as seen from within, may forever find scope and action. What need have they of a Pralaya, a periodical state of coma, required neither by logic nor by languor? They depend on no material worlds for their interests and being, and in the long eras when formative powers are in abeyance have still the Divine life which never slumbers or wanes. Time, as all other limitations, has passed away, and there has succeeded to it a being which is unconditioned, unbroken, and Eternal!

You may say that these thoughts are only a speculation. Certainly; as must be every other theory concerning the mode of the Divine existence or the nature of human life after its restoration to its source. These topics lie beyond the reach of finite faculty: the finite cannot possibly apprehend the Infinite. No better preparation can possibly be given to any student of spiritual things, be he Eastern or Western, than a careful reading of Mansel's famous *Limits of Religious Thought*. Herein is shown with unanswerable logic that we hardly enter upon examination of Divinity before we are confronted with hopeless and endless difficulties. The terms "Infinite" and "Absolute" contradict each other; every process essential to an inspection of the Divine brings us to a dilemma, each prong of which is an absurdity or a contradiction or both; we are beaten back, confused, paralyzed at every new step. There is perhaps no more lucid portrayal of the limitations of human thought. And it is simply because the finite is incompetent to grasp the Infinite. This must be equally true of all grades of the finite, for all fall short of infinity. A Mahatma is just as powerless to analyze the Supreme Being as you or I; not because he is not vastly greater than we, but because he as truly lacks the one essential to define God,—Godhood. He is still finite, that is, with a limit or end: God has no limit, no end. His conceptions are grander and fuller than ours, yet not herein more accurate, for no accuracy is possible. Hence of this region there can be no teacher, for a teacher who does not know is a contradiction. We may reverently accept the vast stores of knowledge acquired by those revered souls in Their æons of development, and learn invaluable truths of the con-

stitution of the universe, the earth, and ourselves; but the nature of the Supreme Being and the method of life within must ever be speculative, and we owe no allegiance to speculation. All that can be done is to present in symbolical or analogical form some thought which reflects a possibility of the reality, but if that is unsatisfactory or objectionable, neither reverence nor duty exacts our acceptance of it. Mahatmas, Adepts, chelas, students, all here stand on common ground, for all are dwarfed to likeness in the presence of the Infinite.

Perhaps for that very reason we all can give our views without presumption. And so it comes to pass that the same evening at the Aryan Society which witnesses a quotation from the *Secret Doctrine* witnesses also a free discussion on the seven-fold division of man and a paper on his continuing essence and its eternal progress. ALEXANDER FULLERTON.

## LITERARY NOTES.

**THE WONDER LIGHT AND OTHER TALES.** These stories are for children. The author is Mrs. J. Campbell Ver Planck, whose articles have always benefited those who found them in the *PATH*. There are seven stories, in all of which little Carlo is the child around whom they revolve, and whom Uncle John teaches many things which every child ought to be taught. They are all charmingly written. Within their limits are treated those great laws of nature—Karma and Reincarnation. Lessons of love, incitements to a noble life, and an unfettered view of the place of the human being in the Cosmos are opened before all children—young or old in years—who may read them. The Wonder Light shines upon Carlo at night. The child asks it what it can do, and in a silver voice the reply came, "I can shine." Then Carlo, wanting to know what else it can do, is told the Light can sing so that its song makes forms of beauty grow and worlds appear. Fohat in his playground shows the child some of the great operations of nature in a way that will remain in Carlo's mind till he dies; and after that the Bubbles of the Breath illustrates Reincarnation and our inner constitution. Although some people think these stories are too advanced, such an idea is due to the age of the objector, since children, fresh from that Wonder Light itself, understand the language of the soul in the book, and will, we venture to say, call for a repetition over and over again of these tales. This is the test. (*The Path*, 132 Nassau St. N. Y. 81 pages, cloth, 50 cts.)

**T. SUBBA ROW'S WORKS.** Col. H. S. Olcott has received authority from the family of our lamented brother T. Subba Row to collate and publish his works. His name is known to us chiefly through his lectures on the *Bhagavad Gita* delivered at Adyar conventions. Could his works be in fact collected, including that which he gave to others and published by them without credit, we should have an interesting and valuable collection. Col. Olcott thinks the price of the work ought not to be above two rupees, say \$1.00.

THE BALTIMORE AMERICAN, Baltimore, Md. reprints the whole of Mr. Wm. Kingsland's "Theosophy and Dogma", recently published in *Theosophical Siftings*, prefacing it with a commendatory notice of the Hermes Council Branch.

THE GOLDEN GATE of San Francisco prints in full Dr. Jérôme A. Anderson's very able paper, "After Death—What?" read before the local Branch.

THE NORTHERN LIGHT, Tacoma and Seattle, Washington Terr., gives its readers the address delivered by Rev. Wm. E. Copeland before the late *ad interim* Convention at Santa Cruz. It excellently well expounds the never-to-be-forgotten truth that Theosophy means action for others, not mere personal culture, and only fulfils its mission when thus active.

## TEA TABLE TALK.

The account of Antonina, in a previous Tea Table, was received with so great pleasure by many readers, that these will doubtless be glad to hear more of our little friend. A relative writes: "I had hoped to go to X— and thought I would then gather some more notes about Antonina \* \* but I can now tell you one more thing she said which I consider the most wonderful of all. One morning she was lying in bed talking with her Mother about this Pillakatuka, explaining about its uses and so forth, and finally worked up to this;—'And when you are asleep you know it goes up to Heaven, and then you seem as if you were dead, but you aren't, you know!'

'Why, what does it go there for?' asked mamma.

'To get something to eat; of course it can't eat what we do,' was the ready reply. (As if she knew it fed upon heavenly ambrosia. J.) 'And when we *really* die, the Pillakatuka goes to Heaven and stays there.'

'And what does it do there?', was mamma's next question.

'Oh! well, you know, it doesn't stay there very long, because your Pillakatuka has to keep working all the time, so in a little while it comes down to earth again, and goes into another human being, and then it just goes on working here again.'

Then, while mamma kept silent from sheer amazement, Antonina went on after a moment's pause, rather slower than before. 'And Jack's got a *kind* of a Pillakatuka too' (Jack is our lovely setter dog, her great friend and playmate). 'And when Jack dies, his Pillakatuka goes to Heaven too, and perhaps, *perhaps*—' (with her dear little emphasis) 'next time he'll be a man.'

Now what do you think of that, Mr. Julius? If Antonina had said those things to me, I don't know that I should have been willing to believe my own ears, but, as they were said to her Mother in the presence of an Auntie, neither of whom is in any way a Theosophist, and as each told me the same thing at different times, I feel we have a *right* to believe it. I must say that outside of these occult speeches Antonina shows a most remarkable intelligence, demonstrating that she is capable of great mental development in the

future. Let me tell one little anecdote to show what I mean. During the Harrison canvass, when Antonina was barely *three* years old, she was playing in one corner of the room in which were seated her grandmother and one of her sons, Antonina's Uncle S. These two were talking together, and S. began to joke a little with his mother, who is a most enthusiastic republican. Said S.: 'Weren't there ever any democrats in our family, Mother?'

'*Never*' was the indignant response. 'Oh! I guess there must have been one somewhere,' laughed S. 'There *never* was,' said his mother. 'Oh! well,' she continued, 'there was my Uncle Joseph who had always been a republican and always voted that ticket, and one time—well—he felt he didn't want to vote or—well, he hardly knew what to do and——.' 'Why didn't he be a Mugwump?' interrupted Antonina with her little giggle. There was that baby, three years old, taking in the whole situation, and fairly laughing at her Grandmother's dilemma, and I think it was as bright a thing as a baby ever said. Think of her realizing that, if a man had been one thing and didn't quite want to go over to the other side, there was a third party where he could rest with an easy conscience."

The unconscious theosophy of children possesses very great interest for almost all students, and we should always be pleased to hear more from the little people. Few are the hearts that do not warm to a child. These sayings of Antonina have been copied, in one instance by a great metropolitan daily, and so her gentle message is borne far and wide. It is interesting to speculate upon the Karma which makes such early recollection, such early teaching, possible. All blessings on the little head at once so simple and so wise.

Writing at the desk of a friend, I saw hanging above it a slip of paper containing these words:

"If I think of the world, I get the impress of the world.  
If I think of my trials and sorrows, I get the impress of my sorrows.  
If I think of my failures, I get the impress of my failures.  
If I think of Christ, I get the impress of Christ."

This sermon needs no addenda from my hand. It bears truths of the deepest order home to the heart. Reading it, and wondering how I could frame some rule of action which would tide me over the many mistakes of both action and inaction, I seemed to hear the inner voice make this reply:

"When doubtful, ask thyself this: What would Buddha do?"

JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

LOS ANGELES T. S. has been favored with a visit from Count Wachtmeister, son of the gracious lady who has so long and devotedly ministered to Madame Blavatsky, and whose gentle courtesy so adorns the London Headquarters. The Count addressed the Branch upon the Theosophical societies in London and Germany, and described their work. As he is making a tour of the world and proceeds eastward from California, the Atlantic Branches may hope to see him, to welcome him, and to hear from him.

AURORA T. S., Oakland, Calif., has adopted Resolutions of confidence in the Founders and condemnation of their slanderer.

THE VICE-PRESIDENT OF THE KRISHNA T. S., Miss Annie Wolf, delivered a lecture in Philadelphia, Oct. 4th, on "The Theosophical Household in London", and gave many particulars of the life there and of Madame Blavatsky.

CINCINNATI T. S. has rented two fine rooms at 330 Race st. for a local Headquarters, and formally opened them on Oct. 5th. Dr. Buck stated that "the object of the present Theosophical Society is not only to aid individuals but to carry the *organized* T. S. well into the next century, so that in 1975, the beginning of the close of the next cycle, and the coming of the next great teacher, a Society will be formed, a literature already extant, and a people to whom Theosophy shall be familiar and acceptable". He thus closed his brief address: "In a few years Madame Blavatsky will be regarded from a very different standpoint, and her work judged more justly than is done to-day. Then people will repent their folly and foolish animosities, and regret lost opportunities and their lack of discernment." Dr. Buck later read a paper entitled "Life and Light", which will be issued in time as a "Branch Paper".

Open meetings will be held on the 1st and 3d Sundays of each month at 3 P. M. and for these a special program of topics has been prepared. Invitation cards have been provided, and a door-sign announces days of open-meetings. On other Sundays short papers on helpful subjects will be read by members and illustrated from *The Secret Doctrine*. Much enthusiasm is already felt, and all agree that the new departure means larger life and work. One lady, not yet an F. T. S. though a natural psychic and a born Theosophist, has greatly aided to establish the Headquarters, and also the Tract Mailing Scheme in Cincinnati. The essays and topics arranged for are these: Oct. 19th, Rise and Progress of Theosophy; Nov. 2d, Karma, Reincarnation, and Practical Theosophy; Nov. 16th, Polarity, Duality, Unity; Dec. 7th, Magnetism, Mesmerism, Hypnotism; Dec. 21st, Religion of Buddha, of Christ; Jan. 4th, 1891, Theosophy in Literature, Selections from *Bhagavad Gita* and other Sacred Writings; Jan. 18th, Oriental Poetry and Religions, with selections from the poets; Feb. 1st, Religious Music of various peoples, with illustrations; Feb. 15th, Comparisons of Eastern and Western life; Mar. 1st, Theosophy, Spiritism, and Mind-Cure; Mar. 15th, Alchemy and Astrology; Mar. 29th, Solar and Lunar Cycles and Symbols; April 5th, Influence of the Zodiac on the Religions of the world; April 19th, Mahatmas and Adepts; May 3d, Evolution; May 17th, The Constitution of Man. Afterwards. Miscellaneous selections and discussions.

THE PATH and the General Secretary and the whole American Section greet this new and noble enterprise. The topics announced will probably excite the interest not only of Theosophists but of the general world of culture, and one may well expect to find audiences of an exceptionally high type. In fact, if these topics are treated with the ability foreshadowed in their selection, one result may be that hearers will thirst for more, and will ask entrance as

a favor to the private meetings whereat Theosophy as a living principle is expounded. The delightful news from Cincinnati should thrill through all other Branches, stimulating the active and arousing the sleepy, --for there *are* some sleepy, even at this period of the cycle.

THE GENERAL SECRETARY has received with thanks a gift of \$20 from H. A. V. of England, \$10 being for the Tract Mailing Scheme and \$10 for the office expenses. All Americans who look to England for their models of deportment are now provided with one most unexceptionable, most beneficent, and most worthy of limitless imitation.

LIGHT T. S., Fort Wayne, Ind., has secured a well-located and commodious room, and held its first meeting therein on the 10th.

THE BROOKLYN T. S., in addition to its Thursday evening meetings, held at 164 Gates ave. has started a Monday evening class for the study of the standard Theosophic books. Both members and non-members attend these classes, meeting in the parlors of 166 Gates ave.

THE CHICAGO BRANCH began its Fall meetings Oct. 4 in Liberty Hall, National Union Building, on Adams Street. The new quarters are much larger and handsomer than the room formerly occupied in Central Music Hall. The Branch loses the services of its indefatigable Secretary, Miss Gertrude Piper, who has removed to New Mexico on account of her health. Miss Kelly is acting as Secretary temporarily.

LOS ANGELES T. S. on Sunday, Oct. 5th, held the first public meeting in the new rooms recently rented and furnished by the three Branches in that city. Every seat was occupied, some persons stood, and others left because unable even to enter. The President, Mrs. Eliz. A. Kingsbury, gave a few words of welcome, followed by a fine violin solo by a young lady. Miss L. A. Off then read a paper, and Mrs. Kingsbury spoke for half an hour on Theosophy. A recitation from Edwin Arnold closed the evening.

Mrs. Kingsbury, the energetic President, has a Monday evening gathering of students at her house, designed for beginners and treating of elementary topics. On alternate Thursday evenings the Branch meetings are open. These activities are already having encouraging results, and the PATH hopes to record many pleasant items during the coming winter.

BLAVATSKY T. S., Washington, D. C., has elected as President Mr. Reavel Savage, and as Secretary Mr. Chas. O. Pierson, Room 59, War Department, and has removed its Headquarters to 711 14th st., N. W.

#### INDIA.

BRO. RICHARD HARTE has been lecturing in India upon *Hypnotism*, and his reception has been gratifying. As Bro. Harte was always anxious to give advice in the supplement to the *Theosophist* when he had charge of it, we will now in good humor return these compliments. We would suggest, then, that after the first paper on this subject our brother should constantly dwell on the dangers of hypnotism, about which he only knows what he has collated from the works of experimenters who know nothing more than the mere outside of this moral dynamite.

Hypnotism is degrading to those who practice it, as well as to the unfortunate subjects. If its practice be brought about among our fellows it will do more harm to the Theosophical cause than forty quarrels in the Society.

COOCH BEHAR. The Maharajah—great king—of Cooch Behar, who is also aide-de-camp to the Prince of Wales, has started a Branch T. S. there and thanks Col. Olcott for opportunity to do so.

THE POWELL TABLET—A memorial to the late C. F. Powell, an American F. T. S. who died while working for the Society in India, has been mounted in cedar and hung in the Adyar Library.

THE PERMANENT FUND. It seems that the British Section and Col. Olcott misunderstand each other about this Fund. It is one which is invested, the interest only to be used. As it is "dead money", doing no good whatever, the Britishers want steps to be taken, if possible, to release it for active work. The Colonel takes this as a request for him to coolly draw it, and therefore refuses to commit a felony—which, however, no one wishes. We wonder if either side has thought to ask competent counsel whether steps could not be taken to get consent from all donors and the Society to the freeing and use of this money. Of course if the legal opinion should be that no steps of the kind are legal or proper, that would end the matter and preserve everyone's temper and dignity. A grave question also hangs over this fund, which is, that if Col. Olcott died, the Society being unincorporated, would not the whole deposit escheat to the English Government? We are not in favor of increasing this fund, as we think that present means should be used in active Theosophical propaganda by engaging good Theosophists to lecture, and the like, leaving the future to take care of itself.

INDIA'S APPRECIATION. The immense work done for India by Col. Olcott is now being recognized there. The *Indian Mirror*, one of the foremost papers, just prints a long editorial calling upon India's sons to see to it that Col. Olcott's declining years are well provided for, and drawing attention to his unremitting steady work for the human cause. In this we join, as we know the difficulties under which Olcott has labored, difficulties in his own camp from his own friends. At the same time we would gently remind Indian Theosophists that, had it not been for H. P. Blavatsky, they would never have known H. S. Olcott; and she selected him in 1875, under orders to do the very work he has up to now always done.

#### FOREIGN.

A CIRCULAR FROM MADAME BLAVATSKY. First quoting in full the report of the *N. Y. Tribune* of Sept. 10th of the action taken by the Aryan T. S. respecting the libel by the *N. Y. Sun*, Madame Blavatsky addresses all sincere members of the Theosophical Society in France. She explains that a certain person, formerly an F. T. S. but now causelessly an enemy, has conspired with certain other discredited and expelled members to defame the Society and its members, that correspondence with that object has been progressing for 18 months, and that assistance has been given by a professed Theosophist in France. A gross libel against one of the Headquarters staff has necessitated a suit against the first-mentioned. Madame Blavatsky's new position as Head of the European Section requires her to change her hitherto contemptuous silence into protective action, and she intends to defend herself and the Section against these shameful calumnies by removing from the Society such members as are participating therein, and by prosecuting, if necessary, both them and the others in the Law Courts. Having full documentary evidence of the facts, she now notifies all parties of the consequences.

French tribunals are not tolerant of slander, and a copious fine, with ample penitentiary seclusion, may prove a wholesome lesson to such as dissemble and lie.

HEADQUARTERS OF THE THEOSOPHICAL SOCIETY,  
19 Avenue Road, Regent's Park, N.W.

A COURSE OF DISCUSSIONS ON  
THEOSOPHY, FROM THE ROOT UP.

Will be held on THURSDAY EVENINGS, at 8.30 P. M.,  
commencing OCTOBER 9th, 1890.

OCT. 9 & 16. . *Introductory : Theosophy and its Evidences.*

The permanent element : The general nature of the evidence: proof of physical and of psychological phenomena : more ways to truth than the five senses : the teachers : the attitude of the student. Evidence from history : evidence from world-religions : evidence from experiment : evidence from analogy : Occultism.

Consult "Secret Doctrine", vol. i, Introduction. pp. xvii-xlvii. "The Key to Theosophy", pp. 7-15; pp. 25-27; pp. 288-300.

OCT. 23 & 30. . *The Unity of the Universe.*

The Absolute: the Conditioned: Periodicity: the Outbreathing and Inbreathing: Manvantaras: Emanation: the Logoi: "the Seven": Fohat: Involution and Evolution.

Consult "Secret Doctrine", vol. i, pp. 14-24, 55, 56, 63, 106-113; vol. ii, 308, 309.

NOV. 6 & 13. . *The Septenary in Nature.*

The seven planes of Being: sevenfold Consciousness: The reflexion of this in material Nature, as shown by science, and in Man.

Consult "Secret Doctrine", vol. i, pp. 139, 292, 293, 334. Vol. ii, pp. 590-641.

NOV. 20 & 27. . *The Solar System and the Planetary Chains.*

The place of the Solar System: Suns: centres of activity: a Planetary chain: its physical evolution: relation of chain to chain: dead worlds: the place of our earth.

Consult "Secret Doctrine", vol. i, pp. 138, 149, 152-181. "Key to Theosophy", pp. 84-87, 88, 89.

DEC. 4 & 11. . *Rounds on a Planetary Chain.*

Meaning of term: the life-succession: elemental, mineral, vegetable, animal, human kingdoms: tracing the First Round: Man during the First, Second, Third, and Fourth Rounds.

Consult "Secret Doctrine", vol. i, pp. 176, 177, 188, 189.

DEC. 18. . *The Earth and its Races (4th Round).*

Position of our earth in the cycle of evolution: analogy between Rounds and Races: General view of the seven Races.

Consult "Secret Doctrine", vol. i, pp. 188, 189; vol. ii, Preliminary Notes.

JAN. 8 & 15. . *History and Development of the Five Races on Earth.*

The First Race and the Pitris: The Budding off of the Second Race: The Three Groups of the Third Race: The Lemurians: The Atlanteans: The Fifth Race.

Consult "Secret Doctrine", vol. ii, pp. 86-436.

Members interested in the study are recommended to read the references given before coming to each Meeting: and they will render a service to the Lodge if they would prepare a few questions on the subject of the evening.

## THE HEADQUARTERS AT ADYAR.

In September the General Secretary received one gift for Adyar of \$30 and another of \$487, and in October one of \$150, so that he has been able in two months to remit, including some minor gifts, no less a sum than \$672.50, besides \$35.00 for Charter and diploma fees. This is cheering indeed, and the relief it gives to the anxious heart at Headquarters only they can know who see the letters in response.

But the supply of maintenance to the centre of our great Theosophical body is not a matter for an occasional spurt, nor is it a duty resting only on those whose purses can spare hundreds without depletion. It is a constant need, constant because the workers there are wholly consecrated in time and strength to *our* service and have no other source for their slim support than the contributions of the Society; and it is a universal claim upon all F. T. S. for what they can give, be that no more than 25 cts. Col. Olcott is no longer young; his strength has been lessened by years of labor in an enfeebling climate; and he cannot now undergo the long journeys which brought Adyar home to the distant sections of India and excited interest in its support. Thus the diminution of income caused by his own exhaustion in work appeals to us, the far-off beneficiaries of that work, for better aid than we have yet given,—aid not so much for the insignificant expenses of his own frugal life, but for the sustentation of the Cause which is to him much more than life. All over the European and American Sections of the Society, to each and every member of the American Section, comes the opportunity to do something, only a little if no more is possible, towards relieving the anxiety which never ceases to oppress our noble-hearted President for the welfare of the Headquarters wherein he works. And so the General Secretary asks each member, poor or rich, to send an offering which may cheer at Adyar the coming Christmas and throw a ray of security far into the New Year.

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### NOTICES.

#### I.

Branch Paper No. 6 was sent out to the Secretaries on Oct. 4th. It consisted of two papers, "Soul and Spirit" by Mr. Henry T. Patterson, read before the Brooklyn T. S. and the Aryan T. S., and "Union of the Manas with the Buddhi," by Mr. A. Fullerton, read before the Aryan T. S.

#### II.

Forum for October, No. 16, was mailed Oct. 13th to the Members-at-large separately and to the Secretaries in bulk.

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Know that there are two minds, immovable and also movable. The immovable verily is with me; the movable is your dominion.—*Anugita.*

OM.

# Æ U Ω

The real substance of the concealed Sun is a nucleus of mother substance. It is the heart and matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their seventh essence every eleventh year.—  
*Secret Doctrine, Vol. 1.*

## THE PATH.

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VOL. V.

DECEMBER, 1890.

No. 9.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THEIR FIRST CHRISTMAS.

The sparkling Christmas morning of 1889 saw a strange and early commotion in a suburban corner of the city of X. During the night a heavy snow had fallen as though to obliterate the dark traces of sin from the earth, freshly preparing for a new life, a new light, a nobler day. But man had already frustrated the purpose of nature; the black tracks crossing in every direction seemed like highways of crime. In one instance, at least, they were so, if the whispers of groups gathered about the villa of Joseph Hollister were to be believed. These groups were composed of all species of humanity, from the squalid undersized girl bearing an oversized baby with big, pasty face, to the tramps furtively watching the knot of prominent citizens discussing the revelations of the night. Two policemen paced to and fro at the front and side of the villa. Inside its open door a third officer could be seen, submissively listening to an

authoritative soldierly man in plain clothes. Grave gentlemen conversed in the dining room. Maids with scared faces flitted up and down the stairs. When distant doors were softly opened the deep sobbing of a woman could be momentarily heard, and a strange, labored sound, as if some fine mechanism were slowly running down. Both were sounds to make men shudder.

Two hours earlier, the authority in plain clothes, hastily summoned, had gathered these facts. Joseph Hollister, a respected merchant, had been wakened in the night by unusual sounds outside his door. Springing up to investigate, he found the gas brightly burning in the entry, some figures going, catlike, down the stairs, and a masked man confronting him, covering the retreat of others with their booty. Towards this man Hollister sprang, unarmed. In the tussle which ensued the burglar lost his mask. Freeing an arm, he shot his antagonist in the side. As Hollister fell, a second shot was sent to ensure his silence, but he still lived, though the moments of his life were briefly numbered, to the regret of every one who knew the upright, honorable gentleman. The only fault found with him in this practical age was thus expressed by his close friend, Dr. Grant. "Hollister is a grain too fine for rough use, but what can you expect of a theosophist who believes that even brutes—and human brutes—have souls?"

Dr. Grant presently came down stairs with that exaggerated creaking which attends the efforts of well-meaning persons to walk with unwonted quiet. To him Captain Scofield of the detective force addressed himself.

"How is he, Doctor?"

"Sinking fast."

"Conscious?"

"Yes. Mind clear as a bell."

"Good!" Scofield twirled his hat with satisfaction.

"Why?"

"I think we've got one of the crowd."

"The man who shot him?"

"Perhaps."

"In God's name be quick then. Hollister could still identify him."

"He's here. Prepare *your* man." With a complacent sense of being beforehand with the Doctor, Scofield pointed towards the walk. Two detectives with a hand-cuffed man between them had alighted from a close carriage and were coming towards the house, accompanied by the noise of the eager crowd and the taps of their fellow officers' clubs upon too obtrusive bodies. "It's Jim Hogan; I suspected his gang and found Jim at his lodgings, quiet enough, but a bit too sleepy for a professional

thief abed in wet boots. That mask about fits him and the job was worked in his style, but Mr. Hollister can settle the question."

"Of course," said the Doctor. "You've done sharp work, Scofield. I'd better be as quick with mine." He retraced his steps. It was a melancholy scene which met his eyes on opening a bedroom door. Accustomed as he was to such, he was sharply impressed by the opened windows courting every breath of the cold heavens for laboring lungs; the heavy stagnant odors of drugs, liniments, and dried blood; the injured man propped high in pillows, ghastly, drained of life, but meeting his questioning look with eyes as steady as his own. The deep gentleness, the calm serenity of those eyes, the firmness of lips drawn by pain, the hand lovingly laid upon the head of a young and beautiful woman who knelt by the bedside in all the abandonment of grief, were all so many witnesses, to Hollister's friend, of the magnitude of the coming loss. At the foot of the bed a woman held a fresh, cooing babe in her arms. The little one gurgled at its father, reached out and struggled to go to him. A second child, a splendid boy of four, his eyes still heavy with sleep, broke from the nurse's restraining hand and ran to the bedside.

"It smells nasty here, Papa," he said, clambering up. "Why's mamma cryin? Didn't Santa Claus bring her anything?" Impressed by the silence, his eyes grew big with a sudden idea. "Didn't Santa Claus come *at all*?" he said, with quivering lips. "Didn't *anything* come in the night?"

At the recollection of what had come in the night the mother's form trembled convulsively. Hollister stopped his little son with a warning gesture, a faint smile. "Go, my son," whispered he, "to the play room, and see if Santa Claus has forgotten a good boy. Stop! kiss Father first; and, Robbie, remember this." He looked impressively into the radiant face of his son. "Be good; try always for that." Smiling at the child's haste to be gone, he kissed him again, motioned the nurse to bring the lively baby to his last embrace, then firmly signed them from the room. As they went, without one backward glance, their mother's heart hardened to them for an instant. Hollister saw it in her face. "Let them be glad while they can, Dear," he whispered.

The Doctor spoke. "You are exerting yourself too much, Hollister."

"What can it matter now?" replied the sick man with patient gentleness. "But you Doctors will be obeyed till the last."

"It does matter, my dear fellow. Mrs. Hollister, I want your husband to save his strength. Will you not leave him to me for a time?"

She sprang to her feet. "Oh, Doctor! Doctor! You have hope?" she cried. The two men exchanged glances of pity. She paused, then

bent her head in acceptance of the Doctor's silence. "Then why should I leave him?"

"Will you not do so for a few moments?" "A few moments? Now." A change, a grey veil creeping up Hollister's face emphasised her words. "What can you be going to do?"

The Doctor too saw there was no time to lose. He felt the patient's pulse and gave him a reviving drink. "Scofield wants to speak to him," he said rapidly.

"He can do so in my presence." The Doctor hesitated. "You are hiding something from me." At her feverish vehemence Hollister unclosed his eyes and took her hand. She kissed his, holding it in both her own.

"Tell her," the husband whispered to his friend.

The latter obeyed him. "Scofield has a man who he thinks——"

The wife sprang up as if a bullet had struck her. "It is the man who shot my husband," she cried.

"It is a man who *may* have been one of the gang and——"

"Bring him; bring him quick. Don't lose a moment. Joe can identify the wretch, can't you, my Darling? Oh, hurry; hurry!" She made as if to push the Doctor from the room.

Hollister too was energized by the news. The grey veil slipped away from mouth and chin. A commanding gesture stopped both wife and Doctor. Clearly, his low voice said:

"Do not bring him here."

Dismayed, the wife ejaculated:

"My dearest one! You are able. For my sake, try. The wretch must not escape. He shall not." She stepped towards the door, an eager messenger of Fate.

"Kate! Come here." She flew to him. He laid his chill hand again in hers. "I wish to die at peace with all the world," he said.

"No! No! Do not sacrifice me. When you are gone my only comfort will be in——" sobs choked her throat.

"In revenge, dear Love?" he questioned.

"In Justice. Oh! Call it what you will, but send for him. You are not fit to judge now." She felt the deep reproach, the pain of his look. "Husband, forgive me. But send for him. Could I breathe with your murderer at large? Send quickly." She encircled the sick man with her glowing arms. She pillowed his head upon the loved fragrance of her breast. Large with entreaty, lustrous with determination, her eyes fastened upon his to draw consent from them. All her rich beauty came about the dying man. She pressed him closer. The husband to whom her wishes had been a delight yielded now, at the repetition of the formula

of her will. He gave a sign of assent. The Doctor left the room. A few moments were consecrated to their love and grief. Then quick steps were heard in the hall. The wife, erect, listening, watching the door as if to snatch something from it, forgot him who observed her with pitying, pardoning gaze. Hogan, entering between two constables, met the blazing passion of her face and dropped his hardened eyes.

"It is the man. I know it," she exclaimed. She advanced one step, as if to tear him from his keepers, to thrust him beneath the eyes of his accuser.

"Can you swear to him, Madame?" asked Scofield.

"No. I hardly saw him as he ran down stairs. But Mr. Hollister will know. Doctor, raise all the blinds. Bring the man nearer. Now"—as the bright light poured full upon the prisoner—"look at him, Joe; do you recognize him? And you"—to Hogan, "look at Mr. Hollister."

All obeyed as if they were the automata of her will. Even Hogan, stealing looks about the room, made an effort, and met those eyes fast growing dim upon the blood-streaked pillow. He sought his death warrant upon that ghastly face. His guilty heart questioned it savagely for recognition. He saw mild eyes beneath a brow that was calm, unfurrowed, but damp with the death agony, the crowning shadow of the hair above, the wistful, patient lips of one who bore his cross, and a look he had never seen before on human face and could not therefore know for a look of love. The wife's passion blinded her to it. The Doctor, trained to nice observation, saw and understood it, with an oath caught under his breath. For one full minute Hollister studied Hogan; then he spoke.

"Turn his face a little more to the light." The constables moved their man. Everyone seemed to stop breathing. Hogan, encircled by eyes of hatred and scorn, deliberately returned that hate to each and all with slowly-travelling glance, then returned it to the implacably gentle face of his victim, who at that instant said distinctly, slowly: "I do not recognize this man."

Hogan flung him a scathing look and said in his heart: "Curse him for a fool." A hissing sound as of pent-up breath escaping came from each person in the room. Kate Hollister broke into a hoarse and baffled cry.

"Look again, Dear. Look once more. Can't we have more light? Doctor, you see he doesn't know what he is saying. I am sure it is the man. Oh, my Darling! Look again, again."

He did look again. Then he visited every face in the room with that look of majesty, reassuring them all.

"Hush, Kate. I do not recognize the man." He held out his

hand to Hogan, dissipating the doubts of every looker on except one. She tried to intervene, then fell fainting against the Doctor.

"Shake hands, man. There's no ill will between us." The constables pushed Hogan towards him. Their hands met. Instantly a something, a change, swept over Hogan's face, mastered by the steady warning of peaceful eyes.

"Try to do some good with your life, lad. When a man lies *here*, he wishes he'd made better use of his time." His grasp relapsed; Hogan walked from the room with clenched hands, pursued by a long rattle, a gasp, a woman's shriek—and silence.

Down on the river bank, amid ooze and mists and all the deadly miasms of swamp lands and sluggish water, stood a reeking, shattered tenement house full to the maw with shattered lives. Hogan climbed its stairs to the roof, savagely cursing constables, crowd, associates, all who had shrunk from him as he shambled away. He flung himself upon a filthy bed, burying his head in his arm, his hand clinched. Out of one end of the bed, like a disturbed rat, scurried a weazened child who sought the next darkest corner of the room. A slatternly woman, her face bruised and swollen, came and stared at Hogan. "He won't hurt ye," she called to the child; then to Hogan; "the brat's just hiding here a bit from his boss. But I didn't look to see ye back here, Jim, curs't if I did." There was a rough tenderness in her tone.

He made no reply. She clattered about, shut the door, then returned to the bed with a rasping whisper of—"How'd ye get off?" Still no answer. She drew his arm away; his sleeve was wet. She gaped in recognition of this unlooked-for fact. "I never saw Jim Hogan cryin' drunk afore."

"An' I aint now," said he gruffly. "Curse ye, can't ye let a fellow be?"

Relieved, she muttered:

"That's more like himself." Then aloud. "Tell me how ye got off."

"The old—the man didn't recognise me."

"He didn't; the bloke. Wasn't he himself, then?"

Hogan sat up, bristling with anger. "Yes, he was. Look here, Moll, don't you say a word agin him. D'ye hear?" He shook his clinched hand in her face. "I seen he knowed me. I heard the gallows creakin' above me. An then—says he, 'I don't know the man,' says he, quiet as a lord."

"D'ye think he was feared on ye?"

"Feared? Him? Why, he was a lookin' straight at death. What was I to be feared on? That cuss *shook hands* with me,—d—n him." A volley of oaths in a meditative tone followed here.

"Must a been stunned, then."

"Stunned? You, Moll, look ahear. When us shook hands, he give me this." He opened his clinched hand, displaying a button attached to a bit of cloth torn from the coat he had on.

The woman gasped.

"He gin up th' evidence to ye? Was he a crank, Jim, or what?"

"An' says he to me: 'Try to do some good with your life, lad.' He was goin' fast, Moll, an' says he, holdin' *that* into my hand, an' his woman burnin' to tear my heart out, 'Shake hands, man,' says he, 'there's no ill will atween us.' Strike me dead but it made a babby of me, Moll. 'When a man comes to lie here,' says he, 'he wishes he'd made better use'—why Moll, what ails ye? I aint seed ye cry since *it* died."

"Never you mind me, Jim. I'm a d—d fool. It's because I thought you was done for, sure. I thought you'd swing this time."

"Try to do some good with you're life,' the man repeated. "See here, Moll; you can say what you're a mind to, but you bet I'm goin' to *do it*."

"To do what, then?"

"Try to do some good, like he said, cuss him. I look like it, don't I? But it seems owin' to him. He'll hant me, mebby, if I don't. Anyhow—I'm in for a try. But it's a d—d hard thing to know how to try."

"Say, Jim." She moved uneasily, hesitated, then broke out. "If you was to begin with me." Woman-like, she had quickly grasped the situation.

"How?" He stared at her. With downcast look she mumbled, ashamed of being ashamed:

"With me—to make me—if I was more honest like—if you —" She cleared her throat; no more would come.

"Hold on, Moll. D'ye mean, to marry ye?" She nodded. "Lord, but ye're changed all to onct!"

"So are you, Jim."

"That's so. Well, of course I'll do it, soon as we kin. Here's my hand on't."

She flung her arms about his neck. Transfigured by a new humanity, it became evident that both were young and not ill-looking. Standing upright, with hope in their faces, did so much for them. They looked like blind people straining for a promised vision.

The weazened child crept out to their feet.

"Say, be you goin' som'eres? Ye might take me with ye. Th' boss 'll kill me soon. He's swore it."

"Yes. You kin come if you're a mind to. But, I say, Moll, we're fools. Where kin we go to? Who'll have us?"

“Jim! Jim! Don't ye go back on it. Don't gin it up.”

“It's goin' back on me. What can I do? But I'll try; if we starve, I'll try.”

“And I will help you,” said a new comer. “Put 'down your fists, Jim Hogan. The first thing you've got to learn is not to get ready to hit every decent man that speaks to you.” Dr. Grant walked up and laid a hand on his shoulder, not unkindly. “I've known Joseph Hollister twenty years; better to-day than ever. If there's a way out into a better life for you—and I believe there is—I'll help you to find it—as a Christmas gift to Hollister.”

The starveling on the floor tugged at the Doctor's coat. “Say; I know what Christmas means, now. It's gettin' a pappy an' a mammy.”

Jim Hogan lifted him to his shoulder.

“First Christmas ever I see an' I ain't sayin' as I like it so much, neither. but it's owin' to him, Doc an——well—you bet I'll try.”

Thus it came about that the faith of the dead Hollister was justified. That the State gained three honest citizens in place of one. That Kate Hollister learned a lesson of peace, and Dr. Grant that a living germ lies hidden in every heart. Finally, that to the Hogan family, working its way slowly but surely up from the slough of humanity, Christmas became a sacred institution and dated first from 1889.

J. CAMPBELL VER PLANCK.

## FIFTEEN YEARS AGO.

Fifteen years ago in November the Theosophical Society was started at the residence of H. P. Blavatsky in Irving Place, New York City, and was inaugurated in Mott Memorial Hall not far away. Since then the great Emile Bournouf has said in a prominent Parisian journal that the Theosophical Society is one of the three great movements of the age, the other two being Roman Catholicism and Buddhism. Of those who helped to start it, but few remain in the ranks. Nearly all the spiritualists dropped out in disgust, because they saw in it a foe to the worship of the dead. The Society has been often since then solemnly declared dead by a coroner's inquest composed of those who neither knew nor cared.

Its centre of activity was moved to India in pursuance of a deliberate purpose, a purpose which has been accomplished. That was to affect the thought of the age even if in doing so the Society itself should meet its death. There, too, the coroner's inquest was held, but by those who knew and feared, and who rendered the same verdict, rehashed last month by Major Twigg in Chicago, who informed astonished members and the world that the Society was dead in India. However, we may

disbelieve his report in view of over 160 Branches there and an imposing headquarters building erected upon 21 acres of land.

The wave of interest once more arose in the United States, and upon our records are 49 Branches reaching from the Atlantic to the Pacific Ocean, and after rolling over this country it suddenly raised itself in England where the sphinx of the Century, the original founder, took hold of the work in 1886. Then there was in England one Branch; now there are many, and the Society there owns a building for its centre of activity from which the wave is bound to roll again even unto far Cathay.

The work of those Fifteen years is not to be measured by the number of Branches or by the three magazines carried on in the three great countries, India, England, and the United States. It is to be measured by the thoughts of men. What are they now? They are full of the great doctrines the Adepts said should be taught once more, drawn from Brahmanism and Buddhism,—Karma and Reincarnation; with all the other doctrines brought forward prominently to the Occident. It was once impossible to find three men in New York or London who knew the word theosophy. Now the Reviews print articles upon it, people in drawing rooms speak of it, the clerk, the merchant, and the professor read of it. But surer sign than all, though sadder than any, is the adoption of the terms found in Theosophical literature by men who design thereby to gain a living or get fame. They could not do this with that which was unfashionable, unfamiliar, or repulsive. Next comes literature in general. It is full of the words so long used by our members. The greatest publishers do not fear to print books ground out by writers whose knowledge of theosophy is derived from its popularity. They are sure barometers. They indicate an area of pressure or of high expansion.

Who did all this, How was it? You may say that it would have been anyway. But you cannot rub out an historical fact, nor postulate for the past reasons which are impossible by reason of their non-existence. There is a sequence in cause and effect that compels us to accept all the factors. The Theosophical Society for many years has been giving out theosophical ideas and language, and now the whole world is using them. These fifteen years of its work just fading out to reincarnate in its sixteenth have been of use to the world, even though the world should deny it.

And who has held the position for strong and weak members alike? Two figures, a woman and a man, Helena P. Blavatsky and Henry S. Olcott. His devotion and her tremendous strength have carried us to this point, and been the main agents for the influence our movement now has upon the thought of the world.

Such work can not be stayed nor counteracted. The flimsy edifice

of dogmatism is crumbling, the period of total disintegration is near, and our work has only begun. We have to hasten on with the materials for the future, so that ere the old structure is demolished the new one shall be ready for occupation. In five more years the Society will be of age, and must then be able to stand upon its feet, to think for itself, to act upon its convictions. Every day of this sixteenth year should be used wisely, earnestly, thoroughly, so that we shall be able at each anniversary to feel that we have lived nearer to our highest ideals and at least tried to do the work which of all others humanity needs.

## JAPANESE BUDDHIST SECTS.

### II.

To continue about the sect of Shin-gon. It would not be possible to fully explain their doctrines in one book, much less in one article. These are merely notes. They speak of three secrets and call them those of "body, speech, and mind," that is, the actions of those. The apparent form of all things is that of the five elements, and that is the secret of body. In the Hindu school of Patanjali we find an aphorism relating to the disappearance of the body, or, more properly, of the power to make another unable to see it, and this comes when one has found out the secret of form.<sup>1</sup> The Shin-gon-shu say that this secret is only understood by a Buddha.

Nichi-ren-shu was founded by Nichi-ren, who gave out for his followers the doctrines found in the Suddharma-pundarika. They believe that Buddha taught people gradually by expedients and different methods, although he had all the time but one means or vehicle. They have three great secret laws which have reference to the three great bodies of Buddha, and those are by name, *Dharmakaya*, *Sambhogakaya*, and *Nirmanakaya*.<sup>2</sup> The chief object of worship is the great Mandala of the ten worlds, and it represents the original Buddha of remote times. The wisdom, virtue, and knowledge of all men and sages of every region are the powers of this Buddha, who dwells in every place, is free from birth and death, and is the Buddha of permanence. Sakyamuni said he was this original Buddha and also that we ourselves are the same, and thus we are to meditate on this chief object of worship for our salvation.<sup>3</sup> A man should remember that his own body is that of the original Buddha, that his dwelling place

<sup>1</sup> On page 706 of the 2nd vol. of the *Secret Doctrine* is this: "till our human form came into being, in which all things are comprised and which contains all forms," and in the note to it: "this sentence contains a dual sense and mystery which if and when known confer tremendous powers upon the adept to change his visible form." (Ed.)

<sup>2</sup> See the *Voice of the Silence* where these are explained. (Ed.)

<sup>3</sup> In the *Bhagavad Gita* the same is said in effect. (Ed.)

is the Pure Land of constantly calm light, and his thought the Good law. The weak man may enter on the path by this teaching.<sup>4</sup>

The Shin-shu calls itself the True Sect of the Pure Land. The object is to be born in the pure land of Amitabha, a Buddha who in the very remote time made a vow and prayer like this: "If any of the living beings in the ten regions who have believed in me with true thoughts and desire to be born in my land and have even to ten times repeated the thought of my name should not be born there, then may I not obtain the perfect knowledge." With this prayer in view he lived for many kalpas for the purpose of perfecting his merit, so that any one who made use of his name might be thereby eventually saved. It is held that men in general have not enough power of their own to enable them to reach over death, yet at the same time it is allowed that there are some such men out of whom at last come the Buddhas. The common man who repeats this name will at last be led to virtue, and from that to wisdom and finally perfection.

The Jo-do-shu is also a sect of the pure land, and I cannot perceive much difference between it and the other of the same view, as the differences which exist between them are small. They had a teacher who taught about the belief in Amitabha, and Ryu-ju said that "in the great sea of the law of Buddha faith is the only means to enter."

Zen-shu is the sect of contemplation, and is thought to derive its name from the Sanscrit word Dhyana, or contemplation. They think that besides all the various and great doctrines there is as well another which may be called the secret doctrine, and that comes through one line of transmission and is not dependent on any one's utterances. This must mean that the truth comes to one as the result of his own thought.

After all this it must be plain to any one who may read this that there is in fact very little difference between any of the sects of which I have been permitted here to speak, and that their existence is due to the fact that Buddha did, as all know well, teach in many different ways, so that he might make an entry into the many different kinds of minds which men possess. For one man will have a mind that by nature is always in the state of contemplation, and another will not be able to do more than have great longing for the things of the spirit, and hence this latter sort of man would not be able to understand the abstruse parts of the doctrines of the great Lord. And so in the history of the life of Buddha we find that the time came when he made up his mind that he would tell the disciples that there was really only one way in which to look at the problems of life, although he had taught them in many another way for many years. Then some of the disciples who were not able to understand this rose,

<sup>4</sup> This sect certainly preaches the doctrine of non-separateness. (Ed.)

and, after saluting him, left the assembly. The learned Buddhist knows that it is karma which makes these differences, working together with the law of reincarnation, so that one man has only reached to a certain place in his spiritual learning and is not in any way able to understand those things that relate to a longer practise of right thought in other lives. Other men, however, have gone through all of this and are fitted to clearly grasp even the most abstruse doctrines of the Master. And yet, indeed, there is a great mystery here which will be apprehended by some, and that is that there is no man in any region who may not, if he will, grasp even the most difficult part of the law, but he has to have a faith which is perfect and live a life which is pure in all its parts.

The doctrine of the Pure-Land Sect is one that is meant to help all the common men, for it looks like a way of being freed from sin by the virtue of another being, yet it also is capable of another interpretation, and it is only one of the expedients of the great Lord to make men take advantage by an easy way of their own hidden natural powers. It is quite true that if any one will call on the name of this Buddha he will be saved, for the act of so calling and aspiring has the effect of bringing to the surface the whole spiritual life and experience of the man from out of the dim and almost forgotten past. So even with this doctrine the man does in fact save himself, which is the true law of the Buddha and the one that underlies his whole teachings. As the years roll by and as the Kali yuga rushes further on, it will be found that the teachings of Buddha are great, wide, square, full of adornment, all comprehending, easy to understand, capable of taking us out of the ocean of rebirth in any of the ten different ways, and that in the course of time the Buddha will come again and will make perfect the imperfect renderings of his law which he alone is able to give to the world in a perfect state.

Let us remember the mystery of body, speech, and thought!

KYO-RYO-YA-SHA.

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## THE BASIS OF THE MANIFESTATION OF LAW.

In view of the large amount of valuable information which has been gathered together and made popular by students of the natural sciences during the last few decades, and in view of the narrow and materialistic interpretations which are generally put upon natural phenomena by these same students, it would seem desirable that efforts should be made by those who regard the whole subject from a position diametrically opposite to that now usually taken to suggest, when opportunity offers, interpretations of natural phenomena which include reference to causes.

The science of the day knows nothing of causes, but deals only with effects; which last have been observed with much painstaking accuracy, with the result that certain "rules of thumb" have been formulated respecting them; that is to say, it has been discovered that certain occurrences are followed by certain others in a definite and regular order, indicating certain modes of procedure which have been called "Laws of Nature" and upon which the whole system of modern science rests. That the universe, even to its smallest atom, does exhibit obedience to law is obvious, but whose law it is and why a material universe should obey any law are questions not discussed in Scientific manuals. It is left for students of another school to inquire, Upon what basis is the manifestation of law in the universe possible?

In entering upon an examination of this subject it may be noted that an inquiry rather than an exposition will be attempted, and that this inquiry will have for purpose the attainment of a point of view from which the manifestation or operation of law may be to some degree intelligible. To grasp the operations of natural laws in their entirety would require a degree of intelligence in the observer and a range of observation so far beyond our present limitations as to render any effort in that direction a hopeless one; and it would be unnecessary to disclaim so large a purpose were it not that the contrast between the results which may possibly be reached and those which certainly can not will serve to draw attention to a corresponding contrast between the method which would of necessity be adopted in so ambitious an undertaking and that which will now be suggested.

Following the inductive method of reasoning one would gather all of the facts embraced in the field of inquiry, and, when these were exactly established, would endeavor to frame a general law which would account for the observed facts. As the field of inquiry in the present instance is no less than the universe, and embraces not only the so-called laws of nature but also, and indeed primarily, the laws of the spiritual world, it is evident that the materials for an inquiry according to this method are unattainable, and, if we are confined to this form of reasoning, the investigation might well not be begun. This conclusion is confirmed by the position which is taken by the representative modern exponents of the Baconian School of thought, in the terminology of the day the materialists and agnostics, who seek for no laws and accept no conclusions unless demonstrated from facts based upon exact observation. The influence, indeed the authority, of this school of thought in our Western civilization is at the present time everywhere felt and widely acknowledged, but it by no means follows that mankind is under any sort of obligation to accept this dogma of the schools and to submit to a condition of

hopeless ignorance as to the things of the Spirit, which, just because they are such, lie quite beyond the narrow boundaries thus laid down.

Happily for the world, another school of thought exists; older in point of time, and, excepting only these later years, possessing a preponderance in the names of weight and authority in the thought of the world. The deductive method has been followed from the time of Plato, the father of modern philosophy, by a large proportion of the best minds of every century during the historical period, while we can trace it back from his day through a length of time so extended as to reach into the mists and myths of the prehistoric ages. The deductive method is the converse of the inductive. A law is affirmed, or, in modern phrase, a hypothesis is submitted, and for proof of its verity appeal is made to those facts which are attainable, while analogy and inference are put forward into the darkness by which we are surrounded to carry the mind into regions where the exact observation and material facts of the agnostic are unattainable.

These are, broadly speaking, the two methods by which only the bounds of human knowledge may be enlarged; it being understood that no reference is here made to divine revelation, which does not come within the scope of the present inquiry; and, such being the case, we come upon this alternative; we may yield to the authority of the later school and abandon an investigation which, according to the conditions sought to be imposed upon us, is hopeless of results and therefore futile, or we may accept the larger measure of freedom accorded to us by the older school and push our thought as far as it will go.

At this point we may expect that some one, trained in those literal habits of thought imposed upon us by the science of the day, will exclaim "How can any one rationally formulate a law governing certain phenomena when he is not fully informed as to the facts?" and this query, which the objector regards as unanswerable, and which defines not only his position but also that of the important class for which he speaks, will serve a useful purpose in bringing us to the consideration of a fundamental doctrine of the Platonic School, namely, the pre-existence of the idea. While it is not purposed to attempt an exposition of the Platonic philosophy, it is necessary to refer to this leading feature of it in order to show to our inquiring (and objecting) scientist that we shall avoid his conclusions by denying his premises. In other words, as we cannot conceive that matter made the laws which govern it, but, on the contrary, hold that the idea of any act of manifestation must necessarily be considered as preceding, in the relation of cause to effect, the objective existence of the fact of manifestation, no objection can rationally be made if we prefer to investigate causes rather than effects. It cannot be denied

that the relation between cause and effect can be studied from either end of the chain, nor that we are free to choose our standpoint, while, in practise, we find that in individuals the choice is constantly being made and is influenced by the temperament of the inquirer and the mental satisfaction found in the course adopted.

In harmony therefore with the method indicated as the only one which promises to guide us to even an approximate result, we may turn to an ancient affirmation, that a universal consciousness is the basis for the manifestation of law, and endeavor to indicate briefly certain directions in which we may look for confirmation of the truth of the hypothesis, first noting, by way of explanation, that this conception is one of the earliest as well as greatest of the generalizations which the human mind has achieved.

In seeking to make application of the statement affirmed, one is at once impressed with the vastness of the field to which we seek avenues of approach. Shall we measure this thought against the infinitely large, the manifested cosmos, or against the infinitely small? Shall we approach inorganic or organic nature, or shall we study man? Nothing more can be attempted at this time than to select a few typical instances of the application it is desired to make, which each one can extend in countless directions.

The statement of the law that "two and two make four" has passed into general use as the simplest and most intelligible form in which a truth can be expressed, and may therefore be accepted as representative of all that department of law known as mathematics. One may raise before him two fingers of his right hand and then two of his left; two objective and material facts on either side will, when brought together, present a total of four, but upon what basis does this manifestation of the law of mathematics rest? Unquestionably in this instance it rests upon consciousness, the consciousness of the observer. But the materialist will argue that if we banish man from the scene, supposing an uninhabited area or earth, our consciousness will not be present to note that two groups of two trees each will still, taken together, form four; and what then becomes of our basis? To this we reply that the presence is affirmed in every atom of the universe of a consciousness which can not be banished, which can not be ignored; and that in the book of nature we may read on every page that sun, stars, and planets, the vast abysses of space as well as the profound depths of mother earth, are all filled with life, consciousness, and purpose. It is affirmed that in our own solar system the planets know the law governing their relative distances from the sun much better than do we who have to thank an astronomer for imperfectly interpreting that law to us; while the movements of the heavenly bodies are performed with a

regularity and precision which indicate a well defined purpose and the capacity for carrying it into effect.

Nothing illustrates the tendency of this age of materialism more clearly than the fact that that conception of the universe which regards it as a complete, organic, vital, and conscious whole has almost wholly faded from the minds of men, so much so that the writer can recall no public or general reference to this once commonly accepted belief, excepting only that the English church (and probably the Catholic church as well) has in its liturgy a canticle entitled *Benedicite Omnia Opera Domini*, a thoughtful perusal of which is commended to those who reverence the Book of Common Prayer, with especial reference to the fact that "All ye works of the Lord" are commonly taken in this day to be senseless, unconscious, dead matter—which was obviously not the belief of the author of this canticle.

The application of this hypothesis to the many and varied phenomena among which we are placed can be made by each one of us; it may be well, however, to consider one or two illustrations of what we may expect to find when approaching nature upon another side. Let us turn to that branch of physics which is the special domain of the materialist and study a simple laboratory experiment. In one vessel we will dissolve a little nitrate of silver, and in another a suitable quantity of common salt. Both are colorless solutions. We now pour them together and the resulting mixture becomes at once opaque, and, after a little time, a fine powder settles at the bottom of the vessel, which proves to be metallic silver, in the form of an oxide. We are informed that the nitrate of silver and chloride of sodium when brought together in the manner indicated mutually decompose each other, the nitrogen combining with the sodium oxide forming nitrate of soda, displacing the chlorine which is liberated, while the silver no longer supported in the form of a soluble salt by the nitrogen is isolated as a metallic oxide and, in chemical phrase, is precipitated. We next ask the instructor why the action and reaction take place, and are told that it is in accord with the law of chemical affinity, that certain substances seek combination with certain others and avoid it with others again. We then ask him for the rationale or basis for the behavior of these particles, which we have been taught belong to the inorganic kingdom of nature and have no life or consciousness, and learn from him that chemical science has absolutely not one word to offer to us excepting a chart showing what has been ascertained by experiment to be the fixed behavior under a great variety of conditions of oxygen, hydrogen, carbon, etc.

It having been said that if we are to enter into the Kingdom of Heaven within us it must be in the spirit and attitude of a little child, it

may be that we can to some degree enter into this mystery in the same manner. Imagine, if you please, that you have a little child in your laboratory and have conducted this familiar experiment, endeavoring to interest his young thought in the processes of nature. After you have told him that the one salt was made of silver bound up with Nitrogen and the other of Soda and Chlorine tied together, and have shown him how they break loose from their ties and form new ones, he will surely ask you that terrible Why? You remember all about the law of chemical affinity, but you hesitate to oppress this fair young mind with high-sounding and meaningless words, formed to conceal the emptiness which they cover. You turn instinctively to the natural forms of expression which little children always understand, and say to this one, "The reason is that the nitrogen *likes* the soda better than it does the silver, so it leaves the one and goes to the other, while the silver, left alone, falls down in the bottom of the glass."

In this attempt to reach the understanding of a little child you will have stated a great truth, that chemical action and reaction are acts of consciousness and that consciousness is the only possible basis which can be affirmed for this manifestation of law. Did any one ever hear of a chemical substance forgetting its equivalent number? Does one atom of hydrogen ever fail to take two atoms of oxygen to form a molecule of water? What an interesting field opens before us when we carry this thought out in various directions and recognize that consciousness, obedience, and knowledge of mathematics are shown in the behavior of every atom of the universe!

With one other suggestion this inquiry will close. It will, as always, be of absorbing interest to contemplate to-night the starry host, and our interest will be heightened if we allow ourselves to give due importance to the verity that these lamps are hung in the sky in close relation to each other: that our own solar system is thus inter-dependent, our earth hanging in its flight through space in the poise of contending forces. It is to one of these, the force of gravitation, that attention is directed. This force has been demonstrated with great acuteness and mathematical precision and its laws exhaustively formulated, but to this day the scientist can not offer, from his point of view, even a suggestion as to the basis upon which the manifestation of this law rests. He can only say that gravitation appears to be the central and primal force upon which the existence of the solar system and all systems depends, and that if we could conceive that it were withdrawn for one instant of time universal disorganization would inevitably result. The Platonic philosophy finds a basis for the manifestation of this law in consciousness, and reaching out those two mighty wings of thought, inference, and analogy, rises to the

conception that, though widely removed in their planes of action and modes of consciousness, gravitation and love are essentially one—and thus finds that it is Love which controls the universe. H. L. C.

## SHALL WE TEACH CLAIRVOYANCE?

### A NOTE OF WARNING.

My attention has been arrested by the address delivered in the Adyar course by Dr. Daly and reported in the September *Theosophist*. It is entitled "Clairvoyance."

Coming out in the Adyar course, it has a certain flavor of authority which will appeal to many members of the Society and may cause them to adopt the suggestions for practise given in the latter part of the address. Yet at the same time it is very true that the Theosophical Society is not responsible for the utterances of members in their private capacity.

The fact that clairvoyance is a power sought after by many persons cannot be disputed, but the questions, Is it well to try to develop clairvoyance? and Shall we teach it? have not yet been definitely decided. Hence I may be permitted to give my views upon them.

At the outset I desire to declare my personal attitude on these questions and my beliefs as to facts. In using the term "clairvoyance" I intend to include in it all clear perception on that plane.

1. I have for many years been convinced by proofs furnished by others and from personal experience that clairvoyance is a power belonging to man's inner nature; and also that it is possessed by the animal kingdom.

2. This faculty is either inherited or educed by practise.

3. Those who have it by birth are generally physically diseased or nervously deranged. The cases where clairvoyance is shown by a perfectly healthy and well-balanced person are rare.

4. The records of spiritualism for over forty years in America conclusively prove that clairvoyance cannot be safely sought after by persons who have no competent guide; that its pursuit has done harm; and that almost every medium to whom one puts the question "Am I able to develop clairvoyance?" will reply "Yes."

5. There are no competent guides in this pursuit to be found here or in Europe who are willing to teach one how to acquire it without danger.

6. The qualifications such a guide should possess render the finding of one difficult if not impossible. They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including

knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant ; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept.

Who are the teachers of clairvoyance, and those who advise that it be practised? In the main, the first are mediums, and any investigator knows how little they know. Every one of them differs from every other in his powers. The majority have only one sort of clairvoyance ; here and there are some who combine, at most, three classes of the faculty. Not a single one is able to mentally see behind the image or idea perceived, and cannot say in a given case whether the image seen is the object itself or the result of a thought from another mind. For in these planes of perception the thoughts of men become as objective as material objects are to our human eyes. It is true that a clairvoyant can tell you that what is being thus perceived is not apprehended by the physical eye, but beyond that he cannot go. Of this I have had hundreds of examples. In 99 out of 100 instances the seer mistook the thought from another mind for a clairvoyant perception of a living person or physical object.

The seers of whom I speak see always according to their inner tendency, which is governed by subtle laws of heredity which are wholly unknown to scientific men and much more to mediums and seers. One will only reach the symbolic plane ; another that which is known to occultists as the positive side of sound ; another to the negative or positive aspects of the epidermis and its emanations ; and so on through innumerable layer after layer of clairvoyance and octave after octave of vibrations. They all know but the little they have experienced, and for any other person to seek to develop the power is dangerous. The philosophy of it all, the laws that cause the image to appear and disappear, are *terra incognita*.

The occult septenary scheme in nature with all its modifications produces multiple effects, and no mere clairvoyant is able to see the truth that underlies the simplest instance of clairvoyant perception. If a man moves from one chair to another, immediately hundreds of possibilities arise for the clairvoyant eye, and he alone who is a highly trained and philosophical seer—an adept, in short—can combine them all so as to arrive at true clear-perception. In the simple act described almost all the centres of force in the moving being go into operation, and each one produces its own peculiar effect in the astral light. At once the motion made and thoughts aroused elicit their own sound, color, motion in ether, amount of etheric light, symbolic picture, disturbance of elemental forces, and so on through the great catalogue. Did but one wink his eye, the same effects follow in due order. And the seer can perceive but that

which attunes itself to his own development and personal peculiarities, all limited in force and degree.

What, may I ask, do clairvoyants know of the law of prevention or encrustation which is acting always with many people? Nothing, absolutely nothing. How do they explain those cases where, try as they will, they cannot see anything whatever regarding certain things? Judging from human nature and the sordidness of many schools of clairvoyance, are we not safe in affirming that if there were any real or reliable clairvoyance about us now-a-days among those who offer to teach it or take pay for it, long ago fortunes would have been made by them, banks despoiled, lost articles found, and friends more often reunited? Admitting that there have been sporadic instances of success on these lines, does not the exception prove that true clairvoyance is not understood or likely to be?

But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to “sit for development.” Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of “the spirits”. But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wi-p images.

“But *what*,” they say, “shall we pursue and study?” Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practise altruism.

WILLIAM Q. JUDGE.

## THEOSOPHY AND THE THEOSOPHICAL SOCIETY.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y., NOV. 4, 1890.]

Underlying the Doctrines of Theosophy is one fundamental proposition, namely, “the essential Unity of all life and being.” Manifestation of life is differentiation of this unity, the purpose of differentiation is evolution, and the destiny of evolution is the return of all manifestation into its source and original unity.

Of the manifestation of life there are two phases, poles, or aspects, the descent of Spirit into matter and the ascent of matter into Spirit. The infinite variety of gradation in development between these two poles

marks the degree of differentiation from the *Unity*, in its downward or upward course. This universal truth of the essential unity of all life and being throughout nature was the basis upon which the ideal undertaking was grounded of providing a vehicle for its dissemination ; therefore the T. S. was founded for the purpose of establishing a practical working centre for the exposition of these doctrines, but foremost with the object of the amelioration of human affairs, to point out the identity of interest, the common source of origin, the relative position in life to the rest of nature, and the probable destiny of the human being in the grand scheme of evolution. Besides this primary purpose of thus forming the nucleus to a Universal Brotherhood of humanity, its other objects are to promote the study of Aryan and other Eastern Literatures, Religions, and Sciences, and to draw attention to and investigate unexplained laws of nature and the psychic powers of man.

Theosophy is not a new invention, but the essential underlying truth of all philosophies ; it is a body of doctrine in philosophy, science, and ethics, principally derived from the *Eastern archaic sacred Theories*, which were worked out by a brotherhood of devotees and initiates who used every method of scientific investigation known to us, as well as their own highly developed practises of observation, experiment, concentration, and meditation to reach the truth. They traced all phenomena by every possible means from their significance to their source, and by comparison of their independent searches and observations recorded their conclusions and accepted such results only as could stand the test of applicability and verification from every point and in every conceivable direction.

This slowly accumulating body of facts furnished the basis for these great universal doctrines, and the psychic development of these devotees and students gave them great power over nature and insight into the mystic side of the universe and man.

These doctrines were handed down from generation to generation since time immemorial, and were guarded by the most sacredly pledged disciples, who had devoted their whole lives to the development of their psychic and spiritual faculties. The reason why these doctrines had been so strenuously guarded from the profane and unripe is because the possession of their knowledge gives great power for use or abuse. It embraces the science of the finer forces in nature, their relation and correspondences in themselves, and the knowledge of their uses and application for the benefit or destruction of humanity.

Although this transcendental knowledge was accessible at all times to those who were ripe and who felt the craving for it strong enough to make the unremitting sacrifice, it would be acquired only by those whose supreme intensity of excitement and enthusiasm made it possible in those

times to incur the self-denial and renunciation of worldly concerns necessary to initiation. Nor is it any different now, and never will be, except that portions of the doctrine are given out from time to time, such as may be safely trusted to an advancing age, because to penetrate into the mystery of nature requires a state of the greatest purity and perfection, and this final perfection is not a gift to be expected from without, but is to be worked for by those who desire it.

It is often queried why this grand philosophy has existed for so long a time and yet so little of it has reached our all-conquering civilization.

This is due to the fact that our civilization has mainly occupied itself with material and intellectual progress, refusing to even recognize the superior faculties of intuition and man's capability of spiritual culture. These higher faculties have been allowed to remain dormant during the race for material aggrandizement and personal recognition.

Though it was hoped that the mystery of life and the power over nature could be obtained in our time by mere intellectual development, very little indeed has been accomplished, but instead we find ourselves—as the result of misdirected energies—in the abyss of modern materialism.

The abolition alone of these tendencies, and the *insight* into the inability to find the secret into the mystery of the all-pervading and unerring law of nature by physical means,—the abolition and destruction of these tendencies is the bridge over which alone we may arrive at the enlightened shore of transcendental wisdom.

At this present restless stage of discontent and the fruitless search for peace, the T. S. appeared with truly altruistic motives, reminding the perplexed age of the mistaken course it had taken in its illusion of separateness and in its denial of man's better nature.

It is the aim of the T. S. to bring to the notice of those who are inclined to admit the spiritual nature of man and his progressive evolution, that on another plane of existence, a plane which partakes of a wider field of consciousness and which lies within the capability of development in every individual, that on that higher plane there is a spiritual unity, a universal brotherhood of mankind, and on that plane of being there is no separateness from homogeneous existence; and further that no permanent progress is possible through fostering the illusion of separateness, and that man's true duty at all times and in all circumstances is the love of his kind and the preservation of harmony around him. It is with the endeavor to learn something concerning our position in life and our spiritual relation to each other that we come together weekly, some of us daily, to exchange our observations and experiences.

It is premised that man is the product of an advanced stage of evolution, which is demonstrated by his possession of the more developed

faculties of perception and consciousness compared with other organisms, his capability of analysis of physical nature, his inherent sense of moral duty, and his aspirations to know his relative position in cosmic evolution.

The spiritual unity of mankind is the basis of our moral life. Regard, consideration, love, kindness are qualities which are exhibited and practiced intuitively during the greatest part of daily life ; the voice of conscience which meddles in every thought and act is indicative of a brotherhood founded upon the sympathy of man for man, which is a fundamental fact of *human* nature.

When we observe the great intelligence and justice with which the minutest object in nature is governed, we can draw inference by analogy and apply to the human being. The same conditions prevail ; the great universality of government, embracing all and moving all with inexorable certainty in obedience to one law and design, the *interdependence* of everything, suggest the unity of all.

Unity of life and being means brotherhood of all the units which make up that unity of life and being, and it is the conscious realization of this unity, the universal, all-pervading principle of brotherhood, that lends a basis and meaning to the phenomena of life and existence.

Besides, the degree of relative brotherhood of mankind to itself must be closer than to anything else, because humanity is composed of one kind of units (more or less), and in the same stage or degree of development, at least as compared to other kingdoms in nature.

This essential unity of all being, however, becomes only realizable in the ratio in which consciousness on a higher plane is awakened, and this superior consciousness regards our present conception of all separateness apart from the whole as an illusion, because there it is no separation in reality ; it only appears so to us on our present plane of consciousness. Therefore this tenet, although it is a fact in nature, is not so easily demonstrable on physical lines, because the problem itself transcends perception on this lower physical plane ; in other words, it cannot be seen or heard, felt, smelt, or tasted, nor sensed with any physical instrument ; still it is a fact which is at once plausible by conceding to the human being spiritual life at all, and perfectly realizable to those who have penetrated beyond the veil which surrounds gross matter.

Although the consciousness beyond the veil of matter may be very limited for us at present, cultivation of the mystic side of our nature will open vistas undreamed of, and widen our consciousness.

For instance, the investigation of the significance of our consciousness during the dream state and that in dreamless sleep. Our ideal life is derived from the state of dreamless sleep.

During that time of the entire oblivion of our self-consciousness we are quite on another plane.

Intelligent and persistent scrutiny and searching into the dreamless sleep will soon reveal, first, the fact that it is a state of great purity, entirely uninfluenced by good or bad actions which we may have performed during the day ; and second, that we receive ideal impulses during our daily life which come to our perception quite unawares and are, as we think, perfectly natural, but which are in reality reflections in the physical brain from the dreamless sleep.

Man leads a dual life even in the waking state. In every thought and deed is a dual aspect. The first and most pressing one in our day is that which concerns our personality, the second how it affects our relations with the world at large.

The process itself is so automaton-like that it eludes notice, but to these two aspects all our activities are subjected.

If the predilections of the personality predominate, the result will be correspondingly selfish ; if, on the other hand, the ideal aspect is duly regarded, the act will be corresponding to and means better intuition. This latter is the ideal side of man's dual life, a state of higher consciousness, the exploration of which will greatly expand the conception of the part man is playing in the drama of life, and that "*Ideal Unity*" or "*Universal brotherhood of mankind*" is a "*fact*" and the notion of the separateness of humanity is an illusion.

## LITERARY NOTES.

NUMBERS, THEIR OCCULT POWER AND MYSTIC VIRTUE, by W. Wynn Westcott, F. T. S. (1890, *Theos. Pub. Soc., London, 52 pp.*) This monograph is entitled "a resumé of the views of the Kabbalists, Pythagoreans, Adepts of India, Chaldean Magic, and Mediæval Magicians." Respecting the sub-title we beg to suggest that it is well known that the Adepts of India have protected their knowledge of the occult powers of numbers by not giving them out as yet ; and even the numbers of the years in the Indian Ages are not given at all. The book is interesting as a collection to some extent of what has been said about some numbers, notably by the Jewish Kabbalists, but we do not find the "Occult power and mystic virtue" claimed in the title, not even such occult power as the Seeress of Provost gave out about times and numbers. The parts are, Pythagoras his tenets and followers ; Pythagorean view of numbers ; Kabbalistic view ; Properties of numbers individually from one to ten ; Higher numbers and Numbers of the Apocalypse. The great difficulty in all these studies is that the supposed power of any number is altered at once by application to a human being, and the human number is unknown.

THEOSOPHICAL SIFTINGS, Vol. III, No. 12, has an important address upon "Cremation" delivered by Dr. F. Hartmann before the Society of the Friends of Cremation in Vienna on March 1st, 1890. It is important, not because it states any-

thing especially new on the matter of cremation, but because it gave opportunity for a lucid and most valuable exposition of Theosophical teaching on Man, his seven-fold nature, the phenomena of death, the conditions of human knowledge, the misinterpretations of religious allegories and texts, and various other wholesome truths and facts, all most opportune and before a select and cultivated audience. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Subjoined is an interesting account of Dr. Hartmann's interesting life, though it is not the fact that he was ever General Secretary of the Theosophical Society. "The Power to Heal" is a good paper from the *Theosophist* of April, 1883, and very clearly states how and why healing forces exist and may be used.

LUCIFER for October opens with the first of two editorials on "Psychic and Noetic Action", showing how the independent existence and action of a free-will function in man, admitted readily by the best physicists, are fully explainable only by Theosophy. Col. Olcott's "Nett Result of our Indian Work" was called out by recent newspaper attacks which have at least done that much good. It is a noble, clear, manly, modest asseveration, abundantly sustained by facts, and has every one of those charms in diction which make Col. Olcott, like Mr. Sinnett, the envy of them who handle the pen of the writer. "The Future of Women" can hardly be too much praised. Delicate, and yet forcible, it depicts what must be the ideal of both sexes before women cease to be toys of the harem or slaves of the hearth, and intimates that reincarnation in opposite sexes is teaching what common-sense and good feeling failed to teach. Fact and justice and reason and sentiment are all welded in this admirable article. In the confused state of mind consequent on reading Dr. A. Keightley's "Treatment of Animals" one fears to predicate what may be the Dr.'s attitude towards Vivisection, but it is apparently that of the man towards the Civil Service Law,—“in favor of it, but agin its use”. In "The States of Consciousness", "less" at the foot of page 149 should be "more". The article is profound and very ingenious, and seems plausible. Very full reports of Theosophical Activities are given, and that of Mr. B. Keightley's Indian tour shows that he is repeating in the East the great work done in America. A. F.

A PHENOMENAL IDENTITY. Intelligent fiction, like that by Jas. H. Connelly or Mr. Sinnett, is an important vehicle for Theosophy, but preposterous nonsense masquerading as Theosophy brings the genuine doctrine into contempt. In the above story Walter Hurst, conscious of approaching death, exacts an oath from a clerical friend that he will believe if Walter manifests himself after death. He dies, but immediately appears to the clergyman and a group of friends, reappears smiling and babbling, again presents himself "in their midst"—this time in his revived body, announces that at dawn he is to be absorbed into the "Universal Soul", calls for lights, again exacts the oath, and at last actually departs. But he twice calls from the grave, and before the mourners have left the churchyard "a step was heard" and Walter, still smiling, appears in his astral body! They "extend their hands in cordial welcome", but he declines the courtesy, and then invites from four of them a vow of chastity, total abstinence, and vegetarianism, which being taken by the whole five, spirit forms gather around and sing, and Walter, pressing his friends to his breast, vanishes, leaving behind some white lilies of intoxicating perfume. The clergyman's wife at first tearfully remonstrates, but when she finds that she is to lose nothing but marital relations becomes reconciled, the various converts give their fortunes to building a palace of marble and onyx, and Walter's ghost, returning from its absorption into the Universal Soul, superintends the construction as a "dumb boss".

Silliness like this, evidently written by some ignoramus who has picked up a few Theosophical terms and hopes to utilize them through the growing public taste for

Theosophy, is unworthy of review but as an example of what we must expect when cheap writers and third-class publishers discern a new field for exploitation. (*Minerva Publishing Co.*)

WOMEN'S PENNY PAPER, London, has a striking letter of comment on *Lucifer's* late article on "The Future of Women". X. P. denies that Theosophy has freed women from bondage, urging that they are still bound in Theosophical India, while free in Christian Europe. "The lands whence Eastern Wisdom has come have not yet an awakened womanhood". This is true in one aspect and to a certain point; but the questions remain, Whether such freedom as has been secured has not been moderated by servitude in other forms, Whether it is not due to a civilization rather than a religion, and Whether any measure of true freedom anywhere is not the result of the working of a Theosophical idea, and servitude of its denial. The letter, however, is singularly impartial, judicial, and thoughtful, and makes a strong point in its emphasis on the fact that late Theosophical revelations have been through a woman—a "marvellous woman", as it justly terms her.

THE FIVE REDEEMERS, by M. J. Barnett. Without endorsing everything in this book, for a few of its positions are slightly extreme, one may very well enjoy its extraordinary *healthiness* and common-sense. The action of a pure, wholesome, rational, experienced mind runs through every page, the sort of mind which dwells in the sunlight and the fresh air. It is delightfully practical and at the same time delightfully rounded, and in the most straight-forward language and with the most pat illustrations it unfolds the most sensible thoughts. The Five Redeemers are Mothers, Teachers, Employers, Artists, and Priests, and their various functions in recalling humanity to higher levels are set forth in felicitous terms. Here are the last words of the excellent Preface:—"Blessed is he who recognizes and welcomes all redeemers, all dispensers of truth, in whatever guise these enlightened ones may present themselves, for he thus finds his salvation. Still more blessed is he who has himself become a savior of his fellow-beings, for, with no thought of his own salvation, he is surely saved. They who preach the gospel live of the gospel. They who dispense good receive good."—(*H. H. Carter & Co.; Boston*).

PROBLEMS OF THE HIDDEN LIFE. This is a collection, slightly expanded, of essays which appeared in the PATH under the title "Thoughts in Solitude", and the author, "Pilgrim," is known to be Mr. W. Scott Elliott, F. T. S., of London. It should have been noticed before, but pressure of affairs prevented, and it is not too late to refer to it now. It is dedicated to all true lovers of the perfect, and has the following: Aid to right thought, The Narrow way, Orthodoxy and Occultism, The Higher Carelessness, Death, Selflessness, and other essays; in all fifteen. It is well printed on good paper and nicely bound. Although in some places it may give the reader the idea that the author confuses the distinctions between right and wrong, it is only because he is speaking as from a high plane of thought of what will be our feelings and ideas when we are perfect. It is in other respects calm and lucid, having an elevated tone and inspiring with good motive, and the author believes in and enjoins a theosophy that is vital, energizing, and progressive. (*Geo. Redway, London, 200 p. p. \$1.50.*)

## TEA TABLE TALK.

As the year with its freight of joy and sorrow drew near its close, there was one to whom a vision came.

He was thinking of all that the Past was about to shut into its dark caverns; all the stored-up germs of future harvests. He tested the new self by the old; he weighed the outcome of 1890, and strove to find upon which side of the ledger his higher nature stood: here it had gained, there it had retrograded. He came, by degrees, to ponder upon selflessness and the desire to help others; he analysed motive and capacity until he felt a great need of some scale or measure by which to try them. It was then that the Mind-Angel appeared to him. In one hand it held the balance of Universal Brotherhood; in the other, the torch of Truth, emitting a pure white radiance with opalescent rays: he understood that he must test himself by the light of the true meaning of Brotherhood.

"Canst thou remember others even to the participation in and bearing of all their woes?" So spoke the Mind-Angel.

The man began then with the family group, those nearest and dearest by ties of blood and Karmic association. The physical infirmity of one, the moral obliquity of another; encroaching age, the ferment of youth, the unmanifested hopes and sorrows of all passed before his inner eye. Could he assume all these willingly in his own body, draw them into his own soul and set them all free? That soul gave glad assent.

"These are thine own, thy nearer selves," spoke the Mind-Angel. "Add yet others to these."

Then the thinker joined to this company a typical man and woman from the outer world beyond his hearthstone; types, they should be, of degradation and despair. The man be conceived as one buffeted and beaten by fate, scorned and hated of men, guilty of all crimes, condemned to a death which he deemed eternal, yet hardly worse than life as he had known it. The woman was pictured—ah! the awful reality of the portraiture—as one degraded by the lusts of such men, seared with loathsome disease, broken down to mere animal instinct, to the refuse even of that: both these creatures were beyond despair; they inhabited those dim regions unvisited by mental action.

Could the thinker take such ills as his own, could he relinquish his good name, his health, cleanliness moral and physical; could he feel the hatred endured by these and the hatred which consumed them transferred alike to himself? Could he then, disgraced, scorned, derided, die upon the scaffold in order to free all such as these? Vividly he pictured the whole to himself, humbly he bent to hear his soul's reply. There was a silence.

After the silence his soul answered in a deep strong affirmative. Then he rejoiced. "Yes," he exclaimed. "Suppose the test here. Suppose I were asked to sign the compact with a glowing pen dipped in my own blood; suppose no retreat were possible. I would sign it with joy. I am ready to give up all the world may bring me of peace or happiness, to release others from darkness and sin."

The Mind Angel spoke. "But fame, gratitude, these help men to endure all things. Suppose others redeemed, yet none but thyself knew how or why. Wouldst thou die sufficiently rewarded, in dying unknown?" Again the soul of the thinker answered, "yes."

It seemed then that the Mind Angel took a probe in its hand.

"In signing that compact, in passing beyond death, however sharp the anguish, still, then thou wouldst be free. The untrammelled soul might then rejoice over the unselfish attitude it had gained, rejoice in the unfathomable world of hidden bliss. Here is a glorious reward. Suppose all else the same, but that Death came not, but that Life stood in its place! Couldst thou *live*, bearing the burdens of these?"

The man paled inwardly: he felt as if his blood faded and shivered in his veins. He questioned his own soul, saying: "Couldst thou, oh my soul, live out the life of each until the tale of the longest life were told? Couldst endure the filth, the disgrace, the murderous hate of men?" Still came from his soul a deep affirmative.

He questioned again. "Couldst thou indeed endure this prolongation of *conscious* degradation?"

His soul answered then: "Not so. I should know my own high intent and be, by it, sustained. For the living soul cannot deceive or be deceived. Its own state is

known to it. Thou and I can retain or quit this and other bodies for the good of men, but to me, motive is clear. In brotherly motive my staff is found."

"You hear," said the man to the Mind-Angel. "Is the test complete?"

"It is not complete," the Vision said. "A greater than I will speak." Uprose a Majestic One, the great Archangel of the Heart, he of the crystal glance before whom men stand shamed.

"None of these are the test of the Law," he said. "In all of these thy known motive sustains thee. The Law asks no large heroism, it sends no mighty deeds to warm thy soul. It tries thee in the small dark places of daily life, in the pin pricks, in the thorns. Cans't thou simply know thyself? Cans't thou simply conquer thyself? Cans't thou control thought, deed, word, as the rider calms the fretted steed? Cans't thou forget the great heresy of separation, lose all sense of separateness so utterly that thou cans't pass to and from thy body to the world-mother as a child passes through an open door? Cans't thou only obtain, in every petty thing, self-mastery and self-forgetfulness? The Law has asked no more of thee. Cans't thou live thus; thus victorious and obscure, unruffled ever, self-oblivious ever? Cans't dominate that small space which contains thy bodies? Instead of atoning for the world, cans't thou atone for thyself only, and, working the great At-One-Ment, become, not the Saviour, but the helper and servitor of Mankind? Pass from thy grand deeds to this simple thing and do it. The Law demands no more."

The man bent his head. His soul was silent. Yet in some deeper recess of his Being, in some inmost shrine of that soul, he seemed to descry a calm hope, crowned and shining. But his heart was not silent. It gushed forth in unwonted tears from his eyes. "I cannot; but I long to do it. I will try; I will try on forever."

The Heart Angel smiled. It was as if the whole world glowed with inner light. "Thou hast made the first step towards the goal," he said. "Thou hast recognized thine own deficiency." He touched the man's heart with his bright lance, and a host of hideous shapes arose, the foes of that heart's best desire. The man shrank in beholding them. He saw that, coexistent with his high intent, were all these horrid forms of desire; the same heart held all potencies; it was a kingdom divided against itself. He cried out in perplexity, "Who shall help me to stay myself?"

"I," answered the calm Hope enthroned in his soul. So he passed into the objective world again, but out from that vision he never wholly passes, yet, alas, it is often clouded while he battles with the monsters deep under the waters of his heart. While he is in Nature he must experience its ebb and flow.

Others have had this vision. One writes: "There is nothing higher than selfless love. I try hard to make this idea a factor in my life. I was thinking earnestly about this end, and it seemed to me that the idea took possession of my entire being. All my mental furniture underwent a most wonderful change. Lower tendencies seemed to have vanished forever; life became clear and sweet as the purest Spring to me. A boundless pity for my fellow-beings filled my heart, a sensation indescribable. I cannot put it into words. For a few moments I realized what is meant by the peace that passeth understanding. Alas! Alas! It went and I cannot bring it back. Have you ever had a similar experience, and can you give me its rationale?"

As a traveller mounts some hill top and beholds the fair goal of his dreams, and then descends into deeper valleys, mounts other hills, to descend, to rise, again, so we who journey through Nature must rise and fall with her rising and falling, for that alone is the gait of progress. The greatest soul, while living in a body, feels nature's alternations thrown upon that body as upon a screen. The difference between such a soul and ourselves is that our consciousness lodges in that body and calls it "I," while the other is related to that body as a man is to the coach in which he rides. He feels its jars but acts not upon them, knows they are not his own vibratory changes, and dwells on higher themes. These gleams of Thought show us what may be; we can revert to and dwell upon them until they come again—again—and so gradually become more frequent in their blessings.

Comrades! Brothers! The old year declines. Soon all the forces of Nature mount upward and lend us their support. Can we be truly fraternal one day, one hour even, in every issue, against every circumstance, putting ourself in the place of other men and creatures, until, with the changed attitude, right deeds are revealed to us? I wish we may pass—with the ascending New Year—into a larger phase of Brotherhood. We are pledged. Disregarding the Maya of distance, the Heart Angel draws us close. I salute you in the names of the Sons of the Christ-Light, and I wish you loving kindness and peace.

JULIUS.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

GOLDEN GATE LODGE OF SAN FRANCISCO has begun the third series of public lectures since entering its new hall at No. 320 Post St. Attendance of the public continues large and indicates a growing interest. A collection is made at each lecture, producing even more than enough to pay rent, advertising, etc. At the beginning of each new series of lectures, announcements and invitations are printed and sent by mail to a large number of persons, and thus many new people are reached. Some attend the whole course, and frequently become regular attendants and even members of the Society.

The Headquarters of the Pacific Coast Committee for Theosophical work, and also the Golden Gate Lodge meetings, have been moved to large and commodious rooms at 103 Park Avenue, opposite the new City Hall. Both the committee and the Lodge have outgrown the quarters at 13 Mason street, and larger ones have become necessary. The present quarters are centrally located, large, light, and well adapted in every way for the purpose. All sojourning Theosophists are cordially invited to call there, and may rest assured of a hearty welcome from the Secretary, Miss M. A. Walsh, who is in daily attendance from 10 to 5. They may also avail themselves of the privileges of the Free Library, which is now one of the largest and most complete Theosophical libraries in the States. The next course of lectures is as follows:—

*Nov. 9th. A Cyclic Crisis*: Dr. Allen Griffiths. *Nov. 16th. Karma—The Inevitable*: Miss M. A. Walsh. *Nov. 23d. Reincarnation a Logical Necessity*: Dr. Jerome A. Anderson. *Nov. 30th. The New Commandment*: Mrs. Sarah A. Harris. *Dec. 7th. The Supreme Faculty*: Dr. Allen Griffiths. *Dec. 14th. Am I My Brother's Keeper?*: Dr. Jerome A. Anderson. *Dec. 21st. Birth of the Christ*: Miss M. A. Walsh. *Dec. 28th. A Christian Theosophist*: E. B. Rambo. *Jan. 4th. Rounds in a Planetary Chain*: Mrs. Sarah A. Harris.

THE YOUNG SEATTLE T. S., Seattle, Washington Terr., has just begun the formation of its Library by an outlay of nearly \$50 for books. This means present liberality, but it also means future knowledge, intelligent discussion, and GROWTH. It is the purpose of the Branch to allow the use of the Library to the public, and to have a notice of the Library room affixed to the house-door, as well as to adopt every means to circulate literature and feed the community.

KRISHNA T. S., Philadelphia, opened its winter course of meetings on Oct. 31st. with an address by Mr. Alex. W. Goodrich on "A Warrant for the Study of Occultism found in the New Testament". *Taggart's Times*, complimenting the lecturer and his topic, adds: "Possibly they (Theosophists) are obliged to seek first-class oratorical talent as an attraction to their meetings, as they have neither music nor scenic accessories to enhance the interest".

ON MONDAY, Nov. 3d, the General Secretary issued a Charter to the new "East Los Angeles, T. S." It starts with 8 members. East Los Angeles is a suburb of Los Angeles, and much in need of a local Branch. The 3 existing Branches in the city have given a most cordially fraternal welcome to the new enterprise, thus again showing that Theosophy is more than a term. To that zealous worker, Mr. J. J. Fernand, of whom words in praise have reached here from San Francisco, is due the fostering of the interest which has culminated in organization. "The Lord reward him according to his works." The President-elect is Mr. G. W. Aylsworth, and the Secretary, Mrs. Katie J. Shanklin.

THE COUNT WACHTMEISTER has visited San Diego and delivered an address to a meeting in the Unitarian Church, about 300 being present, the largest number ever called out in San Diego for Theosophical purposes. Mrs. Mercie M. Thirds of Chicago read a paper which was well received. Accounts from the Pacific slope still speak of the great interest and enthusiasm pervading it. One of our devoted workers cooks his own food and wears old clothes, so that out of his small and hard-earned wages he may have somewhat to give. More speakers are needed, for the people seem really anxious to be taught.

ON NOV. 12th the General Secretary issued a Charter to the new "Die Deutsche Theosophische Gessellschaft," a German Branch established in Philadelphia, Pa., and starting with a membership of 5. It is the 45th upon the roll of the American Section. The President is Mr. Geo. Falkenstein, and the Secretary, Mr. Chas. Cloeren, 1620 Randolph St.

ON NOV. 15th the General Secretary issued a Charter to the new "Siddhartha T. S." of Vicksburg, Miss. There is only one other Branch in the South, the "Vyasa" at New Orleans, and the movement to join the T. S. and to organize seems to have been wholly spontaneous. There are 9 Charter Members, and the Branch is the 46th on the list. The President will be Mr. James M. Gibson, and the Secretary Mr. James B. Thompson.

ON NOV. 21st the General Secretary issued a Charter to the new "Vishnu T. S." of Pittsburg, Pa. There are 5 Charter Members. Its formation is to be credited to that beautiful type of gentle, genial manhood, lost to the Aryan T. S. but now diffusing through the provinces peace on earth and good will to men, Bro. Wm. C. Temple. The "Vishnu" is our 47th Branch.

APPLICATIONS FOR CHARTERS have been received from the "Keshava T. S.", Boulder, Colo., and the "Willamette T. S.", Portland, Oregon.

THE NARADA T. S., Tacoma, Washington Terr., continues its good work. A strong paper has been read by Mr. J. H. Scotford upon "Karma and Reincarnation," and the President, Rev. W. C. Copeland, read the paper prepared by him for the recent *ad interim* Pacific Coast Convention.

LIGHT T. S., Fort Wayne, Ind., has received from the *Fort Wayne Morning Journal* a handsome notice, a reporter accidentally happening upon the Headquarters at Room 43, Pixley-Long Block, and being astonished to hear that a Theosophical Branch had been established in Fort Wayne and who belonged to it. He must have been very well treated, for he writes in most eulogistic strain of the members, and praises the library and the meeting-room.

ARYAN T. S., New York City, has re-elected Mr. William Q. Judge as President, and elected as Vice-President Miss Katharine Hillard. The Secretary is Mr. Chas. Seale.

THE THEOSOPHICAL HEADQUARTERS AND LIBRARY of the Pacific Coast have been moved from 13 Mason St., San Francisco, to 103 Park Ave. The growing needs of Golden Gate Lodge made this necessary.

ON SUNDAY, NOV. 23d, the General Secretary visited Washington and addressed a public meeting in Dennison Hall, held under the auspices of the Blavatsky Branch. About 300 people were present, a number, 20 or so, standing through the 2 hours' meeting. The address was upon "Theosophy, its Work and Doctrine," and questions were then answered. On Monday Mr. Judge held a private meeting in Baltimore, about 20 attending.

#### EUROPE.

LONDON LETTER. The past few months have witnessed many alterations in our Society's affairs in Europe, the establishment of the new Headquarters in London having apparently sounded the bugle-call for bringing many long-threatened changes into play; the most important being the formation of a European Section. It had long been apparent that the length of time necessary for obtaining Charters for Branches and Diplomas of Fellowship from Adyar seriously interfered with all possibilities of active work,—hence, in 1888, the Lodges in Britain formed themselves into a "British Section." And this year the whole of the European Branches have adopted a similar policy. With Madame Blavatsky as President, and G. R. S. Mead as Secretary, who can prophesy the greatness of its future?

At Headquarters we have at last shaken down into something like quietude. The moving from 17 Lansdowne Road was a sore upset to most of us; the quantities of M. S. S., the piles of old correspondence, the stacks of books and literature that had to be moved, were quite appalling. Everybody had his own particular moveables to look after, and everybody looked after everybody else's. However, once fairly settled, the advantages of the change are striking.

We have now a large room to work in, a lecture-hall—which likewise serves as a dining-hall, a visitors' room, a general-work-room for any non-resident members who may come to help, etc. etc. The main house has, in addition to the rooms mentioned, sleeping accommodation for 11 workers, and there is also a cottage, separated from the main buildings by the garden, in which three or four more can reside. We are also now in possession of a printing machine (Bro. Jas. M. Pryse, who had charge of the Aryan press, having come over to assist us), and this will add infinitely to our possibilities of rapid and successful work. Altogether we have now ten times the opportunities we had six months ago.

Madame Blavatsky, I am glad to say, enjoys better health since she moved here than she has known for some time. Of course, however, she still is (and to all appearances always will be) an invalid.

Our Lodges are particularly active just now, every day bringing its stream of applications for F. T. S. diplomas. A new Branch has just been formed at Birmingham, and we anticipate one at Manchester within the next few weeks; the Theosophical Lending Library at Mile End is in a fair way towards being made into a Lodge, and at Battersea a centre has been formed, with every prospect of becoming a Branch in its turn. Our Blavatsky Lodge Meetings are held in the Lecture Hall on Thursdays, and each week sees them grow larger and larger. We have just started a course of discussions on "Theosophy from the Root up" which will be continued for a long time; the first syllabus, extending to Dec., has been issued. Before our meetings we hold a class for the study of the *Secret Doctrine*, which lasts for about an hour and a half. The annual General Meeting of the Lodge was held on the 30th Sept.

The Swedish Branch held the first meeting of its new session on the 14th Sept. Theosophy is spreading in the North of Europe with really extraordinary rapidity: already this Lodge, one of the youngest, seeks to emulate even the Blavatsky Lodge in point of numbers.

The Dublin Lodge invited Annie Besant over to Ireland to lecture. She arrived in Dublin on the evening of the 2nd Oct., lectured in that city on the following evening, then, passing on to Belfast, lectured there, returning home again through Dublin. The Halls were all crammed, and it is needless to speak of the success of this "Activity."

The reports of the various Lodges in Gt. Britain and Ireland, read at the Annual "British Section" Meeting on the 10th Oct., were most encouraging, and showed that the present wave of progress is uniform.

Brother Bertram Keightley has gone to India as special delegate of the European and British Sections at the forthcoming convention. He arrived in Bombay some weeks ago and is now at Adyar. His visit will, we are sure, be productive of much activity.

Dr. Keightley leaves us in a few days for New Zealand. He will pass some months there, and, if possible, before returning home, will visit the United States, taking the opportunity of calling at the principal Branches.

Scarcely one of the leading newspapers has failed to notice our work this month: indeed, so great an interest in us is being evinced by the public that more than one paper has been well-nigh choked with correspondence, emanating perhaps from some such innocent little paragraph as would be inserted by an enquirer asking—"What is Theosophy?"

London, Oct., 1890.

C. F. W.

Nov. 5, '90.

AT HEADQUARTERS here we are as busy as ever.

The first number of the *Vahan*, the new British Section Monthly, is being prepared for press, and will be issued on the 1st Dec. It will be divided into three parts, each under the direction of an editor, viz., "Activities," "Notes and Queries," and short abstracts and abbreviations of articles in Theosophical Magazines, Reviews, etc.

The large Glossary of Theosophical Terms to be issued with the *Archaic Symbolism* is now completed and will go to the printer in a few days. The "Abbreviation" has been set up some time, and a very short time has to elapse before the second edition of the *Key to Theosophy* will be published with this additional matter annexed.

It has been objected against us that we give too much attention to the poorer classes; that we try to spread our tenets among them alone, forgetting that their richer brothers require spiritual assistance as much as, and often more than, they. This should not be. Theosophy, if anything, is universal, and the philosophy of clothes does not enter into the question. To meet the difficulty, two of our most prominent members have arranged to hold an "at home," a *society function* if it may be so named, once a month. The first took place on the 3rd November and numbered over 100 persons. The assembly took place in the Lecture Hall, which was turned into a very pretty drawing room for the occasion, and lasted far into the evening, very many persons leaving highly interested in Theosophy.

It is pleasing to be able to report the good health of our staff, while of course the usual sad exception in the case of Madame Blavatsky has to be made. Though still confined to her rooms she is as indefatigable as ever in her labors for the cause, ceasing only when her physical ailments *absolutely* prevent work.

## JOY AT ADYAR.

In the two weeks following the issue of the Nov. PATH the General Secretary received for the Christmas gift to Adyar \$200, one cheque being for no less than \$150! In order that this might reach the President before the Annual Convention, it was sent over on Nov. 11th. We can all understand the cheer which will pervade Col. Olcott and diffuse itself through Headquarters when the General Secretary's letter arrives, a letter bearing not only the draft but the warm and loyal salutations of the American Brethren to the honored President, and this proof that Adyar and its work are dear to them. The New Year will thus open auspiciously at Headquarters. But not less so to us. In fact, much as the General Secretary would discountenance a haughty spirit or any putting on of airs by Sections, he must admit that it is rather a pleasant thing to belong to the American Section at the close of the Society's 15th year, and to know that in the 3 months before that close its offerings to Adyar aggregated \$867! Let us all hope—and try—that 1891 may carry to Adyar a no less measure of joy.

## NOTICES.

## I.

FORUM FOR November, No. 17, was mailed on the 19th to Members-at-large, and in bulk to the Secretaries.

## II.

BRANCH PAPER No. 7 was sent to the Secretaries towards the close of October. It consisted of a paper read by Miss Eleanor B. Hooper before the Brooklyn and Aryan Branches upon "Evolution and Involution", and is illustrated by diagrams. Paper No. 8, by Mr. William Q. Judge, was mailed towards the close of November.

## III.

EVER SINCE the remarkable wave of Theosophic interest began to roll over English-speaking countries, one of the greatest needs has been a cheaper edition of Mr. Sinnett's famous *Esoteric Buddhism*. The J. W. Lovell Co. has just issued the book in its "Occult Series", thereby making it accessible to additional thousands. In paper it is 50 cts., in cloth \$1.00, the earlier edition being \$1.25. Orders will be filled by the PATH.

## IV.

THE BHAGAVAD GITA—PATH Edition—will be ready by the end of the month, as it goes to press in a few days. Its price will be \$1.00, as it has been found impossible to get it out for 75 cents. It will be printed on good paper and of size for the pocket.

Thou hast had in all the ages many fathers, mothers, and blood relations; why should any man grieve for the bodies of the dead?—*Tibetanesque.*

OM.

# Æ U Ω

Mortals, O dear friend! by their actions which are of a mixed character, or which are meritorious and pure, attain to this world as the goal, or to residence in the world of the gods. Nowhere is there everlasting happiness; nowhere eternal residence. Over and over again is there a downfall from a high position attained with difficulty.—*Anugita*.

## THE PATH.

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VOL. V.

JANUARY, 1891.

No. 10.

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### MOUNT MERU.

For the student desirous of true progress, nothing is so necessary as even or equal development, whether of knowledge or of self-knowledge. And all knowledge begins and ends with knowledge of self; of man and the potentialities of man. Such equal, all-round development must, of its very nature, be slow, gradual; but it is safe and sure. One branch of it—that which relates to the acquirement of mental or intellectual knowledge, which knowledge *applied* becomes ethics, becomes life itself—that branch, we may say, is best pursued by considering every fact which we learn in the light of the seven different meanings, or aspects, borne by every truth and called in occultism The Seven Keys. Every truth, every parable, every symbol wears a different appearance as it relates to the cosmic, or the astronomical, the physiological, or the spiritual, and other planes or aspects of The One Life. Studying thus, our grasp on truth is strengthened, our knowledge broadened; we are saved from the dangers of a single-winged

flight, and are borne on the bold pinions of the spiritual eagle into the free æther of truth.

In reading we find a legend from the Mahabharata, descriptive of the churning of the ocean round about Mount Meru, in order that the Gods might obtain the Amrita or water of immortality. This legend is generally considered in its cosmic aspect, which is the obvious one. It is instructive to know that Mount Meru is the north pole, and is "described geographically as passing through the middle of the earth-globe and protruding either side."<sup>1</sup> "The roots and foundations of Meru are in the navel, the centre of the earth. On its upper station are the gods" (active powers?); "on the nether or south pole (Patala) is the abode of demons." (Passive powers?) "There is a fountain of life in the bowels of the earth and in the north pole. It is the blood of the earth, which circulates through all the arteries, and which is said to be stored in the navel of the earth."<sup>2</sup> In *Isis Unveiled*, Vol. I, page 200, we are told that "this gas or astral emanation escaping from inside the earth is the sole *sufficient cause*, acting from within outwardly, for the vivification of every living being and plant upon this external crust." If the student will turn to the diagrams in *Isis II*, he will discover the correspondence of the earth body to the human body, and the possession by both of a "world within the shrine." The *Secret Doctrine* bids us remember "the Auróra Borealis and Australis, both of which take place at the very centres of terrestrial magnetic and electric forces. The two poles are said to be the store houses, the receptacles and liberators at the same time, of cosmic and terrestrial vitality (electricity); from the surplus of which the earth, had it not been for these two natural safety valves, would have been rent to pieces long ago."<sup>3</sup>

Apply these statements analogically to man. For we are informed that Mount Meru may be considered under several aspects. "As each symbol in esoteric philosophy has seven keys, geographically Meru and Patala have one significance . . . while astronomically they have another. If we hold at present *only* to the astronomical and geographical significance . . ." The inference is plain.

The aspect of Mount Meru and the Mahabharata episode which at present engages our attention is the anthropological one. Where and what is Mount Meru in man? What process in him corresponds to the churning of the ocean for the milk fluid? Is it not an electro-spiritual process by which he produces the brain fluid; the moon or soma juice; the World-Mother; the Power which "shall rise into the *sixth*, the middle region, the

<sup>1</sup> *Secret Doctrine*, II, 404.

<sup>2</sup> *Secret Doctrine*, II, 400 *et seq.*

<sup>3</sup> *Secret Doctrine*, I, 205.

place between thine eyes" (between the optic thalami?) "when it becomes the voice that filleth all, thy master's voice," or Buddhi considered as an active instead of a passive principle (*Voice of Silence*, pp. 9 and 76). We are given reason to believe, through the *Secret Doctrine*, that the seat of this process is the pineal gland, or pine-formed heart,—secret heart of occultism—and that this gland corresponds to Mount Meru. To demonstrate this fact is the object of this paper. Disregarding cosmic interpretations of the legend, and keeping solely to its physiological aspect, we find the following assertions made of it.

"It is the north pole, the country of 'Meru,' which is the seventh division, as it answers to the seventh principle (or fourth metaphysically) of the occult calculation, for it represents the region of Atma, of pure soul and spirituality. Hence Pushkara is shown as the seventh zone or dwipa, which encompasses the Kshira ocean, or ocean of milk . . . And Pushkara (the Mahyatma) with its two varshas, lies directly at the foot of Meru. For it is said that the two countries north and south of Meru are *shaped like a bow*."<sup>4</sup> Certain students will, and anatomists may, perceive the full significance of the above, enhanced as it is by the *Voice of the Silence*.

"When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, oh *holder of the bow*, is the travelling in this road. To whatsoever place one would go, that place one's own self becomes." In the Upanishads we often find allusions to the bow; the yogi is described as "having taken the bow, the great weapon."

"Wouldst thou thus dam the waters born on Sumeru? Shalt thou divert the stream for thine own sake? Know that the stream of superhuman knowledge and Deva Wisdom thou hast won must, from thyself, the channel of Alaya, be poured forth into another bed" (*Voice*, 66 and 67).

We find Meru described as an axis or centre; the abode of gods, or powers: it has seven gold and seven silver steps, probably representative of centres of vital force in their positive and negative aspects. It is the Swar-Loka (Svara=Breath), the place of the spiritual vital air. "From Meru, abode of Gods, to Eden, the distance is very small, and from the hindu serpents to the ophite cherubim the separation is still smaller, for both watched the entrance to *the realm of secret knowledge*."<sup>5</sup> When man was driven from Eden, by the angel with flaming sword, he was driven away from his god and his highest place *within himself*, by the lower fires.

When "Meru is geographically described as passing through the middle of the earth globe and protruding either side," we find in this a good picture of the spinal column as the centre of man's nervous system. When

<sup>4</sup> *Secret Doctrine*, II, 403.

<sup>5</sup> *Secret Doctrine*, I, 127.

we find the gods on its upper station and the demons on its lower station, and its roots and foundations in the navel, we are reminded of the physiological and generative powers of man at his lower pole, and the high Mahatic powers at the seat of the soul in the brain, said by some writers to be the pineal gland. "In the north of Meru there is, therefore, always night during day in other regions." This verse from the *Vishnu Purana* seems to correspond with that other in the *Bhagavad Gita*. "Such an one walketh but in that night when all things go to rest, the night of time. The contemplative Muni sleepeth but in the day of time, when all things wake."

In an ancient volume in the possession of the London Society of Antiquarians, there is a picture of the churning of the ocean, filled in with all the details given in the Mahabharata. This picture is given in Maurice's *History of Hindustan*, Vol I, and its very remarkable outline, sustained on the tortoise, is precisely the same, both in general form and in detail, as that of a diagram of the cerebello-spinal system, given by Ranney in his work on nervous diseases, Page 38. That the Aryans had profound physiological knowledge any one may see who studies the subject of Asvattha, tree of life, whose branches shoot out *crosswise*; the tree reversed, whose roots are above, or grow upwards, while the branches are below. The *fruits* of this tree give immortality. "One has to go beyond those roots *to unite oneself with Krishna*. He only who goes beyond the roots shall never return."<sup>6</sup> It is the sacred fig tree of the Hindu; also the barren fig tree cursed by Jesus. Compare these descriptions with the spinal column, its roots in the cerebellum looking like such even to the objective eye, and the fig shaped fruits "beyond," at the seat of the soul. In the Sanhita of the Rig Veda, when Indra marries Soma and drinks of the moonplant juice and was attacked by Vritra, "then thou becomest *a horse's tail* (to sweep him away). Thou didst obtain by conquest the cows . . . and the moonplant juice, and didst make the 7 principal rivers to flow." This horse's tail is the *cauda equina* of the anatomists, and we have here a good picture of the distribution by Indra of that energy preserved by Vishnu, whose abode, as preserver, is Mount Meru. "The Brahmanda and Vayu Puranas divide this continent into 7 islands" (see physiological nervous centres) "said to be surrounded by one vast ocean. These continents are *in one sense* a greater or smaller body of dry land surrounded by water. Thus whatever jumble the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key."<sup>7</sup>

In Ezekiel XXVIII is written, "' Because thou hast said, I am a God, I sit in the seat of God *in the midst of the seas*, yet thou art a man. . .

<sup>6</sup> Secret Doctrine, I, 406.

<sup>7</sup> Secret Doctrine.

Thou shalt die the death of them that are slain in the midst of the seas.' These verses relate to the past and belong more to the knowledge acquired at the mysteries of the initiation than to retrospective clairvoyance. 'Thou hast been in Eden, the garden of God . . . the workmanship of thy tablets and *thy pipes* was prepared in thee in the day *thou wast created*. . . Thou wast perfect in thy ways . . . till iniquity found thee. Therefore I will cast thee out of the mountain of God and destroy thee.' The mountain of the Gods means Mount Meru."<sup>8</sup>

The same book tells us that Meru is the seat of Brahma, *the throne of Jupiter*, and that the White Island was swallowed up when *Jupiter* saw the moral depravity of the inhabitants. For students of . . . this description is pregnant, the white island being swallowed up by repeated shocks of *earthquake*. It is only when "Soma, the moon, makes an alliance with white adepts," that the moon fluid can be obtained. Now the brain is, in one sense, the moon in occult symbology, and as it is the organ through which *manas*—the mind—obtains experience with nature, it is of the highest importance that the channel and present abiding place of "Mount Meru the Holy" should be well understood by us who have to use it.

TWO AMERICAN STUDENTS.

(*To be continued.*)

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## WHERE THE RISHIS WERE.

The rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on the earth among men.

"The world is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then, unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown to-day, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the

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<sup>8</sup> *Secret Doctrine*, II, 493.

Ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvellous, without any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say, "Wouldst thou know of all this? Then come", as he turns again to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go"; and I felt that the past and present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the occident, many more birds made by man like that we were in flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea mountain we had left in the Orient. Flying too high at first we heard no sound from the sea, but soon a damp vapor that blew in my face from the salt deep showed that we were descending, and then spoke my friend.

"Look below and around and before you!"

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn in to her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said,

"A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming."

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not over-

flowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the mighty dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great red men are slumbering, the light-stepping captains with sun-colored cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt breath of the all-devouring deep sweeps over us. The sun-colored captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking, behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an inrushing wave are engulfed, drawn in to the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last trace of the Island.

But one escaped of all the red giants, and slowly but surely his car sailed up, up, as if to elude the sun-colored men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvellous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding off eastward. Now they pursue the heavy, vast, slow-moving car of the giants, surround it, and seem to avoid its attacks. Then again swells that note from my master as our car hung still on its wings. It was a signal, obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other, itself too is broken and falls on the waves with its victim. Trembling I gazed down below, but my captain said kindly,

"He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest".

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift sailing cars disappeared, and out in the sky there flashed a bright streak of sun-colored light that formed into letters which read

"This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not."

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny.

BRYAN KINNAVAN.

## THE THEOSOPHICAL GATEWAY.

FOR THE USE OF CHILDREN.

### LESSON III.

1. Q. In our last lesson we spoke of the Eternal Principle of Life. Can you tell me by what other name it is called?  
A. The One Life.
2. Q. What does this mean?  
A. It means that one universal Life flows through all worlds and beings.
3. Q. How may we regard that Life?  
A. As a stream flowing eternally from the Infinite.
4. Q. What may we say of its drops or essential Atoms?  
A. We may say that every one is a living soul.
5. Q. Is one soul separate from another or from the whole?  
A. No. They are distinct as the drops or waves of ocean may be distinct, yet are always united to the whole body of water.
6. Q. Is this Life stream more than alive?  
A. Yes. It is intelligent also.
7. Q. Are there different degrees of it?  
A. The Life is the same. The intelligence differs according to the bodies in which the Life Principle is found.
8. Q. What else may the Life Principle be called?  
A. The living Breath of the unknown Eternal One.
9. Q. Can you tell me something of its action as regards bodies?  
A. When it passes into a body, that body is what we call "alive." When it passes out of a body, that body falls to pieces, but the Life forces are still present and begin to separate all its parts.
10. Q. Can you give me an illustration?  
A. A fish that lives in the ocean is part of it. The fish shares the life of the ocean and has a special part too of its own. Then the fish dies. The water forces begin to tear it to pieces so soon as its special part of Life force passes back into the ocean. All the particles of the fish are spread over the ocean; some become food for other fish, some pass slowly back into the water again, some pass into new forms, but still the Life of the ocean is one and the same.
11. Q. What does this teach us?  
A. Universal Brotherhood.
12. Q. Why?  
A. Because all worlds, Men, and creatures breathe the same breath of Life. It passes back and forth between them. What is now mine may

next be yours, and then it may pass into other creatures and things. It is always one. We live in it; we are suspended in the Ocean of Life as fish in the sea. So what one does affects all, and brotherly actions are for the good of all.

13. Q. Can we know more of this Principle of Life?

A. A few wise men may know it, but most men know only some of its laws.

14. Q. Can you tell me what its great Law is?

A. The Law of Karma.

15. Q. What does Karma mean?

A. Action.

16. Q. Then is this a Law of Action only?

A. No. Every action has its reaction, so Karma is the Law of action and reaction.

17. Q. Explain this.

A. If I throw a ball against a wall, it bounds back. Whatever we say or do goes on and on until it reaches the bounds of our solar system. Then it must return as the ball does, so it comes back.

18. Q. To whom does it come back?

A. To the person that did it, as the ball to the hand that threw it.

19. Q. Why?

A. Because it is easier for it to return along the path that it made.

20. Q. But how can a thought, a word, or a deed return?

A. Because all these are like waves set up in the ocean. The waves beat the shore and roll back. There is a great Life ocean about us, and whatever we do makes ripples in it. These ripples go on and on, then they return.

21. Q. If, then, I do a bad deed, or think a bad thought, what will happen?

A. It will return, after a time, to you, and will be your punishment.

22. Q. Do good deeds return also?

A. Yes, and they are our reward.

23. Q. What is a good deed?

A. Whatever is brotherly and kind or helpful to all creatures and people.

24. Q. Then it is really happier for us to do good to others than to please ourselves?

A. Yes. For a selfish deed comes back and hurts us, while it has only pleased us for a little time. But an unselfish deed brings great happiness to all.

25. Q. What makes this so?

A. The nature of the Life Principle.

26. Q. And what else?  
A. The Law of Karma.
27. Q. Give this Law another name.  
A. The Law of Periodicity.
28. Q. What does Periodicity mean?  
A. Regular periods in changes. That is, ebb and flow, influx and efflux, come and go, in fixed, regular periods.
29. Q. Is this Law universal?  
A. Yes; it is.
30. Q. Name some instances of it.  
A. Light and dark. Winter and Summer. Pleasure and Pain. Good and Evil. Life and Death. The tide comes in and goes out. Men breathe in and out. They are young, then old. Everywhere we see regular changes which show this Law.
31. Q. What causes this Law and makes it Universal?  
A. The Breath of the Unseen Eternal.
32. Q. What do you mean by that?  
A. All we know of the Eternal is its Great Breath.
33. Q. What else is this called?  
A. Spirit or Motion.
34. Q. Into what is it breathed?  
A. Into Substance or Matter.
35. Q. What else is this called?  
A. The World Mother or the Oversoul.
36. Q. Are Spirit and Substance Separate?  
A. No. They are eternally united.
37. Q. When the Breath is breathed out into Substance, what occurs?  
A. The worlds and all things in them are evolved, or made out of the action of Spirit and Matter or Substance.
38. Q. By means of what?  
A. By means of Motion. Motion in matter makes forms.<sup>1</sup>
39. Q. What do you mean by Substance?  
A. That which sub-stands or stands under. The one substance out of which all things are made is beneath every thing that is. This is why it is called the World-Mother.
40. Q. After the Breath is breathed out and worlds are made, what next occurs?  
A. All the worlds and all things in them have action and reaction in every part.

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<sup>1</sup> Let the teacher explain crystallization. Also that sounds spoken into a tube against a membrane covered with paste makes forms. The action of sand on glass if a bow is drawn over the glass, and so on.

41. Q. And what next?  
A. After a long period, The Great Breath is drawn in again.
42. Q. What happens then to the world of Being?  
A. It is all dissolved back again into The Breath.
43. Q. Does it too cease?  
A. No. It is ever coming and going. It is eternal.
44. Q. Why do all things share this action of The Breath?  
A. Because it is in everything and moves them to and fro. They are made of it and through it and in it, so their action is like its own.
45. Q. What more do we know of the Unseen One?  
A. Nothing except this Law which is Its nature.
46. Q. What then may we say of the Law of Karma?  
A. That wherever Spirit or Life is, there the Law of Karma is also.
47. Q. Do you know any saying that gives the moral spirit of this Law?  
A. Whatsoever ye sow, that shall ye reap.
48. Q. What do we learn from this Law?  
A. That strict justice is the eternal nature of all being.
49. Q. What is true justice on the part of Man to other Men and creatures?  
A. Universal Brotherhood.
50. Q. Why so?  
A. Because what is done by one affects all the rest, as all men and beings are living under this law.
51. Q. Can you give me an example of this in human life?  
A. Yes. If I speak an angry word to any one at the beginning of the day, it makes both him and me feel differently for some time. This affects what we say to others, changes them to us, and so all are injured by the one selfish deed.
52. Q. What then is the only true justice?  
A. Mercy and Love.

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## SWINGING ROUND THE CIRCLE.

“This world is all a fleeting show,  
For Man’s illusion given.”

Fifty, seventy years ago, people sang this with full faith in its verity. They were taught, and believed, that this world is a howling wilderness, full of snares and pitfalls placed by the enemy of souls for their destruction; that they must walk in a very straight and circumspect manner, ever on the alert to avoid these dangers; that they must deny themselves the pleasures of the world, because they were like so many fascinating

fiends, luring them on to destruction ; that the more hard, austere, and self-denying were their lives, the more likely they would be to win the favor of God and escape everlasting torments. To assume a grave and solemn countenance, to close their eyes to the beauties of Nature, to crucify every innocent inclination, every natural affection, was eminently edifying and would greatly conduce to their spiritual elevation.

Therefore, at least in Puritanical New England, little girls were not allowed to curl their hair, wear red shoes or gay dresses, while the plays of all children must be quiet and infrequent. Parents considered themselves in duty bound to subject children to a strict discipline, carefully abstaining from praise or a display of affection for them. A solemn and impressive kiss might be bestowed upon some rare occasion, but a frequent act of the kind was deemed vain, frivolous, and fraught with danger. Upon one occasion an old lady who had a wicked love for flowers thoughtlessly invited her minister into the garden to admire them. She received a well-merited rebuke ; was told that instead of spending precious time cultivating useless weeds, she had better be reading her Bible and trying to save souls from hell !

Thirty years ago, we were told this is all a great mistake ; that God made the world bright and beautiful, filling it with flowers and birds and other attractive objects, and then gave us the faculties to enjoy them ; that, in the words of Lessing, "God loves to look into a joyful heart, rather than into one crushed with sorrow ;" that in our love for music and painting and sculpture and every other art, in our pursuit of science and philosophy, in our affection for family and kindred, in short, in every innocent pleasure of this life, we are honoring and glorifying the Giver of all these blessings, and that with gratitude and thanksgiving we should appropriate them and feel that we are spiritually benefited by so doing.

Now we are coming round to the former position. Now we are taught that, while it is right to live in the world, performing its duties, enjoying its innocent delights, and learning all that its wisdom can impart, yet if we have an ardent desire to become spiritually unfolded, if we are willing, aye glad, to sacrifice every worldly good for this object, we must seclude ourselves from mankind, lead solitary and austere lives, with nothing to distract our minds from the arduous labor of eradicating every earthly desire and elevating and illuminating our spiritual natures ; that we shall thus avoid many tedious and painful reincarnations, having taken long and rapid strides towards that desired goal, Nirvana-Moksha !

Fifty, seventy years ago, when a woman, with her soul filled with the sweetest, holiest affection of which a human being is capable, held in her arms her new-born infant, she was told it was not really hers ; that it had been sent from God, and, while she and her husband were the authors of

its physical body, its soul was lent to them from on high ; that they were to carefully nurture the body and train the soul, so that it would eventually return, pure and holy, to the God who gave it.

Thirty years ago, by studying Physiology, Phrenology, and the law of Heredity, people learned that the soul as well as the body was the joint product of father and mother ; that the peculiar mental traits of parents were often strikingly manifest in their children ; that it is easy to perceive how they inherit not only the complexion, hair, and eyes of these parents, but also their benovolence, causality, and self esteem, and many instances were cited to prove the truth of this assertion.

Now Darwin having demonstrated the evolution of our physical bodies from the lower kingdoms, Theosophy steps in and declares that from the Absolute come forth Almighty Powers ; from these issue subordinate ones, yet mighty, for the formation of the Universe. From these proceed the seven Logoi, who are the Elohim of the Jews ; the ones who said, " Let us make man in our image, after our likeness." Theosophy teaches that man was at first semi-transparent, immense, boneless. Then he became more concentrated and androgynous. Afterwards, separating into male and female, he, the true soul, gradually assumed the present condensed physical form we now inhabit ; that when a man dies, his soul dwells for a time in the world of effects, reaping the reward of its good deeds in this life.

At length becoming restless and seeking for another embodiment in flesh, it is attracted by the law of affinity to a couple who are best fitted to receive and reclothe this soul with a mortal body, and its likeness to these parents is the effect of this affinity. Thus it traverses a wide field of experience. In one life it may be a beggar ; in another a king ; in one an African negro, in another an American citizen ; in one a Baron of the feudal ages, in another an oriental adept. Thus we have come round to the former idea, that the soul descends from God and is not the offspring of earthly parents.

Fifty, seventy years ago, people entertained the idea that every man and woman had a mate somewhere, in this life or the other ; that this companion would be found sooner or later, and they would dwell together in the closest and sweetest of ties, forever and ever.

Thirty years ago, we were told this idea is altogether fanciful and absurd ; that among the countless myriads of human beings there are no two alike, but the difference between many will be so very slight that there will be a general fellowship, an association with one person for a time for a certain purpose, and then with another person for a different one ; that there can be no such thing as an equal number of men and women, here or in a higher life.

Now we are informed, by those who profess to know of what they speak, that the soul of man is originally dual : that descending from God it separates into male and female, leading on this life and for untold ages in the future two distinct existences ; that these existences occasionally meet and recognise each other in the immense cycle in which they are destined to revolve, but they part again, to be finally and firmly reunited when they have attained to a certain height in the scale of being.

“ In heaven above where all is love,  
There'll be no more sorrow there.”

Fifty, seventy years ago, if people did not actually sing this song—for it was not written then, yet it expresses the substance of their opinion respecting the future state of existence. They believed that on leaving the body the righteous would enter into a place or condition where there would be no sorrow, no sighing, no tears, but bliss ineffable, unchanging, and complete, forever and ever.

Thirty years ago, people began to consider that as it was only the body that died, the soul must enter that other life unchanged ; that the peculiarities that constitute a man's individual character, the envy, or jealousy, or indolence, or parsimony, or inordinate ambition that reigned in his soul here, would continue to hold its possession there ; that he would therefore have to labor and struggle there, very much as he has to do here, to subdue those evil propensities in himself and assist others to overcome theirs ; that as he has entered into a higher and wider life, so his work will be greater and more absorbing ; and many shrank from this prospect and felt that they would prefer annihilation ; they so longed for rest !

Now this rest is promised them. Now Theosophy teaches that on leaving the body we enter a state where quietness, peace, and happiness prevail in different degrees according to the moral and spiritual condition of our lives here ; that it is a period of repose, of delightful and leisurely recuperation, after the toils and struggles and agonies incident to this life ; that for sins committed in the flesh we must suffer in the flesh.

The evil passions and desires we have not subdued in one earth life, we must work out in others. Consequently, we must return again and again, till we—that is, our higher egos—have conquered the lower ones. This will be a tedious and painful labor, but we are permitted long and blissful intervals of rest, while the result will be a glorious union with the Infinite.

Thus the primitive idea of a rest after this life has returned to us.

Did our grandparents have a clearer perception of truth than those who came after them ?

ELIZABETH A. KINGSBURY.

## CONSOLATION.

<p>The mountain paths seem rough and steep,          With cypress overgrown,      The valleys where the lilies weep          Are oft obscure and lone.      The breath to which the vale responds          With music and delight,      Blows wild and free through waving fronds          Far up the mountain height.      The lilies crowd the valley's zone,      But he who climbs must stand alone.</p> <p>The lotus vales are warm and sweet,          The mountain paths sublime ;      We linger with unwilling feet          O'er things of sense and time ;      The touch of some familiar hand,          The voice that thrills the sense ;      The music of the Lotus-land          The heart's sweet recompense :      Where lilies pale and zephyrs moan,      And souls fear most to stand alone.</p>	<p>Ah ! not alone : no zephyr bends          The head of lily fair,      But slightest breath for aye portends          The sweep of mountain air.      Souls sicken where the languor grows          And faint ere flush of even ;      'Till rough winds blow with breath of snow          Borne from the purer heaven.      The zephyrs sleep in wild wind's moan      Nor breath nor gale e're throbs alone.</p> <p>The voices of the vale ascend :          The sweeping breath comes down,      While grief and joy together blend,          Hope lightens fate's dark frown.      Dear heart, be brave ! no joy is lost ;          Fate brings thee all thine own ;      The flower that blossoms in the frost          Is in the valleys sown.      List for the voice from starry zone      Nor think to live or grieve alone.</p>
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We stand alone, yet not apart,  
 Save when self intervenes ;  
 The griefs and joys that try the heart  
 Are only Maya dreams.  
 As soldiers mount at bugles blast  
 To brave the battle shock,  
 So gird thine armor to the last ;  
 Dear heart ! be firm as rock.  
 We climb together, zone on zone ;  
 Together most, when most alone.

J. D. B.

## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 1 to p. 67, Vol. I.)

By W. Q. J.

A PROPHECY. In the 20th century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—Vol. 1, p. xxxvii Intro. In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some “discoveries” will be made by scholars

that will support our author. "Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted." *Vol. I, p. xxxviii Intro. note.* "We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the two races." *V. I, Intro. xlii.*

**AN ARCHAIC MANUSCRIPT.** Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process. *Proem V. I, p. 1.* It is well known that some of the most ancient eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

**CONTINUITY OF PLAN FROM ONE MANVANTARA TO ANOTHER.** In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on pp. 4 and 5 of V. I.

**THE BASIS OF AFFINITY,** hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B. C., that the *lateral motion of atoms* is the root for affinity and correlation of force. *p. 2, V. I.*

**EACH PERIOD OF EVOLUTION IS *sui generis*.** "Yet at each new manvantara its organization—speaking of the cosmos—may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane." *V. I, p. 3.*

**A NEW ELEMENT AT THE END OF OUR 4th ROUND.** "Occult science recognizes seven cosmic elements, four entirely physical, the fifth—ether—semi-material, *as it will become visible in the air* toward the end of our 4th round, to reign supreme over the others during the whole of the 5th Round." *Vol. I, p. 14.*

**AKAS AND MANAS CORRESPOND.** See *note p. 13, Vol. I.* "That A'kas-a, the fifth universal cosmic principle—to which corresponds and from which proceeds human *Manas*—is, cosmically, a radiant, cool, diathermal, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

**MANAS IN THE 5th ROUND.** By following out the correspondence we find that as Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round—the 4th—so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the “moment of Choice”. With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

**DIFFERENCE BETWEEN EFFECT OF GREAT AND MINOR PRALAYA.** The question “What happens to the planets during a minor pralaya or dissolution?” is answered in *footnote p. 18, V. I.* They are dead, as it were, but not dissolved, for, as she says, “they remain intact as a huge animal caught and imbedded in the polar ice remains the same for ages.” After the great Pralaya no planets remain *in corporibus*, but all are dissolved, their akasic “photographs” alone remaining. This must be taken metaphorically, or else we will again make objective, that which is subjective. But in a minor pralaya the “dead planets” are objective in space, but with all their active life and energy gone.

**DHYAN CHOANS NOT THE ONLY TERM FOR THE HIGHEST BEINGS.** “Each of the various groups has its own designation in the *Secret Doctrine*.” *V. I., p. 22, lines 8, 9.* Nor are they personifications of powers in nature. *Vol. I, p. 38, line 18.*

**EACH ROUND** has its special class of Dhyanis to watch over it. The same for races, *p. 42, Vol. I (a).* The present round is watched especially by the Fourth Class of Dhyanis.

**THE ABSOLUTE NOT UNDERSTOOD** by the Dhyan Chohans. *p. 51, vol. I, line 16.* And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have “communed with the Absolute.”

**THE BREATH OF BRAHMA.** This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine*. It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas. *p. 55, vol. I, line 11.*

**IDEALS AND TYPES IN THE ASTRAL LIGHT.** The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of grass. *p. 63, vol. I, 1st para.* There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

**THE PRIMORDIAL FORM** of every manifested thing is like that of an egg. *p. 65, vol. I.* A *paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

**THE VERBUM, OR WORD, AND ITS FORCE.** All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *logos*. The question is often raised, "Supposing there be such a word, wherein is its force?" H. P. B. says it is in *motion* and not in number. *Note 1, p. 67, vol. I.* The Hebrew Kaballah leans more to *number*, as being the force of power of this word.

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## DISCERNMENT AND CRITICISM.

Discernment, discrimination, and criticism are not synonymous terms, though they are often used in a confused way that leads to something worse than confusion. True discernment is an office of the human understanding. In and of itself it is a passive, though by no means a negative, quality. When this passive quality of the understanding becomes active, we discriminate. We discern by contrasts; we discriminate by choice or by preference. Discernment belongs to the judgment of man as to qualities and things. Discrimination belongs to the will of man. It is an act of the will that anticipates results. To discern is to know; to discriminate is to do.

Criticism differs from both discernment and discrimination, though it involves both. By discernment we learn to know good from evil; by discrimination we choose either good or evil; by criticism we undertake to approve or to condemn either good or evil in others. Discernment and dis-

crimination are necessary to real knowledge and correct living. We employ them upon ourselves. We employ criticism usually upon others. It is one thing to contrast good with evil, and to choose the good and to reject the evil. Here our teacher is experience and observation, and our motive may be the highest and best. It is, however, a very different thing to contrast another person with ourselves, for here we are almost certain to seek out all possible blemishes in our neighbor and all imaginable perfections in ourselves. Our motive *may* be that of instruction and self-improvement, or it may be to lift ourselves up at the expense of another. It is always so much easier to pluck the mote from the eye of another than even to discover the beam in our own organ of vision.

Rascality may indeed hide its head and work in the dark for fear of criticism. Yet every one knows that the great crimes that come to the surface of society are born of the little vices that lurk unseen and grow in the dark. The public critic is apt to become in private a cynic. One whose attention is always directed toward the imperfections and shortcomings of others, if not himself guilty of equal shortcomings and greater vices, will find little time or disposition to cultivate the virtues and beauties of existence. The critic, like the practical joker, is apt to be exceedingly averse from taking his own medicine. It is often only by being compelled to do so that he realizes the nature of the office he has voluntarily assumed. It is not infrequently the case that an individual who habitually indulges in carping and severe criticism imagines that he conceals beneath this captious spirit a sincere desire to benefit his fellow man or the cause of truth. In order to remove the mask and destroy the illusion, it is only necessary that the critic's guns be turned the other way. If he does not run to cover, he will throw off all disguise and throw his gauntlet with scorn and defiance at the whole human race. It is very questionable whether any one has ever been made either wiser or better by being continually reminded of his faults or follies. If he has already become sensible of them, and desires to get rid of them, he may be helped by advice and encouragement. It is human nature, when openly accused, to deny and retort upon the accuser when charged with personal vices and errors. Criticism stirs up anger and revenge a thousand times where it once leads to repentance and reformation; and the motive that incites strong personal criticism is in a hundred cases spite or anger, the desire to seem better than the victim criticised, where it once springs from a sincere desire to benefit society or the person criticised. The private individual is, indeed, amenable to law and order, and the public servant to municipal well-being. When the acts of these come within the scope of law, order, and good government, they are, indeed, legitimate subjects of criticism. It is even here the act rather than the individual that is a legitimate subject of criticism. When this

right of the individual is ignored, criticism ceases to be either beneficent or reformatory. It becomes both partisan and personal, and carries little weight, and the critic soon loses all influence, and deserves to lose it. The force of criticism rests in its passionless judgment and its justification. It is the thing that needed to be said ; that is said with sorrow rather than with exultation that carries weight and compels repentance and reformation.

With individuals in private life the function of criticism is generally both dangerous and demoralizing. This becomes at once apparent if we select the most critical individual we know, one who is always condemning others and who has seldom a good word to say about any one. Such a person is by no means a general favorite, nor is he sought as a companion, unless it is with a view to secure his favor. It by no means follows that the fawning sycophant and habitual flatterer are more sought after or more to be desired. These are opposite poles, conceit and conscious inferiority, that bring into strong contrast that dignified kindly spirit that begins in self-respect, and goes out in genial good-will to man. Such a one does, indeed, discern and discriminate, while he withholds criticism. It may be said of such a person, "No one ever heard him condemn another". If he sees faults in others, they serve only to make him more careful in searching into his own life ; and the reformation that is there found necessary, and the constant watchfulness needed in his own life, teach him still greater charity and consideration for others.

I know of no more practical lesson in theosophy than this, as there is no rock upon which we are more likely to run awreck. It would not be believed to what extent this spirit of criticism is habitually indulged till one's attention has been directed to it, and till one begins to set a watch over his own life. To what extent gossip and slander form the staples of conversation among both men and women is remarkable, to say the least ; and when criticism of others is removed from these, what indeed remains !

To refrain from condemning others is the first lesson we are taught in theosophy. It is the very foundation-stone of the Brotherhood of Man.

What virtue can we imagine there would be in extending the hand of fellowship to one whom we had already figuratively picked in pieces and banned in every joint and sinew ? A brotherhood of slanderers might thus arise, worse even than a brotherhood of thieves.

To refrain from condemning others and to get rid of our own vices is but the beginning of the theosophic life. It is but clearing away the obstructions and getting rid of the rubbish before laying the foundations of the real temple of Truth and holiness.

With the great majority of mankind life consists in "keeping soul and body together". The feeding, clothing, and housing of the physical body absorb all active energy. The difficulty of getting into this earthly existence,

the still greater difficulty of maintaining our existence here, and the fear of death, owing to our ignorance of what lies beyond, these make up the sum of that misery called living, with more than three-fourths of the human race. The small minority who are born to wealth and position in life are either slaves to the conventionalities imposed by the station in which they are born, or they are slaves to their own appetites and passions. Greedy for every cup of pleasure, they ring the changes on appetite till satiety and disgust lead to despair and death. There are, indeed, individuals in every walk of life who realize that it is not all of life to live, and who are not devoted solely to either the maintenance or the squandering of life. There is, moreover, a growing middle-class, bound neither by extreme poverty on the one hand nor by conventionality on the other, and these are becoming the ruling class in the world of ideas.

It is to this middle class that theosophy strongly appeals; they possess the necessary intelligence to appreciate the nature and bearings of its problems, and they are less trammelled by the demands of poverty or the commands of wealth and position, so that they have opportunity to follow the bent of their nature and explore new fields. Occasionally a born aristocrat like Tolstoi will follow his logic and his convictions at any cost, and relinquish the world for an idea. There is everywhere manifest a deep dissatisfaction with conventional forms of thought, and a disposition to look behind all traditions. Very few things are taken for granted, and inquiry is inclined to dig deep for the subtler forces that hold the key to the phenomenal world. There is a restlessness abroad, an eagerness of expectation, a restlessness of anticipation, mingled with wide-spread dissatisfaction. Nervous diseases multiply in numbers and reveal new forms, and insanity is rapidly increasing.

There has seldom been a time when so great tolerance has been manifested; there never was a time when greater forbearance, greater consideration for others, was demanded. Discernment and discrimination belong indeed to the wise and thoughtful, and these are always the most careful and guarded in their criticisms of others.

In the Theosophical Society the value of one's services and the beneficence of one's influence are always in inverse ratio to his spirit and habit of personal criticism. Principles and measures may and often must be discussed, but individuals never. Nothing can be more harmful, nothing so hinder individual progress, nothing so trammel and subvert the cause of Theosophy, as personal criticisms of individuals. It is true that in discussing measures and principles names have sometimes to be mentioned; but this can always be done in a spirit of kindness and consideration that arouses no ill feeling, that puts no one to open shame. He who is found active in a good cause; who stipulates nothing and demands nothing, but

works wherever he can find a foothold ; who takes pains to commend and approve, but who never condemns or criticises others ; such an one has learned the true spirit of discernment and the wisest discrimination, and is a power such as few persons conceive of.

Many make the mistake of supposing that if they do not make haste to criticise and condemn, and even openly to repudiate the acts or words of others, they will themselves be held responsible for the same opinions. These forget that probably the first effect of their hostile criticism will be to confirm their opponent in his error, admitting it to be an error ; whereas, if one is sure of his ground and shows the opposite view without reference to persons, these views, being passionless and exciting no opposition, will hold by their own force and inherent truthfulness. The opponent is disarmed and convinced, not by an opponent, but by truth itself. He who really cares more for the truth than for his own opinion, right or wrong ; who cares more for the triumph of truth than for his own triumph over an antagonist, and perhaps a weak one at that, will not hesitate a moment which course to choose.

If one really desires the consciousness of power, let him get squarely on the side of truth ; sink himself in its service ; be as impersonal as truth itself ; condemn no one ; encourage every one ; help where he can as though he helped not ; give public credit to every helper, and seek no credit himself ; and he will not only have the consciousness of being helpful, but he will be saved the humiliation of being envied. It requires a strong, self-centered soul to persist in this line of work. We are so hungry for praise, so greedy for reward. We are so envious if another receives praise, or is rewarded more than we think he deserves. This is because we have so little confidence in ourselves ; so little unselfish love for truth ; so little trust in the Master of the vineyard. He who works for no reward, who would be content without it, finding his reward in his work, knows nevertheless that he cannot avoid it if he would. He feels it in the air ; and when he knows that he has deserved it, lo ! it is already with him. He casts his reward at the feet of truth, and again enters her service uplifted, encouraged, inspired.

O toiler in life's vineyard !

Pause not to count thy gain ;  
 Thy Master hurries homeward ;  
 Work on through cold and rain.  
 Pause not to prod the laggard,  
 But help him all you can ;  
 His face is worn and haggard,  
 He is thy Brother Man.

If thou canst see more clearly,  
 If brawny is thine arm,  
 The Master holds thee dearly,  
 Keep thou his grapes from harm.

Thy task shall seem the lighter  
 For helping on their way,  
 Thine evening shall be brighter,  
 Though dark may be the day.

Fear not the Master's coming ;  
 He will not pass thee by ;  
 His vines shall bless thy pruning,  
 Naught can escape his eye.  
 And when the cup is brimming,  
 Thy joy shall be complete ;  
 For in the Harvest Hymning,  
 Thou shalt the Master greet.

HARIJ.

## TEA TABLE TALK.

The Professor lately gave us a beautiful illustration of the superiority of intuitional processes. He was doing some professional work, when, all at once, the elucidation of a problem in occultism *flashed* upon his mind. This problem had not hitherto engaged his attention. It was an ancient legend, which he had hitherto (like most other persons) read by one of its keys alone. Suddenly, while his mind was otherwise engaged, a new, interesting, and most valuable interpretation came to him like a brilliant ray. It covered the whole ground. He told it to the Student, who felt the vibration of truth at once, and who then worked for three days to collect data and quotations to prove it to the mind—not his own alone, but the mind of the average man. For the intuition, less than a second of time. For the mind's conviction, three days' work. The superiority of intuitional processes is thus demonstrable, but both methods must be used to complete our knowledge and render it available to our fellow men, until we shall have fully acquired the faculty of direct Super-Sensuous Cognition. The advantages of association in theosophical work are no less evident in this experience. When several persons are in the habit of meeting and discussing these topics and are desirous of using their knowledge for others, we soon find quickening currents established which appear to develop the prominent faculty of each, and each such faculty in one is reinforced or completed by that of another. One has his intuition sharpened, the receptivity and mental power of another, his working force, is increased. The vitalizing currents provide for their own manifestation, for the objectivizing of the knowledge brought by them or gained through them, for the benefit of men. It is said in *Isis* that the greatest magician will be he who shall know how to render his force bi-sexual, and this fact is mirrored in the associations of students for work and study, to which each one brings a different quality of force. They become one body whose force is one and is polarized, upon the plane of force. Such associations are useful precisely in the degree in which each one does his own work and not that of another. Their reality has been thus expressed by Jesus: "Where two or three are gathered together *in my name*, there am I in the midst of them." In the name of the One, the Life Principle, lives are

invigorated and helpful powers engendered, while also we realize the beauty of the real bonds of fraternity and true love. All others pale before these strong, sweet, subtle ties of Soul; its unity is demonstrated, its fructifying blessings descend. Each in each, one necessary to all and all to one, the group is indissolubly united in that common bond of Brotherhood, illumined by a glorious Ideal.

We came thus to speak of work and the powers of individuals, their aim and endeavor. A book recently published, *A Buddhist Lover*,<sup>1</sup> whose author is known to be an accomplished and devoted lady theosophist—though her name is modestly absent from the title page—was spoken of in illustration. This novel fills a certain niche. It is written so that “he who runs may read.” The intention of the author appears to have been to reach the average mind—and as many such minds as possible. While the cultivated reader may enjoy its pages, the general public has its attention attracted by a novel *mise en scène*. The unity of man, the truth underlying all religions, the ravages and even the disadvantages of the dogmatic and conventional spirit are conveyed through the actions of personages; they filter through, as it were, and the public does not discover that it is being taught higher ethics until the water of life has been unconsciously distilled and instilled. The chief characters are distinguished for simplicity and purity of aim. The intention of the author is manifestly service to her fellow beings. As the book has run through two editions and a third is called for, it is plain that she has supplied a want. Some one objected to certain mistakes in the orientalism of the book. From a literary standpoint these are regrettable. But that standpoint is not everything, is not supreme by any means. The public cares very little for oriental technicality. If a Hindu makes mistakes about our Scriptures or our teachings, it does not even smile. *The spirit is what impresses*. Here are higher ethics, charity, fraternity, self sacrifice, taught naturally amid scenes evidently taken from real life, and barely passed through the alembic of literature. The result is a book which is widely read. Its usefulness is proved, and the author is to be congratulated. Her aim lay in a specific direction and has been in so far fulfilled. We need more light tales, vehicles of earnest thought in semi-disguise, to attract the general public, and those who can do such work should bend themselves to it if in earnest. To wait for perfection is egotism. The public will judge whether you have given them what they want, and will give critics the go-by. If your aim is helpfulness rather than fame, by all means do what you can with your whole heart. Almost every student can help in some way.

One such sends us an anecdote of a grandchild. The susceptibility of children to influences from the astral plane suggests a different training from that now in vogue. It might be well to teach them that they have two sets of senses, the physiological and the psychic; that both are equally real and equally unreal; that both may be sources of usefulness and of danger, and that both should be used with self control. The child who hears of the plane of force and finds its own experience corroborative of that, grows up with a larger outlook; it has a doorway leading out of the material plane into

<sup>1</sup> Eastward, or *A Buddhist Lover*. J. C. Cupples & Co., Boston.

another, equally phenomenal, it is true, but suggestive of higher possibilities otherwise denied by it because unseen. Parents now take every pains to shut the mind and senses of children from all but the gross objective plane.

One friend writes : "Baby has quite a habit of getting by herself. One little spot she frequents more than others, just under one of the parlor windows on the piazza. There she will remain until called away, talking incessantly to some unseen personage, asking and answering questions. Her Mother said to her, 'Baby, whom are you talking to?' 'Why Mamma; can't you see Elah? Here she is. Why don't you talk to her? Here she is right by me, telling me all about my Sisters and my other Papa.' Her Mother said, 'Baby, you have no Sisters and no other Papa. What do you mean?' (She gets very nervous and sometimes alarmed when Baby insists on what she sees and hears.) 'Mamma; I *did* have a great big papa and sisters. They are dead. Elah has been telling me all about them.' One evening when supper was ready Baby was called, but she begged to stay a little longer, for Elah was there. Finally, when told she must come, she came in sobbing, as if her little heart was broken. She had left Elah all alone, and begged permission to bring her unseen friend with her. It was granted, but Elah had gone. Baby is always trying to have us see Elah, and has made the servant so nervous on this score that she says she will not stay alone with the child. One evening her parents were driving in the dusk with Baby, and the moon came out with a great flood of light. 'Mamma! What is that?', she cried. 'It is a big light that God has hung out so that we can see how to get home.' 'Who is God? Tell me all about him.' Her Mother wishes she could answer all her questions."

It is indeed desirable that we should fit ourselves to tell these little ones what we believe and why, leaving them then free to judge and to be. For instance, we could tell them so much about the moon, the earth-mother; of her hold upon tidal mysteries and upon the tides in man. One lovely and beloved mother, whose life is a blessing to all who meet her, does more than this. Under her gentle suggestion, her children save their Christmas money, not for their blood relations or for themselves, but for children poorer and less fortunate, to whom they give in a spirit of joyous fraternity such as emanates from this ideal theosophical household which has succored, strengthened, and cheered many sorrowful souls with its harmonies. Why? Because *Altruism* is the key note set by the parents, repeated by all every day of their lives.

JULIUS.

## CORRESPONDENCE.

TO THE EDITOR OF PATH :

The last paper on Theosophical study and work issued by the General Secretary in the Branch Work Series is of much practical value; and, if carefully considered by members of Branches for whom it was written, must lead to good results.

The emphasis placed upon the value of teaching Karma and Re-

incarnation instead of seeking phenomena that are often dangerous and misleading is wise and timely. That Theosophic truth earnestly embraced "is in effect a new incarnation" has been experienced by many since it has become to them a moulding principle. How many like the prodigal son, after vainly trying to satisfy their hunger with husks, the merest outside covering of everlasting verities, have found fulness from the deep truths of theosophy. Listlessness has been changed into earnest endeavor to know the truth, and a keen desire to seek the inner has driven out the superficial thoughts of the past; many have begun to understand the meaning of the saying:—"He that keepeth his life shall lose it, and he that loseth it for my sake shall keep it unto life eternal."

May all who have felt the vivifying effects of this new theosophic incarnation be led on and upward until belief shall have become knowledge and the soul hears the voice of the indwelling God.

JULIA FORD,

*Milwaukee, Dec., 1890.*

*Brahmana Branch.*

## LITERARY NOTES.

NOVEMBER LUCIFER contains some especially interesting articles. One is "The Jewish Representative Mazza the Christian Mass", a detailed parallel by Dr. Henry Pratt of the points in the symbolism and ritual of these ceremonies, and throwing far more light on the latter than do libraries of patristic literature. Another is Mr. Bertram Keightley's "Jottings in India", which, besides a welcome account of the Adyar Headquarters, describes a meeting of the Surat Branch in one of the most vivid, stirring paragraphs we have ever seen from his pen. Another is "African Magic". In the last part of "Psychic and Noetic Action" is a clear account of the nature and illusions of a spiritualistic medium, which might well warn off from that dangerous ambition all who think it a fine thing to "commune with the departed" or subject themselves to "controls". "Theresa" writes somewhat credulously of the magic powers of gems and crystals, and is gently checked in an editorial foot-note. Mr. J. R. Bridge's "Progress in Nationalism" is temperate in the main, but intimates that the indisposition of rich men and clergymen to accept *Looking Backward* as sound political economy proves that we are still in the cycle of Kali Yug. This sort of proof might be much enlarged by considering also the fact that multitudes of men neither pecunious nor in Holy Orders, but simply clear-headed, accustomed to observation, and acquainted with human nature, smile at the notion that social regeneration is to come through machinery. But this must be conceded,—that there never was a book more ingenious, more inspiring, more certain to captivate readers with moderate brain, much heart, and small knowledge of life.

NOVEMBER THEOSOPHIST gives in "The First Leaf of T. S. History" some interesting reminiscences by Col. Olcott of the foundation of the Society and of its first year of life, closing with a striking instance in his own case of thought impressed by an external will. "Tamil Proverbs" expounds the esoteric meaning of popular sayings, and states that Tamil, of all the Indian languages, is the fullest of Occult ideas. Dr. Wilder's "The Serpent" continues its list of facts respecting serpent-worship, and at the last with some attempt at interpretation. Mr. Fawcett's Lectures are still based upon the theory that the problems of the Supreme Being and His universe are to be solved through metaphysics administered by a jaunty young man of 25, and he appropriately quotes with sympathetic approval the child's query, "Who made God?" Mr. B. Keightley writes some excellent and discriminating "Notes on Branches Visited", and points out the danger of unpractical discussion as inherent in the Indian Section. We deeply regret that the *Theosophist* has copied from *Vanity Fair* a contemptuous fling at the revered Founder of the Theosophical Society and channel of Masters' teachings, Madame Blavatsky. It would require the very greatest ability, greater even than that of the author of "Chats on the Roof", to conceal the *animus* in the prefatory deprecation. One could hardly credit with wounded filial feeling the man who would point gleefully to a caricature of his mother and cry, "Just see how the old woman is being made fun of! Isn't it scandalous?" Mr. R. Harte's successor as a Secretary of the T. S. has not yet been appointed, and he is otherwise evidenced as still at Adyar and writing.—A. F.

THEOSOPHICAL SIFTINGS, Vol. III, No. 14, contains two articles. Madame Le Plongeon's "The Mayas" is the address delivered by her before the Blavatsky Lodge, and describes the researches of Dr. Le Plongeon and herself among the ruins in Yucatan. Their labors, without proper tools or machinery and assisted only by unwilling natives, were prodigious as well as dangerous, and they were robbed by the Mexican Government of their choicest trophy. But they succeeded in securing excellent measurements, photographs, and moulds, and the deciphered inscriptions trace close relations of that dead civilization with Egypt and India. "Individuality and Personality" is cheery, healthy, manly, and sound. It opens with some most sensible observations on the true way to study Theosophy, gives a telling illustration, in a tree, of the distinction between Individuality and Personality, shows how this answers the query "Is life worth living", and with wholesome, gentle words exhorts to courage and purity. Such quality of teaching both exhibits and educes true manliness, and the writer should favor Theosophists with more of it.

STUDIES IN THEOSOPHY, by W. J. Colville. The great charm of this book is the spirit of its author. Genial, sympathetic, sunny, intent simply

on reality, joyously greeting truth in whatever region it appears, distasteful to polemics and more eager to perceive good than to expose evil, rarely exhibiting prejudice and still more rarely expressing it, catholic, healthy, and pure, it diffuses a stimulus to all intelligent aspiration. Himself a Theosophist and an F. T. S., the author is of a type we should rejoice to see general among Theosophists,—perfectly independent, wearing no man's collar, scorning partisanship as fatal to manliness and worth of judgment, and finding the reason for beliefs in their satisfactory demonstration, not in the fact that somebody else has said or written so. In this spirit and with this attitude were these Lectures prepared. Unswerving faith in good and its triumph, in God and His reign, tone them throughout. They have the great merits of clearness, reasonableness, felicity of illustration, and freedom from technicalities. Speaking of Karma he says, "Sin produces suffering, and suffering wipes out the sin; just as when one's garments are stained they need cleansing, and to cleanse them means work." (p. 184.) "Work for Truth and for humanity with all your might,—these are the only imperative and universal rules for neophytes." (p. 374.) On pages 45 and 46, as elsewhere, there is a sensible caution against unfair treatment of Christianity and a fanatical revulsion towards Buddhism, both systems being esoterically at one and both needing exoteric purification. That highly objectionable book *The Light of Egypt* is described as "more correctly *The Darkness of Egypt*." (p. 82.) Lecture XVI is particularly good. In fact, judiciousness and temperateness and high spiritual perception pervade the whole work.

If the author leans perceptibly towards Spiritualism, he does so with explicit contempt for the lower types of its phenomena, and he emphatically says, "Spiritualism should mean communion with the spirit world through the unfoldment of our spiritual nature" (p. 368.) The statement in the Preface that the Lectures were delivered "inspirationally", and that on page 168 that "we present what we know to be the truth", are among the few lapses from entire modesty and rationality in this excellent book. "Creditable" on page 174 should be "credible". (*Colby & Rich, Boston, 1890.*)

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

ARJUNA T. S., St. Louis, Mo., has elected as President Mr. Wm. A. Kelsoc, and as Secretary Mr. Wm. F. Burrows, 2012 Olive st.

GAUTAMA T. S., San Diego, Calif., has adopted a very thorough system of Theosophical study, and finds it very conducive to progress. First was taken the initial number of "Theosophical Gleanings" in *Lucifer* for March, 1890, (a synopsis of the *Secret Doctrine* prepared by two members

of the E. S.). The President carefully studied the article and made notes in a blank book of all the most important passages. The article itself was read to the Branch, and then the members copied, each in his own blank book, the passages noted. These were carefully studied and learned before the next meeting. Then the President questioned the members upon them before passing to the next article, and thus each article was gone over. At each lesson one of the former lessons was revived, and so all were kept fresh in mind. While awaiting future articles the *Secret Doctrine* was itself taken up, and those parts were studied which were already in part familiar through study of the "Gleanings". In this way they became much easier and clearer. So successful has the plan been that the Upasana Branch likewise has adopted it.

Another feature of the Gautama work is for the President to give out a topic, whereupon each member is expected to make a clear statement of it at the next meeting. These topics are upon elementary matters in Theosophy. One such was Dr. Anderson's "After death—What?", and the statements were upon the post-mortem division of the "principles", the fate of the Astral Body, the Kama Rupa, the lower Manas, what remains in Kama Loka, what goes into Devachan, etc. This whole scheme is worth consideration by every Branch desirous of rapid progress in Theosophic knowledge.

CINCINNATI T. S. held its 2d public meeting on Sunday, Nov. 2d, with a large attendance. Mrs. Robert Hosea reading an interesting paper on "Karma and Reincarnation". At the 3d public meeting Dr. Buck spoke extemporaneously on "Polarity, Duality, and Unity", illustrating the principles of unity and duality by experiments. These audiences appear intelligently interested in Theosophy.

SEATTLE T. S. has enjoyed a lecture by Dr. T. N. Berlin upon Theosophy, described by the local press as "most interesting". It was given at the house of that ever-zealous and munificent F. T. S., Mr. Frank I. Blodgett, who has already founded 2 Branches. The lecture treated of the altruistic nature of true Theosophy, its unison with the higher life taught by Jesus, the truth of the doctrine that knowledge comes through action, and showed that it is the "love of Christ" which saves, not the "blood of Christ". This was really the 8th lecture by Dr. Berlin in Mr. Blodgett's parlors, and the attendance has increased from 7 persons to overflowing rooms.

ISHWARA T. S., Minneapolis, has re-elected as President Dr. J. W. B. La Pierre, and elected as Secretary Mrs. Louise J. Manning, Northwestern Conservatory of Music. This Branch has recently secured a room at 902 N. Y. Life Ins. B'd'g, fitted it up neatly, and held its Thursday evening meetings therein. They are well attended, much interest is shown, and

several new members have been admitted. The Unity Church (Unitarian) lately invited the President to read a paper before the Sunday School, and he took for his topic "Karma and Reincarnation".

THE FORT WAYNE DAILY PRESS (Indiana) notes the filing of Articles of Association by the T. S. there, and gives nearly a column and a half to reprinting the *Epitome of Theosophy*.

NARADA T. S., Tacoma, Washington Terr., continues its good work, and its ever-active President, Rev. W. E. Copeland, lately read a paper on the constantly-misunderstood words, "the blood of Christ", showing the falsity of liberal interpretation and the really potent influence in their spiritual sense. The Tacoma papers greatly help the interests of Theosophy by their frequent quotations from this much-respected minister.

ARYAN T. S., New York, has done *what every Branch ought to do*,—taken its own city for its special field of missionization. Funds from within its membership were offered to the General Secretary in September, a City Directory was bought and all hopeful names checked, active workers in the Branch and over the country accepted sections of it, and by the close of December every tract will have been mailed. One Aryan member and family undertook the addressing and mailing of 5000 envelopes. The total number sent out is 20,500, and the whole expense \$351.75. If every Branch would specially exert itself to disseminate leaflets freely through its own town, using its knowledge of local facts and promings, incalculable good would come.

CHICAGO T. S. has elected as President Mr. Geo. E. Wright, and as Secretary Miss Pauline G. Kelly, 278 Bissell st.

BRANCH CHARTERS have been issued as follows: Nov. 25 to KESHAVA T. S., Boulder, Colo., 7 members; Nov. 29th to WILLAMETTE T. S., Portland, Oregon, 6 members; Dec. 10th to MEMPHIS T. S., Memphis, Tenn., 6 members; Dec. 19th to INDRA T. S., Clinton, Iowa, 10 members. The last is our 51st Branch. *The issue of 6 Charters in a single month (Nov.) is a thing unprecedented in the history of the American Section.*

WILLAMETTE T. S., Portland, Oregon, has elected as President Mr. Phineas Haskell, and as Secretary Mr. Wallace Yates, 193 6th St.

BOSTON T. S. is so encouraged by the success of its meetings that there is talk of removal to a larger hall. On the 11th Mr. Geo. D. Ayers of Malden lectured on "The Seven Principles in Man and their Analogies in Nature". The lecture was well received and was noticed in 3 dailies. The rooms at 66 Boylston St. are open each Sunday from 2 to 6 P. M. for members and friends, and on the 1st Sunday of each month a Sociable is held

from 7 to 10 P. M. This "renewal of Boston" is due distinctly to Bro. A. B. Griggs's energy.

THE COUNT WACHTMEISTER, F. T. S., much to the disappointment of the Eastern Branches which hoped to meet him and secure an address, has sailed for New Zealand from San Francisco. He writes glowingly of California hospitality. Why can't we *all* have a chance to see the Pacific Coast!

AURORA T. S., Oakland, Calif, has in 13 mos. increased from 7 to 21, has a Library of 103 books, free to readers, has distributed 25,000 leaflets, has had 53 public addresses or papers, audiences usually ranging from 40 to 80, and sustains a weekly class for inquirers from 10 to 15. Every one is active—and therefore hopeful.

THEOSOPHICAL SUNDAY SCHOOLS have been opened at San Francisco and East Los Angeles, the former with 4 classes, the latter with 33 children.

ON SUNDAY, DEC. 21st, Mr. H. T. Patterson, one of the pillars of the Brooklyn T. S., visited Washington and delivered an address to Theosophists in Dennison Hall. He was the guest of the Blavatsky T. S.

THEOSOPHIST ON THE BENCH. Bro. R. Wes McBride of Light T. S., Fort Wayne, Ind., has just been appointed Judge of the Supreme Court of Indiana by the Governor of that State.

A MEMBER of the T. S. desires to adopt a bright and intelligent little girl of about 6 years of age and of refined parentage. If any of the members of the Society know of a pleasing child in need of a good home they are kindly requested to address W. B., PATH office.

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### THE TRACT MAILING SCHEME.

Kind Brethren so generously acted upon the statement in Oct. PATH that during that month \$193.01 were added to our funds. The total receipts have been \$1,187.73, but to this sum should be added the \$351.75 given for New York City,—in all, \$1,539.48. The leaflets printed number 238,000. The first public appeal for aid was made in PATH for Nov., 1889, and from that time to date (Dec. 19th, 1890) offerings have been \$1,523.34. Surely this indicates no little measure of interest and consecration. The General Secretary is still vigorously continuing the system of using City Directories with hopeful names carefully checked. It is an expensive plan, but the only thorough one, and every Directory so used sends a wave of Theosophic knowledge to new quarters and individuals, of which proof constantly reaches us. How many and how large such waves shall be must rest with those who find the essence of Theosophy in *expansion*. The treasury is again quite emptied. Yet it may be replenished—if each will help.

## NOTICES.

## I.

Forum No. 18 was mailed on Dec. 13th to the Secretaries in bulk and separately to the Members-at-large. With the latter went the dues-notices for Jan. 1st, 1891, as a saving of expense and trouble.

## II.

Branch Paper No. 9, Dr. J. D. Buck's address on "Life and Light" before the Cincinnati T. S. was mailed to the Secretaries on Dec. 5th. Branch Paper No. 10, Mr. Alex W. Goodrich's paper on "Warrant for the Study of Occultism found in the New Testament," read before the Krishna T. S. of Philadelphia, was mailed to the Secretaries on Dec. 23d. The Secretaries are reminded that the Branch Papers are not their personal property but the property of the Branch, to be preserved among the Branch effects and to be bound for the Branch Library, if possible, when sufficiently numerous. *Back copies lost or destroyed cannot be replaced.*

## III.

A new Catalogue of the Theosophical Circulating Library has been issued, and a few changes in numbering make the old one useless. There are now 156 books. Additions, as heretofore, will be noted in the PATH.

## IV.

The issue of PATH for Feb., 1890, being nearly exhausted, the editor will be glad to receive any copies of that date, and will give in exchange any other numbers of the current year which may be desired.

## V.

The revised edition (pocket) of the *Bhagavad Gita*, with an Introduction by William Q. Judge, flexible leather, 16 mo, 150 pages, is now ready. Price, \$1.00.

## VI.

On Dec. 11th, Mrs. Marie L. Farrington, a member of the Golden Gate Lodge, San Francisco, after due notice and trial, was expelled therefrom for having published a pamphlet containing gross libels upon the Theosophical Society, its Founders and its character.

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And Death advanced upon me clothed by my mind in black. He entered into me as a light, and I saw that he was but transformation.—7 *Pagodas.*

OM.

# Æ U Ω

There is one director; there is no second. I speak concerning him who abides in the heart. This being, the director, dwells in heart and directs all creatures. Impelled by that same being, I move as I am ordered, like water on a declivity. There is one instructor; there is no second different from him, and I speak concerning him who abides in the heart.—*Anugita*.

## THE PATH.

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VOL. V.

FEBRUARY, 1891.

No. 11.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### MOUNT MERU.

(Concluded from January.)

This "fair and stately mountain, whose name is Meru," reflects "sunny rays from the splendid surface of its gilded horns." (See shape of peduncles of pineal gland.) The western Bible contains the phrase, "Thy horn shall be exalted." Adepts are pictured with horns, and the David of Michel Angelo has one springing from the brain. It is said that a second, and a halo supported by the two, have been broken off. Meru is the haunt of Devas (gods, powers) and "Gandharvas," who are "heavenly choristers, singers of Indra's court." It is interesting to note who Indra is, and to study, in the *Voice of the Silence*, the description of the songs or music arising within the chela when he seeks the Amrita within himself. The tree is there upon Meru, with celestial plants or growths and songs of birds. Now birds represent spiritual airs or powers. The Sooras, good spiritual beings, personified powers, "internal vital airs" as related to

Man,<sup>1</sup> craved the Amrita. The Asuras were to unite with them in churning the waters for that Amrita. The Asuras, "so-called demons, are esoterically the self-asserting and (intellectually) active principle; are the positive poles of creation . . ." These seem to have been 7 evil gods, messengers of Anu, or the moon in one aspect, the ark of the seed of material life. So the Suras and Asuras are "represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or spirit and matter, the two antagonistic principles."<sup>2</sup> "Esoteric philosophy identifies the . . . Asuras . . . and all the adversaries of the gods in the allegories, with the egos which by incarnating in man in the third race made him consciously immortal. They are, during the cycle of incarnations, the true dual Logos, the conflicting and two-faced divine principle in man."<sup>3</sup> "Brahma is Mahat, the Universal Mind, the creator."<sup>4</sup> The Asuras, fallen angels, fell into generation, or mind in man. "'The gods became no gods, the Sura, Asura' says the text; *i. e.* the gods became fiends, Satan." But Satan will now be shown, in the teaching of the Secret Doctrine allegorized, as good and as sacrifice.<sup>5</sup>

"The Asuras are The Flames incarnated in the third root race, and find themselves reborn over and over. Man is the product of three fires. The electric fire—Spirit. The solar fire—Soul. The fire produced by friction—Body. Metaphysically, the last means the union between Buddhi and Manas; in the physical it relates to the creative spark or germ, which fructifies and generates the human being."<sup>6</sup>

In respect to "the Moon, the ark of material life" and the creative spark above alluded to, a slight but useful digression from the churning of the ocean may here be permitted. This vara, or ark of life, is alluded to in eastern scriptures as follows. "'Into the vara thou shalt bring the seeds of men and women . . . Thou shalt seal up the vara' (after filling it up with the seeds) 'and thou shalt make a door and a window *self-shining within,*' which is the soul. When Yima inquires of Ahura Mazda how he shall manage to make that vara, he is answered: '*Crush the earth* . . . knead it with thy hands, as the potter does when kneading the potter's clay.' When the question is asked what shall light the vara, the reply is; 'There are created lights and uncreated lights.'" This verse, the *Secret Doctrine* goes on to say, is a distinct allusion to the uncreated lights which enlighten man, his principles; and this is "the meaning when read by the human key" which does not interfere with astronomical, theogonic, or any of the six other meanings.<sup>7</sup>

1 *Secret Doctrine*, I, 86.

2 *Secret Doctrine*, II, 59-62.

3 *Secret Doctrine*.

4 *Secret Doctrine*, II, 162.

5 *Secret Doctrine*, II, 230.

6 *Secret Doctrine*, II, 318.

7 *Secret Doctrine*, II, 291.

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physiology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within". (Is this door for the purpose of discharging the sand grains or seed?) We are told: "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyān, and you have the secret, *if you are spiritual* enough to understand it."<sup>8</sup> Descartes describes the pineal gland as a little gland tied to the brain, that can be easily set in motion, a kind of swinging motion, by the animal spirits which *cross* the centre of the skull in every sense. The *Secret Doctrine* considers these animal spirits as equivalent to currents of nerve-auric compound in circulation.<sup>9</sup> German scientists say that these sand grains are not found in man until the age of 7 years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity."<sup>10</sup> "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled lanoo need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five pointed star, with the apex of the white triangle placed upward, the apex of the red one downward; will not this emblem of humanity answer for us why the seat of Vishnu is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red, reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve auric energy?

Returning now to the *Mahabharata* legend, we find Narayana there, suggesting to Brahma that the ocean be churned for the Amrita. Narayana is "the mover on the waters who is the personification of the Eternal Breath of the Unconscious All, or Parabrahm."<sup>11</sup>

"The Egyptian Ra, issuing from the Deep, is the divine universal soul in its manifested aspect, and so is Narayana, the Purusha, concealed in Akasa and present in ether."<sup>12</sup> This soul, then, in its manifested aspect, spoke to the Creator, or creative aspect of the Breath. When Narayana "spoke" he was no longer "concealed in akasa"; he must have been "present in ether"; in other words, certain dynamo-spiritual currents were engendered; no longer in passive potentiality, they are active as Narayan." Removing the darkness, the self-existent Lord (Vishnu, Narayana, etc.) becoming

<sup>8</sup> *Secret Doctrine*.

<sup>9</sup> *Secret Doctrine*, II, 298.

<sup>10</sup> *Secret Doctrine*, II, 299.

<sup>11</sup> *Secret Doctrine*, I, 64.

<sup>12</sup> *Secret Doctrine*, I, 231.

manifest and wishing to produce things from his essence, created, in the beginning, water alone. Into that he cast seed."<sup>13</sup>

In regard to the ocean to be churned, we learn that waters and water stand as the symbol for Akasa, the primordial ocean of space, on which Narayana, the self-born spirit, moves, reclining on that which is its progeny. "Water is the body of Nara ;<sup>14</sup> thus we have had the name of water explained, since Brahmâ (neuter) rests on the water, therefore he is termed Narayana." We have here a hint as to the waters of grace, and water is also feminine and stands for the Virgin in heaven.<sup>15</sup> Narayana is the spirit of invisible flame, never burning, but "sets on fire all it touches, and gives it life and generation. In the Western Bible it is referred to as "The Lord was a consuming fire." "In him was life, and the life was the light of men." Paracelsus refers most instructively to the spirit moving on the face of the deep, whose vehicle is the *liquor vitæ*. We learn elsewhere that the spirit or noumenon of pure air, the breath of life, the first-born element or noumenon of protyle, is hydrogen. This is not to be mistaken for the gas known to us by that name, but is its spiritual root. "Water" is also said to be "a condensable gas or *Mercury*." . . . Students will understand this suggestion concerning the vital fluid of man. We gather that the ocean, or water churned, is the water of life, which is, on our plane, one of the correlations of electricity, the One Life at the upper rung of Being, the astral fluid at the other.<sup>16</sup>

The great obstacle to the churning appears to have been the Mountain Mandar, which, in analogy with universal processes, was put to use presently for the purpose to which it appeared opposed. A Teacher writes : "There is good and evil in every point of the universe." So as Mandar, inhabited by forces of both orders, could not be removed, it was used. It would appear that the mountain represents the solar plexus, about which the great serpentine force, here called Vasukee, is deployed, for that mountain is presently placed on the back of the tortoise. This creature is not only androgynous, and the bi-sexual force symbolically, but on looking at the diagram of the nervous system before referred to, we find that the pelvic bones assume just this shape. "Having assumed the shape of a tortoise, Prajapati created offspring." Indra, the fire god, characteristically appears here. Anaula the serpent, who is directed to perform the work, is the Infinite one. He sometimes represents "the couch on which Krishna as manifested Vishnu reclines when he creates."<sup>17</sup> He is also the wisest one, king of serpents.

<sup>13</sup> *Secret Doctrine*, I, 333.

<sup>14</sup> And *Nara* is another name for *Man*.

<sup>15</sup> *Secret Doctrine*, I, 458.

<sup>16</sup> *Secret Doctrine*, I, 81.

<sup>17</sup> *Secret Doctrine*, I, 407.

This dual allusion to serpents is highly important. The serpents of the great Sea appear to have been Chrestos or the Logos. Even when physiological and phallic they were divine symbols. In *Secret Doctrine*, I, 364 and 405, such meanings are explained. The serpent often typifies astral light re-united by its dual physiological and spiritual potency. "When adepts were initiated into the mysteries of nature by the universal mind, they were named serpents of wisdom."<sup>18</sup> It would appear from the *Voice of the Silence* that Kundalini the serpentine force is the initiator. When we recall certain passwords and remember that Indra, king of the gods, also represents the East, the significance of the account is deepened.<sup>19</sup> Vasuki is referred to as the king of those serpents who live in Patala, the nether region, as distinguished from Meru. These lower forces churn the ocean by the command of the higher powers of Meru. A fine sentence from the Zohar illustrates this: "Life is drawn from below, and from above the source renews itself; the sea is always full and spreads its waters everywhere. The seventh palace, the fountain of life, is the first in order from above."<sup>20</sup> Another quotation also seems to refer to the churning of the ocean. "The work of the beginning the companions (students, chelas) understand, but it is only the little ones (perfect initiates) who understand the parable of the work in the Principium by the mystery of the serpent of the great sea." Jesus said that only as a little child can man enter the kingdom of heaven, the Principium or Meru, and in the Talmud St. Paul (Saul) is referred to as the little one.<sup>21</sup>

For the seat of the self we may consult S. D. II, 495, and on page 499 we read: "The real property of the *true* Soma was (and is) to make a new man of the Initiate, after he is *reborn*, namely, once that he begins to live in his *astral* body . . ." (See Elixir of Life in *5 Years of Theosophy*.) "The partaker of Soma finds himself both linked to his external body and yet away from it in his spiritual form . . . Plainly speaking, Soma is the fruit of the tree of knowledge." Now the *true* Soma, or moon fluid of immortality, may be guessed at by him who remembers that the moon represents the brain and stands for Manas in its higher and lower aspects. It becomes the ally of the white adepts or higher powers upon occasion. The downpouring of this fluid is beautifully described in the legend under consideration, and we will leave the reader to its further elucidation, content if this article shall have induced him to consider all truths by the light of more "keys" than one.

TWO AMERICAN STUDENTS.

18 *Secret Doctrine*, II, 215.

19 *Secret Doctrine*, I, 128.

20 *Secret Doctrine*, I, 356.

21 *Secret Doctrine*, II, 504.

## THE PURPOSES OF SOUL.

One night, I watched with my dead.

This comrade was smitten in departing ; his soul cried out through the body, "*Oh! my wasted life.*" Silence followed ; for him the silence of high spheres ; for us, the silence of the grave in that dark hour above which exhausted faith could not lift us. It was an hour of bleak despair, and, beneath that, an icy blank.

Yet other hours dawn for the student when a voice out of negation cries, "Look in thy heart and write." In such an hour, the cry of the departed one was illumined as by the awful torch of Truth. For there is terror for the human soul in that great glory ; it blinds as with tempest and pain.

"Oh! my wasted life." Yet he had worked, striven, done, apparently, all. But the high soul knew well indeed that all had not been done ; the conscience-stricken mind confessed its failure.

I wish, my comrades, that we could live our lives, as it were, upon the slopes of death, trying their issues by the light of the new dawn of consciousness. Think you we should not find, by that test, that these lives are full of small issues, tortuous, involved, guided by the opinions of the mass and the needs—not so much of our own bodies and minds, but of those of a complex civilization? The unseen currents pour upon us, through us ; the pictures and suggestions thrown upon us by them, as upon a screen, are mistaken for "our own" thoughts and wishes. These are the traps of nature to detain us, as matter attracts and detains spirit. Can we not wish and think what we *will*, from our own centres, in accordance with the impulse of our higher mind? Is it not our first duty to do this ; our duty to mankind and to ourselves ; to the Law above all? What avails it, think you, to creation or to ourselves, if we allow so-called consideration for others to imbed us more deeply in the material life? Is it not for the higher good of all that we should remain apart from it, even while in it? Apart in thought, in heart. To yield to another is sometimes to assist that other in encumbering his higher soul and our own with details the mind should outgrow, but to which, lacking strength, it still clings. It clings for fear of loss, forgetting that it cannot lose its own. Could we not simplify, think you, if we saw death drawing near, a sheaf of wasted years in his hands? In the death moment, when those years flash across the abnormally quickened brain ; when the evolutionary purpose stands clearly forth ; when the life result is tested by that purpose and we see that the intent and impulse of the reincarnating ego have been crushed under innumerable petty details of a life foreign, for the most part, to the *real needs* of souls, how is it with

us then? A dread accountant appears, the scales of justice in his hands, a look of alienated majesty on his brow. It is the Master, the Higher Self, denied, outraged, to whom we cry: "I have sinned before heaven and against thee, and am no more worthy to be called thy son."

What, then, is this evolutionary purpose? Listen! *We are the Sons of God.* May we reverently consider the Deity.

There are things too mysterious, too awful for expression. Therefore when speech is attempted, others say, "But I know that." They do not know it, for to know it is to be and do it. Therefore they only know some minor differentiation, which they still neglect.

Consider with me the One Life. "The One Ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form. Through the countless rays proceeds the Life-Ray, the One, like a thread through many jewels." This Ray is the Mystery. It is a conscious Flame. It vibrates in the Dark Centre; it arises; it flashes forth; it is the Knower; it swallows up the merely human consciousness and sets itself on high, the Crest Jewel of Wisdom.

There is only one way of study. It is this. We must permit that Power to set the lower mind aside. It is ready, every hour of our lives, to declare the evolutionary purpose, the next step; our part is to listen. How then shall we listen and how attract the voice of the Power?

The first step is Resignation. That we know. It is the instant, unceasing acceptance of all results, as fruits of the Law. The next step is Devotion. It evolves causes of a nature sufficiently selfless and pure to ensure higher results. They are higher, inasmuch as they make nearer approach to the universal. This Devotion is the interior preparation of a ground in which the spirit can freely act. By it we hold the mind in concentration upon the Supreme. We encourage it to remain there. Surface waves come and go, but the deep inner attitude invites the Power. Even in the outward it acts, as such thought directs the attractive and assimilative processes of bodies and organs. The myriad atoms, each a life, which we absorb every instant, are for or against the evolutionary purpose as our thought is with it or withdrawn from it.

A formula cannot be given, but we can make an approach to one. Krishna said: "With all thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding and think constantly of me; for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee." Even in the tumult of our lives this can be done. We must treat our bodies and minds as weak places to be strengthened and upheld. Therefore religious observance is useful. Begin the day with an instant of devotion, and end it so. Standing, with reverential attitude of body and mind, repeat aloud some verse of the

scriptures, the mind fixed on the Higher Self, or on the One Life, the aggregate of these selves. Such texts have a life of their own ; their spoken word will quicken ours. "The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through 'the still small voice' of our spiritual consciousness. Those who worship before it ought to do so in the silence and sanctified solitude of their Souls, making their spirit the sole mediator between them and the Universal Spirit" . . .<sup>1</sup> It is useless to say that we must take others with us. "The soul goes alone to The Alone." Having thus set the vibrations for the day, let the student consider the One Life in all life. Let him study every event, referring all to the action of the currents of that Life, and not to the centres through which it speaks. Men are but ganglionic centres, repeating the nerve-auric impulse and passing it along. That is to say, they are this for the most part : there are souls who have achieved their higher being. The student should form the habit of observing the Life waves, the manifestations of Life, as one. Consider the action of the Life principle in all things. In food, in air, light, sound, persons, events, the human heart ; let him refer all things back to it, back to the plane of force, and try to sense them on that plane, to see Krishna in all. This service is no sinecure. But the Lord will repay. Strange lessons will be learned. Life will be seen as made up, not of persons and events, but of manifesting currents, some of which may be rejected and some accepted at the bidding of the inner voice. It alone should command, and not probabilities, eventualities, or temporizing. He who asks, of every crisis, but the simple question, "What is my duty?", and does that regardless of events, to that man the gods appear. He will often find that we do many things because the Life impulse is checked by some counter current of sympathetic attraction, which, by contrary vibration in specific centres, blocks its way. Then the general current urges the accomplishment of the thought or action, in which accomplishment the counter current finds equilibrium, is neutralized, and the main current is re-established. This is the impulse of Nature. If we recognize the counter attractions as Karmic illusion, and do not pour our mind into their moulds, the attractions disappear because we have fallen back upon the higher one, the Universal Life, whose flow in us we have increased until it sweeps all obstacles away.

Thinking thus always of the One Life in the outer circumstances of our days, there is still another thing we can do. The Deity is always manifesting in us, as everywhere. It impels us by means of impulses springing deep within us and registered upon the consciousness ; registered further upon

<sup>1</sup> *Secret Doctrine*, I, 280

the brain in the proportion in which that brain is prepared to receive it. This preparation consists in keeping the thought turned expectantly toward The One. We need to keep watch for its commands ; to learn to distinguish these from lower impulses, suggestions from without, so to say. Above all, we need to obey them. Increase and continuance come from use. While we fulfil the real duties of external life (which are fewer than we think), this interior watch can be kept up. We can be observant of all the impulses arising in us. Who has surprised the swift Will upon its hidden throne, or Motion, the power behind the throne? Only the man who has waited upon the gods. We are here for the purposes of soul.

At first we shall make mistakes in action, but soon an uneasy, subtle undercurrent of warning or dissatisfaction will accompany action which has not been suggested by the true Source. In practical occultism, regular chelas of a group set down all the events of each day ; these are compared, and a guiding current is soon seen. Soon they distinguish this from every other *by its tendency* ; in the unencumbered field it manifests in glory and power. This course must be followed by him who desires to avoid the death cry of a wasted life. He must also give a fixed time daily, were it but five minutes, to the consideration of The One. He must hold this ground sacred against every invasion. If he be so fortunate as to know the face of a Master, let him bring that before him as an embodiment of the Deity, trying to see it clearly before him in every free moment. "If it be a real Master, he will send his voice. If not, it will be the higher self that will speak." This subconsciousness, this undercurrent of fixed attention, of revolution around the One Life, can be cultivated and enlarges our orbit..

The true student will not speak of the Unknown One. He will be devotional in attitude and in manner when studying high themes. Such habits train the body and free the mind. The place of study should be as simple as possible, and due regard should be had to the making or breaking of currents, for these are *the messengers of the gods*. At such times all externalities should be firmly set aside, and a place cleared in life for the use of the Deity, nor should others be permitted to overrun this place, whether in opposition or in love. Example is our highest duty. We must point out the Star of the Law. If we allow the pain of another—pain unrighteous—to draw us from our duty to that other and to all, we have in so far helped him along the path of future despair. True Love is Wisdom. Is not my best goal that of my comrade also? Then I am not to linger in delights of self with him, but to draw him up to the light. Will he not come? Then I must go on and do my duty. His pain is resistance to Law.

It is a sad truth that the love of friends and associates often binds them and ourselves. A true lover of humanity says to the Beloved : "The Soul is free. Be free, Beloved ! Wait upon the inner impulse ; follow it alone.

If thou art mine, I cannot lose thee. Spiritual gravitation makes for us. If not mine, I relinquish thee to thine own ray. Even so, thou art mine, as all are myself and thee in the One. I question not thine impulse, thine act. Come ; go ; do ; abstain. The same law is mine." Rich rewards, revelations unguessed await him who loves thus. It is the only right Love. For if I tell another he is free to do as he will, and yet question the wisdom of his impulse or display my pain, is the liberty real? Not so. If I feel pain, it is my service to conquer that ignorance. If he errs, then he learns that lesson. Oh ! for a wider trust in the Law. Then the Deity would speak. The life would not be overlaid with material shapes and forms of fear. It congests in these moulds. Obeyed every hour, the evolutionary law would manifest. Alas, my comrades ! These friends cling to old observance and diurnal habit because in them they know us ; they take these to be our established character, the guarantee of our love, and fear to lose us by losing these. And we do the same thing.

I make a great call for Freedom. I raise this standard reverently. Not license attracts me, but Freedom under Law. Freedom to clear a spot where we may listen, hear, obey. That spot Arjuna was told to sit upon because it was his own. Freedom to lop off the excrescences of life ; errors of action, errors of thought. Freedom to speak the real mental fact now present to us, without encountering the wounds of affectional habit. Freedom to accept facts as they are, without personal tincture or emotion, so that we may study their meaning with our comrades, accomplishing thus a higher bond, with hearts that accept the freedom of soul. If any others are pained by the Soul's obedience to the laws of her Being, it is our slavery and not our souls they love. Each should see and desire to unveil the higher nature of the other, that God may become manifest in him. The Power only manifests in the free. A soul denied essential freedom, in escaping at death, appeals to the great ones to witness its wrongs, and the Lipika record the penalties of the Law. Mistakes made through "Love" (too often mere attraction or synchronous vibration on one or several planes, without root in the highest bond) do not save us from Karmic retribution. True Love is Cohesion. The One Ray is known also as Eros, because it expands freely to all ; freely expands, freely obeys the impulse given by the Eternal. No Love is worthy of the name which is not a sub-ray or copy of That, and "perfect Love casteth out fear." No life so environed that it cannot prepare for the Power. We say we desire the Light and the Path, but we do not use the keys given us, while yet we ask for more, for other ways. There is only one way, and it will be harder to take in each successive life after man has been offered the keys and refrains from using them. We can never break away from the Material, to turn upward, without a shock. It will never be easier than it now is, to cut our way through.

Thus in the death-watches spoke a voice to me. The eloquence of wasted lives cries aloud to all the nights of Time. It has cost others blood and tears to learn these things. May you learn at less cost. May the One Ray shine upon us. May we know our whole Duty. AUM.

JASPER NIEMAND.

## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 67 to p. 128, Vol. I.)

By W. Q. J.

**MATTER DURING PRALAYA.** It is in a state of great tenuity seen only by Bodhisatvas. When evolution begins again it appears like curds in space. *V. I, p. 69.*

**ELECTRICITY AN ENTITY.** *V. I, p. 76, line 6*; it is an emanation from an entity of power, p. 111 note; and is coexistent with the one life *p. 81*; it is primordial matter of a special nature, *p. 82.*

**PULSATION OF THE HEART AND THE TIDES.** Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space. *V. I, p. 84.* "There is heat internal and heat external in every atom" *id.*

**TWO SORTS OF FIRE OR HEAT.** One in the central Sun and the other in the manifested universe and solar system. *V. I, p. 84, 87.*

**MAGICAL POTENCY OF WORDS** is in the vowel sounds and not in the numbers. *94, V. I.*

**THE TERM "HUMAN" IS NOT TO BE CONFINED TO THIS GLOBE.** It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets. *V. I, p. 106, 2d para.*

**BUDDHI AS COMPARED WITH SPIRIT** is material, although for us and the highest conceptions we can form it is wholly beyond materiality. *V. I, p. 119, line 7.*

**THE HUMAN MONAD** is the union of the ray from the absolute with the soul. *V. I, p. 119, para 1.*

**SYMBOLISM AND NUMBERS.** They are intimately connected with the hosts of the Dhyān-Chohans. The basic numbers refer each to distinct groups of ideas which vary according to the group of Dhyān Chohans re-

ferred to. In other places the author says that, as the Dhyani are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance. *V. I, p. 119, (b).*

THE ONE FUNDAMENTAL LAW OF OCCULT SCIENCE is the radical unity of the ultimate essence of each constituent part of compounds in nature from star to atom and from the highest Dhyani Chohan to the smallest infusoria. And this is to be applied spiritually, intellectually, and physically. *V. I, p. 120, last para.*

KARMA NEEDS MATERIAL AGENCIES to carry out its decrees. *V. I, p. 123, line 2.* The material agents spoken of here are not merely those that we class as such, but many others which are generally conceived of by us as spiritual. For, as said above, even Buddhi is material when compared with Atman of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle—if the word may be used for this purpose—of spirit or the one life.

THE THREE GROUPS OF BUILDERS. These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm—man. *V. I, p. 128, second para.*

THE LIPIKA AS COMPARED WITH THE BUILDERS are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipika, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipika of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire. *V. I, see whole of page 128.*

But as each of the three groups is divided into seven others (*p. 127*), it may be the 21st sub-group which has to do with this globe; and it is said that as to the highest of the groups it is directly connected with our karma. *V. I, p. 128, last line.* Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the “highest grade of

Lipika " referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

NOTE WELL. Whenever an "entity" is spoken of among the various "hosts" it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

## PLUCK AND PATIENCE.

The famous English artist, Leslie, once painted upon his easel as a motto, "Pluck and Patience". Pluck is but a familiar name for courage, yet it seems, like most familiar names, to bring the quality down from its heroic heights to the level of every-day life, and that is where we need it. For courage is not only to be thought of as comprising physical and moral courage, but also as being divided into active and passive courage, and the latter borders so closely upon patience that the English artist's motto seems, upon reflection, almost tautological. Active courage takes the initiative, rushes into the fight, leaps into the gulf, executes some brilliant feat, some deed of heroism, is like a leaping flame, one splendid flash and then—darkness. Passive courage is the quality of endurance, that stands quiet and suffers unmoved, like the rock buffeted by many waves, but unshaken by all the tempests. In the words of Dante, it

"Stands like a tower firm, that never bows  
Its head, for all the blowing of the winds."

Active courage, to be true courage, must be distinguished from hardihood or recklessness. Real courage will ever go hand in hand with reason, not in defiance of it. That action which is of no advantage to any man, being done, but a simple flinging of the gauntlet in the face of death, is no act of courage, but of foolish hardihood. Sir Philip Sidney, who was one of the bravest of the brave, once said that "courage ought to be guided by skill, and skill armed by courage. Neither should hardiness darken wit, nor wit cool hardiness. Be valiant as men despising death, but confident as unwonted to be overcome." It is this confidence that is the secret of success; we are never afraid to do what we know we can do well. But let a man once admit the traitor Doubt within the citadel, and the gates are soon flung open to the foe and the city surrendered. True courage is ever sure of itself, not from overweening vanity, but from a reasonable confidence that a brave heart, strong in the right, *must* win the field. The first step to victory is the conviction that it belongs to us, because we are on the side of right and truth. The head must second the heart, judgment must confirm im-

pulse, and then we are full-armed for any battle. When Paul wrote to the Thessalonians and called them "the children of day and of the light", he exhorted them to put on the breastplate of faith and love, and to take for a helmet the hope of salvation. Was it an intentional distinction that when he wrote to the Ephesians they were told to put on the whole armor of God, that, having overcome all, they should *stand*? "Stand, therefore," which surely indicates *passive* courage, or endurance, "having your loins girt about with truth, and having on the breastplate of righteousness" (which is equivalent to right-thought, right-speech, and right-action), "and having your feet shod with the preparation of the gospel of peace" (which surely means love to man), "and, above all, the shield of faith, the helmet of salvation, and the sword of the Spirit," or faith, hope, and the Divine word, to complete the heavenly panoply. Possibly Paul intended to imply that to resist, the soul needed more preparation than to attack. It is far easier to nerve the energies to one swift onslaught in some moment of trial, than to stand firm beneath the pin-pricks of successive tiny arrows. The cruelest torture known is the Chinese punishment that lets water fall drop by drop upon the culprit's head. It is passive courage, the faculty of endurance, for which women are especially noted, as it is the form that they are especially required to exert. The faculty of resisting persistent pain without a murmur, of continuing the same wearisome tasks from day to day cheerfully and uncomplainingly, of ministering from hour to hour to the needs of others without a thought of self, this is what many of our sisters are doing all the time, and we call it patience, but it seems to me that we should call it courage, and of the noblest kind. To take up, day after day, the same task, one that never can be accomplished and ever remains to be done, is an heroic achievement, not merely an effort of patience. In the *Voice of the Silence* patience is the key to the third of the seven portals, but it is explained to be the gate of *fortitude* that that key unlocks; then comes "indifference to pain and pleasure", and then "the dauntless energy that fights its way to the supernal truth".

"Beware of trembling," says the *Voice*. "Neath the breath of fear the key of *patience* rusty grows: the rusty key refuseth to unlock.—The more one dares, the more he shall obtain.—Fear, O disciple, kills the will and stays all action.—If thou hast tried and failed, O dauntless fighter, yet lose not courage; fight on and to the charge return again, and yet again.—Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

Perhaps, then, we may define pluck or courage as that which inspires us to act, and patience as that which helps us to repeat the action, even if apparently a failure. And it is here that reason comes to the help of courage, for the wise man will study the causes of that failure that he may avoid

them in his next attempt. Then there is ever one obstacle the less in the way of his progress.

There is another phase of patience, that sweet unruffled serenity which nothing can disturb. One of the most beautiful passages of the old English drama is Dekker's description of it :

“ Patience ! why, 'tis the soul of peace :  
Of all the virtues, 'tis nearest kin to heaven ;  
It makes men look like gods. —The best of men  
That e'er wore earth about him was a sufferer,  
A soft, meek, patient, humble, tranquil spirit ;  
The first true gentleman that ever breathed.”

However one may dilate upon the subject, when we have said “ Pluck and Patience,” we have summed up in two words the manner of our duty in life, and the lesson is for every day as well as for those heroic moments that come but occasionally. We have but to remember that every mountain-road, however steep and arduous, is climbed step by step, that every year, however long and tedious, is made up of successive minutes, and that they come to us one by one, however we may loiter or hasten. So thinking, we shall find that courage and patience are two strong-winged angels to bear up the fainting spirit in its progress through life ; courage to strengthen it to fight and to endure, patience to keep its serenity as undisturbed as “ a lamp well guarded in a spot free from all wind”.

KATHARINE HILLARD.

## INDIA A STOREHOUSE FOR US.

Hindustan has been called the land of mystery by many writers. For years it has been to the English a land for plunder by officials and younger sons seeking favors from fortune ; for us it has been a far distant country surrounded with a halo of romance, enveloped in a cloud of memories that include the Royal Sages, the Adepts, the wonderworkers, and countless monuments of human skill or limitless power. Among buildings its beautiful Taj Mahal stands unrivalled since the days of its builder Shah-Jehan ; of marvellous structures its rock-cut temples challenge admiration, while its innumerable miles of underground temples and passages invite exploration and pique curiosity.

The singular vicissitudes of its fortune under conquest by the Moguls and the English point to its future and the great part it has to play in the destiny of the wide-branching Anglo-Saxon race. It has always been a storehouse, a perfect mine for plunder wherein looters have always revelled.

And this fact has ingrained in its people reserve and secretiveness that are not equalled anywhere. The Mogul invaders took all the treasures in money or valuable objects that they could, and remained in the country to enjoy them. The quantity of precious things they confiscated cannot be calculated. At one place they entered the town and were beseeched by the priests to take all but not to molest the statue of the God. But the commander raised his mighty sword and clave the image to the breast. From its interior there fell out fortunes in gems and diamonds. So also the English. They overran the land, and of the great booty taken by common soldiers and officers back to Europe it has been declared by competent English writers no accurate estimate could be made, so great was the amount. In these two conquests occurred the events in the beginning which unerringly point to the destiny of India. For as at first she was a receptacle from which was taken an enormous treasure in material wealth and goods, so at the last her treasures of literature and philosophy are destined to cover the lands of English-speaking peoples, to infiltrate into the western mind, and finally drive out the puerile, degrading dogmas of christendom, replacing them with a noble and elevating scheme of philosophy which alone can save the world. This will never be done by the Hindu of to-day, to whom we need not look, but will come about, just as in the conquest, by the appropriation of the philosophy from the storehouse and receptacle in India by the vigorous, eager mind of the West.

Max Müller in his Cambridge Lectures upon India said, "But what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in the right spirit, is full of human interest, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian Civil servant. \* \* \* There are other things, and, in one sense, very important things, which we too may learn from India. \* \* \* If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, *and has found the solution* of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one semitic race, the Jewish, may draw that corrective *which is most wanted* in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India. \* \* \* I am thinking chiefly of India such as it was a thousand, two thousand, it may be three thousand, years ago. That India is full of problems the solutions of which concerns all of us, even us in this Europe of the nineteenth century."

This quotation from such an eminent scholar supports the view I have held from youth that India is our great storehouse and as such ought to be used with all the means at our command and at every opportunity. Just as Prof. Müller says, I am not thinking of the Indian people of to-day, but of the minds of her past who have left to us an enormous mass of records of their studies and solutions of the greatest problems that can engage the attention of the human mind. It has become somewhat the fashion for members of the Theosophical Society to suppose that the intention of the leaders of the Society was and is to make us follow the example of the swarming millions of Hindustan in ascetic or caste practices. To this some have mistakenly adhered and attempted the task, while others have railed against the man of straw of their own creation.

Others again, not taking the pains to understand the matter, have permitted outsiders to exclaim against the absurdity of following the lead of the Hindus, who are, they say, much below us in all respects. These weak members have by silence allowed the assertions to pass as proven and our Society to remain misrepresented. But while I cannot wholly agree that even the Hindu of to-day cannot be an example for us in anything, I leave it out of the question, inasmuch as he as well as ourselves is engaged in studying the records of the past for the same purpose that we should have in the same pursuit, as pointed out by Max Müller.

The student of Occultism, on hearing only the facts about the conquests of India, would see therein the finger of fate pointing to the future as fully indicated by the present circumstances.

For the great material and temporal events happening at the conquest of a nation always show to him who can see what is to be its future, in some respects at least. But long years have passed since that conquest, and we now have history to aid the purblind eye of the nineteenth century mind that is hardly able to see anything save dollars and cents or the mere daily benefits growing out of their possession and use. As orientalist and archæologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Müller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a widespread interest in ideas purely Hindu in their origin. Even poets of the female sex write sonnets in our magazines upon great doctrines such as Nirvana,<sup>1</sup> which, although utterly wrong in conception of that doctrine, yet show the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years

<sup>1</sup> See *Current Literature*, Jan., 1890, p. 48, "Nirvana", by Carrie Stevens Walter.

ago that constitutes this invasion and will bring about our conquest. And this silent leavening of the lump goes on while Mr. Gladstone is attempting with much show to prove that the Christian Bible is the only bible, as his friends in various Jerusalem Societies spend time and money in the attempt to establish the notion that a single semitic nation is the one that the West has received all her benefits from, and that it is necessary to prove the semitic narrative true in order to stem the tide of materialism.

If I were convinced by any reasonable proof or argument that Palestine was ever the cradle of our civilization or philosophy, or other than the seat of a people who are the true exponents of a fine social materialism, I would advocate great attention to her records. But it is not a single small nation we should look to. The fountain head is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object—the investigation of Aryan literature, religion, and science.

We must prepare. There are men in India to-day who are qualified and willing to aid in translating works hitherto untranslated, in collecting that which shall enable us to disseminate and popularise true doctrines of man's life and destiny. Time is very short and cannot be spent by all of us in learning Sanskrit. But if every member of the Society gave all he could to its funds, the treasury of the American Section could afford the employment in India of pandits who would delve into their old stores for us, and we then could print and distribute results to every member. Ought not the year 1891 to mark a step in advance? Ought not the many members to now come to the aid of the few who hitherto have borne the greater part of the burden of the work and expense? Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human race, a treasure that is lost by monopoly and expanded by dissemination.

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## THEOSOPHY AND PHYSIOLOGY.

EDITOR OF THE PATH :

Having been for many years a close student of "Modern Physiology" from the accredited stand-point of modern physical science, and a teacher of the same to classes of medical students, I have come to some conclusions which may not be without interest to the readers of the PATH. Well knowing that in spite of the value and wide range of these physiological teachings many unknown realms and obscure problems still remained in the nature and life of man, and holding that the real seeker for truth should welcome it wherever found, I have been led to look to the teachings of ancient doctrines as promulgated by the Theosophical Society for enlightenment.

I have first to declare that those who have seen fit to belittle or to ridicule these teachings show, first, their ignorance of the real status of modern physiology. They are either altogether unaware of the before-named gaps in our knowledge, or, knowing them, they wilfully conceal them. Second, they show themselves unequal to the task of grasping the extent and value of the teachings in these directions as given out by your Society.

I was amazed to find in these teachings a complete philosophy of hypnotism, magnetism, and mind-cure ; whereas, among the modern experimentalists only empirical knowledge, disjointed and often contradictory, is possessed.

I find the teachings I have referred to in those great works *Isis Unveiled* and *The Secret Doctrine*. They relate to the nature and the genesis of man, and introduce an entirely different method of study, *viz.*, the synthetical, not as a substitute, but as a supplement to the teachings of physiology, and thus may be said to *round-up* our knowledge. It occurred to me that there might be those among your readers to whom a knowledge of these things would be as acceptable as they have been to myself. If you think so, I may have something more to say upon the subject.

Very Respectfully,

J. D., M.D.

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## LITERARY NOTES.

LUCIFER FOR DECEMBER has an article long-needed, grandly executed, stirring as the blast of a trumpet,—“The Theosophical Society and H. P. B.,” by Mrs. Annie Besant, inserted by her, as co-editor, without Madame Blavatsky’s knowledge. The world wants to know, and unfortunately some Theosophists *need* to know, why H. P. B. is so revered. In the clearest and directest of terms, with a logic that never blinks or stumbles, all parties

are called to face a plain problem. Every Theosophist should read, mark, learn, and inwardly digest this paper, and then hand it to the nearest reviler. <sup>1</sup> "Hypnotism and its relations to other modes of Fascination" is an answer by H. P. B. to 12 questions thereon, and never did a more luminous, distinct, explicit paper come from her pen. "The Emperor's New Clothes" is good; so are "Families and Individuals" and "Theosophy and Ecclesiasticism". "A Plea for Harmony" and "A Dialogue" are *very* good. There are soul-cheering proofs of spreading interest, and the United Kingdom has now 11 Theosophical Lending Libraries. We are glad to read that *Esoteric Buddhism* has been translated into French. The *Review of Reviews* constantly notices *Lucifer* and has published portraits of H. P. B. and Annie Besant.

IN DECEMBER THEOSOPHIST Col. Olcott treats with much humor Dr. J. R. Buchanan's Prophecy and Cataclysms, but hints at the end that there may be something in it. "The Rites of Cremation among the Hindus" begins with the assertion that "India is nothing if not spiritual", and cites the incessant "muttering" of prayers as proof. But this is not spirituality, for Sicilian bandits pray and make vows for successful maraudings, and the most worthless of Romish priests go daily through the Breviary. Prayers may be as mechanical and material as posturing, and *will* be so unless true devotion vitalizes them. History by no means shows, and assuredly not in India, that multiplication of ceremonies and invocations promotes true religion, or even conserves it. Mr. E. D. Fawcett has an able paper on "Mental Evolution in Animals", and appears to greater advantage in terrene than in celestial explorations. "Madame Blavatsky's Work in the West" by Bertram Keightley, is another of those timely articles showing the *facts* about H. P. B. Of the short articles, "Karma *versus* Bacillus" is among the best. [A. F.]

THE VAHAN, Nos. 1, 2, and 3, has appeared, and though not winsome in heading or type has instructive contents, particularly in H. P. B's appeal for *immediate* work by all Theosophists, but *The Vahan* should read Huxley's letter upon General Booth. The Questions and Answers are good, and a gentle rivalry with the *Forum* may perhaps animate both sheets to do their best. No. 3 has a New Year's Greeting from the Countess Wachtmeister, giving interesting items from her long intercourse with H. P. B. and sounding another of those notes of defiance to the enemy which are now delightfully multiplying. The Countess and Mrs. Besant have now taken the field, and the case of Deborah shows what may be done when the men gird themselves for action and follow. Dr. Wilder's defence of long hair appears in the *Vahan*, we do not know why. [A. F.]

<sup>1</sup> So great is its importance that it has been reprinted in New York at private expense, and copies will be sent to any one forwarding stamps to A. F., Box 2859, N. Y.

THE CROWN OF LIFE is a paper which was read before the Aryan T. S. and which gave so much pleasure and was so able that measures were taken for its publication. Some account of the Theosophical Society and its platform was appended, and the resulting pamphlet is on sale by the PATH at 5 cts. per copy or \$3.50 per hundred, postpaid.

LIFE AND DOCTRINES OF JACOB BOEHME, (*Occult Pub. Co., 1891*), with an introduction by Dr. F. Hartmann. This book of 334 pages is well gotten up. Of course it does not present all of Boehme's works, which were numerous, but gives a very fair *resumé* of all his doctrines in the form of quotations. The plan adopted is to show his ideas on "Unity, The Seven Qualities, Creation, The Angels, Restoration of Nature, Man, Nature or the 3d principle, Generation, Christ, Incarnation, Redemption, Regeneration, Death and Eternal Life, and a Conclusion." An appendix deals with Apparitions, Sulphur, Mercury, and other special matters. The account of Boehme's life is interesting. We cannot agree fully with Dr. Hartmann when he says (p. 4) that "no man before Boehme is known to have communicated such things to this sinful world", especially as in a paragraph on the same page Boehme's condensed statement of belief shows him saying precisely what all illuminated persons before him believed. The phraseology agrees perfectly with the Hindu Upanishads, as: "The eternal power of this principle caused the existence of the Universe", and then it is called a *breath* which *exhales*, containing all germs. This is pure Vedantism. Similarly Boehme spoke of "a divine spiritual sun", again purely oriental. Then, too, while Dr. Hartmann justly says Boehme had great occult knowledge and had learned many things in a preceding life, we nowhere find this simple doctrine given by Boehme; yet a lesser than he, Dr. Hartmann, has possession of the doctrine. The truth about Boehme seems to be that he was a necessity for his times and that his writings did great good as they were the result of illumination, but also that he was a reincarnation of one who in other climes studied such philosophies as the Vedanta, yet by the limitations of his German body, brain, and environment was tintured through and through with a christianity he could never throw off. And, indeed, that was unnecessary, for he accomplished all that was needed as one of the numerous factors in moulding the thought of his time and of many after him. To fully understand him one has to saturate himself with the terms of that day and with those of the fire philosophers and Rosicrucians who were compelled to veil their thoughts in terms suitable for the time. This is now no longer necessary, and it were a waste of time to go through all such labor merely to understand Boehme. Dr. Hartmann's studies precisely on those lines have naturally led him to apostrophise as on p. 4 of the Introduction. The favorite words of Boehme (on p. 20) are almost literally from the Bhagavad-Gita, the Upanishads,

and Sanscrit texts, yet he was never known to have read those. The literary world will hardly agree with Dr. Hartmann, who in closing asserts that Schopenhauer's writings were all merely his misunderstanding of Boehme, when everyone knows that there never was a greater or more loving student of the ancient Upanishads than Schopenhauer, upon whom Dr. Hartmann pours contempt by calling him "Mr. Schopenhauer," by pure accident we charitably suppose.

FINER FORCES OF NATURE, by Rama Prasad, M. A. (*Theo. Pub. Soc. and The Path, London and New York, \$1.00, cloth, 250 p.p. octavo*). A series of essays on the Science of the Breath, with a translation annexed of the Sanscrit Upanishad on that subject. We will review this next month.

## TEA TABLE TALK.

She was singing, and this is what she sang :

Our life, our life is like a narrow raft,  
Afloat upon the hungry sea ;  
Hereon is but a little space,  
And all men, eager for a place,  
Do thrust each other in the sea ;  
And each man, eager for a place,  
Doth thrust his brother in the sea.

And so our life is wan with fears,  
And so the sea is salt with tears ;  
Ah, well is thee, thou art asleep !  
Ah, well is thee, thou art asleep !

Our life, our life is like a curious play,  
Where each man hideth from himself.

"Let us be open as the day"

One mask does to the other say

When he would deeper hide himself.

"Let us be open as the day",

That he may better hide himself.

And so the world goes round and round

Until our life with rest is crowned.

Ah, well is thee, thou art asleep !

Ah, well is thee, thou art asleep !

When the tremulous minor chords had died away, I asked her where she had found the song.

"It is called 'Life,' and has been set to music from an ancient M.S.S.," she replied. "I like it, because it is so true."

"Then you believe in a universal brotherhood, even when so grimly displayed?"

"Yes"—thoughtfully—"I do, because I must."

"That is generally a reason—with ladies—for *not* doing a thing. Permit me to congratulate the exception."

She laughed. "Come, Mr. Julius; you must not parade your masculine ironies before me. I do not believe in them, you know. Let us find a better subject."

"Yourself," I ventured to suggest. She held up a warning finger, merrily. I hastened to exculpate myself.

"Seriously, you know I am a collector of experiences. Tell me some of those to which you referred a moment ago."

She hesitated a moment, during which I threw all the pleading expression of which I am capable (it's not much) into my figure.

"I will tell you what I call my triad," she said, at length. "These are three prophecies, all similar, delivered in various ways, at different places, and during a period of ten years.

"No. 1 occurred thus, ten years ago. My Mother had often heard of the wonders performed by Foster, the medium. She determined to go to him, unknown, and without telling any one else, and see what would befall. She chose for this visit a day when she journeyed from our city to New York, and heard some curious things. Suddenly he said to her: 'Who is Leontine? (That is my first name.) Is there a Leontine?' My mother replied that there was more than one. 'This is the one to whom Henri belonged.' (Henri was the name of my late husband.) 'Henri is here and he has a special message for Leontine. He says you belong to her and will take it to her.' Here Foster appeared to listen intently, and then resumed slowly, as one who delivers a message. 'Tell Leontine she has had a great deal of trouble; heart trouble, ill health, financial trouble; she will have more. But it will not last. She will have health, wealth, fame, love even:—tell her that particularly—even a great love.' Here ends prediction No. 1.

"No. 2. Five years after that I was driving with an Aunt in a beautiful country town. At the post office, where we stopped, stood an Italian with a stand of those dear little green parroquets, the ones that tell your fortune, don't you know? My Aunt asked me if I had ever seen them do their pretty trick. and, as I answered No, she called the man to us and paid for two fortunes, stipulating with me that the first should be mine, the second hers. This agreed upon, the bird was released; it hopped along the line of sealed envelopes ranged closely in the box, appeared uncertain, but finally selected one, at which it tugged for some moments, without relinquishing it for any other. Finally extracting this one, it was raised on its master's baton and flew to my lap, the envelope in its beak. When recalled to choose my Aunt's envelope, it pecked at several indiscriminately; when it had withdrawn one, it was given to her and we drove off. The fortune of my Aunt was irrelevant and absurd. Mine you will find in the bonbon box on the *etagère* yonder."

In the bonbon box was a scrap of coarse blue paper, with the following printed upon it.

## "For a Lady."

"You have been much crossed in the past ; do not despair ; you will succeed in many things that you might wish ; fortune will be more favorable to you in future than what it has been in the past. You have many things that trouble you, but be calm, they will end soon. There are many things to happen which will bring you great advantages. You will get great profit and fortune, and you will receive what you have lost. You will be very lucky in love ; you will surmount all and live 78 years, 22 days, and 40 minutes."

Leontine continued as I laid down this ornithological document. :

"No. 3 is the most curious of all. I was going to make a visit to friends whom I had never seen, arriving on a Tuesday morning. In the night between Monday and Tuesday, a sister of the house dreamed this dream. She was looking out of the front windows upon the familiar street, but opposite was a house of somewhat old-fashioned architecture, which she never saw before but will not now forget. I will give the story in her own words.

"While I looked at the house, an elderly woman came out, tied crape on the door knob, and then began to brush up the hall and steps. I thought that there was a sudden death over there, and I ought to go and offer help. I ran over and said to the woman : 'Who is dead here ?' She answered that no one was dead yet, but her daughter was dying and she was making ready for the funeral. I asked where the daughter was, and when told she was alone in the upstairs front room, I ran up to her. It was a room I had never seen before, but I remember it well. On the bed lay a slender young woman ; she looked very ill but not then like a dying woman. Her eyes were wandering restlessly about the room and to each of the windows, as if she wanted to look on familiar surroundings for the last time ; such longing, intense looks, and that was not their real meaning. I asked if I could do anything for her, and she begged me to help her to the window. She was emaciated and very light, so that I could easily do so, and she looked hungrily up and down the street, turning away with a sigh and entire collapse. I bore her back to the bed, and a great change came over her ; all the grey glaze of death, the set features, the rattle. She is gone ! was my thought. Just then I heard a man come running up the stairs. He sprang into the room and snatched her in his arms. 'I am here, I am here !' he cried. 'I have come to bring you life ; I have come to bring you love.' He covered her with caresses, he held her to his heart, and slowly her pulse began to throb, the color crept up into her face, her glazed eyes saw again, her form filled out ; she turned upon him such a face, the most radiant face ever imagined ; it has left an indelible imprint in my memory. I slipped away and left them so together. My dream ended here. In the morning I told it to my sister and roommate, but begged her not to tell it to the others, as I felt a strange reluctance to have it known. I told her that if I ever met that woman I should know her at once. You, Leontine, arrived three hours later, and when I came down the stairs and you turned to be introduced to me, I recognized the sick woman of my dream."

Leontine said as she concluded this narrative, "I was quite ill at the

time of my visit there. And her reluctance to tell the story was so great that I did not hear it until I had been there a month. She seemed to feel almost as if it had been a sacred experience, so real and solemn did it appear to her. But she identified me at once to the sister who had been her *confidante*."

"How long ago was this?" I asked.

"A few months ago."

"And—er—may—er—an inquiring philosopher venture to ask if any of these predictions, which do tally curiously, have come true?"

"As to wealth, a moderate sum has been left to me. As to fame, after many failures, I achieved success in my chosen branch of literature. As to health, it still fluctuates." She paused.

"And as to love?" I inquired drily, as an impersonal collector of facts should do.

"Pray do you think such things are to be dissected in your omnivorous Tea Table?" she asked. "I should refuse to reply, if you were so rude as to ask."

"And if I persisted?"

"Then, Mr. Julius, I should ask if you are not still unmarried." And the creature actually made eyes at me.

When a woman looks at you that way, there are only two things to do, you may retreat or you must surrender. Hitherto I have always retreated, and I did so now. Possibly the witch knew my habit. I thought I heard a soft laugh as I passed under the *portière*. Woman will laugh at anything; things that have no trace of humor in them. But over my evening cigar I find myself often asking that question, "Has love come to her or has it not?" As a philosopher—*I wish I knew.*

JULIUS.

## CORRESPONDENCE.

### LONDON LETTER.

January 7th, 1891.

The New Year has opened here with a greater show of Theosophical activity than was deemed possible twelve months ago. Since January, 1890, we have succeeded in getting our literature into many of the important libraries in Great Britain (really a greater triumph than may at first appear, considering the prejudices that abound in "Protestant England"), in forming a European Section, and in building and organising a headquarters. Membership in the British Section has increased 80 per cent. Charters have been granted for 5 new Lodges in England alone, and almost every Branch has doubled its sphere of activity.

Our *conversazioni* this month were very successful. The usefulness of these *Reunions* is already beginning to be perceived, no better method of

bringing into close unity a lodge of over 200 members being possible to devise.

Under the direction of Messrs. Kingsland & Gardner a new lodge has just been formed at Chiswick ; this is the outcome of a series of fortnightly meetings held in their residences, and as the interest manifested by the Chiswick population is great, there seems every possibility of its eventually becoming an important centre of active work. Mrs. Besant has arranged also to lecture at Bedford Park, Chiswick, on the 17th inst.

At the Blavatsky Lodge we hold as interesting meetings as ever. We trust that the average attendance during the coming season will be at 200, for the President (Annie Besant) at the request of the committee has promised to deliver a series of lectures on the *Secret Doctrine* in continuation of the course begun in October.

In Stockholm the publication of a new paper *Teosfisk Tidskrift* is the latest "activity" of our indefatigable Swedish Brethren.

Saving Madame Blavatsky, I have to report the good health of our staff here. H. P. B. has within the last week or so begun to get together the M. S. S. (long ago written) for the third volume of the *Secret Doctrine*; it will, however, take a good twelve months to prepare for publication.

C. F. W.

### THE BHAGAVAD-GITA.

Philadelphia, Pa., January 3d, 1891.

WM. Q. JUDGE, EDITOR THE PATH ;

*Dear Sir and Bro,*

Through the kindness of John J. L. Houston, Secretary of the Krishna T. S., I have seen a copy of your Bhagavad-Gita.

As to a critical examination of the work from the English standpoint, I am, of course, not qualified to speak.

I have read a number of versions of the Bhagavad-Gita by Western scholars, but they have all been unsatisfactory.

The work before us is a very beautiful rendition of what I deem to be the original intention of the author of Bhagavad-Gita.

As an interpretation of the Sanscrit text it is good, and I am glad to know that such able efforts are being made to give the Western people a familiarity with the noble Aryan literature.

I am, my dear sir, faithfully yours,

स्वामि भास्करानन्द सरस्वती

SWAMEE BHASKARA NAND SARASWATEE.

A letter from Mr. Peter de Abrew, F. T. S., a Sinhalese Buddhist, gives account of the opening of the Girls' High School at Colombo, Ceylon. This is one fruit of the "Women's Educational Society", a noble organization for a noble end. The Society is supported by 5 cent subscriptions, and the rent of the High School is guaranteed by a wealthy Sinhalese lady. There is an accumulated fund of about 2000 rupees (\$650). A lady of good family has been made Principal, and has educated native assistants. The organizers of the Society and the School are anxious to secure for its permanent head, as well as to oversee the other schools founded and to be founded, an American lady, a theosophist, thoroughly qualified for such work. Only an earnest Theosophist with Buddhist sympathies could be useful, for a professed Christian, however liberal, would naturally be suspected as a missionary, and the Ceylonese have had enough of missionaries. Nor would the position be remunerative, for beyond a second-class passage out, comfortable quarters in a pleasant home, board, washing, and a few dollars monthly for pocket money, the Society has not means. The scenery is beautiful and the temperature only averages 80 or 81 degrees, and a cultivated woman, free from race or color prejudices, could do good and happy service in such a spot. But it would prosper only from the *true* missionary spirit—unselfish longing to dispense what one has, not patronizing or converting or wrenching.

## THEOSOPHICAL ACTIVITIES.

### AMERICA.

THE LECTURE BUREAU of the Pacific Coast Committee is in full activity, speakers going to Stockton, San José, Santa Cruz, Alameda, Ocean View, besides the immediate field of Oakland and San Francisco. There is hope of further workers and a still more enlarged circuit. Each Sunday 3 or 4 public meetings are thus supplied : on one Sunday there were 5 !

BOSTON T. S. is doing grand work by its public lectures on Theosophy. The President, Mr. Arthur B. Griggs, lectured in November on Atlantis and gave scientific proof of its existence, character, and fate ; Dec. 4th, Mr. J. R. Bridge on "The Black and White Magic of the lost Atlantis"; Dec. 11th, Mr. Geo. D. Ayers of Malden on "The Seven Principles of Man"; Dec. 18th, Mr. Cyrus F. Willard on "Reincarnation the Evolution of the Soul". Good reports appear in the press, and Theosophical ideas are becoming known to the public and steadily swelling attendance at the meetings. If other Branches could arrange for the re-delivery of these lectures to them, the same benefits would follow as from the General Secretary's scheme of "Branch Papers". The most should be made of good things.

On Jan. 16th, Bro. Griggs lectured on Kama Loka and Devachan, and on the 23d Bro. Ayers of Malden upon "The Veil of Maya". Although these lectures are not advertised, the usual attendance is about 70, quite filling the rooms. The Branch is steadily growing. A late acquisition to its valuables is life-sized portraits of Col. Olcott and Madame Blavatsky, presents. Of these and of its excellent Library, and of its increasing work and service, the Boston Branch may feel just pride.

THE PROJECT of holding the April Convention this year in Boston is arousing much attention. Chicago is more or less absorbed in its Fair, years have passed since a convention in the East, and at this time one in Boston promises specially good results. The matter is under consideration by the Executive Committee, and due announcement will be made.

THE PHILADELPHIA PRESS of Dec. 5th gives a full report of the extraordinary case of the man who in 1887 lost consciousness of identity and lived in Norristown for 2 months under a different name. Under hypnotic influence he has now disclosed facts which have been proved by investigation. The same paper devotes over a column to an analogous case, though more protracted and alternate, of a Mary G. Vennum in Watseka, Ill. The Psychical Research Society is "investigating" this through Mr. Richard Hodgson, but for which we might have hoped for the facts.

AURORA T. S., Oakland, Calif, is giving its 3d course of public lectures in the Jewish Synagogue on Sunday evenings. The 8 lectures are : *Adepts*, Mrs. M. Thirds ; *Birth of the Christ*, Miss M. A. Walsh ; *A Christian Theosophist*, E. B. Rambo ; *Descent of Man*, Daniel Titus ; *The New Commandment*, Mrs. Sarah A. Harris ; *Am I my Brother's Keeper*, Dr. J. A. Anderson ; *Jesus the Initiate*, Mrs. Vera M. Beane ; *The Supreme Faculty*, Dr. A. Griffiths.

DER DEUTSCHE THEOSOPHISCHE GESELLSCHAFT, the German Branch in Philadelphia, had a most successful public meeting on Jan. 3d. The hall was crowded, and Prof. Wieland's lecture on "Man and his condition after death" has been described as "masterly". Mr. Geo. Falkenstein's topic was "Karma and its application to daily life", and brought forward much thought wholly new to many hearers. The enterprise of this new and numerically small Branch, and the great work it is doing in its special field—the Germans, have the respect and hearty sympathy of all who know of them.

TRIANGLE T. S., Alameda, Calif, has suffered sad loss of membership, but has braced itself for recovery and action. Mrs. Cornelia McIntire of Golden Gate Lodge has been demitted to Triangle and elected President

thereof, and Mrs. Mary E. Storey is Secretary. A comfortable room has been secured on Santa Clara Ave., and public meetings have been held through assistance kindly given by Golden Gate and Aurora Branches. Those tireless workers, Dr. Anderson and Mrs. Harris, have lectured and otherwise aided in the renewed activity. Triangle is struggling to secure a Library, and if any Theosophist can send a book he will be doing a good act at a peculiarly fruitful time. The President's address is 624 17th Street. Lovell's *Occult Series* now furnishes several of the most important Theosophical works at \$1.00 each in cloth, and every present of such to a Branch Library encourages the publishers to future issues and aids the interest and growth of the Branch. *A hint.*

THE NEW YEAR was auspiciously begun by the Boston T. S. with an able public lecture from President Arthur B. Griggs on "Karma". The published accounts represent him as saying that Karma "includes both action and fruition", but as "fruition" means "enjoyment" and not "fruitage" or "result", this is probably a reporter's use of "newspaper English".

CINCINNATI T. S., now holds a meeting every Thursday evening for the study of the *Secret Doctrine* and the *Bhagavad Gita*.

EUREKA T. S., Sacramento, Calif, has changed its By-Laws so that its meetings shall be weekly instead of semi-monthly, and that all shall be public. The usual consequence is following,—larger attendance and more applications for membership. The Library has now over 100 volumes, and, like the Branch, is growing.

ARYAN T. S. was favored on Jan. 13th, not only with the presence of Bro. W. J. Colville of Golden Gate Lodge, but with an address by him. Unforewarned of the topic of the evening, he nevertheless took it up with perfect readiness, and with the fluency of practised skill illuminated it with reason and illustration and anecdote, instructing and delighting the happily large attendance.

A CHARTER WAS ISSUED on Dec. 29th to the new "Iron City T. S." of Pittsburg, Pa. There are 5 Charter-Members, and the Branch is the 52d on the American Roll.

IRON CITY T. S., Pittsburg, Pa., has elected as President, Mr. John W. Dunlap, and as Secretary, Mr. Thos. T. Phillips, 111 Wylie Ave.

MALDEN T. S. has arranged for an open meeting on Feb. 2d, when Bro. A. B. Griggs of Boston will deliver a lecture on Karma.

THE PATH FOR MARCH, will, as usual, contain a full list of Branches of the American Section, with address of President or Secretary.

APPLICATION FOR CHARTER of the "Annie Besant T. S." of Fort Wayne, Ind., was received on Jan. 15th. There are 6 Charter-Members, all women. A meeting-room has been offered, regular weekly meetings are designed, and active operations among women will at once be undertaken. The honored name borne by the new Branch will everywhere arrest attention and respect. Very great Theosophic interest has lately been felt in Fort Wayne, no little of which is to be traced to the energetic work of Bro. A. A. Purman. The Charter was issued on Jan. 24th. The Branch is the 53d.

KRISHNA T. S., Philadelphia, held a public meeting on Jan 2d at the Baker Building in that city. *Taggar's Times* gave a very good notice of the meeting, which was addressed by William Q. Judge, General Secretary. There was a large attendance and much interest manifested. The subject was "Theosophy, What it is and What it is not". If all newspapers were as fair as *Taggar's Times*, the work of the Society would be better known.

ARYAN T. S. HEADQUARTERS. In October, 1890, the project of establishing a permanent T. S. Centre in New York was started, the intention being to have a building belonging to the whole Society in America, in which the Gen. Sec'y, the PATH, the Aryan Press, and the Aryan T. S. should combine and thus give income now distributed for rent outside. The preliminary call was signed by N. Y. and Brooklyn members, and contained subscriptions amounting to \$2,920. But the plan was found clumsy owing to the different State laws. Hence the Aryan T. S. has decided to secure a suitable building itself, asking all Theosophists to subscribe, for the Headquarters are for the use of the American Section, the title being in the *Aryan*, which is a legal corporation, for greater convenience and security. Under this new plan subscriptions have come in to some extent, but more are required. It is intended to add the Aryan Reserve Fund—about \$2,000—to the subscriptions. The rent to be paid by the A. T. S., the PATH, the Gen. Sec'y, and the Aryan Press will produce a yearly income to the Headquarters of \$1,100, which ought to meet interest and repairs.

The building will have a Hall, a Library for general circulation, a reading room, and rooms for general conversation. Each evening these rooms would be kept open, and thus there would be provided a permanent centre for our American activities. Since the preliminary call \$2,500 have been subscribed by various members in all parts of the U. S., so that the fund now amounts to nearly \$6,000, exclusive of the Aryan Reserve which is already in that Society's treasury. It is hoped that Branches and members will see the usefulness and need of this building and send subscriptions to the Aryan Society.

## THE ORIENTAL DEPARTMENT.

## AMERICAN SECTION.

The year 1891 is to mark an era in the Theosophical Society. The General Secretary desires to announce that with the consent of the Executive Committee he will begin this month the work of the ORIENTAL DEPARTMENT in order to carry out more effectually than ever before the second object of the Society—*the investigation of Aryan and other religions, sciences, and literature*. It is purposed to procure articles or translations relating to eastern religions, philosophies, literature, folk-lore, social customs and observances from competent Hindus, Parsees, and other Asiatic members and persons. These will be issued in pamphlet form monthly or oftener as funds allow, and will be distributed free to all Branches and members-at-large in good standing.

An extension of this scheme includes the employment of pandits—scholars—in India and elsewhere as soon as the funds come to hand. It is obvious to anyone who will inspect the cash book that our funds will not now permit of the enlargement of this scheme, but it could be put into extensive operation at once if members would give more than the small fee required by the Constitution. Through this Department the General Secretary hopes to be able to furnish a fund of valuable and interesting information such as cannot be otherwise obtained except at great expense for books and other means of study. It is certain that what little has been said to our people by interested missionaries and travellers has been very wide of truth in respect to the people of Asia, their manners, customs, literature, and social life. Indeed, but little can be got from Asiatics by such agents, and it is believed that only through our Society the real truth may be reached. Such a general and correct knowledge of distant people, all brothers of the human family, will do much to enlarge the boundaries of our thoughts, to abate race prejudice, and in all ways tend to strengthen the feeling of brotherhood which it is the aim of the Theosophical Society to arouse. Nor is there any reason why the T. S. should not be a great Asiatic investigating Society.

Any one desiring to aid the Society in this work can do so by making donations to the General Treasury, as the Executive Committee has passed an order that the general fund may be used for this purpose in addition to the items of rent, clerk hire, *Forum* and Branch paper printing to which it is now devoted.

WILLIAM Q. JUDGE,  
*General Secretary.*

## INDIA.

BUDDHIST SCHOOLS IN CEYLON. Up to the 19th October last the number of these schools, all conducted by the Theosophical Society or its

members, amounted to 41, being in the Western, Southern, Central, and Sabaragamuna Provinces of the Island. All these are carried on with native money and no help from Europe or the Government.

THE SOUTHERN TOUR of Col. Olcott and Bro. Bertram Keightley included Ambasamudram, Tinnevely, Madura, Kumbakonam, and Tanjore. A native Zemindar at Tinevelli promised Col. Olcott to pay for the services of a Pandit for the Adyar Library.

INSPECTOR OF INDIAN BRANCHES. Bro. B. Keightley has been appointed to perform this duty by President Olcott.

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Died on Jan. 11th, 1891, Bro. Anthony Higgins, founder and first President of the Blavatsky T. S., Washington, D. C. Bro. Higgins was for years an invalid, and persisted in active work and lecturing when hardly fit to leave his house. On the 13th his body was cremated according to his last wishes. He was 54 years old.

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#### NOTICES.

##### I.

The sentence of expulsion passed by Golden Gate Lodge of San Francisco upon Mrs. Marie L. Farrington for having published a grossly defamatory pamphlet upon the Theosophical Society, its Founders and members, has been unanimously approved by the Executive Committee of the American Section, and Mrs. Farrington is therefore expelled from the whole Theosophical Society. (*Lucifer* and the *Theosophist* please copy.)

##### II.

Forum No. 19 was sent the last week in January in bulk to the Secretaries of such Branches as are not in arrears, and separately to such Members-at-large as have paid their dues for 1891. As every copy of the *Forum* mailed is an expense, it is obviously just that only they should receive it who have helped to bear that expense. ORIENTAL DEPARTMENT 1st paper accompanied the *Forum*.

##### III.

The General Secretary wishes it understood that the reprint of Mrs. Besant's article upon H. P. B., as well as the pamphlet accompanying it, recently sent to each F. T. S. was paid for wholly by private means, his office being put to no expense, even for postage.

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All riches, all glory, all association, all sacrifices, gifts, studies, penances, and observances have an end; but for knowledge there is no end.—*Upanishad*.

OM.

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That Self is described by No, No! He is incomprehensible, for he cannot be comprehended; imperishable, for he cannot perish; unattached, for he does not attach himself; unfettered, he does not suffer, he does not fall.—*Bṛihadaranyaka-Upanishad.*

## THE PATH.

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Vol. V.

MARCH, 1891.

No. 12.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### LOSS OF THE SOUL.

[A PAPER READ BEFORE THE CINCINNATI T. S., JAN. 25, 1891.]

“The *Karana Sarira* may become so contaminated and so unfit to reflect the light of the Logos as to render any further individual existence impossible; and then the result is annihilation, which is simply the most terrible fate that can befall a human being.”—*Notes on the Bhagavat Gita by T. Subba Row.*

The Secret Doctrine, Ancient Philosophy, and the Christian Scriptures all advance the idea of the possible destruction of the human soul as the penalty for certain transgressions. This is indeed a very old doctrine. In the Christian Scriptures it is referred to as “the sin against the Holy Ghost”, “the unpardonable sin”; and devout and bigoted Christians have been driven to insanity by the belief that they had committed this “unpardonable sin”. While it is far from the present purpose to revive such a degrading superstition on the one hand, on the other hand there is a law of retribu-

tion following perversions of the human will, altogether obscured and rendered of no account by the conflicting wrangles of the Christian theology. That one should go insane in seeking to reconcile freedom of the will with pre-destination and the idea of the sin against the Holy Ghost creates very little surprise to-day ; but as the result is to obscure the principle of Eternal Justice as applicable to human conduct and the results of human action, and, as a further result, many individuals seem unconsciously embarking on the journey that must inevitably lead to destruction unless arrested, the real philosophy and rationality of the subject need pointing out.

If a swift and sure destruction could be predicated of the voyagers on this Stygian sea, if painless death were immediate annihilation, further comment would be unnecessary, for that would indeed be an easy way of balancing accounts. But Karma as the Law of Retributive Justice provides otherwise. The road through selfishness, cruelty, vice, and crime is long before one reaches the dividing line and plunges down the steep descent. Step by step "the Spirit"—the Higher Self—strives with man, and when at last he has "sinned away the day of grace" and his conscience has ceased to struggle against his animal self, a prey to Karma-Nemesis, every evil thought and deed returning to him who sent it out, the demons of his own creation seize upon his soul and slowly devour him. Man rises or falls by his own act. This is often stated, but seldom logically applied. Karma is the necessary and invariable condition of individual existence. Individual conscious existence without action is inconceivable. This action tends always in one of two directions. It is either consonant with the Creative Will and Intelligence of Nature, or it runs counter to Nature and is personal and selfish. The evil and selfish will of man creating a world of his own begetting, becomes himself the center of that world. Thus "good Karma" runs along nature's lines and is beneficent, while evil Karma is a debt due unto nature for which she exacts the last farthing by the necessary conditions of the law of action. The selfish and vicious are therefore at war with nature because they build to themselves, looking to results, while the unselfish, seeking no reward, but doing the good and following the right *because it is right*, presently destroy Karma altogether by at-one-ment with nature.

" \* \* \* Differentiated conscious existence is evolved out of the one current of life which sets the evolutionary machine in motion."  
 \* \* \* this very current of life gradually gives rise to individual organisms as it proceeds on its mission. Furthermore it begins to manifest what we call conscious life, and, when we come to man, we find that his conscious individuality is clearly and completely defined by the operation of this force. In producing this result, several subsidiary forces which are generated by the peculiar conditions of time, space, and environ-

ment co-operate with this one life. What is generally called *Karana Sarira* is but the natural product of the action of these very forces that have operated to bring about this result. When once the plane of consciousness is reached in the path of progress that includes the voluntary actions of man, it will be seen that those voluntary actions not only preserve the individuality of the *Karana Sarira*, but render it more and more definite, as, birth after birth, further progress is attained, and thus keep up the continued existence of the *Jiva* as an individual monad.—Notes by T. Subba Row, p. 26-7.

“ \* \* It is only through a vehicle (*Upadhi*) of matter that consciousness wells up in us as ‘*I am I*’, a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity.”—S. D.

Now these *Upadhis*, or vehicles in which the one life focalizes and consciousness wells up, may be in one case the physical body, in another the astral body, and again it may be the *Karana Sarira*. It is in the last named that the higher individuality of man exists. To illustrate these *Upadhis* and their relations to the *Logos* and to each other, Mr. Subba Row makes use of the following. “Suppose, for instance, we compare the *Logos* itself to the sun; suppose I take a clear mirror in my hand, catch a reflection of the sun, make the rays reflect from the surface of the mirror—say upon a polished metallic plate—and make the rays which are reflected in their turn from the plate fall upon a wall. Now we have three images, one being clearer than the other, and one being more resplendent than the other. I can compare the clear mirror to *Karana Sarira*; the metallic plate to the astral body; and the wall to the physical body.” (*Ibid.*)

It must be remembered that it is the Light of the *Logos* that shines upon the clear mirror. The *Logos* itself is unmanifested. We see not the *Logos*, but its manifested light. Furthermore, it is the same light that is manifested or reflected from the mirror, from the metallic plate, and from the wall. The increasing dulness or feebleness of the light is due solely to the character of the reflecting surface, and not to any change in the light itself.

Applying this illustration to the complex and composite nature of man we find it has exceeding force. But first we must get a starting point in the nature of man, some point within the range of universal experience in order to make our subject practical and apprehensible. This basis is very clearly given in the quotation from the *Secret Doctrine* already made. Consciousness is the basis of all personality, and of all individual life. It is the continuity of consciousness in some form that constitutes the thread of existence running through all personalities. Whenever the *Upadhi* (Vehicle of matter) which directly receives the light of the *Logos* or divine ray, viz. the *Karana Sarira*, has reached the plane of self-consciousness—

"I am I"—it has then started on the line of evolution from which there is no escape, and all subsequent experience along the evolutionary chain involves personal responsibility. The light of the Logos "welling up in us" having evoked individual self-consciousness, must eventually emerge again in its original source, bearing with it the self-consciousness of its immediate vehicle, the higher ego, or it must finally separate from the vehicle and return alone. Contaminated and degraded it can never be. No principle of Atavism can ever apply to it. Just here lies the great fallacy of the doctrine of Metempsychosis. The light of the Logos never evokes self-consciousness below the human plane, and having evoked it on that plane it can never be carried lower, or dragged down to the animal plane.

Whenever man descends to the animal plane and loses his human birth-right, he does so at the sacrifice of his higher ego, or the *vehicle* of self-consciousness. This descent is never a matter of accident or misfortune, but of *conscious will*. Nature is patient and beneficent. The journey is long and painful in either direction, because it concerns the progressive evolution of full and complete self-consciousness through the whole range of human experience, culminating in at-one-ment of individual consciousness with universal divine consciousness. This is the meaning of human life and the responsibility of self-consciousness, and never until man has stifled the voice of the Higher Self, the divinity within him, by his own deliberate acts can he encounter this "second death", or "sin against the Holy Ghost".

How, it may be asked, can man retain consciousness and suffer throughout his long descent, if he has alienated the vehicle of consciousness, the *Karana Sarira*? The *Karana Sarira* being the immediate vehicle of the light of the Logos, consciousness is reflected from one vehicle to another, as shown in the illustration of the mirror, till it reaches even the physical body and manifests in its lowest form as physical sensation through the "body of desire" (*Kama rupa*). The consciousness in these lower vehicles has never any permanency of its own, and is only renewed and retained by continual renewal from the primary vehicle. When, therefore, that becomes alienated and finally separated, it can no longer be renewed.

It may now be seen that the word "Soul", as ordinarily used, has a vague and very indefinite meaning, and it would be well that it should become entirely obsolete. Western people are, however, so unfamiliar with the philosophy lying back of all the world's great religions, not excepting the Christian religion, that the word "soul" is likely still to be retained, together with all its confusion and obscurity.

To all students of Eastern Metaphysics, and certainly this must include at least all members of the T. S., this term *Karana Sarira*, the vehicle that

directly receives the light of the Logos, and in and through which self-consciousness "wells up in us", becomes a matter of great interest. Bearing in mind the seven-fold division of the composite human being, as given in the *Key to Theosophy* and the *Secret Doctrine*, it may be said that the Logos proper (unmanifested) corresponds to *Atman*. The *light* of the Logos—its immediate vehicle—corresponds with *Buddhi*: while those endowed with self-consciousness in man at the dawn of his evolution receive the endowment of *Manas*. The "Higher Self" would be the Atman-Buddhi. The Higher Ego, Atma-Buddhi-Manas. Here the use of the terms "Self" and "Ego" has led to confusion in the minds of students, though this is unnecessary if they will carefully consider the bearings and relations of consciousness and its vehicle. *Karana Sarira*, then, is a generic term, meaning vehicle of the immediate light of the Logos, or Atman; generic, because it may be either separated from or conducted with *manas*, its next vehicle, and thus be the basis of self-consciousness in man. Atman as related to man corresponds with Parabrahm as related to Cosmos; Buddhi as related to man corresponds to Mulaprakrita as related to Parabrahm, its "veil", from which matter and force endowed with intelligence, Akas-Fohat-Mahat, emanate.

It may thus be seen that a substantial basis lies back of every manifestation in nature, and that what we term matter and force on every plane of nature are inseparable from intelligence, thus giving the *raison d'être* of Law. In all manifestations of life it is the light of the Logos welling up in and manifesting through its vehicle or *Upadhi*, that constitutes the main-spring or fountain of life.

On every plane of nature where life takes form and consciousness manifests, such manifestation occurs through a vehicle. In man these vehicles are several because his life is not confined to a single plane. These vehicles are related in concrete degrees, and while the physical body is the lowest vehicle, the life force manifesting in each interpenetrates all. The more compact or the grosser the physical body through its appetites and passions, the weaker the life current in all the other vehicles. In other words, the more man lives on the animal plane, the less he manifests the human and the divine. These are self-evident propositions, axiomatic, drawn from common experience in every-day life.

The germ of self-consciousness residing in the Higher Ego progressively expands and unfolds with the varied experience of life. This germ furnishes the light of reason and the guiding principle of conscience. Each successive embodiment in matter furnishes its fund of experience, and thus progressively unfolds *Manas*. *Manas* is thus the adjustment of experience to the laws and processes of Eternal Nature, the incomplete and imperfect personal Kingdom of man.

The basis of consciousness in man is *Mahat*—cosmic intelligence—“welling up in man” through its immediate vehicle, *Karana Sarira*. The expansion and range of unfolding of consciousness in man occurs through *Manas*, the *active* aspect of consciousness; while its passive aspect is conscience, the “*Voice*” of the higher self. Most persons get confused in regard to *memory*, the *steps* of man’s progress, the details of his varied experience; and these can never be fully retained even for a single day except as a precipitate or general result of experience. In this regard nothing is ever lost, or lived in vain.

We may now deduce some idea of the “Soul”, or what is meant by the immortal part of man, and its permanent possession by the individual or its final loss. The problem turns on the point of *consciousness*, and its expansion through experience. The battle ground is the central factor in man’s composite life, viz. *Manas*: and by the Higher and the Lower *Manas* is meant the *direction* in which man’s experience tends under guidance of his will. He may crown his life experience by leading it up through the higher *manas* till he anchors it in its immortal vehicle, *Karana Sarira*, and thus merge his life in the Higher Self; or he may lead it downward, toward the animal plane, till at a certain point he cuts the slender thread and thus alienates his Higher Self, when his lower “vehicles”, drawn originally from the physical and animal planes, gradually descend, consciousness slowly fading out, till at last his being dissolves. This is the “second death”. ’Tis not the *fact* of annihilation, but its horrible details, its blank despair, its terrible retribution, that appall us: the Karmic details of Eternal Justice, the opportunity and the rewards or penalties of Human Self-consciousness. No one need fear being tripped unconsciously into this “eighth Sphere” this hopeless doom. Neither is it to be incurred from impossible intellectual belief of irrational dogmas. It is as far removed from priestly anathema as is any Higher Self from an anathematizing priest. It is the penalty for all uncleanness; for wilful sacrifice of all other interests to the animal self; and finally, to the love of evil *for its own sake*. Many pitiable degraded human beings are on their way to it, and yet not beyond hope. Hypnotism, Necromancy, and other forms of “black magic” lead directly towards it. One may be unconscious that such practices are black magic, but no one can be unconscious of their own utter disregard of the rights and the best interests of others, and when they consciously and deliberately disregard these and seek an imagined good for themselves regardless of the pain and degradation of others, they should be reminded that sure destruction lies that way, by a law that has no variableness or shadow of turning, a law that never forgets and never forgives till the last jot and tittle be fulfilled. The materialism of the age tends in this direction, with its vivisection and hypnotism, with its selfish

haste to get rich, and its disregard of the great hungering, toiling, suffering mass of humanity. And it is not the toiling millions that tend toward destruction, but the selfish, favored, greedy few, whose broader intelligence and larger opportunities serve only to increase the unhappiness of others now, and make sure their own destruction hereafter. Step by step in future incarnations must these retrace their way : measure for measure will it be meted to them again. Dante's *Inferno*, and Margrave and Mr. Hyde are no idle dreams of depraved imaginations, but tragedies of self-destruction, being enacted all around us by the intrinsic selfishness of man. The sacrifice of all to self leads inevitably to self destruction. HARIJ.

(*To be continued.*)

## WHY YOGA PRACTICE IS DANGEROUS.

A good deal has been said in Theosophical literature about the danger of pursuing Yoga practice, such as regulating the breathing, assuming certain postures of the body, etc., and several persons, not satisfied with simple declarations by such writers as H. P. B. that these practices are prejudicial, have frequently asked for reasons. Many of the reasons given in the PATH and elsewhere have been merely further declarations. I have instituted some experiments for the purpose of showing what is the effect, if any, upon the physical system of a certain sort of breathing used in Hatha Yoga practices, and desire to record one for the benefit of inquirers.

The persons present were myself, a well-known physician whose name I can give, and the practitioner. The physician first took the person's pulse for three minutes and found it to be running at 96 beats per minute, and then the experiment began with the practice with the following result :

First minute. Pulse fell to 91 beats.

Second minute. Pulse fell to 81 beats.

Third minute. Pulse remained at 81 beats.

A delay of five minutes then occurred, when the practice was begun again for six minutes, with the following result :

First minute. Pulse running at 91 beats a minute.

Second minute. Pulse fell to 86 beats.

Third minute, Pulse remained at 86.

Fourth minute, Pulse fell to 76.

Fifth minute. Remained at 76.

Sixth minute, Remained at 76.

This shows a reduction in the pulse action of 20 beats in 14 minutes. It also shows that after the first three minutes the intermission of five minutes

was not enough to enable the pulse to go back to 96 beats, at which it started. The first three minutes showed a fall of five beats in the first minute and ten in the next minute, making fifteen beats reduction for the three minutes.

It therefore appears that one of the accompaniments of this practice is a distinct effect upon the action of the heart, and as all the Hindu books invariably state that great caution should be used and that there are dangers, we can see here a very great danger found in an effect upon the heart's action, resulting in a reduction of pulse beats of twenty beats in fourteen minutes. The Hindu books to which I have referred, and which are the only works through which inquirers have heard about these practices, also say that a guide who is fully acquainted with the subject is necessary for each student, and that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the bad physical effects. Students have been too anxious to try these experiments without paying any attention to the cautions given out, and I know of some cases in which, while well remembering that the cautions had been uttered, persons have pursued these practices by themselves without assistance. I hope that the above record will not only justify the cautionary remarks which have been so often made by sincere Theosophical writers, but will also serve to warn off Theosophical students from this dangerous ground.

WILLIAM Q. JUDGE.

## WHAT CAN THEOSOPHY DO FOR THE CHILDREN?

“Can Theosophy be taught to children” is the question to-day among those F. T. S. who feel the necessity of giving bread, not stones, to those little ones upon whom depends the future.

It cannot be done, reply some. Can children understand Sanscrit terms and the subtleties of Oriental metaphysics? But Sanskrit terms and Oriental metaphysics are not Theosophy. Theosophy is a term signifying Truth, and Truth expresses itself in simple words and in any language. As for the subtle problems, they are not Truth, only the efforts of our darkened minds to build special systems to take the place of Truth.

Again, others say, “Do not teach the young anything of religion; let them grow up free and choose for themselves.” If Theosophy were a creed, a set form of opinions, no advanced thinker would favor imposing its forms upon the young.

It is not a change of fetters, but liberation that they need. Now Theosophy is liberation, for it inducts us into the knowledge of Universal Law; it

presents to us the working of this Universal Law on every plane of human expression of cosmic manifestation. It is right thinking. At every step towards this true knowledge our progress has been impeded by wrong thinking, false ideas of Nature, and the bad habits consequent upon this wrong thinking. Shall the children be left to the same fate, or shall they benefit by our experience? Were it a question of method in writing or arithmetic, there would not be a moment's hesitation; common sense would decide.

Children naturally accept Truth, for their thoughts are not yet crystallized in error. Truth alone satisfies them. When we give them our false notions, do not their questions often startle us into a realization of our false position? Children are nearer Truth than their parents, imprisoned as these are in prejudice. But the tendency of the young mind is soon warped by the process of education. In the family, in the school, in the world, one stupendous error distorts all ideas of life. It is the error of Separateness. Religion is divorced from science; God from practical life; time from eternity; each life is a fresh issue without a past, even if it be allowed a future; knowledge is separated into isolated divisions, and, in spite of suggested improvements in this direction, few teachers ever find the thread which unites all knowledge into one great harmony. Thus the child's world is marked off into distinctly separate spheres totally unrelated to each other, external to and essentially different from himself. Is it any wonder that injustice, selfishness, and gross materialism grow out of such a condition of thought?

Into this chaos Theosophic teaching introduces UNITY. The picture persistently kept before the young mind is the Oneness of all things. One Being manifesting in myriad beings; one life-fire sending forth countless flames of finite lives; one eternity manifesting in time; one white light of universal consciousness breaking into prismatic rays of earth intelligence; one soul-self radiating into numberless souls and selves.

Ah! but this is too difficult to explain to children. Too difficult in appearance only! The teacher of the infant class in our Sunday School is astonished at the readiness with which the little ones grasp this idea of Oneness. They have no wrong thinking to correct. Truth is written on every page of Nature's book of life; therefore the earnest teacher who realizes this truth of Unity will find illustrations without number. For example; the seed evolving into stem, branches, leaves, flowers, and fruit; the essential identity of ice, water, vapor, steam; fire, every spark of which is a potential fire; the human body with all its complex and varied organs; the story of the formation of the earth (that time when all was water); the correlation and interchangeability of heat, sound, light, electricity;—these and numberless other facts may be made interesting pictures of Unity.

Children are delighted to find correspondences. Show the girls struggling with a problem that arithmetic, music, and song are one; that hidden

away in 2 and 2 make 4 is a story that Do, Re, Mi try to tell us, a beautiful story in which the sparkling stars, the many tinted flower petals, the sea, the wind, and the beating of one's own heart sing "We are one"; and forthwith mental interest is awakened, a glimpse is caught of that world of Unity wherein the "dewdrop and the star shine sisterly".

The Oneness of thought found in the many Scriptures of the world is also an excellent lesson, teaching religious tolerance founded on mutual respect.

A plan that works well with us is as follows: Write on a black-board some Bible text—say "The Golden Rule"; then on slips of paper inscribe texts of like meaning from the Hindu, Chinese, Buddhist, Persian, etc. Distribute the slips and have each child the text on his slip giving the book it is taken from, and comparing it with text on black-board. The following Sunday the texts may be memorized and recited at roll call.

The idea of Unity should be the basis of all instruction, for without it Universal Brotherhood is a myth and the co-operation incident to a high true civilization is impossible. A knowledge of Unity will lead our youth to a real understanding of Universal Law; it will bring harmony into the school and banish thence that mass of technicalities forgotten as soon as learned, and that leave the mind undeveloped and weakened.

On a higher plane this sublime idea of *Oneness* teaches the gospel of Strength, for it shows the God within, the Higher Self; thus our children will look within self for the light which guides, the way which leads to the Universal Soul. If Theosophy presented this one truth and no more, it would be well worth the sacrifice of an hour or so a week to put before the eyes of the child-mind this beautiful picture, to give them this clue that will lead them through the maze of their daily lessons in separateness. But Theosophy has still other wisdom of a most practical kind.

The law of cause and effect, the inexorable Karmic law "As ye sow so shall ye reap"; action and re-action. Karma rules the Theosophic school. All its methods and processes should be in harmony with the Karmic law. In this way personality, reward and punishment born of caprice and always personal, will disappear. An enlightened mind of the consequence of action, of the power and function of true will, of the purpose of life, of the destiny of the ego, will be the result.

Another thought to impress upon the plastic mind of youth is the supremacy of the world of ideas over the world of matter. If the children are directed how to work out the history of the objects around them, of the furniture, of their clothes, of the buildings, of all the material of a great city, of the entire social fabric, they will see that it is the idea which is the real and the enduring. When this fact has been grasped, let them go a step beyond, where they will find than the flower-gemmed field, the forest-girt

mountains, the streams, the ocean, the limitless star-studded space are the expression of divine ideas.

Let them note the difference in energy between ice and steam, let them reflect upon the life-force of the silent sunbeam, and they will soon learn that inherent energy increases as solidity decreases. It will be a life lesson.

And now upon the broad base of Unity we have builded of Karmic action and Thought Force a fitting school temple wherein humanity may find Truth and study her secrets ; but we need a dome to crown the whole. Let that dome be Universal Rhythm, that Kosmic harmony directing every movement of atom and orb ; the great Breath symbolized in life and death, sleeping and waking, the rise and decay of nations and races, the pulse of our life. As like begets like, so the contemplation of that all-governing harmony will produce harmony in the limited ; harmony of faculties and forces, the thought expressing itself spontaneously in act ; harmony of aspiration and condition, when to will is to be.

The Theosophical Society has before it the great work of changing public opinion in regard to education. We must preach by example as well as by precept. An hour or so a week is very little to give to the children, but it is a beginning. May it be the seed of a mighty tree ! Work and trust ; the sunrise comes.

MARIE A. WALSH, F. T. S.

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## THE IDENTITY OF SOUL.

### A VOLKS LEGEND.

Among the solemn forests that fringe the chill waters of Baltic seas, this legend has been told among the peasants for centuries.

There was once a great Bishop who rode on his white palfrey at the head of his retinue, on his way to the court of the King. One hand stoutly carried his carved crosier of oak, the other held his jewelled reins ; he mused now upon the Courts of Heaven and now upon Courts of earthly splendor. Behind him, in the respectful silence due to the reverie of the Lord of the Church, his own small court followed slowly.

All at once the stillness was sharply broken ; shrill, sweet streams of laughter, flute notes, and then a bubbling song gushed out upon the air as if from some hidden fount of joy. A song so madly gay, so softly, so bewitchingly merry, so innocent and pure, yet so contagious in its mirth that the very horses curvetted and caracolled, whilst rude men at arms, pages, nobles, acolytes even, beat time and swung to and fro in the saddle. The Bishop forgot his reveries ; he smiled, then laughed aloud as he listened.

The child-like, infectious merriment of laughter and song blended with the plash and trickle of some unseen cascade. Liquid notes, purling notes; voices of the wind upon the tense branches of slender white birches; voice of flute and water voice and human voice together, filled all the woods with a cadenced merriment, with the full, the ripe delight of harmony.

“Who lives and knows nought of Life’s sadness? Who, in this world below, has tasted bliss so perfect that the very soul of him pours forth in pure gladness?” quoth the Bishop. “I must see and congratulate this singer.” Turning his steed, he pushed into the woods, following the airy trail of song to find the wonderful, light-hearted musician. Soon—too soon, alas!—he came to a cascade falling into a beryl-brown pool, where sat a young Trölle, a water sprite, brown of eye and limb as the pool itself, playing upon his pipe of reeds and singing. Every forest creature left its lair to hear him. The ptarmigan nestled near in the moss; the slim deer looked on with friendly, pathetic eyes; the innumerable small lives of fen and fern and solitude, even the fish in the water, the motes in the sunbeam, paused, drawn by those compelling notes of gladness.

“How now, how now, thou naughty nature-spirit!” called the Bishop, frowning; “how darest thou thus to sing?”

The merry Trölle twinkled his shy brown eyes, laughed and cut a caper, then blew such notes upon his flute as set every foot to tapping and every spur to jingling.

“Why should I not sing, my Lord?” smiled he; “I who am born to gladness as the water mists are born to rise.”

“They rise, to fall again. *Thou*, born to gladness: *thou*?” spake the Church’s Lord in scorn. “Thou art born to nought; thou art born to bitterness, to the frosts of death eternal. For, mark it well, thou witch’s son, thou hast no soul.”

“What is that, to have no soul?” asked the Trölle, wistfully.

“It means that He who made the world and His Sweet Son who died for it have no place for such as thee, in all the great hereafter. When the soulless die, for them is no salvation; they die eternally. They pass as the shadows on the bracken, as the hoar frost from the rocks.”

The Trölle shivered. “I? To die forever? Say not so, my Lord,” and his voice trembled, but not for gladness. He lifted beseeching hands; his flute fell into the water. “We of the forest see the broad swathe Death cuts at fall of the leaf and in the bleak black winter, but in the springtide we see also the renewal of Life. Thou art wise in these things, great Lord, and if I sang my best to-day, it was to cheer thy journey through the sylvan silences. Tell me not that I must die, that I must pass forever into leaf and mould and chill crawling things, with never a hope of return to the blithe sunshine, the jovial pipes, and saucy sparkling waters. Has not He whom I know

not, but whom thou knowest, a place for such as I in all the future fields of Life?" He bent his knee before the Bishop, looking up with entreating fawn-like eyes, startled, widening with their first pain, clouding with the mists of misery.

The austere Bishop raised his great oaken staff in air. "I tell thee, Trölle, sooner shall this, my dead and carven staff, burst forth into bud and bloom before mine eyes, than that the soulless, such as thou, shall be saved. For thee is no salvation, no miracle."

The Trölle fell upon his face at the palfrey's feet, weeping bitterly. The Bishop turned and rode away, his staff following. A shade fell upon the forest; a shuddering breeze ran through it; lowering looks and mutterings ran from rider to rider, and were echoed by Heaven's low thunder, while ever through the forest wailed notes of pain and despair.

Yet still the Bishop rode serenely on, safe in a Heaven of his own making, which excluded him not. Slowly a spicy fragrance stole upon his senses, a perfume as of celestial flowers. He plunged his searching eyes among the mosses; he lifted them to rocks and cedars; he scanned the air, and lo! his staff had burst into white and crimson bloom. Shot through with living, radiant light, its blossoms shed Heaven's own dew upon him; they had a mute but mighty voice, and smote his heart as never flowers smote human heart before. Springing from the saddle, he knelt before that cross miraculous, his awe-stricken retinue kneeling with him. Then, mounting, he spurred back into the forest depths where the voice of grief still complained beside the plaintive waters. Bereft of all his woodland friends, who fled from him as from a human thing, the Trölle wept alone.

"Hear now, oh Sprite!" the Bishop cried: "Behold a miracle wrought for thy comforting and for my rebuking. The dead has come to life; the staff has blossomed." He held it high; it shed its holy balm upon the poor sprite's heart. "Thou mayst yet be saved. Thou may'st yet have a soul. Sing thy blithe song again."

The Trölle scattered the tears from his eyes. "I shall never sing it more", he said, laying his tremulous hands upon his heart. "I have now a soul; I feel it within me, weak yet heavy, like a new-born thing. And I know, oh Lord of the Church, that the High Soul descends upon all Nature, and that its first baptism is sorrow. Woe is me for my forest life; to be human is to suffer."

"And to suffer is to conquer", said the Bishop very humbly. "Take up the cross of the soul and follow me." J. CAMPBELL VERPLANCK.

## “REWARD FOR UNMERITED SUFFERINGS.”

### KARMA AS JUDGE, GUIDE, AND REWARDER.

In the *Key to Theosophy*, on page 161, the author uses a phrase which has been objected to on the ground that a strict construction of it overthrows the whole doctrine of Karma. The words referred to and the contiguous sentence are :

“Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it *receives only the reward for the unmerited sufferings endured during its past incarnation.*”

The italicised portion is the part objected to, and the objection raised is that, if all that happens to us so happens because it is our Karma, then it cannot be *unmerited* : hence, either the statement is incorrect or Karma is not the law of justice, but there must be some other one governing man and the vicissitudes of his life.

Let us go further down the same page and see if some sentences in the same paragraph do not bear upon the meaning of the author. She says : “If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a previous existence ; on the other hand, since he does not preserve the slightest recollection of it in his actual life and feels himself not deserving of such punishment, and therefore *thinks* he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend.”

All students of theosophy known to me believe that Karma is the great governing law, that all suffering and reward come from and through Karma ; and, as I understand from the published and unpublished views of H. P. Blavatsky, she holds the same opinion. Therefore, such being the case, what we have to enquire into is the meaning intended to be conveyed by the passages cited. There is no doubt whatever that the author of the *Key* agrees, except perhaps about hell, with the Buddhist priest who, writing several years ago in the *Theosophist* <sup>1</sup> upon this subject, said :

“In this light Karma may be defined as \* \* that irresistible force which drags the criminal into the hell fire amidst his loud lamentations, the powerful hand that rescues the wretch from the merciless hands of the infernal angels and takes him to a happier place for the amelioration of his miserable condition, or the heavenly angel *who bears away, as it were, the enraptured soul to the blissful abodes above* and takes it back after a very long course of heavenly enjoyments to this world, or to hell itself, paying little or no attention to the sorrowful tales of the reluctant soul.”

<sup>1</sup> Vol. 1 *Theosophist*, p. 199.

Construing together the sentences in the paragraph from the *Key to Theosophy*, we find that she says, in effect, in the later sentences on the same page, that all suffering is the direct fruit and consequence of some sin committed in a previous existence, but that as the *personality* in the life when the suffering comes has no recollection of the cause which brought it about, the punishment is *felt* by that personality to be undeserved, and another cause is thus set up which has its action in the *post mortem* condition. The difficulty raised by the objection put is that the whole matter has been made objective, and Karma has been looked upon as a material or objective law, and the *post mortem* state placed in the same category. The true Ego neither suffers nor enjoys, and is not bound at any time by Karma ; but as *Devachan* is a subjective condition in which the Ego therein creates for itself out of its own thoughts the surroundings fit for it, so we may say, without at all interfering with our conceptions of Karma, that after death this Ego receives the reward for the sufferings which *it thought* were unmerited in the life just quitted. The word "unmerited" as written in *The Key* is not to be construed as being used by any Karmic power, but as the conception formed by the Ego during life of the propriety or impropriety of whatever suffering may have been then endured.

For, as we have seen in other studies, *Devachan*—the *post mortem* state under consideration—is a condition wherein no objective experiences are undergone by the Ego, but in which the thoughts of a certain sort had during life act in producing about it, or rather within its sphere, the blissful subjective experiences necessary for the resting of the soul. Hence if when in the mortal frame it considered itself unjustly treated by fate or nature, it set up then and there the causes for bringing about a so-called reward for the suffering which to it seemed unmerited, just so soon as it would be released from the body and the causes be able to act in the only place or state which will permit their action.

This blissful state, as intimated in the quotation made from the *Theosophist*, is Karmic reward in the plane of *Devachan*. The "Karmic punishment" referred to in the *Key* is not the opposite of this, but is the opposite of Karmic reward acting on the plane of objective earth life. For the opposite of devachanic reward or bliss must be on a similar plane, such as the "hell" spoken of by the Buddhist priest, or *Avitchi*. If these distinctions are clearly borne in mind, there cannot be much difficulty with any of these questions.

To me Karma is not only judge, it is also friend and deliverer. It is essentially just. The conditions are laid down. If I comply, the result inevitably follows. It is my friend because it will, just as inevitably as life and death, give me a rest in *devachan* where the tired soul which needs recuperation as well as the body will find what is best for it. And a mere

phrase like "unmerited suffering" invented by me in my ignorance here upon earth will be one of the factors used by this very Karma to bring about my peace and joy, albeit that still again inexorable Karma awaits me at the threshold of Devachan to mete out in my next appearance upon this terrestrial stage my just deserts. And thus on and ever on and upward we shall be led from life to life and stage to stage, until at last the conviction has become an inherent portion of our being that Karma is not only just but merciful.

A STUDENT.

## HOW THE SOCIETY IS RUN.

### WHO PAYS?

A few facts may be useful to stimulate and interest by way of chronicle. The Theosophical Society entered on its sixteenth year in November, 1890. It was founded without cash, it has worked in every quarter of the world, by its efforts the thought of the day has been affected in both East and West, all in the face of ridicule, without capital, and with but small contributions in its first ten years. How, then, has it been run, and who pays? It has been run on faith, and the few have paid while the many have benefited. Those few never begrudged the money, deeming it a duty to spend and be spent in a great and noble effort. But now that we have passed the fifteenth milestone and entered on the dawn preceding another important era in our history, it is surely time that more liberal contributions by those who have means should be made, and that those who can each spare a small sum, but hitherto have spent all on self or family, should donate that infinitesimal amount to enable the seed so carefully and painfully sown to be tended and made to yield a harvest.

Every member knows, or ought to know, that in the office of the General Secretary an enormous quantity of work is done. Not mere formal official work—for of that there is a minimum—but good, honest, painstaking work in attending to the needs of the whole body and of each and every member who indicates a want. Tracts by the hundred thousand sown over the land. Who paid? A few earnest men and women in money or work. Would our general treasury have permitted this? Every month a carefully prepared copy of the *Forum* is sent each member, and a carefully written article to each Branch. The printing of these, some \$27 per month, was paid for by the treasury. Who paid for the labor, the intellect, the hire, the interest, the sympathy of the editor and assistants? No one but himself. And yet he, too, paid out largely in cash for the privilege of working in a noble cause. Every day occupied from nine o'clock to four in receiving, reading, and answering with care and theosophic interest the numerous

letters from members and enquirers. Who paid? No one; it was free. When, then, did the *Forum* have the needful mental attention? At night, when the hard work of the day was over. For what profit? For no worldly profit, but at a loss of pleasures of the theatre, the music hall, the favorite study, while careless members in every corner almost hesitated to pay their dues.

Has the Society a complete record of its numerous members, of when and where admitted, and by whom endorsed? Yes, accurate in every particular. Who did it? The same persons in the same day's work. Who paid? No one, not even the treasury. And yet, indeed, some captious persons would even berate these unfortunate slaves of theosophy for an occasional whiff of the fragrant weed—their only dissipation. Thus the work goes on from day to day and week to week, no matter whether the members pay or not, and also in the face of many annoyances caused by the failure of Branch officials to read or follow the rules. But there is still other work done for the cause. Many persons talked with about theosophy, many articles written for the papers so that the name of theosophy may be made more widely known. When is that done, and who pays? In the evening, and it produces no pay.

Is pay desired, is it right to ask for it, is it the object of this to grumble at so much outlay? Not at all. But members ought to know these facts so that they may understand that a few persons in fact furnish the money for the very large expenses of the Society. This ought not to be so. One great reason why it should not be is that, when the necessary money is given by but a few, the resulting special karmic benefit flows to and follows after those few persons, whereas if the whole Society gave the means, not only greater work would be done, but also to every member would be recorded in the great karmic ledger the credit for such acts.

And just now there are great opportunities arising. The American Section should have in its special pay a number of learned men—they are called pandits—in India for the purpose of sending translations to us for general use and the education of the people in respect to what has been and is being done in the great cause of philosophy in Eastern lands. The present state of the general treasury will not permit of this now, although the amount of money per month needed for the object is not very large. We have in India from the efforts of Col. Olcott a library which will one day be a great institution. We ought to have the staff of pandits there too, for the especial use of this Section. It remains to be seen whether we shall be able to accomplish this. There is no reason why we should not. Other societies are able to get the money for all sorts of purposes, such, for instance, as paying the salaries of useless missionaries to people who cannot be converted and are better unconverted. And we need also theosophical apostles.

Turn now to London. There we see that by the noble sacrifices of the few there is a headquarters, a real building, in which the work is carried on unceasingly. How could they ever have gotten a house if Mrs. Annie Besant had not given one to them, and how could they ever have produced the mass of literature given out by H. P. Blavatsky for our benefit if the Society had depended upon paid work for the procurement of it? See how much the English government and the colleges pay for the work of such men as Max Muller and others, which, although it is good work in its way and has been going on for many years, has made no sensible change in the people by its weak and wavering impact upon their minds. Yet in fifteen short years the efforts of H. P. Blavatsky, Col. Olcott, and others have made the entire world look with longing and respect and hope to the vast stores left to us by the ancient philosophers of the East. And all of this by the few for no pay and for no honor, and in the face of calumny and scorn from the world at large.

Is it not the duty of every member of the Society to now, if never before, give what he can in time, money, and effort for the pushing on the work so well begun?

A few practical words. There is hardly a man or woman in the Society who is not able to spare in the course of the year at least five dollars. It may be saved by men in a hundred different ways, and by women in ways they know. The accumulation of these small sums would in the end be enough to carry on the various old plans so long in use, and forward others just formulated and to be made in the future. And such contributions given to a cause that has no dogma, no creed to enforce, no particular set of bishops and ministers to feed and pamper, would carry with them a force and energy great enough to make the name of theosophy known to every human being in the world, and at last to bring about the realization of the first object of the Society—the brotherhood of man—among men, which now sadly enough resides above, in the ideal, in the field of the stars.

WILLIAM Q. JUDGE.

## STUDIES IN THE UPANISHADS.

BY F. T. S.

These notes are not technical studies of forms of speech, but simply attempts to discover the true meaning underlying the words of the Upanishads. These ancient works are full of food for reflection; they should be studied with a view of finding the inner meaning, and without being influenced by the fact that they are cast in a form which is strange to us. This caution is especially needful in the case of Hindu books, because the Indian

is fond of expressing himself in a form totally different from that of his Western brother.

In 1886 I made a few references in these pages to the *Mundaka Upanishad*, which is often known as the one which shaves off error so that the truth may shine or be apparent, and shall now proceed a little further in the same direction. This Upanishad is divided into chapters or sections which are called "mundakas" and "khandas," the last being the smaller divisions included in the former: a "khanda" would therefore be something like our "section".

Thus we have :

FIRST MUNDAKA, SECOND KHANDA.

1. This is the truth : the sacrificial works which they saw in the hymns of the Veda have been performed in many ways in the Tretā age. Practise them diligently, ye lovers of truth ; this is your path that leads to the world of good works."

From the first verse to the end of the sixth there are statements and descriptions relating to the flames from the sacrifice and about the effects of good works, ending with these words :

"This is thy holy Brahma world—swarga—gained by thy good works."

All of these mean to inculcate that *swarga* or heaven will be gained by good works, which are here also called sacrifices or the attentive following of the Brahmanical law. Both in the fifth and sixth verses heaven or devachan is referred to, in the one as the place "where the one lord of the devas dwells", and in the other as "swarga". Indra is "the one lord of the devas", and his place, known as "Indra loka", is devachan or the land of the gods.

Indra's heaven is not eternal. The only loka admitted by the Hindu sacred books to be nondestructible is "Goloka" or the place of Krishna. Those who go to devachan have to emerge from that state when the energies that took them there are exhausted. In the Bhagavad Gita this is thus put ; "When the reward is exhausted after having dwelt in the heaven of Indra for years of infinite number, they return to the world of mortals". But even if one should become Indra himself, who is the regent of this sphere, the reward would not be eternal, for the reason that Indra as a power comes to an end at the close of the manvantara. The Khanda under consideration touches upon the transitory nature of the reward for good works without knowledge in the seventh and other verses :

7. But frail indeed are these boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good are subject again and again to old age and death.

8. Fools dwell in darkness, wise in their own conceit and puffed up with a vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.

9. Children when they have long lived in ignorance consider themselves happy. Because those who depend on their good works are improvident, owing to their passions, they fall and become miserable when their life in the world which they have gained by their good works is finished.

The fall spoken of in these and also in the tenth is the death in devachan and rebirth into this life. Both life here and life in devachan are illusionary, and hence there is a continual rise and fall, fall and rise, from the one to the other until the time arrives when the man, by adding knowledge to good works, is able to mount above the illusion and prevent himself from being drawn into the gulf of death in either this world or the world of the devas. It must follow from this that such a perfected man may, while living among men, have the experiences of devachan, if that be his wish; in Buddha's life it is said that he entered nirvana and carried on his mission upon earth afterwards.

Verse 11, referring to those hermits called Sannyasis who have left all concerns of this world behind, has this significant sentence :

“(those) depart free from passion, through the sun, to where that immortal person dwells whose nature is imperishable”.

I am very much inclined to read this as meaning that even in their case what might be call absolute immortality is not gained.

The Hindu philosophy is full of fine distinctions, and, indeed, so is occultism. To say that “they go to that place where the highest person dwells” is not the same as saying they become that person himself. In the Bhagavad-Gita Krishna says that only a certain sort of devotion causes the devotee to become the highest person, or, to put it in other words, to be absorbed in the highest. In the present case the Sannyasi goes to the place but does not become that highest person. And in saying “absolute immortality” I have in view the immense periods of time covered by the cycles of the Hindus, which are so long that they seem the same as eternity to us, and are often construed to have that meaning, giving to the term a shorter or lesser significance than we give it. This can be noticed in the sentence quoted from the Bhagavad Gita in the use of the word “infinite”, as there it does not mean never-ending, but only an enormous period of time, so immense that the human mind is not able to conceive it and therefore has to call it eternal. The “departure through the sun” is a reference to that part of the hidden-teachings of the Hindu initiates which deals with the practical part of yoga, the ways and means for developing the higher powers and faculties, all of which are governed and affected by certain forces and centres of force in the system of which this globe is a part. Even this has its counterpart in the Bhagavad Gita in that chapter where it is said that the devotee who dies when the sun is in its northern course goes away never to return, and that the one who dies when the moon is waxing goes but to return again, ending with the

statement that these two ways of white and black are eternally decreed in this world. This has been commented on by Europeans as being nonsense, but when we know that reference is meant to be made to the eternal unity of the great tides in human affairs and the adjustment of all things to universal laws, it does not seem so foolish. Of course if it be taken to apply to all men indiscriminately, then it would be the talk of children; but it is well known to all those who have had a glimmer of the inner meaning of these holy books that the persons who come under the influence of this law in the manner above given are only those devotees who follow the practices enjoined and thus bring into operation upon themselves different forces from those that bear upon the ordinary man.

In the next verse directions are given for finding the truth as :

12. Let a Brahmana <sup>1</sup>after he has examined all these worlds which are gained by works acquire freedom from all desires. Nothing that is eternal (or not made) can be gained by that which is not eternal (or made). Let him in order to understand this take fuel in his hands and approach a guru who is learned and dwells entirely in Brahman, and that teacher tells the truth to him.

Verse 13 ends this khanda leading to the second Mundaka wherein the truth about these matters is to be found.

## THE WAY, THE TRUTH, AND THE LIFE.

AN ACROSTIC.

*Dedicated to H. P. B., by R. A. Campbell, F. T. S.*

However clear our intellects,  
 Pure though our aspirations are,  
 Beside our souls the truth will shine  
 Like noon-day sun beside a star,  
 And when the inner realms of life—  
 Vacuity to outward eyes—  
 Are studied, seen, and fairly known,  
 The inner truth still onward lies.  
 Seek then the living truth to know;  
 Keep in the path; go sure though slow;  
 You thus to Higher-self will grow.

<sup>1</sup> "A Brahmana" here does not exclude non-brahmins, but means the man who is on Brahman's path, who is studying the wisdom of or about Brahma or spirit.

## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 128 to p. 160 Vol. I.)

By W. Q. J.

**NIRMANAKAYAS.** First reference to these on p. 132, *note*, where they are called "the surviving spiritual principles of men", and in the text they are those who *reincarnate for the good of the world* if they choose.

**ELECTRICITY AGAIN** is mentioned as *Life*, p. 137, 4th line; also p. 139, line 17; also a form of "Fohat"; also p. 145, (b).

**ETHER** only partially manifested, and not to be fully so until the 5th round, p. 140.

**THAT ENTITIES ARE CONSTITUTED** of many units, each an entity. Thus that "Fohat", elsewhere called "an Entity", is not one undivided entity but is made up of others; and that there are as many Fohats as there are worlds. *Note 2*, p. 143, and p. 145 (b).

**ELIXIR OF LIFE.** A hint thereupon. *Note 2*, p. 144.

**ELEMENTALS CONCERNED** in all forces, e. g. that electricity, magnetism, cohesion, and the like are made up of elementals. These, of course, are not all of one class, but of several, p. 146. Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By referring to p. 143 a broad hint will be found as to this in the remarks upon the "fate of an atom" once caught into any world sphere, and the means of getting out through "a current of efflux". Is this *efflux* through the transforming being?

**THE MOON.** In what sense dead? Only as to her inner principles. Her physical principles are not dead, but have a certain activity, p. 149, *note 1*. And her spiritual principles have been transferred to this earth, p. 155, *note*, and p. 156, line 6.

**DISAPPEARANCE OF THE MOON** will have occurred before this earth has passed through her 7th human round, p. 155, *note*.

**ARCHETYPAL MAN ON GLOBE A.** p. 159, *last para.* Here is a most interesting hint not often referred to and opening up a vista of thought. In the 1st round of the monads in this chain of planets, the monads from the preceding chain of words—say the moon's chain—*become human beings* on Globe A. But in the 2d round the process alters, and it is in the 4th

round that man appears on this earth, the 4th Globe. To quote: "on globe A man rebecomes a mineral, a plant, an animal, on globe B., C., etc. The process changes entirely from the 2d round, but—" This abruptness is to give the hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A—unseen by us—the archetypal process does not obtain?

## TRANSMIGRATION OF SOULS.

"Is there any foundation for the doctrine of transmigration of souls which was once believed in and is now held by some classes of Hindus?" is a question sent to the PATH.

From a careful examination of the Vedas and Upanishads it will be found that the ancient Hindus did not believe in this doctrine, but held, as so many theosophists do, that "once a man, always a man"; but of course there is the exception of the case where men live bad lives persistently for ages. But it also seems very clear that the later Brahmins, for the purpose of having a priestly hold on the people or for other purposes, taught them the doctrine that they and their parents might go after death into the bodies of animals, but I doubt if the theory is held to such an extent as to make it a national doctrine. Some missionaries and travelers have hastily concluded that it is the belief because they saw the Hindu and the Jain alike acting very carefully as to animals and insects, avoiding them in the path, carefully brushing insects out of the way at a great loss of time, so as to not step on them. This, said the missionary, is because they think that in these forms their dead friends or relatives may be living.

The real reason for such care is that they think they have no right to destroy life which it is not in their power to restore. While I have some views on the subject of transmigration of a certain sort that I am not now disposed to disclose, I may be allowed to give others on the question "How might such an idea arise out of the true doctrine?"

First, what is the fate of the astral body, and in what way and how much does that affect the next incarnation of the man? Second, what influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he—the soul—responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity? These are important questions.

The student of the theosophic scheme admits that after death the astral soul either dies and dissipates at once, or remains wandering for a space in Kama Loca. If the man was spiritual, or what is sometimes called "very good", then his astral soul dissipates soon; if he was wicked and material, then the astral part of him, being too gross to easily disintegrate, is con-

demned, as it were, to flit about in Kama Loca, manifesting itself in spiritualistic *séance* rooms as the spirit of some deceased one, and doing damage to the mental furniture of mortals while it suffers other pains itself. Seers of modern times have declared that such eidolons or spooks assume the appearance of beasts or reptiles according to their dominant characteristic. The ancients sometimes taught that these gross astral forms, having a natural affinity for the lower types, such as the animal kingdom, gravitated gradually in that direction and were at last absorbed on the astral plane of animals, for which they furnished the sidereal particles needed by them as well as by man. But this in no sense meant that the man himself went into an animal, for before this result had eventuated the ego might have already re-entered life with a new physical and astral body. The common people, however, could not make these distinctions, and so very easily held the doctrine as meaning that the man became an animal. After a time the priests and seers took up this form of the tenet and taught it outright. It can be found in the *Desatir*, where it is said that tigers and other ferocious animals are incarnations of wicked men, and so on. But it must be true that each man is responsible and accountable for the fate of his astral body left behind at death, since that fate results directly from the man's own acts and life.

Considering the question of the atoms in their march along the path of evolution, another cause for a belief wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms. So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed travelled into sticks and stones. In each case they to some extent represented the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct.

HADJI.

## LITERARY NOTES.

JANUARY LUCIFER's editorial is on "The Babel of Modern Thought," and shows the ancient origin of modern science. Mrs. Besant begins an article on "Theosophy and its Evidences" which even at this stage may be discerned as filling a most important want,—that of a clear, succinct, practicable, easily-comprehended statement of the *proofs* which sustain the Wisdom-Religion. That worshipful pen could hardly have written on a worthier topic, and the T. P. S. will, we earnestly hope, print the completed article in pamphlet form. Mr. Bertram Keightley gives two descriptions of Indian scenes, delightfully, tellingly done. Mr. Kingsland's "Theosophy and Ecclesiasticism" concludes an able and dispassionate sketch and prophecy. With great practical sense he shows that an imported religion, no matter the source, will not influence or reform English Christians: we must do that as Christians, not as Buddhists: and that a competent book entitled *Esoteric Christianity*, upon the lines of Mr. Sinnett's famous work, would correct the notion that Theosophists are Buddhist missionaries. "Exoteric and Esoteric Sound" is full of thought and beauty. A Hindu contributes "A Criticism on a Critic", being a solemn dissection of Max Müller's poem on a salmon. With entire seriousness the writer avers that the Vedas were not composed by any being, but ever existed with the Almighty Himself, and that one objection to the poem, though part of it is taken bodily from the Vedas, is that it is grammatical throughout. The poem itself, even the Vedic crib, is perhaps not phenomenal, but nothing can surpass the unconscious delightfulness of the "Criticism." "Habit" skirts around its topic, and once touches it. [A. F.]

JANUARY THEOSOPHIST has the deeply-interesting Report of the Annual Convention (noticed elsewhere), but otherwise is a trifle heavy. "K. N." relieves this somewhat by advising, as a remedy against "fiery influence within" incipient Yogis, "a small spoonful of pure castor oil with the food". There can hardly be question, one would say, as to the potency of this corrective. Mr. Bertram Keightley, whose presence in India at this epoch is little short of a god-send, has a most generous article on the work of the American Section, and exhibits therein, as everywhere else, that whole-souled sympathy with earnest effort which has endeared him to three continents. Col. Olcott shows how the vital energy of the Brahma Somaj has really passed over into the Theosophical Society, its later and broader representative, and his article should have special interest for the liberal Englishmen, headed by the late Dean Stanley, who gave to Keshub Chunder Sen so hearty a welcome and god-speed as its leader. [A. F.]

YOGA SUTRAS OF PATANJALI. Translated by Manilal N. Divedi, of Nadiad, India; published by Tookeram Tatyā, Bombay, India, 1890, 99 pp., with notes by translator, and appendix containing extracts from the Hathapradipika. Price, \$1.00. This is a translation of the *Yoga Aphorisms of Patanjali*, which were translated by Ballantyne and published by Mr. T. Tatyā, and again revised and published under that name by the PATH. Although the notes are valuable, we cannot agree with the publisher and the translator that this is a better translation of the *Aphorisms* than Ballantyne's or the PATH edition. *Aph.* 5, Bk. 2, is no better than in the American edition; it is the definition of ignorance. No. 7 and 8 are the same as the American, only reversed, and No. 10 is not as clear as in PATH edition. In fact, where this edition is clear it coincides with PATH edition. But some of the *Aphorisms* are made very blind, as No. 18 of Book 2, where "Universe" is called "sight" and the object of the existence of the universe is said to be "absolution". This is unintelligible; and No. 21 is worse. It reads "The beings of the sight is for him". Ballantyne and PATH edition make this clear. We concur with *Lucifer* as to the notes, but as to the *Aphorisms* we cannot commend the work.

NATURE'S FINER FORCES, *The Science of Breath and the Philosophy of the Tatwas*, with fifteen introductory and explanatory essays, by Rama Prasad, M. A., F. T. S. (*The Theos. Pub. Soc., London, The Path, New York, 250 pages, cloth, \$1.00.*) It is with pleasure that we notice the appearance of this book. Two years ago Mr. Rama Prasad wrote a series of articles for the *Theosophist*; they took the gold medal and created a good deal of interest. The author has been persuaded to revise the original eight and to add seven new ones with a full translation of the Sanscrit of the *Sivagama* on which the essays are mainly based. H. P. B says that this book is a very good sermon preached on a very bad text—the tantrik philosophy. Certainly to the ordinary reader the *Sivagama* will seem to be full of nonsense, but it must be remembered that the whole of it is written in a hidden or symbolical manner. Without the essays it would be useless to the American reader; but the work of Brother Prasad throws a flood of light on a subject that is quite obscure, and we cannot speak too highly of the essays. The first series deals with the Tatwas, their forms and motions, and with the body and life currents. Mind, soul, and spirit, as well as memory, devachan, nirvana, reincarnation, and other subjects are also inquired into in a manner that is simple and clear. A study of the book will do good, but at the same time it must be understood that the essays are not all gospel. THE PATH has the book for sale, and copies will be in the Circulating Library and in that of the Aryan T. S.

## TEA TABLE TALK.

Tea is over. The silence of contentment falls upon the group. Conversation is lulled for the moment. The fire-light plays upon the silver, the white drapery, the walls; plays upon the wee small figure of a beloved and cherished guest, seated in a tiny chair before the hearth. We are all thinking, with various shades of regret, that it really is bedtime, that the gentle little figure must soon be passed from arm to arm, saying its sweet "Good night", the lisp of babyhood scarce off its sweet lips, for she is only five years old. And, as if she knew our reluctant thoughts, Antonina (for it is she) looks up from under her russet, fluffy bangs, and remarks:

"Auntie, do you know why I *like* to go to bed?"

That envied mortal who is her aunt and confidante makes encouraging and due inquiry. Antonina settles herself in the mite of a chair, gazes again at the flames, and amidst our affectations of unconcern (not for worlds would we spoil our natural Antonina) answers musingly:

"I like to go to bed, because of my *superstitious monkey*."

"Your *superstitious* monkey, child? What's that? I think you mean a *supposititious* monkey."

"What's that, auntie?"

"Supposititious means make-believe; a make-believe monkey."

"No; *no*. I don't. My *superstitious* monkey is a *real* monkey, and he comes to me when I am in bed."

The aunt abandons all philological discussion, all attempt at definition. She is a highly discriminating aunt, worthy, I may say, of the honor which has fallen upon her. With all seriousness, is there any greater tribute possible to human character than that conveyed by the entire trust and love of a young child? She knows that Antonina has an ear for rhythm; also a decided character; if *superstitious* is her epithet, *superstitious* it must be. It is the music, not the meaning, that Miss Five-year-old hears in words; who can deny that "*superstitious monkey*" rolls glibly off the tongue? With a swift change of base, the estimable young aunt inquires:

"What does your *superstitious monkey* do?"

"He comes when I'm in bed and sits on the footboard; then he drums, drums his heels on it; he drums them at me."

Pit-a-pat go the sturdy little heels on the hearth in illustration. It costs us all something not to kiss the child at that moment. But we should lose the tale if we did. Antonina is a person of character and dignity when she converses thus; a person of dreamy tone and clear thought. The child romp disappears; she cannot be approached now with familiar impunity. Some of us pretend to sleep; some pretend to read; one accomplished actor yawns and touches the piano keys softly, but all listen as with one ear.

"You don't like the drumming, do you?" the aunt asks.

"Oh! I don't mind. I rather like it; it's my *superstitious monkey*, you know."

"And what else does he do?"

"Talks to me."

"Eh?"

"Yes; talks to me."

"What about?"

"Oh! well—about—oh—the flowers;—and the butterflies;—and all out doors; and—and a great many things *you* wouldn't understand. But I understand. Only I couldn't explain them to *you*, auntie."

The little maid rises. Her soft "Good nights" are said. Sighing, we let her go to her warm nest. In the twilight we sit and chat awhile. Silver moonbeams tremble through the panes. What is the dim white shape stealing across the floor? Is it our blessed baby in her nightgown, a sweet, serious smile upon her face? With the air of one who confesses the whole truth, she slips to her aunt's side. In a wee hushed voice she says:

"Auntie; do you know what my superstitious monkey *really* is? It's the Darkness. It is not *really* a monkey. It's the Darkness that speaks. It isn't everybody that can hear the Darkness speaking. You have to listen very, *very carefully*, and everybody don't understand what the Darkness says. I understand. But I don't think you can hear it—I——"

The voice murmurs a few drowsy words more, then trails off into indistinctness and silence. Softly smiling, softly breathing, the little one has gone to that land where the Darkness reveals its secrets.

A friend gave Antonina a book of children's tales, written by a lady theosophist and conveying theosophic truths. These were recently read to the child by her mother (who is not a theosophist) as an experiment. She remarked afterward:

"That child's attitude before that book is entirely different; she does not listen to it as she does to any other. She has made up her mind that those tales are to teach her something, and you should see the way she settles down to it. She is a picture as she listens and seems to weigh it all."

Presently Antonina comes in, with the book, to which she is much attached, under her arm. "Auntie," she says, "H. reads history to you every morning. You're always reading that book you call the *Secret Doctrine*; it's *your* history, and" (proudly) "this is *my* history." After that, she called her book "My History-book" always.

Another little maid of my acquaintance suddenly said to her mother:

"Mamma, when I come here again, I hope I'll be your little girl."

"Nonsense, don't talk so; you won't come here again."

The child played silently for a time. Then the restless mind broke out again:

"Mamma; what was I when I was here before?"

"You weren't here before."

"But what was I before I came?"

"You? You weren't anything."

The eyes filled, the voice quivered. "Oh! Mamma. Wasn't I *anything*? Not a lamb? *Not even a clock?*"

What pathos in the soul's thirst for the assurance of immortality, its reluctance to take denial! To little children, the clock or watch is alive. They listen to your heart, feel their own heart, then hearken to the "ticker-heart" in breast of clock or watch. Of all inanimate objects, these alone are alive to them; they look upon them, deprived as they are of locomotion, as the lowest order of life. Hence the—"not *even* a clock."

California theosophists are full of the idea of theosophical schools for children, and, surely, no more hopeful field of work could be found than that of encouraging these little ones to listen to the inner instinct, to seek truth within the intuition, to accept that monitor alone.

There is great hope for a movement of Thought when the poets begin to sing it. Considering the sensuous quality of Swinburne's verse, the materialistic tone of its earlier tendency, we come upon the following verses in his *Songs before Sunrise* with a shock of pleasurable surprise.

"Unto each man his handiwork, unto each his crown  
The just Fate gives;  
Whoso takes the world's life on him and his own lays down,  
He, dying so, lives.  
  
Whoso bears the whole heaviness of the wronged world's weight,  
And puts it by,  
It is well with him suffering, though he face man's fate;  
How should he die?  
  
Seeing Death has no part in him any more, no power  
Upon his head;  
He has bought his eternity with a little hour  
And is not dead.  
  
For an hour, if ye look for him, he is no more found  
For an hour's space;  
Then ye lift up your eyes to him and behold him crowned,  
A deathless face."

May we succeed in our efforts so to spread the tidings of Universal Brotherhood from sea to sea that every human being may have the opportunity to hear the glad tidings that they who live for and in all Humanity, all Life, can never die.

JULIUS.

## THE LIBEL SUITS

AGAINST N. Y. SUN AND ELLIOTT COUES.

Several letters inquiring about these suits having been received, and various rumors about them having arisen, facts are given.

It is not possible to bring any suit to trial in New York very quickly, as all the calendars are crowded and suitors have to await their turn.

It is not possible in New York to have newspapers notice the progress

of suits for libel against other newspapers, as an agreement exists between the various editors that no such publication will be made. Hence the silence about the above-mentioned actions.

The actions were begun in earnest and are awaiting trial. They will be continued until a verdict is reached or a retraction given.

One victory has been gained in this way. The *N. Y. Sun* put in a long answer to Mme. Blavatsky's complaint and her lawyer demurred to its sufficiency as a defence. That question of law was argued before Judge Beach in the Supreme Court, and on the argument the lawyer for the *Sun* confessed in open court their inability to prove the charge of immorality on which the suit lies, and asked to be allowed to retain the mass of irrelevant matter in the answer. These matters could only have been meant to be used to prejudice a jury. But Judge Beach sustained Mme. Blavatsky's objection and ordered the objectionable matter to be stricken out. The case now looks merely like one in which the only question will be the amount of damages, and everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliott Coues is in exactly the same condition.

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## GENERAL THEOSOPHICAL CONVENTION

AT ADYAR, INDIA, DECEMBER, 1890.

This meeting was awaited with great interest for many reasons. None had occurred since 1888; much theosophical work had been done in all parts of the world since then, and the President, Col. H. S. Olcott, had found 16 years of hard work so telling on his health that his resignation of the Presidency appeared inevitable. Indeed, so fixed was his intention that, having incautiously divulged it to certain "inimical friends" in the U. S., they had it reported in our newspapers as an accomplished fact; and this report was read by probably more than those who saw the official denial. As usual, too, there were those who, suffering from conceit, had promulgated their important intentions of "going out" with the President. The event, however, turns out to be different, and, indeed, much better than even we had hoped. The report just at hand gives the details of the Convention and presents many interesting facts.

The President's report shows that since 1888 he made the visit by invitation to Japan, where he was well received by all, including the ruler of the country and his ministers. In 107 days he made a tour of the empire and delivered 76 addresses to an aggregate of 200,000 people. His tours

also included 2 in India and 2 in Great Britain. In Ceylon the Society's efforts have brought about a religious revival and the organizing of 35 schools for boys and girls, all under the Society's management. There is also a long detailed financial report, to which readers must refer, as it has no place here. The statistics of the growth of the Society compendiously put are full of profit for the mind, thus :

## INCREASE OF CHARTERS PER YEAR.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890
—	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241

This shows the annual growth to be 16 ½.

From the total have to be deducted 14 charters extinguished. The publications of the Society since 1888, and not including old magazines, are given as 84.

## INCOME RETURNS SUMMARIZED.

*Donations received in 1890:*

America,	-	-	-	-	rupees	7.441.	7.6
India,	-	-	-	-	"	1.673.	10.9
Great Britain,	-	-	-	-	"	1.013.	14.0
All others,	-	-	-	-	"	335.	4.9

10.474. 5.0

*Fees and Dues in 1890:*

America,	-	-	-	-	rupees	879.	14.1
India,	-	-	-	-	"	246.	0.0

1.125. 14.1

Total Income in rupees, 1890,

11.600. 3.1

Of which the American Section gave - - - rupees, 8.321. 5.7  
 Equalling about - - - - - \$3,120

These figures speak loudly and point to America as the real sustainer of the central office of our Society. They had an immense effect upon the President and the Convention, as we shall show. Referring to the help from his American colleagues, he says: "Where should we now have stood but for them and for certain noble hearted men (in America)? Where should I have found the means to support this household, and keep these offices open? Even of the 1013 rupees credited to Great Britain, 50 pounds, or three-fifths, was recently sent me by one English friend in consequence of reading Mr. Judge's appeal for us in the November issue of the PATH. The least I can do is to thus officially express my thanks and to give heed to the wishes of the American Section as regards the direction of the Society." The facts as to the revision of the Constitution will show that the suggestions of the American Executive Committee were followed.

He then goes on to show the possible future of the Adyar Library, in which he takes the greatest interest, and closes by declaring that he accepts the offer of a vacation for the purpose of restoring his health, and puts the Presidency into Commission in the hands of the following: Tookaram Tatyia of Bombay, Norendro N. Sen of Calcutta, N. D. Khandalavala of Ahmedaba, and William Q. Judge of New York, they to have the powers of the President excepting only the Buddhistic department. It is only proper to say that a month before the Convention the General Secretary sent to Col. Olcott the sum of five hundred dollars given by an American member for the purpose of paying the initial expenses of his vacation, and that the recommendation for such vacation was contained in the official instructions given to Bertram Keightley as the delegate from America.

In respect to the Constitution it was reported that the plan for voluntary contributions had broken down, and also that the dividing of India into four sections was not a practicable one. The Indian territory is made one section, and our old friend and earnest worker, Bertram Keightley, has been appointed its General Secretary. And here again is to be seen the influence of our past work. He adopts the idea of the American *Forum* of the Branch Department papers, and of the Correspondence Staff, as the usefulness of these agencies has been fully demonstrated during the last two years. In fact, it seems as if the whole Convention proceeded with its eyes turned to this country for practical suggestions. But we must not forget that the chief inspiration for the American workers has come from Mme. Blavatsky, and also that the presence of Bertram Keightley in India at the Convention was due to the fact that she sent him there on very short notice to him just at the right time.

The reports from Ceylon and Europe and other places are all interesting and show progress, and there is one speech by Mr. Tokusawa, who represented the Japanese Buddhists and is now in India for the purpose of studying Sanscrit, from which it appears plainly that our Society has had an influence in Japan. He said; "When I think of the condition of my religion three years ago, I feel inclined to shudder, because it was then at its lowest ebb. The more I reflect on those evil times the more I am inclined to bless the Theosophical Society and Col. Olcott. His success there was far beyond our most sanguine expectations. Buddhism took life again. The spread of materialism and scepticism was checked, and a reaction of the most marvellous character has set in. The Japanese will ever remain grateful to him and to the Society." We quote this to show the universal spirit of the theosophical movement, and not at all to prove that we are a Buddhist society, for the fact is that we have done the same for Hinduism and for those christians who know and practice their religion.

The question of the property of the Society was disposed of by arranging

for trustees for it, Col. Olcott to have the chief management during his life. Those trustees are : Col. Olcott, Mme. Blavatsky, Wm. Q. Judge, Mr. Keightley, Mr. Khandalavala, Mr. Taty, Pandit Gopinath, Mr. S. Chetty, and Narendro N. Sen. A resolution was carried that the Society should provide for the expenses of Col. Olcott's vacation, and that subscriptions from all who wished to contribute should be received at the headquarters. The Convention ended its labors by passing a vote of confidence in and loyalty to H. P. Blavatsky.

### THEOSOPHICAL SOCIETY.

OFFICERS FOR 1891.

*President*, COL. H. S. OLCOTT; *Corresponding Secretary*, H. P. BLAVATSKY;

*Vice-President*, WILLIAM Q. JUDGE.

*Rec. Sec. and Asst. Treas.*, S. E. GOPALA CHARLU.

#### GENERAL SECRETARIES OF SECTIONS.

BERTRAM KEIGHTLEY,	of Indian	Section, Adyar, Madras.
WILLIAM Q. JUDGE,	of American	“ New York.
W. R. OLD,	of British	“ London.
G. R. S. MEAD,	of European	“ London.
J. BOWLES DALY,	of Ceylon	“ Colombo, Ceylon.

### PRESIDENT OLCOTT'S VACATION.

Yielding to the warm remonstrances of Madame Blavatsky and all his friends against the resignation which shattered health seemed to necessitate, Col. Olcott withheld it and accepted the proposal by Convention of a year's vacation for rest. He will drop all work, come as far west as Europe, and take every measure to regain his strength. Certain Theosophists in New York, grateful for his long, arduous toil in the common Cause, and remembering that his private means were altogether sacrificed in that service, that he has had no salary but merely a livelihood while President, and that anything to free this vacation from anxiety must be done by those who love him and his work, placed in my hands some months ago \$400 to that end, and since Dec. another \$100 has been added. The General Secretary will ask no one to contribute, for a purpose like this should be handled with the greatest delicacy, but he will most gladly add to this amount whatever other friends see fit spontaneously to send him, and will make arrangements by which the total shall greet the President upon his arrival in Europe or at whatever place he may indicate.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T. S.	1882	Wm. A. Kelsoe	Wm. F. Burrows	2012 Olive St.
New York	Aryan T. S.	1883	William Q. Judge	Charles Seale	P. O. Box 2659.
Chicago	Chicago T. S.	1884	Geo. E. Wright	Miss Pauline G. Kelly	278 Bissell St.
Malden	Malden T. S.	1885	Geo. D. Ayers	Frank S. Collins	97 Dexter St.
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths	13 Mason St.
Los Angeles	Los Angeles T. S.	1885	Mrs. Eliz. A. Kingsbury	Miss Louise A. Off	Collado St., Station F.
Boston	Boston T. S.	1886	Arthur B. Griggs	Robert Crosbie	91 South St.
Cincinnati	Cincinnati T. S.	1886	Robert Hosea	Dr. Thos. M. Stewart	124 W. 7th St.
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Edwin J. Blood	619 W. Jackson St.
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	Mrs. Louise J. Manning	Northwestern Conservatory of Music.
Philadelphia	Krishna T. S.	1887	Edward H. Sanborn	John J. L. Houston	902 Walnut St.
St. Louis	Pranava T. S.	1887	Seth Wheaton	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum	Mrs. Jessie Emery	Care A. P. A., Union Pac. R. R. Co.
Grand Island, Neb.	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	
San Diego, Cal.	Point Loma Lodge	1888	Dr. John F. S. Gray	Dr. Thos. Docking	643 6th St.
Bridgeport, Conn.	Varuna T. S.	1888	Dr. E. Kirchgessner	Miss E. L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. E. Gates	Mrs. Erma E. Gates	Room 5, 89 Euclid Av.
Decorah, Iowa	Isis Lodge	1888	Mrs. Anna M. Severson	Mrs. Mary O. Pierson	Box 413.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421 Milwaukee St.
Los Angeles	Satwa Lodge	1889	Samuel Calhoun	Mrs. Jane B. Calhoun	1349 Georgia Bell St.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	John C. Tredway	72 Lafayette Ave.
Santa Cruz, Cal.	Bandhu T. S.	1889	Dr. Wm. W. Gamble	Mrs. Lizzie A. Russell	498 Ocean St.
Washington, D.C.	Blavatsky T. S.	1889	Reavel Savage	J. Guilford White	711 14th St., N. W.
San José, Cal.	Excelsior T. S.	1889	Mrs. Agnes B. Willcox	Mrs. P. M. Gassett	351 N. 3d St.
San Diego, Cal.	Gautama T. S.	1889	Mrs. Anna L. Doolittle	Mrs. Frances Nellis	1055 5th St.
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Ess	Chancy P. Fairman	1328 Grand Ave.
Fort Wayne	Light T. S.	1889	Judge Edw. O'Rourke	Andrew A. Purman	
Oakland, Cal.	Aurora Lodge	1889	Miss Marie A. Walsh	Henry Bowman	630 9th St.
Tacoma, W. T.	Narada T. S.	1890	John H. Scotford	Mrs. Fannie A. Sheffield	907 S. I St.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
Stockton, Cal....	Stockton T. S.....	1890	Frederic M. West....	Mrs. Jennie Southworth	361 Miner Ave.
Gilroy, Cal.....	Oriental Club.....	1890	H. D. Van Schaick....	W. S. Hall.....	
Muskegon, Mich.	Muskegon T. S.....	1890	Wm. L. Ducey.....	Miss Sarah E. Sherman	157 Peck St.
Los Angeles.....	Sakti T. S.....	1890	Dr. Geo. F. Mohn.....	Edwin A. Rogers.....	1821 Vernon St.
San Diego, Cal...	Upasana T. S.....	1890	Sidney Thomas.....	Abbott B. Clark.....	4th and Palm Sts.
Alameda, Cal...	Triangle T. S.....	1890	Mrs. C. McIntire.....	Mrs. Clara E. Story....	2328 Clement Ave.
Sacramento, Cal.	Eureka T. S.....	1890	Mrs. Eliza J. C. Gilbert	Dr. John S. Cook.....	922 9th St.
Sioux City, Iowa.	Dana T. S.....	1890	Dr. Grant J. Ross....	Miss B. Wakefield....	805 9th St.
Lincoln, Neb....	Amrita T. S.....	1890	David A. Cline.....	Mrs. C. A. Bumstead..	1212 Rose St. South
Baltimore.....	Hermes Council T. S..	1890	Chas. F. Silliman....	Wm. H. Numsen.....	18 Light St.
New Orleans....	Vyasa T. S.....	1890	Carl F. Redwitz.....	Dr. Geo. P. P. David...	269 1/4 Elysian Fields
Kearney, Neb...	Lotus T. S.....	1890	Rice H. Eaton.....	Herman M. Draper....	
Seattle, W. T....	Seattle T. S. No. 1....	1890	Frank I. Blodgett....	W. F. Richardson....	Room 4, 616 Second St.
Jamestown, N. Y.	1st. T. S. of Jamestown	1890	Miss Julia S. Gates....	Mrs. H. E. L. Fenton..	215 Crossman St.
East Los Angeles.	East Los Angeles T. S	1890	Geo. W. Aylsworth...	Mrs. K. J. Shanklin...	408 S. Griffin Ave.
Philadelphia.....	Die Deutsche Theoso- phische Gesellschaft..	1890	Geo. Falkenstein....	Chas. Cloeren.....	1620 Randolph St.
Vicksburg, Miss.	Siddhartha T. S.....	1890	James M. Gibson.....	James B. Thompson...	Bonelli Building.
Pittsburg.....	Vishnu T. S.....	1890	Wm. C. Temple.....	Alex. M. Gow.....	Lewis Block.
Boulder, Colo...	Keshava T. S.....	1890	Geo. S. Adams.....	Edward S. Walker....	Lock Box 654.
Portland, Oregon	Willamette T. S.....	1890	Phineas Haskell.....	Wallace Yates.....	193 6th St.
Memphis.....	Memphis T. S.....	1890	Dr. M. Samfield....	Wm. H. Hotchkiss....	298 Main St.
Clinton, Iowa...	Indra T. S.....	1890	James H. Reed.....	Edward K. Myers....	Box 942.
Pittsburg.....	Iron City T. S.....	1890	John W. Dunlap....	Thos. T. Phillips.....	111 Wylie Ave.
Fort Wayne, Ind.	Annie Besant T. S....	1891	Mrs. Julia M. Fisher..	Mrs. Dora P. Buchman	161 W. Washington St.
Toronto, Canada..	Toronto, T. S.....	1891			

## MYSTERIOUS.

Among the many and delightful messages to Col. Olcott urging his retention of the Presidency, the *Theosophist* quotes one from an unnamed "prominent Theosophist in Boston", imploring the President to remain because of "the large number of members in the U. S. who look to you and you alone as the preserver of their rights and liberties". Has the April Convention, or the Executive Committee, or the General Secretary been engaged in a sinister machination against Theosophic independence in this free land, which only the iron hand of the President will restrain? Or can it be that the timorous spirit of a sister has taken undue alarm, and that she has fled incontinently to Adyar for protection? What, what can it mean?

## THEOSOPHICAL ACTIVITIES.

## AMERICA.

THE LOS ANGELES EXPRESS gives over a column to a report of Mrs. Eliz. A. Kingsbury's paper on "The Witch of Endor" read at a Headquarters meeting. More and more is the press opening to Theosophical topics, and each discussion produces new questions and fresh interest.

GOLDEN GATE LODGE, San Francisco, has re-elected President Jerome A. Anderson, M. D., and Secretary Allen Griffiths, D. D. S. The good work of public lecturing goes on with unabated energy, and the 4th Course was announced in January. The 8 Lectures are: *Adepts*, Mrs. Mercie M. Thirds; *Immortality or Annihilation—Which?*, Dr. Griffiths; *Reincarnation, or The Song of Life*, Miss M. A. Walsh; *Theosophy and Ancient Free Masonry—Are they identical?*, L. P. McCarty; *Jesus the Initiate*, Mrs. Vera M. Beane; *Karma*, Dr. J. A. Anderson; *Dreams*, Mrs. L. A. Russell; *The Permanent Principle*, Mrs. Sarah A. Harris. Courses are being delivered also at San José and Santa Cruz, and, in fact, it is purposed to include as many more towns as practicable, San Francisco being the working centre.

BANDHU T. S., Santa Cruz, Calif, has re-elected Dr. W. W. Gamble as President, and Mrs. L. A. Russell as Secretary. Its course of lectures includes Nos. 1 and 4 of the San Francisco list, as well as the following: *Theosophy and the Theosophical Society*, Dr. Griffiths; *Reincarnation*, Mr. W. S. Hall; *The New Commandment*, Mrs. S. A. Harris; *Scientific Evidence of the Soul*, Dr. Anderson; *Karma*, Miss Walsh; *Knowledge, its Development*, Mr. E. B. Rambo. Besides a previous course, as also many separate lectures, Bandhu has enjoyed a long series of papers from residents and

visitors. It has increased its Library and made it free, takes 4 Theosophical magazines, and has a membership now of 18. In the 3 summer months 29 strangers came to the Branch, most of them tourists who then for the first time heard of Theosophy. Thus in every way this active Branch is spreading abroad the healthy influence of Truth.

ARYAN T. S. has at last secured an excellent meeting-room for the time before it can find, buy, and fit up a regular Headquarters. For over a year it has occupied a hall, central and good, but upon a third floor and therefore inconvenient. It has now leased for its Tuesday evening meetings the Sunday School Hall of the Church of the Messiah (Unitarian), 4th Ave. and 34th St. and began there on Feb. 3d. The Hall is upon the street level, is a handsome and attractive room, and seats about 200. The location is of the best possible, and close to tramways and the elevated road. This felicitous change is expected to make the meetings accessible to far more attendants, and to result in general growth and prosperity. Public lectures are contemplated.

CINCINNATI T. S. is still doing good work by its public lectures on Theosophy. The President, Mr. Robert Hosea, lectured in December on "The Religion of Christ", and at the same meeting Miss Sarah J. Niles read a paper on "The Religion of Buddha". On Jan. 18th Miss Annie Laws gave an essay on "The Evolution of Christianity", and on February 1st Mr. W. H. Knight one on "Theosophy in Literature". Every other Sunday the meeting is informal, and this gives opportunity for inquiries and for the public reading of articles from *Lucifer*, *The Theosophist*, *THE PATH*, and other Theosophical publications.

MEMPHIS T. S. has organized by electing as President Dr. Max Samfield, and as Secretary Mr. Wm. H. Hotchkiss, 298 Main St.

A CHARTER for a Branch in Toronto, Canada, to be called the Toronto T. S., has been issued. There are 5 Charter Members, and the Branch will be the 54th on the American Roll. It is the first formed in Canadian territory.

THE ROMAN CATHOLIC UNIVERSITY at Washington, D. C., recently opened by Cardinal Gibbons with much *éclat*, announces in its February course 3 lectures by Mr. Merwin M. Snell,—What is Theosophy, The Errors of Theosophy, The Truths of Theosophy. Theosophy from a Papal view-point must be a remarkable spectacle, and the 3d lecture will probably be brief.

AURORA, T. S., Oakland, Calif, announces its Fourth Course of Lectures, beginning Feb. 15th. They are: *Theosophy and Ancient Free Masonry*—

*Are they identical?*, L. P. McCarty; *The Subjective and Objective Planes*, Mrs. S. A. Harris; *Genesis*, Miss M. A. Walsh; *The Fall*, Miss Walsh; *The Atonement*, Miss Walsh; *The New Faith*, Miss Walsh; *Evolution*, Daniel Titus; *Reincarnation*, Dr. J. A. Anderson; *The Crown Attribute*, Dr. Allen Griffiths; *Mahatmas and Adepts—Are they a Myth?*, Mrs. G. S. Bowman.

CONSTANT READER, Cincinnati, asks: "Will you kindly give the address of the most competent interpreter of palmistry in New York City?"

*Ans.* I do not know of any competent or incompetent interpreter of palmistry in New York City or elsewhere. If the art ever existed or flourished it has died out, and is now mostly claimed and used by venal and uneducated persons. [ED.]

#### EUROPE.

THE SECOND COURSE of Discussions on "Theosophy from the Root up", at the London Headquarters, was opened by Mrs. Annie Besant, President of the Blavatsky Lodge, on Jan. 22d. It is held each Thursday, and 7 evenings are given to The Constitution of Man, 2 to Reincarnation, and 1 to Karma, the last of this course being on Mar. 26th. Each topic is thoroughly analyzed, and the printed program thus enables each member to think it up in advance. If phonographs were now more perfected, how these Discussions could be distributed and vocally reproduced all over the Theosophical world!

#### CEYLON.

WOMEN'S EDUCATIONAL SOCIETY, CEYLON. This is a society founded and carried on by members of the Society. Its name is *Nari-shiksha-dhana Samagama*. The President is Mrs. O. L. G. A. Weerakoon. The Society's object is to promote the education of women in Ceylon, and work has already been begun as stated in the February PATH. Monetary aid is desired, and any one can send contributions either through the Editor of this magazine or direct. In the latter case they should go to the Prest., 60 and 61 Maliban St., Pettah, Colombo, Ceylon, and entitled "for the Sangamitta Girls School." 64 Rupees are acknowledged from Mrs. English, F. T. S., of Vermont. This worthy Society ought to be encouraged by those American women who can afford to contribute.

#### ANNUAL CONVENTION: AMERICAN SECTION.

Very cogent reasons have led the Executive Committee to unanimously adopt a Resolution that the April Convention shall meet this year in Boston. Due notice will be given of date and place. Meantime the various

Branches are earnestly desired to arrange, if possible, for delegates, or, when not so, to provide for proxies. All F. T. S. are entitled to attend the Convention.

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## NOTICES.

## I.

Branch Paper No. 11, *The Influence of Theosophy*, read by Mr. James H. Connelly before the Aryan T. S., was sent to the Secretaries of Branches not in arrears for dues during the first week in February.

## II.

Forum No. 20 was mailed during the third week in February separately to each member in good standing, as it carried the General Secretary's appeal to each for direct sustentation of his office expenses.

## III.

The April PATH will contain a portrait of Mrs. Annie Besant prepared from a late photograph.

## IV.

Several back members of the PATH being nearly exhausted, it has been thought advisable to bind the 5 Volumes ending with the present issue, and to offer them at special rate. They are more particularly intended for Branch and Public Libraries. The complete set of 5 volumes will be furnished at the reduced price of \$10.00, postage 50 cts. additional, bound in blue cloth. Single volumes of this set will not be sold.

## V.

The Tract Mailing Scheme has again exhausted its funds, and once more appeals to its friends for aid.

## VI.

Donations to the General Fund, towards expenses of the Oriental Department, aggregate \$150.75.

## VII.

The 3d year of *Theosophical Siftings* expires March 1st. Subscribers are invited to renew for the 4th year and to send the small sum, \$1.25, to the PATH for transmission.

## VIII.

Branch Paper No. 12, *The Analysis of Man as suggested by Theosophy*, read by Miss L. A. Off before the Los Angeles T. S., and *What is the Individual Man*, an illustrated paper prepared by Mr. James M. Pryse for the Satwa T. S., was mailed during the last week in February to the Secretaries of Branches not in arrears for dues.

## IX.

Forum No. 21 will go out to members about March 5th, and with it will be sent Oriental Paper No. 2, entitled "Races in Western India", by Dr. Umedram Lalbhai Desai, F. T. S.

## EDITORIAL NOTICE IN "LUCIFER."

We draw the special attention of our readers to the fact that the Editor of *Time* (published by Messrs. Sonnenschein & Co., Paternoster Square, London, E. C. price 1/—) has promised to insert in the forthcoming March number an article by Annie Besant, entitled "The Great Mare's Nest of the Psychical Research Society," dealing with the "Hodgson Report" attacking Mme. Blavatsky, revived by Mr. Frank Podmore in a recent article. We ask our friends to give the widest publicity to this announcement.

THE NEWSPAPERS now notice theosophy and the Society very frequently, but often the statements made require reply in order to correct their errors. It is suggested that members do not neglect such opportunities, but send communications whenever possible to daily papers and sign after their names the initials "F. T. S."

The General Secretary reminds the Branches that any successful result to the Branch Paper Department requires a supply of such Papers from them. Very few have lately been sent in for examination.

Thousands of immortal lives are in each atom; ten thousand times divided in each way, stretch the universes small and great.—*Tibetan verse.*

OM.

# THE PATH.

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# Æ U Ω

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn, above all, to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" Doctrine.—*Voice of the Silence, II.*

## THE PATH.

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Vol. VI.

APRIL, 1891.

No. 1.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### FIVE YEARS FINISHED.

About eighteen hundred and twenty-five days have slipped away since the PATH was started, and now we enter upon the sixth year without any prospect of having to abandon the work. If asked whether we feel satisfaction regarding the five years finished last month, the reply must be that it is too soon to look for satisfaction. A great many persons have praised and blamed the magazine and its editor; he himself never had any great concern with what people think about it, but an effort has always been made to present what we feel is true, free from bias or desire for gain. In the course of a few centuries and in other lives, it will be possible to find out just what influence the PATH has exerted. Just now we must content ourselves with offering thanks to those who with pen or money have assisted this most obscure journal, and to direct their attention to the new American theosophical year, which, beginning in April with the PATH's, has so much of promise and potency for the future. Let us grasp the thread once more!

## LOSS OF THE SOUL.

(Continued from March No.)

Students are often puzzled and greatly exercised over the question as to how occult power comes with a knowledge of the laws of occultism. Theoretical knowledge of spiritual things, no matter how correctly and completely given out, is altogether barren in most minds, for the reason that they see no connection between the spiritual truth and its practical application and effect on the physical plane. Many have formally accepted the doctrine of Universal Brotherhood, but how that principle can really work toward the unfolding of their own higher principles and powers, except as this unfolding is a direct reward conveyed to them by the interposition of a Mahatma, they seldom see. Most persons can see in the spirit of altruism a sufficient basis of ethics, and yet fail to see in this same altruistic spirit the occult law that leads to very high powers when honestly held and intelligently apprehended. Many members of the T. S. seem to think that they are held to the practice of altruism, while advancement in occult knowledge is indefinitely, if not unnecessarily, postponed. Expectancy thus leads often to disappointment, and finally to apostacy—not to the Society, or to its Great Teacher, but to their own Higher Self. Volumes have been written just at this point, aiming to show that if the  *motive*  be sincere and unselfish, and if all ulterior aims are lost sight of, the reward comes with the motive. The  *Bhagavad-Gita*  makes this very clear in what it says regarding devotion to the supreme spirit, and the relinquishing of the reward of action ; and this as the final destruction of Karma.

This same principle is involved in the problem now under discussion. Just as the mystical  *Aum*  is the potential epitome of all forces and activities in man—the rhythm and the melody, the singer and the song—even so with this divine spirit of altruism ; it is potential on all planes, and by no means confined to the ethical. It involves power no less than conduct ; wisdom no less than beneficence.

Let us look upon man as an expanded germ, the “ *dark nucleole* ” being still, as in the original germ, the evolving and involving center ( *laya-center* ). Let us also make thinkable, if not tangible, man’s sphere of influence, the “ *atmosphere* ” he carries with him, that magnetic sphere that all feel who touch it and are consciously attracted or repelled. Dr. Sibley summarizes this and gives a beautiful illustration in his  *Occult Sciences*  as the “ *invisible perspiration* ”, that vapory and invisible emanation containing in solution or suspension all essences or potencies of the man. This emanation, then, is definite in power, in density, in form, and in extent. Let us call it man’s  *personal atmosphere* . The physical body of man, then,

is *suspended* between this laya-center within and the "personal atmosphere" without ; and here are the play and inter-play of forces, the evolution or out-flow of forces from center to environment, the involution from the universal fountain to the laya-center. At any moment of his life man is a focalized adjustment, a *suspended life*, between these inner forces and outer conditions. The laya-center is the seat of self-consciousness in man ; the motor, the generator, the focalizer of his conscious life. The "personal atmosphere" is the field of differentiation, and it penetrates to the laya-center as the very warp of life, in which man weaves the pattern of his aims and ideals. These ideals are either personal or universal. The predominating currents are either concentric, drawing all things to itself (contractile), or they are excentric, emanations toward the universal (expansive). If the life currents expand, the field of consciousness grows, and the stream from the One Life expands and increases also. The laya-center becomes more and more a channel of the Infinite life, and the "personal atmosphere" expands and becomes more pure and more powerful. The individual approaches the universal ; the finite pushes toward the infinite ; the limitations of the personal expand toward the impersonal ; the temporal approaches the eternal. But suppose the predominating currents are concentric, and, as Böhme calls them, "astringent and bitter", the personal atmosphere becomes more and more dense, like a stagnant pool, or, rather, malarious like a foul morass. Man thus contracts the laya center, shuts up the windows of his soul, and differentiates downward, becoming more and more driven toward and anchored upon the animal plane. He lives in his senses and appetites till they become cloyed and turn to bitterness and pain. The laya center becomes atrophied because it has failed to expand by use, failed to draw from the fountain and to pass on that healing stream. He has, thus burned out the oil in his lamp of life, and contracted the holy vessel, the divine *Upadhi*, till it no longer "reflects the light of the Logos." He has, in short, alienated his Higher Self, and at last cut the golden thread that united his self-consciousness with the Divine *Mahat*. The light of the Logos still shines on as before, but he has defaced the mirror that reflected it down into the planes and principles of his complex being. He has sought to stem the evolutionary wave, that all-compelling breath of Brahm ; and seeking the line of greatest resistance, pitting his puny personality against the Universal, he is wrecked on the sea of time and quenches his light in darkness.

That which renders man's journey through matter, sense, and time so long and so painful is his vacillation, his indecision. His wavering will is that "Satan" that "goes to and fro". Seeking continually all for self, and yet unable to silence the divine "voice" that dwells within his laya-center, he continually "sins" against this "Holy Ghost", and as continually "re-

pents". Incarnation after incarnation he feeds on the dead-sea apples that turn at last to dust and ashes in his grasp. He tries every avenue of escape, knock at every door of the senses, seeking happiness that way. Unwilling to relax his hold, and trying to drag through the Golden Gates of eternal life the dead carcass of his desires, he at last either despairs or *determines*; and his final determination sets his life-currents squarely toward the eternal sea of life or toward the Stygean pool. He at last comes consciously to "the place where two ways meet", and signs the compact with his soul. It is either altruism or egotism; all for humanity, or all for self. If he inflicts pain without compunction, seeks his own desires at whatever cost to others, and thus stifles the cry of humanity, his brother's blood is upon his hands, and the *love of evil for its own evil sake* marks the last station at which he alienated his divinity and sacrificed his humanity. People have been lulled to sleep over the very fumes of this Stygean pool, by the theological juggling of vicarious atonement and the special favor or anger of a Jewish tribal deity that was made to depend, not on character, not on the altruism of Jesus, but on the orthodoxy of the Church, the judgments of men regarding intellectual belief. These intellectual and theological jugglers have oft inflicted torture without compunction, and sought power and aggrandizement at whatever cost to humanity; and they have thus glorified the apotheosis of selfishness. If one wishes to find the sum of all villainies, let him read the anathemas of the Pope promulgated against the Masons or the Spiritualists; and yet these ravings of diabolism are published in secular journals with only mild reproof! The orthodoxy of Protestantism has been no better than a timid duplicate of popery, till the masses repudiated the whole brood, only to deify selfishness in their own way and follow their several roads to destruction. Can any thing be further from the Sermon on the Mount and the altruism of Jesus? Religions thus degenerated become, not savers of souls, but as mill-stones around the necks of all humanity to drag them to destruction. And yet even some members of the T. S. are disposed to criticize that Brotherhood that have kept for ages the Secret Doctrine from such horrible degeneracy; criticized and condemned them because they do not follow the very lead of Constantine and the "Holy See". Had this Wisdom Religion once been lost and its last custodian departed, what power in the three worlds could have helped humanity? Century after century it is filtered into corrupted religions and intuitive souls from its unseen source, where, pure as the snows of the Himalayas, it dwells from age to age. It is voiced by every one who in sincerity and in truth preaches and practices Universal Brotherhood, for in that one principle is embodied all the "law and the prophets", the Keys of Knowledge, and the sign of power. Without this, there will never be within the T. S. a "school of magic or a hall of occultism", over which a Master will preside. With it, honestly held and

intelligently applied, all wisdom, truth, and power will follow. If we see one given over to cruelty, regardless of the rights of others, hypnotizing another soul into imbecility and nonentity for fame or gain to self, we may justly conclude that he is nearing the gates of destruction, and when he delights in torture, knows no mercy, and loves evil for its own sake, he has alienated the divinity which could strive no longer within the temple altogether defiled. Vivisection and hypnotism are the newest and surest roads to this horrible consummation, for their inspiring motive is the demon of CRUELTY.

HARIJ.

## “IS THEOSOPHY A PESSIMISTIC PHILOSOPHY ?

I shall not discuss the question as to whether Buddhism is a pessimistic philosophy, but simply say that Theosophy is not Buddhism, neither is it any other particular religion, but the truth underlying all religions.

In answer to the question, “Is Theosophy a pessimistic philosophy,” I say *no*.

Consulting the dictionaries, I find the substance of the definitions of pessimism to be (a) “Pessimism is the doctrine that this world is the worst possible.” (b) Pessimism holds that the universe sprang from nothingness and is tending toward nothingness, which it may ultimately reach; this doctrine being associated with the feeling that existence is an evil. (c) “Pessimism is a tendency to look on the dark side of life and exaggerate its evils.”

(a) The worst conceivable world would be one that is continually *growing worse*. Theosophy does not look upon our earth as such a world, but as a stage in the evolution of a part of the Universe, an evolution which tends ever to something higher and better, though not in a straight line but a spiral; that is, a cyclic evolution progressing through alternate periods of activity and rest, and on each renewal of activity after rest proceeding toward perfection onward from the point last attained. There is nothing of true progress lost during rest that has been previously gained during evolutionary activity. That cannot justly be called a pessimistic philosophy which teaches that things are growing better instead of worse.

(b) Theosophy does not hold that the universe sprang from nothingness, or that it is tending toward nothingness. Neither does it count existence an evil. Theosophy teaches that the Universe sprang from One Absolute and Eternal Reality, Spirit, one of whose aspects is Substance, whose lowest manifestation is matter.

While the limitations of Spirit by matter bring about what we call evil,

still these limitations are necessary for the individualization of spirit. The experiences which come through these limitations, the temptations, the struggles, the failures and the triumphs, all have their part in the development of the individual soul. These are necessary to the attainment of virtue, the growth of a strong, heroic, purified soul. The antagonism of evil is essential to the manifestation of good. We need to know darkness to thoroughly appreciate the light. The soul loses nothing that it has gained through its experiences, but carries its spoils with it. So Theosophy does not consider existence an evil, but an essential condition to the attainment of the highest good.

(c) Theosophy is not "a tendency to look on the dark side of life and exaggerate its evils", for it teaches the reign of justice. It holds that each individual has his own destiny in his own hands, that his present is the result of his past, and that his future will be what he makes it, that he reaps what he sows. This is the law of Karma. Hence no Theosophist has any reason to complain of either fate, Providence, or the law of heredity; for he has inherited according to his deserts, being drawn by a law of attraction to that parentage, that home and those conditions, for which his past lives have fitted him. So, instead of complaining, he has simply to sow the seed of good, and a harvest of good will follow; but as all humanity is linked together, he must help to lift the race in order to lift himself.

BANDUSIA WAKEFIELD.

## INVISIBLE WINGS:

### A SKETCH.

#### I.

That peculiar stillness which pervades a house in spring when first emptied of winter occupations reigns within the Manse, and overflowing through the open windows seems to rest upon the world without. The late afternoon sunshine falls through a bow-window into a room which still retains the warm colors of winter furnishings. The broad flecked band of yellow light travels slowly across the floor, embracing the brightness of a knot of half-knitted crewels lying quite over the edge of a small work-basket; and creeping over the brown cover of a book which rests with open leaves, face downward, upon a low stool pushed half within the curve of the window, melts into a mellow fellowship with the shadowy angles of the room.

The Herr Professor detects, by some subtle sense, that in spite of the stillness the non-occupation of the room is but recent. As he takes in the place and its influence at a glance, there is more than usual that air of

mystery and removal from things of common interest about him which has led Miss Volumnia to declare him enough to "freeze one's blood". However that may be, the eyes which have mainly been instrumental in reducing her life currents to that state of congelation—eyes dark to the verge of blackness, but deeply blue—now looking the room over, lead their possessor to cross the floor ; to lift and wind the tangled crewels ; to take up the needle, impale the ball, and deposit both in the basket. And this with the air of offering knightly service to some invisible presence. Approaching the window he raises a hand to intercept the too broad Western light, and scanning the lawn, the gravel walk, then the edges of the near sketch of trees, he calls, in a voice uncommonly deep, yet smooth with a certain rich tenderness, "Margarite".

No answer. He turns again into the room, and sinking his still almost emaciated person into the cushions of a chair, lifts the book from the stool.

"Zanoni", he says, and falls into an idle notice of the contents.

Mrs. Armitage, passing the door, sees the evident comfort of the semi-invalid and goes on her way, putting him off her mind to take thereon some matters of the early Tea.

Had the Herr Van Earnst possessed the power of sending his magnetic glances over distance, he would have seen, before fixing his eyes upon the open page of Margarite's late reading, that she is loitering homeward from the opposite point of the compass to his look from the window, and that she has the company of Paul. Did Van Earnst confess, even to himself, the indefinable unrest into which Paul Wingate's very frequent presence at the Manse threw him ? Types of seemingly opposite phases of civilization, the two men might have been born on different planets, so unlike are their characteristics and temperaments. Van Earnst possessing that well-conserved nerve-force and largeness of front brain which indicates a nature strong, but ideal to the verge of mysticism—a nature fine and sensitive, but dominated by a will as subtle and unyielding as Damascus steel. The other having that fresh alertness and easy comradeship with the common affairs of life which indexes a disposition toward thorough enjoyment of the surface pleasures of the world. A certain freedom of bearing and brightness of manner puts him quite in contrast to Van Earnst's philosophical gravity, and at this moment, as Paul and Margarite emerge from the long shadows of the shrubbery into the full but now almost level light upon the lawn, she is the recipient of his gayest and happiest attentions.

An observer would have turned at once to regard Margarite. Her whole presence seems instinct with life,—a well expended vitality, but so nicely balanced as to give an idea of quick, sympathetic changes under even chance conditions. She seems, in the motions of her lithe figure and the swiftly shifting lights and shadows of feeling which come and go upon the

features, to be a part of some hidden riches of life and beauty, which eludes the understanding almost in the moment of revealing itself. As she walks, she seems bearing along with her presence all the varied influences of the spring evening, and wrapped about with the warm airs and full life running riot under the blue heavens.

The look of dreamy speculation which drapes the features of Van Earnst as he reads on within, changes to one of confused discontent upon catching sight of the two figures approaching across the grass. But there is much to appease his dissatisfaction in Margarite's manner as soon as she raises her eyes to the window. Leaving Paul to follow, she comes quickly within to Van Earnst, saying :

"You are down ! How well you seem ! But you are alone. Where is the dear Mütterling ?" Still using toward him the considerate, slightly-caressing manner which has grown upon them all by reason of his late illness.

"Not alone, as you see"; sweeping his hand across the book. "Is it yours or Paul's? But I need not ask that about Paul the humorous, I think."

"Mine," she says. Then turning to Paul who comes into the room more leisurely, "Prepare to defend yourself, Sir Laggard, from a deserved thrust. The Herr Professor doubts your appreciation of mystical subtleties."

"So he may, if he does not doubt my common sense," says Paul. "But if that book, which Herr Van Earnst holds outside his front finger, be a fair showing for the Mystics, I should say they would blink and stumble in walking abroad in the light of this century. 'Tis a kind of thing that is blown,—well blown out, in fact; defunct; and buried, along with witchcraft, too deep to come up again."

"How he caps the whole vast field with the broad extinguisher of common sense ! What remains?" says Margarite, pushing the stool a trifle nearer Van Earnst and seating herself upon it.

"Surely," ventures Paul, "it cannot be thought in seriousness that the fossil superstitions of dead ages can ever again come out of the corners to which science has consigned them."

"It is easy," says Margarite, "to give the name of superstition to things that are unknown. Surely the old Mystics and their modern followers made honest search into phenomena which still remain as mysterious as ever."

"From what limbo can you resurrect a philosophy which grew only in the be-fogged brains of the Magicians : where are the *facts*? That's the test," says Paul, smiling.

"Their Philosophy must have grown from some truth to have lived at all", she ventures.

"Flights of over wrought fancy," he responds with a large manner,

and, moving, leans against the facing of the window. Van Earnst also moves in his chair, bringing his face towards both Paul and Margarite, and making an angle of the positions of the three.

"Has the Master no interest?" asks Margarite, looking up at Van Earnst.

"I will give you the thought of one of those same Mystics," he says, coming out of a seeming indifference. "A total falsehood is an impossibility. The finest imagination is, in essence, the nearest approach to an actual truth."

"Thanks," from Margarite.

"Mr. Wingate," he continues, "mistakes, perhaps, the vanity of some modern writers who seem to know the philosophy of the Mystics, but truly know it not, for the ground work of fact which alone made, and makes now, magical practices possible. Your Englishman," touching the book, "is lost in a labyrinth. He misses the golden thread which would guide to truth." Then, after a moment, "Truth is not apt to dwell long in corners."

"I hadn't a thought of running a tilt, I assure you," says Paul, flushing. "But, Sir, can any modern seriously entertain such notions as the reality of under-worlds, organization of imponderable elements, and the rest of it?"

"The rest of it' remains a very wide expanse," Van Earnst answers gravely. "When one thinks of matter as only phenomena, as the body and expression of an unseen cause, the invisible becomes the real. Sensation knows only phenomena. Body is the phenomenon called matter. In the realms of the imponderables, then, are to be sought the basic principles, the primal stuff, of things."

"About organization?" asks Margarite, as he stops with the manner of having quite finished.

"No effect," he resumes, "can go beyond the cause. As there is organization in the phenomena of life called ponderable matter, there must be a far more facile power in the imponderables. *Will* is the organizing force, and matter, seen and unseen, the material in which it works. Could you see a projection of your *will* upon some point of space in the room, who can say that you would not see, also, the invisible elements crystalizing about it in forms of your own choice?"

Van Earnst moves with a movement of Margarite's, still keeping the angle of their position. She knows that his eyes, which glow through the gathering twilight, are bent upon her. She raises her own and receives into them the long, fixed intentness of his gaze. She feels a quick conflict of purpose to stay, then to fly from his look. Though but a moment, it seems a long experience before her lessening uncertainty and gathering powerlessness are relieved by the entrance of Miss Volumnia, followed by a servant bearing the Tea things.

Affecting an air of gallantry and solicitude, Paul comes forward with "Oh! Miss Volumnia, do you remember the archaic eye-glasses exhumed from the depths of the garden, and which you decided after due tests to be very superior indeed?"

"I have lost them. And have searched the shops in vain for others so good," responds Miss Volumnia, with an accent of irreparable loss.

"Be comforted. Behold I bring you sight!" he says, presenting her the glasses with an air.

"You found them!" exclaims Miss Volumnia, releasing her hold upon a cup and saucer to adjust the glasses to her eyes. "Indeed this is comfortable. I see perfectly. See, Margarite! See, Mr. Van Earnst!", delighted by the very visible plumpness of the hand which she holds in front of her eyes.

"Perhaps, my dear Miss Reid," says Paul with signs of withheld laughter all over his face, "perhaps they can be farther improved. Just add a trifle more of clearness to them by a little polish."

Withdrawing a silk handkerchief of varied plaids from the reticule at her side, Miss Volumnia proceeds to apply the soft folds to the supposed surface of the glass. Discovering, as her fingers meet upon the silk, that she holds only the rusty setting for a pair of glasses, she looks at Paul with a mixed expression of surprise and vexation, in which is visible the conviction that she beholds in him a compound of very great wickedness.

"Indeed, Miss Volumnia," he manages to say through his laughter, "the glasses were never there. At least, not since they fell into the hands of this generation. Let me hasten to assure you of the uselessness of such an aid to one so far from age as yourself. One so attractive—in fact, one so full of personal charms that you may yet—" Both Miss Volumnia's hands fly into the air, like white birds, in interruption. Her lace cap-strings tremble with dread, communicated from the fluttering of her heart, that the cloistered reserve of that citadel is about to be violated by a mention of the tender passion.

"Oh don't, Mr. Wingate! don't! don't! you are enough to—to—freeze one's blood."

## II.

A night of natural and dreamless sleep has not served to rid Margarite of the spell under which Van Earnst's gaze has thrown her. On the contrary, the strange, persistent influence has gathered strength with the freshness of a new morning.

A vague, disturbed delight, dimly prophetic of equally vague events, possessed her first waking thoughts, to follow her through the day. Over and around all occupations, innumerable threads of unusual influence net her, weaving and interweaving about her in perplexed intricacy. Any

effort of her will to face these indefinable impressions seems to open to her sight an immeasurable space, filled with tumultuous shadows, down the intricate shiftings of which an unwavering line of light comes to fasten upon herself. As often as she traces this line to its source, it ends in a vision of the steady gaze of Van Earnst's eyes.

She encounters the real eyes but once during the day, and then a door opens wide through them, and a bewildering impression of suddenly becoming the center of vast stretches of distance comes over her. Side by side in her mind with this weird condition is the belief that to bring these strange images to a well-ordered use needs only a power which she can compel at any moment.

The sun leans westward, then dips below the world, drawing after him the close web of light which by day intercepts the messenger of the stars.'

Paul will be in the village until late. The evening is soft enough to allow the semi-invalid to linger out of doors; which pleasure he seems inclined to prolong as far as possible. He walks and returns over the garden path amid the fresh odors of newly-leaving plants.

The twilight lingers outside, though it rapidly darkens within, where Margarite sits withdrawn a little distance from the low window.

With head resting on the back of her chair, and eyes closed, seemingly passive in body and mind, the veins upon her temples yet pulse in unison with the moods of the last twenty-four hours.

Van Earnst in his walk passes and re-passes the window. He knows that she is there. He notes the pose of her figure; the fold of her dress upon the floor; the turn of her head upon the chair; the whiteness of her hand, a piece of chiseling upon her dark dress.

Paul lingers too late perhaps. Night fills the room. Still Van Earnst walks without, and Margarite remains in her dream. The darkness folds itself about her, tucking her in.

Suddenly a touch, too delicate to be more than an intimation of contact, falls upon the hand lying upon her dress. She moves it languidly, dreaming on. Again a touch, and this time across her face, as if a wing stirred the air close about her. Knowing herself to be alone, she allows a smile at the tricks of the wind. In a moment, without other warning, a soft warmth falls upon her cheek as if small hands sought wandringly in the dark. Instinctively she throws out both her own, closing them over tiny shoulders inconceivably soft and warm. Passing her hand rapidly over the small, palpitating arm, her senses reel to find a downy wing pendant from each shoulder. Pressing the warm, fluttering creature to her side, though confused and bewildered, it is but the work of a moment to cross the floor and turn a full light upon the room. Oh, carnival of unreality! within the curve of her arm she sees nothing but the downward

sweep of her dress and the figures woven upon the carpet, yet touches a warm, quivering form, and hears low breathing. The confusion of her mind becoming too great for self-control, she weeps in frightened bewilderment. Her tears falling upon the mysterious creature, combined with her continued hold upon it, seem to cause it pain. It moves uneasily in her clasp.

"Mother," she calls in her fright. Yes! some one comes! and Paul enters, bringing with him the world of sanity and common sense.

"Paul! Paul! what is this that I hold in my arm?" she cries.

"Nothing, clearly," he answers, in a fresh tone, "though I miss the point of the conundrum."

Then seeing the pain in her face, he comes rapidly to her, saying,

"You are in distress, Margarite; what is it?"

"Touch and speak quickly," she appeals.

Puzzled, he passes his hand over the space in the curve of her arm, and a bewilderment equal to her own instantly takes hold upon him.

"Great Heavens! what is it?" he says.

The remnant of her self-control would have deserted her on hearing confirmation in Paul's words, but the restless tossing of the little creature diverts her feeling into the channel of compassion. It seems to moan, and its movements are unlike its first soft freedom.

"We have hurt it. Why are we afraid of so helpless a thing?" and crossing the room she lays it gently amidst the cushions of the lounge. At this moment Van Earnst comes from without, stepping into the room through the low window, Margarite flies to him. Drawing him to the lounge, she presses his hand down upon the cushions.

"Poor little visitor! you have used him roughly," he says without any surprise. Both listeners fail to notice the peculiar quiet in his voice.

The shifting indentations upon the lounge again arouse all Margarite's compassion. She kneels upon the floor and bends her head in listening. After a time there is stillness, and she lays her hand lightly upon the cushion. It is there, but seeming to melt from under her touch. She feels an eager wish to detain the rapidly-fading form.

Paul and Van Earnst stand gravely regarding her hand, curved slightly over a gradually lessening space, until it rests at last only on the lounge.

Instantly, without other question, she raises her eyes to Van Earnst. Again that thread of light across immeasurable space! Again the conviction that power itself can be compelled!

She rises to her feet, fronting him. A smile of exquisite fineness and depth plays over his features. His lips move, and Margarite hears—

"Conceptions can be projected upon consciousness as reality. Will is organizing power."

AUSTIN ARNOLD.



Annie Besant



## MRS. ANNIE BESANT.

The excellent portrait of Mrs. Besant given by the PATH this month, preparatory to her presence in the Annual Convention of the American Section and her public lectures, should be accompanied with some adequate sketch of her life, but the matter therefor arrived too late for insertion. Her name, however, is familiar to England and America as the intrepid expounder of advanced thought in the politico-economical and social spheres, and of doctrines which, whether they receive one's assent or not, are informed with the highest spirit of purity, beneficence, and love of human freedom. Becoming more and more widely known as a writer and lecturer thereon, she has thrilled countless audiences with her eloquence and inspired them with her motive. Finding Materialism inadequate as explanation of fact or as food for the soul, she frankly abandoned it with the same fearless honesty as when she abandoned orthodoxy, and accepted Theosophy as the only system which directly grapples with, overcomes, and dissects the problems of life. Becoming a devoted Theosophist and co-editor of *Lucifer* with Madame Blavatsky, pen and voice have been as fully consecrated to the work for humanity in this as in other fields, and the beauty of the former is now to be supplemented in America by the beauty of the latter. Her brief visit of a few weeks only admits of 3 lectures in New York, one in Washington, one in Brooklyn, and one or two in Boston, but it may be that this will prove only her first. As one of the foremost women of the time, their admitted Chief in oratory, as a type of all that is sweet and pure and gentle and loveable in womanhood, as an heroic champion of human rights, and as the associate of the leading Theosophist of the world, American Theosophists are privileged in welcoming her to their country, seeing her face, and hearing the voice which has charmed and thrilled so many thousands in Great Britain.

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## KARMA.

The Law of Karma, or Action, is one of the chief teachings of oriental philosophy. It is stated to be a universal Law, having its root or basis in the outbreathing (action) and inbreathing (re-action) of the Brahm, the Great Breath or Unseen Mover, from whose motion in matter (substance) all things are evolved.

There is one thing which we may predicate of Action; that is, Reaction. This fact indicates the method of Karma. Karmic Law manifests on or in various planes of life, and differs with that plane wherein it acts.

Newton expressed one mode of Karma upon the physical plane when he formulated his first law of Motion ; viz. "Action and Reaction are equal and opposite in direction." Physiologists and psychologists tell us that this rule holds good in Emotion, and in nervous action and reaction also. The Western bible expresses Karma for the moral plane when it says : "Be not deceived ; God is not mocked. What ye have sown, that shall ye reap." This ethical causation, this moral reaction, this conservation and intercorrelation of mental, moral, and psychic energy, is also Karma.

We can imagine that, when a man does a selfish deed or thinks a selfish thought, it goes forth into the swift and subtle ætheric world as a specific vibration, colored, so to say, with his mental and moral coloring, bearing his stamp, as it were, in that vibratory ratio which is his own. We can fancy it issuing, a tireless energy, into that æther which powerfully responds to the tremor of a thought, and thus affecting, modern Science tells us, the far stars with its dynamic palpitation. On the confines of a system this energy must return, and it does thus react, naturally along the line of least resistance, to the sphere or base from which it emerged and which powerfully attracts it, bringing with it all that it has gathered to itself in the course of that long journey, and taking effect in manifold ways upon the doer, the creator, to whom it has returned. Nor is this return always made in the same brief human life. Hence we have Reincarnation as the companion or extension of Karma. The soul is drawn back to earth life again and again by the return or re-awakening of its dormant energies, self-engendered and responsive to material planes of being. The one Substance, Akasa, Mulaprakriti, Æther—call it as you will—that from which all things are evolved, is, by virtue of its atomic constitution and magnetic laws, the great Agent of Karma. Through it, all things and beings, in it immersed and by it saturated, become the minor instruments of the Law.

Karma is, in fact, Action and Reaction, as we have said. All that is, has been, or will be done occurs by virtue of this Law of Cause and Effect ; all Action is the result of previous Action. Its justice is perfect, its equilibrium unshaken. It provides that all things shall return to their source. Amid myriad tangential causes its delicate adjustments and readjustments are unerring, because every action has its due balance and effect.

Imagine the reverse of the case above stated, and conceive an unselfish man, acting only from a sense of duty, and in accord with the progressive tendency of evolutionary Law. As by its light he sees that mankind are one and inseparable, his acts will have no personal coloring. They create no specific self-condensed and contrary currents or discords in the ætheric medium, but pass out into the harmonious ocean of life about us, in waves as universal as its own. Bearing no personal impress, they have no cause

to return to his sphere, which then pulsates with the surrounding harmony and broadens into the eternal.

Some persons say that Karma is "cruel", because it "punishes those who do evil without knowing of this Karmic Law". But Karma does not punish. That is incorrect and slovenly speech. How can Action punish? Action reacts; that is all. A selfish action cannot react as a good one, any more than an apple seed can bring forth a fig tree. We must expect to receive back our action in kind. When the unconscious child puts its hand into the fire, we do not say fire is cruel because it burns the child. We recognise here the action of a Law of the physical plane. We respect it as such. But Karma is equally a Law of many planes, and cannot be bribed or bought off any more than fire can be so dissuaded. The burnt adult suffers more than the child, for his imagination enters into the matter. So he who knowingly does a selfish deed, defying Karma, suffers, in its reaction, upon moral and mental planes; whereas he who has done evil in ignorance of Karma, probably has only the lower forms of reaction to bear.

All action is Karma and causes new Karma. Deeds of men and of nations; social conditions; mental limitations, joy, sorrow, life, death, health, disease, rapture and pain; all are the effects of previous action, whether of individual men, of nations, or of races. We bear our part in national Karma, and suffer, as units of that nation, for deeds not committed by our individual selves. But Karma—our past actions—brought us into that place and nation, and to such consequences, while also in Devachan there is compensation for the individual for such trials as he has not merited in his single individual capacity.

We hear talk of "interfering with Karma", but this is absurd, impossible. If to one is awarded penance or suffering, to another it may be given to relieve that suffering. It may be your Karma to be menaced by dire consequences, and mine to avert those consequences. Suffering, too, is one means of the soul's expansion and advance, so that it may be "good" Karma, while a place amid earthly ease and immunity from sorrow is often contractive and disastrous to the soul. More disastrous still is that repression of sympathy and help when chilled by the reasoning faculties, which forbid us to "suffer with all that lives". We cannot swerve Karmic Law. It may be retarded, but returns with compound interest.

The Law is divine. We do not make it. We only set in motion causes which this pre-existent Law of Action and Reaction returns to us as effects. We engender these causes, and, in regard to them, we exercise free will, at least until the innumerable causes, reacting, stultify that will.

In action alone is the registration of all deeds and thoughts; their impress upon the One Substance constitutes the true book of Judgment. Thus Karma is the only rightful Judge. It alone can fitly punish and re-

ward, for in it alone is full discernment. As true Love consists in perfect Justice, *impartial to all alike*, so is this Law one of universal Love. It alone impels the soul, through experience of the misery of Self, to expansion into the Selfless and the Universal.

Yet there is one escape from Karma. That is, by Becoming it. Duty done for its own sake, regardless of results (for Duty alone is ours; the consequences are in the Great Brahm), acting or refraining from action because it is right to do so, we do thus, by our inward devotion, become one with that Law obeyed by us. No longer its unconscious instruments, we are its conscious agents, parts of itself, hearers and doers of its first great injunction.

“Inaction in a deed of mercy becomes an action in a deadly sin.”<sup>1</sup>

J. CAMPBELL VERPLANCK, F. T. S.

## THE MASTER OF COMPASSION.

“To don *Nisimanakaya's* humble robe is to forego eternal bliss for self, to help on man's salvation.” *Voice of the Silence.*

He on whose shoulders falls this robe,  
No more of Self shall know ;  
All unperceived of man and earth,  
He shall through Kalpas go ;  
Unknown, unheeded, disbelieved,  
While ages ebb and flow.

No pause for rest, no thought of bliss,  
Nor taste of heavenly joy ;  
Unceasing toil, unceasing pain,  
Woe, woe without alloy  
Must recompense that stainless one  
For all his sad employ.

The biting wind, the cruel frost,  
The blasts of fiendish hate ;  
The heartbreak of a wretched world,  
The cruelties of Fate ;  
The salt, salt tears of Sorrow's sea  
For the Unselfish wait.

The Guardian Wall by such is built,  
With hearts instead of stones,  
By blood and tortures made secure ;  
Impelled by human groans,  
These saintly ones for us forego  
All bliss while Mis'ry moans.

ELLIOTT B. PAGE.

## BHAKTI—DEVOTED FAITH.

A high grade Chela sent the following to his Guru through a messenger :

“Tell the madman that men have become unsettled,”

“Tell the madman that the food no longer finds a market,”

“Tell the madman that there is no unsettled state in practice,”

“Tell the madman that this has been told by one mad.”

<sup>1</sup> Voice of the Silence.

The Guru smiled mournfully and hung down his head in silence. Shortly after the above the Guru suddenly disappeared, and the Chela died a few months after.

That Guru was Sree Krishna Chaitanya, the Founder of the present Vaishnava Sect in Bengal. His object was to found a Spiritual Brotherhood of Humanity irrespective of caste or creed. At a time when caste rules were more rigidly observed than now, when Hindus and Musalmans were at eternal feuds with each other, when the different religious sects of Hindus hated each other bitterly and when terrible Tantric rites led men to offer human victims at the altar of our Deities, Chaitanya and his followers sowed the seed of peace and good-will to all men on earth, disregarded all caste rules, and admitted even Musalmans in their fraternity on terms of perfect equality.

This highly intelligent and learned Brahmin, Chaitanya, left home, shunned every comfort, and becoming a voluntary exile at an early age devoted the rest of his life to the spiritual welfare of Humanity. His humility, his sweet behavior, his wonderful self-sacrifice, his devotion to the cause, and his kindness to all were beyond all praise. While his learning made a deep impression on all he came in contact with, he disarmed the pangs of defeat in a religious discussion by his humility and sweetness.

He lived a strict celibate life after leaving home, and was very stern in that respect to his disciples.

The philosophy he taught to his disciples about cosmic evolution bears a close resemblance to the Secret Doctrine, while the Society or Fraternity he tried to establish on earth may be said to be an improved model of the T. S., the main point of difference being that his society was based on Bhakti, Faith or Devotion, while ours is on that of Gnanam or knowledge.

But what is Bhakti? It is the inexpressible yearning of the soul for the Supreme Intelligence, it is the twin-sister of Gnanam, the Path of Humility, Love, and Devotion. Bhakti lies latent in every man, but is rendered inactive mainly by our selfishness and pride. Its first glimmering in us is what is called in Bhagavad Geeta Satwikee Sraddha (Geeta xvii, 2). The delight of a devotee, the faithfulness of a servant to his master, the mother's love for her child, sincere friendship or sexual love, are all manifestations (in many cases through Kama) of the same spiritual faculty lying latent in us—Bhakti.

All our efforts for spiritual advancement have one common name, *Yoga*, or more properly *Sadhana*. Sadhana is of three kinds, viz ; Gnanam knowledge, Yoga proper, and Bhakti. To a Gnanee or one that knows, THAT appears as Brahm (the Universe pervading Principle), to a Yogi Atma (our Higher Self) is THAT, to a Bhakta. Bhagavan (the Lord of all Powers, they being divided into six classes) is THAT. It therefore depends on the fitness of the individual to choose any one of the three courses or

divisions of effort. The preliminary training, however, appears in many respects common to all the three, viz., strict vegetarianism, a life of celibacy, purity of thought, word, and deed, and devotion to the spirit.

*Berhampore, Bengal, India.*

K. P. MUKHERJI.

## WHAT YE GIVE YE SHALL HAVE.

The following letter was read at a meeting of the Aryan T. S., of New York. I can certify to the truth of the writer's statements in every particular.—W. Q. J.

To MR. WILLIAM Q. JUDGE, Pres't Aryan T. S.

*Dear Sir :*

You are necessarily a busy man, overrun with questions and letters from all parts of the Union. But I venture to ask your views on this point of practical theosophy.

What rule ought to be laid down respecting the contributions of theosophists to theosophic or charitable objects?

In a conversation which I once had in New York with a member of your Aryan branch, he told me that after taking out of his salary, which was not a large one, enough to keep himself and wife plainly but comfortably, he gave the whole of what was left to the cause of humanity. His theory was that all the money he had earned he had a right to, it was his; and if he gave away part of it from love for his fellowman, he held that the money was still his and would one day come back to him. This, he claimed, was an occult law, which was expressed in that well-known biblical text, "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will He pay him again". His experience, he explained, justified him in saying that this statement was strictly and literally true. Every dollar he had thus given away had been repaid, not simply in the satisfaction felt at having done his duty in this matter, but in hard cash and with liberal interest.

I am not sure how far it is wise to speak of one's own personal affairs in public; but suppressing completely my name and personality, I have thought it might perhaps stimulate the members of your branch, if not theosophists generally, to a more liberal giving if I add that my experience thus far corroborates my friend's belief touching the workings of this occult law. Every cent given by me for theosophic and kindred purposes has been like so much bread cast upon the waters; indeed, the more I have given the greater has been the return. To particularize.

Eighteen months ago my salary was increased, without any solicitation

of mine, fifteen dollars per week. I did not particularly need the increase, although it would have been very convenient in meeting storekeepers' bills and other family expenses. But by strict economy I could get on without the increase, and so I made up my mind to give it all away. Ten dollars per week were therefore laid aside for strictly theosophic uses, and five dollars have been regularly sent to help along the family of an old schoolmate who fell off a load of hay, hurt his spine, and will be a cripple for life. Of course this was done as a simple matter of duty, and without any desire or expectation of personal gain. Now for the sequel.

A month ago a gentleman called upon me and handed me a check in my favor for \$500. This was promptly declined, on the ground that I had done nothing to earn it.

"Are you not a member of such a body?" he asked.

"Certainly," I replied.

"And haven't you attended certain meetings and done such and such work?"

"Certainly, but what has all that to do with the check? The position was entirely honorary."

"There you mistake", was the reply. "Nothing was said to you about it at the time of your appointment; but there is really a salary attached to the place, and this is the first instalment of it. Will you take it? It is perfectly right and proper, and you are fully entitled to it."

I took the check and with it paid off a debt of equal amount—money which I had borrowed to help a friend. Since then a second instalment of \$500 has been received, and the account, commercially speaking, now at the close of the year stands as follows:

Contributions to theosophic and charitable objects, 18 months at \$40 per month.....	\$720.
Cash received unexpectedly.....	1,000.
	<hr/>
Surplus, receipts over payments.....	\$280.

Now, I know nothing of the law in question. I only state a few plain facts in my own experience. But they will serve, I hope, to excuse the question raised at the head of this long letter, and may incidentally direct the attention of members of your New York branch of the Society to the profit as well as the duty of liberality in giving.

Yours in the faith,

THEOPHILUS.

## LITERARY NOTES.

ON THE HEIGHTS OF HIMALAY, by A. Van Der Naillen. Regarded as a narrative, this story is preposterous. That a Roman Catholic Bishop should be made an Adept and then return to his ecclesiastical functions is in each respect not short of ludicrous, clearly showing that the author has no knowledge of either mode of life. Regarded as a portrayal of initiations, it is hardly less so. Adepts never become such in one incarnation; they are never initiated until after long probations and ample tests as Chelas; and they probably do not chat with the "Grand Master" during the ceremony. The instructions recounted from the initiations are lucid, logical, and (except that evolution and involution are confused) largely true statements of facts in Nature; but they are of elementary truths known not merely to Chelas but to outsiders, else how could the author know them?

The book has the great merit of a devout and God-fearing spirit, ever true to conscience, pure, bent on duty, and trustful in the Supreme. Its aim seems to have been the excitation of interest in the highest truths through their association with phenomena, and to lead men past the magic mirror and self-hypnotization stage up to that of self-consecration. But this is always most perilous, for thirst for "powers" is more easily excited than thirst for spirituality, and is apt to stop at that point. The assertions in this book, whether true or not, will probably lead not a few readers to attempt going out in their astral bodies through an hypnotic experiment, and thus foment practices which medical science insists lead to insanity, and which Theosophy warns against as eminently dangerous and delusive. Those who have "powers" and know all about them tell us most distinctly that ambition for powers is one form of selfishness, *and that the powers will not come till that ambition, like all other forms of selfishness, is lost in unselfish love for truth.* Why cannot people see this? The book is fairly well-written, has some descriptive merit, and evidences the spreading interest in Occult themes; and, as Theosophy has to pass through the era of phenomena and psychism, is less objectionable, because intelligent and devout, than the unmitigated rubbish of *A Phenomenal Identity*. But it is objectionable still.

THEOSOPHICAL SIFTINGS, Vol. III., No. 18, contains two papers. "On the Treatment of Criminals and Lunatics" is very excellent in its second part, and has a volume of truth in the one sentence, "No reform which is to be permanently good can begin with the world of effects, to which the transitory veil of the flesh belongs". The first part is not so good, because, while stating admirably many facts and truths, and most sensibly insisting that our penal systems are wretchedly defective, its logic trips up in one or two

places, it uses the spook argument against capital punishment, it does not seem fully to realize the *right* which peaceable, honest citizens have to repression of ruffians, and it censures the present system without proposing a substitute. "From Flesh-eating to Fruit-eating" is the most temperate and rational treatment of this topic we have ever encountered, and gives judicious steps to the change. [A. F.]

FEBRUARY LUCIFER may not as a whole be very readable, but it gives us the second parts of "The Babel of Modern Thought" and "Theosophy and its Evidences." In the former, Madame Blavatsky suspends for a moment the direct thought and explains *en passant* the character and purpose of *The Secret Doctrine*, frankly admitting its great defect of bewildering discursiveness, but showing what was intended and what was not intended by its publication. She shows, moreover, that the word "revelation" means exactly the reverse of "disclosure", and she gives a rational interpretation to the literally-absurd story in Genesis of the Tower of Babel. Mrs. Besant demonstrates the existence and requisitions of the ancient "Mysteries", and argues the improbability of the extinction of their truths, citing doctrines and symbols to prove the basic unity of all religions and their common origin, then giving the lines of examination by which conviction as to Theosophy may be reached. *Lucifer* publishes a very frank and manly letter from Mr. Henry T. Patterson upon Mrs. Besant's article, "The Theosophical Society and H. P. B.", and H. P. B. in the same frank and manly way approves it. All three parties appear at their very best in the affair, and the T. S. may well be proud of them. Upon the following sentence (p. 468) repeated and protracted pondering seems to be fruitless: "Sound is spiritually objective to Light (as motion), while on the physical plane motion is objective to sound, for it takes from it its meaning or *raison d'etre*." [A. F.]

UNITY publishes a strong sermon by the Rev. C. F. Bradley of Quincy, Ill., arguing the need for and the fact of Reincarnation!

FEBRUARY THEOSOPHIST is varied, interesting, juicy, and palatable. Col. Olcott has a curious paper explaining certain occurrences as from elementals, and telling of their classes and powers. Mr. Fawcett's "Comte and the Metaphysicians" is not only learned and powerful, but marked by all his delicious choice of words and all his felicitous metaphor. Then come a copious and discriminating review of Dr. Le Plongeon's *Sacred Mysteries among the Mayas and Quiches*, and a vigorous etching by Bertram Keightley of "The Future of the Indian Section". "A Toda Cremation" is vivid and full except as to the cremation itself, and "Obeah" gives so many singular details that its promised continuance is joyous. A very full report on Indian work is made by the Gen. Secretary. [A. F.]

THE J. W. LOVELL Co. have issued Mr. Sinnett's novel *Karma* in cloth at 75 cents, and "Clothed with the Sun" in paper at 50 cents.

THE ORIGIN OF THE ARYANS, by Isaac Taylor, M. A., LL.D. (*The Humboldt Pub. Co., New York, 1891, cloth, 190 pp.*) This account of the pre-historic ethnology and civilization of Europe does not pretend to set forth new views, but is a summary of the work of many scholars and a digest of the literature upon the subject, presenting in a condensed form statements of ascertained facts. The author claims that his speculation as to the relations of the Iberians and the Basques is new. In the opening chapter the claim so often made that identity of language proves identity of race is disputed on the ground that there are many examples exactly to the contrary, as, for instance, the fact that the negroes of the south speak the same tongue as the men of the extreme east of the United States. A good deal of space is devoted to carrying this out on the theory that sometimes races impose their language upon conquered races. But, for all that, we are disposed to agree with Max Muller that the English soldier has a similar origin to the Hindu whom he terrorizes. Languages may be seen to be divided into great classes, and it is possible that science will come some day to see that with blood very often goes a language. The book is well gotten up, contains many illustrations of skulls, and will be of use; but, for all that, the origin of the Aryans seems as far off as ever from solution.

THE HISTORY OF THE PARSEES, by Dosabhai Framji Karaka, C. S. I. This interesting book in two volumes was printed by Macmillan and Co. of London in 1884, and through the kindness of Mr. Rustomji K. Modi has been presented to us. It will interest those who wish to know about the Parsees by one of the same race.

CASARTELLI'S PHILOSOPHY OF THE MAZDAYASNIAN RELIGION UNDER THE SASSANIDS has also been presented by Mr. Modi. The translation is by Firoz Jamaspji Dastur Jamasp Asa (Bombay, Jehangir B. Karani, Parsee Bazaar, 1889.) Some excellent notes are added by the translator to correct errors, as Casartelli, being a Catholic priest, had the strange delusion that the Mazdayasnian religion is indebted to Judaism and Christianity for all that is good in it. This, however, is not strange when we consider that the Church once declared that Buddhism was copied from Christianity with the aid of the devil for the purpose of creating confusion. A remarkable similarity between this religion and the ideas of those who teach the secret doctrine is apparent. For want of space we must refer readers to an excellent review of the work in the February number of *Lucifer*.

A MR. PODSON having incautiously exhumed Mr. Richard Hodgson's "exposé" of Madame Blavatsky, Mrs. Annie Besant quietly appeared upon the scene, swept up poor Mr. Hodgson's remains, and dumped him into the ash-barrel. It is always mortifying to a young man to be made a public laughing-stock, particularly by a woman, and it could hardly

be pleasant for any one to have his inexperience and credulity genially exhibited to two continents. But poor Mr. Hodgson has the additional humiliation of not only having the Hindoos who bamboozled him make disrespectful and unseemly mirth behind his back, but of seeing the English first smile at his "Report" and then crowd the meetings of the Blavatsky Lodge. This is hard indeed. And the worst of it is that poor Mr. Hodgson will not always remain young, even if he remains gullible, and may perhaps for many years be the butt of "investigators" and the unintentional advertiser of Theosophical literature. Fancy the English (and American) public saying, as does Mrs. Besant, "I read it carefully (the Report) with a prejudice against Madame Blavatsky in my mind, and at the end tossed it aside as worthless!" As Madame Blavatsky becomes ever more and more known, so too will poor Mr. Hodgson, and, like the luckless bob to a kite, be trailed to an eminence far less comfortable than original obscurity. And yet there is no help for it. Our youthful blunders, especially if in print, cling to us in riper years, and Nemesis, such as Mrs. Besant in *Time*, appears at intervals and covers us with confusion, 3000 miles of flight being of no avail. Alas! Alas!

[Copies of the London *Time* containing Mrs. Besant's article on poor Mr. Hodgson are on sale at the PATH office for 30 cents.]

THE LIGHT OF THE WORLD, OR THE GREAT CONSUMMATION, by Sir Edwin Arnold. (1891, Funk and Wagnalls, New York, paper 50 cts. p. p. 286.) The Introduction by R. H. Stoddard, with some very bad grammar in its last paragraphs, is an attempt to excuse Sir Edwin for having written the *Light of Asia*. Mr. Stoddard thinks that the subject of this book is of higher significance than the other and comes more closely home to the bosoms of men, in which conclusion we and the few hundred millions who follow the Buddha to this day cannot agree. But it is easy to excuse the Western mind, which, wrapped in the conceit of its own progress and wealth, ignores the beliefs and the history of the larger part of the human family. The poem is beautifully written, as could not help but be the case, yet it fails to reach the high standard of the *Light of Asia*. Revolving round the central figure, who is an ex-lewd woman, still possessor of the gains of her abandoned trade, it ends with a false declaration that "peace deep as the sleep of the sea, and love which is sunlight and peace, will come from and increase through the mission of Jesus," while Jesus himself prophetically said that he came to bring not peace but a sword. The beauty of the poem will commend it to many, and the student of the *Light of Asia* can easily pick out paragraphs and phrases from that first work as well as from old Indian scriptures. The title is but an alteration of that of the other, and we believe it is the other that the author really loves. What appears like a strange mistake is in describing the old Hindu sage as full of wonder on hearing about the feats of magic performed by Jesus, as such feats are believed in by almost every Hindu. The impression left by the book is that, although extremely well done, it is a "pot boiler".

## TEA TABLE TALK.

“Opal” was a guest at the Tea Table, and told us the following tale. “A curious incident occurred to me recently. I left my room, on the highest floor of the hotel, to go down stairs. I touched the elevator bell, and then, while waiting for the elevator to ascend, I walked down a corridor to a window to see the fast-fading sunset. Returning, my course was a straight diagonal (if a diagonal line can be called straight) to the door of the elevator. The corridor was very dusky and the gas not yet lighted. I was rushing somewhat precipitately towards the door, when my progress was checked by the sight of a gentleman standing immediately in front of the door. I naturally supposed it a boarder in the house, who had approached from the other side while I had been momentarily absent exploring the sunset, and did not notice him particularly till—suddenly, as the elevator came up, lighted, I saw to my horror that the elevator door had been left open, and that *no man was standing there!* Had I not been checked in a rather heedless progress by the sight of the man, I should almost inevitably have plunged into the elevator well, a depth of 100 or more feet. The apparition saved me. I did not recognize the form, save that it was a man and not a woman.”

The Professor gave it as his opinion that this warning form was the inner self of Opal, or a messenger of that self, in which opinion some of us concurred. Others thought it might have been a picture of some person who had stood there at another time, said picture in the astral light being made visible by the heightened vibration of her inner self on feeling a sense of danger as yet unrecognized by her brain consciousness. At such moments the magnetic body becomes agitated, vibrates in unison with the astral plane, and a consciousness of that plane is temporarily induced. Thus, by the action of nerve auric forces, the picture was seen and served as a warning.

Some of us began guying the Professor good humoredly upon his being what one lady called a “demi-semi-occultist,” when he was, at the same time, a scientist of good standing. He bore our attacks imperturbably while he sipped his tea. Urged to reply, he said, stroking his beard, “My friends, it would ill become a *modest* man like myself—(soft cries of “Hear! Hear!” and applause)—“to be more exclusive, more careful of evidence, than is Professor Tyndall, yet hear what he writes: ‘All our philosophy, all our science, and all our art—all are the potential fires of the sun. What are the core and essence of this hypothesis (evolution)? Strip it naked, and you stand face to face with the notion that, not alone the more ignoble forms of animalcular and animal life; not alone the exquisite and wonderful mechanism of the human body; but that the human mind itself, emotion, intellect will, and all their phenomena were once latent in a fiery cloud.’ That sounds to me much like some talk I have heard in this room about ‘the flames’, the ‘fiery breaths’, and other occult agents.”

We assured our friend that the jury acquitted him without leaving the room. “But, Professor,” said one of the ladies, “tell me this. Why do we so often

see students of theosophy, honest workers in its ranks, persons of high aspiration, even, breaking down physically?"

"Permit me to answer you by telling a little tale," he replied. The ladies murmured assent, and a very small person climbed with alacrity upon his knee, where she deftly balanced her dainty person, after preening her plumes. He looked down upon her with a kindly smile.

"Little one," said he, "a stream ran furiously down for many miles and grew into a river from many tributary accessions until it pressed hard upon its banks. The bank requested it to go a little slowly, but the river said: 'I am full of energy now; I have come very far, and, though so full of energy I am tired, and you press upon me, and I'll overflow and run all over the country. I cannot stand it, and just now that young river rushed into me.'

'Why!' said the bank, 'you do not reflect that there is another way to do what you ought to do.'

'What is it? I can't imagine.'

'Are you not rolling on the bed you have?'

'Yes; what of it?'

'Why, my dear river, just crowd down in that bed, and you will soon get deep, you will not overflow, and you will not crowd me in the dangerous way you now do.'

'Well, well! I never thought of that. Let me see.' A great change then came. The river seemed to lie down under its weight of water, and grew still for awhile, and the lower lands had less water. But soon there came a time when a long stretch of river was very deep, though very still, and then much water, running large mills, flowed out at the end of the place where the river took the bank's advice and stayed awhile, resting in its bed and making a deeper place."

"Then you mean, Professor—?"

"That if students who begin to feel the great pressure and flow of the higher forces from within outward would consider the body, the banks bound to contain those forces temporarily in order that these may have use and manifestation among men, they would lie calmly back upon the inner nature, doing sufficient work in quiet wisdom and storing all surplus of force, until the bed of the stream grew deeper and could do more work from that deep plane, while less draught was made upon the physical frame. It is not all who need to do this; on the contrary, there are many who do not give their emotional aspiration sufficient expression through bodily action and work in this cause. Some of them say they would do so, if only they could feel that they were helped."

"Unlike those who grumble at not being 'helped,'" said J. the Student, "I think there is more danger of our being 'helped' too much than too little. Machines break from over speeding, not from being run too slowly—save in exceptional cases."

"Yet how difficult it is," said E., "to analyze our feeling with regard to action and result of action. We shall never be able to avoid contrary consequences growing out of actions done even from the purest motives, because

of the Karma with which these actions may be bound up, and which affect others. While I admit that Pity is a virtue, and good for discipline, it becomes a weakness when it overpowers Love. To do anything of consequence at all, we must be aggressive, and aggressiveness entails wide-spread consequences; but there is the *Motive* which saves both the doer and the consequences. Our own *power* is measured by the great or small effect of our actions; hence the greater the good and the evil resulting therefrom, the greater the power to lift or redeem the evil. The pure motive springs from the highest plane, and by the time it comes down to our present consciousness (ignorance), it is tinged with enough dross to distort it out of recognition; therefore, owing to our limitations, we cannot avoid doing wrong; *i. e.*, right tinged with wrong. Therefore 'let there be peace in you, and faith too;' we cannot be perfect, but we can help one another to become better."

It seems to me that I had never heard the teachings of the *Bhagavad Gita* more fully assimilated, or more clearly and practically put into words—as they are also in deeds.

A small person, named heretofore in this chat, but who shall to-day (owing to the somewhat painful nature of the revelation) be nameless, gave recently a quaint illustration of the fact that theosophists "cannot be perfect".

A—(ahem!)—the nameless person, had been naughty, so the dickie bird said. He's a shocking gossip, the dickie bird, you know. So the culprit was left in seclusion and, presumptively, to sad repentance. But presently my lady, with whom anger is ever a flash in the pan, comes tripping along, her usual smiles all beaming in her eyes. "Mamma," says she, "you know there isn't ever *anybody* that's always good, except God. *Even those theosophicals*, they can't *always* be good. For they're only men, after all, you know." Where A—had ever heard of the theosophists no one knows, but her ingenious promptitude to screen her faults behind the deity and his perfection was quite worthy of her quick intuitions. One day she asserted something concerning her "Pillakatuka". Said some one present;—"You mean your *spirit*." "No; I don't," answered A. quickly, "my spirit is in my heart."

Impossible, at four years, to be more of a philosopher. And just consider the time and energy wasted by most parents in confining and restraining these true, childish intuitions. "The pity of it, Iago; the pity of it!"

JULIUS.

## CORRESPONDENCE.

The most salient point of interest in the past month's proceedings here has been the addition of a new building to our "Headquarters". The house next door, a larger one if anything than that which we at present occupy, has been taken, and already nearly every one of its rooms has been let to prominent members of the Society. The British Section has given up its centre in Duke street, Adelphi, and has engaged a large double room on the ground floor as reading room and library; this opens into a con-

servatory which will serve as a smoking room. The new house is at present in the hands of the painters and builders, but will be ready in a month or so. When fully occupied, we shall have some twenty people residing at Headquarters: in itself this is a sort of colony, but some far-seeing and ambitious persons are throwing out dark hints about a certain house across the road, just now unoccupied.

The "H. P. B. Press" is going ahead tremendously under the able direction of Mr. Jas. M. Pryse. We have now two compositors employed all day, and there does not seem to be any possible lack of work: indeed, many an order has had to be refused.

A new lodge has been formed at Amsterdam. This is mainly the outcome of the exertions of Mme. de Neufville, one of our hardest workers. The lodge already boasts of nearly 30 members.

The Dublin lodge is about to form a Headquarters for Ireland! About ten of the more prominent F. T. S. have arranged to live and work together, thus mutually assisting one another in their labors and putting Theosophy on a more solid basis in the country.

We now boast of a lodge at Bradford, in Yorkshire. Its members are all well known in the Theosophical world, and the branch will doubtless prove one of our most important centres.

The T. P. S. has just published a glossary of the terms used in the *Key*. This is an abridgement of the larger one, now being proof-read, and which will be issued in another month or two at the latest.

I am sorry to say that Madame Blavatsky has not been by any means so well this last month.

C. F. W.

*London, Feb. 28th, 1891.*

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## MIRROR OF THE MOVEMENT.

From this date the old title, "Theosophical Activities" will be discontinued—although the invention of the PATH, and we hope to have the use of the new title for at least a year without poaching.

### AMERICA.

#### DR. A. KEIGHTLEY'S TOUR.

Dr. Archibald Keightley arrived from Australia at San Francisco, Feb. 15, and after a short interval of rest at Santa Barbara began a theosophical tour of the Pacific coast, delivering public lectures, meeting the members of the many T.S. Branches, and holding private meetings. He delivered his first lecture at S. F. Mar. 1st, under the auspices of Golden Gate Lodge, at Red Men's Hall, to an audience that packed the Hall, aisles, and ante-

room. Many were turned away, unable to secure standing room even. The subject for the evening was "Is Theosophy a Religion", and Dr. Keightley in an able and masterly manner treated the subject at once clearly and satisfactorily. All classes were represented, and the close attention shown throughout, and the questions put by the audience established beyond doubt that the lecturer had struck a kindred note in the hearts of his hearers.

Monday, March 2nd, Dr. Keightley met the growing branch at Alameda, and in the evening held a private meeting at S. F.

Tuesday, March 3rd, he left for Santa Cruz, where he delivered two public lectures, met the Branch, and also held a private meeting. Cordiality and enthusiasm prevailed.

Thursday, March 5th, he left Santa Cruz for Gilroy, where he met with a most cordial and hearty reception by both public attendance on two lectures and local theosophists.

Saturday, March 7th, he returned to S. F. and a reception was tendered him by Golden Gate and Aurora Branches.

Sunday, March 8th, Dr. Keightley delivered a public lecture, "The Attitude of Theosophy", in Oakland at 2 p.m., which was largely attended, and in the evening lectured again at S. F. to an overflowing house on "Theosophical Concepts of Life and Death". After each lecture questions were put by the audience, and great interest was evinced. The daily papers contained long reports of interviews and lectures, and altogether S. F. and vicinity have received a decided theosophic impulse through the efforts of our Bro. Archibald Keightley.

Monday, March 9th, Dr. Keightley was in attendance at the T.S. headquarters receiving callers, etc. In the evening a public reception was given, largely attended by the general public. The Dr. was particularly happy on this occasion, and he has endeared himself to all who have had the pleasure of meeting him by his gracious and kindly manner, and his patience under the fire of volleys of questions ranging from the absolute to an atom.

Tuesday, March 10th, he left S. F. for Stockton, where he will remain a few days and then depart for Los Angeles and San Diego.

Later he goes north to Portland, Seattle, and Tacoma. Invitations of the most cordial character have poured in upon Dr. Keightley from all the centers on the coast, and it is perfectly safe to say that most welcome receptions await him at all points, and that he will prove himself equal to all occasions. Dr. Keightley expects to start east to attend the convention at Boston, about April 18.

ALLEN GRIFFITHS.

THREE ZEALOUS THEOSOPHISTS of Rochelle, Ill., Rev. W. H. Hoisington, Mrs. L. H. Hoisington, and Mr. M. L. Ettinger, have been widely distributing a one-page leaflet containing a singularly condensed and felicitous statement of the reasons for examining into Theosophy. It concludes with a request for transference to others if the reader is uninterested, or for a communication to the writers if he is. The merit of the leaflet and the merit of the missionary effort rival each other. Happy the Society which evokes such!

HERMES COUNCIL T. S. of Baltimore arranged for a series of 6 free public lectures in March by Mrs. Annie Wolf of Philadelphia, the subjects being Practical Ethics of Theosophy, Karma, Re-incarnation, Buddhism and Theosophy, Practical Soul Culture, and On Wings of Fire.

CHICAGO T. S. has arranged for public lectures and readings on the Saturday evenings in March and April in Liberty Hall, 68 Adams street, the topics being Reincarnation, Cause, Is the Desire to Live Selfish?, Theosophy and Religion, The Real and the Unreal, Christian Theosophy and Buddhist Philosophy, Devachan and Nirvana, and The Tatwas and Vibrations. Discussion has place at the close of each.

THE PRESS-TIMES of Seattle, Washington Terr., gave two columns on Mar. 9th to an interview with Mr. Frank I. Blodgett, President of the Seattle T. S., expounding Theosophical doctrines and aims. It further stated that a meeting of the Branch is held every Sunday afternoon, and that public interest is constantly on the increase.

#### INDIA.

THE BOMBAY THEOSOPHISTS have reprinted Mrs. Besant's *Lucifer* article on "The Theosophical Society and H. P. B."

JUST AS COL. OLCOTT was about to sail for Australia, a deputation of Burmese Buddhists came to Adyar to entreat his return with them to Burmah. A great revival of Buddhism has occurred in the country, over 23,000 rupees having been given for the purpose of sending a mission to Europe. Col. Olcott absolutely refused to head this mission unless he could first affect the co-operation of all the great Buddhist natives, but he finally, at great self-sacrifice and loss of rest, agreed to go to Burmah, and left Madras on Jan 17th. After two and a half weeks in Burmah he left for Madras and Colombo, and sailed for Brisbane, March 2nd. In Australia he hopes to settle some matters relating to property bequeathed to the T. S. by a Mr. Karl Hartmann, and to give an impetus to Theosophical interest in that country, where there are now about 70 scattered members.

THE COUNCIL OF BUDDHIST HIGH PRIESTS convened to meet Col. Olcott in Burmah numbered 23. He had prepared a draft embodying in 14 propositions the fundamentals of Buddhist doctrine the world over, and every one of these was accepted without amendment, all the priests signing the document. This is the first attempt ever made to unite all Buddhist nations on a common platform of belief and work. Ceylon comes next, and then the others. Surely such efforts after peace and fraternity deserve the sympathy of all good men.

PRASNOTTARA is the Indian T. S. *Forum*. Built on the model of the American pamphlet and conducted by Bro. Bertram Keightley, we hail its appearance in the arena. No doubt it will often contain matter peculiarly Indian and strange to us, but none the less useful. The first number deals with several interesting questions including such Karma as that which falls in blocks, as it were, such as floods or great disasters. But it needs further elucidation, and the suggestion that planetary influences decide these occurrences will not solve the question, first because such "influences" relate to

small, if to great, events, and second, because the planets are not causes but only indicators, in the same way as the hands of the clock are indicators of the flight of time. *Prasnollara* will give our American members a view of the workings of the Hindu theosophist's mind in a way that only the Socratic method can accomplish.

#### EUROPE.

SPAIN. That ceaseless worker, Bro. F. Montolin, has translated *Eso-teric Buddhism* into Spanish and arranged for its publication by a prominent firm dealing largely also with Spanish America, so that its sale is assured. He has also translated *Isis Unveiled*, but its great expense postpones its appearance. Bro. Montolin purposes translations also of articles in the PATH by Jasper Niemand and others, and of *Echoes from the Orient*, and has generously sent many leaflets to sympathizers in California, Salvador, and elsewhere for distribution. besides founding a semi-monthly Theosophical journal in Barcelona. Bro. Xifre has translated *The Key to Theosophy*, and it will be issued next winter. The astonishing work done by the little group of but *three* Theosophists in Madrid may well shame the inactive elsewhere.

#### NOTICES.

##### I.

Branch Paper No. 13, *Theosophy in its Practical Application to Daily Life*, read by A. Fullerton before the Aryan T. S., was mailed on March 2nd to all the Secretaries save one.

*Forum* for March, No. 21, was mailed on March 10th to members-at-large and Branches in good standing.

##### II.

A new edition of Mrs. Annie Besant's *Why I became a Theosophist* has just been issued from the PATH office. Price, as heretofore, 10 cts., post-paid.

The second edition of *The Key to Theosophy* has been greatly delayed and has not yet arrived from London. Orders will be filled as soon thereafter as the binding can be completed.

##### III.

Copies of Mrs. Besant's portrait, the same as in this issue, are for sale by the PATH for 25c.

#### ANNUAL CONVENTION OF 1891.

The Convention will meet in Boston on Sunday, April 26th, at Steinert Hall, Tremont and Boylston Sts., at 10 A. M. At 12.30 a recess till 2 will have place, and at 5.30 another till 8. The evening will be used for papers, discussions, and an address from Mrs. Besant.

On Monday the 27th, the sessions will be the same, but in Tremont Temple, and the evening will be devoted to a lecture by Mrs. Besant, free to F. T. S., a charge being made for tickets to others.

Plans for the future need not be made, for if every present duty is performed all plans will be made by nature.—*Tibetan Verse.*

OM.

# Æ U Ω

Good Karma is that which is pleasing to the Spirit in man; bad Karma is that which displeaseth the Spirit.—*Vishishtadvaita Philosophy.*

Judge not that ye be not judged. With what measure ye mete, it shall be measured to you again.—*Jesus.*

And from the book of Life the dead were judged by their works.—*St. John.*

## THE PATH.

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VOL. VI.

MAY, 1891.

No. 2.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THE BASIS OF THE MANIFESTATION OF LAW.

#### II.

A few suggestions which were offered in a recent issue of the PATH, referring to the hypothesis of a universally diffused consciousness, may be followed up, possibly with profit, by an inquiry into the considerations which may make such an hypothesis tenable.

To secure the desired profit it would seem desirable that the two extremes in modes of procedure, the naturalistic or literal method on the one hand, and the purely metaphysical on the other, should be avoided. The objections to the former mode need not be stated, while the latter, which must in great measure be followed, is open to the objection that pure metaphysics interest and appeal to but few of the many for whom this subject, if intelligently presented, will have profound significance.

It was previously suggested that inquiries respecting phenomena should be made with reference to causes, and attention was directed to the ancient affirmation that the efficient cause and only possible basis of that obedience to law which is manifested in each and every occurrence which may be observed in the world at large, is a universal consciousness. It was also suggested that applications of this hypothesis might be made in various directions, and a few typical illustrations were briefly sketched; and as these had to do with the inorganic department only of Nature's great workshop, the attempt will now be made to carry the same inquiry, with the same hypothesis in mind, into the organic world, at the head of which man stands; to whom we may as well at once direct our attention as to begin at the foot of the class, however much we may be tempted by the simpler conditions prevailing there. While the superior conditions are undoubtedly more complex, they offer advantages which it is hoped may become apparent in the course of this quite unscientific discussion. The fact that the complexities of the human organism are so many and so little known is a good reason for preferring it, for our purpose, to a simpler type, since science, having little or nothing of positive value to offer respecting the operations of the human machine, may be the better disposed to entertain a suggestion coming from another school.

A few moments will be well spent in considering more fully the assertion that science is ignorant of the causes of the movements which distinguish organic life. Let us notice the history of a human being for a single day; the voluntary and involuntary movements, the operations of growth, repair, and waste; the conflict with disease; the response to obscure and often unsuspected conditions in the physical environment; and, most wonderful of all, the behavior called forth by the ministrations of opposed medical schools, opposed both as to theory and practice, and no one of which attempts to teach *why* certain causes, so called, which are duly catalogued in their *materia medica*, produce the results assigned to them. In all of this field of view we discern but this one conclusion which has been reached by popular methods, that certain things happen because they do happen. Certain remedies are classed as alteratives, for example, not for any essential reason, but because it has been observed that they act in a certain way. It is apparent, however, that one obvious fact may be seized upon; that the human body does manifest obedience to law. We cannot state that law, in whole or in part, while the conditions are so complex and obscure that we must abandon reliance upon inductive methods only.

Let us then take it for granted that man exhibits in his organism obedience to law, and search for the basis of this manifestation after our own methods. After emptying the mind of all that has been gathered from med-

ical literature, as a necessary preliminary, and fixing the attention upon the problem in its abstract form, it may seem to the reader, as it does to the writer, that a law which is to be obeyed in the operations of man's body must be communicated in some way *from a consciousness to a consciousness* acting upon or in the same or a related plan or mode. Several distinct and independent forms of belief, or conceptions differing in themselves, may be embraced within the terms of this general statement. It may be interpreted as the voice of the Christian God speaking to the spirit of man ; or the great spirit directing his red-skinned children ; or the higher consciousness may be regarded as Iswara, who

“Sits in the hollow heart of all that lives.”

The most practical believer in that which he can hold in his hand will probably admit that there is much in the universe which he can not thus grasp, and he may as well at this point pay a debt of recognition to the many earnest and profound thinkers who have gone somewhat further than he in their search for the causes which lie back of the appearances and have reached, practically, a common conviction as to the fundamental basis of existence. Probably the clearest exponent of this conviction in modern times was Spinoza (whom service to the world is being tardily recognized), who demonstrated with the exactness of the finest reasoning that there was and could be but one substance underlying all the myriad forms of existence. This substance the English-speaking peoples call “God”, while in other tongues and by other races other names have been used to express the same conception. This line of reasoning has been so fully and satisfactorily set forth in the literature which comes to us from the East that one is strongly tempted to revert at once to the admirable expositions of the relations of Pursuha and prakriti, spirit and matter, which are found in the translations from the Sanscrit constituting an important revival of ancient learning ; but this has been so often and so ably done by many writers in these pages that it may be well in the present instance to endeavor to approach our subject from a standpoint which is more familiar, and perhaps more acceptable to those who have not yet learned to place upon these venerable writings their proper value. Starting, then, with Spinoza's demonstration, it would appear obvious that if each atom is, in fact, but a portion of the divine substance, projected into the state of limitation or objectivity by the act of creation in the sense of manifestation, then one would expect to find in the behavior of that atom evidence of the possession of some portion or form of the essential attribute of divinity, which is consciousness. God is “I am”. Man being, as to his physical body, a collocation of atoms, may therefore be expected to manifest in his body a consciousness which is inherent and quite distinct from that other form of consciousness with which, as his own thinking, loving, and hating personality, he is moderately famil-

iar. That the former mode of consciousness co-exists with the latter is abundantly evidenced by the fact that man does continually exhibit in his body obedience to law, while he is habitually unaware of the conditions under which these occurrences take place, and, in fact, knows little or nothing of the operations going on within him, except perhaps when they go amiss in some way he can as little explain. As the personality with which he is familiar knows nothing of the laws which he habitually obeys in every molecule of his body, we reach the singular paradox that, if our hypothesis be true, man, being conscious, is unconscious of the fact!

It is evident that we have reached a point when we must admit conceptions of consciousness other than the one in common use. It seems irrational to meet the difficulty by multiplying consciousness by an undetermined number, giving as a result certain distinct consciousnesses having a common abiding place in the mortal frame; but it seems far from irrational, and in harmony with what we can see of nature, to postulate a variety of planes, or, better, of modes, in which the one consciousness operates. In following out this thought we may look for evidences in man of a complexity of composition, and of the manifestation of higher and lower modes of consciousness corresponding to the degree of limitation attaching to the constituent elements grouped upon each plane of existence comprised within his system; the words higher and lower having reference to differences of state only. We may look first for a purely sensuous mode, and will not be compelled to look far, but when we advance beyond that admitted fact we enter upon the debatable ground where the great majority of men are unwilling to follow. It is in this field, however, that we must search for the consciousness which knows how to breathe, how to convert food into living tissue, and how to maintain the human body at a normal temperature of  $98\frac{1}{2}^{\circ}$  F. Beyond that, how many more modes there may be does not come within our present scope, but that such exist is very evident to those who have given much thought to the subject. Evidences of these higher modes of consciousness may be found, without extensive research and without making demands upon an easy-going credulity, in the conditions of the hypnotic state.

The literature of hypnotism is extensive, and many important facts relating to that state have been demonstrated upon authority which is adequate, but these facts are but little understood. It will not be possible to enter upon an exhaustive review of the results which have been reached, and for the present purpose reference will be made to one demonstration only, which has been conducted under circumstances so favorable and conditions so trustworthy as to inspire an unusual degree of confidence in accepting the facts stated. Reference is made to a monograph upon Hypnotism by Fredrik Bjornstrom, M. D., head physician of the Stockholm Hospital, etc.,

which has been done into English and published in New York, and which gives briefly a digest of researches made into this obscure subject by a number of trained and skillful specialists. On pages 68 and 69 of this publication are given accounts of experiments made by two physicians upon a young girl, for the purpose of demonstrating the control by hypnotic suggestion of the action of a Spanish-fly blister, as well as the production by the same means of the results proper to such an application by the use of an agent having no inherent capacity for producing such results. The reader is referred to the source given for the interesting details of these demonstrations, and especially for the record of the great care taken to exclude accidental and other sources of error which might vitiate the results of the experiments. It was shown conclusively that a harmless application, in this case some postage stamps, with suggestion that a blister was being applied, produced a normal blister, while a veritable application of the Spanish-fly ointment, with suggestion that no inflammation would follow, had no effect upon the surface upon which it was placed for the length of time requisite for the production of the usual consequences. It should be said that this brief statement does not do justice to the care and exactness with which this experiment was made, the details of which are narrated in the source stated, and should be read by any one who desires to appreciate the force of the argument which will be drawn from the premises given.

Bearing in mind that evidence is sought, first, of the existence in the body of a mode of consciousness which is inherent and quite distinct from that other mode with which we are familiar; and, second, evidence pointing to the existence of a variety of planes or modes in which the one consciousness operates, it will be found that the case cited presents just the evidences looked for. The application of a Spanish-fly blister is soon followed by an appeal to the consciousness which may be termed number one—the sensory plane in which we mostly live, and pain follows the attack upon the surface of the body. At this point another mode of consciousness which may be termed number two comes into evidence, in the action which gathers a body of serum, apparently to protect the underlying tissues from the attack made upon the surface, as well as to facilitate the processes of repair. While in the present instance there is an obvious relation between the two modes, there are numberless instances in which the action of number two is not so related. The specific response to a great variety of medicines, for example, is unaccompanied by any reference to the external consciousness. The special interest in this case centers in the demonstration of a third mode, which is superior to and dominates the other two, and which may be directly appealed to by the operator. Numbers one and two would recognize the harmlessness of the postage stamps and the active properties the blister, were it not for the fact that what must be recognized as a con-

trolling intelligence receives from an outside source instructions directly opposed to what may be called the natural order. If the behavior of "number three" in accepting the suggestions made in this and many similar cases be regarded as evidencing a lack of discrimination in the consciousness operating in that plane, a basis would be afforded for the theories advanced to explain the phenomena of mental healing, faith cures, and the like, by denying the existence of fixed laws; but it seems more in accordance with what is known of the facts to draw the inference that the consciousness acting upon the third plane obeys laws which differ from and are superior to those which are valid on lower planes of action. Be this as it may, it is evident that no less than three distinct modes of consciousness are apparent in the case under consideration.

That this demonstration has exhausted the complexities of the human consciousness is, *a priori*, most improbable; it merely marks the point which inquirers upon one well-defined and narrow line of investigation have reached. The literature of mysticism, ancient and modern, is replete with suggestions, to say the least, of modes of consciousness far higher than those here pointed out, and the present purpose will be accomplished if the reader is encouraged by an attentive consideration of the results which a scientific inquiry has reached to entertain not merely with tolerance, but with interest and favor, propositions bearing upon this important subject, which embody a well defined theory as to the constitution of man, and which offer to the deductive method a basis upon which to institute the inquiries and comparisons which, it is believed, will eventually confirm its substantial accuracy. This theory, which has in recent times been brought to the attention of many in theosophical literature, is the only one which offers such a basis, and is the key to the mysteries surrounding this subject of consciousness which confuse and perplex the scientific world.

H. L. C.

## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 160 to p. 184, Vol. I.)

By W. J. Q.

MARS AND MERCURY bear an occult relation to the earth which will not be explained. *V. I. p. 163*. This is not because no explanation exists, but because, as said (*p. 164 footnote*), these explanations belong to high grades of initiation.

FIGURES AND NUMBERS the key to the whole system; *V. I. p. 164, last line*. This has often been stated. Among the Jewish cabalists it is said

that the Universe is built by number, weight, and measure, and that harmony is the law reigning over all. Now if the hint given be true, that figures and numbers *will not* be given for the above reasons, then it is useless for students to bother their minds about the occult meaning of numbers, as so many now do ; for this occult meaning cannot be found without assistance.

**VENUS IN HER 7TH ROUND.** See italicised para. *on p. 165*, where it is said that that planet is in her last round. This must be her 7th. Hence the men there are as gods to us, and, if the argument from analogy is to be relied on, some of her great light must emanate from those beings and not all be from the sun.

**MARS WITH TWO MOONS NOT HIS OWN.** See *p. 164, ital. para.* This is taken from the letter by a Master who, replying to the query as to why Mercury and Venus have no satellites, says : "It is because Mars has two to which he has no right and—for other reasons". That is, we infer that Mars absorbed these moons or dragged them off into his orbit at some time enormously distant and still keeps them. They cannot therefore stand to him in the same relation as our moon does to us. One of the "other reasons" may be that, Venus being in her 7th round, all vestiges of old moons have been sublimated and absorbed into her atmosphere.

**ESOTERIC METAPHYSICS** must be understood. *V. I. p. 169 last para.* This rule is laid down by the Adepts and is therefore of greater weight than if formulated by a student. It is useless to attempt to master the system on the lines of modern research, which at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme. Metaphysic deals with the real because the ideal, and physical science with the phenomenal and therefore illusory and changeable.

**EVOLUTION OF THE MONAD A BASIC PRINCIPLE.** *P. 171, 1st line, V. I.* This is laid down with extreme clearness and should not be forgotten. It is not expanded so that inattentive minds may get it through much repetition, but it is postulated once for all. It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be thus divided off. All the globes and their objects are and ever will be monads in stages of evolution, just as we who now study the question are monads ourselves in other stages. The false notion should at once be discarded that there was a time when there were no monads on the globe but that there was here in waiting this ball of earth coming from no one knows where, and that later on monads arrived to occupy it.

If we carry out the principle laid down, then the globe is the creation of the monad ; and when the globe is evolved, at once monads needing that

experience enter into its corporeality to continue its existence. These later monads are those far behind in the race who will, in some succeeding period of evolution, be in a position to evolve on their own account some new globe in ages yet far distant, for the carrying on of the same process eternally. For, as a material object cannot spring out of nothing, neither can education or knowledge or ability to plan arise out of nothing, but must be based upon and flow from some prior experience or education. So it must be that even now there are monads encased in the mineral, vegetable, and animal kingdoms which have never been farther than that, and will during the remainder of the race evolution continue their education in those lower kingdoms until their time shall come when, the door opening for their exit, they will pass out and higher to make room for others.

**LIMIT TO NUMBER OF MONADS.** Although there can be no such thing as a metaphysical limit to the monads, yet practically, for the purposes of any one manvantara, there must be a limited number of monads included within its evolutionary sweep. Since a manvantara, however vast and inconceivable by us, is wholly a finite period, it sets its own limit—within the illimitable absolute—for the monads attracted to it. This of necessity must be, since the natural world which makes experience possible, being finite because material, sets the limit by reason of its capacity being bounded. *See 1st para. p. 171, V. I.*

**THE FATE OF THE ANTHROPOID APES.** This interesting question is raised first on p.p. 173 and 175 V. I. and not disposed of. There, in describing the course of the evolution of the monad, it is said that the laggards will not be men at all in this cycle *save one exception*. On p. 184, 2d para. it seems to be answered. "In this Round \* \* the anthropoids destined to die out in this our race when their monads will be liberated and pass into the astral human forms, or the highest human elementals, of the sixth and the seventh Races, and then into lowest human forms in the fifth Round." These descendants of men through union with animals will thus be karmically rewarded in the next round after this, instead of having to wait until another manvantara.

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## ONE WOMAN'S VISION.

One who had read a legend somewhere repeated it to me thus from memory :

"There was a Greek woman who, being visited by spirits in the guise of two Chaldeans, was dowered by them with transcendent powers and super-human knowledge, and she was able to behold at once all the deeds that were done in all lands beneath the sun, and was raised high above all

human woes and human frailties, save only Love and Death. The woman dwelt alone with the stars and the palms and the falling waters, and was tranquil and at peace, and she was equal to the gods in knowledge and in vision, and was content. Then one day a tired wanderer came and asked her for a draught of water to slake his thirst and lave his wounds, and she gave it, and, giving, touched his hand, and one by one the magic gifts fell from her, and the Chaldeans came no more! In all the vastness of the universe she only hearkened for one voice; her eyes were blind to earth and heaven, for they only sought one face. She had power no more over the minds of men or the creatures of land and air, for she had cast her crown down in the dust and had become a slave, and her slavery was sweeter than had ever been her strength—sweeter far—*for a space*. Then the wanderer, his wounds being healed and his thirst slaked, wearied. He arose and passed away; she was left alone in the silence of the desert—but never more came the Chaldeans.”

Thus ran the tale; it seems unfinished and I am moved to finish it.

When the woman had made fair progress and attained into power, it was her right to be tested by the gods. Now we are most tested by Love and by Death.

So, as the tale runs, she was left mourning in the desert. She called upon the Chaldeans and their power, which she had shared; but power comes not at call; we must seize it and make it our own. She cried then to death; but death comes not quickly to those to whom he comes as a friend. It is only as dread warrior and foeman that his approach is swift and terrible. She could not die. In all the world there was left to her only her love; this she could not slay, though now she strove to cast the burden off, and then she clasped it to her burning heart. She could not lie forever thus in the desert. Her great love impelled her, and she arose, thirsting for one more sight of that distant face, determined to follow through the world that she might once more look upon it. She passed from the palms and limpid waters over the burning sands, and, all unseen, her guardian spirit and the spirit of her Ray went with her.

Thus she came into the world, and seeking saw on every hand sin, misery, disease, death, shame, and bitterness, and all the wrong man heaps on man, and all the joys of sense and soul that are the wombs of future pain. Failing to find him whom she sought, she asked herself, “What if he be wretched as these?” And, as her heart swelled with pity at the thought, she strove more and more to help the suffering, to clasp the imploring hands that clutched at her gown,—all for his sake. Learning to love them so, she hoped to forget that master love for one, and hoped in vain, for human love is strong and tests us as a sword. At last she cried to all the gods, “Let me see him once, and die.” So strong the cry, the inner

heavens rang with her demand; on it she staked her all, and drew from Karmic powers, in that one gift, all that they held as treasure for her in many a life to come. Her guardian spirit hid its face and trembled, but the spirit of the Ray, the Watcher, saw unmoved.

So she beheld her lover. The man had changed. The fret of life had worn him. His sphere was dimmed by a dark, inpouring tide that colored all his deeds, impeded his higher aspirations, and mysteriously sapped his life, by him unseen, unknown.

"Call back that evil tide!", she said. And then again, "What is it?"

Her guardian spirit could not answer for tears.

"It is thy love, whose strong barrier resists and impedes the law. Hark to the discord of his sphere," said the Watcher, the spirit of the Ray.

The woman uttered a moan of pity and of shame.

"He is changed. Dost thou love him still?" asked her guardian spirit.

"Better than ever I love and long to comfort him," she answered.

"Behold," said her guardian to the Watcher, "how strong is this love, now purified by pain. Shalt thou not deliver the woman?"

The unmoved Watcher spoke. "When the man came to her in the desert, did she speak to him of the starry Truths of the darkness? Aye, I know that she spoke, but her words were forms devoid of life while her voice—their carrier—cooed the notes of love. Aye, I know that she taught and tended him in tenderness and pity, but did she not ask reward, the reward of his love? What free gift asks a great gift in return? She only asked to serve, sayest thou? Know, Spirit, that in heaven's high hosts are thousands who wait through the passing of cycles for permission to serve, and sometimes ask in vain. Accepted service is the gift of gifts in the power of the Divine. Saw she his soul-spark yearning for freedom from personality and separation? Under that crust which is the outer man, saw she his inner self, the radiant, imprisoned, emmeshed in the web of matter, awaiting a deliverer? No. She saw but her own reflection, the mirrored flame of her own desire. Her image she projected towards him. Her glamour she cast about him; her own fond yearning, it was that she loved. The imprint she stamped upon him faded, for his guardian spirit stood near. Then the radiant one within impelled him from her. Life bore him away. He passed on to other scenes, dragging after him, unknown but not unfelt, the dark and ever-lengthening chain of her recalling thought. The woman loved herself, so loving love; she to whom power was entrusted by the gods cast it, for self, aside."

"Ah! say not so!" the guardian spirit cried. "Was no pure flame behind the smoke; no living germ within the husks of love?"

"Look!" answered the Watcher.

As the woman gazed, spellbound, she saw, above her lover, a shape of superhuman beauty, glorious and full, one of a band of mighty ones, filling the world, strong to aid and to save, interlinked, interdependent, all in one and one in all, the immortal hosts, the higher selves, the higher self of man. Seeing the loved one thus transfigured, thus translated, a cry of joy broke from her lips. "He is free!" she cried.

Then the Watcher bent above her, while the guardian spirit held his breath.

"Shall he become as one of these and pass beyond thee?"

"Oh! take him to that blessed place," the woman said.

"That place is one which men themselves attain. By fortitude; by duty; by self sacrifice; by entire acceptance of the law; he may attain. Or wilt thou—O caviller at the law, constructive of thine own desire, destructive of the universal trend of things—wilt thou detain him on the way?"

"Why may he not go there with my love?" she asked.

"With thy *love*, yes; for *love* makes free what it loves. But not with thy *desire*. The law has parted you in the flesh; who shall withstand that law and not be broken? But love coheres, inheres, and knows not space nor time."

The woman bent her head. From her heart a wild complaint arose. But she had seen the glorious vision; she longed to see her beloved on that way, the path of law. "Set him free," she said.

"But if thy desire recall him—?"

"Hast thou forgotten, Stainless One, or hast thou never known, that true love loves the better self, the shining ideal? I was blind, but now mine eyes are opened. I give him to his higher life, that life which is the law. And I—I bless that law, though it deny me, because it sets him free."

As she spoke, something seemed to break in her heart. Before her swept the great, blinding, glorious vision of a freed humanity, lifted upon the sorrows of such as she, lifted by very force of woe endured, into that shining host. The world that suffered and the world that conquered were one, and all, above, below, were types of souls freeing and set free by higher Love.

"I love the world," she cried, "for all is one."

Upon the face of the guardian spirit there shone a great joy. "Thou hast conquered by love," he said. "There remains only death for thee to meet and to subdue."

The Watcher spoke, "Nay; death is overcome. The only true death is the death of self. She lives for all, her powers reclaimed, restored, for the power of powers is universal love."

Thus runs the tale of truth. If woman knew her power to uplift, before

the eyes of man, the splendid ideal, knew her power to nourish and sustain it, she, loving thus, would teach man how to love, and, freeing him, retain him forever in the higher bonds that knit all souls to Soul.

JASPER NIEMAND.

## “IS SELF-ANNIHILATION THE END AND AIM OF LIFE?”

No. According to Theosophy our earth-lives are for the purpose of acquiring through experience an education and development which we could not acquire without such experience. Here in the flesh, with the lower self at war with the higher, we must learn to conquer the lower, to sacrifice it to the higher. He who thus loses his life shall find it. This is no small task to accomplish, and one short life is not sufficient for it; hence the necessity for more, if we are to complete our development. We can conquer selfish desires and temptations to do wrong only in the realm where these enemies assail us, in the realm of matter and the body of flesh.

Theosophy does not teach the annihilation of the individuality, either in what is known as Devachan, the rest between earth-lives, or in Nirvana, the rest which comes after a great cycle of development. Those who are not in sympathy with the doctrine of Reincarnation look upon re-entering earth-life as being equivalent to a destruction of the individuality; but such is not the case. The Individuality, or Higher Ego, which consists of the higher mind and the spiritual soul, is that which continues; and it carries with it whatever of each personality is worthy to be preserved; but the present condition of matter in most organisms is too dense for the Higher Ego to impress its knowledge upon the lower mind of each personality, though sometimes in dream and trance states it does this, and there are people who in their normal state believe that they remember past lives. Pythagoras was such an one. When matter becomes more spiritualized in the upward curve of the cycle, and we inhabit more finely organized bodies than our present ones, then will our Higher Ego be able to impress our lower mind with the memory of the past. Nirvana, which is “conscious rest in Omniscience”, or union with the Divine, is not loss but gain. It is entrance upon a larger life, a fuller consciousness, a higher bliss, an ineffable peace. The length of this period of rest corresponds to that of the previous period of activity, and when it is over, then from out the bosom of the Infinite emerge again the Universe and all beings to enter upon another cycle of still higher evolution.

BANDUSIA WAKEFIELD.

## ATTITUDE TO KARMIC LAW.

The consciousness of being under Law affects different minds in different ways. With some it arouses bitter, indignant revolt, a dim sense of helplessness making that spirit more intense. With others there is a feeling of despair: "What matters it how we struggle, since the Law will have its way, caring nothing for tears or agony or desolation?" Others treat the matter with indifference: "As the machinery of the universe is confessedly not in our hands, and as we are anyhow the product of a system of evolution, we might as well act conformably to that stage we have reached, letting the Law look after us, which, indeed, it is its business to do."

Any one of these attitudes would be justifiable if the Law was arbitrary, or one-sided, or imperfect, or mechanical, or heartless, or merely punitive. As a piece of cold mechanism, or as a purely disciplinary force, it certainly can evoke neither good-will nor glad compliance. Some perception of this has influenced the preaching of the modern pulpit. Jonathan Edwards's famous sermon on "Sinners in the hands of an angry God" would be as impossible to-day as a mediæval harangue upon the Devil. Priest and layman have alike come to see not only that terrorism will not produce piety, but that penalties which are remote, factitious, and evadeable do not permanently influence conduct. Consequently all modern preaching assumes a different hue. Hell and the Devil are not formally abolished, but are locked up in ecclesiastical museums, where they are treated with great respect, indeed, but whence they are not permitted to emerge. The present appeal is to the Goodness of God, the Power of Motive, the Development of Character, the Christ Principle within, the essential Divinity of Man, and the like. There is less pungency, but more reality; the lurid has given place to the sunful.

Still, no change of mental tone will abolish facts. If the theological outlook is more good-natured, as well as more hopeful, it has in no wise more clearly perceived either the omnipresence or the wisdom of the great Law of Karma, the fundamental truth in any system which purposes to take men as they are and make them what they should be. And therefore it is that Theosophy proclaims every other system as mistaken and misleading, offering palliatives or nostrums instead of the only remedy which goes direct to the seat of the evil and effects a genuine cure. *Law* is emphasized as unflinchingly as by an Edwards or a Calvin, but it is not imaginary or brutal, it is as replete with rewards as with punishments, and it embodies the perfection of Justice and Wisdom.

A perception of this perfectness, this all-roundedness, is the antidote to every feeling towards Law other than that of cordial homage. Nobody will venerate a power which is ever on the alert for peccadilloes and sins, but passes by good deeds as without its scope. To be really fair, it must be as

open-eyed to every worthy act as to the opposite, and recompense right as unfaillingly as wrong. Once perceived as utterly just, it can be respected, trusted, obeyed. Men will esteem a record which is photographically accurate, and confide in an administration which they know is honest. Why should they not, when they realize that a high thought, a gentle word, a kind act is as sure of its result as a meanness, a selfishness, or a brutality?

When Law is felt to be absolutely fair, resentment towards it ceases. This is on the same principle as is exhibited in schools where the teacher is seen to be invariably just. Boys do not ask for *no* rule, for the total abolition of all control or oversight, but only that the rule shall be reasonable and right, the control impartial and judicious. A teacher who is as quick to see merit as shortcoming, who has no favorites and never vacillates, is the one who evokes respect, confidence, and obedience. And in the great Karmic field, the perception that Karma has no distinction of persons or qualities, notes every thought or act of every kind, is beyond all influence and above all cajolery, is spotless in its impartiality and rectitude, brings about confidence, confidence evokes respect, and respect arouses friendship.

It puts an end, too, to despair. The Law cares nothing, indeed, for tears, since dislike to discipline is no reason for withholding it; but as sorrow comes only as effect, never spontaneously, there is no question of a sullen submission to evils arbitrarily inflicted and impossible of escape. When a man knows that there is nothing whatever to prevent his own abolition of suffering, the very consciousness of his resources suffuses him with hope.

Indifference also is cured. True we are evolving. But equally true that we are evolving along the line we prefer. If that line crosses the normal order, and if we are content, for the sake of present satisfaction, to accept all the consequences which *must* follow selfish opposition, the way is certainly open. But, then, neither those consequences nor the contrary ones from enlightened obedience are mere experiences of a stage in development: they are the fitting results of what was a choice. No man is unconcerned over a choice wherein he himself is entirely free, and whereof he himself receives the returns.

Concede the Law of Karma, vindicate its complete pervasiveness and its utter impartiality, show it as full in its notice of good as in its notice of wrong, and you strike the note to which human nature will respond. Men crave Justice from the Higher Powers. They do not ask for unlimited licence, but for fair and equable treatment. Make them see that Karma, and it alone, supplies this, and they are content. The moral sentiment is met, the claim to liberty is allowed, the motive to reverence is stirred. And as the grandly generous nature of that Law is disclosed, its copious rewards blessing the worthy and its very inflictions tender with reform, it assumes the countenance of a friend, a friend who may be implicitly trusted and should be unswervingly served.

ALEXANDER FULLERTON, F. T. S.

## IF METHUSELAH EXISTED, WHY SO SHORT OUR LIVES?

At a Theosophical Society meeting the other day, it was stated that in the early races, say the second and third, referred to in the *Secret Doctrine*, man had a much more ethereal body, which lived many more years than Methuselah, the aged. In elaborating this, the objection was advanced that the body of man is now much more compact and stable than it was in those early races, because the atoms of which it is composed know their business better now than then, have greater affinity for certain combinations and for each other, and are not so readily scattered and disintegrated; and, if so, how is it explained that the length of human life now is only three-score and ten years, against several hundred in primitive times?

At first sight this seems to be perhaps a strong objection, but a careful consideration will dissipate it.

In the first place, when the human body was in a nebulous state the friction between the particles was much less than when they had drawn closer together. If the theory of ultimate atoms is admitted, we must also assent to the law that there is friction between them which will develop heat or tend to reduce the cohesive power. The heat evolved will have a tendency to destroy the intervening medium, or at least to so alter its state as to make it useless as a medium for cohesion to act.

Further, if we suppose, as is perfectly justifiable, that there are large and small combinations of atoms in each of which the units are closer to each other, the heat evolved will destroy the constitution of the element, whatever it may be, that is between that combination of atoms and the adjoining one. And, still further, the friction between any two such bodies will also tend to rub off or draw off atoms from either of two to unite with the stronger, or be thrown entirely out of both collections.

Such a process as described will in the end bring about the disintegration of the entire mass of atoms. Thus at first, the atoms being farther removed, the destructive means can only act at intervals or more slowly than when the union is more intimate, and from this we reach the reason why the age of the combination of atoms would be greater in the one case than in the other.

Coming down to the present period we find that, in addition to the closer association of atoms in the physical frame, there is also another disturbing element tending to destruction of the union, that is, the force of the mind and the emotions.

It is well known that as man increases his brain use and power and the play of his emotions, he is able to affect his physical frame thereby. To-

day many hold that the American people are becoming too nervously organized. This reacts upon the atoms in the body, and must make the average age less than those ancient races when the mental and emotional natures did not have such sway over the human being.

This is perfectly in accord with the *Secret Doctrine*, as it is shown that in the early ages everything went slower in all departments and that now in Kali Yuga all things move with great rapidity.

So it may be properly concluded that the great law of conservation of energy, of correlation of forces, makes it now out of the ordinary for men to live to the age of Methuselah.

F. T. S.

### TEA TABLE TALK.

A visitor to the Tea Table, in conversation with the Professor, said that he had dreamed of seeing a friend—D. —on fire over his stomach, and had poured water on him and quenched the blaze. This dream had occurred the previous Sunday night. A day or so after this conversation, D. wrote that he had been sick that Sunday night, and was much troubled by waves of heat that rolled up from his hips over his body. He had a severe cold and had been sick for many days, but on Monday morning was much better, just as the dreamer dreamed that the fire was extinguished.

Another sends the following about community of dreams between herself and a friend. "I have been engaged in the prosaic occupation of making a dress, and yesterday discussed with a relative whether to use 'yellow piping' or not, and decided on the 'piping'. I then wrote a widowed friend to come and assist in the making of the dress. She got the letter that night, but I said in it nothing about the material or style of costume. I dreamed that I conversed with her about the dress that night, telling her about the 'yellow piping'. She dreamed the same night that she was with me talking over the dress, and that I told her we would use 'yellow piping.' I consider this a communication through dream state. But are we justified in assuming that we did meet each other, in fact, while our bodies were asleep?"

"No, there is no reason for being sure that there was any conscious communication. There was community of dream relating to facts happening to one, and the current establishing the community was carried by the letter making the dress-making engagement.

It is more than probable that each dreamer did her dream picturing independently of the other. But this was due, of course, to the fact that in the astral light the pictures of actual facts and conversations are preserved, enabling the other dreamer to automatically pick them out and retain a memory of them upon awaking.

The student was prevailed on the other night to say something about dreams and dreaming.

"Yes, although the greater number of dreams are foolish, we must not

despise them utterly, but should discriminate. If we rely on dreams we shall at last become verily superstitious and amenable to punishment by our friends. The fact that nearly all people dream is an enormous fact. For in these dreams, foolish, sad, grave, or prophetic, there is some ego or person or individual who experiences the feelings that we note in dreams and remember afterwards. The same sort of cognitions and sensations is perceived in dreams as when we are awake. *Who feels, who suffers and enjoys?* is the question. That is what we should consider. But it is true that one may learn the meaning of his own dreams; rare is the man who can say what, if any, meaning the dreaming of another has.

Another correspondent says: "A few evenings ago, after all of the family had retired, I took up *The Theosophist* and my eye fell on the article, 'The Practice of Pranayama in Yoga.' After reading the article and the note made upon it by a 'practical student', I thought I would try it, as at this time I am in proper condition, having since the beginning of Lent abstained from meat, fish, and nearly every kind of food except bread, rice, milk, and sugar. In the year 1880 I learned from an old lady certain rules by which to regulate the breath. She had been taught by a man in her early youth, sixty-five years ago, and by practising it she saved her life when given up by the doctors. I began now to apply these rules, and after a short time there appeared before my open eyes a curiously linked chain composed of geometrical figures of the most beautiful colors. At first it was nearly the shape of a large U; then it changed to an S; then to a true lover's knot with triangles for loops. Then there were several other figures constantly growing larger and smaller, and with great difficulty could I read the page before me through them. This chain grew brighter and more radiant, and finally changed to a pure white light, in which I could see shadowy forms moving. The light was in constant motion, but when I stopped my breath and made a supreme effort to keep every muscle of my body still, it moved but little. I could not put out the light by any effort of will. At last it occurred to me to try hot water compresses on my head and eyes. This extinguished the light and I saw darkness once more, which was a comfort, so that now I understand how 'men may prefer darkness rather than light.' I would recommend this simple remedy of a hot water compress to 'practical students' as being a more agreeable and convenient remedy than 'pure castor oil with food', as K. N. suggests. Will you tell me if this was the Astral Light I saw, and if there are other than external means to stop one's seeing it?"

This practice disturbed the small nerves of the eye, and the chain was an accentuation of those lights which are remarked by physicians and nearly always take that shape. They are in the fluid in the eye. It was a physiological disturbance caused by abnormal practice. Better than hot compresses or castor oil is to stop all such efforts. Stopping meat and fish, or taking or leaving one or another food, does not put the student in "proper condition" to try psychic practices. The proper condition is described in the *Voice of the Silence*, P. 16.

"Kill thy desires, Lanoo, make thy vices impotent, ere the first step is

taken on the solemn journey. Strangle thy sins and make them dumb forever, before thou dost lift one foot to mount the ladder."

Possibly when this fact has been reiterated a few hundred—or thousand—times more, students will begin to get a glimmer of the fact that psychic practices of all kinds are most injurious for the unready man or woman. The condition of being ready or fit is described above. Who can claim to have attained it? When *spiritual* enlightenment has been attained, then the illuminated disciple, purified, may begin such practice, for he does so *from above*. Without an adept guide, they are otherwise absolutely injurious to body and mind. "Psychic practice" refers to efforts to enter abnormal conditions, astral or other. There is a method of voice culture now in vogue in certain Schools of Oratory and in Health Resorts which is a branch of physical culture. It is intended to teach right breathing and speaking, and to restore circulatory and assimilative processes through right use of breath and vocal cords, establishing deep breathing also. This, of course, is not a psychic practice, nor is its motive such. It has a purely physiological *rational*, and helps the brain through the oxygenation which it brings about.

JULIUS.

## CORRESPONDENCE.

### THE GANGES. THE CYCLES. EVIDENCE OF REINCAR- NATION.

DEAR EDITOR :

A friend of mine has lately lent me a very interesting book called *Rambles and Recollections by an Indian Official*, by Col. H. S. Sleeman of the Bengal Army, published by Hatchard & Son in 1844. It contains, among other things, an account of what Col. Sleeman saw and heard during his journey from the banks of the Nerbuda—or Narmada—to the Himalaya in 1835-36. He says: "The people were of the opinion, they told me, that the Ganges, as a sacred stream, could last only 60 years more, when the Nerbuda would take its place."

The prediction repeated by the author is about to be fulfilled, Ganges loses the greater part of its holiness and from the 14th of April next the Nerbuda becomes holier than before. *Kumbha*, the celebrated concourse of ascetics held once every twelve years on the bank of the Ganges, sits by turn this year, *for the last time*, at Hardevar—or Haredvar—during our month of Chaitra—March—April. After twelve years it will sit again on the bank of the Nerbuda, perhaps in another name. The cycle of the first 5000 years of Kali-Yuga is about to be completed, and Ganges as Kruja-Sakti (that is, as having a certain mysterious power) ceases to exist (in its present shape), transferring a part of its energies to the Nerbuda. The name Nerbuda—or Nurmada—is composed of *Nurma*—from *Nri*, man and Humanity, and *da*, to give. The meaning is clear. For a portion of the occul

teachings will now be given out to the world at large to profit by, but henceforth it will be more difficult for us to make progress in the Path which leads to mukti—salvation. The increasing materialistic tendencies of the age, the progress of modern civilization with its manifold physical wants, are living obstacles to a life requiring, besides asceticism, an amount of self-denial, devotion, and energy too great for an ordinary man, civilized or not, to bear. In my opinion it is not so much the teachings—however valuable—that will assist us, as our own power to sacrifice our personal interests and to live in an entirely new condition of things.

We Hindus, for instance, have some advantages that you have not in the west. Here you may find boys of 6 years talk of their previous births, illiterate men of their karma, and even females of low caste of their *parakala*—state after death. Gentleness and respect to women are inborn in us—as testified by Col. Sleeman above mentioned—yet how few among us are able to do what we should and what we are *positively directed in our shastras* to do, to escape the miseries of birth and death. Says the great Sankaracharya: “Days and nights, evening and morning, spring and autumn go and come again. Kala is playing, your term of life is running out, yet the disease of hope—or desire—is not left by you. O Thou Ignorant, devote yourself to Govindram—supreme intelligence; for when death draws near and overtakes you, your examining every word of the shastra according to the rules of grammar will not preserve you.”

Fraternally yours,

KALI PRASANNA MUKHERJI.

*Berhampore, India, March, 1891.*

## LITERARY NOTES.

**SARDIA**, by Mrs. Cora L. Daniels. A remarkably well-written story, not especially original in characters or plot, but rich and mellow in its diction, with conversations singularly felicitous in their ease and flow, and with several situations of much more than ordinary power. There is a curious combination in the book of fine sense of the loftiest traits in humanity (coupled with the skill to portray them) and of luxuriance in the sensuous. It is a union of the flesh and the spirit. All through smoulders the fire of a warm carnality, once flaming out unreservedly in Chapter IX, but the homage and the love and the enthusiasm are for what is noble and true and of good report. *Sardia* is Theosophically significant, not because teaching Theosophy, for there is never aroused a suspicion that the author has any knowledge of its most superficial tenets, still less its spirit, but because re-

illustrating the increasing use in fiction of reference to Occult pursuits. The most eminent Theosophist of the age is introduced as a character, not needed at all by the story, but genially pictured in her generosity, goodness, robust heartiness, unconventional union of freshness with learning. This is really very well done. Not censoriously, but as mere matter of fact, it may be noted that hasheesh requires 4 hours for its effects, that Occult students do not announce at dinner-parties "I seek to become an Adept", and that those who have become so do not mention their having, during a season of anxiety in a lawyer's office, "gone over the whole method". "Not" in the last line but one of Page 190 should be expunged.

**POWER THROUGH REPOSE**, by Annie Payson Call, is a singularly common-sense book, mainly based upon the doctrine that we are most effective when most conformed to Nature, and that to study Nature we must inspect the quarters where she most freely discloses herself. In thought, speech, exercise, the emotions, even in sleep, we have been artificialized into awkwardness and waste, and so, to become natural, we have to be *trained* to move, think, and rest. As no small part of human misery arises from petty worries, Mrs. Call gives straight-forward, rational steps to surmount them, making the body act on the mind or the mind on the body, as need be. "A lady who suffered very much from having her feelings hurt came to me for advice. I told her, whenever anything was said to wound her, at once to imagine her legs heavy,—that relaxed her muscles, freed her nerves, and relieved the tension caused by her sensitive feelings. The cure seemed to her wonderful". The book is full of just such homely, but sagacious, recipes.

**MARCH LUCIFER** in "The Devil's Own" quotes a suggestive allegory of the creation of the peacock, from which many healthful lessons may radiate. "Life in a Severed Head" is one of the most thrilling and remarkable incidents ever published, and is told with literary skill. Mrs. Besant replies to Mr. Patterson's objections to "The Theosophical Society and H. P. B.", not at all controversially, but with a logical cogency, a clearness of demonstration, a precision of thought which may well make other critics pause. Summarized, her contention is this: "Certainly any believer in our 1st object is welcomed to the T. S.; but if a disbeliever in H. P. B., why should he want to come in, and what will he do when he *is* in?" Why and what, indeed? Mr. Kingsland, in a letter on "Roman Catholicism and Theosophy", puts a deeply interesting question concerning the reincarnation of an Adept, a question upon which every student would welcome light. The reviewer in *Lucifer* smiles conscientiously upon all Theosophical articles, and his commendation, like the rain from heaven, falls alike upon the just and upon the unjust.

## MIRROR OF THE MOVEMENT.

### AMERICA.

#### VISIT TO AMERICA OF MRS. ANNIE BESANT.

Mrs. Besant reached the States on April 9th, after a stormy voyage in the "City of New York." She was at once subjected to most copious "interviewing", and the metropolitan press described with scrupulous exactness her size, gait, hair, age, and career, also the number and shape of the modest equipment of gowns in her luggage. One whole page of the *Sunday World* was devoted to her. It is not without significance that both her life and her present mission were spoken of with respect, natural as it might have been for some journals to hint of Herr Most and Chicago Anarchists, or to sagely marvel at the spells cast by a cigarette-smoking Russian. But, in truth, her life-long devotion to the poor and the despoiled was treated with reverence, and even her Theosophy mentioned as a fact rather than a phenomenon. No doubt this is chiefly resultant upon the altered altitude of the press towards Social Science and the Wisdom Religion, but it is probably also because no intelligent journalist could enter the presence and study the countenance of that heroic woman without consciousness of the great soul which irradiates both. Passion and littleness and prejudice and flippancy die down before that face which reveals a life saddened by sorrow, yet upborne by a principle which knows no flinching and a love which knows no bounds. Her countenance is a sermon, and her voice a benediction.

Mrs. Besant accepted the hospitality of Mr. E. A. Neresheimer, an honored member of the Aryan T. S., and, besides a reception at the house of Mr. John W. Lovell, the well-known publisher, received other courtesies from New Yorkers. On April 13th she delivered her first public lecture, "London, its Wealth and its Poverty", in Scottish Rite Hall, 29th st. and Madison avenue. Her manner is quiet, she uses no gesture, the utterance is measured and abundantly distinct, and the well chosen words are unhesitatingly fluent. At times, particularly at the description of some scene of cruelty or of flagrant wrong, the rather-repressed force sweeps away its barriers, and sentences of indignant eloquence arouse the deepest sympathies of her auditors. Though the intonations are not greatly varied, probably because strength is most spent in the effort to secure distinctness, there are times where a delicate inflection or a subtle modulation gives exactly the meaning needed. All through the address, whatever its topic, one sees the great soul behind it, solemn, earnest, its gaze fastened on truth and right and duty, its one aim to uplift the humanity it serves. It is this which makes her speech so noble and so thrilling, so evocative of unfaltering attention and of reverential tenderness.

On Tuesday evening, April 14th, she attended the regular meeting of the Aryan T. S. and addressed it. Speaking first of Karma, the subject of discussion, she expounded its nature and range, and the mistake of supposing that poverty or suffering means of necessity demerit. Here she quoted a reply of H. P. B. to students who asked why pain was so universal. "You forget," said H. P. B., "you forget that on every plane, physical, mental, and spiritual, the pain of travail means the birth of a new life." Arguing that wealth and ease are no proof of advance in excellence, she quoted from the letter of a Master—"Serve the poor, but pity the rich". Then she told of the T. S. work in London, the growth of the Headquarters and of the circle around H. P. B., and in a strain of lofty eloquence described the life and spirit of the Teacher, her unflinching industry, her exhaustless patience. Probably no one privileged to hear those words will ever forget the testimony of one illustrious martyr to another even more illustrious, and the loving reverence with which, after saying that her own veracity had never been impugned, she pledged it in affirmation of the integrity of the one "whom I am proud to call 'Teacher', and who sometimes calls me 'Friend'."

On the 13th April Mrs. Besant's address on *London, its Wealth and its Poverty* drew a vivid picture of the awful state of things there among the poor, with but little relief offered by the rich.

On the 15th April she lectured on *Dangers Menacing Society*, in which she showed that not only is there danger in the great disproportion of wealth distribution, but that as the poor were educated more and more they grew more discontented, since education enabled them to see more clearly than before. She closed by saying that only brotherhood and theosophy could effect a cure. On the 17th the subject was *Labor Movements in the Old World*.

On the 20th she lectured on *Dangers Menacing Society* to a good audience in Washington, returning to New York for a lecture on the *Message of Theosophy to the Western World* in Historical Hall, Brooklyn, April 22d, to a very appreciative audience. In this a clear view was given of the positions of science and religion, showing that neither gave satisfactory answers to grave problems, but that theosophy offered a complete, logical, and scientific solution.

On the 23d she lectured again in Scottish Rite Hall, New York, on *What is Theosophy*, presenting the subject anew in other ways and clearing away many misconceptions.

At all these lectures the audiences were carried away by the speaker, many persons uttering extravagant commendations.

In Washington there were also receptions to Mrs. Besant and a free public meeting of the *Blavatsky Lodge*, at which Mrs. Besant and the Gen-

eral Secretary spoke upon theosophy and H. B. Blavatsky to a crowded house.

GOLDEN GATE LODGE, T. S.'s fifth course of Theosophical Lectures is on the 7 Sunday evenings from March 29th to May 10th, and consists of *The Pyramid*; *Why built, Where built, and by Whom*, L. P. McCarty; *In what sense is Universal Brotherhood possible?*, Mrs. Mercie M. Thirds; *Theosophy*; *its Message and its Reason*, Dr. J. A. Anderson; *Is Theosophy Practical*, Miss M. A. Walsh; *Reincarnation*, Dr. Allen Griffiths; *The Mahatmas: are They a myth?*, Mrs. G. S. Bowman; *The Subjective and the Objective Plane*, Mrs. Sarah A. Harris.

IN THE PRESS each month more notice is taken of Theosophy. The *Omaha Bee* has been giving a series of articles taken in large part from the tracts issued from the General Secretary's office, and one entitled *Hypnotism and Theosophy*. The *Twentieth Century*, of N. Y. City, published last month a long article by William Q. Judge entitled "Religion and Reform from a Theosophical View Point". All the great metropolitan dailies have made frequent mention of Mrs. Besant in connection with theosophy, and out of town papers have been copying these articles and notices.

THE ORIENTAL DEPARTMENT promises to grow into great importance. Quick response was made to the suggestion that we should have funds to employ a pandit in India solely for the American Section, so that negotiations were at once opened with various members in the East looking toward the selection of a man. Bro. Bert. Keightley secured the services of a Tamil scholar at Adyar for this Department, and all that remains to secure him for 6 months is his acceptance of Bro. Keightley's definite endorsement as to fitness. The Gen. Secy. is also waiting to hear from a learned pandit in another part of India. It is therefore probable that this Department will soon have all the literary matter needed. Both pandits will be a necessity, as in the Tamil tongue there are many valuable occult and metaphysical works. Several cheering responses have arrived from Indian theosophists of different sects, and the April number contains an extract from the *Maha Nirvanantra* furnished by Bro. Panchanan Ghosh, of Rajmahal, Bengal.

A SPLENDID PHOTOGRAPH of the Ceylonese Theosophists with Col. Olcott and the noted High Priest Sumangala, at Ceylon, has just been received by the PATH for its collection. Unfortunately none are for sale. The High Priest sits next to Col. Olcott, and it is pleasant to see this juxtaposition in face of all that was said after Sir E. Arnold announced that Sumangala could give him no definite assurances about the Mahatmas and Adepts.

AYRAN T. S., N. Y. At a recent meeting a very excellent paper was read upon the subject of *Karma in the Christian Bible*, showing many refer-

ences to the doctrine from that source. This is an excellent line to pursue. As this country is a part of Christendom, it is easier to convince people who care at all about the Bible if you can show theosophical doctrines therein. Members in other branches ought to take up the subject. The Aryan Branch has also been privileged with a thoughtful and eloquent address from Bro. Wm. J. Colville of San Francisco, public notice whereof secured a large audience.

Dr. ARCHIBALD KEIGHTLEY reached the metropolis on April 21st, after a safe journey across the continent. The Dr. has lost something of his *embonpoint*, but nothing of that genial charm of 3 years ago when he first learned to love America and America to love him. His unexpected appearance at the close of the Aryan Branch meeting elicited a burst of applause, since echoed in the General Secretary's office and the Convention at Boston. As of an earlier Apostle it may be said, "There was great joy in that city".

### FOREIGN.

#### LONDON LETTER.

Of the activities here during the past month, the more important are the following :—

The Headquarters have been increased by the addition of two large rooms built out into the garden at the back : the repairing of the house next door is nearing its completion, and it will be ready for habitation in a few weeks' time.

Another Theosophical lending library has been opened at Croydon : these libraries owe their formation mainly to the energies of the Countess Wachtmeister, who, by the donation of a few books from her library and Propaganda Fund to form a nucleus and on the condition that 2d per volume is charged for lending, has started many a centre, the money obtained being used for the purchase of fresh works to increase the Library.

The old Glasgow Lodge, which went into *pralaya* some years ago, seems to have some prospects of revival, Brother F. W. D'Evelyn being just now very busy in its re-formation.

A class for Theosophical Study has been organized at Halifax.

The British Section Council held its half-yearly meeting on Mar. 27th. The meeting lasted some four hours, much work being satisfactorily got through. The Reference Library to be opened at 17 Avenue Road by the B. S. has had its inauguration delayed for some little while, owing to the hindering of building operations by the late severe weather.

Our zealous Spanish brethren have been more than usually active of late. Since Jan., 1890, indeed, a handful of men have amongst them succeeded in distributing nearly 13,000 pamphlets throughout the country, besides translating into Spanish eleven of the more important Theosophical

works, including *Isis Unveiled*, *The Key to Theosophy*, etc. Lectures have been delivered at Madrid, and brochures and leaflets to the number of 1500 sent to Salvador, Cuba, and the Philippine Islands. Many other activities are likewise in rapid operation.

The Dutch-Belgian Branch, so lately formed, is likewise exceedingly alert.

The Blavatsky Lodge completed its course of lectures on "Theosophy from the Root Up" last Thursday. A syllabus for the discussions in April, May, and June has been issued.

A Danish lady, Mdlle Otta Brony, one of the first vocalists in London, is organizing a concert to help to pay off the debt on the Building fund. The concert will take place on the 25th inst. at the Prince's Hall, Piccadilly, and some of the best artistes of the season have consented to appear. Mdlle Brony is not a member of the T. S. but only a sympathiser with the work and cause.

Annie Besant left for Liverpool this morning, to embark for New York.  
*London, April 1st, 1891.* C. F. W.

THE COUNTESS WACHTMEISTER issued in April a very earnest solicitation to European T. S. to aid in removing the debt of £260 upon the London Headquarters. A Danish vocalist, Miss O. Brony, kindly volunteered a concert on April 25th towards the fund, and tickets were sold at prices from \$2.50 down to 25 cts.

WE ARE INFORMED that Mrs. Besant's article in *Lucifer*, "The Theosophical Society and H. P. B.", together with Mr. H. T. Patterson's criticism thereon and Mrs. Besant's rejoinder, is to be published at London in pamphlet form. Notice of date and price will be given in the PATH.

#### INDIA.

BERTRAM KEIGHTLEY's work is doing great good. Private letters to the editor from Hindu friends in India state that his starting of *Prasnottara* and Branch papers on the lines of the American system has borne fruit, and that no doubt the result will soon be great activity in places hitherto somewhat apathetic.

COL. OLCOTT has started for Australia after a short visit to Burma. A recent letter from him refers again to the 14 propositions as to Buddhist doctrine accepted from his hand by the Burmese priests as noticed in April PATH, speaking of the event as one of the highest importance, which no doubt it is.

#### A THEOSOPHIC FUNERAL.

On April 15th, in New York City, Mrs. Annie M. Savery, member of the Theosophical Society and one of its earnest students, suddenly passed away. She was to be buried, with appropriate services, from the family

home at Des Moines, Iowa, but the bereaved husband, mindful of her wishes and of her beliefs, arranged for a preliminary service to be held over the remains at his New York residence, where Mrs. Savery had so suddenly expired. The occasion was a singularly touching and beautiful one. There were present members of the Woman's Club, The Sorosis, of which Mrs. Savery was a member, and a number of her fellow Theosophists.

Mr. W. Q. Judge opened the service by a brief sketch of Mrs. Savery's life, her interest in Theosophy, and the belief which they held in common. The theosophic teachings in regard to the change called death, and to the immortality of the real man, of man the spirit, were most eloquently expounded, the calm of the speaker and the intensity of his convictions serving to heighten the words of lofty cheer which he spoke. He closed by reading the chapter of the *Bhagavad Gita* on the Immortality of the Soul, and the deep silence, the motionlessness, of the meeting showed how closely his words were followed. He then said that Mrs. Annie Besant would say a few words. Mrs. Besant arose, and after speaking of her last interview with Mrs. Savery, who had been most eagerly waiting for her arrival, and who intended to return to London with her, she then passed into a vein of the deepest, tenderest sympathy for the husband so sorely bereaved, expressing, as she alone can, all that is loftiest, all that is most convincing, all that is most loving, hopeful, and inspiring in Theosophy, regarding our life and our death as both changes of condition, while the real man lived forever, and was forever near. Before she closed, there was not a dry eye among the other men and women in the room. It is impossible to give an adequate idea of this bugle call of Hope, above the open grave. All idea of Death was removed; only eternal Beauty, eternal Love remained.

Mrs. Croly (Jennie June) followed for the Sorosis, and gave a sketch of Mrs. Savery's early life. The harp of flowers, sent by the Club, was afterward sent by Mr. Savery to Mrs. Besant's Lecture, and thus from the scene of loss and sorrow to the scene of strength and power came a message of Brotherhood and Union, showing again that mankind is one in heart as in destiny.

J. C. V. P.

## THE ANNUAL CONVENTION.

The Convention met on Sunday and Monday, April 26th and 27th, in Boston. There was a very large attendance from all parts of the country, and nearly all the visiting delegates stopped at the Parker House, which for the time became a theosophical hotel. The presence of Mrs. Annie Besant as delegate from London and special messenger from H. P. Blavatsky added much to the interest, not only among members of the Society but also among those not in our ranks. The daily press of Boston had been full of notices and articles about the Society and Mrs. Besant for

some weeks, and one could hear about theosophy on every hand. On Mrs. Besant's arrival on the 24th with the General Secretary a reception was given them at the Parker House by the Woman's Press Association, to whom she spoke about journalism and theosophy. On the evening of Saturday the 25th, the *Boston T. S.* gave a reception at its rooms, 152 Boylston St., to the delegates and visiting members in order that they might meet each other and see Mrs. Besant. This was crowded, but was very much enjoyed. There were delegates from several parts of the Pacific Coast and the States east of the Rocky Mountains.

#### THE PROCEEDINGS.

The Convention assembled at 10 o'clock Sunday morning at Steinert Hall, Boston, and after the Gen. Sec'y had called it to order, Bro. Griggs of the Boston T. S. was made temporary chairman. He organized the Convention, and then Bro. E. B. Rambo of San Francisco was elected permanent chairman and Robt. Crosbie of Boston Secretary of the Convention. Most Branches except those in the extreme south were represented. Mrs. Besant and Dr. Archibald Keightley were then presented as the foreign delegates. The General Secretary's Report was then read. It showed 19 Branches as organized since last Convention, making 52 Branches in all, as three Branches in Los Angeles had consolidated into one. The number of members admitted for the year was 432; there were 13 deaths, 23 resignations, and one expulsion. The founding of the Oriental Department and engagement of pundits in India were also reported. Under the tract scheme 261,000 tracts were reported as printed to date, and the contribution to the scheme \$1,906.95.

The Treasurer's report was read, showing as follows:—

#### THE TREASURER'S REPORT.

##### RECEIPTS.

Surplus from 1890.....		\$973.65
Branch Dues.....	\$1,111.50	
Dues and fees from members-at-large.....	559.50	
Charter-fees.....	90.00	
Donations from Branches.....	228.85	
Donations from Individuals.....	1,320.52	
Donations to India.....	1,535.79	
"    " B. Keightley's work.....	25.00	
"    " Col. Olcott's Vacation.....	119.50	
"    " Ceylon.....	25.00	
"    " London Headquarters.....	27.00	
Sale of Reports of 1890.....	6.39	
Sale of Forums and Sundries.....	74.95	
		<u>5,124.00</u>
		\$6,097.65

*Carried Forward*.....\$6,097.65

## DISBURSEMENTS.

Remitted to India :—

Donations.....	\$1,534.79	
Diploma fees.....	233.00	
Charter fees.....	85.00	
Deficit on 25% appropriation...	184.75	\$2,037.54
Remitted for B. Keightley's work.....		25.00
" " Col. Olcott's vacation.....		119.50
" " London Headquarters.....		27.00
" " Ceylon.....		25.00
" " Pandit in India.....		60.00
Travel to Convention of 1890.....		54.00
Rent.....		360.00
Stationery and stamps.....		297.95
Printing and Mailing Convention Rep. of '90		303.69
Forums.....		187.82
Printing.....		339.20
Salaries.....		646.00
Incidentals.....	181.88	\$4,664.58
Surplus.....		\$1,433.07

E. &amp; O. E.

NEW YORK, April 15th, 1891.

WILLIAM Q. JUDGE,  
*Treasurer.*

The report was referred to the committees for auditing and on resolutions. Various committees were then appointed, and Dr. Buck proposed the following resolution, which was unanimously carried.

*Whereas* : the Convention of the American Section of the Theosophical Society now in session, appreciating the personal sacrifices, the unflinching heroism, and the transcendent importance of the labors of Mme. H. P. Blavatsky, without which the Society would have had no existence, and

*Whereas* : through the labors of Mme. Blavatsky the tenets of the Wisdom Religion are being brought to the world in a measure unknown and unprecedented for many centuries, therefore

*Resolved* : that this Convention instruct the Gen. Secretary to cable to Mme. Blavatsky its warmest sympathy, its most cordial appreciation of her work, and its unqualified confidence in her mission and teaching.

*Whereas* : This Theosophical Convention fully appreciates the long years of faithful service rendered to the T. S. by Col. Olcott, and

*Whereas* : through these labors performed in a foreign land through great hardships, his health has been greatly impaired, therefore

*Resolved* : that the Gen. Sec. be instructed to convey to Col. Olcott its high appreciation of his valuable services and his loyal devotion to the work of the Society, and to express its hope that he may be fully restored

to health and vigor, and live long to enjoy the honors that belong to the world's benefactors.

Bro. H. T. Patterson of Brooklyn then presented a list of studies of the Brooklyn Branch, and a standing committee was appointed upon Branch work, consisting of Bros. Patterson, Buchmann, Judge, Anderson, and Crosbie. The chairman then gave the chair to Bro. Judge and presented the request from Los Angeles that next Convention be held at that place, moving its adoption. On objection by Bro. Stearns, under the constitution this was declared out of order, and Bro. Rambo resumed the chair. The morning session then closed.

#### AFTERNOON SESSION, 26TH APRIL.

The Convention assembled at 3. There was an immense crowd present and some 200 had to be turned away from the doors. The hall was crowded to its utmost capacity, many standing. The chair introduced Mrs. Annie Besant, who presented and read messages from H. P. Blavatsky and then made a stirring speech by which the audience was very much moved. She spoke of the work and character of H. P. Blavatsky. Bro. Rambo returned to Mrs. Besant the thanks of the Convention for the message from Mme. Blavatsky. The General Secretary then read greetings from the foreign lodges in Europe, including Vienna, Dublin, England, Paris, Madrid, Belgium, and Greece. The Report of B. Keightley as delegate to Indian Convention of December, 1890, was then received and read, after which the chair introduced Bro. Arch. Keightley as delegate from British Section, who read his credentials and greeting. Bro. William Q. Judge then addressed the convention on *Theosophy as a Reformer of Religion*. The convention then adjourned to 7 P. M.

#### EVENING SESSION, APRIL 26.

The Convention assembled at Steinert Hall, the Hall being full. The minutes of last year were approved as read by the Ex. Committee. The Committee on Resolutions then reported and endorsed all the recommendations of the General Secretary, thus approving Oriental Department, Tract Mailing Scheme, Forum, and Branch Work Department, and also the employment of a lecturer, and urged increased contributions by members. These were adopted by the Convention, and also the changes in the Constitution which provide that certain dues may be regulated by the Gen. Secretary, as will be seen in full in the Report of proceedings. A vote of confidence in Bro. Judge was then passed. The following was then unanimously passed.

*Resolved*: that we, the members of the American Section of the T. S.

in Convention assembled, in addition to the gratitude and devotion expressed in the resolutions of the morning session, tender to Madame H. P. Blavatsky our sincere and heartfelt thanks for sending to us her messenger Mrs. Annie Besant, and for her letter to the Theosophists in America.

*Resolved* : that her words of encouragement and advice, and the words of her messenger, we will carry in our hearts, and will endeavor to cause them to bear fruit in our lives and future work.

*Resolved* : that we feel deep sympathy in the great trial of her sufferings, and earnestly hope that she will soon recover her health and be spared many years to work with us in her present body.

*Resolved* : that we, the members of the American Section of the T. S. in Convention assembled, hereby express our gratitude to our esteemed sister Annie Besant for the great service to Theosophy and to this Convention in bearing to America the messages of our beloved teacher H. P. B. and for her own words of wisdom and inspiration.

The Auditing Committee then reported that they had examined the Gen. Sec'y's and Treasurer's accounts and found them correct, and the report was adopted. A larger Council than that of last year was then elected. On motion of Bro. Griggs the Gen. Sec'y was ordered to print and circulate among the Branches in U. S. the Constitution and laws of the American Section. On motion of Bro. Thomas the thanks of the Convention were tendered to Bro. Griggs and the Boston T. S. for hospitality and work for the Convention. The Executive Committee for 1891-92 was elected with following members : Alex. H. Spencer, Dr. Buchmann, Alex. Fullerton, E. A. Neresheimer, A. B. Griggs, Dr. J. D. Buck, and the General Secretary. A paper by Mrs. S. A. Harris on the *Permanent Principle* was then read by title. At 8 p. m. Miss Katherine Hillard of New York read a paper on *Dante's Beatrice from a Theosophical Point of View*, after which J. Ransom Bridge of Boston read one upon *Reincarnation*. Both were applauded. The hour of 9 was then reached, and the Convention adjourned to meet at Tremont Temple on Monday.

## SECOND DAY, TREMONT TEMPLE.

### MORNING SESSION.

Bro. Rambo took the chair. About 300 persons were present. Bro. Alex. Fullerton read a paper on *An American Theosophist*, striving in it to prevent members from going to extremes about the East and India. Bro. Swami Bhaskara Nand Saraswati then addressed the meeting in Sanscrit for five minutes, and read a paper on *One God in the Vedas*, closing with some words in Sanscrit, the rendering of which in English was given by Bro. Judge, who had consulted with the Swami beforehand.

Dr. A. Keightley then spoke on *Problems of Life and Death*, which

interested the audience, scientifically treating the question and showing that death so-called is only a manifestation of life. Mrs. Annie Besant then read the letter from the European Section and made an address upon *Practical Work for Theosophists*, drawing illustrations from the work with the poor in London of the members there. Bro. Rambo spoke of the work for children done on the Pacific Coast. Dr. La Pierre then moved that the time of Convention be altered to July instead of April. This was laid on the table on motion of Dr. Buck. The committee on practical work then reported that a League for practical work by theosophists ought to be formed by those members who are in favor of it, but not by the Convention itself, and the following persons were suggested as those who ought to start the movement; Mrs. Ver Planck, Cyrus F. Willard, Mrs. Moffett, Mrs. Buck, Miss Hillard, Miss Barnett, Geo. M. Stearns, H. T. Patterson, Mrs. Bates, William Q. Judge. Resolutions from the Toronto T. S. were received and filed.

#### AFTERNOON SESSION, 27TH APRIL.

The Temple floor was well filled at 2. The first speaker was H. T. Patterson, whose title was the *Voice of the Silence*. He was attentively listened to and received much applause. Bro. William Q. Judge then announced as a question from a Christian Scientist; Why is H. P. Blavatsky sick? Much laughter and applause greeted his remarks, and he closed them by asserting that to cure by the means of "mind cure" is to draw up into the mind the cause of sickness and make the mind sick. He then spoke for about half an hour on *Religion and Reform from a Theosophical View Point*, closing his remarks by asking the women to stop frivolity and compel the men to help them in charitable work. This provoked discussion, in which a lady on the floor disagreed from the speaker and a lady in the gallery said, "I agree with the speaker; when women agree with each other, men will agree with them." Dr. Buck then read a paper on the "Wisdom Religion", long, excellent, and deeply interesting. Mr. Geo. D. Ayers of Malden spoke on "Brotherhood", after which Mr. Rambo, Chairman of the Convention, made some short valedictory remarks and the Convention adjourned *sine die*.

In the evening Mrs. Besant delivered the first of her 3 lectures in Boston, "The Message of Theosophy to the Western World".

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A very accomplished woman, an F. T. S., desires the position of companion and reader, or English teacher to children. Would not object to traveling. Compensation to cover expenses. Any position that would lead to good work.—Address, H. B., care THE PATH.

## NOTICES.

## I.

*Forum* for April, No. 22, together with Oriental Department Paper No. 3, was issued on April 15th to Members-at-large and the Secretaries of Branches in good standing.

## II.

The portrait of Mrs. Besant in April PATH has been printed in brown ink and mounted on card-board, and will be sent post free for 25 cts.

## III.

BRANCH PAPER No. 14, *A Practical View of Karma*, read before the Boston T. S. by Miss M. J. Barnett, was sent on April 22d to all the Secretaries save one.

## IV.

*The Woman's Tribune*, Beatrice, Neb., publishes *in full* Mrs. Besant's lecture on "Dangers Menacing Society". Copies 5 cts. each, to be had by addressing the *Tribune* as above.

## SPECIAL NOTICE.

The General Secretary, whose health has been of late greatly impaired, purposes an absence from New York during some 6 or 8 weeks, with a view to a visitation of the Branches upon the Pacific Coast and of such others as may be found practicable. Unless hindered by unforeseen obstacles, he hopes to start about May 10th. Communications from the Pacific Coast relating to this trip, *but no others*, should, after that date, be sent him Care Miss Walsh, 103 Park Ave., San Francisco; those from points East, Care Wm. S. Wing, U. P. R. R. Co., Omaha, Neb. All letters upon office business are, as usual, to be sent to Box 2659, New York City.

Never be afraid, never be sorry, and cut all doubts with the sword of Knowledge.—*Sanscrit verse.*

OM.

# Æ U Ω

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnation will it meet the same.—*Bhagavad Gita, Chap. 2.*

## THE PATH.

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Vol. VI.

JUNE, 1891.

No. 3.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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H. P. B. . . .

### A LION-HEARTED COLLEAGUE PASSES.

“ On the shore stood Hiawatha,  
Turned and waived his hand at parting ;  
On the clear and luminous water  
Launched his birch canoe for sailing,  
From the pebbles of the margin  
Shoved it forth into the margin,  
Shoved it forth into the water ;  
Whispered to it, ‘ Westward ! Westward ! ’  
And with speed it darted forward.  
And the evening sun descending  
Set the clouds on fire with redness,  
Burned the broad sky, like a prairie,  
Left upon the level water

One long track and trail of splendor,  
 Down whose stream; as down a river,  
 Westward, Westward Hiawatha  
 Sailed into the fiery sunset,  
 Sailed into the purple vapors,  
 Sailed into the dusk of evening.

\* \* \*

Thus departed Hiawatha,  
 Hiawatha the beloved, \* \*  
 To the Islands of the Blessed."

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest, before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H. P. B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India".

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H. P. B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer*, there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doc-*

*Trine*, the *Key to Theosophy*, and the *Voice of the Silence*, and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *exposé*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena", some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of

“miracles” which can not be proved to a skeptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step ; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to “ the great orphan Humanity ”, could carry on her work with zeal and wisdom ; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

WILLIAM Q. JUDGE.

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## REINGARNATION.

In Mr. Judge's remarks on Re-incarnation last week, he reminded us of the necessity of distinguishing clearly what it is that re-incarnates. At the risk of repeating much that has been said already, I should like to say once again, for it can hardly be said too often, that a right understanding of the more abstruse teachings of Theosophy depends upon our being able to free ourselves from materialistic conceptions of spiritual things. The tendency of the human mind is always towards the embodiment of abstract ideas in a concrete form, particularly in the Western World, where the intellect has not been trained in the subtleties of Eastern metaphysics for countless generations. The ordinary intellect, plunged into the sea of abstract ideas, is like a man who does not know how to swim, and is distractedly baffling with the waves. It is in vain to tell him that the human body is lighter than water, and *must* float, if he will but put himself in the proper position and keep still ; he clutches wildly at the smallest plank, and feels that only a rope or an oar, or something tangible that he can grasp with his hands, can possibly be of any use to him. Not even when Peter *saw* Jesus walking upon the water, was he able to follow his example.

So the Western mind, launched upon the sea of Oriental metaphysics, grasps eagerly at an image, a metaphor, a diagram, anything that can be seen with the eye and leave a definite trace upon the memory. It is certainly better to have a life-preserver when we are compelled to jump over-

board, than to be drowned, but we must be very careful that the life-preserver keeps its proper place, and does not hold our heels above water instead of our head. There are certain truths that can be impressed upon the mind by means of images and metaphors, but there are others that only the intuition can apprehend, and where that is silent, it is in vain to force the intelligence, which is as incapable of the higher insight as Peter was of treading the waves over which his Master passed so lightly.

We are often warned in the *Secret Doctrine* and other books against the danger of accepting as a fact what is meant to be an allegory, but we need to have that warning repeated at frequent intervals. The moss of concrete conceptions will gather on the walls of the temple of Truth, and needs to be scraped away again and again, if the beautiful marble is to be seen in all its purity.

It is impossible to take a right view of the doctrine of Re-incarnation unless we have, to begin with, a proper conception of man's nature. We may talk glibly of the seven-fold constitution of man, and name the seven so-called "principles" in proper order, but let us beware of thinking of them as seven *things*. We might as well try to construct a rainbow by repeating the names of its seven colors. Every day almost, we hear some one say: "I can't bear the idea of Re-incarnation; I don't want to come back to this weary world; when I leave it, I long to have everlasting rest; better annihilation than a return to such a life."

When you ask such a person *what* they think is to return, you will invariably find that it is the *personality*, the man of to-day, thickly incrustated with a weight of bodily ills, mental fatigues, and physical accumulations of every kind, whims, idiosyncracies, fixed habits. It is the John Smith who stands before you, tired out beneath his earthly load, which he cannot dissociate from his real Ego. He expects to return as John Smith behind the mask of a new body, nothing changed but the flesh; the memory in abeyance, to be sure, but perhaps to revive occasionally in dreams, or in shifting, half-caught glimpses of a former existence;

"Some vague emotion of delight,  
In gazing up an Alpine height,  
Some yearning towards the lamps of night."

But were the constitution of man as taught in theosophy properly understood, that weary mortal would realize that with death he will lay down *all* the burdens of this life, and that with the body must pass away every thing but the thinking principle, the consciousness, that real entity, whose intelligence, passions, desires, all the lower faculties of mind, in fact, are but aspects of the immortal being within. "There is but one real man", says the *Key to Theosophy*, "enduring through the cycle of life, and immortal

in essence if not in form, and this is *Manas*, the mind-man, or embodied Consciousness."

It is difficult indeed to realise the idea of unembodied Consciousness, of immortal mind ; perhaps the best way is to recall our own experiences in our highest moments, to recollect how independent of all *personality* was the soul at such moments ; how we might have been a King or a beggar for aught we knew or cared when absorbed in the higher existence, even though it were only on the intellectual plane that our freed soul disported itself, and all the mysteries of the Spirit were still far beyond our ken. But such moments of keen thought, of intense feeling, of deep affection, give us glimpses of a state of pure consciousness apart from personality, and this is the re-incarnating Ego.

So that the tired mortal may lie down to his last sleep, safe in the thought that he has done with *all* his personal incumbrances, and that not a trace of the existence he has left behind will remain in the being who returns. Not a trace of the *personality* that is, but Karma waits for the re-incarnating soul, and as it has sown in this life, the harvest will be reaped in the next.

The farmer may fix his mind upon results, and work purely for the sake of the bushels of grain that he will garner in the fall, but we must learn, while making every effort to sow the seed of better harvests for the future, to keep our eyes fixed upon the duty nearest us, and give ourselves no concern for consequences. To do the right because it is the right, not because it will be better for us in this life or another, is the true principle.

"Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters," says the Bhagavad Gita. Let us then devote ourselves to working, each in our own place, for the benefit of all, secure in the knowledge that so eternal Justice and eternal Law shall work with us, for Duty is their child.

"I slept, and dreamed that life was Beauty :  
I woke, and found that life was Duty.  
Was then my dream a shadowy lie?  
Toil on, sad heart, courageously,  
And thou shalt find thy dream to be  
A noonday light and truth to thee."

KATHERINE HILLARD.

## LOSS OF THE SOUL.

(Continued from April No.)

In the study of the occult science and philosophy one is continually coming upon paradoxes, and these at first seem irreconcilable. They seem like flat contradictions, and sometimes so remain for the individual student for two reasons. First: because he is unable through lack of knowledge to apprehend the broad and complex relations involved, and thus to view the subject from opposite grounds or points of observation, and so to reconcile the paradox. A second reason for the obscurity remaining in many minds is the fact that nothing short of a full explanation from the esoteric point of view is capable of reconciling the apparent contradiction; and this the teacher is not at liberty to give; is, in fact, solemnly bound not to give except under strict rules and conditions, and here is the reason why the leader of the present T. S. movement in the visible world, H. P. B., has often been misunderstood and severely criticized. Not even all members of the T. S. seem to have understood the difference between a reconcilable paradox, provided one has the requisite knowledge, and a falsehood. Cases under the first class are too numerous to mention, where lack of knowledge or of ability to apprehend has allowed the paradox to remain a seeming contradiction. As a case under the second class, the discussion in *Theosophist* on the classification of the "principles" in man by a learned high caste Brahmin and H. P. B. may serve as an example.

The idea that all human beings spring from one common root, that all are nourished from one common and eternal fountain of life, and that this common root and this living fountain inhere also in all lower forms of life, seems irreconcilable with that other idea, that human beings exist in every possible degree of power and of unfolding, and that some are even soulless, having lost the divine element, while others are far advanced in the line of the higher evolution and the divine consciousness. It is from the first idea, that of a common inheritance, that the Universal Brotherhood of man logically flows; while it is from the second idea, that of degrees of development and inherent power, that the "sin of separateness" seems logically to arise. With no distinct memory on the part of the individual of any previous state of existence, here *seems* to be an irreconcilable paradox. Children of one common "Father" and heirs of one common life-inheritance are unequal.

Let us suppose that the inheritance was originally equal, and that the difference now seen is the result of profit made by *us* of the original capital; and let us suppose that the law is so framed that he who has given away the

most, who has done most to help his weaker brother, has now the most valuable possession. The paradox is thus explained, the law of action thus revealed. The original inheritance was indeed equal, and while the pains and penalties of the poorer brother have been self-inflicted, the more fortunate proves himself a worthy son of his "Father" by dividing his inheritance again and again with his poorer brother. The rich and fortunate, is therefore, not he who selfishly accumulates and tenaciously holds, but he who generously and continually gives. This is, indeed, quite the opposite of the worldly standard, where people honor the rich and despise the poor, and where the intelligent and the powerful despoil the ignorant and the weak. All real, and even all apparent, differences among individuals are the work of their own lives, the issue of their own hands. Man reaps as he has sown, and the problem of individual existence could only be solved through the efforts of the individual himself in working out either his own salvation or his own damnation. The true doctrine of the vicarious atonement has been misinterpreted and misapplied. "*Christos*" (Buddhi-Manas) suffers not *for us*, but has suffered *like unto us*; has reached the state of at-onement through like passions and trials, and through overcoming evil as we must also overcome it. How else could he be our "elder-brother"? The sympathy and helpfulness of *Christos* dwell in the "man of sorrows" who *remembers* the poor and the afflicted, the sinning and the sorrowing *which he once was*. *Christos* must have been at one with humanity through suffering, before he could be at-one with divinity through participating in the divine nature.

The elements of weakness, of sin, and of possible failure are then due to man's own efforts; these possibilities are the very terms upon which both personal and individual existence are based. Were it otherwise, were man made perfect and incapable of falling, or diabolical and incapable of rising, he could be nothing in and of himself.

The question was recently asked, "Do you *really* believe in the existence and immortality of the soul?", and the reply was, "Do you *really* question or deny it?" Here both question and answer proceeded from the plane of consciousness. Certain teachings, and even certain forms of intellectual belief that induce certain habits of thought and modes of life, may undoubtedly modify consciousness itself. One may contract or expand, cultivate or destroy, certain forms of consciousness. When the monad reached the human plane and became endowed with self-consciousness, that consciousness involved that divine light from which the higher consciousness springs. This is man's human inheritance, involving also his divine birthright. Then begins the struggle for the Kingdom, for dominion and power, the elements of man's lower animal nature drawing him back, and the powers of his diviner nature drawing him upward toward his immortal destiny.

Thus the price of self-consciousness is the necessity of conflict ; and the experience of conflict is suffering ; while its reward is divinity restored to full consciousness in man. The penalty for final failure is not being born in the bodies of animals (metempsychosis), but descent to the animal plane and the final loss of self-consciousness, or the human birthright.

The double inheritance of man from the Lunar Pitris and the Manasa Putras (see *Secret Doctrine*), giving to the original monad Form, Desire, and Mind, constitutes him a complex being. Form and desire ascend from the lower plane ; they are evolved. Mind descends from the higher plane ; it is involved. Man in his present life is therefore anchored to all below him and heir to all above him. He is up-borne and overshadowed. Were it otherwise, the "germ"—that "*dark nucleole*"—could never expand and become incorporated in full consciousness with Eternal Nature. Man, the microcosm, is potentially Adam Cadmon, the heavenly man or microcosm. Man, therefore, as we know him in the present life, is a potency, a possibility, rather than an actuality. The actuality must be a Power, at one with its creative source, Divinity ; otherwise there must eventuate two supreme powers and these antagonistic, which is an absurdity.

Man's present environment and narrow limitations hedge him about like a wall that he cannot overpass ; and the more he dwells in his appetites and passions that spring from matter and belong to his animal ego, the more closely press the walls about him.

Suppose we consider the planes of man's consciousness as the Spiritual (higher manas), Mental (lower manas), Sensuous (Kama rupa), and the Physical (prana or jiva). Every one is familiar with these planes by experience ; hence they may serve to illustrate our subject.

Consciousness in man is derived from Mahat, the universal principle of cosmic intelligence ; the foundation principle of all law, proportion, relation, number, form, &c. This principle is what Plato calls "the world of divine ideas". This is the *basis* of consciousness in man, and it is *diffused* throughout all the planes of consciousness in man ; the spiritual, the mental, the sensuous, and the physical, as already named. While, therefore, Mahat is the *basis* of consciousness in man, it is not his self-consciousness *per se*. Something more is necessary, viz. a *laya center*. This *laya center* is the monad, the incarnating ego, that "*dark nucleole*" whose impenetrable essence is a "spark" of the one absolute Life and Light. To and from this nucleole ebb and flow the tides of life, of feeling, of thought, and of desire. The under-lying principle, Mahat, gives to these ebbing and flowing tides rhythm, form, proportion ; in other words, their Law of Action and modes of expression *potentially*. Their *actual* expression comes from man's desire, his  *motive* of action. Through his diffused consciousness man senses, "tastes", experience of action on all the planes named, and from this

varied experience he must *choose*. The laya-center holds the *light* to his understanding, so that he is not left without a "witness".

Now while the Mahatic principle is diffused through all planes in man, as it is diffused through all planes of nature, giving shape to his body as it gives form to the crystal and proportion to chemical compounds, this diffusion occurs in regular order and in concrete degree, because it is coupled with that "spark" of the one life which is the dark and impenetrable center of the "monad". It is the relation and interaction of this center and the Mahatic principle that constitutes *self-consciousness* in man. Each of the "planes of consciousness" in man is a field for the display of his *self-consciousness*, his *field of battle*, and on each plane the "light of the Logos", *i. e.* the radiance from the spark of divine life in the heart of the monad, is *focalized*. There would thus arise a series of self-consciousnesses, so to say. Each plane, in other words, becomes a vehicle (Upadhi) for the light of the Logos. The Monad or real ego is alone self-existent. It alone *directly* receives the light of the Logos. The "planes" can receive the light only by reflection from the monad. The "planes" of consciousness, therefore, are not self-existent. They have no life of their own, so they receive no light of their own. It thus follows, logically, that if the monad containing the laya-center be separated, alienated, or destroyed, no further light can reach the planes thus separated from the "Father". Their dissolution would thus be only a question of time.

If now it can be shown by experience that a certain mode of life inspired by certain motives or desires tends to expand the laya-center and diffuse its light through all lower planes, and thus ministers to growth, expansion, and permanency, and that the opposite mode of life tends as inevitably to contraction, decay, and death, the consequent salvation or destruction of man's personal consciousness will have been shown to be a *matter of choice*. At every act called death, a separation of elements, and consequently of planes of consciousness, occurs. The physical and sensuous dissolve, leaving only the mental and spiritual, according to our classification of planes. If, therefore, the personal experience has been largely confined to these two lower planes, when the separation occurs at death such experience can have no conscious permanency. If the two higher planes, the spiritual and mental, have been dwarfed during earthly life from lack of use, and been starved by the encroachments of the lower planes, then, although they may accompany the monad into the next stage of existence, they cannot be supposed to convey or to retain the personal self-consciousness, *because they had none or so little to retain*. All of this pertains to the ordinary experience without considering the loss or final alienation of the soul, or divine spark, the "monad". There can be no *memory* of experience on the physical and sensuous planes because they have no permanent vehicle or Upadhi.

## “THE ECHOES THAT REMAIN.”

To some the story that I have to tell may sound like a dream, but it is not for them I write,—there are those that know and understand.

The latter part of last summer I happened to be spending at a little out of the way village in the south of England. During the course of a busy and moderately successful life, I have found it necessary now and then to seek a certain amount of retirement, to take myself entirely out of the rut of common life, to absent myself from sight and sound of all familiar things. Fortunately I have always been able to indulge this fancy. The place I found on this occasion suited me exactly. The village was picturesquely situated, and surrounded by a lovely country, of the walks and drives in which I thought I could never tire. But I awoke one morning to find that neither the prospect of a canter on horseback nor a morning with fishing rod and book could satisfy me. I was longing for new worlds to conquer. Mentioning this at breakfast to my landlady, I was asked, had I seen the Manor House. “The Manor House? No, I had not.” “Ah, then sir,” I was answered with pardonable pride, “You have not seen one of the finest houses in England.” About a hour later I found myself in the large oak-wainscoated hall, and the housekeeper, a pleasant elderly woman, was preparing to show me through the house. “Yes, sir,” she answered with the glibness of her class in answer to my inquiry, “the family have been absent many years—none of them have lived here since the old baronet died. That’s him, sir,” pointing to a portrait of a white-haired man, holding a book and with the student’s far-away look in the eyes, “they found it too lonely, sir, they say, and lonely enough it is sometimes.” We passed from room to room, all handsome, all gloomy, the walls hung with the faces of long-passed generations. I shivered, and wondered how the old woman travelling on in front of me could endure the atmosphere of the place. Suddenly we stopped before a low curtained door. The housekeeper selected a small key from her bunch and bent to fit it in the lock. I could not understand what it was, but, as I stood there waiting, the strangest feeling took possession of me—in some way a sense of excitement, mingled with a vague familiarity. I made a desperate effort to remember something, in doing which this all left me. We came to a narrow passage, turned to the right, and, opening another door, entered. “The Lady Alice’s apartments, sir.” I saw a long low room, hung in faded yellow damask, flooded with summer sunshine. In spite of the sadness of its antiquity and desertion, it was a livable room, bright and tasteful, and a delicate aroma of feminine grace and charm was felt in the air like a subtle perfume. A basket holding silk and a fine piece of half-finished needle-

work stood on a small table drawn near the cushioned window seat. It was pleasing to think of the reverence which let this remain just as the poor dead hand had left it. "Things had evidently been left just as they were," I said. This seemed to please my cicerone, who told me her great grandmother had been housekeeper in Lady Alice's time, and had kept the lovely lady's memory green in the hearts of her descendents. "This is where she used to sit," pointing to the window seat, "and watch for the lover who never came." "Ah, then, there is a romance," said I, thinking I had at length found the bright spot in this gloomy old Manor. "Indeed a romance my mother often told me," and then I heard the story; how a young lord of one of the neighboring counties had won her love, and how they were to have had a great wedding, for this was one of the finest country houses in those days, and there were continually ball and feast and crowds of guests, and then one night there was a grand masking to which all England came (so said my narrator). Among the guests was a lady who loved Lady Alice's lover, and she had copied her rival's disguise, and the young Lord taking her for his betrothed spent all the evening with her. When at the last moment there was a sudden call for him—a call of life and death—he drew her aside to a recess and pulled her mask away to kiss her farewell, and saw who it was; not his sweet lady, but her enemy. Then the Lady Alice came and stood before them, with tears in her reproachful eyes, and he had to leave with only a hurried "It is a mistake, God bless thee." Those who stood about said he was a villain, and the rival lady did all she could to encourage this idea, and some said he would come never back again, now that he was found out. But the Lady Alice said it was a lie, he would come back,—and she waited for him day by day, but he never came. Afterwards when she had been dead several years, they found out that, riding back to her, his horse had lost his footing and plunged him down a ravine, where he was instantly killed.

This pathetic story told in so homely a way touched me profoundly. I could think only of the girlish figure sitting in the window on the yellow damask cushions, waiting, waiting, with such a tumult of despair and longing in her heart. A generous fee won me the housekeeper, and, indeed, I think she was glad besides to have an interested listener, especially to all concerning the "poor dead lady" of whose sad history I could never hear enough. Day after day found me in the yellow boudoir, sitting in deep reverie or wandering about it, noting each detail, though hardly daring to touch what I saw. Once I made a great discovery. Beside one of the cushions, which an awkward movement of mine displaced, I found a little book of devotions. In it was written in a cramped old hand, "To my beloved Alice", following which were Lovelace's lines beginning, "Tell me not, sweet, I am unkind." Beneath was a date long, long passed! One

night I gained permission to sleep there—in a bed chamber just above the yellow boudoir. Strange dreams I had that night, but mostly I saw stately masked figures moving to and fro in some forgotten dance, and in a dim recess two figures, man and woman, bending toward each other like lovers, and whenever I looked at them any time, a strange mad anger blazed in my heart. As the days drew near autumn I found it pleasanter to walk in the garden leading from the boudoir, since the need of a fire made the room chill. And there I would pace to and fro in the sunshine, thinking, thinking, and with all my might striving, for it had come to that now, striving to remember! The day before I intended leaving, for business and pleasure were calling me home, I made my farewell visit. The morning was spent in the garden, then tired of walking I returned to the yellow room to sit and dream for may be the last time. I do not remember exactly what I was doing, until suddenly I looked up. In the open doorway, with blown hair and her hands full of great purple asters, no deeper than her eyes, stood a woman smiling. "Alice", I cried. "Dearest," she answered me in the sweet, spirit voice of that other world, "rest thy heart. We know all here, and are happy, because, for the mistakes and sorrows of earth, in God's Great Hereafter is ample compensation." I fell upon my knees and stretched out my arms in an ecstasy of love and thankfulness for the blessed instant of memory and knowledge vouchsafed me.

When I came to myself, I was sitting in the yellow boudoir, with the late afternoon sunshine lying on the floor and touching with a delicate glory an old withered leaf the wind had blown through the open door.

Jan. 17th, 1891.

G. L. G.

## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 184 to p. 192, Vol. I.)

By W. Q. J.

THE IMPULSE OF EVOLUTION is found in the force of the spiritual breath. It is not to be supposed because "human monads" cease to come into this chain of globes that therefore there is no impulse. The term "human monad" means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body.*

MAN FIRST IN THE 4th ROUND p. 187. The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown—or rather those that have been through all lower experiences—must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached

in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human forms will have progressed beyond, thus leaving room for those below to come up higher.

OUR NATURES FROM WHAT. *p. 189.* In the note it is distinctly pointed out that the quotation from Shakespeare about our *natures* being marvelously mixed refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

CORRESPONDENCE OF HUMAN EVOLUTION with the nebular evolution and condensation is to be found on these last lines of *p. 191*: "as the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man."

ORIGIN OF WHITE AND BLACK MAGIC. See note on *p. 192*, where it is stated that at the highest point of development of the Atlantean Race—the fourth—the separation into right and left-hand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetitions of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus impressed could not have arisen except through sympathetic attractions for them set up in former lives.

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## THE THEOSOPHICAL SOCIETY.

The death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not effected as such by her death

for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H. P. B. and from the purity of their own motive.

All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

Read these words from H. P. Blavatsky's *Key to Theosophy* :

“ If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent, at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this and then tell me whether I am too sanguine when I say that, if the Theosophical Society survives and lives true to its mission, to its original impulse, through the next hundred years—tell me, I say, if I go too far in asserting that this earth will be a heaven in the twenty-first century in comparison with what it is now ! ”

“ Let us, then, be up and doing,  
 With a heart for any fate ;  
 Still achieving, still pursuing,  
 Learn to labor and to wait ”.

## TEA TABLE TALK.

It was a large, sunny parlor, and Psyche flitted about it, touching here a rose and there a drapery; now re-adjusting, now contemplating. In her yellow gown, pendent fringes waving and shoulder-puffs raised, she looked like some light butterfly, skimming all the attractiveness of the room. As she hovered above the tea cups, I told her as much.

"Antonina calls them 'flutter-byes'; perhaps that is a still better—because a still more trifling name"—she said, with a provoking little *moue*.

There are women whom you never can please, do what you will. Praise is gross. Silence wounds. Everything seems to brush the bloom from their wings. I told her this. She laughed in my face. Surely the women of our mothers' era had more tact and suavity. I made bold to suggest as much, and she only remarked:

"For the matter of that, so had the women of your grandmother's time. Should you wish me to be your grandmother? I am glad I am not. I should not like to be in the least responsible for you."

This personality seemed to call for a severe reply, but her fluttering about in that manner unsettled me. You cannot crush a small person who is darting hither and thither among the mazes of the modern *salon*, more absorbed in bric-a-brac than in yourself. Hence I concluded to waive the subject, and to make a cool, dignified inquiry about a work on architecture which lay before me, in the hope of bringing her to a standstill. I succeeded only too well. Poised in front of me, audaciously ignoring my question, she said:

"Butterflies! Light, trifling, flippant things. I suppose you think they have no souls. Pray do remember that Psyche—whose emblem is the butterfly—*is* the soul."

"I'm not up in symbology," I answered, "but aren't you rather breaking a butterfly?"

"You think they are mere evanescent creatures of the hour", she continued, oh so scornfully.

"My dear young lady, when the theosophical butterfly typifies *Buddhi-Manas*——" but I might as well have attempted to arrest the flight of a butterfly.

"That's all very pretty; but you, I know you do not believe it one bit. Pray, did you ever see the birth of a butterfly? Did you ever see the throbs, the quivers of anguish, the shuddering agony, the blood drops of the chrysalis before the winged life comes forth? In that mimic sphere there is a purpose, an heroic struggle necessary to existence. If you entered the butterfly world you might find yourself a coward there, where every purposeless life is still-born."

I hastily answered that I thought this very probable, and indeed her dark eyes were glancing and all her silken fringes quivering and shining in a way that caused me to remember a pressing engagement with a man from nowhere. But I never voiced it, for, hovering near a huge satin chair fluted

and perfumed like a flower, she suddenly sank into its depths, saying softly: "Shall I tell you a story?"

My engagement dissolved back into No-Man's-Land. Psyche is an unrivalled story-teller, and I have often envied the small hearers above whose downy heads she murmured gently.

Reflecting, she folded her feathery plumage about her.

"My tale is called 'The birth of a soul'," she said.

"There was once a butterfly, a Psyche, a creature of sunshine and color, of light aims, contented with evanescent and trifling joys, consorting mainly with creatures like herself. Yet, such as she was, she attracted a being of a higher order, a poet-artist, who thought he saw within her nature the gleam of wider possibilities. She believed him, because it was so delicious to believe. That is the butterfly's best reason for doing a thing,—that summer airs blow softly and the nectar is so sweet. The homage he offered her, was a flower rare indeed; she tasted its brimming cup, then drank again, and again. This gave him hope. He went away to work for her, to dream of her, to become worthy of her. Fancy! 'Worthy'—of a butterfly! And while he aspired, labored, and achieved, she found, another summer day, flowers of praise full as sweet and fresher, newer than his own, and classified him with forgotten joys, remembering only those of the bright moment, those of the rainbow-hued gardens of life where she found herself now.

In distant lands he, dreaming, worked as well, and worked for pure love of Art and of Love itself. Who works thus works well. His hour of achievement came. He too was wooed by softer airs, by a more radiant day. In his self-imposed exile he had painted her portrait. It was his dream life and brought him the first award of a lasting fame. He returned, elate, yet sobered by the nearness of a great hope, a happiness once as far removed from his grasp as Heaven itself is—still as far, perhaps, for think of grasping happiness in butterfly form! This he knew not. By a light memory, a graceful touch, a swift reply now and then, she had given him cause to think that she still loved him, she, who threw encouragement to all because the day was fair and her own wings light; she, who sunned herself in every pleasing nature, and sipped the sweets, and fled! She who, butterfly-like, gave no thought to the morrow, counted no cost. He saw her, girt with the chaste aureole of his own ideal. Landing one evening in their native city, unable to wait until the next day to see her, though the conventions of frivolity compelled him to wait until then for a call, he concluded to go to the opera, where he was sure she was to be found. He was right, she was there. He raised his glass, he drank in her image. He stared, removed his *lorgnon*, wiped its clear surface as if it were beclouded, then looked again; a long look, an ardent look that hardened and cooled into despair. What did he see? Only a butterfly. To alight everywhere, to rest nowhere, that is the life of these souls of air. This fact in Nature, and in butterflies, was none the less hard to him because it *was* a fact, and he resisted it. Though he saw her flirting, fluttering, evading, pert and airy, nonchalant and unconstrained, though he read the shallowness of her nature in her roving glance and futile actions, still

he sought her out. Still he hoped to snatch the fragile creature to his heart. Had he succeeded, he might have clasped only a handful of dust, who knows? But he failed. Not knowing what manner of thing a heart was, how could she take his, or give him her own?"

"What a fool he must have been," I ejaculated.

"He was a *man*," she replied.

I did not quite like to ask her what she meant by this, so I remained silent. She sat upon her daffodil-colored chair, quivering a little, as if about to take flight, subdued somewhat and less blithe of manner, a butterfly drenched with dew. In her eyes the dawn of emotion, in her voice the ghost of sorrow.

"He went to the opera-box," she continued, "to be received with a touch of coolness, a hint of disdain. His homage was that of an intellect, a soul; it was less sugared and spiced than before. She gave him clearly to see that he wearied her; she had become used to less healthy food. He saw a shallow nature, revealed in a shallow face, a careless bearing, an idle voluptuousness, a love of the trifles of life. So when she turned impatiently from him, weary and scornful, he took his leave as an honest man would, who saw his ideal overthrown. He made no reproach, no outcry. As he passed out of the opera he heard her name spoken amid light laughter, and understood more than ever that he had placed his whole stake upon a butterfly's nature, and had lost it. If he suffered I do not know. But one may guess it. He was silent. Then presently, when his name was upon every lip, her caprice returned and she sent for him. He did not come. She wrote, and asked the reason why. It was then that he sent her portrait to her: upon a card in its corner were written these words, "*In Memoriam*". So she unveiled the portrait and looked upon the face of his dead love. It was herself, and yet not herself. A mirror stood opposite. Upon the canvass, dignity, a gracious equipoise, power tempered by mercy, love subordinate to reason, all the graces of a gentle womanhood, all the earnestness of high ideals. Herself as she should have been; as she might have been. In the mirror, a shallow puerile face, a fanciful wandering disposition, the absence of all aspiration, the ignorance of all true love. She grew pitifully small in her own eyes as she gazed, discrowned, at the image of herself crowned by Love. She comprehended what she had destroyed and what she had missed. She saw before her an unending panorama of idle days, wasted hours, brief pleasures snatched upon the wing, as it were. Slowly all this filtered into her consciousness; gradually she realized the pity of it, until at last her noble image looked down upon a woman sobbing, prone before it, and under the eyes of the portrait a soul was born.

It was born too late for greater use. It was only the soul of a butterfly. Yet the tiny thing lived. It essayed a higher flight. There are laws, even of butterfly life, and it endeavored to know them. Perhaps it learned to carry from place to place the golden germs of a sweetness not its own, to sow the seed of a life it could only serve and could not share. Perhaps to know its puny nature for what it was, and still to strive, still to aspire; to be alone, unaccompanied in the airy flight; to lift the body of the worm upon the psyche

wing ; is courage, of a minor kind indeed, but courage still. For if, perchance, the butterfly knows all its weakness, and still endeavors to be all it can be, may not the tiny shallow thing, in time, win higher grace ?”

Was it moisture she brushed from her eyes ? I could not say. On the wall hung a most loveable portrait, like her, yet curiously unlike. Her glance followed mine. “It is an ancestress of mine”, she laughed, and evading the question of my look, she darted away to the window. Presently I saw her flitting about among the lilacs on the lawn. As I watched her, a mystery rose before me, the mystery of woman’s nature ! Can she feel, or does she only simulate emotion ? Was it of herself she spoke, or did she weave an artful tale ? Has Psyche a soul, or has she only a psychic something, animated by a love of sensation, of pleasure ? Is the butterfly a freak of nature, or has it indeed a soul ?

JULIUS.

## TESTS OF CHARACTER.

Madame Blavatsky’s retirement from this incarnation has incited journalists to columns of description, in which those hostile to her have repeated anew the various charges of humbuggery, deception, imposture, mercenariness, rapacity, lasciviousness, immorality, and falsehood. All may be grouped under 3 heads, Fraud, Extortion, and Lust.

Now to determine the actual character of any person widely known as an author, there are 3 tests,—the flavor of the writings, the quality of the readers drawn to them, the personal experience of those most closely associated with him in domestic life. Let us apply these tests to Madame Blavatsky.

1st. *The flavor of the writings.* Throughout all, but especially in the one avowedly written as a hand-book for pupils who would practice Theosophic teachings, *The Voice of the Silence*, the duties most explicitly, repeatedly, and unqualifiedly enjoined are Truth, Unselfishness, and Purity. It is declared that no one should attempt the Higher Path till deliberately purged of every falsehood, unbrotherliness, and uncleanness, such being an absolute bar to the spiritual progression which alone can conduct to Beatitude. This is beyond question the reiterated injunction of each book. Now if it mirrored the soul of the writer, Madame Blavatsky was honest, unselfish, and chaste ; if the reverse, she was publishing sentiments opposite to her own, opposite to those fitted to secure her the followers she would desire, opposite to the tendency of the age and to the demands of literature, opposite to a motive for fame, ease, emolument, or praise. She was universally admitted to be clever ; does a clever writer hypocritically avow doctrines certain to ensure failure in popularity and gain ?

2d. *The quality of the readers drawn to them.* Are her works the chosen favorites of the frivolous, the tricky, the dishonest, the sensual? The question is as though one should ask if the *Meditations* of Marcus Aurelius were the delight of thieves. Apart from the matter of philosophical discussion or esoteric exposition, facts show that the purchasers and students of her writings are men and women of sober mind, intent on spiritual things, dwelling on soul-advance and fraternal help as the aims of life. Does an unscrupulous sensualist devote years of laborious work to provide guidance for that class; does that class feel magnetic sympathy with the self-seeking and the corrupt?

3d. *The personal experience of those most closely associated in domestic life.* Every man is best known by such as dwell in his household, note his private habits, tastes, affiliations, are familiar with his ways and speech and revelations. Now it is remarkable of Madame Blavatsky that the most unreserved testimony to her sincerity comes from those most competent to test it, members long of her own family, intimately connected with her in daily life. Mrs. Besant, the Countess Wachtmeister, Dr. and Mr. Keightley, speak in no measured tones of her generosity, kindness, forgiveness of injuries, freedom from resentment, her patience with learners, her condemnation of wrong, selfishness, and incontinence, her amazing and ceaseless energy, her self-sacrifice, her indifference to money, her refusal to accept gifts, her cheerful poverty that her work might be sustained, her unreserved renunciation of ease, income, rest, and health for the cause of Theosophy. They, and such of us as have had like, though less, experience, are uniform in testimony as to these points. Strange that all such should be deceived, and that the true interpreters of her character should be journalists who never read a page of her writings, never attended a meeting of the Society she founded, never passed a day in her household, never even looked upon her face!

The friends of Madame Blavatsky, those who knew and loved her, do not ask that the world shall take her at their valuation. They ask merely that the rules of palpable common-sense shall be admitted in any judgment of her, that testimony from those who know much shall be thought weightier than testimony from those who know nothing, that every well-established principle in the interpretation of human character shall not be reversed in her case, that the unsupported assertion of a daily newspaper shall not be conceded the authority of a Court or the infallibility of a Scripture. They do not even ask that the impartial shall read her books, but they *suggest*, not from hearsay but from experience, that if any man wishes his aspirations heightened, his motive invigorated, his endeavor spurred, he should turn to the writings which express the thought and reflect the soul of HELENA P. BLAVATSKY.

ALEXANDER FULLERTON, F. T. S.

## LITERARY NOTES.

APRIL LUCIFER has for editorial "The Negators of Science", which deals sharply with the many prominent scientists who in the same breath avow that the intangible is beyond their reach or sphere and yet insist that it can be nothing else than a phase of matter. The first part of Prof. M. N. Divedi's paper on "The Puranas" is prefaced by a neat sarcasm on the Secretary of the Oriental Congress at Stockholm, to whom it was originally sent. The paper itself is learned and forcible, as well as clear, but is even more extraordinary for the perfection of its English. Such rich, mellow, varied, delicately-tinted diction might well be the envy of a cultivated native. "Scripture Blinds" is rambling, fanciful, and not overly marked by point; "The True Church of Christ" continues on its line of close analysis and thought. The new syllabus of Blavatsky Lodge Lectures afresh illustrates what power and erudition are more and more being brought to the service of Theosophy;—The Puranas; Theosophy and Science (old); *dillo* (new); Theosophy and the Christian Doctrine; The Kabalah; Theosophy and Theosophical Christianity; Eastern Psychology, the Missing Link between Religion and Science; Theosophical Ethics; Divine Incarnation; Theosophy in its relation to Act; Solar Myths; Notes on the Esotericism of the Gospels; The Sacrificial Victim. [A. F.]

APRIL THEOSOPHIST. Col. Olcott's ever-fascinating pen would make his article on "The Vampire" readable in any century, certain as dwellers in the 19th are to shake their heads at an invitation to revert to the 15th. The serious difficulty of explaining how physical blood can be transmitted from a living person by an astral form to a buried corpse in no way daunts the Colonel, for he promptly asserts the process to be by "sympathetic psychical infusion". As a collocation of words this is certainly very neat, but——. P. R. Mehta, in "Our Duty", excellently well gives his countrymen and all Theosophists reasons for furthering the Oriental Department Papers. Further curious facts in "Obeah" are presented, and Mr. E. D. Fawcett makes hearty and generous tribute to Herbert Spencer in a lecture upon that great man delivered at Headquarters. Mr. B. Keightley, the General Secretary for India, has made a short tour of visitation and addresses to some of the Branches, and in that, as in his other duties, manifests the capacity for intellectual and physical work which was the astonishment of the American Section and may prove the salvation of the Indian. American Theosophists must be gratified at the large use in India of the publications in our own land, and the PATH has special reason to purr most amiably. [A. F.]

THE "PATH" OFFICE has received from Gen. F. J. Lippitt a copy of the *American Law Review* in which that gentleman comments upon certain decisions in the Courts of Law regarding the admissibility of evidence relating to psychic facts. Reference is specially made to the case of Wells V. Bundy. According to this report the jury stated in substance that they would decline to believe in such "psychic facts" even though testified to by unimpeachable witnesses. The Judge, following previous decisions, ruled such evidence to be irrelevant to the issue, declined to admit it, and overruled the somewhat natural objection to a jury confessedly biased. Stated in the words of Gen. Lippitt, the ruling was, "If defendant should succeed in proving plaintiff's fraud on one or more occasions, his justification would be substantially made out, whether or not on other occasions the manifestations had been genuine; and that therefore what may have taken place on those other occasions was irrelevant to the issue". Gen. Lippitt argues that in such a case, where a decision might have carried with it a criminal prosecution for obtaining money under false pretences, circumstantial evidence was as clearly admissible as in any criminal case. Further than this, the case of anyone charged with fraudulently producing manifestations which are in the public mind judged to be impossible is so heavily weighted at the outset that it seems only just that such person should have the right to show by all the evidence available that such manifestations do sometimes occur under circumstances where fraud is impossible. They would thus be brought within the domain of ordinary facts to some extent, and the defendant would have the advantage of showing that he acted in a *bonâ fide* manner.

In this case the jury on their own confession would have felt bound to convict, without the shadow of any evidence of actual fraud, and the case was clearly prejudged from the outset. The plaintiff's counsel then withdrew the case.

We presume that the facts are as stated in the *American Law Review* by Gen. Lippitt. They must speak to our readers for themselves.

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## MIRROR OF THE MOVEMENT.

### AMERICA.

THREE OF THE BRANCHES in Los Angeles, Calif,—the Sakti T. S., the Satwa T. S., and the East Los Angeles T. S.—having united in a request that the surrender of the three Charters be authorized and a new charter be issued to the united membership, the Executive Committee unanimously gave consent, and a charter to the "Dhyana T. S. of Los Angeles" was issued just before Convention.

THE GRAY'S HARBOR T. S., of Hoquiam, Washington Terr, was chartered on May 4th. It starts with 5 members and 2 others have since applied. It is the 53d Branch on the present American list.

A THEOSOPHICAL SUNDAY SCHOOL, with good attendance, has been opened in Oakland, Calif. This has not yet been done in the East, and it looks much as if a skilled worker in that department may have to be imported from California.

THE OAKLAND ENQUIRER of April 25th devotes over a column to reporting Mrs. Georgiana S. Bowman's lecture on "The Mahatmas", wherein she gave the proofs of Their existence formerly and now, some account of Their schools and powers, and extracts from the experience of Col. Olcott and others. The lecture was an hour in length, was very instructive to the general public, and was delivered in the Jewish Synagogue.

THE MILWAUKEE JOURNAL of April 28th gives two columns to a well-written *resumé* of Theosophy and an account of the Brahmana T. S. Slightly open to correction in a few minor points, this excellent article well sets forth the leading tenets of the system and shows anew the sensitiveness of the press to popular wants.

BRO. HARRIE S. BUDD, a vigorous and devoted Theosophist of El Paso, Texas, adds another to his good works by establishing a monthly Theosophical magazine *in Spanish*. It is to be issued on the 15th of each month, May being the first, will have 16 pages, and be of the size of the PATH. It will have no advertisements, merely book notices of Theosophical publications and general standing information. Its title will be *El Silencio* (The Silence), and it will bear the design of the World Egg guarded by the Serpent-Power. Price \$1.50 per year. The general lines of the PATH will be followed, but adapted to Latin America, and for some months the text will of course be mainly translations from English articles, after which there will naturally be communications from Mexican and other Spanish quarters. Bro. Budd has made the PATH an accredited agency, and any orders will be pleasurably forwarded. How Theosophical literature is spreading! The great Spanish pioneer, Bro. Montolin, has performed marvels in Spain, and now a fellow-worker appears in Texas! May *The Silence* be full of thought and inspiration, and may its Voice pierce through all walls of indifference or hostility, transmuting evil to good and sordid aims to the most earnest search for spiritual light!

NEWS HAS COME of the safe arrival in Australia of Col. Olcott, after a singularly smooth and agreeable passage. There is probably no spot on earth short of an uninhabited island where the President would repose entirely

rom Theosophical work, but he is at least out of reach of daily mails and hourly worries, and will have some chance to rest mind and body.

#### THE NEW YORK PRESS AND H. P. BLAVATSKY.

Immediately upon the fact's being known in New York that H. P. Blavatsky had left her mortal frame, two methods of dealing with the matter were developed by the New York press. The first is that which has made the newspapers an eyesore to all self-respecting persons—sensationalism and lies. It was declared that she had been dead three weeks; that she was not dead but was making up a trick;—both lies. All the other abusive lies of the last decade were rehashed, and the *N. Y. Sun* in its usual way repeated its libel of last summer, feeling secure from any reply by a dead woman.

The second method is illustrated by an editorial which was printed in the *N. Y. Tribune* of Sunday, May 10, which we give in full :

#### MADAME BLAVATSKY.

Few women in our time have been more persistently misrepresented, slandered, and defamed than Madame Blavatsky, but though malice and ignorance did their worst upon her there are abundant indications that her life-work will vindicate itself, that it will endure, and that it will operate for good. She was the founder of the Theosophical Society, an organization now fully and firmly established, which has branches in many countries, East and West, and which is devoted to studies and practices the innocence and the elevating character of which are becoming more generally recognized continually. The life of Madame Blavatsky was a remarkable one, but this is not the place or time to speak of its vicissitudes. It must suffice to say that for nearly twenty years she had devoted herself to the dissemination of doctrines the fundamental principles of which are of the loftiest ethical character. However Utopian may appear to some minds an attempt in the nineteenth century to break down the barriers of race, nationality, caste, and class prejudice, and to inculcate that spirit of brotherly love which the greatest of all Teachers enjoined in the first century, the nobility of the aim can only be impeached by those who repudiate Christianity. Madame Blavatsky held that the regeneration of mankind must be based upon the development of altruism. In this she was at one with the greatest thinkers, not alone of the present day, but of all time; and at one, it is becoming more and more apparent, with the strongest spiritual tendencies of the age. This alone would entitle her teachings to the candid and serious consideration of all who respect the influences that make for righteousness.

In another direction, though in close association with the cult of universal fraternity, she did important work. No one in the present generation, it may be said, has done more toward reopening the long sealed treasures of Eastern thought, wisdom, and philosophy. No one certainly has done so much toward elucidating that profound wisdom-religion wrought out by the ever-cogitating Orient, and bringing into the light those ancient literary works whose scope and depth have so astonished the Western world, brought up in the insular belief that the East had produced only crudities and puerilities in the domain of speculative thought. Her own knowledge of Oriental philosophy and esotericism was comprehensive. No candid mind can doubt this after reading her two principal works. Her steps often led, indeed, where only a few initiates could follow, but the tone and tendency of all her

writings were healthful, bracing, and stimulating. The lesson which was constantly impressed by her was assuredly that which the world most needs, and has always needed, namely the necessity of subduing self and of working for others. Doubtless such a doctrine is distasteful to the ego-worshippers, and perhaps it has little chance of anything like general acceptance, to say nothing of general application. But the man or woman who deliberately renounces all personal aims and ambitions in order to forward such beliefs is certainly entitled to respect, even from such as feel least capable of obeying the call to a higher life.

The work of Madame Blavatsky has already borne fruit, and is destined, apparently, to produce still more marked and salutary effects in the future. Careful observers of the time long since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies from a higher point of view, have no indirect association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be accorded the honor to which it is justly entitled.

This editorial is true, fair, prophetic. It gives H. P. B.'s sentiments and main doctrine, and it outlines the effect bound to be produced upon the world by her work.

#### RETURN TO ENGLAND OF MRS. ANNIE BESANT.

Mrs. Besant lectured in Boston on the 27th, 28th, and 30th of April, and in Springfield on May 1st, returning to New York on the 2d. On the 5th she spoke for the last time at the regular meeting of the Aryan Branch. A great crowd filled the Hall, and a deputation from a Woman's Society waited upon her to present an address after adjournment. Too much time had unfortunately been consumed by prior speakers, so that her remarks were necessarily curtailed,—a fact the more regrettable because she had never been more vigorous, elevated, or thrilling. Taking the passage previously read from the *Bhagavad Gita*, Chap. 4, where Krishna says "Wherefore, having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!", she touched on the paralyzing influence of doubt and its only cure by knowledge. Then with singular lucidity and power she sketched the shaping of the astral mould by the previously-formed character of the newly-incarnating individuality. Specific memories had faded, leaving only their essence as "tendency"; distinct ideas had resolved themselves into "thought"; and this "thought", guided by that "tendency", moulded from the thought-plane the semi-ethereal particles on the astral plane into form fitting for the Ego about to incarnate. Karma exhibited and vindicated itself in thus preparing a just shrine for the returning spirit. Then passing

to her farewell, she feelingly spoke her great thanks for the warm heartiness which had greeted and encircled and cheered her in her mission, and blessed the Theosophy which made foreigners friends and co-believers co-workers. How little with any of us did zeal equal privilege, accomplishment keep pace with opportunity! And yet the grand duty was not so much the actual exertion of intellect as the clearing away every obstacle and opening the gates to the in-sweep of the mighty agencies which use us as their channel. And then, unconsciously, perhaps, illustrating her own counsel, she flooded the hall with one last outpouring of earnest and eloquent appeal for increased devotion and work.

Mr. Alexander H. Spencer, a leading member of the Aryan Branch and member of the Executive Committee of the American Section, moved the following Resolutions, which were unanimously adopted :

*Resolved*, That Madame Blavatsky, in sending to us as her representative Annie Besant, added but another to the many obligations borne her by the members of the Theosophical Society in America.

*Resolved*, That to Mrs. Besant the members of the Aryan T. S. in meeting assembled extend their most brotherly affection and highest regard.

*Resolved*, That while expressing their entire approval and high appreciation of the work to which she has devoted her labor and her talents, they would tender also to her their hearty thanks for the assistance rendered the Theosophical movement in this country by her visit, and, trusting that her ocean journey home may be free from peril or annoyance, sincerely hope that circumstances may so shape themselves that she may come back to us again and yet again.

On the 6th Mrs. Besant sailed for England in the *City of Chicago*, Dr. and Mrs. J. D. Buck of Cincinnati accompanying her.

OF THE MANY replies made by Theosophists to journalistic attacks upon our honored Leader, one of the neatest and best was by Mrs. Anna L. Blodgett in the *Post-Intelligencer* of Seattle, W. T., of May 12th.

THE "LEAGUE OF THEOSOPHICAL WORKERS" has been formed in accordance with the report of the committee appointed at the last annual convention of the American Section of the Theosophical Society for founding such league. Its central office is in New York City. Its officers are :—

Mrs. J. Campbell Ver Planck, President.

Miss Katherine Hillard, Vice President.

Mr. H. T. Patterson, Secretary.

Mr. E. A. Neresheimer, Treasurer.

Under it local leagues may be formed, which leagues by the provisions of the Constitution of the society will be nearly autonomous.

Membership is only open to members of the Theosophical Society, though others may take part in its work as associate members.

Notice will shortly be sent out with full particulars as to the provisions of the Constitution, and suggestions as to the best methods to be followed by the local leagues.

THE STANDING COMMITTEE appointed at the last annual Convention of the American Section of the Theosophical Society for the making of branch work more effective have their first suggestions nearly ready. It makes a somewhat voluminous paper, and will either be published in a subsequent number of the "Path", or sent out by the committee itself direct to the Branches. It embodies plans for the running of large and small, and formal and informal meetings. Also a draft of fifty-two subjects for discussion, the subjects being arranged in groups under different headings—this scheme being adopted *in toto* from the Brooklyn branch. There are in addition recommendations for study at subsidiary meetings, and outlines as to co-operative home work, with a valuable paper summarizing the entire Secret Doctrine on the topic of "hierarchies"—this summarization being the result of such work already done.

THE ORIENTAL DEPARTMENT has concluded an engagement with Prof. Manilal N. Dvivedi, of Nadiad, India, as its Pandit, and he will immediately begin the preparation of articles as such. Mr. Dvivedi is a well-known Professor of Sanscrit, is a Brahmin, fully conversant with the ancient and modern literature of his country, and abundantly qualified to select valuable items for the benefit of the American Section.

OBITUARY. Mr. Paul Webersinn, formerly of Golden Gate Lodge, San Francisco, died on May first and was cremated at Los Angeles on May 9th, many Theosophists being present and assisting. The ashes were subsequently sent to the family in Germany. Before the body was sent to Los Angeles, simple but impressive memorial services were held by the Golden Gate Lodge, consisting of music by a quartette, a reading from the "Bhagavad Gita", an address by Dr. J. A. Anderson upon the significance and import of death from a Theosophical stand-point, with a review of the life and work of the deceased brother, the reading of Edwin Arnold's "Death in Arabia", and further music by the quartette. Resolutions of respect and regret were adopted by the Branch.

#### LETTER.

S. S. CITY OF CHICAGO, May 15th, 1891.

DEAR PATH :

Mrs. Besant's homeward journey has been altogether a pleasant one. Our little party have been "on deck" every day, Mrs. Besant having lost her reckoning but one day, thus proving herself a "good sailor" after all.

It is not the wind or weather, nor yet the tides of the sea, that I desire to call to the attention of the readers of the PATH. It is rather of that rising tide in the affairs of man that is everywhere setting in toward Theosophy.

Everywhere is heard the muttering of discontent at the old *rigime*, of rebellion against the old creeds; and impatience is frequently expressed whenever it is proposed to rehash the old theologies.

On Sunday the Captain read the service of the English Church as a mere matter of official duty, and when a clergyman proposed a "sermon," he was informed that he could preach if generally invited to do so by the passengers. Need I add that we had no sermon last Sunday! Now add to this the fact that Mrs. Besant lectures by very general request to-morrow night on Theosophy, and the trend of the tide of public interest may be plainly seen. It would be hardly fair to name the prominent people on board who have sought interviews with Mrs. Besant; have expressed great interest in the subject of Theosophy, and who have felt honored at receiving a card of invitation to the meetings at 19 Avenue Road. The interest seems both wide-spread and deep. Of course Mrs. Besant's well known name, and her former work as a reformer and Socialist, have added greatly to her present prominence, while her intimate relations to Madam Blavatsky enable her to speak with the authority of personal knowledge.

Most of these people who express this interest in Mrs. Besant and her work are Americans, and the recent Convention at Boston and Mrs. Besant's lectures there and elsewhere have aided greatly in bringing about this new impulse. The result is specially interesting to readers of the PATH and members of the T. S. in America, because it further shows that the work done by the PATH and by the Tract-mailing Scheme is already bearing fruit. It is well to bear in mind that the strength of the T. S. movement is by no means represented by or confined to its organized branches. The branches are often small, and the work may seem discouraging because apparent and immediate results are not always forth-coming. The organized societies ought to learn, no less than individuals, how to work and wait; content to do their duty, well assured that no earnest and intelligent work is ever lost or done in vain.

J. D. BUCK,

#### FOREIGN.

##### GIRLS' HIGH SCHOOL (CEYLON) PRINCIPAL.

From the respondents to M. d'Abreu's letter in Feb. PATH the Trustees have unanimously selected as Principal an American lady, Mrs. Marie M. Higgins of Washington, D. C., an accomplished linguist and pianist, experienced in teaching. Mrs. Higgins purposes to sail as soon as some needful preparations are made. It is her very earnest wish to take with her, as an important part of her equipment for a life work, some Theosophical

books and a piano, the latter having especial value in such a field and under such hands. A first class instrument of metal, one she has used, has been offered her for less than one-half its original cost, and she needs but \$240 to secure it. To raise this sum is impossible to herself, and the Trustees can barely pay her passage to Ceylon, But if American Theosophists will accept the privilege of thus furnishing the school with so potent a means to instruction and refined pleasure, Mrs. Higgins may carry with her an additional assurance of success in her mission and an additional proof of the interest felt by her countrymen in the cause of female education in the far East. The PATH has one offer of \$25 conditional on the whole sum's being raised by 9 others of like amount, or by smaller sums, and will gladly be custodian of the fund, as well or of any books contributed for Mrs. Higgins's use. The temporary absence of the Editor will not interfere with the execution of this proffer, he having arranged therefor.

#### LONDON LETTER.

The new British Section Library is now open and ready for use. It is a large, well lighted, airy room, furnished with lounges, armchairs, and writing tables. Its length—it runs from front to back of the house—makes it excellent for the purpose of quiet reading, as it is quite possible for several people to secure a nook where they can feel undisturbed. At one end is a French window which opens into a good sized conservatory, at present absolutely devoid of flowers or furniture other than hot water pipes. This is, I believe, to form a smoking-room for members of the staff, and possibly for their friends.

We are extremely glad to say that the concert which was mentioned in the letter of last month proved to be a great success, financially and otherwise. The accounts are not all made up, but the proceeds, reckoned approximately, together with donations, make £70, a very valuable windfall into our needy hands for the Building Fund.

The staff in Avenue Road is very glad to welcome Mr. Willis E. Brown of California, who has kindly come over to help Mr. Pryse with the Printing Press. The work of this department was becoming so heavy that it was impossible to put the Press to its full use, and their grateful thanks are due to Mr. Brown for coming forward to help in this emergency.

With the transference of the British Section Rooms from Duke st. to Headquarters the Monday evenings had to be discontinued. There is, however, no intention to abandon them. It is now proposed to form a class for study of the *Key to Theosophy*, to be held in the Lecture Hall, No. 19 Avenue Rd, at 8:30 p. m. If twenty names are given, the first meeting will be on Monday, May 11th. Members and friends will have the privilege of bringing their friends to this class, subject to a reasonable limit of time, and

on condition of their signing their names on the first occasion, and entering their names and that of their introducer in a book which will be kept for the purpose.

The Swedish Branch is more active than ever, and twenty-one new diplomas have been issued during the last month.

Influenza has laid its hand heavily upon the Theosophical Society, for it has invaded the stronghold of the Headquarters. In fact, a hospital *régime* is established, and the work has been very heavy for the still able-bodied members, who have had to combine the duties of nurse and Secretary with a considerable amount of anxiety.

In consequence of this outburst of influenza the *Conversazione* has had to be abandoned for this month. C. M.

COLONEL OLCOTT writes from Brisbane, Australia, that the Australian trip is doing him great good and is turning out a most excellent thing for the T. S. He found that the legacy of Mr. G. H. Hartmann to the Society amounted to £5,000 and that the Colonel's title was unquestioned, but that the testator did a great wrong to his family by leaving so much away from it, and that this fact had aroused much prejudice against the T. S. in Australia. He promptly decided to refuse so unjust a bequest, and only took one thousand pounds for the Adyar Library, returning to the family the remaining four thousand pounds. The heirs were of course delighted, and popular sentiment towards the Society was reversed, turning into respect and good will. The expenses of his voyage to and fro were also paid, so that he will now be able to go to Paris from Colombo. He has been making close inquiry into the religion of the Aborigines, and will prepare some good articles for the *Theosophist*. Theosophy is but little known as yet in Australia, but popular interest is evident, his own lectures were well attended, and he foresees a good future for the Cause in that vast country.

AN IMPORTANT CONVENTION is to be held in England, and Col. Olcott is hastening from Australia to it. Details will be given when received.

#### LAST HOURS OF MADAME BLAVATSKY.

Only meagre details of the departure of H. P. B. have reached the PATH. She had felt better the evening before, had dressed and come into her sitting-room, and had asked for her large chair and her cards, but the latter she soon laid down. The Dr. brought a consulting physician, and both ordered brandy to pull up her strength. She passed a restless night, but in the morning was better, and the Dr. pronounced that she was going on well. Mr. Mead went to Holland to recuperate from his illness, the Countess Wachtmeister and Mrs. Oakley went into town, and Miss Cooper and the two nurses remained with H. P. B. A few hours later the change

came, and Miss Cooper called Mr. Wright and Mr. Old. H. P. B. was unable to speak, but was conscious to the end. Death was caused by a clot of albumen touching the heart. Mr. Wright, Mr. Old, Mr. Pryse, and Mr. Brown lifted the body from the chair to the bed, where the nurses took charge of it. Telegrams were sent off in every direction, and work went on all night in printing and sending out notices, etc. Every one kept cool and worked effectively, so that there was no confusion or flurry, despite the deep sorrow. The death was registered, all legal steps taken, and arrangements made for the cremation, the invitation to Theosophists especially noting that H. P. B.'s request was that no mourning should be worn.

The cremation had place at Woking, 25 miles from London, on Monday, May 11. The day was beautiful, and the drive of 2½ miles from the station was past fruit trees in full bloom. In the small, plain chapel of the Crematorium were gathered about 100 friends. The coffin, covered with blue cloth and decked with flowers, was carried by four T. F. S. After a eulogy and exhortation by Mr. Mead, it was borne to the Crematorium. The funeral ceremony was very simple, solemn, and impressive, and it seemed as if each person present was communing with the great soul just gone away.

#### THE TRACT MAILING SCHEME.

The General Secretary was able to announce to Convention that the total contributions had reached \$1906.95, and that over 260,000 tracts had been printed. The summer season, during which the ordinary business of the office much abates, is approaching, and in those months it is the practise of the General Secretary to use his staff, when not otherwise occupied, in the dissemination of tracts. Hence he is now arranging to secure a stock of Directories and tracts for that purpose. It requires however, no little outlay, especially as gifts during the summer are so small, and he therefore asks members of the Society to provide him with the funds which shall make possible an active season, a season the more active and the more fruitful because of the vast attention attracted to Theosophy by recent events so strangely and unexpectedly combined. Each Theosophist is asked to aid in the Tract Mailing Scheme.

#### NOTICES.

##### I.

Branch Paper No. 15, *Jesus the Initiate*, read in San Francisco by Mrs. Veronica M. Beane, was mailed to all the Secretaries on May 4th.

##### II.

Branch paper No. 16, *The Extension of the Theosophical Movement and Instinct, Intellect, and Intuition*, by James M. Pryse, read before the Satwa T. S. of Los Angeles, was mailed to all the Secretaries on May 26th.

##### III.

Subscriptions to the *Prasnottara* (the *Forum* of the Indian Section), it to be mailed direct from Adyar to the subscriber, will be received by the PATH at the rate of 75 cts. per annum for one copy, \$1.25 for 3 copies, to one address.

## IV.

Mrs. Annie Besant's articles in *Lucifer* on "The Evidences of Theosophy" have been published in London as a pamphlet, and will be on sale in the PATH office for 10 cts.

## V.

The Report of the Convention of 1891 was mailed to each member of the American Section in good standing the last week in May. With it went *Forum No. 23* and the Address of the Executive Committee. Copies of the report will be mailed for 20 cts.

## VI.

A little 4-paged monthly for children, *The Rose Garden*, has been started by a Theosophist in Texas. The PATH has copies of the first issue, and will mail one for a 2 ct. stamp.

## HELENA PETROVNA BLAVATSKY

AT 2.25 P. M., MAY 8, 1891,

IN THE CITY OF LONDON, ENGLAND, AT NO.

19 AVENUE ROAD,

ABANDONED THE BODY SHE HAD USED NEARLY 60 YEARS.

She was born in Russia in August, 1831, travelled over nearly the whole globe, became an American citizen, started the theosophical movement in 1875, worked in and for it through good and evil report, and endeared herself to many disciples in every part of the world, who looked up to her as their teacher and friend. To her disciples she wrote :

"Behold the truth before you : a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

The influence of her work will vibrate through the centuries.

The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance.—*H. P. B., in Secret Doctrine.*

OM.

# Æ U Ω

In our Solar World the One Existence is Heaven and the earth, the root and the flower, the action and the thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore the ancient Sages have wisely called it the manifested God in Nature.—*H. P. B. in the Secret Doctrine, V. 1.*

## THE PATH.

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VOL. VI.

JULY, 1891.

No. 4.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### KARMA AND FREE-WILL.

Never yet has there been a student of any philosophy who has not sooner or later found his feet entangled in the web of Determinism and Free-will. The law of causation, the endless chain of causes and effects stretching backwards into the "infinite azure of the past" and, by analogy, into the darkness of the future, seems to rend from man every shred of free-will, and to leave him a mere link in the chain, effect of past causes, cause of new effects. The "instinctual feeling" that "I am free to choose" goes for nothing, for the question is not "Am I free to choose?", but "Why do I choose?"; not "Can I do as I like?", but "Why do I like?" When two ways lie before me, I can choose—barring external compulsion—along which of the twain I will walk, and in so far I am free: this fact of freedom impresses itself on the surface of consciousness, and, being constantly repeated, gives rise to the habitual or "instinctive" feeling of freedom. This feeling does not go beyond the first layer, so to speak, of consciousness,

but since very few people do more than float about on the surface of this first layer, the problems concerned with the deeper strata trouble them not at all. The student, however, digging deeper into himself, into the mysteries of his own being, soon discovers the very superficial nature of the vaunted freedom, and realizing that his choice is determined by motives, that he "chooses" to walk along this road or the other because determined by a preference, *i. e.* by the strongest of the motives-drawing him in different directions, the victorious desire becoming the volition, he gives up the "fiction of free-will" and embraces determinism. His further study leads him into a settled belief in the invariable sequence of cause and effect in the mental as in the physical world; he observes how racial and family characteristics color the currents of men's thoughts and limit the range of their thinking, until he gradually crystallizes into a fixed belief that each volition is the inevitable outcome of previous conditions, these conditions, in their turn, being the results of still earlier ones, and so on, backwards and backwards ever, link after link in an infrangible chain. Arrived at this point, there is but a step to fatalism, to a feeling that all is pre-determined and cannot be otherwise, that every apparent effort is illusive as effort and is merely inevitable impulse, as supineness is inevitable stagnation. Let the philosophic theory be translated into popular belief, and paralysis sets in, to be followed by death and putrefaction.

Now Karma is the enunciation of the law of causation in its fullest meaning, including in its sweep alike the Kosmos and the atom. Every cause must flower into effect after its kind, and every effect must ripen into new cause. As in the physical, so on every other plane, the seen being but the mere reflection of the unseen, the one law ruling everywhere and everywhen, in all worlds, through all times. Yet by what sounds like a paradox, the very philosophy that enunciates Karmic law restores to man his free-will, reconciling the superficial contradiction by leading man through the depths of his own being, by teaching him to know himself.

Let us, in order to clarify our thinking, start from above and work downwards, and then return upwards yet again, thus tracing an outline to which further meditation may add strength and detail.

Unconditioned will alone can be absolutely free: the unconditioned and the absolute are one: all that is conditioned must, by virtue of that conditioning, be relative and therefore partially bound. As that Will evolves the universe, it becomes conditioned by the laws of its own manifestation. The Manasic entities are differentiations of that Will, each conditioned by the nature of its manifesting potency; but, while conditioned without, it is free within its own sphere of activity, so being the image in its own world of the Universal Will in the universe. Now as this Will, acting on each successive plane, crystallizes itself more and more densely as matter,

the manifestation is conditioned by the material in which it works, while, relatively to the material, it is itself free. So, at each stage, the inner freedom appears in consciousness, while yet investigation shows that that freedom works within the limits of the plane of manifestation on which it is acting, free to work upon the lower, yet hindered as to manifestation by the responsiveness of the lower to its impulse. Thus the Higher Manas, in whom resides Free-will, so far as the Lower Quaternary is concerned—being the offspring of Mahat, the third Logos, the Word, *i. e.* the Will in manifestation—is limited in its manifestation in our lower nature by the sluggishness of the response of the personality to its impulses; in the Lower Manas—*itself*, as immersed in that personality—resides the will with which we are familiar, swayed by passions, by appetites, by desires, by impressions coming from without, yet able to assert itself against them all, by virtue of its essential nature, one with that Higher Ego of which it is the Ray. It *is* free, as regards all below it, able to act on Kama and on the physical body, however much its full expression may be thwarted and hindered by the crudeness of the material in which it is working. Were the will the mere outcome of the physical body, of the desires and passions, whence could arise the sense of the “I” that can judge, can decide, can overcome? It acts from a higher plane, is royal as touching the lower whenever it claims the royalty of birthright, and the very struggle of its self-assertion is the best testimony to the fact that in its nature it is free. And so, passing to lower planes, we find in each grade this freedom of the higher as ruling the lower, yet, *on the plane of the lower*, hindered in manifestation. Reversing the process and starting from the lower, the same truth becomes manifest. Let a man’s limbs be loaded with fetters, and the crude material iron will prevent the manifestation of the muscular and nervous force with which they are instinct: none the less is that force present, though hindered for the moment in its activity. Its strength may be shown in its very efforts to break the chains that bind it: there is no power in the iron to prevent the free giving out of the muscular energy, though the phenomena of motion may be hindered. But while this energy cannot be ruled by the physical nature below it, its expenditure is determined by the Kamic principle; passions and desires can set it going, can direct and control it. The muscular and nervous energy cannot rule the passions and desires, they are free as regards it, it is determined by their interposition. Yet again, Kama may be ruled, controlled, determined, by the will; as touching the Manasic principle it is bound, not free, and hence the sense of freedom in choosing which desire shall be gratified, which act performed. As the Lower Manas rules Kama, the Lower Quaternary takes its rightful position of subserviency to the Higher Triad, and is determined by a will it recognizes as above itself, and, as regards itself, a will that is free. Here

in many a mind will spring the question, "And what of the will of the Higher Manas ; is that in turn determined by what is above it, while it is free to all below ?" But we have reached a point where the intellect fails us, and where language may not easily utter that which the spirit senses in those higher realms. Dimly only can we feel that there, as everywhere else, the truest freedom must lie in harmony with law, and that voluntary acceptance of the function of acting as channel of the Universal Will must unite into one perfect Liberty and perfect Obedience.

Let us now see how this view of Free-will adapts itself to the conception of Karmic law. Our bodies, our minds, our circumstances, all are, we are told, Karmic effects, and it is within these conditions that we have to act. It becomes, then, important to understand how these came to be what they are, and how far they can be modified, if at all, by our will. Now the position presents itself to my mind in the following fashion (it being understood, of course, that I am not speaking with any kind of authority, but only as student to fellow-students, if haply I may throw out any suggestion useful to others and gain any correction useful to myself). At the end of any incarnation the harvest of life is reaped and garnered ; gradually, during the Devachanic interval, all the personal details fall out, and by a purifying alchemy all is evaporated save the essence of the experiences, remaining as Thought-matrices on the Manasic plane. When the period for rebirth is approaching, the Ego passes to the plane of Reincarnation, bringing with it these thought-matrices, or "mental deposits" as Patanjali has it, and these, projected to the astral plane, become there the astral brain and mould the astral body, into which during prenatal earth-life the physical body is builded, molecule by molecule. Thus does the essence of past experiences appear on this plane in brain-formations ready to respond to the impulses of the Manasic principle, formations which *as effects*, under Karmic law, cannot be altered, and limit the manifestation of the Ego on the physical plane, but effects which spring from causes set going by the very will which, as effects, they limit, and for which the individual is, in a very real sense, responsible.

So again are the circumstances amid which we live and which condition our freedom, circumstances largely of our own creation. They are the results, in manifestation, of the causes set going by us in the world of thought : we create there, and here our creations assume objective shapes. It may be said that social conditions are not the result of any one person's thoughts, and that is so : but, first, we cannot separate our lives from those of our race or refuse to bear our share of the common burden ; and secondly, if we had had nothing in us answering to the conditions, we should not have been attracted towards them to be born among them. These effects, as effects, are fixed and must condition our activity ; but we can

mould them as causes while they limit us as effects, and so create a better future. For see how our Free-will can alter the effect *as cause*; a terrible grief comes on us, and cannot be avoided; it is an effect, and must be endured. But we can bear it bravely, patiently, learning from it every lesson it can teach, or we can rebel furiously against it, setting up a vortex of disharmony, strengthening the evil within us and weakening the good. In the first case the effect becomes, as cause, parent of good Karma and hereafter will bear fruit of good to ourselves and the world; in the second it will breed new misery and evil in the days to come. If our will can thus mould the future, are we puppets, slaves of Destiny? Nay, but we create our Destiny, and if the Destiny seem evil, blame him who wrought so badly that he is appalled by the work of his own hands.

It is in our present acting that lies our freedom; to each, at each moment, comes this god-like liberty of choice. "Choose well, for thy choice is brief and yet endless", said Goethe; the brief choice is ours, the endless outcome is under Karmic law. The choice once made is made for ever, and we have of our free will set a-going a cause the effects of which are our Karma, and will limit us in days to come. "God himself cannot undo the past", and our past contains our present, which cannot therefore be changed.

Truly I have written but a sentence of a vast theme; but Karma is an exhaustless subject, and patience in readers but a finite quantity.

ANNIE BESANT.

## IS POVERTY BAD KARMA?

The question of what is good Karma and what bad has been usually considered by theosophists from a very worldly and selfish standpoint. The commercial element has entered into the calculation as to the result of merit and demerit. Eternal Justice, which is but another name for Karma, has been spoken of as awarding this or that state of life to the reincarnating ego solely as a mere balance of accounts in a ledger, with a payment in one case by way of reward and a judgment for debt in another by way of punishment.

It has been often thought that if a man be rich and well circumstanced it must follow that in his prior incarnation he was good although poor; and that if he now be in poverty the conclusion is that, when on earth before, his life was bad if rich. So it has come about that the sole test of good or bad Karma is one founded entirely upon his purse. But is poverty with all its miseries bad Karma? Does it follow, because a man is born in the lowest station in life, compelled always to live in the humblest way,

often starving and hearing his wife and children cry out for food, that therefore he is suffering from bad Karma?

If we look at the question entirely from the plane of this one life, this personality, then of course what is disagreeable and painful in life may be said to be bad. But if we regard all conditions of life as experiences undergone by the ego for the purpose of development, then even poverty ceases to be "bad Karma". Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These egos, then, whom we perceive around us encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience and with it strength.

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Ishwara, and bad that which is displeasing to Ishwara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self—Ishwara. The self may not wish for the pleasures of wealth, but seeing the necessity for discipline decides to assume life among mortals in that low station where endurance, patience, and strength may be acquired by experience. There is no other way to implant in the character the lessons of life.

It may then be asked if all poverty and low condition are good Karma? This we can answer, under the rule laid down, in the negative. Some such lives, indeed many of them, are bad Karma, displeasing to the immortal self imprisoned in the body, because they are not by deliberate choice, but the result of causes blindly set in motion in previous lives, sure to result in planting within the person the seeds of wickedness that must later be uprooted with painful effort. Under this canon, then, we would say that the masses of poor people who are not bad in nature are enduring oftener than not good Karma, because it is in the line of experience Ishwara has chosen, and that only those poor people who are wicked can be said to be suffering bad Karma, because they are doing and making that which is displeasing to the immortal self within.

WILLIAM BREHON, F. T. S.

## GALLING FRAMINTA BAGK.

"The Lord gave, and the Lord taketh away; Blessed be the name of the Lord." The parson's unctuous glibness, in utterance of the pious platitude, seemed to Mr. Blodgett—chief mourner—animated by personal approval of the Lord's final action in the premises. Would there have been

such a tinge of satisfaction in his resignation if the dead woman had been his own wife? Was it quite certain that the Lord had concerned Himself at all about either the giving or the taking of Mrs. Araminta Blodgett?

“Forasmuch as it hath pleased Almighty God,” etc., etc., went on the flow of formal blandiloquence. Why had it pleased Him? wondered John Blodgett. What interest could He have had in the matter? It certainly had not pleased Araminta, who was seriously misunderstood if her oft-expressed desire to “enter into the heavenly rest” had been taken in earnest. And so far from pleasing her husband, it had much annoyed him—to state the case mildly. Araminta had some “trying ways,” doubtless, but probably not more than other women have, and John, in thirty years of married life, had got used to them.

The poor old widower, riding by himself in the slow-moving carriage behind the hearse, felt very sad and lonely. Though by no means an imaginative man, the fancy grew upon him that his life was a cable, a great strand of which had parted when Araminta died, weakening what was left. At the receiving vault he looked on silently, while the attendants filed Araminta away in a stone pigeon-hole and slid its heavy iron door into place with a bang. He made no spectacular display of grief, for his nature was not demonstrative, and at fifty-five one does not care enough about what people think to prompt the simulation of emotion.

But when he got back into his carriage again, all alone, as he preferred to be, his eyes were moist and he thought very gravely upon what had happened to Araminta; what was going to happen to him in the few years he had yet to go, companionless, down the hill of life; and how much better it would have been if they could have finished the course together. Decidedly, he reflected, the Lord's way of pleasing Himself occasioned great inconvenience to others. Mr. Blodgett meant no irreverence in so thinking, he had merely—through much hearing of prayers and sermons—got into a habit of almost social familiarity with God's personality.

The way was long, and, though the horses trotted briskly on the return from the cemetery, the short winter day had ended by the time the widower reached his home. He sighed, as he let himself in with his latch-key, at the ominously suggestive darkness of the hall-way yawning before him. It looked like an enlargement of the pigeon-hole in which they had deposited Araminta. Never before had he found it unlighted. She always saw to that. He turned into the dark parlor and barked one of his shins upon something that stood directly in his way, which upon examination proved to be one of the trestles used to support Araminta's coffin. It belonged in the house, so had not been carried off by the undertaker, and nobody had thought of removing it when its temporary service here was ended. The sudden realization of what it was gave Mr. Blodgett quite a shock, for it

brought vividly back to his mental vision her face, cold and white and still, in the silken interior of the costly casket, as he had last seen it, just at that spot.

He shuddered and imagined that he heard a faint sigh somewhere near him. Holding his breath and listening so intently that he thought he could hear his heart beat, he stood perfectly still and vainly strove to pierce the intense darkness with his sight. A little thrill of chilliness seemed to run over his skin, and for a moment he had an impression that there was near him some one he was much more likely to see than he would be if he had a light. The person—or whatever it was—seemed to be at his elbow, just behind his shoulder, and he felt an almost irresistible impulse to, instead of looking around, jump to the door and make his escape. Then he pulled his scattered faculties together with the reflection :

“Nonsense! I didn’t imagine there was enough superstition in me to make me even think of such a thing! And, even if it should be Araminta, why should I be afraid of her now—when she is past talking?”

Quite himself again, he turned on his heel, walked deliberately out to the hall and went on to the dining room, where he found warmth, light, comfort, and company. Miss Artemisia Hodson, an elderly spinster, and Mrs. Ellice Merwin, widow—“friends of the corpse” as they had styled themselves when assuming authority—had temporarily grasped the reins of control, fortunately for the easy going of the household chariot. When all other friends went away, to the cemetery, or shopping, or the *matinée*, after the services in the church, these two good ladies marched straight to Mr. Blodgett’s house, announced themselves and took possession, to the serious disappointment of Lucy—the maid—who had just become interested in rummaging her late mistress’s bureau drawers, and the infinite disgust of the cook, who had just commenced to get drunk. Miss Hodson rescued Araminta’s keys, locked up her room, and found work for Lucy in setting the dining table. Mrs. Merwin directed affairs in the kitchen. Rebellion against two such energetic, experienced women was clearly impossible, and when John came home the dinner awaiting him was one that Araminta herself had never excelled.

“Though it does seem like a waste of good victuals, to set such a meal before a man stricken with grief and naturally without any appetite when in sorrow, most likely,” commented the spinster, who had strange ways of giving undue prominence to her ignorance of men.

“Humph!” sniffed the wiser Mrs. Merwin, “Men are critters you must feed under all circumstances. I’ve read in novels a heap about love and grief spoiling their appetites, but never saw anything of the sort and don’t believe it. Why, a man will eat a hearty breakfast while the sheriff is waiting to hang him when he gets through. I’ve read of them doing it. From

the cradle to the grave the one thing they live for is—to eat. All the events of their lives are simply incidents that happen between meals. They tell us that in the New Jerusalem ‘there shall be neither marrying nor giving in marriage’ [Miss Hodson sighed], but I take notice they speculate on ‘rivers of milk and honey,’ which is figurative of course, like most of Scripture, for naturally where you get milk you have beef critters—but milk is more poetic—and what would be the use of so much honey if you weren’t to have any bread to spread it on?”

“Don’t you think, Sister Merwin,” suggested the spinster timidly, “that you take the words of the promises a little too literally?”

“No. You can’t be too literal for a man when you come to talk about feed, either here or in the hereafter.”

Mr. Blodgett’s appetite hardly did justice to the widow’s expectations. He missed the face he had so long been accustomed to see opposite him at every meal; the setting of the table was novel to him; Miss Hodson innocently put milk in his tea; Mrs. Merwin had not known that he loathed mutton; altogether, it seemed to him as if he were dining out and that Araminta might, at any minute, come in to say, “John, it is time for us to be going”. It was a great relief to him when the announcement of a visitor, Mr. Elnathan Flitters—who came to offer his condolences—afforded excuse for escape from the table.

Mr. Flitters was a nice, well-meaning man, good rather than bright, of whose society it was not difficult to get an elegant sufficiency in a short time when he mounted his one hobby—spiritualism. The “summer-land” was known to him as Paris or Oshkosh may be to other persons. All departed greatness was, so to speak, “kept on tap” for him, and its communications literally “drawn from the wood” by his mediums for his benefit. One had only to know the gems of thought freely bestowed upon him by the intellectual giants “on the other shore”, to recognize how different they were from the crude mental products of earth life. There, for instance, was that sweet assurance by Carlyle—“My friend, it is good to be good, not for the good there is in goodness, but for the goodness of being good.” Of course, Carlyle never could have said anything like that when he was alive. Probably he would rather have been kicked than have done so. But, being dead, that was his style. And Mr. Flitters could quote such things to you all night, a fact which minimized eagerness for his companionship among those who knew him. To have the genuineness of those communications questioned by sceptics and scoffers saddened, but did not anger, him. He honestly pitied the doubters.

“That which I know—I know,” he would reply calmly. “I have called for thousands of those who have gone before, all the great names in history, sacred and profane, from Adam down, and none have failed to re-

spond. Would you reject their multitudinous testimony? I hope not. Why, it was but the other night that Marc Anthony came to us; did not wait to be called for, but just dropped in; and at my request repeated his great speech over Cæsar's body, commencing:

'Friends, Romans, countrymen, lend me your ears;

I come to bury Cæsar, not to praise him.'

The medium wrote it all down, just as he delivered it, and it is, word for word, as reported by Shakespeare. Could you doubt such evidence as that? I hope not."

Mr. Flitters' present mission was not the mere offering of empty condolences. It was his habit to call wherever he was acquainted, as soon as possible after an invasion by Death in a domestic circle, and urge upon the survivors the practicability and advisability of opening up communications at once with the dear departed. The sooner this was done, he averred, before the spirit strayed away on excursions into infinite space, to which it would find itself impelled by natural curiosity, the easier it would be of accomplishment. Mr. Blodgett, he said, had only to say the word in order to have his wishes gratified, if he desired to speak with his wife again, or even to see her.

The widower's mental vision beheld again that white, still face in the casket, so real yet so horribly unlike the woman who had walked by his side through more than a quarter of a century of life, and he shuddered.

"I don't know," he replied hesitatingly, "about bothering Araminta—before she gets sort of settled down in her new surroundings anyway. Everything over there must be strange to her yet—if it is at all like what you say. She never could bear to be pestered when she had anything on her mind; just wanted to be let alone until she had had her think out. I guess we'd better let her be for the present."

"But," argued Mr. Flitters, "this is the very time when she will be most grateful for recall. Lovely as the summer-land is, she is a stranger and may not yet have run across any friends. In her lonesomeness she will be glad to know she is cherished in remembrance by friends here. And she cannot return uninvited. Just think that in silence she stretches out her appealing hands to you from the golden shore. She only awaits your call to return and be your guardian angel. Ah! do not repulse the angel visitors, Mr. Blodgett. Call her back."

The ladies joined their solicitations to those of Mr. Flitters, not that positive Mrs. Merwin "really believed anything would come of it, but at least there would be no harm in trying". Eventually Mr. Blodgett succumbed to the pressure of the trio.

"Well," he assented, "I agree. Araminta is welcome to come back if it seems fittin' to her to do so. But how do you propose to fetch her?"

“Ah!” ejaculated Mr. Flitters triumphantly, “leave that to me—to me and Mrs. Husslewell, I should say. A wonderful woman Mrs. Husslewell is, sir; gifted with miraculous power. I will bring her here to-morrow night and you shall see for yourself. Yes, sir. You shall see—what you shall see.”

When Mr. Blodgett went up to his room that night, his surroundings there painfully accentuated his sense of bereavement. He and Araminta were old-fashioned folks who had occupied the same apartment, in common, all their married lives, and naturally the traces of her presence were, to those of his, in the proportion of ten to one. Everything of which his senses took cognizance reminded him of “the touch of a vanished hand and the sound of a voice that was still”. The air was still heavy with the perfume she used; her toilet appliances were scattered over the top of the bureau; an open door showed a closet hung full of her dresses; one of her wrappers was draped over a rocking-chair, as if she had just thrown it off; a withered bunch of flowers, the last she saw with mortal sight, stood upon a stand by the bed; on the mantel was a book she had been reading, with her scissors stuck between the leaves to mark where she left off; as he groped under the bed for his slippers, his fingers first came in contact with hers; and as he sat down to take off his shoes, the “tidy” on the back of the chair, pulled loose by his shoulders, slipped down and one of its pins jabbed him cruelly in the small of the back. It was perhaps the thousandth time that had happened to him, and as he tore the thing loose from its moorings near his spine and hurled it, with a half-smothered execration, across the room, he vowed that would never occur again. He always had hated “tidies”, but Araminta possessed a mania for them, and consequently they were on every chair in the house. But—let him who could, find one of them after to-morrow.

Stirring the fire and putting his slippered feet on the fender before it, he sank into reverie. Naturally that which was uppermost in his thoughts was the calling back of Araminta. How might it affect her chances of participation in the general resurrection? if she broke the programme, which—according to the preacher—was that she should sleep until then. But then the preacher had said some queer and probably untrue things, and his information about the resurrection scheme might be unreliable. He said that damnation had been the common lot of all who lived prior to the coming of Christ, and that proposition did not commend itself to any fair-minded man. How about Moses, and David, and Elias, and Jonah, and Lot, and lots more of the Biblical worthies? Were they all damned? And the repeated assurance that “the blood of Christ washeth away all sin” surely had not a leg to stand on, logically, nor was admissible upon any hypothesis that would be creditable to God.

Mr. Blodgett, it will be perceived, was little, if any, better than a

heathen, for he had the audacity to reason about these things—to which his attention was now, for the first time, seriously drawn—instead of accepting every thing by faith, as the preacher said he should. His cogitations, or Miss Hodson's strong tea, made him nervous, so he knew there was no use in going to bed, and thought he would like to smoke a cigar. He had already started for his "study", the little den which was the only place in all that big house where Araminta had allowed him to burn tobacco, when he suddenly remembered that there was nobody now to object to his smoking wherever he pleased, nobody to care whether "the smell got into the curtains" or not. So he lighted the fragrant little roll and sat down again, with a sigh that was not wholly regretful pain. It did seem to him that there was a tremulous movement in the air, as if of a groan that was almost audible, but of course that was only his nerves, he said to himself, and he went on with his musings and smoking.

When he had finished his cigar, he tossed its butt into the grate and went to bed. Never before had he realized how big that bed was. Its wideness made him feel lonesome. After a time, he dropped into a doze, from which he waked suddenly with a violent start and a thrill of horror. His arm was thrown over something that lay beside him, a tangible, bodily form, round and cold. The fire had died down and the room was dark. He leaped out of bed, lighted the gas and looked. The form was still there. It was the spare pillow. With a snort of disgust he said to himself:

"I wouldn't have been such a fool if that old maid had not given me such confoundedly strong tea and insisted upon my taking two cups of it."

He felt that it would be useless to try again to sleep without taking something to quiet his nerves, and remembered that a little closet in his den contained a soother which would be likely to meet the emergency. Lighting a candle, he went to get it, walking cautiously on tip-toe, though if he had stopped to think, he would have remembered there was now nobody sleeping in that part of the house. When he entered the den he pulled down the window-blind, bolted the door, and then opened a little closet neatly concealed in the wall. The medicine was before him, in a decanter bearing the mysterious initials "S. O. P." He was just about pouring some of it into a glass and taking it "straight," when the happy thought occurred to him that it would be much more palatable, perhaps even almost enjoyable, with the addition of hot water and sugar; also that it might be more efficacious if sipped leisurely, while he smoked a cigar before his bed room fire. Well, why should he not take it as he pleased? Araminta could not put her veto on the proceedings now. With a newly-born sense of independence thrilling him, he marched back to his room, carrying the decanter along, and walking upon his heels even louder than was necessary.

Araminta was always lenient to her own little weaknesses, first of which was tea-drinking in her room at all odd hours, and kept handy a very complete apparatus for brewing her frequent cups of cheer. In her silver kettle, over the alcohol lamp, John boiled some water; in her cut-glass bowl he found lumps of loaf-sugar; and when he had compounded the medicine he sniffed its fragrant steam with hearty satisfaction. Then he lighted another cigar, took a sip of the toddy and smiled. Again he fancied near him a faint atmospheric disturbance, suggestive of a groan audible only to the mind, rather more distinct than before. But the grateful warmth of the beverage spread a glow of comfort through his frame; he sipped again, smacking his lips; a feeling of emancipation animated him and he said:

"Let her groan. This suits me. But if Flitters brings her back, as he has promised, the way she will declare herself will be a lesson to the meek in spirit. And how much more of that can I stand? Maybe it might prove a good deal easier to start than to stop. Is it prudent to turn Araminta loose on a congenial theme when she is quiet? Is it kind to her to disturb her? Doubtless she is, as Flitters says, a stranger in the summerland, but she is old enough to take care of herself, wherever she is, and will find some way of getting into good society before long. Ten chances to one she has run across Mrs. Danforth already, and has advance points on all the coming Easter styles in robes and halos. What's the use of bringing her back to be unhappy with the knowledge that I'm making myself comfortable?"

When at length Mr. Blodgett returned to his bed, his nerves had been effectively soothed and he slept sweetly, but his last waking thought was a doubt of the advisability of calling Araminta back.

JAMES H. CONNELLY.

(*To be continued.*)

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## ABOUT "SPIRIT" MATERIALIZATIONS.

### SOME EVIDENCE FROM SPIRITUALISM.

An examination of the records of the past forty years of what is known as the spiritualistic movement discloses a strange state of things, revealing a blindness on the part of that unorganized body of people to the just and logical conclusions to be drawn from the vast mass of facts in their possession. They have been carried away wholly by the pleasures of wonder-seeking and ghost-hunting to such an extent that nearly all of them wish for and seek out only that which they are pleased to call the spirits of the departed. In a former article in this magazine this has been called "the worship of the dead"; and that it justly is.

It is not the worship of those who have died, such as the Hindu and other eastern nations have in their ceremonies for the spirits of the fathers, but it is the running after that which is really dead to all intents and purposes— corpses in fact. For these people stand on the brink of the grave and call for those who have passed away, who are still living in other states, who do not return ; and in response to the cry the seekers are rewarded by the ghosts, the ghouls, the vampires, the senseless, wavering shapes, the useless images and reflections of human thoughts and acts of which the vast reservoir of the astral light is full. This and this alone is their worship. It is the seeking after dead images, senseless and conscienceless, moved by force alone and attracted solely by our passions and desires that give them a faint and fleeting vitality.

Yet from the remotest days of the past down to the present time the loudest and clearest warnings have been given against such practices. It is what was called necromancy in the old time, prohibited in the Christian Bible and the pagan mysteries alike.

Moses, educated among the Egyptians, told his people that they must not run after these things, and the Hindus, warned by centuries of sorrow, long ago declared against it, so that to-day these so-called "spirits" are known to them as devils. The literature of the Theosophical Society is full of these warnings from the very first book issued by H. P. Blavatsky to this present article. But the spiritualists and their leaders, if they have any, persistently ignore not only the experience of the past but also the cautions now and then given by their own "spirits". For, as is well known to the thoughtful theosophist, mediums, being passive and open to any and every influence that may come their way, often do give out the knowledge in the possession of living men on these subjects.

Many times have learned living occultists entered into the sphere of mediums and compelled them to tell the truth, which has been sometimes recorded and preserved so that it may be inspected afterwards when found in the mass of their history as printed in their journals. To some of this I purpose to refer, for no spiritualist can say with propriety that the evidence given through their own mediums and purporting to come from the "spirit land" is not to be relied upon. If they reject any such testimony from mediums who have not been shown to be frauds, they must reject all. Enough has been given out by those who say they are controlled by spirits to prove the case made by the theosophists, or, at the least, to throw doubt upon the assertions of spiritualists about the summer land and the returning of spirits.

In October, 1887, beginning on the 13th, the *Religio-Philosophical Journal* began a series of interviews with a medium in Chicago in which questions were put to the control by the reporter of that paper. This "con-

trol" was called Jim Nolan, and the medium was Mrs. M. J. Hollis Billing. Her reputation has never been assailed, nor has she been ever accused of lying or fraudulent practise. The place where the interviews took place was 24 Ogden Avenue.

The first question was whether Nolan understood the process of spirit materialization. He, replying from the "spirit world", said he did, and proceeded in substance thus :

"The electrical particles in a dark room are in a quiet condition ; they are collected by us and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After that the form is used by the "spirit", who steps into it and uses it as a form."

This of course proves from the side of the spirits that no materialized form is the form of any spirit whatever, for certainly electrical and magnetic particles are not spiritual. Nolan then proceeds :

"Another way is this : We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person."

From this it follows inevitably that no real face of any spirit is seen, and as the images are taken from the astral light the whole thing is full of deception. At the request of the sitter the operating "spirit" finds in the astral light any desired face, and then goes through the form of reflecting it upon the prepared surface. Now all of this on the part of Jim Nolan is very scientific, much more so than the mass of nonsense usually heard from "spirits", yet it has passed unnoticed because it is a deathblow out of their own camp to the claims of spiritualists that the dead return or that spirits can materialize, and raises up the horrid suspicion that they do not know, never can know, who or what it is that speaks and masquerades at their *séances* and behind the forms said to be materializations of spirits. It at once opens the door to the possibility that perhaps the theory of the theosophists is right, that these spirits are only shells of dead people and that nothing is heard from them except what may be found on the earth and in the earthly lives and thoughts of living people. But the second question was in regard to the identity of "spirits" among many materialized forms, and the reply was :

"It is very rarely in cases of materialization that over two or three forms are used for the whole number of reporting spirits. Really, what

would be the use in building house after house for every one who wishes to go into it for some special purpose?" What use, truly, except to prove that spirits do come back in the way claimed by spiritualists? But what he says upsets the identity of any materialization. If two forms have been used by five or more spirits to show themselves in, it of course results that none of them have shown themselves at all, but that some force or intelligence outside the circle or inside the medium has done all the talking by means of access to the astral light where all the pictures and all the images are forever stored up.

*Nolan.* "The materialized form shown never belonged to the physical part of that spirit. It consists of chemical, electrical, and magnetic particles or elements from the atmosphere." At the sitting of October 27th in the same year he said :

"The Astral Light spoken of by ancient men is what we call magnetic light. All the acts of life are *photographed in the astral light of each individual*; the astral light retains all those peculiar things which occur to you from day to day." And again, on the 12th of January, in reply to the sixth question, the same "spirit" said: "We gather these electrical particles together and with them form a house, as it were, into which we step; they are no more a part of the spirit than the chair on which you sit."

Nothing could be plainer than this. Out of the mouth of the "spirit" who has never been charged with being untruthful it is proved that the astral light exists, that it contains all images of all our acts and of ourselves, and that these images are reflected from that other side to this, and are mistakenly taken by the ghost hunter for the faces, the bodies, the acts, the speech of those who have gone the great journey. So, then, just as we have always contended, all these sittings with mediums and these materializations prove only the existence, powers, and functions of the astral light. As the frequenters of *séances* are not behind the scenes, they cannot say who it is or what it may be that operates to produce the phenomena exhibited. It may be good spirit or devil; more likely the latter. And therefore the great Roman Catholic Church has always insisted that its members should not run after these "spirits", accounting them devilish and asserting that all these powers and forces are under the charge of the fallen angels.

It is seldom, perhaps not once in a century of materializations, that a spirit such as that called Jim Nolan would be so foolish as to give out correct information as he has done in the sittings referred to; for the nature and habit of the elements who work at the most of these *séances* is to bring about and continue delusion. But going a step farther, I say that in the case of Jim Nolan it was no "spirit" of dead man and no elemental that spoke and acted, but the spirit, soul, and intelligence of a living man who chose to take the name of Nolan as being as good as any other, in order that

the evidence might be recorded for the benefit of the spiritualists in their own camp and in their special investigations, of the truth of the matter, as an offset to the mass of stuff gathered by the elementals from the brains and confused thoughts of mediums and sitters alike. This evidence cannot be razed from the record, although so far it remains unnoticed. It must stand with all the rest. But while the rest will fall as not being in accord with reason, this will remain because it is the truth as far as it goes.

WILLIAM Q. JUDGE.

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## THE SOLIDARITY OF THE THEOSOPHICAL SOCIETY.

The one-ness in any association must result from a common conviction enlivened by motive. Unless men have something in common they will not associate, and that something is what prompts the association. But mere abstract beliefs are inadequate to cause cohesion : only when they are vitalized by a purpose does magnetism set in.

Such is the genesis of all unions. A stock company expresses visibly the facts that certain individuals are convinced that a certain business department may be profitably exploited, and that they desire to secure the gain. A Public Library means that various citizens believe in literature as ennobling and wish to bring it within their own reach. A Charity Hospital presupposes that its founders felt unrelieved suffering to be an evil, and were anxious to aid in its cure. So in every other organization of units. There is first a belief, then a motive, then a combination to effectuate it.

It is obvious also that when either the belief clouds or the motive weakens, the association is abandoned. The stockholder sells out if he scents failure in his Company, the reader resigns from the Library when he has lost interest in books, the subscriber to the Hospital withholds his subscription as his philanthropy abates. Persuasion is hopeless unless the belief is restored or the motive revived.

The Theosophical Society exemplifies the facts exemplified in every other Society. Men do not enter it, any more than other bodies, without a reason, nor amalgamate with it without an impulse, nor remain in it when these expire. There must have been some inducement to its formation, and the same inducement must recruit its membership.

As to mere condition to entrance, nothing could be simpler,—belief in the doctrine of Universal Brotherhood, beyond which there is no exaction. But this is an abstraction, not of itself prompting to membership. Even the wish to express it would alone hardly influence a man to join, he being

already a member of the Universal Brotherhood, Humanity, and not particularly needing to say so. If he joins, it can only be because he has further convictions and desires to give them practical force. If we scrutinize the motion resulting in our own entrance into the Society—a surer disclosure than dry speculation, we shall find it, I think, in the assurance that some finer truth is contained in the term “Theosophy” than is discerned elsewhere and without, and in the wish to ascertain it for our own benefit and to promulgate it for that of others. Just what that truth may be, how many or how defined its departments, what its range or certainty or value; how strong the purpose to acquire it; how vigorous the desire to extend it; may as yet be indeterminate. But that Theosophy holds truth, that some portion of it commends itself to our intelligence and moral sense, that we crave further light and fuller action,—these seem the combined facts which moved us to seek admission.

Very varied are the degrees and nature of this primary experience. Sometimes it is little more than curiosity, weariness of unsatisfying systems suggesting that this novel field may promise better. Sometimes there is an instinctual grasp of the fact that a whole region of thought and motive, so decidedly a revelation to Western eyes and so evidenced from history and literature and physical marvels, *must* contain pearls of great price. Sometimes a particular doctrine instantly evokes assent as eminently rational in itself and as solving difficulties hitherto hopeless, and the inference arises that a philosophy so satisfying on one point may be equally so on others. But whatever the amount of life in the germinal thought, the very slightest life produces interest, and the thought and the interest point to union with the Theosophical Society.

As a member identifies himself with the studies and the work of the Society, and in exact proportion as he does so, there come a light into his mind, an assurance into his heart, a transformation into his life. The spark spoken of in *Light on the Path* enlarges, swells into a gleam, a flame, warming and shining through every part of his being. His perplexities abate, his doubts dwindle, his perception becomes more acute, and his knowledge expands. Conscience softens, sympathy grows, intelligence strengthens. Life has a new meaning, a rich purpose, as the decaying notions of earlier days are supplanted by the now developing vitalities of a real Nature. If with steady hand he represses the habits which tie him down to animal routine, and if he encourages the higher nature to every flight, and if he consecrates his means to that great aim of spreading broadcast the truths which are saving him and may save the world,—thus living the life and dispensing it, he daily frees himself more and more from the limitations which distress and thwart, and revels in that sunny liberty which only they enjoy who are in harmony with the Universe and its Law. The-

osophy has not only convinced him, it has emancipated him : the Society is more than an association, it is the almoner of blessings to a world.

There is, of course, a converse process. It is where the original interest has died down, the more tangible affairs around it displacing it, and so Theosophical thought fades away, Society meetings lose charm and are deserted, membership becomes distasteful and is silently dropped or formally repudiated. As the doctrine has no longer vitality, neither has the impulse to promulgate it, and the lack of sympathy with the Society very properly leads to retirement from it.

The real cohesiveness of members, the magnetic force which draws them together and overcomes all tendencies to disunion, is the conviction of certain truths, coupled with the desire to extend them through the world. This is the case also with a Church. But a great distinction separates the two. The Theosophical Society does not hold to a collection of doctrines as revealed by God, but as ascertained by man with the powers God has given him ; nor as transcending reason and to be received with unreasoning faith, but as demonstrated by reason and verified better as it enlarges ; nor as remote from practical human life, but as exemplified throughout it and in every item of it. The Society does not missionize because ignorance of doctrine loses the favor of the Almighty, but because it imperils the well-being of men ; nor does it attempt to proselyte or to threaten or to persuade, but only to make known that all may examine ; nor even to make known as a perfunctory duty, but because it perceives that only through knowledge of the Laws of Life can life ever be corrected and made happy and progressive. It points out evil and the cure for evil precisely as a sanitary engineer expounds the conditions to healthy homes and bodies ; not at all as a policeman who enforces an arbitrary proclamation from his Chief. Hence its spirit and its motive and its method have no ecclesiastical analogy, and it is as far from a Creed as it is from a Ritual.

This distinction made, the solidarity of the Theosophical Society is evidently in the tenacity with which its members hold to Theosophy, and the self-forgetful zeal with which they disseminate Theosophy abroad. Solidarity is not in numbers. Mere formal membership creates no strength, excites no effort, produces no result. Belief in Universal Brotherhood is a dead belief until it prompts exertion for the benefit of that Brotherhood, and the exertion is aimless if it has no definite purpose, and fruitless if the purpose be unintelligent or ill-considered. Study of Aryan religions or psychic powers gives cohesion only so long as a student for selfish objects thinks he gains by union, and will never lead to large or generous altruism. If the members of the Society are to be welded into compact strength, a strength to withstand attack from without and dissension from within, it can only be as they are pervaded with the great warmth of a common conviction

and a common mission. The conviction is that Theosophy is a truth, that it expresses the actual facts in the universe and the actual mode of man's spiritual advance, that as a philosophy and a religion it is not speculative but demonstrated. The mission is that this truth shall be so proclaimed that every ear may hear and every willing heart respond, that ignorance shall be everywhere dispelled and the way thrown open to intelligent choice, that no one shall continue in darkness and mistake and progressive misery through any causes but his own will. Such union is the counsel of our Elder Brethren. In the MSS. of an Adept it is written : "Have solidarity among yourselves like the fingers on one hand. Each member should strive to feel so towards the other". Filled with Theosophic doctrine and burning with Theosophic purpose, the members of the Society will have a solidarity no antagonisms can overcome ; and as their own assurance deepens with larger knowledge and more copious experience, and as their consecration becomes more heartfelt, more intense, more unreserved, they will see in limitless measure the triumph which is as yet but partial, and rejoice that the treasure they have best valued by straining to dispense has become the delight of all humanity, the common patrimony of the Universal Brotherhood.

ALEXANDER FULLERTON, F. T. S.

The motto of the faithful student should be : "SOLIDARITY *at any cost.*"

For when in the impersonal he sinks the personal :

When to the union of the many he subordinates the limitations of the few :

When for the centralizing instinct of the personality, he substitutes the centrifugal intuition of the individuality :

When, with Thought fixed upon the homogeneity of all, he has forgotten the attractions of his separated mind :

When, regarding his lodge as one body and his fellow students as each necessary to the functions of that body, he cares for the right thought and right action of each unit as if it were himself :

Then he has mounted the first step of that ladder which leads to the Eternal, and has entered upon the fulfilment of the saying :

"'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation."

Learning thenceforward to look upon his lodge, not as a thing physical and separate, but as an entity existing in the spiritual world only by virtue of its perfect unity, he regards thought as the essential condition from which all right action and true Being proceed, and purifying his mind he realizes that as the real battle-ground whereupon he and his comrades must succeed or fail.

JASPER NIEMAND.



### TEA TABLE TALK.

So much interest has been aroused by the anecdotes and charming personality of little Antonina that the Editor, yielding to requests from all parts, publishes her portrait in this number of the PATH. Some of the anecdotes given below have never been published before, while others have been gathered from earlier numbers of the PATH, the whole making an Antonina number, where the pretty sayings of her third to her fifth year combine, as a whole, to show her natural leaning towards the occult. Only one of her relatives is an F. T. S. To her kindness we owe these suggestive records, and she assures us that she never talks of Theosophy to the child, feeling in honor bound not to do so.

On one occasion this auntie had been reading to Antonina an account of a boy who had been much injured. It impressed Antonina so much that, climbing into the aunt's lap, she said :

"Where did they carry that little boy?"

"I don't know. I suppose they carried him to the hospital."

"Well; why didn't they carry him to God's house?"

"Why," was the somewhat startled response; "I think they just took him to the hospital, where they could make him well again."

"Oh!" said Antonina, "they ought to have taken him to God's house. I've been there; I've been all through the skies; it's very nice there; he needn't have been afraid. It isn't dark there; that is, it isn't *very* dark; it's very nice."

"What do you mean?" said Auntie.

"I was there once, and nothing happened to me at all, and I saw a beautiful great Light coming towards me, and it was God himself, and he asked me what I was doing there. And I told him that I was getting made into a girl. It had to be made into something, you know, and it was a girl."

"When was that?"

"That was before I came here. I used to be old, and then I was made young again." After a short pause, she added, "Why doesn't Grandpa get made young again, like Uncle S.?"

Antonina often makes up little songs, both words and air, of her own, and sings them. These, she says, are taught to her by her *Pillakatuka*. Asked what this *Pillikatuka* is, she replies, laying her small hand upon her breast: "The *Pillakatuka* is in here. When you see, Auntie, it is not you that sees, it is the *Pillikatuka*. You don't hear anything; you think you do, but it is the *Pillakatuka* that hears. When you go to sleep, the *Pillikatuka* gets out and goes to heaven for a little while. If the *Pillakatuka* didn't come back, you would never wake up; you would be dead. My *Pillakatuka* knows everything."

This small philosopher had been shut up in the city all winter, and her first spring day in the country gave unbounded joy. She ran about with all the alertness of her four years. Coming into the house at dusk, she sat down in a corner, apparently meditating on the day's pleasures. At last she spoke.

"Auntie, I shall sing you a song. It's a pretty song, about the spring birds in the air." She gave one of her little improvisations, rhymed, the song and air her own. A brief thoughtful pause followed. "Now, Auntie, I shall sing another song, it is much prettier. It is the song of the winds in the pines." A more finished air and song followed. "And now," she cried, "I shall sing the most beautiful one; the prettiest of all. This is *the joy of ripe fruit*." And it was beautiful. When asked where she gets these songs, she says the *Pillakatuka* gave them to her. This word, too, is her own. "The *Pillakatuka* is my *Pillakatuka* in *here*; you have one, Auntie, don't you feel it? Everybody has a *Pillakatuka*." Some time later she spoke of her "spirit" and was asked; "Is that your *Pillikatuka*?" "Oh no!" she replies with quick scorn, "the *spirit* is in my heart." One morning she lay in bed with her mother, talking about the *Pillakatuka*, its uses, and so on, and finally worked up to this: "And when you are asleep, you know, it goes up to Heaven, and then you seem as if you were dead, but you aren't, you know."

"What does it go there for?" asks Mamma.

"To get something to eat; of course it can't eat what we do. And when we *really* die, the *Pillakatuka* goes to Heaven and stays there."

"And what does it do there?"

"Well, you know, it doesn't stay there very long, because your *Pillaka-*

tuka has to keep working all the time ; so in a little while it comes down to earth again, and goes into another human being, and then it just goes on working here again. And Jack" (the dog) "has a *kind* of a Pillakatuka too. And when Jack dies his Pillakatuka goes to heaven too, and perhaps, *perhaps*, next time he'll be a *man* !"

Another time Antonina remarks : "I like to go to bed, because of my *superstitious monkey*." It was thought that she meant a supposititious monkey, but, when this was suggested to her and the word explained to mean "make believe," she insisted that her monkey was not that, he was a real monkey, and came when she went to bed. "He comes when I'm in bed and sits on the footboard ; then he drums, drums his heels on it ; he drums them at me. (She rather likes the drumming.) Then he talks to me about the flowers, and the butterflies, and—and all out of doors, and a great many things you wouldn't understand, Auntie. I understand, only I couldn't explain them to you." Later on she says, "Do you know what my superstitious monkey is ? It is the Darkness. It's not *really* a monkey. It's the Darkness that speaks. It isn't everybody that can hear the Darkness speaking. You have to listen very, very carefully. And everybody doesn't understand what the Darkness says. You have to listen so. It's not dark like that," pointing to the next room where a half light just makes darkness visible, "but it's the black, black Darkness, when you can't see, you only hear it."

Another day she had been naughty. But anger with her is only a flash in the pan. Presently she came along all smiles. "Mamma," says she, by way of excuse, "you know there isn't ever *anybody* that's *always* good, except God. *Even those theosophicals*, they *can't always* be good. For they're only men, after all, you know." Where she had heard of the theosophists is not known, but the idea of screening her imperfections behind the Deity could only come from her ingenious self.

One day as Auntie was dressing, Antonina floated into her room with the little fixed expression in her face which always shows she has something particular to say. Standing by her Auntie's dressing-table, she said, after waiting a few minutes :

"You don't seem to be very much 'innerested' in my superstitious monkey".

"Oh, but I am," was the reply, "only you told me I couldn't understand what it said, and I didn't want to trouble you with questions, but if you will tell me about it I shall be very glad to listen".

So Auntie and Baby sat down on the bed together, and Antonina began, with complete gravity.

"I'll 'esplain' it to you, and then I think you'll understand. You know it tells me about things—about the flowers."

"Oh I thought it was the Pillikatuka that did that," said Auntie, who had determined to take advantage of this occasion to try and straighten out the ideas of the little one for her own satisfaction.

"Oh no," was the ready response, "the Pillikatuka tells me about God and the Angels;"—then suddenly—"Shall I tell you what my Pillikatuka told me yesterday?"

"Yes, dear."

"Well it said, and told me I must not tell anybody outside the family, that when I died I would *seem* to stay away a long time, but it would be really only a little while ; for you know to die is only to sleep for a long time."

This with—oh such a rapt expression in the dear little face that Auntie finds it almost impossible to go on, but she finally says (as a test, for Antonina has lately explained that she has a Spirit which lives in her heart), "So your Spirit told you that?"

"No ; that was my Pillikatuka."

"Well—but Baby, aren't your Pillikatuka and your Spirit the same thing?"

"Oh no—there's a great deal of difference between them."

"What difference?"

"Why, a great deal ; they don't do the same kind of work ; they do very different work."

"How different?"; breathlessly.

"Why the Pillikatuka tells you about God and the Angels and all about how things are made, and lots of things, while the Spirit tells you what to do, tells you when you are naughty ; only when I get into a temper" (musingly) "I *don't* listen to it"; (you see baby is *very* human). After a moment's quiet she added—"You know I don't really know what my Spirit is, but my Pillikatuka told me that when I got to Heaven God would tell me."

"Which of the two knows the most, dear?"

"Oh the Spirit," half disdainfully at my ignorance—then slowly and almost solemnly—"God put a great deal of Wisdom into the Pillikatuka, but the Spirit knows more than that. You know," she adds, hastily, "Pillikatuka isn't the right name, but I can't learn the right name till I go to Heaven." Auntie gathers herself up and asks (rather timidly), "How did the Pillakatuka learn so much, that's what I want to know, Antonina."

"Well, you see it's very old, and before I was made it was up in Heaven learning these things to teach to me—oh, and it knows a great many things, more things than it can teach me in a long time."

"Oh ! then it's older than the Spirit?" (with seeming confidence).

"Oh no ; it's very old, but the Spirit's very much older than that."

After a moment's pause to watch the rapt little face, Auntie says :

"Well, Baby, where does the superstitious monkey come in ? is *he* the same as the Pillikatuka?"

"Oh no,"—with a little giggle of amusement.

"Why, but you said it told you about flowers and about"—

Almost severely Antonina interrupts.

"The monkey doesn't know anything about any *godly* things ; it just knows—well just about things we know ourselves, but the Pillakatuka tells us things we *ought* to know." Then—suddenly—"You know we have bells."

"Bells!" (with amazement) "what for?"

"Why to talk to the Angels with, of course. When we want to talk to them we just strike it"—with a little gesture—"and they come right to us."

“And what are the bells like?”

“Just golden and silvery. I'll show you,” slipping down and running to pick up a child's painting book on the outside of which is depicted a palette spread with colors; “there,” settling down again, “these are all the colors; there are red and blue and 'inigo', and there's violet—you see we have just these colors, and when the Angels are so far off they can't hear our bells they just see our colors and then they can come right to us.”

“Why don't I ever *hear* the bells, dear?”

“Well, you see our bells are up in Heaven and we have a sort of a magic bell here,” pressing her hand against her little breast, “and when we strike this, it strikes our bell in Heaven and the Angels hear that.”

Cautiously Auntie tries to draw her back to Earth—“Does the monkey disturb you when he drums on the foot board?”

“No indeed. He just does that to amuse me, and I make him stop when he goes too loud, for he disturbs Mamma and makes her jump when she's asleep because she doesn't know he is there, but '*genally*'” (we are always pleased when she does use a baby word) “he just dances about to amuse me. Come,” (sliding down to the floor) “that's the dinner-bell,” and the Sage disappears and the hungry earthly child sits down to meat and potatoes with as much zest as if Spiritual and Astral Planes (for surely the monkey must belong in the latter) were simply dreams in the heads of musty Pundits.<sup>1</sup>

Antonina sitting on the floor playing with her dolls tells them a long story of which Mamma only hears the ending, which runs this way:—

“And it rained and rained” (it was on a rainy day, by the way) “till everything was just spoiled; all the flowers and everything, and the people got so tired of it they just all went to bed, and when they got up the next morning they found it was still raining, and when he saw how badly the people felt and how everything was spoiled, *God himself was mortified* to think how much rain he had let fall; so he stopped it.”

Mamma picked up a paper from the floor which was so evidently a picture of some importance that she called upon Baby to explain it. As soon as Antonina saw it she began to giggle as if thoroughly amused at the remembrance. “Well; what is it about?” said Mamma. “Why, don't you see?” said Baby, “that's my superstitious monkey; he's up in Heaven chasing the Angels all about with a stick, and God himself is laughing to see him do it!”

Antonina had received a doll's carriage as a parting present from W. who was soon to go away, but Baby did not seem to know just why it had been given to her, so Auntie said, while she was washing baby's hands, “Don't you know W. gave you that because she is going away?”

“Oh! is that the reason?” said Antonina.

“Yes,” was the reply followed by the idle question, “Do you know when W. is going?”

“Yes; the last of next week,” said Antonina.

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<sup>1</sup> This is, as nearly as I can remember it, an actual conversation, word for word at one time, except the very last sentence which was said a few days later.—March 6th, 1891.

"No," replied Auntie; "she's going the last of *this* week."

"I didn't know it was this week;"—then like a flash after a second's pause, "Why there isn't any next week, is there?"

Auntie divined the thought, but wishing to hear it explained said inquiringly; "What do you mean by that?"

"Why, because when it gets here"—a moment's pause here, evidently to think up some explanation that Auntie could understand—"well you see it's like this—If I should say I was going to a party to-morrow, people might think I meant some other day, but it wouldn't be, because when I went to it it would be *to-day*—There isn't ever anything but just to-day, is there?" Pythagoras and Plato rolled into one couldn't have explained it better. In fact, one of the most remarkable things about Antonina is her power of expressing her thoughts always in the most beautiful language, and she is always able to express one thought in several ways, use several images, if she wishes to do so, to make her meaning clearer.

Withal she is so absolutely a happy child, gay and bright, flitting about like a butterfly, dancing like a fairy, and is in no way morbid or unnatural. When saying some of her occult ideas, however, her gaze is fixed far away, momentarily.

The other day a lady who lives next door to Antonina's Grandmother in the country said to the little girl, "Do you live in the city, Antonina?" "Well, yes;" she said, "I am supposed to live in the city, but I am out here visiting so much of the time that I couldn't say I lived continuously anywhere."

JULIUS.

## LITERARY NOTES.

MAY LUCIFER saddens a reader with the reflection that it was the last number edited by its great founder, but for teaching importance rises conspicuously among the whole series. "Theosophy and the Social Evil" has never been surpassed in its grand vindication of justice, of purity, of the duty to and from women; and he who reads its stinging strictures on moral humbug and hypocrisy, its exposure of legalized selfishness and outrage, its trumpet-call to fair dealing and utter equity, and remembers that "D. Harij" is a reverent pupil of her whom reckless journalists call "foul-mouthed" and "licentious", may well ask if pure waters have their source in a tainted spring, and if the brimstone lake is not nearly ready for liars and slanderers. Bertram Keightley narrates two personal experiences with Yogis, the second peculiarly interesting and conclusive of Occult powers. "The True Church of Christ" pursues its course of relentless demonstration, closing every loophole and anticipating every objection; "The Esoteric Christ" takes a topic rich in spiritual interest to the mystic and in ecclesiastical interest to the student, and then expounds it with rare lucidity and power. Madame Blavatsky has an article, "My Books". To this, whether

considered in its solemnity as a last utterance, its frankness as an unreserved explication, its fulness, precision, patent honesty, triumphant vindication, any tribute must seem poor. The May *Lucifer* should be bought by every Theosophist in every land. Twelve inmates of her household and coadjutors in her literary work sign a "Declaration" as to their direct personal knowledge of her and it, and their unqualified faith in her *bona fides* as a teacher and her personal character. "Pistis—Sophia" makes an *au revoir*; why not an *adieu*? The reviewer in *Lucifer* holds that disbelief in obsession is one of the strongest proofs of being obsessed,—a painful picture of almost exceptionless demoniacal "possession" in the intelligent world, and one which must be most disheartening to a writer on high moral themes. Our own cheerful performance of duty, we being of the great host of sceptics, and therefore obsessed, is far less creditable. Indeed, it seems almost like additional proof of the demon's hold. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 5, contains two papers by Dr. J. D. Buck, "The Ministry of Pain, the Meaning of Sorrow, and the Hope of the World", and "A Blighting Curse." They are not only full of fact and meaning and wisdom, but are, particularly the first, charming in diction. Then, too, they are so cheery and healthy, so clearly the outcome of a soul free from morbid notions and in the most genial sympathy with Nature, that the reader's mind and heart swell out in such pure, exhilarating air. There is a slight logical fallacy in the 3d and 4th lines from the foot of page 4, but the delightful sentences following quite obscure it. [A. F.]

MAY THEOSOPHIST opens with Mr. C. Kotayya's lecture in the Adyar Course. The 2d and 3d pages give indications that an Oriental audience is less exacting than a Western in its demand for stern accuracy in reasoning, though the argument on lines 25-28 of 3d page might dismay logicians of any race. The May installment of "Obeah" is the most interesting yet, peculiarly so in its illustrations of "projecting the double." "A Chat on the Pial" has such direct common-sense and wholesome truth that it might well be read aloud to every Branch in the T. S. Not so with "Sandhyavandanam". The Supplement shows how Mr. Keightley's energetic spirit is vibrating through India, wakening the sleepers and nudging the half-awake, and telling all that a living present is better than a dead past. Instead of commending old-time ceremonies and crooning over the glories of a defunct Aryavarta, they should bestir themselves and get to work and be of some use in the Theosophical Society. He does not, perhaps, put the case so explicitly, but that is what it all comes to. Contributions, it is pleasant to see, are arriving at Headquarters. [A. F.]

THE PRESIDENT OF THE TORONTO T. S., Bro. Albert E. S. Smythe, has just printed a little volume of original poems, 10 Elegiacs, 20 Sonnets,

15 Humorous, 56 Miscellaneous, and 5 "Peanut Ballads". The number, as well as the title, *Poems Grave and Gay*, shows into what varied regions of sentiment Bro. Smythe has strolled, and certainly many-sidedness is as enviable in poetry as in other departments of literature. If keen perception of rhythm in prose was more common with prose-writers, the musical flow illustrated by Geo. Wm. Curtis would be enormously increased; and, conversely, if the clearness of prose could be transferred over to poetry, Swinburne and Browning would become readable. It may seem odd to say that Theosophy might aid to this, but why not if it be really the genius of symmetrical development? Indeed, one of the stanzas of Bro. Smythe hints as much, for it says, with abounding truth in both the literary and the domestic field:—

"For none can properly sympathize  
With thoughts or children not their own."

(*Imrie & Graham, Toronto : \$1.00*)

VAHAN No. 13 publishes extracts from a letter by the Mahatma K. H., contributed by Mr. Judge.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 6, has a very ingenious paper on "Marriage in the Mineral World", some most practical truths on "Theosophy in Home Life", and a brief essay on "Happiness" containing some good thought, some inaccurate thought, and some confused thought, but giving promise of a time when all the thought shall be as wholesome as is the present motive. [A. F.]

THE JUNE NUMBER OF LUCIFER is one that should find welcome with all Theosophists. It is, in truth, a memorial number of its founder and chief editor. A brief editorial note stands on the first page, from the pen of Annie Besant, H. P. B.'s editorial colleague, and from this we learn what was to be expected, that no change will be made in policy or energy. We are delighted to know that there are MSS. of H. P. B. still on hand, to be published in the magazine. The bulk of the number consists of an account of H. P. B.'s departure and cremation, followed by short articles by William Q. Judge, Annie Besant, G. R. S. Mead, the Countess Wachtmeister, Isabel Cooper-Oakley, A. P. Sinnett, Dr. J. D. Buck, and others, all telling of the aspect of H. P. B. which impressed itself on each. We have thus a most interesting series of testimonies to the great teacher from the pens of those who, for various reasons, are best fitted to write about her. The remainder of the number is up to standard, but we naturally have our attention fixed wholly on the part which relates to H. P. B. herself. An admirable likeness of her adds to the value of the issue; the picture will be a photogravure of excellent quality and likeness. This number of the magazine will be a memorable one.

THE JUNE REVIEW OF REVIEWS devotes 11 pages to Madame Blavatsky, giving a *fac-simile* letter from her to Mr. W. T. Stead, the editor, and 4 portraits of her, including the last ever made. Mr. Stead's "Character Sketch" emphasizes mainly her greatness, especially the greatness which, in spite of ridicule, hatred, and contumely, impressed upon the Western world proof of spiritual truth, the existence of high and unseen Intelligences, and the fact that They may and do commune with mortals. Mr. A. P. Sinnett, whose portrait is given, takes up many points in her career, and in particular points out how her own conception of her mission changed, its early stage being of the use of phenomena to demonstrate the fact of occult forces and laws in Nature, and then steadily turning more and more to the exposition of Spiritual Philosophy and the stimulus to Higher Life, till at the last phenomena had dropped from sight. He indicates too a change in her character and tone, the brilliant conversationalist and *raconteuse* becoming the sobered teacher and guide. Very interesting are his remarks on her objection to Spiritualism and on the tremendous force of her personality. Once more the *Psychical Research Report* receives a blow, and poor Mr. Hodgson held up before a world which has not ceased grinning at him. He probably cares little for proofs of trickery and deceit—youths of his class rather like to be thought "cute"—but to be shown as planning his attack while a guest at Headquarters is rather galling to an Englishman who must know by hearsay what other Englishmen think of abuse of hospitality, and to be described as "hoodwinked" by Hindoos, whom an Englishman scorns, O what humiliation! One can hardly pity poor Mr. Hodgson, for that would be unfair to Karma, and yet one does shrink a little as one sees a sensitive young man pilloried in literature, the great achievement of his life become a source for taunts and jeers, and the "exposure" of a fraud which was to have made him famous turned into the exposure of a blunder which makes him ludicrous. But as at least two very eminent Theosophists were first instigated to start by the "Report," poor Mr. Hodgson's work has been by no means in vain.

JUNE LUCIFER is almost wholly a Memorial to H. P. B. After a brief "Editorial Word" from Mrs. Besant announcing an unchanged policy, there follow 15 short articles from as many friends. "How she left us", by Miss Cooper, gives minute particulars of her last days; "The Cremation" comes next; Miss Kislingbury describes her "At New York and Wurzburg"; Mrs. Oakley "At Cairo and Madras", stating anew as an eye-witness the transparent fraud of Mr. Coulomb's "sliding panels" which need hardly have beguiled the simple mind of poor Mr. Hodgson; the Countess Wachtmeister "At Wurzburg and Ostende"; Mr. Chas. Johnston with great power gives "A Memory" of her; Mrs. Besant tells of her "As I knew her"; Mr. Mead narrates "The last two years"; Mr. Burrows avows

“What she is to me”; Mr. Old depicts the “Teacher and Friend”; Dr. Buck “As seen through her work”; Mr. Laheri gives “The Opinion of a Hindu”; and “Saladin” states “How an Agnostic saw her”.

As a magnificent Funeral March rolls its waves of glorifying harmony around a departed hero, each instrument sounding its special notes, yet in each the plaintive tone perceptible amid the thrill, so this great tribute to the Greatest Personage of the age, the only known Initiate in the West, stirring as it is in its many-voiced exposition of her many-sided nature, saddens with the strain of a temporary loss. Yet only temporary, for Mr. Sinnott in “A Word” reveals what she has often told him of the hopes she cherished as to her next incarnation and the nature of some of those past, and not obscurely intimates that she died because a new body was at the moment ready, one some of us now living may be privileged to meet. Who would recognize it more quickly than he who contributes “Yours till Death and after, H. P. B.,” the one who had known her in prior lives, who was her trusted counsellor and flinchless supporter, who understood her, appreciated her, *knew* her, the favored recipient of more occult marvels than any or all the rest, her “only friend”, as she touchingly described him, the faithful and the loyal, the tried and the true, William Q. Judge, General Secretary of the American Section? [A. F.]

(*The Path will have on sale copies of June Lucifer at 40 cts.*)

BRO. WM. J. COLVILLE, besides printing in *The Problem of Life* an enthusiastic tribute to Madame Blavatsky, has delivered in Cleveland and Boston a lecture upon her Life and Writings to great audiences. This is to be put in pamphlet form, and may be had for 5 cts. (50 copies for \$1.00) from Mr. Colville, Room 1, 4 Berkeley st., Boston, Mass.

MR. WM. KINGSLAND, who gave to Theosophy and to Literature *The Higher Science*, has done Religion and true Christianity the service of publishing *The Esoteric Basis of Christianity*. At this epoch there can hardly be performed a greater good than the showing in gracious and fair-minded speech what is the real strength and merit of the religion of the West, removing gently and courteously the fictions with which ecclesiastics have covered it, pointing out the identity of its internal frame-work with that of the earliest beliefs known to man. Indiscriminate violence and passionate hatred are not the habits of either the tactful apologist or the Comparative Theologian, and Mr. Kingsland's impartiality comes like a cool, cheering breeze into the heated regions of prejudice and clamor. Calm, lucid, logical, percipient, knowing not only the verbage of the Bible but the esoteric truth behind it, he outlines the Theosophic nature of primitive Christianity and then shows how much richer are the utterances of Paul the Initiate than those of Paul the Canonical Writer. No man can expound

the Bible who does not understand it, and no man can understand it who does not sympathize with its esotericism. In the genial spirit of one who is a Christian as Jesus and Paul would have regarded the term, Bro. King-land has severity only for those who mislead and denounce, only help for those who display the spirit of truth. Pages 7, 11, 12, 13, 16, 25, 35 are particularly felicitous, but the whole pamphlet is excellent. (*For sale by the Path ; 10 cts*)

## MIRROR OF THE MOVEMENT.

### AMERICA.

A MEMORIAL MEETING was held on May 14th by Golden Gate, Aurora, and Triangle Branches at the San Francisco Headquarters, and, after addresses evidently most heartfelt and tender, Resolutions respecting the departure of Madame Blavatsky were passed. Many other Branches in the American Section have taken like befitting action. It is not possible for the PATH, with its limited space, to print these, but they are all most gratifying and significant. Three ideas unite to produce a triple statement: 1st, of reverent gratitude for the invaluable teachings and indefatigable work of our departed Leader; 2d, of assurance that no ground for discouragement exists as to the future of either Theosophy or the Society, inasmuch as her own interest and that of the Masters behind her are unaffected by her physical departure; 3d, of determination to a new and fuller consecration to the Cause and its support. This was the purport of the Address to every F. T. S. sent out by the General Secretary with the Convention Report, and this is the purport of the Resolutions coming in to Headquarters from the various Branches. If that spirit suffuses every Member of the Society, and if it endures as a *permanent motor* in his life, the triumph of Theosophy is as certain as is its truth.

SEATTLE T. S., Seattle, Washington Terr., has secured peculiarly desirable quarters in the Chamber of Commerce Building, 3d and Marion sts. There is but one other tenant, the State Board of Trade, and all the circumstances produce conviction in the Branch that Theosophy is to have brighter days in Seattle than ever before. The first meeting was held in the new rooms on May 24th, when Bro. J. H. Scotford of Tacoma favored the members with an address.

DANA T. S., Sioux City, Iowa, has begun systematic study of the 1st volume of the *Secret Doctrine*. The greater part of each meeting is devoted to careful examination of one or two slokas with the commentaries thereon, the preceding lesson being reviewed by questions. The last half hour is

used for the reading and discussion of a part of the *Bhagavad Gita*. An extra meeting with special program is to be held each week for the benefit of inquirers.

THE GENERAL SECRETARY sailed on May 13th in the *City of New York*. He found the steamer impregnated with Theosophy, *Echoes from the Orient* circulating, and the topic continually in vogue. The editor of a prominent journal sought repeated interviews with him, expressed regret that the usual expositions of Theosophy were so little popularized, and avowed his purpose to himself write an explanatory work after his return. At the first meeting of the Blavatsky Lodge after H. P. B's departure, the General Secretary and Dr. Buck both spoke. The former recalled her prophecy of the great interest in Theosophy which would break forth in 1891, and illustrated its fulfilment. Dr. Buck spoke of his long wish to see her, his journey this year to do so, and his hearing at Queenstown that she had already left us, yet felt no regret that he had gone and no misgiving as to the Society's future.

THE SIXTH SERIES of public lectures given by the Golden Gate Lodge, San Francisco, is as follows:—May 17, *Rose Garden Festival*, by Sunday-School assisted by class of Ethical Culture; May 24, *Report of the late Theosophical Convention in Boston*, by the President, Mr. E. B. Rambo; May 31, *Theosophy the Comforter*, Mrs. Mercie M. Thirds; June 7, *Hypnotism*, Dr. J. A. Anderson; June 14, *Query Meeting*, Mrs. S. A. Harris answering questions from the audience; June 21, *Reincarnation*, Charles Sykes; June 28, *Battlefield of the Soul*, Miss M. A. Walsh; July 25, *The Great Mystery,—Creation, Preservation, Transformation*, Dr. A. Griffiths. The free public meetings will be continued through the summer. They continue well attended, and frequently the hall is crowded to its fullest capacity. The audiences are very miscellaneous and always changing. The departure of H. P. B. seems to have stimulated public interest in Theosophy, as well as the zeal of all F. T. S. At the closed sessions of the Branch each member is called upon alphabetically to contribute an original paper, this greatly stimulating to study and effort.

THE ARYAN T. S. was favored on June 16th with a most interesting paper by Bro. John M. Pryse upon "Mystical California". It treated of the singular development of psychic tendencies in that Garden of Earth, and explained it on various grounds, the geological and other features being treated with no small research and acumen. There is hope that it may be printed. This office does *love* to print things about California.

OBITUARY. The American Section has lost one of its early members in the death on June 11th of Mr. George W. Wheat. Mr. Wheat participated in the reorganization of the Aryan Branch in '83, and that reorganization

had place in the parlor of his residence. The PATH has been printed on his steam presses, as also all of the Tracts and no small number of other documents, and it is probable that more Theosophical literature has flowed from his establishment than from any and all others in the States. His death, though not wholly unexpected, was sudden, even instantaneous. The interment was at Woodlawn Cemetery on the morning of the 13th.

### LONDON LETTER.

The most eventful month the T. S. has ever seen has just closed. Rarely, if ever, has it passed through so important an epoch. Our Leader, with the wondrous wisdom which she had manifested in her actions during the whole of her tempestuous career, in her last move acted with no little foresight. The day must at some time have come when she would leave us, and why not now? What time could have been better chosen! A year ago, perhaps six months ago, the Society would have suffered a more incalculable loss than now, profound as it nevertheless has been. In her last years she has done perhaps more for the Society than in all the rest together; organizing, altering, completing, propping up, she has left it on foundations which nothing can disturb.

The month opened with a houseful of invalids, eight being laid up with influenza, three of them apparently at death's door. A week later one or two being better left home for a few days to recover their lost health. Then, in a house thus crippled, teeming with work, and more or less disorganized, H. P. B. breathed her last. With no time for every-day work and scarce time for sorrow, the few that remained had to labor night and day to complete arrangements for the funeral. Telegrams were sent out broadcast to the various centers, and towards the evening friends began to arrive. The greater part of that night, and all the next day, and the next and the next, they kept coming, telegrams meantime literally pouring in. Then the cremation at Woking, and last the gradual return to work in a house from which the light seemed to have departed forever.

But all the while the public interest in Theosophy seemed to have been increasing in a marvelous way, every day the daily press cuttings were mounting higher and higher, and the papers teemed with notices concerning Theosophy. Then came the return of Mrs. Besant and the arrival of Mr. Judge and of Dr. and Mrs. Buck. The meetings of the Blavatsky Lodge have for two or three weeks been so crowded that there was not even standing room, and fifty or more persons had to be turned away from the door.

Every one is working more determinedly than ever. The responsibility of the work rests heavily on our shoulders, and so it must with all serious members of the Society, but more than ever do we feel it our duty to fulfil

every little particle of the work which we have undertaken, while our Leader retires to rest and to gather fresh energy to expend on a new and a brighter cycle.

C. F. W.

#### FOREIGN.

On Monday the 1st of June the General Secretary went to visit the Lodge at Chiswick by invitation of the Lodge. Invitations had been sent out to very many inquirers and the rooms were packed. The subject of the address was "What is Theosophy and what it is not." Mr. Judge spoke for forty minutes, and afterwards there were many questions asked. The Lodge is growing in numbers, and at each meeting there are applications for membership or association. They meet at present in the houses of the members, but feel that they will ere long have to take a hall or regular room on a larger scale.

Before the meeting Brother Kingsland entertained Bro. Judge at his house. The Gen. Sec. writes that the great distances of the city of London make it a little hard to get about without wasting time.

Harrow, the famous seat of learning just outside of London, was visited on the 7th of June by the Gen. Sec. and Mrs. Besant at the invitation of some of the F. T. S. there. There is no Branch in the town as yet, as it is very much under the influence of the Established Church, but it is hoped that in the course of no long time there will be one, as there are some earnest members there who are doing their best to get up a larger interest and a better knowledge of the real objects of the Society. Mrs. A. L. Cleather and Mrs. Marshall do all that they can to the desired end, and no doubt the seed sown will sprout in time.

THE ENGLISH PRESS has been of late very full of notices of the Society and of its work. Indeed much more has been said of it than in the U. S., for these notices and letters appear from day to day. A very good plan is in operation here by which one of the members receives all the clippings possible from the papers and then gives them out to various other members who make it their business to reply to them in some way or other. This results in a stream of letters, so that the work is constantly before the public, and every one stands a chance of at least knowing of the existence of the Society and about the doctrines that are being promulgated.

It is somewhat amusing to the good theosophist who keeps up with the progress of affairs to see all this interest just after so many editors had been loudly saying that theosophy died with the death of the body of H. P. B.

BLAVATSKY LODGE T. S. is beginning to feel that the hall it was at so much trouble to build may soon not be large enough to hold the people who crowd to its meetings. In addition to its regular Thursday meetings

a conversazione is held once a month, and the rooms are then arranged and decorated. These will end for the summer with the month of June, and will be resumed in the fall.

AN AMALGAMATION OF THE EUROPEAN AND BRITISH SECTIONS is proposed, and, if carried out, will be of the greatest benefit, as thereby the work will be centralized, and instead of effort being scattered it will be brought to bear with greater energy. Up to the present time the two Sections have been governed practically by the same people, so that there seems to be no reason why they should exist as separate entities. At the present time the British Section occupies the house No. 17 Avenue Road, next door to the house in which H. P. B. lived, and there are a library and a dining-room with upstairs rooms for visitors and residents. Instead of taking meals in the lecture hall at 19 as formerly, the meals are now taken in No. 17, access to the premises being had by a gate cut in the dividing wall.

In the reading room of No. 17 it is proposed to hang theosophical pictures, and also to place the books used by H. P. B. in a nice case, as she expressed a wish that they might be so disposed of.

A house was taken also at the back in the next street, and there Mr. Pryse and Mr. Brown run the Blavatsky Press. There is a common garden between No. 19 Avenue Road and the house in which the press is, and the end of the lecture hall projects into this garden, so that there is practically a large square of theosophical premises in one spot, as the house No. 17 is on the corner of the road and the cross street. All of the houses in Avenue Road are surrounded with trees, and the whole vicinity is just now a mass of foliage giving to the place a sweet and country air.

Regent's park is only one block off, and is a most beautiful and spacious park where one can in two or three minutes get among the trees and the grass. Not very far off in the opposite direction is the famous Hampstead Heath where Jack Sheppard used to roam and to rob, and it is another point where one can in a very short time escape into the country air and yet be at the same time in this great city.

THE HOUSE WHERE H. P. B. WORKED AND DIED OUT OF THIS LIFE is at 19 Avenue road, and a short description of it may interest our readers. It is a large square house about 50 feet front and situated two blocks from Regent's park. Like many houses in London it is covered with stucco and painted coffee-color. Standing in a large garden, it looks free and open to the American eye so accustomed to houses in rows. There is an extension along the front for a large room 20 feet wide, and at the back projects another one story addition intended for the private use of H. P. B. This is built of the yellowish brick so much used in London. The entrance door is in the middle of the front, and is a pylon with two large pillars.

Running up to it from the front gate in the front brick wall is a walk of cement covered completely with glass, so that as one enters through the gate he finds himself in a glass passage with the front door at the other end slightly higher than the level of the gate. Enter the hall and we see that it runs back to the winding stair to the upper floors enclosed at the foot by glass doors. At the left of the stairs is the door leading into H. P. B.'s rooms,, and opposite on the other side of the hall is the wide arch for the parlor entrance now hidden by a screen on one side and a curtain on the other. At the foot of the stairs on the right is a room marked "general work room" in which I slept during my visit there. Just there is the entrance to the garden. On the story above are five rooms, and on this floor the house staff in part have their rooms, and on the story above the others. There is a small lawn in front of the house and the two front rooms look out upon it. Pass through the parlor and at the other side is a descending passage of four steps by which we go into the lecture hall that has been built up against that in the house side of the house, part of iron and part of brick.

Going into the room where H. P. B. worked, we find that it is square and papered in dark color. Her desk was near the window, and on one side another desk or secretary. There is the large armchair in which she sat the livelong day, and all about are the ornaments she procured herself, with the photographs and pictures of her theosophical friends on every hand. In the opposite corner as we enter is the book case, and on the other side stood another case for books. On the wall over the fireplace is a curious Indian figure of Chrishna, and up in the corner near the ceiling a little gold Buddha, while in other places are other Indian objects. The panels of the inner side of the entrance door are full of photographs, among them those of Allen Griffiths, Dr. Buck, A. B. Griggs, Dr. Anderson, W. C. Temple, A. Fullerton, T. R. Prater, Dr. Salisbury, Dr. Westcott, and some others unfamiliar. Over the door is a small wooden image of Buddha. Across the room is a door leading to the room where her secretary sat and also Mrs. Besant, and this door is covered with velvet, having on it the photographs of some more of her fellow theosophists. This brings us to the mantel on which rests a high darkly-framed mirror with a picture of Mrs. Besant on one side. There are two standing brackets, and on one of them at the end is a picture of the famous woman yogi of India—Majii. Beside the door last spoken of is the other case, and on the top of it a bust of Plato and another of Socrates, while just over the door and inclined at an acute angle is a circular concave mirror. Some dark shelves are on the other side of the mantel covered with pictures and objects, among them being a large and very finely carved paper cutter which was presented to her by some Indian students. Opposite on the inner wall hangs a long and very ancient Japanese screen said to be 800 years old; it was given to her

by Col. Olcott after his last visit to Japan, and near it is his picture. Turning again to the case beside the door into the extension, we can see on the top the little Japanese cabinet used by her in 1875 in the city of New York, and in which I have often seen things put to disappear at once, and from which she often in my sight drew out objects that had not been there just before and the quantity of which could not be contained in it in any ordinary manner. The last time I saw her she told me that she had always had it with her, and that it had suffered many accidents in which it had been often broken. The back room is separated by an arch on which curtains hang, and with a screen to hide the bed just beside the arch. It is a bedstead of brass and iron, and there are still the large pillows used by her. In one corner is a dressing-table at which in the morning she often sat and opened her letters. Beside the head of the bed and just where it could be seen as one lay down hung a photograph of her friend William C. Judge, and in other places those of the Indian Headquarters and of persons she knew. On the other side of the room is a large clothes-press where was to be found clothing that she seldom had any use for, as she delighted in two or three old familiar things that felt like old friends not to be annoyed by inattention or want of display. Such is the plain and unassuming room in which this noble woman, this mysterious being, passed so much time in working steadily from day to day for the cause she loved, for the Society she started, and for true theosophists as well as for those ungrateful men and women who have abused her in her life and have tried to drag her name from the grave, but who will one day come to acknowledge the great services she has done for the whole human race.

She had the door cut into the extension room so that near to her call might be those who had chosen to take up the work of helping her on the spot without any hope of reward except the privilege of being near to her and to hear her speak of the mystery of life and the hope of the future. The world is in the habit of supposing that the life of such people as H. P. B. is full of excitement, and theosophists have often thought that to be near to her was to be in the constant presence of the marvellous. But such was not the case. It was a daily hard round of work and nothing but work for the sake of others. And as for the marvellous and the doing of magical things, that was not what she was here to do, and that she kept to herself, for, as she wrote to me, she knew well that her real life was never known to those who were about her, and they also came to know the same and to admit that they could never hope to understand her.

But one thing is certain, and that is that she herself made up her mind some months before her death that she was soon to go, and she began to quietly prepare the workers for that and to make sure that the centre she established in England would last for many years. That it will last as such

a centre is evident to any one who will come and look at it and note the aspiration and the motive she created in the minds and hearts of those who were of late so constantly about her.

In accordance with H. P. B.'s wish her rooms will be kept intact just as she left them, and there is no doubt but that in the course of time they will be a place of pilgrimage for those who were able to appreciate her work. *The Secret Doctrine* was finished on the desk in the room, and that alone will be one great object of interest. Her pens and ink are there, and the scissors hanging by a tape. These were used every day in cutting out the paragraphs from different publications which she explained or replied to.

W. Q. J.

THE CALCUTTA "INDIAN MIRROR" of May 13th is edged with black out of respect to Madame Blavatsky, and contains an article most unqualifiedly eulogistic, as also full of gratitude for her great services to India.

#### THE GENERAL SECRETARY IN IRELAND.

IN IRELAND the Dublin Lodge, June 10th, held an open meeting at their rooms, 3 Ely Place, to meet Mr. William Q. Judge who ran over from London for the purpose of attending the Lodge. The rooms, two in number, were full of members and visitors, and some were obliged to stay in the hallway. Bro. Judge spoke on the subject of "What theosophy is and What it is not". Everyone was deeply interested. A rather peculiar thing in the Dublin Lodge is that a very positive Christian attends all the meetings for the purpose of saving the young men from hell, and at each meeting he raves more or less about dogmatic christianity. Many questions were asked by the audience, and some showed a deep interest in the matter, and especially about ethics. From Dublin the Gen. Sec. returned to England to be present at the meeting there.

BLAVATSKY LODGE held its usual meeting on Thursday, June 11, at its hall in 19 Avenue road. The hall was full and the subject of the evening was Solar Myths, opened by Bro. W. R. Old in a very full paper presenting all the facts about those myths. Bro. Judge followed by endeavoring to point out the spiritual side of this great myth, and was listened to with attention. Bro. Kingsland then spoke on the same line, and Bro. Mead asked what we might do with these myths in order to give them a practical bearing on the life of man. The discussion then was closed by Annie Besant, who summed up the various views advanced. After these meetings end, the audience often remains until 11 o'clock, when the place is closed.

BRIXTON LODGE of London held a meeting for the purpose of listening to Annie Besant and Wm. Q. Judge on Friday, June 12, on Theosophy.

It was held at the house of one of the members, and about forty persons were present. Bro. Judge opened the meeting by outlining Unity, and Karma as giving force and sanction to ethics, showing that when karma was fully understood and grasped, then there arose in the man a powerful force to make him follow the laws that he professed as guides for conduct, and asserted that the absence of this force was really what was the matter with the present century. Annie Besant then continued on the same line, closing with a powerful appeal to the members to live fully up to their responsibilities.

**MORNING CONVERSATIONS AT HEADQUARTERS.** Every morning after breakfast the staff and what visitors may be in the house assemble in the library at 17 Avenue road for the purpose of having an informal conversation on theosophical and devotional topics for the space of fifteen minutes. Each day a different person opens the conversation and the others present their views. These meetings are of importance, as they give an impulse for the day and commence the vibrations in a healthy manner, as there is no debating and no set presentation of opinion.

**MRS. BESANT ON THEOSOPIY IN LIVERPOOL.** Last evening Mrs. Annie Besant and Mr. William Q. Judge (of New York) delivered jointly a lecture in the Rotunda Lecture-hall, William Brown street, to an audience of 1800. The lecture was entitled "Theosophy—what it is, and what it is not." Admission to the hall was free. Major Hand, of the King's (Liverpool Regiment), occupied the chair. In opening the proceedings he said that meeting had been arranged by the Liverpool Lodge of the Theosophical Society, which had opened new rooms at 62 Dale street. Mr. Judge having been introduced, said this was the first opportunity he had of speaking in Liverpool, and coming as he did a citizen of a free country, he expected to receive here a free and fair hearing. He proposed to speak to them of what Theosophy was not. In the first place Theosophy was not Spiritualism, nor Buddhism, nor Brahminism, nor Mohammedanism, nor Christianity, nor atheism, nor materialism. Theosophy was the reformer of the religion of the East, and the opponent of materialism in the West. In all systems of religion taught there was one blessed truth from which they all proceeded, and it was the office of Theosophy to find that out and declare what it was. All the systems of religion hitherto known had in them some defect which prevented them from acting towards each other so that misery and unhappiness may cease, and that defect, the Theosophists thought, was the want of brotherhood. The law of life was right thought, right speech, and right action, which was the best definition he could give of Theosophy. Mrs. Besant continued the subject, dealing with the metaphysical aspect of Theosophy. The very fact that there were controversies as to religious truth showed

that fundamental truth was still lacking, and it was that truth which Theosophy claimed to have found, and which Theosophy declared it possible to demonstrate to the intellect and conscience of man. She did not propose to demonstrate it that evening, but they could study it for themselves and prove it to themselves, otherwise, their faith was but a parrot cry.—*Liverpool Courier*.

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NOTICES.

I.

Branch Paper No. 17, "In what sense is Universal Brotherhood possible?", read by Mrs. Mercie M. Thirds in San Francisco, was sent to the Secretaries the last week in June.

II.

Forum for June, No. 24, O. D. Paper No. 4, Mr. Wm. Main's Paper on H. P. B. printed and contributed by a Brooklyn F. T. S., and such copies of the *Vahan* as were given for distribution by the London Headquarters, were sent to Members-at-large and to the Secretaries during the 3d week in June.

III.

Persons using the Circulating Theosophical Library are invited to enter in their Catalogues the following additional books: No. 156, *Studies in Theosophy*, Wm. J. Colville; No. 157, *Bhagavad Gita*, Judge's American Edition; No. 158, *Jacob Boehme*, Dr. F. Hartmann; No. 159, *People from the Other World*, H. S. Clcott; No. 160, *Nature's Finer Forces*, Rama Prasad; No. 161, *Working Glossary*; No. 162, *Lucifer*, Vol. VII; No. 163, *Theosophical Forum*, Vol. II; No. 164, *The Idea of Rebirth*, Miss F. Arundale; No. 165, *Theosophical Siftings*, Vol. III; No. 166, *Discourses on the Bhagavad Gita*, Subba Row; No. 167, *Paracelsus*, Dr. F. Hartmann.

IV.

The latest photographs of Mrs. Annie Besant, taken when in New York, two styles, imperial, are on sale by the PATH; 50 cts. each.

V.

The John W. Lovell Co. has re-published Dr. F. Hartmann's *Paracelsus* in its "Occult Series." Price 50 cts., paper; \$1.00 cloth; for sale by PATH.

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Periodically the sun is eclipsed for us, but not for himself; and so our companions leave their bodies but never cease to be.—*Tibetan Verse*.

OM.

# Æ U Ω

As the spokes of a wheel hold to the nave, so does all this hold to spirit. When the intellectual aliment has been purified the whole nature becomes purified, and then the memory becomes firm. And when the memory of the Highest Self remains firm, then all the ties which bind us to a belief in anything but the Self are loosened.—*Chandogya Upanishad.*

## THE PATH.

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Vol. VI.

AUGUST, 1891.

No. 5.

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“INGRATITUDE IS NOT ONE OF OUR FAULTS.” WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED. . . .

To a student theosophist, serving whenever and however he could, there came very recently—since the departure from this plane of H. P. Blavatsky—these words of highest cheer from that Master of whom H. P. B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society—and, through it, humanity—as best they can ; given in the belief that it was not intended that the recipient should sequestrate or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was

permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all. The Divine only give to those who give. No greater cheer could well be vouchsafed to earnest workers than the assurances of which these sentences are full. Not a sincere helper, however obscure or insignificant in his own opinion, is outside the range of that watchful eye and helping hand. Not one, if he be sincere, fails to commend himself to the "gratitude" of the highest of the hierarchy thus far revealed to us. Every deed is noted; every aspiration fostered; every spiritual need perceived. If in some dark hour the true helper imagines himself forgotten, supposes his services to be slight in value or too frail for remembrance, these sentences reassure him in all their pregnant significance; they send him on his arduous way refreshed and strengthened with the knowledge that he can "help" Those who help all. Nothing but ourselves can shut us away from Them. Our own deeds are our Saviors.

How, then, can we best help? Another and much beloved Master—He who first communicated with the western world through Mr. Sinnett—once wrote that there was "hardly a member unable to help" by correcting prevailing misconceptions of Theosophy and by clearly explaining its teachings to outsiders. There are comparatively few of our members yet able to do this, and reasoning along this line we see that the great want in the theosophic ranks to-day is

#### A THEOSOPHICAL EDUCATION.

At the present juncture the theosophical movement exhibits, both in England and the United States, an astonishing activity, a tenacious and all-embracing vitality. Never before in its history has numerical growth been so rapid: one hundred applicants in ten weeks in the dull season here, and four new branches already since the "death" of H. P. Blavatsky. The moment of depression upon the departure of our great Leader from the objective world was so brief as to be scarcely noticeable. Then, all at once, as if inspired by gratitude, by fidelity, by all the promptings of full and loyal hearts, the Society made a bound forward, impelled by the efforts of its individual members towards Solidarity and increased usefulness. The tide of popular opinion is turning. Press comment has become more favorable and more reasonable in the better newspapers; more virulent and extreme in the lower ones, sure sign of our steady—and to them irritating—advance. Each day a swifter momentum is discernible. And on all sides theosophists are found saying and writing, "What can I do for the Cause?" This question is put forward out of lives hampered by care, limited in opportunity, wherein ease is scant and leisure brief, yet it comes so earnestly, so frequently, that reply must be made.

The pressing need of our Society to-day is a theosophical education, a

sound grounding in theosophical teaching. Our members require clearer comprehension of theosophic truth. They lack, in large part, ability to explain the groundwork of the theosophic scheme in simple, direct language to inquirers. They are not able to give a terse, plain account of the faith that is in them, nor their reasons for holding it. Dazzled by the vastness of the universal plan which theosophic works reveal in glimpses only, they have not realized the desirability, the necessity, in fact, that they should be able to give a clear account of our belief, to themselves in first place, and afterward to others. The composite nature of man, for example, in itself so explanatory of the problems of life, they do not wholly grasp and cannot expound. They are vague,—and Theosophy is considered vague. They are tongue-tied,—and theosophical thought is believed to halt. Their shortenings are all attributed to Theosophy. Most of our students read discursively. Many are unable to present a few fundamental ideas to the understanding of the average man, who inquires or listens, on the trains, or on the streets, at the close of a hard day and with brains already weary with headwork, a man whose life of fevered haste and effort at money getting is so crowded that he has not ten minutes to give to eternal salvation itself, if it were offered to him, while he is often as unconscious as a child to the importance of his thought as affecting his future destiny. Nor can we dispel this unconsciousness, or arrest his attention, until we are able to set before him a few well-digested and apposite facts. Practical, applied Theosophy appeals to him. Basic truths he is ready to understand. He does not yet aspire, perhaps. His devotion slumbers; his mental need is stifled; but give him plain facts, and he listens. The unity of Religion, the Law of Action and Reaction, the necessity for Reincarnation along the line of the persistence of Energy—here are things he will grasp, retain, augment, if they are explained in their bearings upon daily life and its inexplicable, haunting sadness and misery.

Here is a service more needed than any other, which any student can render. The study of the *Key to Theosophy*, as one studies a grammar, the mastery of some one given subject, followed by an effort to write it out, or to speak it, in one's own language for one's self only at first, would assist the student to fix the chief points in his own mind, as well as to express them clearly. A few moments of such study daily, even weekly, would be of immense use to all. We do not need to read so widely, to think so discursively, to have knowledge so profound, or to run so far afield after occult mysteries and laws. We do need, and that urgently, to simplify our thought, to express it lucidly, briefly; to clarify our knowledge *and to live what we know*.

The opportunity thus afforded for doing good is incalculable. All about us are persons straining at the tether of their creeds, eager to break

away to pastures of living Truth. Before the great mysteries of Life they stand dumb as the brute, but with enlarged capacity for suffering; endowed with the reason which in the brute is lacking, but which in the man of to-day receives little support, scant sustenance from all that he has been taught heretofore. If such a man be met, at the critical moment, by a theosophist willing and able to explain and give reason for what he believes; to indicate the bearings of theosophical truths upon the mental, social, and other conditions of the present time; to point out the relations of Karma and Reincarnation to universal law as partly known to the average mind; the value of the service rendered thus becomes evident, the need of self-education among our members is perceived.

The subject must be studied as we study any other. One branch after another may be taken up, each being the object of meditation and reading until we can render a clear account of it to ourselves in our own words, illustrated by our own experience. It is better to know a little very thoroughly, and to frankly say that we know no more (which always placates an inquirer and inspires confidence in our sincerity), than to seek to impress others by the wide range of our thought. We may incite wonder but we shall not convince or aid. It may seem an insignificant path to point out when one says, "Educate yourselves." It is, in fact, an initial step which is also the final step, for it never ends. And if the enlargement of our own minds, the amplification and serenity of our thought, the clarification of the nature, the knowledge that we have helped others towards these priceless advantages were not sufficient reward for the faithful lover of his kind, reward for labor, inducement for further endeavor, then surely the greatest, the final incentive comes when he remembers that he can help Those who "build the wall" to protect humanity, that he may become Their co-laborer, himself a part of that living wall. The truest way to help is by clearly learning and clearly imparting theosophic truths. It is only done by not straining too far, by educating one's self gradually and thoroughly from the root up, with frequent trials of our own definiteness of idea. Classes may be formed wherein the members examine each other: there are many ways when the wish and will are strong.

Hand in hand with this effort goes the higher Education. It is Patience. With Patience and knowledge he develops his full power of helpfulness; he becomes great by becoming a greater servant of his fellow-men.

"Life is a sheet of paper white  
Whereon each one of us may write  
This word or two—and then comes night.  
Greatly begin! Though thou have time  
But for a line, be that sublime:  
*Not failure, but low aim, is crime*"

Duty is the proper use of the present hour. This calls upon us to train ourselves that we may come to the assistance of our fellows who founder in quagmires of thought, in the musty accumulations of centuries. If we would help them, we must show ourselves masters of our ideas and ourselves. There is a way to it :—that way is in steady self-education.

JASPER NIEMAND.

## ARE WE DESERTED?

Following on the departure of H. P. B. from the scene of action, some weak voices in the Society have asked, "Have the Adepts deserted us?" This question has also come from those who are not weak in character, but who certainly do not understand very clearly what the Adepts are or how They work. And in the use of the term "Adept" are included also "Mahatmas", "Brothers", "Masters".

That these beings exist we have no manner of doubt, since for those who have studied in the right way plenty of proof has been offered; for others the proofs exist within themselves. The former class has had tangible evidence in the way of letters and appearances of the Adepts before their eyes; the latter long ago concluded that the Masters are necessities of evolution. Those who received proof palpable were those whose karma and past work entitled them to it; the others, having in previous lives gone through the experience and the argument, now quickly decided that, inasmuch as there are grades of intelligence and wisdom and power below ourselves, so there must beyond us be still other grades, all leading up, *ex necessitate rei*, to the Adept or Master of whatever degree.

Now in the Society's ranks there have always been three mental positions held in respect to the question whether or not the Adepts—once admitted as existing—have anything in particular to do with the Theosophical Society. These are, *first*, that they have; *second*, that they have not; *third*, sometimes doubt about it, at others surety that they have,—in fact, wavering.

Those who think that the T. S. movement is merely a natural development of thought cannot be affected by the present discussion; the first and third classes are interested in the matter. To those it should at once occur that in the West the idea of the existence of the Adepts and of Their connection with our movement was first brought forward in this century and in our Society by H. P. Blavatsky, who, consistently throughout her career, has declared that the Adepts—whom she was pleased to call her Masters—directed her to engage in this work and have always helped and directed her throughout. That They should so direct her and then desert the Society she founded merely because her body came to its dissolution

seems so illogical as to be unthinkable. Many persons have affirmed to the reception of messages in writing from the same Masters, in which They said that some of Their efforts were for the benefit of the T. S. Among these persons we may mention Mr. A. P. Sinnett, who has never abandoned that position, and who to-day possesses a great number of such letters. Why should the unseen founders withdraw Their help when the work of the Society has but just begun to have its due effect upon the age? There seems to be no reasonable reply.

Once that we admit the existence of the Adepts and that They have adopted the T. S. as one of Their agents in this century for disseminating the truth about man and nature, we are bound to suppose that ordinary common-sense rules would govern as to the continuance of help or its withdrawal. Now one of the most obvious conclusions is that the Society should not be deserted until it had accomplished its mission or had utterly failed. Sixteen years of steady work show an enormous effect produced upon the thought of America, Europe, and Asia; but that portion of the work has been in the line of fighting against odds and breaking down of opposition, with a beginning in this sixteenth year of an interest in the doctrines brought to the attention of the West by the efforts of our members. From that we must, as reasonable and foresighted beings, deduce the necessity for continuance of assistance. It is plain that our work of clear promulgation and wise building-up is still before us. Why then should the Adepts desert us? Still no reasonable reply can be found.

But considering what we know of the motives and methods held and pursued by the Adepts, we cannot for a moment suppose our real founders and constant helpers could yet leave us to fight alone. In letters and messages from Them we read that Their motive is to help the moral—and hence external—progress of humanity, and Their methods to work from *behind the scenes* by means of agents suited for the work. Those letters and messages also say that the agency is not restricted to one person, but that all sincere lovers of truth are used to that end, whether they know of it or not. The departure of H. P. B. does not remove the other sincere lovers of truth from the scene, nor does it prevent the Adepts from sending messages if needed. Such messages have been received before H. P. B.'s departure by persons in no way connected with her, and have since that sad event also come to encourage those who are entitled to such encouragement. The contents of these are not for the public, nor indeed for any one save those to whom they have come.

Yet even if no such messages had been received, there is ample evidence, for those who are not blind, of the help of the Masters. For, as They said long ago that the work would be helped, so it has been; no other reason can be given for the increase of the work in America, since the per-

sonal effort put forth by the members will not account for the spreading of the movement. And now let it stand as a prophecy made in the messages spoken of, that in the kingdom of Great Britain and in Europe there will in five years be seen a similar spreading of Theosophy. Let no one of us, then, be in any way cast down. As the Masters exist, so They help us; and as we deserve, so will They repay.

W. Q. J.

## CALLING ARAMINTA BACK.

(Continued)

Among the letters laid by the widower's plate at breakfast, the next morning, was one from an old and valued friend in the West, who addressed him at home instead of the store, because kinder considerations than those impelled by a counting-house atmosphere were wanted for the sad news he had to convey. Joe Brunton, the writer of the letter, had failed in business through a succession of misfortunes which he detailed at length, and the very considerable sum he owed to Mr. Blodgett would probably be an entire loss, at least until some time in the indefinite future, when his run of ill-luck should have changed. John Blodgett's fortune was so ample that the loss of the money was nothing of serious moment to him; he knew that Joe was a thoroughly honest man, and his only feeling in the matter was one of sincere sympathy, but—what would Araminta say? So deeply had he been engrossed in the letter that for the moment he forgot recent events of moment in his own affairs. During thirty years Araminta had never ceased viewing his letters with suspicion, and claimed the right to read all of them that came to the house. Of course she could not extend her scrutiny to those he received at his store—among which she figured to herself infinite possibilities of evil—but the hope had, seemingly, never left her that some day she would surprise a mis-directed missive, one diverted by Fate to her hands, to reveal the double life she was convinced all men led. And if she had seen the unhappy bankrupt's letter she would have said something like this:

“So! You've been a fool again and have to suffer for it of course. If you'd had common business sense you would have known Joe Brunton was a swindler, using your friendship to cheat you. Soft as you are, it's a wonder you are not in the poor-house already. It is only a question of time when you will be. But I give you fair warning, when you have to make an assignment your creditors shall touch nothing of what I have compelled you to put in my name. Ruin yourself if you please, but you shall not ruin me. What's that you say? ' Joe Brunton an unfortunate but

honest man.' Oh! Yes: bankrupts always claim to be that. I've no patience with them. 'His family.' What have I got to do with his family? Let him pay his debts."

Mr. Blodgett knew just as well what she would have said as if he were actually hearing her; so, why bring her back to say it? Bankruptcies doubtless would not worry her "in the summer-land," and if she were not called back she would be spared the exasperation of knowing that he had resolved to do what lay in his power to set Joe Brunton on his feet again.

When he started out to business, at the very foot of his front steps he encountered Mrs. Poppetts, a charming little widow, who greeted him with unwonted cordiality, proportionate to her desire to sell him a couple of high-priced tickets for a charity ball, of which she was one of the lady managers. She had burst upon him so suddenly, while his mind was still full of Joe Brunton's trouble, that his first instinctive thought was one of alarm, for their meeting was in full view from the parlor windows, and Araminta——but, pshaw! what was he bothering himself about? Araminta had definitely ceased interesting herself in his bearing toward widows. By the way, would it be prudent to call her back that she might resume her guardianship?

Would he buy a couple? Yes; of course; half a dozen; not for his own use, since a very recent sad bereavement would preclude the possibility of his appearing at a ball for some time to come, but so worthy an object should not suffer on that account. Then he had to explain his bereavement to Mrs. Poppetts, who had not before heard of it—or at least said she had not—and was quite sympathetic and perhaps just a little more gracious in her manner.

That afternoon the collector of the "Christian Zoological Mission and Cats' Home" called at Mr. Blodgett's store to get the check for which Araminta, as one of her latest acts in life, had made her husband responsible. He got it, of course, but when he expressed the hope that he might be permitted to substitute the honored name of Mr. John Blodgett instead of that of his sainted wife in the list of patrons of that noble institution, the old merchant said emphatically:

"No, sir. Inscribe upon your ledger, under the entry of the check I have just given you, 'vein worked out.' The money I can spare for charity hereafter will go to relieve human misery, not to breed cats."

He would never have dared to talk so while Araminta was alive, even though he had always been of that way of thinking, and he knew it. Would it be well to call Araminta back and revive her excessive interest in cats?

His lawyer, whom he had sent for on some business, came in soon after the "Cats' Home" collector departed, and when the subject matter of his call had been disposed of, Mr. Blodgett said:

"I have something else to consult you about, Mr. Drummond; something on which I want your advice. It is not a legal matter, but it is your business to supply advice, and I may say, without meaning to flatter you, that yours is the only advice I solicit. It is as a man rather than as a lawyer that I want you to consider what I am about to lay before you."

"I do not think my advice is worth much outside my profession," replied Mr. Drummond smilingly: "At all events it has no market value beyond that limit; but the best I have to offer is certainly at the service of my old friend, and so, go ahead and state your case."

Thereupon, Mr. Blodgett told all about Mr. Flitters' idea of calling Araminta back from the summer-land, his consent—already half-regretted—thereto, and in conclusion said:

"And now I want you to tell me, first, whether you think it practicable to recall Araminta; second, if from your point of view you would deem it right to try to do so; third, if on general principles you imagine it would be a judicious thing."

"Replying categorically, I should say, first, it is not practicable; second, the attempt would be wrong and harmful in proportion to its semblance of success; third, since it is impracticable, its judiciousness is not a question for consideration. I do not doubt the sincerity of many who profess belief in return of the disembodied soul to earth-life at the summons of a 'medium.' They are kind-hearted, emotional persons whose affection is stronger than their reason. Suffering under the cruel severance death makes in earthly ties, their wishes lead them to hope, and hope to belief, that they may re-establish communication with their loved and lost. That the purposeful direction of their desire and will does enable a certain breaking-down of the barrier between the seen and the unseen worlds is undeniable. They unquestionably succeed in putting themselves in communication with conscious and intelligent entities upon another plane of existence. But those entities are not, as they believe, the spirits of the dead, but elemental beings who fill the astral world about us. They are incognizable to us under ordinary conditions, just as the electric fluid in the charged Leyden jar is imperceptible to our senses until we establish the proper conditions for receiving its shock. The medium's sensitive nervous organization and passive will are the wire that brings about connection between humanity and the elemental forces in the Leyden jar of the astral plane. Of course I am speaking now of genuine 'mediums,' not of the charlatans and clever tricksters who masquerade as such, and are vastly in the majority, or of those who are simply hypnotees unconsciously influenced by stronger wills and honestly self-deluded as to their connection with the unseen world.

The character of the elementals is colored by the human influences

with which they are brought in contact. The astral element they inhabit is the treasury in which is stored the infallible record of every thought, word, and deed of humanity since mundane time began, and the character impressed by such influences can scarcely be expected to be angelic. In point of fact, the elementals are—as a rule—cunning, treacherous, and malicious, truly ‘evil spirits.’ From the ample knowledge at their command they readily personate any one called for from the imaginary ‘summer-land,’ and delight in such masquerading. They may confine themselves to demonstrating knowledge of the habits, antecedents, interests, friends, etc. of the dead, all, in short, that to the non-analytic mind would be ample proof of identity short of visible manifestation; or, where the medium’s astral personality is susceptible of being drawn upon for the purpose, may even materialize to sight and touch. In no case, however, is the ‘angelic visitor from the summer-land’ anything but a masquerading elemental, except in rare instances where there has been sudden and violent privation of mundane existence, or, perhaps, purposeful antagonism—at a certain moment—of an abnormally strong will against the change of condition we call death. Those exceptional cases need not, however, be discussed now, as they are apart from the present case.”

“It does not seem to me, Drummond, that I have ever heard those views put forth in Christian teachings.”

“No, they are Theosophic.”

“Oh! Ah! Theosophy, Eh? I read an editorial about that in the *Daily Record* the other day, declaring there was nothing in it. Did you see the article?”

“Yes. It was simply the hydrocephalic child of an incestuous connection between Bigotry and Ignorance. I have seen many such. They are always written by men who do not know the first principles of the philosophy they presume to condemn, and who deem it their interest to pander to the hate Christianity cultivates in its devotees toward all religion based upon reason rather than faith.”

“Well; what would you advise me to do? Flitters is to bring around to-night his medium, a Mrs. Husslewell.”

“I have heard of her. My impression is that she is an honest woman, completely under the control of the elementals, and also very easily hypnotised. She is said to be an epileptic, and probably is, as epileptics make the best mediums. I think I can help you.”

Before the lawyer took his departure, Mr. Blodgett’s line of action had been clearly laid out for him, and, his combativeness having been awakened, he was even eager to have “a round with the summerlanders.” On the way home he bought a couple of canary birds, warranted loud singers. His wife had never allowed any birds in the house, as their singing

made her nervous, and he, though he liked to hear them, did not feel that it was worth while opposing her. "But now," he said to himself, "I can do as I please, and when I hear their voices it will remind me she is not around, for—Araminta's not going to be called back."

At so late an hour that Mr. Blodgett, Miss Hodson, and Mrs. Merwin had almost abandoned hope of their coming, Mr. Flitters arrived with Mrs. Husslewell and a couple of faithful followers—a man and a woman—whose duty was, as it subsequently appeared, to dolorously sing lugubrious songs and hymns for the invoking of the spirits. The medium was a short, fat woman, who walked waddlingly, and over whose flabby tissues a pale, watery-looking skin seemed to be stretched tightly. Her manners were shy, and an expression of weariness, mingled with a little anxiety, appeared in her soft brown eyes. A circle was formed under Mr. Flitters' direction about a large table in the parlor, and Mr. Drummond, who arrived at this juncture, was given a place among the others. Lights were turned out, and the two singers struck up a spiritualistic hymn tune so depressing that it needed nothing but an accordeon accompaniment to have been too much for human endurance. Miss Hodson and Mr. Flitters made little ineffective vocal clutches now and then after the thread of saddening sound. But the spirits came around with an alacrity betokening a liking for that sort of thing. "Spirit hands" administered gentle taps and pinches; books flew to the table from distant parts of the room; and minute sparks of light appeared. A gruff-voiced spirit, saluting the company with a "How!" and announcing himself as De-ja-non-da-wa-ha, or some such name, said he was once a big warrior, took scalps and loved fire-water, but had learned to like the pale-faces, of whom he had met many in the summer land. Then a spirit, speaking in a female voice, talked sentimentally of the sweetness and beauty of life in the summer-land, and, being asked who she was, replied that she was known on earth as Elizabeth, daughter of King Henry VIII of England. Mr. Blodgett, who was much astonished, wanted to converse with her a little, but she was shoved aside by a spirit who called himself "Sambo," chattered nonsense in a negro dialect, and laughed loudly "Yah! Yah! Yah!" After that, the spirits seemed to be fairly tumbling over each other in their eagerness to be heard, but none had anything particular to say when they successively got the floor, and Mr. Blodgett observed that, whether by reason of the etiquette among them or for some other cause, only one at a time spoke.

When the lights were turned on again for a brief intermission, the medium appeared to be much exhausted and very thirsty. Mr. Flitters was jubilant. Never, he said, had he participated in a more satisfactory *séance*, one in which the conditions were more perfect or the results more overwhelmingly convincing. Mr. Blodgett seemed stunned. He had

never witnessed such things before, and they astounded him. While the medium rested, Mr. Flitters and the male vocalist extemporized a sort of cabinet in one corner of the parlor, by draping a curtain across it between two picture frames. On a chair in that seclusion, Mrs. Hussellwell seated herself. One gas-jet was turned down to a point, and all other lights were extinguished. The preparations were complete for the main event of the evening, to which all that had gone before was mere preliminary,—the calling back of Araminta from the summer-land.

Again the singers grieved the sense of hearing. Upon the cessation of their lamentable wails ensued a long period of profound and impressive silence.

“Oh! Dear! I do feel so nervous!” exclaimed Miss Hodson, with a feeble giggle.

“Ssh!” said Mr. Flitters, in a low tone of reproof, adding to the singers, “Another song, please.”

Once more they smote with pain the auditory nerves of the company, but ere they had massacred more than the first verse of their song, the cruel invocation seemed to have had its effect and they ceased.

A patch of semi-luminous fog could be seen gathering into the vague outlines of a human form, near the curtain. Momentarily it gained in distinctness. It became a tall, thin woman, diaphanous but clear, and steadily increasing in solidity. A veil seemed to cover its face, until all the figure was plainly perceptible. Then the veil instantly melted away and the features were revealed; those of Araminta Blodgett, beyond possibility of question. The five persons present who had known her in life recognized her perfectly, as their affrighted exclamations, unconsciously uttered, attested. Mr. Blodgett trembled with excitement as if he had an ague, and he was unaware of Mr. Drummond's clutch upon his arm until that cool-headed friend gave him a violent shake which recalled his self-control and reason.

“Do you not know me, John?”—stole from the lips of the Presence in a faint but penetrating whisper that seemed to chill the blood of those who heard it.

But John was under orders now, combining all his will-force with that of his friend in a determined effort for domination over the masquerading entity presenting itself in the dead woman's semblance.

“I will tell you when I see you better,” he replied.

Manifestly conscious of the pressure their combined will was bringing to bear, the Presence sought to escape by vanishing, but they were strong enough to prevent its doing so, to hold it in the phase of materiality it had assumed, until it should be conquered and compelled to revelation. Again and again it faded in part and each time returned to sight as clearly as be-

fore, but in each return it underwent a change. Gradually its height diminished and its bulk increased; its thin, strongly-marked features filled out and changed: until at length it stood plainly revealed, the astral form of the medium, altered only from her ordinary fleshly personality in the expression of mingled terror and rage that replaced the accustomed weakness of her fat face.

Exclamations of astonishment and indignation burst from the lips of all who witnessed the transformation, except the two men who had compelled it. Even Mr. Flitters, who with all his credulity was thoroughly honest, cried out almost in agony:

“Oh! What a shameful deceit!”

“Stop!” commanded Mr. Drummond. “Understand fully before you condemn.”

Even as he spoke, he tore down the curtain, and Mr. Blodgett at the same instant touching an electric button, the parlor was flooded with light, in which the astral Presence instantaneously vanished. But everyone saw that Mrs. Husslewell's corporeality was innocent of participation in the trick. She was sitting on the chair, in a deep trance, from which she passed immediately into horrifying epileptic convulsions.

“What's the matter with you?” demanded Mr. Blodgett of his friend the lawyer, drawing him aside, while the others were lending what aid they could to the unfortunate medium. “You are as pale as a ghost!”

“No wonder. I have just realized that we took a terrible risk of killing that wretched woman by driving away the elemental who had her astral body in control, and leaving it to find its way back by chance to its corporeal environment,—which you see it has not done easily.”

“Drummond, you bewilder and appall me by these hideous glimpses of ghastly possibilities in a labyrinth of unknowable things. I shall meddle with them no more, for I assure you that, so far as I am concerned, there will be no more attempts at calling Araminta back.”

J. H. CONNELLY.

## AN HISTORICAL PARALLEL.

A comparison between the Christian Church during the first sixteen years of its existence and the Theosophical Society during the same period of its existence, with special reference also to the next five or ten years in each case, may bring some encouragement to those who feel that the death of Madame Blavatsky has taken the life out of the Theosophical Society.

During the first sixteen years of the Christian Church, including in that period the three years during which tradition reports that Jesus was

with his disciples, the progress was slow ; a few churches were formed in Asia Minor, and that was all. Twenty or thirty churches, whose membership was largely confined to the least influential people in the large cities, was all that could be shown as the fruit of much earnest work. These churches were established among people all speaking the same language and living the same lives. They were all to be found in a territory not much larger than one of the great Western States of this Republic. No one outside the membership knew much about them, and they had absolutely no influence in moulding the thought of the communities in which they were established. Their place of meeting was concealed from the public gaze. No more unpromising beginning for a great religion could well be imagined.

Consider now what has been done in Theosophy since Madame Blavatsky organized the Society in New York in 1875, just sixteen years ago. There is no civilized nation on the earth where there is not a branch of this society. In the New World and in the Old, among Buddhists, Brahmins, Parsees, Mahomedans, and Jews, as well as among Christians, it has been established. The movement in America keeps pace with the movement among the people of India. It has succeeded in doing what Christianity in 1800 years has not done ; it has organized a Universal Brotherhood into which come people of every nationality and of every religion. It has overstepped the caste distinctions of India, which have heretofore absolutely separated one caste from another. Theosophy has taken hold of people of all degrees of intelligence, and many of the most brilliant thinkers of the world have enrolled themselves as members. In sixteen years theosophy has reached a place which Christianity had not attained in six hundred years, partly, of course, in consequence of the modern means of rapid communication and of rapid diffusion of knowledge.

Not only are these Branches of the Theosophical Society established in all parts of the earth, but the truths which make the value of the Wisdom Religion have modified the thought of the world. Newspapers and magazines devote columns to Theosophy ; writers of fiction base their novels on Theosophical truths ; even the priests of different religions, slowest of all to be affected by new truth, are profoundly influenced by Theosophical thought. Reports of Theosophical meetings find a welcome in the great dailies of Europe and America. There has been through the effect of Theosophic thought a great reaction from that gross materialism into which the so-called civilized nations were sinking deeper every year. Science has been compelled to modify some of her most positive affirmations, and ideas received from the Wisdom Religion are now not only tolerated but welcomed by teachers of Science who once taught only materialism. Theosophy has compelled the thoughtful people of Asia, Europe, and America to consider

its claims and give a fair discussion to its prominent doctrines. All this, indeed, largely through the wonderful genius of Madame Blavatsky. That genius can work for us no longer, but what has been gained through her prodigious efforts and marvellous self-denial will never be lost.

When Jesus died it seemed to the little band of Christians that all was over, that the seed which their loved Master had planted was doomed to die without bringing forth a single flower. But the reverse proved to be the fact. While Jesus lived the disciples leaned upon him, they did no thinking for themselves, they were content to listen to his ever new expositions of truth. After his death, when they were awakened to the value of the truth which he had entrusted to their charge, they began to think for themselves, and there appeared a missionary zeal which would content itself with nothing less than the conversion of the world. Timid Galilean fishermen became all at once bold proclaimers of the truth; men of no education enthused by the truth which had been given them travelled and preached and organized. While Jesus lived, the truths of Christianity were confined to the disciples and the small audiences which Jesus addressed. After his death these truths were promulgated to the world at large, and were listened to by people in various parts of Asia Minor and along the Mediterranean.

Now with the departure of the founder of the Theosophical Society will come a similar experience to the members of that Society. The truths of Theosophy are identical with the truths of Christianity as taught by Jesus, which were the same as had given life and power to the religions before the time of Jesus. These truths will arouse among all members an enthusiasm such as prevailed among the early Christians. No longer able to depend on the chosen instrument of those who know, Theosophists must depend upon themselves, and, devoting more time to study and contemplation, they will make rapid progress, and there will soon be quite a body of men and women able to assume the office of teacher. Even should we have no additions to the truth already received, we shall digest that truth and make it such a part of our lives that, truth-inspired, we shall be able to do a work impossible to perform while we were always in the expectant attitude waiting for something more from our leader.

Judging from what was accomplished by Christianity in the ten years following the death of Jesus, we may expect a prodigious advance in Theosophy and nothing less than the conquest of the intellectual world, nay more, of the whole world, whether intellectual or not. When we see what has already been done, and note what progress the truths of Christianity, the same as the truths of Theosophy, made after the teacher had gone from among his pupils, we may look for a genuine conversion of the world; and what seems to many an injury will prove the greatest of blessings.

REV. W. E. COPELAND, F. T. S.

## ARGUMENT FOR REINGARNATION.

It has been suggested to the PATH that theosophists jot down as they occur any arguments hit upon to support the doctrine of reincarnation. One furnishes this: That the persistency of individual character and attitude of mind seems a strong argument; and adduces the fact that when he was a youth thirty years ago he wrote a letter to himself upon questions about God, nature, and the inner man, and finds now upon re-reading it that it almost exactly expresses his present attitude. Also he thinks that the inner character of each shows itself in early youth, persisting through life; and as each character is different there must have been reincarnation to account for the differences. And that the assertion that differences in character are due to heredity seems to be disposed of by the persistency of essential character, even if, as we know to be the case, scientists did not begin to deny the sufficiency of heredity to account for our differences.

Another writes: If heredity would account for that which, existing in our life, makes us feel that we have lived here before, then the breeding of dogs and horses would show similar great differences as are observed in men. But a high-bred slut will bring forth a litter of pups by a father of equal breed, all exhibiting one character, whereas in the very highest bred families among men it is well known that the children will differ from each other so much that we cannot rely upon the result. Then again, considering the objections raised on ground of heredity, it should not be forgotten that but small attention has been paid to those cases where heredity will not give the explanation.

Inherent differences of character. The great differences in capacity seem to call for reincarnation as the explanation. Notice that the savages have the same brains and bodies as ours, yet not the same character or intelligence; they seem to be unprogressed egos who are unable to make the machine of brain to respond to its highest limit.

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## CORRESPONDENCE.

The readers of the PATH may be interested and possibly benefitted by knowing something a little more definite about the London center of Theosophic work. It is true that Mr. Judge's letter in the July issue gives a very good picture of the headquarters at Avenue Road, and yet nothing that he has written, or that I shall be able to write, will be found adequate to give the reader the impression that one receives on the ground where H. P. B. spent the last years of her eventful life. This impression involves three ele-

ments. First : the immense power and incomprehensible resources of the teacher. Second : the unbounded loyalty to that teacher and determination to push on her work entertained by those left by her at headquarters. Third : the results already apparent in arresting the public attention and interesting hundreds of intelligent people in the Theosophical Doctrines.

At one time H. P. B. expressed the thought that she might spend her last days, and the closing years of the great cycle, in America, and some of us were looking forward to such a possibility with hope and anticipation. She would have found America to-day a very different place from that of 1874-75. This, however, necessarily depended on circumstances. Not, as some have inferred, and even suggested—"circumstances over which she had no control"—but that she could not ignore or annul, and that she must necessarily always take into account, H. P. B's death was doubtless hastened by the extra tax put upon her vital powers as related to her already diseased body, by the necessity and the opportunity of both special and general work in London. She had predicted great interest in and activity of the T. S. in 1891. She had said the English people are a reserved and lethargic race in occult and spiritual things, but if these ideas were once admitted they would stick and prosper. The interest spread and deepened, and among all the chance comers and the really interested inquirers one after another remained at headquarters till she had nearly a score of well-educated, earnest, and receptive persons, men and women, upon whom she could rely and who relied upon her implicitly. To educate these for the work they were to do, and to answer the increasing demands of the general public and the T. S. at large, made great demands on the physical body, while the ripening of theosophical events all along the line, perhaps even more than she had hoped or expected, hastened the issues. It must be remembered that H. P. B's body was not only physical and mortal, but that it was tinged no less than endowed by ancestral heredity. It was like an imperfect building in which had been placed a powerful engine, which from its immense force and ceaseless activity shook the building to its very foundations. The tabernacle was carefully looked after and continually repaired. Diseases that the best physicians habitually declare incurable were cured, but breaks at other points would occur. Finally, with the special and increasing strain it required greater expenditure of energy to keep the body together and in working order than could be got out of it ; a condition of things which she was known by many hints and signs to have anticipated for many months.

The little group in her immediate presence were carefully instructed and as carefully watched and disciplined. Latent psychic powers were slowly unfolded, but as carefully guarded, and all artificial or hasty development by Hatha Yog in any form clubbed out of sight. They were working

for the whole Society and for humanity, not for self, and trained as one mind under the eye of a master. First, Harmony ; next Solidarity ; and finally, efficient, loyal, intelligent service. H. P. B seemed thus to have prepared her pupils, and when she suddenly passed from outer sight she seemed also to have transfused her very life and spirit into the group. Never in my life have I seen so many persons inspired by one idea, so harmoniously and persistently carrying out that idea. There were no verbal protestations, more than there were tears or lamentations for the dead. Each seemed to have looked in the face of death after having been filled with a new life, and to have been awed into silence and a full realization of the *Great Work* set them to do by the Great Teacher. The circle extended. Others came and went who could only devote a part of their lives to the work, and these seemed to share in the influence and to catch the gentle but persistent flame. All personal considerations seemed to sink into utter insignificance beside this one aim, this all-absorbing motive. All incongruous elements had been fused in an alembic, and a compound had resulted in which the gold of the individual life had replaced the trivialities of the petty personalities. This is the nucleus, the Laya-center, to which the Great Teacher bequeathed her dying breath and her latest instructions. The effect is already manifest throughout England and her sister isles by the greatly increased audiences and the interest everywhere manifest in all Theosophic matters.

What this center is doing for England and the continent, Mr. Judge and the loyal helpers that gather around him are doing for America. No single member of the T. S. so long in the movement had so completely the confidence of H. P. B, had been so instructed by her, or is so well qualified to lead in every department of the work as W. Q. Judge. What the T. S. shall become, and the measure of good it may accomplish in America, depend, first and foremost, on the loyal support that centers on Mr. Judge, and the zeal and harmony with which we co-operate for the Great Work. There can be no divided interest, no conflicting lines, and yet success. This is no more an overweening regard for the personality known as W. Q. Judge than was entertained by loyal workers for the former personality known as H. P. Blavatsky. It is rather based on the fact that for sixteen years Mr. Judge has worked in season and out of season for the good of the T. S. ; putting aside every other consideration, sacrificing every personal interest, he has never a thought or a desire that is not loyal to the Masters and to the T. S.

The work in America, as in England, is bound to prosper. No possible detraction or misrepresentation can put it down or long hold it back, provided the members of the Society work intelligently, harmoniously, and loyally for its success.

J. D. Buck, F. T. S.

## TEA TABLE TALK.<sup>1</sup>

Down into the hustling, crowded streets. Narrow sidewalks, garbage, battered houses ; out-at-elbows, slouching, noisy humanity. Windows gaping widely for air ; heels, or tinzled heads, or bawling, pendent children at every one of them ; Hebrew signs over half the shops and the heated July sky over all ;—this is what I saw in Suffolk st. one afternoon when in company with Mr. H. T. Patterson, the energetic President of League No. 1, I descended into the east-side slums. It may not be known to all readers that the committee appointed at the last Theosophical Convention, in the interests of Practical Work, has since adopted a Constitution and has organized as follows : viz. The Central League of Theosophical Workers is merely a centre of organization, registration, and propaganda, having a President, Vice-President (Miss Katharine Hillard), a Secretary (Mr. H. T. Patterson), and a Treasurer (Mr. E. A. Neresheimer). It has no office but the place where its President may be ; its address is P. O. Box 2659 ; its expenses are only those of printing and correspondence. By the generosity of Mr. E. A. Rambo, Chairman of Convention of '91, and Dr. A. Keightley, this League was enabled to start with an exchequer of \$154, and to send its circulars and Constitution throughout the T. S. It will also have for sale a neat badge, costing 75 cents, by purchase of which persons will be constituted members and registered as such. It is hoped that Leagues for Practical Work will be formed all over the country. Such Leagues will be registered by number at the office of the Central League ; they will be autonomous and choose their own line of work. Individual members-at-large of the T. S. can help either by establishing Leagues with the help of non-theosophists ; by selecting some one person or family to assist in any manner desired, such persons in turn helping those less fortunate than themselves ; also by subscriptions, monthly or otherwise ; *no matter how small the sum*, it will be gladly received. The Central League will assist the working Leagues if its finances shall permit, and all individual work will have mention in the Annual Report. The President will gladly correspond with inquirers. It is desired to keep in touch with other Leagues and with individual members, and to spread a great network of altruistic endeavor, *in the name of Theosophy*, all over the country.

League No. 1, New York, under the direction of Mr. Patterson, has only been established five weeks, and already there is great activity to report, although, owing to the season and the slowness of response among the New York Theosophists, it has but the merest handful of working members. On the day spoken of, some of its results were ascertained and are herein set forth.

As we approached the tall brick building at 178 Suffolk St. a large knot of children were seen, gathered about the door. Saturday is children's day.

<sup>1</sup> The Editor of the PATH has courteously conceded this department to the writer for this month, in the interests of the League of Theosophical Workers.

In an instant we were seen, and Mr. Patterson was mobbed. The children rushed at him, swarmed on him, struggled for a touch of his coat, his hand ; his name rang in welcome from all the little throats ; pale faces brightened ; some of the smaller mites jumped up and down for joy, and all thrust towards us their member's tickets, bearing their number and that of the League. My friend slid through the crowd with the ease and address of an *habitué* ; he posted one childish sentinel at the door, another at the head of the steps to inspect tickets, and we hurried up stairs with the eager crowd at our heels. We found ourselves then in a large high-ceiled loft, 90 feet in length by 25 ft. in width ; there were three large windows, facing north, in the rear, and the same number facing southward, in the front, so that good ventilation was secured. A rope soon divided this room into two parts. At the intersection stood a piano. Behind a railing were games, books, dumb-bells of all sizes in quantity, Indian clubs, skipping ropes, and the like. A boy was chosen as keeper of the entrance bar, and also to give out books, games, and so forth, and a happy and courteous little attendant he made, the children of the League being taught, from the start, altruism from the theosophic standpoint, and that our first privilege is to help those weaker than ourselves. Already they show its results. No doctrines are put forward in the work unless to individuals by specific request, and no questions on religion are asked. Soon the ladies specially in charge for that afternoon arrived, and under their auspices the girls were playing the instructive games of the Industrial Schools, and the walls rang with the song :

“ We're quite a band of merry little girls  
 Who've lately come to school :  
 We're going to sing a kitchen song  
 And learn the kitchen rule.  
 As we go round and around and around,  
 As we go round once more :  
 And this is a girl, a merry little girl  
 Who is going to wait on the door.”

Then the child in the ring enacted the part of waitress, and a child outside the ring, with a bell, the part of caller and visitor, until the lesson of courteous call, reception, invitation to the parlor, and information of the mistress (another child of the ring) whose message was carried below, was learned pleasantly by every child. Other children played games at a table, learning counting and other facts incidentally, and wound up with a pretty march to music with evident delight. It was only necessary to see them greet the teachers, whom they often meet some distance from the house and always escort to the street trains, to understand what these afternoons are to the children of the poor, who have no space to play in except the thronged streets, who do not know how to amuse themselves off those streets, and from whom bean-bags and the lengthy League skipping-rope—with room to sway it in—elicit shrieks of joy.

Meanwhile the boys, under the care of the President (who takes off his coat to it, an example which those who own coats eagerly follow), are soon

engrossed in dumb-bell exercise, followed by military drill in line and in squads, with interludes of trapeze swinging and other aerial delights. Leaving the deafening din, we find upstairs the League Home for orphaned and homeless working girls, under the care of a bright, staid young Matron, whose heart is in the work. Here such girls may obtain healthy food, a comfortable home, League care, and League amusements of an evening, for \$3 weekly. The floor of the Home is also 90 x 25. The front is used as a sitting room, bright with chintz curtains, cherry stained woodwork, painted furniture, and an enviable corner nook with ample cushions to rest in. Everything is plain but bright and neat. The pictures on the wall, the few knick-nacks, and most of the furniture are donations; for the League, despite rent guaranteed by four or five generous F. T. S. and the work already done by it, is young and poor. There is a long passage-way down the middle of the great floor, on one side of which are cubicles 10 feet by eight; on the other side, at the back; are a kitchen and dining-room, closet, and a place where it is hoped, in the lucky future, to build in a bath, but where now a wash tub is to stand for such use. There is, in all, accommodation for eleven young women besides the housekeeper. The rooms are formed of wooden partitions between 4 and 5 feet high; these curtains can be drawn back so as to give ample ventilation both summer and winter. This home was to open July 13th, (two days after our visit), and two girls had already engaged their cubicles.

The League Work has been divided as follows. *Monday Eve.*: Meeting of the Longfellow Literary Club for light gymnastics and games. This is a society of some forty young men, between the ages of 18 and 28. They run it themselves, the officers being elected from their own number, and they have already begun to understand that our object is to teach others to seek out those who need help more than they do. Hence they will soon give an entertainment of a literary character, with tickets at ten cents a head, and devote the proceeds to further League work: lessons in elocution, to help this entertainment, form part of Monday's amusements. The League has associate members who are not F. T. S., and one of these, as well as the President, is enrolled as member of the Longfellow, on the same terms as other members. The club has elected to be a Brotherhood, and when Mr—rose to speak, addressing a member as "Mr. Chairman", calls of "*Order! order!*" were heard, and he was admonished by the Chair that, the club being a Brotherhood, the Chair must be addressed as "Brother Chairman", much to the amusement of the theosophical members.

*Tuesday Eve.*: Longfellow Literary Club. This evening the club has its debates on political, labor, and other questions, affording the League men who are members an opportunity of instructing them in the differences of municipal, State, and general government, the rights and duties of citizenship, legal and economic-political points, and other useful information. A critic is elected for each debate, the office naturally devolving upon those whose advantages fit them for the office, and thus the club is instructed and also kept off the streets at night. It is also the custom of club members to

"drop in" at the League at other times, to assist in preserving order, to help or to look on at what takes place, to patrol the block on stirring evenings when lady visitors are expected; in fine, the Longfellow is the main dependence of the League and looks upon the League as more or less of a home. These young men, when asked what they most desired, replied; "*An English grammar class.*" Is there no collegian, no teacher, no competent man among our New York theosophists, or in the public at large, who will come forward and teach grammar one night in the week? When forty young men have a chief want, and that want is so wholesome as grammar, it should be supplied. The present working staff of League No. 1. is very small and taxed to the utmost. Who speaks first? The spokesman for the Longfellow said to us: "We want to learn anything. I say that for the Longfellow; they learn anything you teach them; they jump at the chance. Cooking bricklaying, *anything*; they take any teachin' you give."

Wednesday evening is devoted to the girls. They are not yet organized into a club. The ladies teach them music, solo and chorus singing, recitations. They read a tale about some given country, point it out on the map, tell about its main points and specialties, question the girls for their ideas of it, and so history and geography are woven in. One girl said of India; "The people there are more religious than we are, and they knew everything before we did. I knew a woman of India. She was awful good."

Thursday evening is also for girls; a younger class. These are being taught to do fancy work, make aprons, children's garments, and so on, for a fair, the proceeds of which will go to some of the very poor of the neighborhood. All around are the sweaters and their slaves, working all day and late into the night every day in the week; they are in front of our windows, over our heads, everywhere in fact.

Friday evening the Longfellow has its debates, which are governed by parliamentary rule, of which Mr. Stabler, an associate member and a Friend, gives them the points. As a lawyer, he is able to teach the boys a great many things of value to them.

Saturday afternoon is for the children, as we have seen. In the evening another club of younger boys will meet for lectures and instruction.

Sundays from 10—12 A. M. and 8 to 10 P.M. are so far devoted to talks on all subjects in simple language with the elders of the neighborhood who come in. These talks are often theosophical, by request. Several persons say that they have always believed Reincarnation or Karma. They wish to form a Branch of the T. S., and this will probably be done later.

In connection with the League are four of the Domestic Libraries already so popular and useful in Boston. These were founded at an expense of \$25 each, by a member of the Governing Board. A case of carefully-selected books, containing nothing unfavorable to any religion, is placed in the family of some respectable mechanic where there are bright children. Two visitors are appointed for each library, and ten children of the neighborhood are enrolled as members, the visitors keeping the keys of the case. Once a week a visitor calls, exchanges the books, questions the children on what they have read, and incidentally teaches them, by games or otherwise. Families become proud of the care of these libraries; the home, cleaned for "library day," soon wears a brighter guise, to which the visitor is able to contribute with tactful suggestion. The elders become interested and join; other families want a library; when all the books are read, one library exchanges with another; the visitors get in touch with the whole neighborhood, and other fields of work reveal themselves. One of the libraries donated to League No. 1 has been transferred to League No. 2 in Brooklyn, and the Central League will found another there. League No. 2 has just formed, and, being as yet without an exchequer, has done some visiting among the poor and will start its libraries about July 15th.

A benevolent lady-physician of New York has offered to League No. 1 a two weeks' trip to the seashore for six girls, all expenses paid. Another lady offers to lecture on good plain cookery, with demonstrations, in the Home kitchen, beginning with bread making, which is much needed. These ladies are not F. T. S. Another member has started a flower mission, which distributes twice weekly at League No. 1.

No other Leagues have as yet enrolled, the word having just been passed through the country. The progress made by League No. 1 with not more than ten workers—almost every woman of whom (the men go without saying) has her own living to earn and through the heated term at that—before the painter has had time to put up over the door the sign LEAGUE OF THEOSOPHICAL WORKERS No. 1, is an earnest of what will, inspired by fraternity, can accomplish, and theosophic principles, silently but effectively working in all deeds, can instil. This League will gladly receive books, games, crockery, bedding, sheets, anything, old or new, in short, at 178 Suffolk St., New York, where visitors will be welcomed. Two newspapers have sent reporters there. The League wants helpers. It wants lectures on hygiene, travels, chemistry; it wants that grammar class; it wants anything anyone has to teach or to give. Above all, it wants *you*, theosophists; wants your presence your example, your fraternal aid; it wants you to give yourselves. Will you bestow some of your experience, knowledge, or taste, whatever it may be, upon hungry minds? Some of you are in summer homes. Will you make room there for a few days for some girl or boy or tired woman? A poor neighbor, living near, "hasn't got no religion", but has hemmed the cubicle bed-sheets for love's sake, "to help them girls as is poorer yet; see?" Give, then, whatever you can, where nothing comes amiss in the holy names of Theosophy and our Elder Brothers, The Masters.

(MRS.) J. CAMPBELL VERPLANCK, F. T. S.,  
*President Central League Theosophical Workers.*

## METHODS OF THEOSOPHICAL WORK.

In my experience with the Theosophical Society I have noticed a disposition on the part of some members to often object to the methods of others or to their plans on the ground that they are unwise, or not suitable, or what not. These objections are not put in a spirit of discord, but more often arise merely from a want of knowledge of the working of the laws which govern our efforts.

H. P. B. always said—following the rules laid down by high teachers—that no proposal for theosophical work should be rejected or opposed provided the proposer has the sincere motive of doing good to the movement and to his fellows. Of course that does not mean that distinctly bad or pernicious purposes are to be forwarded. Seldom, however, does a sincere theosophist propose such bad acts. But they often desire to begin some small work for the Society, and are frequently opposed by those who think the juncture unfavorable or the thing itself unwise. These objections always have at bottom the assumption that there is only one certain method

to be followed. One man objects to the fact that a Branch holds open public meetings, another that it does not. Others think the Branch should be distinctly metaphysical, still more that it should be entirely ethical. Sometimes when a member who has not much capacity proposes an insignificant work in his own way, his fellows think it ought not to be done. But the true way is to bid good-speed to every sincere attempt to spread theosophy, even if you cannot agree with the method. As it is not your proposal, you are not concerned at all in the matter. You praise the desire to benefit ; nature takes care of results.

A few examples may illustrate. Once in New York a most untrue newspaper article about theosophy appeared. It was a lying interview. All that it had in it true was the address of an official of the T. S. It was sent by an enemy of the Society to a gentleman who had long desired to find us. He read it, took down the address, and became one of our most valued members. In England a lady of influence had desired to find out the Society's place but could not. By accident a placard that some members thought unwise fell into her hands noticing an address on theosophy in an obscure place. She attended, and there met those who directed her to the Society. In the same town a member who is not in the upper classes throws cards about at meetings directing those who want to know theosophical doctrines where to go. In several cases these chance cards, undignifiedly scattered, have brought into the ranks excellent members who had no other means of finding out about the Society. Certainly the most of us would think that scattering cards in this manner is too undignified to be our work.

But no one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces that are his. We should deny no man and interfere with none ; for our duty is to discover what we ourselves can do without criticizing the actions of another. The laws of karmic action have much to do with this. We interfere for a time with good results to come when we attempt to judge according to our own standards the methods of work which a fellow member proposes for himself. Ramifying in every direction are the levers that move and bring about results, some of those levers—absolutely necessary for the greatest of results—being very small and obscure. They are all of them human beings, and hence we must carefully watch that by no word of ours the levers are obstructed. If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

WILLIAM BREHON, F. T. S.

## LITERARY NOTES.

INTIMATIONS OF ETERNAL LIFE, by Caroline C. Leighton. A little book of 139 pages, using the discoveries of science as hinting analogically of a future and richer existence, making them demonstrate that the Unseen is the Real, dispelling the conventional gloom of death, and in cheery, trustful spirit resting on Nature and all her processes as sure presages of a better hereafter. If not directly Theosophical, it certainly prepares the way for Theosophy, and its reverent tone and hopeful attitude would grace any Theosophist. (*Lee & Shepard, Boston.*)

THE NEW CALIFORNIAN, a just-born San Francisco monthly, has a most Theosophic coloring. It contains a strong article by Dr. J. A. Anderson, "From Orient to Occident", contrasting the respective tenets of Theosophy and Orthodox Christianity, and a glowing panegyric on H. P. B. by Dr. Allan Griffiths.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 7, has a short article by Miss K. Hillard on "Evolution and the Monad", but is mostly of Dr. Hartmann's "The Kingdom of Light and the Secret of Love". The supposition of Jacob Boehme that an unintelligible jumble of words indicates and constitutes profound spiritual philosophy may be pardoned to an uneducated cobbler, but why should anybody wish to quote such? In the interspersed original matter Dr. Hartmann from time to time expresses a clear and important thought, and the following is most earnestly commended to the calm meditation of several Theosophical writers and to all Theosophists:—"Being the cause of all consciousness in the world, it cannot be an unconscious force; being the source of all wisdom, it must be Divine Wisdom itself; for the low cannot generate the high, ignorance cannot manifest itself as knowledge, death cannot produce life." [A. F.]

RUDYARD KIPLING, the famous young novelist, has in the *N. Y. Sunday World* a story turning upon reminiscence of past incarnations. Another "sign of the times"!

MRS. ANNIE BESANT published in '85 a little book, *Legends and Tales*, 7 of the former and 2 of the latter: Ganga, the River Maid; The Stealing of Persephone; The First Roses; The Drowning of the World; A Curious Adventure; Drawn from the Waters; The Wandering Jew; Hypatia, the Girl Teacher; Giordano Bruno. They are intended for the young, treat all mythologies alike, and show the horror of religious bigotry and persecution. "The Wandering Jew" is told with exquisite tenderness and pathos, and is the gem of the collection, though the attributing of anger and cursing to Jesus for a peccadillo is unfortunate, even worse. Surely this paragraph might be amended. "Giordano Bruno" is very strong, and has special interest because of recent events in Rome. (*London Free Thought Publishing Co.; one shilling.*)

JUNE THEOSOPHIST is not the most interesting number yet issued, but for those who with reverence and faith read the Sacred Books of the Orient a boundless store of marvels lies in the "Yoga-Tatwa Upanishad". It seems that the grandfather Brahma having very respectfully saluted the Supreme Purusha Vishnu, the latter responded by expounding at much length the means of destroying sins and acquiring powers. It is mainly done through the nose, though the hee's and the tongue participate at

certain stages. Assafoetida must be sternly renounced, as also vegetables. Brilliancy of complexion and great personal beauty result, and, somewhat later on, the ability to transport oneself to vast distances in a moment, to levitate, to take any form, and even to transmute iron into gold by smearing it with one's excretions. By steadily practising standing on the head, wrinkles and gray hair will disappear within 3 months. The last sounds wonderfully like "You are old, Father William" in *Alice's Adventures in Wonderland*, and close examination shows the substantial identity of the two treatises. Western scholarship once more approaches Eastern, and again is illustrated the essential oneness of the two hemispheres. [A. F.]

THE PACIFIC MAGAZINE has now a permanent department devoted to Theosophy and under the charge of the Branches at Tacoma and Seattle, W. T. The first article is a spirited defense of H. P. B., stating once for all her integrity and greatness, and that nothing more on that topic is needed or will be given. "Soul energy" by Mrs. Anna L. Blodgett follows. Thus again is Theosophy capturing the press.

THE JUNE REVIEW OF REVIEWS noticed in July PATH was the *London* edition, not the American reprint which was sadly mutilated.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 8, has three papers. Mr. G. R. S. Mead's "Eastern Psychology the Missing Link between Religion and Science" is delightful. It is clear and healthy and judicious and edifying, and has that quality of composition which makes a reader think how very nice the author must be. But even greater is its merit of winning back, through its fairness and temperateness, those who would fain learn from the East but are repelled by the extravagant deference sometimes given to every word or notion coming from India. Extremists will arise in any movement, and as far back as '86 Mr. Sinnett, after his long residence in India and large knowledge of Theosophists, felt obliged to say, "Theosophic students in Europe and America should be on their guard against supposing that everything which emanates from an Indian source must on that account be true occult philosophy." Mr. Mead holds to the same rational discrimination, and such papers will greatly aid to save Oriental likings from discredit. By all means let him give us more such. "The Astral Plane in the Physical Plane" is both interesting and good,—a little jerky and disconnected in places, and once or twice somewhat obscure, but on the whole a worthy paper. "Lonely Musings" represents soul-development as rather more agonizing than one is quite prepared to suppose, the "tortures" and "torments" sounding more like Tertullian's description of the damned than the Theosophic description of aspirants. Probably it was written by an ex-Calvinist. [A. F.]

## MIRROR OF THE MOVEMENT.

A MEMORIAL SERVICE in honor of H. P. B., held in Santa Ana, Calif, shows how active Theosophists are spreading her name and teachings. There are but 3 avowed Theosophists in Orange Co., but they secured a hall, gave copious public notice, and sent for Bro. Fernand of Los Angeles. Mrs. Foss of Malden T. S. read Chap. II. of the *Bhagavad Gita*, Mr. Abbott Clark of San Diego described H. P. B.'s life and work, Mr. Fernand

expounded Theosophy, and Mrs. Foss closed with "After Death in Arabia". Mrs. Sophronia A. Smith presided, and the hall was crowded. Bro. Clark followed up the good work by a Theosophical lecture the following Sunday.

A VEGETARIAN HERMITAGE has been established in Buxton, Washington Co., Oregon, 30 miles west of Portland, under the auspices of Bro. Galvani of Narada T. S., 2 other F. T. S., and 2 outsiders. The property is Bro. G.'s homestead, has 160 acres of well-watered ground, 20 already cleared, and several buildings already erected, the land being 600 feet above the ocean. It is not purposed to make money, but merely to raise such vegetables, fruit, and grain as are needed for food and support, and, when practicable, to receive orphans from 5 to 8 years old, educate and train them Theosophically and otherwise. A printing press and a paper to disseminate Theosophic and vegetarian ideas are an important part of the plan, as also a Branch T. S. when numbers warrant it. None of the participants have money, but they start free of debt. They will welcome others ready to join in the work with like spirit, and will be specially grateful for any Theosophical books as the nucleus of a Library, *Isis*, the *Key*, and the *Secret Doctrine* being those most needed. These or others can be mailed to above address.

THE "H. P. B." T. S. has received its Charter and is the 54th Branch on the American roll. It starts with 6 members, and is located in Harlem, the upper section of New York City. The new Branch is the result of meetings undertaken by two active members-at-large and sustained by help from the Aryan T. S. The President is Miss Mary E. Swasey, and the Secretary Mrs. Clara L. Davis, 142 W. 125th St.

SPRINGFIELD T. S., Springfield, Mass., received its Charter July 10th. It has 7 Charter-members, and is our 55th Branch.

ST. PAUL T. S., St. Paul, Minn., was chartered July 21st. It has 8 Charter members, and is the 56th Branch on the roll. The President is Mr. Harlan P. Pettigrew, and the Secretary Mr. C. H. Buedefeldt, 249 Selby Ave.

THE DEFENSE OF H. P. B. signed by the staff in Avenue Road and sent out with appended request that the recipient secure its appearance in a newspaper, has been placed in a large number of journals by American F. T. S., thereby greatly aiding to correct public opinion.

BRO. ABBOTT CLARK of Upasana T. S. has been holding a Theosophical meeting on Sunday afternoons in Santa Ana, Calif, and the *Daily Press* of June 26th gives two columns and a half to a report of the preceding one. With great sagacity he has called in the help of music, and these meetings are enriched with solos from a skilled vocalist, thus increasing both the interest and the attendance. Week by week Bro. Clark is expounding Theosophy to growing audiences. Now if such a work is practicable in a small town, why not in other small towns, why not in every great city? Blessed are the pioneers—and blessed also shall be they who follow!

THE EXECUTIVE COMMITTEE has given unanimous consent to the holding of the 3d *Ad Interim* Convention of the Pacific Coast Branches, in or about September next.

The PATH has on sale cabinet photos of Madame Blavatsky (3 kinds) and of Mrs. Annie Besant (2 kinds) at 50 cts. each; also a limited supply of Col. Olcott's *People from the Other World* at \$2.50.

#### FOREIGN.

THE SYLLABUS OF DISCUSSIONS for July, August, and September in the Blavatsky Lodge is as follows, a month being given to each of the Three Objects of the T. S.; July 2, *Brotherhood*, Annie Besant; July 9, *Reincarnation in its relation to Universal Brotherhood*, Wm. Q. Judge; July 16, *Karma in its relation to Universal Brotherhood*, H. S. Olcott; July 23, *Ethics*, Herbert Burrows; July 30, *The Great Renunciation*, G. R. S. Mead; Aug. 6, *Ex Oriente Lux*, H. S. Olcott; Aug. 13, *The Trans-Himalayan School of Adepts*, A. Keightley; Aug. 20, *The Religious Systems of the Orient*, E. T. Sturdy; Aug. 27, *The East and the West; the Future of the Theosophical Society*, Annie Besant; Sept. 3, *Theosophy and Occultism*, G. R. S. Mead; Sept. 10, *The Seven Principles in Man*, Wm. Kingsland; Sept. 17, *States of Consciousness; Dreams, &c.* W. R. Old; Sept. 24, *Psychic and Noetic Action; Magic Black and White*, Annie Besant. The names are of the openers of the discussions.

ON THURSDAY, JUNE 25TH, at a crowded meeting of the Blavatsky Lodge, Mrs. Besant spoke on "The Sacrificial Victim", arguing that the origin of sacrificial victims in religions is the doctrine of the divine Ego daily sacrificing in order to gain through experience emancipation and to raise up the rest of the Universe. Bros. Mead and Judge also spoke, the former showing the ethical bearing of the subject, and the latter how the Egos of this Manvantara are those of prior periods of evolution. Many questions were asked, and one inquirer requested the distinction between the Spencerian philosophy and Theosophy. Each meeting shows new inquirers coming forward.

MRS. ANNIE BESANT has formally given notice in the press that she retires as a candidate for the London School Board in consequence of absorption in Theosophical work, and the *Star* says that all will regret her retirement. Her office will expire in November.

MOST PROFOUND GRATIFICATION has been felt at the complete restoration to health of the revered President Founder of the T. S., Col. Henry S. Olcott. He avows himself strong and well as ever, has grown stouter, and, though his hair and beard have become quite white, claims to have 20 years of work in him yet. He purposes returning to India as soon as the already-arranged trip is over.

#### EXECUTIVE ORDERS.

Theosophical Society: President's Office.

London, July 7, 1891.

#### I.

The death of H. P. Blavatsky necessitates certain changes, among which are the following:

1. The office of Corresponding Secretary remains vacant, until some



conversations ensue. The reference library has been enriched by the addition of H. P. B.'s books, which it was her special wish should be added to the library. The large conservatory adjoining the library has been fitted up as a smoking-room and is found very useful.

The *Key to Theosophy* Class held on Monday evenings is proving a great success, and is especially useful for beginners.

In my next letter I hope to give you some details of the Convention, but want of time forces me to conclude the present.

*London, July 4th.*

S. V. E.

### CONVENTION OF BRITISH AND EUROPEAN SECTIONS.

Convention called to order on July 9 at the Hall of the Blavatsky Lodge at 10 A. M. by Col. H. S. Olcott, President T. S. Hall full of delegates and visiting theosophists. Delegates were present from all parts of Europe. Senor Xifre from Madrid, Herr Eckstein from Vienna, Mme. Scholander and Mr. S. Alrutz of Stockholm, Mrs. Peterson from Paris, M. Parmelin from Paris, delegate; three delegates came from Dublin; Bertram Keightley represented Indian Section, Mr. Brodie Innes from Edinburgh. Several Americans were also at hand, in addition to Mr. Wm. Q. Judge the Vice-President. H. S. O. received address of welcome from Mrs. Besant on behalf of European Theosophists. H. S. O. replied in a short address, generally sketching his trip and giving his feelings of sadness and of loyalty, etc., etc.

First business of Con. was resolution in honor of H. P. B. by Cts. Wachtmeister. Second resolution was to institute an "H. P. B. Memorial fund" for all to take part in and to be managed by President and all Gen. Secy's as a Committee, etc.; the fund to be used in such publishing of books, etc., as would carry out the object H. P. B. had in view to unite the East and the West. Third resolution was about a casket to receive the ashes of H. P. B. At this point H. S. Olcott rose and read a short address in which he first claimed the ashes on behalf of India, saying H. P. B. had written that she wanted her ashes to be buried in Indian soil, but that as H. P. B.'s theosophical career could be divided into three parts, N. Y.—the cradle, Adyar—the Altar, and London—the tomb, he would ask that the ashes be divided into 3 parts to be kept at N. Y., London, and Adyar, but with the condition that, if N. Y. or London Hdqrs should fail, those ashes were to go entirely to India. This address was adopted by the Convention in full as a resolution. Swedish delegates then made an offer of a copper embossed casket made by a celebrated bronze worker of Sweden, Herr Bengsston, for the ashes in London. This was accepted unanimously. Col. Olcott said he intended to have constructed at Adyar a suitable receptacle tomb, mausoleum, or dagoba for the ashes.

The Gen. Sec's of Europe and British Sections then read their reports, which were received, and letters from Indian and American Section. Luncheon was set in a tent in the garden of No. 17. After lunch the new Constitution was taken up, and first the two Sections, British and Europe, unanimously resolved to combine into one. Then the new Constitution for the European Section was adopted, almost exactly on the lines of the American Section. At 4:30 the Delegates were photographed in a group in the garden before dinner. The meeting in the evening of the Blavatsky

Lodge was held as a part of the Convention, and was crowded. Mr. Sinnett and others not often seen there were present. The discussion was opened by Bro. Judge on Re-incarnation in its relation to Universal Brotherhood, and was followed by Mr. Sinnett, then by Mr. Brodie Inness, then by Mr. Kingsland, and by Mrs. Besant who summed up. Great interest was manifested.

#### SECOND DAY, JULY 10TH.

Called to order by President at 10:30. Well attended. The first matter taken up was the American methods of Branch work. *Forum*, etc., discussed and recorded as advisable for imitation. Convention decided that the European Sec. Ex. Com. correspond with American Sec. with a view to secure co-operation in Oriental Department between American, European, and Indian Sections.

Officers elected for ensuing year are, G. R. S. Mead, Gen. Sec'y; W. R. Old, Librarian; E. T. Sturdy, Treas.; and Ex. Com. was also elected.

#### AFTERNOON, SECOND DAY, 10TH.

Papers were read by Swedish, Spanish, and German Delegates, and translated by Mead and Keightley. Other papers were read. Bro. Judge had the chair for afternoon. The fund for the H. P. B. memorial was started. The president (H. S. O.) delivered a long address, saying that the work of T. S. must and would go on; that he knew the Masters existed and helped the T. S.; and that he was glad indeed to have presided at this Convention. He then presented an appeal for Woman's Educ. Soc'y of Ceylon and asked for subscriptions. He congratulated the Convention on its success, and in concluding he declared that he abandoned entirely his intention to retire from the Presidency, and that he should go on working with renewed hope for the Society which he loved better than life, to the end of his days. The Convention then adjourned *sine die*, so that all could attend the public meeting at Portman Rooms in the evening.

#### PUBLIC MEETING, JULY 10TH.

The Portman Rooms, Baker Street, are very large, well lighted, and decorated. These were secured for a public meeting which convened at 8 p. m. The Hall was crowded, about 1100 people being present. Col. Olcott presided. The platform was occupied by the delegates. The speakers were Col. Olcott, A. P. Sinnett, H. Burrows, Bertram Keightley, William Q. Judge, and Annie Besant. Col. O. spoke in general of the movement, giving a glowing tribute to H. P. B. Mr. Sinnett spoke of the initiation and the possible great future of humanity. Mr. Burrows showed that only theosophy could explain the puzzles of science. Mr. Keightley explained reincarnation, followed by Mr. Judge upon Karma as the law of perfect justice, and Mrs. Besant closed by welding all the speeches together. The audience listened with breathless interest to the close at 10.15, and then lingered to talk over what had been said.

The European Section now begins its career as including the British Section with a good working Constitution and perfect harmony throughout its borders. Col. Olcott said that now he had no fear about death, but could feel that the Society would go on, no matter what happened to individuals.

On the evening of July 8th an informal meeting had been held in the B. L. Hall, at which Col. Olcott gave a long account of his meeting and acquaintance with H. P. B., giving details of many phenomena. This meeting was of the greatest interest. Mr. Judge gave his view of H. P. B. as guide and friend.

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#### MEMORIAL RESOLUTIONS.

##### *Resolved:*

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production and publication of such papers, books, and translations as will tend to promote that intimate union between the life and thought of the Orient and the Occident, to the bringing about of which her life was devoted.
2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work, both within and without the T. S., are earnestly invited to contribute as their means may allow.
3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the committee of management of this Fund.
4. That for the collection of the fund the Presidents of Lodges or Branches in each Section of the Society be a committee to collect and forward to the General Secretary of their respective Section.

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It is the purpose of the General Secretary, after his return, to consult with the Executive Committee and form a plan for coöperation in the work of the Oriental Department by the 3 Sections of India, Europe, and America, the 5000 books and MSS. at Adyar to be utilized, and *replicæ* of publications to be made by matrices.

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#### NOTICES.

##### I.

Branch Paper No. 18, "Intuition" by a member of the Aryan T. S., and "Intuitional Problems" by a member-at-large, both read before the Aryan, was mailed to the Secretaries the second week in July. *Forum* No. 25 and O. D. Paper No. 5 were issued the third week in July. Branch Paper No. 19, "Mystical California", read by Mr. John M. Pryse before the Brooklyn and the Aryan Branches, was sent to the Secretaries on July 21st.

##### II.

The League badge in silver, a six-pointed star containing the "Svas-tika" and surrounded by the letters "L. T. W." may be had from the Central League office by members for 75 cts.

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Reflect upon the Sun and remember that the self is the sun in man  
—*Palm Leaf.*

OM.

# Æ U Ω

Sacrifice, gifts, penance, study, observances, and regulations, all this ends in destruction. There is no end for knowledge; therefore one whose self is tranquil, whose senses are subjugated, who is devoid of the idea that this or that is mine, who is devoid of egoism, is released from all sins by pure knowledge.—*Anugita*.

## THE PATH.

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VOL. VI.

SEPTEMBER, 1891.

No. 6.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THE ALLEGORY OF THE CUP.

When Rabelais' hero, Pantagruel, has completed the long and toilsome voyage of discovery that he makes for the benefit of his friend Panurge, the two arrive at last at the shrine of the Divine Bottle, to which they are guided by the illustrious Lantern, emblem of the light of Truth. The whole description of their progress through the underground region in which the temple they seek is built, is full of the symbolism of initiation, through whose manifold tests the travellers are obliged to pass. The mystical seven planets, with their appropriate jewels and metals, are represented here, and the twelve signs of the zodiac, with other astronomical figures, are painted upon the dome over the fountain, which is itself shaped like a heptagon within a perfect circle. From this temple the neophyte, specially arrayed for the ceremony, is conducted to the inner shrine, a round chapel built of transparent stone of richest workmanship. Within it is another seven-angled fountain, in the midst of which stands the Divine

Bottle, a pure, oval crystal. The hymn of invocation having been sung, the oracle pronounces the one word "DRINK!"

And the priestess dismisses the seekers with these words: "Here below, in these circumcentral regions, we establish as the sovereign good, not to take and receive, but to impart and give; and we reckon ourselves happy, not in taking much of others' goods, but in imparting and giving of our own to our fellows. Go, friends, in the protection of that intellectual sphere of which the centre is everywhere and the circumference nowhere, that we call God. All philosophers and ancient sages, the more surely and pleasantly to accomplish the road of divine knowledge and the pursuit of wisdom, have esteemed two things necessary—the guidance of God and the love of mankind. Now go, in the name of God, and may He be your guide!"

It is easy to see the identity of this Divine Bottle with the sacred cup or consecrated drink of all nations. The Greek and Roman gods drank from the cup of Hebe or Ganymede (two personifications of the same idea), and the priestesses of their oracles also drank deep draughts of the sacred beverage before they prophesied, as in India the Soma juice still inspires the Brahmin at the altar. In the second Book of Esdras, ch. XIV, Esdras is commanded by a vision to re-write the burnt books of the law, and to prepare him for the task he is told by the Voice, "Open thy mouth, and drink that I give thee to drink." "Then opened I my mouth," says Esdras, "and behold, he reached me a full cup, which was full as it were with water, but the color of it was like fire. And I took it and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory."

In the 2nd volume of *Isis*, p. 560, we are told that in the sacred rites of Bacchus (from which the ceremony of the Eucharist was derived) the hierophant-initiator presented symbolically before the final *revelation* wine and bread to the candidate, who partook of both in token that the spirit was to quicken matter, that is, that the divine *Wisdom* was to be revealed to him. And in a note to p. 228, Vol. I, of the *Secret Doctrine*, we read that "Soma is with the Hindus the father, albeit illegitimate, of Buddha Wisdom," that is, that occult knowledge comes from a thorough understanding of lunar mysteries, or, taking Soma as the sacred beverage, that wisdom, "albeit illegitimate," follows the drinking of it.

With the ceremony of the Eucharist and its sacred vessels is closely connected the symbolism of the Holy Graal, the principal *motif* in the legends of King Arthur.

The stories of the Holy Graal are all to be traced back to the legend of St. Joseph of Arimathea, who was said to have brought to Britain from the Holy Land the sacred vessel of the Last Supper. In the French prose

romance of the *Saint Graal*, it is said that St. Joseph, having obtained leave from Pilate to take down the body of Jesus from the cross, first went to that upper room where the Last Supper was held, and found there the shallow bowl from which Christ was said to have eaten the paschal lamb with his disciples. And into this cup, as the body was lowered from the cross, fell many drops of blood from the still open wounds. "According to Catholic theology, where the body or the blood of Christ is," (points out Mr. Thomas Arnold), "there, by virtue of the hypostatic union, are His soul and His divinity." The Graal therefore becomes a divine marvel and mystery, a worker of miracles and wonders. By the Graal, St. Joseph's life was sustained in prison for forty-two years without food, and from it he imbibed also the food of spiritual wisdom. Wherever we find the symbol of the bowl, the bottle, or the cup, the idea is expressed or implied of divine wisdom as its contents. So in Hermes Trismegistus, as translated into French by Ménard, we read: "God did not create all men with Intuition, because he wished to establish it in the midst of the souls of men as a prize to strive for. He filled a great bowl with it, and sent it by a messenger, ordering him to cry to the hearts of men: 'Baptise ye, ye who can, in this bowl; ye who believe that you will return to Him who has sent it, ye who know wherefore you are born!' And those who answered the call, and were baptised in this Intuition, these possess the *Gnosis*, and have become the initiated of the Spirit, the perfect men. Those who did not understand the call possess reason but not Intuition, and know not wherefore and by whom they were formed. Composed alone of passions and desires, they do not admire that which is worthy to be contemplated, but give themselves up to the pleasures and appetites of the body, and believe that this is the end of man. But those who have received the gift of God, judging by their works, O Tat, are immortal, and no longer mortal. They embrace, by intuition, all that is in the earth and in the heavens, and all that there may be above the heavens. Disdaining all things corporeal and incorporeal, they aspire towards the One and the Only. This is the wisdom of the Spirit, to contemplate Divine things, and to know God. This is the blessing of the Divine Bowl."

Sometimes the symbol of the *cup* is transmuted into that of the *well* or the *fountain*. In a note to p. 551 of *Isis Unveiled*, V. II, H. P. B. says: "The 'well,' in the kabalistic sense, is the mysterious emblem of the Secret Doctrine." "If any man thirst, let him come unto me and drink," says Jesus (John vii, 38), and therefore Moses, the adept, is represented sitting by a *well*, to which the *seven* daughters of the Priest of Midian come for water. And in the story of the woman of Samaria Jesus sat by a well, and used it as the symbol of spiritual wisdom. "Whosoever drinketh of this water shall thirst again," said Jesus, "but whosoever drinketh of the water

that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." (John iv, 13-14.)

As the fountain of Moses had seven priestesses, the fountain of Rabelais seven angles, so the mystic fountain of Boccaccio (in the *Ameto*) is surrounded by seven nymphs, for "Wisdom has rested her house upon *seven* pillars." Prov. ix, 1.

When we come down from the symbolism of the Middle Ages to that of modern times, we find the story of the Holy Graal most beautifully re-told by Tennyson. If he has omitted the incident of the drops of blood that fell from the figure upon the cross into the Cup, he has restored another point in the old legends of King Arthur quite as significant, the story of the "Siege perilous" of Merlin, that magic chair that always stood vacant, for Merlin had declared that therein

"No man could sit but he should lose himself."

But Sir Galahad, the maiden knight, burning with desire to find the Holy Graal, caught the true meaning of the oracle, and crying "If I lose myself, I save myself!", sat down in Merlin's chair.

"And all at once, as there we sat, we heard  
A cracking and a riving of the roofs,  
And rending, and a blast, and overhead  
Thunder, and in the thunder was a cry.  
And in the blast there smote along the hall  
A beam of light seven times more clear than day :  
And down the long beam stole the Holy Graal  
All over covered with a luminous cloud,  
And none might see who bare it, and it past.  
But every knight beheld his fellow's face  
As in a glory,"

and then it was that all the knights present swore a vow to ride for a year and a day in search of the Holy Graal, because they had seen not itself, but only the cloud that covered it. But Sir Galahad, having "lost himself, to save himself", had seen the Holy Graal descend upon the shrine, and move before him like a blood-red star, to guide his steps. Sir Percival comes up with him as he is nearing the end of his quest, and Sir Galahad bids his friend come with him to watch his departure to the spiritual city. And Sir Percival went, and saw, stretching out across a great morass, an ancient way

"Where, link'd with many a bridge,  
A thousand piers ran into the great Sea.  
And Galahad fled along them bridge by bridge.  
And every bridge as quickly as he crost

Sprang into fire and vanish'd, tho' I yearned  
 To follow ; and thrice above him all the heavens  
 Opened and blazed with thunder such as seemed  
 Shoutings of all the sons of God : and first  
 At once I saw him far on the great Sea,  
 In silver-shining armor starry-clear ;  
 And o'er his head the holy vessel hung  
 Clothed in white samite or a luminous cloud.  
 And with exceeding swiftness ran the boat,  
 If boat it were—I saw not whence it came.  
 And then the heavens opened and blazed again  
 Roaring, I saw him like a silver star—  
 And had he set the sail, or had the boat  
 Become a living creature clad with wings ?  
 And o'er his head the Holy Vessel hung  
 Redder than any rose, a joy to me,  
 For now I knew the veil had been withdrawn.  
 Then in a moment when they blazed again  
 Opening, I saw the least of little stars  
 Down on the waste, and straight beyond the star  
 I saw the spiritual city and all her spires  
 And gateways, in a glory like one pearl—  
 No larger, tho' the goal of all the saints—  
 Strike from the sea : and from the star there shot  
 A rose-red sparkle to the city, and there  
 Dwelt, and I knew it was the Holy Graal,  
 Which never eyes on earth again shall see."

In *Lucifer*, for Oct., 1888, Mr. Ashton Ellis had a fine article on the *Parsifal* of Wagner, whose hero is identical with Tennyson's Sir Percival. Speaking of the Holy Graal, Mr. Ellis says : "Is not this the Divine Wisdom of the ages, the *Theosophia* which has been ever jealously guarded by bands of brothers, and to which, in the words of the drama, there leads no path, nor can any one find it unless it guide his footsteps?" (as Sir Galahad was guided.) . . . "Sought by no earthly paths, found by no course of learned study, set in a spot whence Time and Space have fled away, this is the eternal well of changeless truth." And as Mr. Ellis points out, "when the spirit of Love and divine Compassion has conquered the world, then the command shall be 'Unveil the Graal, open the shrine!'"

And so we come back to the teachings of that great, but grossly-misinterpreted soul, Rabelais, to find that his priestess also declares that the

two things necessary to the pursuit of Divine Wisdom are the guidance of God and the love of man. The oracle of the Divine Bottle has but one word to say to the listening soul,—“Drink!”; but is not this one word equivalent to the saying of Jesus, “If any man thirst, let him come unto me and drink”? Both oracles imply the same thing, an effort on the part of the applicant. The water of Wisdom is to be had for the asking; but that “asking” is not a mere formula; it is labor as well as prayer. “To reach Nirvana one must reach self knowledge,” says the *Voice of the Silence*, “and self-knowledge is the child of loving deeds.” Before a man can become a vessel of honor fit for the Master’s use, he must have purified himself from all sin, and then the Divine Wisdom will fill his soul.

In studying the words of the seers upon the subject of Intuition, or Spiritual Wisdom, we must remember that the spirit has to do with things of the spirit, not with the concerns of every-day life. When Rabelais’ hero first set out in search of the oracle, the question upon his lips related only to the advisability of marriage, but to such queries the oracle gave no response. When Laurence Oliphant felt that “intuition” bade him follow another man as a god, he mistook the nature of intuition, which is not active upon this plane and could take no cognisance of individuals. That is the property of *instinct*, and is but an extension of that faculty of the animal soul that we see developed to such an extent in the likes and dislikes of dogs, for instance. Give to Cæsar the things which are Cæsar’s; do not expect the Divine Spirit to do your fortune-telling, or to direct your daily comings and goings.

There is another source of confusion, sometimes, in the fact that wisdom, or intuition, is spoken of in both an active and a passive sense, as a process and as the result of that process. So we may think of intuition as the clear light that shines in upon the soul and enables us to see truth, or we may think of it as the sense of vision by which we apprehend that truth. In the teachings of theosophy we speak of *Buddhi* as a passive principle, the vehicle of Atma, or as an active principle whose vehicle is Manas. All depends upon the point of view; upon whether we begin at the top or at the bottom of the scale. But though, in thinking of the prism, we may think of the yellow as following the green or preceding the orange, we cannot place it between the violet and the red. Instinct may guide the reason, but intuition enlightens the soul. For intuition is one with that Wisdom which is “privy to the mysteries of the Knowledge of God,” and “in all ages entering into holy souls, she maketh them friends of God and prophets.”

KATHARINE HILLARD.

## ONE OF MANY.

"I wish to become an Adept," said Mr. Wilkinson Blynn as he seated himself in the law office of the President of the Occidental T. S., Mr. Henry Peters.

"At once?", asked Mr. Peters.

"As soon as the rules permit," replied Mr. Blynn.

"It is a matter rather of fitness than of rules, I should suppose," said Mr. Peters. "But what has led you to desire it?"

"I am quite sure that I could serve humanity more efficiently as an Adept, and I do not wish to waste any time. Besides, the books say that many persons are quietly receiving the training, and why should not I?" Pressed with further questions, Mr. Blynn avowed certain experiences which seemed to point to fitness for the Occult. He had heard strange sounds during the watches of the night, a curious blue light seemed at times to burn behind his eyes, and he perceived a diminution of interest in business and in the pursuits habitual for many years. Moreover, he was conscious of a deep-seated desire to go about in his astral body.

Mr. Peters gazed for a moment at the visitor. He was short and stout, with a somewhat weak forehead and mouth, but not without a complacent expression indicative of self-satisfaction. He was certainly not the type of Mahatmic grace, nor did the thought of him on astral excursions conduce to sobriety. But Mr. Peters comported himself with much decorum. He briefly sketched the training understood to be preliminary to Adeptship, stated the motives and work of the Tibetan Brotherhood, and hinted at the many incarnations prior to initiation. "You are a member of the Theosophical Society, I presume, Mr. Blynn?"

"No, sir, I am not. I do not consider it necessary. A man can become an Adept without putting F. T. S. after his name. I serve humanity better otherwise than by paying a dollar a year to a Society. Besides, I understand that Madame Blavatsky smoked."

"Very possibly", rejoined Mr. Peters. "I have even heard that she ate. But what steps did you purpose taking in respect to Adeptship?"

"That is in part what I have come for," Mr. Blynn replied. "I suppose I should first join the Esoteric Section, and then advance as an Accepted Chela. The way seems quite plain."

"But you can hardly be a member of a Section without first becoming a member of the body of which that may be a Section. And, indeed, I do not see how you can expect the guidance of Masters if you hold aloof from the Society They cherish. If we want Their help we must give Them ours, I should say."

“Just like the Church !”, exclaimed Mr. Blynn. “If you don’t come in and pay your dollar, you can’t have any spiritual enlightenment.” And warming with his theme, Mr. Blynn explained how independent was internal development of material props, and that he had not in vain read *The Light of Egypt* and *The Occult World*. “Then you won’t introduce me to a Mahatma unless I join your Society?”, he asked at his close.

Mr. Peters gasped. “I have no acquaintance with a Mahatma, and no power to introduce anybody”, he at last said.

“Then, Sir, you don’t amount to *much*,” sternly rejoined Mr. Blynn. “Better read your own books and exercise Universal Brotherhood. I wish you good morning, Mr.—ah—President !”, and after that subtle sarcasm he closed the door with an asperity which would have seemed like a slam in anybody not an incipient Adept.

As Mr. Blynn went his way he was conscious of a mixture of feelings. It was something to have exposed and rebuked a hollow pretense like the Occidental T. S. and its Chief, and so far elation was proper. But otherwise the visit was less successful. No appointment had been made to present him to a Thibetan Brother, and he had not even been taken into the Esoteric Section. As for joining the T. S., not he! Never would he countenance a system of fees and dues in an organization for spiritual culture, nor would he part with his own cash for any such. The water of life was without money and without price. As for Masters, he was in no way bound to follow Their policy or obey Their orders. No vows of obedience could be exacted until Initiation, and as Initiation conferred “powers”, he would find in those “powers” ample safeguard against oppression. Meantime he should seek development of the Occult germs within him, and serve humanity in such wise as opportunity—here he gave an angry flip with his cane at an obtrusive newsboy, and heard with satisfaction a responsive wail.

The day was warm and his home was distant. After some hesitation over the outlay he found refreshment in two glasses of beer, and then repose in a car. As he unwillingly paid his fare, the thought of astral travel recurred, and then the memory of that blatherskite Peters who had sought to obstruct his Occult career. “Won’t I blast him when I am initiated and know how !”, said the candidate to himself. But this, he had been told, was incarnations off. Surely there must be some way to expedite progress and to release him from the various encumbrances of fat, ignorance, and impotence.

As the car crept slowly along, Mr. Blynn felt additional surgings of what he considered his “higher being”. He was abundantly well off, but was tired of business, there was a good deal of monotony in the matters of food and routine life, and planes of loftier consciousness allured him.

Certainly Adeptship was the solution of his discontent. But for that damned Peters he might be now on the way to it.

It was just at that moment that an idea sprang into his brain. Its suddenness and completeness were so emphatic that there could be no doubt of its origin ; it was a gift vouchsafed from an unseen Mahatma, one of the Brotherhood doubtless ready to welcome him. As he recalled what he had read of clairvoyance, astral journeys, and hypnotic experiments, Mr. Blynn discerned the whole process of Adept training. It was simply self-hypnotization. This explained, moreover, why Theosophical books insisted on illumination from within, and on the futility of seeking it from without. How simple was the whole matter when thus regarded. Paralyze the outer senses and leave the inner free ! Dissolve away the physical encasement, so to speak, and the Ego was emancipated from its bonds. And the means were no less facile. A coin, a bright spot, a little globe a few inches from the eyes, and soon the rebellious flesh would be subdued, the astral being liberated, and the ærial voyage begun. Peters be hanged !

The few preparations were readily made. Mr. Blynn fortified himself with an ample repast from which pork chops and sherry were not absent, cemented a gold dollar to the end of a stick, and adjusted it and his easy chair to a fitting distance. Then gazing intently at the shining disk, the proper degree of strabismus secured, he lay easily back in his chair and awaited the coming emancipation. There was some discomfort in the strain on the eyes, and he had to resist an impulse to wink, but he knew that the path to Adeptship is not only over roses. Gradually as his head began to swim and nervous twitches to multiply through his brain, he felt more and more the incipience of Occult process. Queer lights flashed before him ; dull sounds, mighty in significance, if as yet uninterpretable, rolled through his ears ; time and space seemed gradually to vanish ; the whole import and secret of being was on the point of disclosure. Then came a gliding away from existence, a suspension of consciousness when he neither knew nor felt. But not for long. Suddenly he rose into the translucent air of perennial gladness, he soared through regions of light indescribable, visions glorious and thrilling passed before his enraptured gaze, he saw bands of the Brotherhood in mystic converse, he joined them, he communed with them, he was one of them ! Into that transcendent experience no thought of Peters intruded. He was free, free from his earthly tedium, every aspiration met, every hope fulfilled.

But alas ! it is not given to mortals long to partake of unearthly bliss. In the midst of this supernal scene came a cry, a harsh and loud ejaculation, a start, a splutter, a rude recall to earth. "Heavens, Blynn, what is the meaning of this?" had exclaimed the coarse Maginnis, a frequent visitor, suddenly entering the room of the sleeper and finding him snoring before a

gold dollar on a stick. "Are you crazy, man?", and Maginnis shook him till the sherry and the hypnotism and the beer had subsided. No, Mr. Blynn was at last able to explain, he was not crazy, but he had dozed off while thinking out a problem which had perplexed him.

"I never suspected you of being an adept at problems," said Maginnis.

"I don't know that I shall ever be an Adept at all," replied Mr. Blynn as he pocketed his dollar.

ALEXANDER FULLERTON.

## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 192 to p. 200, Vol. I.)

By W. Q. J.

THE ASTRAL LIGHT is not in its nature truth revealing or "good". *Note 2, p. 197.* "It stands in the same relation to Akâsa and *Anima Mundi* as Satan stands to the Deity. They are one and the same thing *seen from two aspects.*" It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are apt to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina—turning it straight by effort—so the inner senses have to become accustomed to the reversals made by the Astral Light.

THE FALL INTO GENERATION is explained from *p. 192 to p. 198, Stanza VI.* Necessarily this raises the question "Why any fall whatever?" The author says: "It was the Fall of Spirit into generation, not the fall of mortal man." Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order "to become self-conscious must pass through every cycle of being culminating in its highest point on earth in man. \* \* It is an unconscious negative abstraction. Its purity is inherent, not acquired by merit; hence, to become the highest Dhyān Chohan it is necessary for each Ego to attain to full self-consciousness as a human, that is, a conscious, being—Man." (192-193) So the question, why any fall if it was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot,

however, be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a "fall" into matter so far as the fact is concerned, but so far as the result and the object in view it is neither fall nor rise, but the carrying out of the immutable law of the nature of spirit and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained. Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the goal, and thus some spirit—if we may say—is left over to be again at a new period differentiated into Egos who shall, helped by Egos of the past now become Dhyān Chohans, once more struggle upward. Such is the immense and unending struggle.

STATES AND PLANES OF CONSCIOUSNESS in Kosmos and Man. *p. 199, 2d and 3d paras.* It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes*. He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily he must have in him centres or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

FIRST AND SEVENTH GLOBES of the chain are in the Archetypal plane. *Page 200, note to diagram.* That is, that on the first globe of the chain—A—the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted in the note, for she says: "not the world as it existed in mind of the Deity, but a world made as a first model to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity." The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, conscious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it

proceeds as before, and again the whole mass of evolving beings is impressed with the original plan. This is repeated for every round.

THE THREE HIGHER PLANES OF CONSCIOUSNESS spoken of in *second note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

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## LOVE.

It is to those who show dislike to us that we must make constant effort in sympathy, patience, and self-sacrifice. Towards all those who love us these things flow from us spontaneously ; they are the natural return for what we receive. Yet in their case also constant effort must be made to excel all our previous experiences in unselfishness.

These highest standards attainable by us, with those who love and trust us, and whom we in our turn can love and trust, become bright beacons, guiding us in our efforts towards attaining the same attitude to all mankind.

There is no limit to love ; that is to say, the divine, unselfish love which we may have for our fellows : its intensity towards one does not limit it in regard to another ; rather does this fervor stimulate us to further effort to stand in this high regard towards as many of our fellow creatures as possible.

And this also is the test whereby we may know divine from human affection ; the former has no jealousies, no exclusiveness ; its intensity towards one individual, *whether of the same or opposite sex*, does not draw off attention from our constant duty in seeking the weal of all other persons with whom we may come in contact.

In him who is lighted with this divine love we do not find the one theme, the one form, constantly in mind, and causing abstraction from other surroundings which should also claim the attention, but it burns deeply and calmly, is ruffled by no anxieties, questions not whether it is returned by the one or many upon whom it is bestowed ; takes ingratitude or deep appreciation with equal satisfaction. It is complete in itself, and is its own perfect reward to him who knows it.

We often deceive ourselves in this love towards individuals, mistaking the human for the divine ; we have to sit aside with ourselves and answer

many searching questions before we can know ourselves upon this point. The more especially is this a danger where the person in question may be of the opposite sex. There the self-deception is deepest. What true human lover but falls under the marvellous glamour of believing that the object of his devotion is partly divine, and in some direction is exalted above all other women!

Apart from the fascination of sex, where this factor has not to be considered at all, we have to ask ourselves whether it is not with some special cast of mind, even of feature and expression, with which we are in love, which conforming with our ideal earns our admiration and devotion. Or whether, again, it is not because we have received some strong proof of the individual's interest in *us*, and which thus stimulates to a return; or again, through having been able to help, have we not raised feelings of affection and gratitude within that person, which finding and liking we again reciprocate.

The combinations are endless, and these are but elementary studies in regard to the question—Towards whom, of all those we meet, do we express a love which is wholly unselfish and divine?

We shall probably find that to no individual do we hold a love which is unalloyed, but that it has always something of the human element in it, and this signifies a selfish element. It is a sad discovery to make, yet we surely find this if we sink deep enough into ourselves. It is a discovery which when proclaimed makes many people, who think on the surface, very indignant.

Human love being founded upon selfishness, upon possession, upon exclusiveness, is the exact reverse of the divine element: hence it follows that the transmutation of human into divine love is a long work.

It is *the* work of humanity.

The road from one to the other of these opposites in love is covered with snares and pitfalls, with sophistries of the most subtle kind, and few there are who discern them. Innumerable have been the earnest men, founders often of sects which had much of good in them, who have come to grief themselves and led astray their followers upon this point. Amongst them may be taken as examples the Oneida Community, and that other founded by Lake Harris in California.

Calm and critical indeed must be the mind which delving down into itself can separate the wheat from the chaff, the divine selfless love from the human and selfish.

E. T. S.

## LOSS OF THE SOUL.

[*Concluded from June No.*]

What is meant, then, by the loss of the soul is the alienation of that "mediator", that *Upadhi* or vehicle which stands between our personal consciousness and the divine source of all life. This vehicle, we may say, is only lent us. It is our priceless birthright, our "pearl of great price". It becomes ours only as we become merged in it and at one with it. It suffers no decay, undergoes no deterioration, cannot possibly be degraded, but it can be separated from us. We may lose it. The process by which this may be brought about is one of slow deliberate suicide, and while it may have begun long ago it may be completed during the present life, or it may have been completed during a previous existence, and the remnant, after the separation, may have been re-born "soulless" in the present life. This soulless condition does not preclude a large degree of intelligence, we are told; for *manas*, though originally derived from the higher vehicle, manifests only its lower aspect as shrewdness, cunning, and particularly that lower intelligence that manifests as *self-interest*. The original source of this *lower manas* is a reflection from the higher *manas*, as that is a reflection of *Buddhi*, and that again of *Atman*, or the divine spark. The most potent mark of this soulless condition is supreme selfishness, with utter disregard of the rights or the suffering of others, for as we approach the higher planes their characteristic sign is gentleness and consideration for others. "The Buddha of compassion" is he who has attained full consciousness in the higher *manas*, and upon whom *Buddhi* shines (*Augoeides*) in full light and glory. (*Augoeides*=shining brightness.)

If the life experience of the individual is a progression in selfishness, rapacity, and cruelty, that person is engulfed in a maelstrom of destruction. He cannot possibly injure anyone so much as he is injuring himself. He may, indeed, cause pain and suffering beyond all expression, but even this is of brief duration and may in the end serve a beneficent purpose to his victim. Furthermore, his evil deeds may become an *embodied evil* before the final separation occurs. He may give form and impulse to certain elementals, they furnishing the substance, and he thus invokes a demon indeed; and yet one largely attached to himself, its creator. This is the "Dweller of the threshold", the antithesis of his *Augoeides*, the reflection and embodiment of his own evil deeds in the mirror of *Isis*, the astral light.

How strange that these plain truths could ever have been so obscured, and the soul-paralyzing dogma of vicarious atonement and the forgiveness of sin put in their place.

“There is a fountain filled with blood  
Drawn from Emanuel’s veins ;  
And sinners plunged beneath that flood  
Lose all their guilty stains.”

What is this but the lull-a-by of destruction, when we are plainly told that we must “work out our own salvation with fear and trembling”? No spasm of sensuous emotion that leaves innate selfishness unrebuked and heartless cruelty unredeemed can be anything but blinding, paralyzing, and destructive to man. And yet how many hard-hearted, selfish old sinners have gone into ecstasies over that old hymn !

It is high time that this terrible truth should be understood. The mission of Jesus sinks into a shameless farce if *Christos* be either ignored or denied. *Christos* is *Buddhi-manas*, the altruistic motive and consciousness of man united with the Father *Atman*. Yet this very altruism has been degraded into a mere sentiment, and people have wept over the sufferings of Jesus who had no compassion for their fellowmen. These sentimentalists have passed as they have posed for “Orthodox Christians”, and do still, if they be only rich and observe a fair degree of the “proprieties”. If the earnest Christian clergyman really desires to know why people shun the churches and why “sinners” remain “unconverted”, here is the reason. The longer they shut their eyes to these plain truths the more the churches go to pieces, and presently it will be too late to recover the lost ground. Nothing would so help these real christians to bring the church back to its pristine purity and really saving power as the truths of Theosophy, and yet there is nothing in which they seemingly have less interest. Very well ; the issues are drawn, and the Eternal Truth is no respecter of persons. The new age is marching on with the strides of a mighty giant, and the effort to instil into the measure a little of the old leaven is not in vain. The seed has been planted, and not all on stony ground, and when the crash comes and the churches tumble the seed will have grown into a tree, and many a weary bird will fold its wings in its branches. The church mummeries may vie with mammon and materialism to crush out the higher life of the soul, and yet it shall not altogether die.

Nowhere in the world to-day except in the doctrines of Theosophy is the real nature of man taught, so that his origin, his destiny, and the principles that determine his weal or woe may be apprehended. When, in answer to the question “Is the soul of man immortal?”, the reply has been made “*That depends*”, people have often turned away solacing themselves with the sophistry, “God is so good that he would not create any soul for destruction”. Neither has he. But when the composite nature of man becomes fully apprehended, and a more definite and rational meaning is applied to the word “Soul”, the question narrows itself down. Will I, John Smith, preserve in after life the consciousness of my present personality ?

That depends on whether the said John Smith exercises his consciousness and employs his powers in those elements or on those planes of his complex being that have in themselves any permanency, or whether they are exercised only in the things that perish. It is not a question of sentiment, but a question of *fact*, easily deduced by philosophy and justified by analogy. If man lives solely in his body, and his body perishes, so perishes also the consciousness of that man. The monad may be again incarnated, or it may be so separated from its former associations as to begin again in the sub-human planes the long ascent toward human self-consciousness. The theosophical doctrines alone show in what sense and to what extent man is his own creator and his own savior, and equally his own destroyer. These doctrines are not the sole property of the present T. S., nor did they originate with its organization. This is what our Teacher, H. P. B., has been asserting from the beginning. They are old as the world, and have been lost to and recovered by the world again and again.

In these brief and disjointed papers the attempt has been made to call attention to this Christian and pre-Christian doctrine of the possible loss of soul, with the hope of inciting inquiry and investigation. Until very recently the true doctrine in this regard was held secret and sacred in the pledge of the initiate; possibly because the Christian dogma of vicarious atonement and the forgiveness of sin had obtained such a hold on the Christian world that no other explanation would be for a moment tolerated. Since the true doctrine has now been given to the world by *those who know*, the present writer, a humble student, has availed himself of the permission thus accorded of illustrating its transcendent import by way of a few illustrations and suggestions. Those who care to examine it in detail will find many references to it in the writings of Madame Blavatsky, and may become fully informed if they choose. Again I say, if the question were one of immediate and complete annihilation it need not so much concern us, for that were painless and easy. But if this slow decay of the soul must occupy perhaps many lives and involve untold misery before the law of Karma or Divine Justice is satisfied, the question then becomes one of transcendent import. Not an "endless torment in the fires of hell", but suffering, degradation, and despair here on this earth, either in this or in succeeding incarnations.

HARIJ, F. T. S.

## EXTRACTS FROM COL. OLGOTT'S LONDON ADDRESSES.

"I shall go forward more fearlessly than ever before, as regards my health, and I abandon entirely my wish to retire from the movement."

"At the beginning my desire was that I might retire from the world and go and sit at the feet of the Masters; but when I came to India and

broached this subject I was told by a Master that I must *seek Them through the Theosophical Society* : that message I transmit to you. If any of you wish to see Them, if any of you wish to come into relations with Them, your safest and shortest and *only* road is through the work of the Theosophical Society, for Their only care in the world is to benefit humanity and to tide it over this spiritual crisis, so that, if possible, it may be refreshed spiritually and strengthened to go on into the next cycle. \* \* \* For my part, I would rather be in the most servile position in this movement than to sit upon the proudest throne in Europe."

"I may as well tell you now, once again, to me the existence of the Masters is a thing as completely within my knowledge as the existence of any one of you who are listening to my words. I know Them personally; I have seen Them in Their bodies; I have seen Them in Their astral bodies; I have communicated with Them in various ways during the last 17 years. They are to me real personages whom I have touched and with whom I have spoken, and I feel the responsibility which one feels to a teacher whom he knows, although he may be living at a distance from him."

"I did not realize the fact that she (H. P. B.) was gone, until I came here and saw her empty room and felt that we had indeed been bereaved. I passed some time alone in her room, and I received there what was necessary for my guidance in the future. I may simply say, in one word, that the gist of it was that I should continue the work as though nothing whatever had happened. \* \* \* We are imbued, surrounded, by the influence of my dear colleague and your revered teacher, who has left us for a while to return under another form and under more favorable conditions."

## CORRESPONDENCE.

TO THE EDITOR OF THE PATH :

I am required by the PATH to supply facts concerning the belief among us of the conscious existence after death and before birth. The belief is so common among all classes of people here that it seems to us Hindus strange that we should be required to do so. What would the West have thought of us had we requested *them* to furnish *facts* regarding the belief among them of Christianity? However, here are a few :

### I.

Two friends—fellows of the Society—were sitting together conversing in a low tone. Their conversation was on the mystery of death and rebirth; a laughing boy about 6 or 7 years old, with a large, high forehead, was playing at a distance. He was called by one of them.

*Q.* Well, P.? Do you remember anything of your previous birth?

*Ans.* Yes, papa! but I am gradually forgetting.

*Q.* What were you ?

*Ans.* In former birth a Brahmin, in this birth a Brahmin too.

*Q.* Why ?

*Ans.* I used to give alms to the poor.

*Q.* Where was your birth place ?

*Ans.* Up towards the West (from Bengal).

*Q.* What place ?

Here the boy got confused, began to scratch his head, and was told by his father's friend to go away and play.

### II.

Bro. P. of V. has twins, R. and L., who both remember many things of their previous births. "They were loving brothers in their previous birth" and have become twins; they know the place where they were born.

### III.

The following from a Brahmin girl of about 4 years; her younger sister is about a month old.

"I and my sister were both in my mother's womb; and I felt warm and was bathed in sweat. My sister was not warm, and I told my sister to remain, and I came out with the assistance of that sweat. Then my sister also felt warm, was bathed in sweat, and has come out."

There is a belief among parents and guardians that such things among children wear out their life fast; such sayings therefore are carefully kept secret, and the children forbidden, on pain of heavy punishment, to give out anything about their previous existence to anybody.

There is another curious fact: one day I was surprised to hear from a very intelligent boy of eleven that every letter of the alphabet (Bengali) appears to him in a certain color different from the rest; and he named certain letters with certain colors. In Sanscrit, as in Bengali, each letter has a distinct meaning of its own. Many of the Bengali letters wonderfully correspond to the Tibetan.

SREE KALI PRASANNA MUKHOPADHYANA.

*Barakar, Bengal, India, June, 1891.*

69 HUNTER ST., SYDNEY, N. S. W.

9th June, 1891.

To W. Q. JUDGE, Esquire,

General Secretary American Section Theosophical Society,

Box 2659, New York, America.

Sir,

We have the honor to forward you herewith a certified copy of an "Executive Order" marked (enclosure A), which you will see established a Section for Australasia, Headquarters in Sydney, in New South Wales, Australia, and appointing us as General Secretary and Assistant General Secretary. In accepting these appointments and hoping to advance Theosophy, we place ourselves thus in correspondence with you, your officers and Fellows, asking of you and them to furnish us with your friendly suggestions, advice, and anything that can assist our work.

We shall be much favoured by receiving any periodicals, books, or documents you can send us for this new section and office; and we ask that you will correspond with us on every opportunity and extend to us that sympathetic and fraternal intercourse that may so greatly encourage us and assist the advancement of the Society's interests we have all so much desire to promote. Hoping soon to receive your much desired communications,

We are yours fraternally,

A. CARROLL, *General Secretary,*

T. W. WILLANS, *Assist. Genl. Secretary.*

## TEA TABLE TALK.

The Professor sat, cigar in hand, watching the upward curl of its blue smoke-filament, his eyes darkened by the intensity of his thought. I knew he had just seen X., an "advanced" theosophist of the occult wing, and I lay in wait for any information which might percolate through upon my humble self. Presently the Professor remarked, dreamily, and as if speaking from cloudland:

"We have had many a crisis, but assuredly this was the greatest."

"To what do you refer, Professor?"

"To the departure of H. P. B. from her physical body. It might have been supposed, in advance, that this sudden taking-off would result to our disadvantage. But the fact is, disasters work upon the T. S. in inverse proportion. The greater the (apparent) disaster, the greater the resultant good. The stronger the blow, too, the stronger our reaction. All attacks, all so-called exposures and losses have merely cleared away the impedimenta of weak and uncertain followers. The apparent loss of our leader did not, for one instant even, paralyze the activities of the working staff in India, England, or America. Now, day by day, we have evidence of growth in every direction. The Press is opening its jealously-guarded doors. The Practical Work of the Theosophic Leagues has won public sympathy for us. Everywhere there is a sudden outburst of energy and new life. X spoke of it to-day."

"What had he to say of it?"

"We were talking about H. P. B., and he said that, so far as he understood, she (the Adept) expended an immense amount of energy—*vis viva*, you know—in holding together a body whose every molecule tended to disruption. In effect, just think of the cohesive force thus employed! of the immense friction in brain-centers already worn by disease. X says they were so impaired that senility must soon have resulted, so that it seemed to *her* (?) better to let that body go to pieces so soon as a good opportunity should occur."

"That last phrase is very suggestive."

"It is. And he believes that H. P. B. will be for some time occupied in training a new instrument, and one not so young as to be useless at the present cyclic crisis. He does not pretend to speak with authority, but certain sayings of hers—and perhaps what I might call *post-mortem* facts—bear him

out. Certainly she left everything in order. All things were planned out, and evidence was abundantly had to the effect that she knew her departure was near. Moreover, X said that, looking upon her as an Adept, whose chief work was done outside of the objective body, it was reasonable to suppose that she is now enabled to use, upon higher (or inner) planes of being, the power previously expended in the maintenance of that body."

"Did he think that the present theosophic increase should be attributed to that fact?"

"Only in part. You see, he believes her attention to be largely engaged with the new instrument. But, from his point of view, her co-adjustors and associates would naturally lend a helping hand in her absence, especially if the T. S., as a body, called down their help."

"What do you mean by calling down help?"

"I mean that the united impulse of a large body of truth seekers—more especially if they work for Humanity—attracts the help needed for its spiritual efforts. Imagine it as a great stream of energy going out into space and returning freighted with all that it had attracted to itself—all similars—on its passage. That in itself would be a source of power. Again, the increase is largely due to what H. P. B. foresaw. Theosophists are now able to stand alone, are all the gainers by being left to do so. (Take the words 'alone' and 'left' in a relative sense, please.) In the same way an infant is benefitted when left to learn to walk, even at the cost of its tumbles; it is the course of normal, healthy growth in every department of Nature."

"All that sounds rational enough."

"My dear Sir! Nothing is more rational, more sane than Theosophy. It is like the fairy wand which was used upon the ten billion feathers of ten thousand different kinds; all the facts of life fly out into well ordered heaps."

"Just fancy how the public would receive that statement!"

"The public is well described by Carlyle's estimate of population: so many '*millions—mostly fools*'. Yet tell me what truth, what invention, has not been rejected by their scorn. Let us not be trite. All the truths of Theosophy, all the axioms of occultism are, if I may so put it, the apotheosis of common sense. When you see a lack of that—beware! You may be sure that their knowledge is defective, erratic, ill-digested; every psychic, every seer, every hearer to the contrary. What are their gifts if not supplemented by an understanding of the thing heard or seen? 'My son, get knowledge; but, above all, get understanding.' That power to interpret must be supplied. How?"

"I cannot possibly say. Did you not ask X?"

"I did. His answer was: '*By study of the Ethics*. The Bagavad Gita shows the way.' In this science, he declared, spirit and nature, or the pure and the true, or ethics and law, are one and the same thing. The inner man may be looked upon as a congeries of powers. Every power is 'the opener of the Door' to the plane from which it springs in Nature. A power of the lower astral, or psycho-physiological, plane opens the door to that plane alone. It does so partly through action and interaction in the cells and molecules of the body. It acts upon its corresponding principle in every cell."

“Can't you enlarge upon that, Professor?”

“Suppose I were able to induce in the optic nerve that vibratory ratio which enables it to perceive the yellow color. How do I do it? I act as Nature does. She presents a given numerical vibration to the nerves, and forthwith they telegraph to the brain the sense impression of yellow. Which do you call the real thing in itself; the sense impression? or the vibratory ratio? I induce (if I can!) that same ratio in the nervous fluid, and the brain again registers yellow. Soon, if I were to continue this action, that nerve aura of the inner man would be in synchronous action and interaction with a whole plane of Being—call it the lower plane of the yellow ray, and all the things of that plane which are related to that vibration are perceived. Those parts of specific things which are not in relation to the vibration are not seen, and thus partial knowledge arises. It is literally true that you see that which you are.”

“I begin to understand.”

“Again, note that every plane has its active and its passive aspects; its principles; its sub-divisions and theirs. It is only the higher plane forces that open the upper doors. What determines this difference in power?”

“Ah! That must be the *crux*.”

“Thought determines it. Motive determines it, for motive determines the quality of Thought. Through motive, Thought becomes contractive or expansive. It is well known that Thought affects the assimilative processes of the body. It has always been a recognized factor in therapeutics. The introduction of the higher, more spiritualized vibrations into the *secret* brain centers not only opens them to the influence of higher spheres, but also it influences the selective action of the whole sphere. As the body exhales and inhales air, so the inner nervous body dilates and contracts with the motion of the etheric or astral Medium. Its vibration is quickened by the action of Thought, and this more rapid vibration prevents the entrance of the grosser particles of etheric substance, causing also a draught upon the infinitely finer currents of that World Soul. In this way the higher intelligence of every atom is opened, ‘wooded from out the bud like leaves upon the branch.’ Keely gives us a hint of one method in which this is done.”

“You mean by his discovery that the production of the chord of any given mass ruptures the molecular association of that mass and liberates finer energies, which energies are infinitely more dynamic?”

“Precisely so. The lesson can be carried still further. You say he produces the chord of a given mass, a chord which represents the vibratory total of that mass. So, too, we must use that force which is harmonious to the plane which we desire to enter. It's easy to talk about it, but who amongst us can do it? And when the psychic does it fortuitously, he sees only partial results, only that which he is fitted to see, and no more. This is why it is so often said: ‘A man must live what he knows.’ Until he has lived it, he cannot know it; he must *be* that higher vibration; he himself must become that ‘lost Word’. By long training in the production of forces within himself—forces which must be absolutely pure if they are to reveal the pure—the student may approximate an understanding of what he sees. Otherwise, psychic

experiences are a great disadvantage. They pre-empt thought; they detain the mind, as thorns upon the bushes detain the sheep. This is why the *Voice of the Silence* advises the student to flee from that 'Hall of Learning' where, under every flower, the astral serpent coils."

"Then it is well to be able to show these things by the light of common sense."

"Certainly, if you wish to benefit the sensible. I always go to Nature for an explanation of occultism."

"In that case, drawing a parallel, we may say that the so-called death of Madame Blavatsky brought theosophic minds to a common focus; that was, the determination to continue her work. This unity of effort on higher lines induced a great volume of energy, all pouring into and from a common center."

"Yes—and results of this action are now seen in a two-fold manner. Firstly; in the increased activity we spoke of. Secondly; in the partial unclosing of the doors into higher planes."

"How do you infer that?"

"From what X went on to tell me. It appears that the Leaders of the Society have made themselves objectively felt. Say, for example, in the way of letters. It is affirmed that some such have been received, and that their burden is 'Work.' In one, a laborer is told to '*not ask for detailed commands, for H. P. B. has the PATH hewed out. FOLLOW in WORK and leave us to manage results.*' Again, work is referred to thus:—'*You go on with other work in a field as wide as humanity.*' The worker here referred to had been previously working in purely ethical ways. Another student is told: '*Be careful then so to act that your life shall not hurt the Society, now having so few. \* \* Make no profession a lie. Remember your responsibility and your oath.*' The burden of all such letters is devotion to and work for the present organization, as a duly-created center through which work is to be done. See also parts of the address of Col. Olcott to the British Convention".<sup>1</sup>

"It must be very encouraging to receive such letters."

"Precisely my remark to X, who gave me one of his sudden shrewd looks, and then said quickly, 'My dear boy; when a plant is mildewed, devoured, broken, growing awry, the head gardener or some one of his authorized assistants comes to its aid, or some few especial plants, doing especial service in the garden, may receive especial stimulus, such as would injure others. But when a plant is following all the natural laws of growth, it requires no re-adjustment, it does not hear from the gardener, who knows it is doing well. In the East, the Guru or Teacher is called the Re-adjuster. And He may communicate with some sub-center already established, which sub-center is to give out the help thus extended to those working in the same line.'"

"Then those workers who do not hear in some specific manner may still feel that they are seen and are doing well?"

"That is what X said; also that with closer relations to The Lodge comes also a greater, a terrible responsibility."

<sup>1</sup> Published elsewhere in this number of the PATH.

"It often seems to me hard to know just how to work."

"That is so. The best advice I ever found was: 1st. Use your predominant gifts to the best advantage. 2nd. Do not impede your fellow in so using his. 3rd. Follow the methods of Nature. Find a current or a nucleus, and work in it. No matter whether it seems perfect to you or not. Leave results to the Law. But if no nucleus is found, become yourself a center. The Divine will enter and work through you."

Our talk ended here, and I soon found myself in a waking dream, wherein I strove to become a center of life and energy. I did not wait for perfect conditions, nor for ideal leaders and helpers. It seemed as if I plunged all at once, aflame with will, into the universal field, and began to move and to work. I attracted other atoms, and through an aggregate the Divine soon acted. It was then that I realized the folly of thinking, "I am too weak. I am too poor. I do not know enough." This is looking for results. This is omitting the Divine Powers, the Leaders of the World. All we need to do is to ground ourselves in the chief teachings, and then to get to work on the thing nearest to us. The work is ours; the results are in the Great Brahm.

JULIUS.

## LITERARY NOTES.

JULY LUCIFER begins with Mrs. Besant's triumphant but advisory "Progress of a 'Dead Delusion'", and adds 8 more papers from friends of H. P. B., reminiscent, expository, vindicatory of her. Those by Mrs. J. C. Ver Planck and Dr. F. Hartmann are the most important. The former depicts the working of an Occult law by which they who live in and are the Real impress Reality on others distant and never seen, and certifies to its personal results. Death has evoked from Dr. Hartmann more cordial admiration than had life, and at last with welcome energy he smites her enemies and generously reveres the great soul so immeasurably greater than they, though still denying that she was "learned" or "even clever". His paper is earnest in its stress on spiritual consciousness as the only true vitality in man, and he insists that "spiritual regeneration and initiation are synonymous terms". One most powerful and pregnant paragraph hints at the solution of the real Ego in H. P. B. In "Theosophy and the Law of Population" Mrs. Besant narrates her passage from stage to stage of doctrine, and definitely withdraws from her former neo-Malthusian position. The very soundest Theosophist may continue adherence to *The Fruits of Philosophy* as an invaluable expression of the most rational, judicious, common-sense teaching, and yet with unqualified enthusiasm honor the heroic soul who will ever be loyal to its own convictions, who will not occupy ground one hour after it is believed untenable, and whose only homage is to Truth and Duty. The article is as noble as the being that penned it. "The True Church of Christ" and "The Esoteric Christ" never weaken as they advance, and "The Unity of the Universe" has no small value, though the author forgot Karma when on the 2d paragraph of page 425. Metaphysicians who get agitated over a "personal God" may find their difficulties soothed by simply taking Mr. Colville's proposed term "super-personal". [A. F.]

JULY THEOSOPHIST begins with Col. Olcott's article on "H. P.B.'s Death", written on the steamer to England after he had been told by telegram "and otherwise" of her departure. Hearty, reverent, tender, filled with most interesting facts and conclusive evidences as to his great colleague, indignant and contemptuous to the Hodgson and other vermin who befouled her, telling of her daily labors and of her nightly existence when she went home to the Masters,—all is in that fascinating diction which makes Col. Olcott an author of whom one never tires. These are its last words: "Finished is thy work for the present, Lanoo. We shall meet again. Pass on to thy reward." The synopsis of Bertram Keightley's address to General Convention on "Theosophy in the West" gives all sorts of readable facts, particularly as to the composition of *The Secret Doctrine* and the accession of Mrs. Besant, but there may be doubt as to the *Bhagavad Gita's* being kept in stock by "every" American bookseller. The outfit of stenographers at the N. Y. Headquarters is also more modest than as stated in the address. "When is Retrogression of Man possible?" assigns several cases. One was of a great Rishi, able to perceive formless Atma, but who fell in love with a deer and gave up even the contemplation of his Higher Self, so that he was reborn as a deer. Another was where an eminent Adept, probably kinsman to Elijah the Tishbite, cursed some youths for lack of respect as he passed, and they retrogressed. These and other cases are reasoned out with full sincerity and sobriety, and show both how thoroughly insecure anything short of Nirvana really is, and how much the export edition of the *Theosophist* needs supervision. The London Letter is dated April, and certainly carries one pretty far back for news. Branch revival is excellently progressing, fostered by visitations and lectures. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No 9, is mostly of Madame Blavatsky's "Alchemy in the Nineteenth Century". This is a fresh illustration of her astonishing erudition, an erudition so varied and profuse as to defy, in the circumstances, all other than an Occult explanation. Moreover, certain facts are stated which ordinary history does not know, and which nobody but an Adept could. Considered as a treatment of the topic, the article does, however, have this defect,—that, while intimating that Alchemy is the Science of Sciences, and that it has for two of its three attainments the philosopher's stone and the elixir of life, it nowhere explicitly states whether these two are possible or only visionary, and consequently leaves uncertain the question whether the great Alchemists like Roger Bacon wrote only of real Spiritual Knowledge under symbols, or were also engaged in an imaginary quest. But it is most explicit and emphatic in the warning that no genuine Hermetic works are extant, and that study of allegories and symbols is hopeless without the key now found only in the East. Practically, therefore, it gives the information really needed, viz., that time is wasted which is passed on blind paths collateral to the only sure and certain road to Divine Wisdom,—the one trodden by all true Initiates and Masters. "Initiation" is an invaluable article reprinted from the *Theosophist*, each line of it full of solid sense and teaching. If every sincere Theosophist realized all its purport, countless mistakes in desire and effort would be saved. F. T. S. who do not take *Siftings* sometimes miss exactly what they need. [A. F.]

IT IS RATHER MELANCHOLY to find Prof. Joseph R. Buchanan, editor of the *Journal of Man*, publishing venomous articles against Madame

Blavatsky on the strength of calumnies which he must surely know were demolished long ago, and attacks upon the Theosophical Society because of the membership in it for the first few months after its foundation of a man never since heard of and who has had absolutely no part in its work and history. Eighty years do often weaken the mind and impair the moral fibre, and yet it is probably not senility so much as that singular vindictiveness of spirit which the T. S. seems to excite in minds from which has not been quite expelled what the Prayer Book calls the "phronema sarkos". Evil-speaking and backbiting and slandering are never lovely, but in old age they pain one as peculiarly pitiable. Sometimes as men near the tomb they soften and mellow; sometimes the old nature nerves itself for a final onslaught on the good. And sometimes, through more rarely, they see before their departure how poor a passport to present respect or a near Devachan is malicious slander, and repent in shame, shame within and shame without. [A. F.]

TOWN TOPICS, New York, Aug. 6th, describes a painful incident. It seems that an English Professor, who had come over to Boston to found there a Branch of the Psychical Research Society, was first suspected and then detected in undue intimacy with the wife of a friend, whereupon he was beaten by the husband, and the wife fled to England after arranging for her affinity to join her there. As such a scandal must be most grievous to the eminent moralist at the head of that Branch, Mr. Richard Hodgson, it seemed but just to institute—not an "investigation", for Mr. H.'s earlier *penchant* for "investigations" has doubtless turned to horror, but—an *inquiry* as to the facts. A Theosophist accordingly called upon Mr. Hodgson, but beyond the assertion that the article was "ridiculous" heard only that he "did not care to talk about it". In vain was it represented to him that the public might perhaps confuse him with the English Professor establishing in Boston a Branch of the P. R. S, and that the evil-minded were only too ready to accept malicious and slandering reports unsustained by reason or evidence. [This last was not really a hit, much as it *sounds* like one.] Mr. Hodgson gave indications of painful thought, but only repeated his unwillingness to say more than "Good afternoon". Can it be possible that the P. R. S. is concealing vice in its officials, and that the T. S. may have to send over from India to investigate and report? There should be no reticence or delay in such matters. If any English Psychical Professor, with or without marks of recent chastisement, leaves Boston for his native land this summer, let his name be made known at once! Mr. Hodgson, whose mouth was once open when it had better have been closed, and is now closed when it had better be open, may not be a sage or a *savant*, but he will doubtless feel more comfortable when an ocean separates his Boston Society from the Professor and the Professor's co-researcher. Poor Mr. Hodgson; his troubles never have a let-up! Yet there does seem reason for chariness in circulating scandals about women. [A. F.]

THE VAHAN, SECOND SERIES, August, appears in its new size and style as ordered by Convention, and is very neat and smiling and trim. There are 8 pages, all but two devoted to "The Enquirer", and a judicious editorial begins. Really valuable answers to questions exact much time for preparation, and we all know how sorely pressed the London staff always are, but there is a strong extract from one of Mrs. Besant's pamphlets.

The morals of "T. G." on page 7 are clearly in a parlous state and need looking after, though the mysterious utterance at his close baffles intellectual penetration. Three new Branches have been chartered, the one at Battersea being named after our honored friend, the Countess Wachtmeister, a League of Theosophical Workers formed, and another Lending Library founded. Subscription to the *Vahan* is now 2s., 6d. [A. F.]

AMONG THE VIGOROUS newspaper articles which are doing so much to disseminate Theosophical thought are Dr. J. D. Buck's "Science vs. Spiritualism" in *The Better Way* of Aug. 15th, and his "Modern Science" in the Cincinnati *Times-Star* of July 30th.

THE NEW CALIFORNIAN for August has a superb paper on Reincarnation, 12½ pages long, by Dr. Jerome A. Anderson. It should be issued as a pamphlet by the Coast Committee. Mr. Keeney's paper on "The Astral Light" intensifies the Theosophical quality of the issue.

DR. JULIA FORD, President Brahmana T. S., has succeeded in inducing the Wisconsin State Homeopathic Medical Society to establish a Bureau of Psychology, and has followed this up by a powerful paper as Theosophical as possible. She says therein: "The ideal physician of the 20th century will be the man or woman who shall be enabled to examine into the inner cause of objective effects somewhat after the line I have tried to indicate in this plea to-day"; and again, "High aims are more curative than drugs."

## MIRROR OF THE MOVEMENT.

THE FORT WAYNE DAILY PRESS of July 26th gives nearly 3 columns to a *verbatim* report of the address upon Theosophy by our Bro., Judge R. Wes. McBride of the Supreme Court of Indiana.

A SWISS THEOSOPHIST—may the blessing of Allah be upon him!—has given \$500 to the General Secretaries respectively of the European and the Indian Sections, and \$500 to the General Secretary of the American Section. Mr. Judge thus returns to the States auriferously, so to speak, and with news and facts not less important than the gold.

MRS. ERMA E. GATES, Secretary of the Dharma T. S., has undertaken an original and very valuable work. Having learned the art of type-setting, she has reproduced, with the Gen. Sec'y's hearty approval, two of the tracts used in the Tract Mailing Scheme, *Theosophy as a Guide in Life* and *Karma as a Cure for Trouble*, has had them electrotyped at small cost, and will furnish them to any Branch desiring to engage in missionary work (the true test of real interest, remember!) at the bare cost of paper, *i. e.* 10 cts. per hundred, she contributing the time and labor of the printing. Now if one woman will thus, through her own zeal, make possible so cheap a supply of literature for distribution, surely there must be others in the Society who will take up the matter at this point, secure tracts from her at this insignificant cost, and mail them far and wide on their mission of good. It is a singular opportunity for Theosophists with small purses and little time, and, if seized, will help on the era now opening to the world. Mrs. Gates's address is 96 Euclid Ave., Cleveland, Ohio. May it prove the source of a copious stream of life-bearing truth!

THE BLAVATSKY T. S., Washington, D. C., recently decided that the various families connected therewith should band together, take a house, and establish a permanent Theosophical Headquarters. For the present this will be at 1018 8th St., N. W., but a larger establishment is purposed, where visiting members and speakers can be accommodated and feel entirely at home. The multiplication of Headquarters in various cities is a boon to Theosophical interests, and every American Theosophist will rejoice to hear of that in the Capital of his country.

A REMARKABLE ARTICLE,  $4\frac{1}{2}$  columns of fine print, appears in the *Cincinnati Commercial Gazette* of August 2d. It is called "One man in many bodies", and is a powerful argument in support of Reincarnation. It purports to be the thought of the well-known Prentice Mulford, communicated through a "psychic medium", and, though somewhat inaccurate in its explanation of Devachan and a little too assured in its identification of reincarnations in history, is marvellously good and correct on most points. A distinguished Western Theosophist says of it, "I regard it as the most important publication in the general interest of the T. S. in this part of the country that has yet occurred."

MISS L. A. OFF, Secretary Los Angeles T. S., writes: "Theosophy has been stimulated at Los Angeles by the exhilarating advent of Miss Marie A. Walsh from San Francisco, whose eloquent lectures have been received with enthusiastic gratitude. Our Woman's Club, devoted to literary and reformatory interests, and the largest and most influential Society in our city, gave her an invitation to address them upon Annie Besant and her life work, to which she promptly responded with a touching and vigorous illustration upon the devotion of this great philanthropist to the wretched and forsaken of London, and her subsequent work in the Theosophical Society. On Friday, July 31st, a powerful address upon Theosophy was delivered to about 150 of our most intellectual and progressive women, which the Club received with the most grateful and appreciative attention. Besides a number of lectures to Theosophists and their friends, she gave a few private parlor-talks, in which the spontaneous effusion of her genius had full play. Her quick apprehension, subtlety of logic, and, above all, her intuitiveness combine to give perfect satisfaction in her answers to queries. They are instantaneous, and always carry the full force of her conviction. It is somewhat rare to find a speaker upon the highest ethical movement of the age who comes into thorough *rapport* with all planes of mentality, and wins the sympathies of an uninitiated and mixed audience. She appears to us to be one of the few who incorporate and test the value of our teachings in the hourly walks of life, and through such alone is Brotherhood made a tangible fact upon our plane."

THE GENERAL SECRETARY is now able to announce the definite engagement as Pandit for the American Section of Prof. Manilal N. Divedi of Nadiad, India. He is a B. A. of the University of Bombay, graduating with honors and prizes, has been Inspector of Schools, and is now Professor of Sanscrit. The translations the Professor will furnish will undoubtedly be of great value, and the American Section may well be congratulated on the acquisition of his contributions to the Oriental Department.

A PECULIARLY ABSURD ITEM has been circulating in American newspapers, viz., that the Countess of Caithness has been elected "successor" to

Madame Blavatsky. The biography accompanying this item is its most conclusive contradiction, even if there was no other element of the ludicrous. The only exoteric offices held by H. P. B. were Corresponding Secretary of the T. S. and President of the European Section. To neither has any successor been elected. As to "succession" to her as Head of the Esoteric Section, who can "elect" save the Masters who sent her; and to Them have titles (inherited or bought), money, or eccentricity any allurements? If They have commissioned any one as Their representative, it must be on other grounds than these, one of them being whole-souled and genuine devotion to the aims and work of the T. S., all personal follies and foibles and conceits being utterly dropped. The timid Brethren who are scared by every new piece of nonsense from the press may as well realize that the Masters are not nimkumpoops or reverent retainers of fashionable society.

**OBITUARY.** Mrs. Alice M. Wyman, Secretary of the Brahmans T. S. of Milwaukee, whose failing health has long warned her friends of the approaching end of this incarnation, passed quietly away on Aug. 4th, after six weeks of acute illness. Her remains were taken to Detroit for cremation. Always earnest, faithful, laborious in Theosophical work, she had the regard and fraternal affection of her own Branch and of Brethren who knew her. Theosophy ruled and warmed her life.

**OBITUARY.** With very deep regret we announce the loss of Dr. John F. S. Gray, President of the Point Loma Lodge T. S., San Diego, Calif. Dr. Gray has of late lived mostly at St. Clair Springs, Mich., where he held a professional situation, so that he was unable to take active part in the Branch work, but his name and character adorned the chair. He was a man of great personal charm, aside from his medical station, and the visit he made to Headquarters last year was never forgotten.

### INDIA.

**GOOD NEWS COMES** from the Blavatsky Lodge at Bombay. Papers are read every week at the Sunday meeting, visitors take more and more interest in Theosophy, and instructive and interesting pamphlets are gratuitously sent out by the thousand. In spite of all the opposition of the Anglo-Indian papers and their followers, it seems as if the spirit of H. P. B. was at work in stimulation and help. So much need has been felt for a regular Theosophical organ in Bombay that attempt has been made to supply a monthly family journal with articles on Theosophy, and a scheme to start an independent organ is under consideration.

**A SUDDEN CALAMITY** has saddened the hearts of all Brethren in Ceylon. Miss Kate F. Pickett of Melbourne, Australia, who had gone with Col. Olcott to Colombo and had begun there an important educational work, was found drowned in a well two weeks after her arrival. In that short time she had secured warm appreciation from every one, and her death is veiled in utter mystery, the Coroner's inquest altogether failing to explain it. On June 27th her remains were cremated in the ancient royal style at the "Alfred Model Farm", over 6000 persons assisting and showing every sign of respect and love. Upon her arrival in Colombo she had joined the Buddhist Church, making the usual profession and taking *pansil*; another convert, according to the local press, being Mr. Bertram Keightley, now General Secretary for India.

**THE LATE MISS PICKETT.**—Mrs. Browne, of the C. M. S. High School, Ellore, writes as follows to a Madras paper :—“ My husband and I are, I believe, the only people in India who were intimately acquainted with Miss Pickett, the late convert to Buddhism in Ceylon. We resided with her and her mother for some months in Australia and knew her to be a most estimable young lady, a devoted daughter and sister, notwithstanding the sad peculiarity of her beliefs. She was in the habit of walking in her sleep, and it seems most probable that she fell into the well while in a state of somnambulism. I shall be much obliged if you will insert this in your paper, as I feel it is my duty as far as I can to clear her name of the suspicions of suicide which now rest upon it”.

**THE ADYAR HEADQUARTERS' STAFF** is to be still further strengthened by the addition thereto of Mr. Sydney V. Edge, an enthusiastic young English Theosophist who will accompany Gen. Sec'y Keightley upon his return in September. While disclaiming envy, it may be as well to say that, should any young English Theosophist of engaging manners, oratorical gifts, and pecuniary independence feel himself impelled to missionary labor, *the United States are yearning for him!*

#### EXECUTIVE ORDER.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE, LONDON,  
27th July, 1891.

As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will be prosecuted. I therefore give notice :

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing permitted which would conflict with the same in any respect.
2. The Society as such will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas ; helping all who ask our aid to understand and live up to their best religious ideals, and pledging itself to no one more than another.
3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, color, or creed, are reaffirmed and guaranteed as heretofore.
4. No pledges will be enacted as a condition of acquiring or retaining fellowship, save as is provided in the Constitution.
5. A policy of open frankness, integrity, and altruism will be scrupulously followed in all the Society's dealings with its members and the public.
6. Every reasonable effort will be made to encourage members to practically prove by their private lives and conversation the sincerity of their theosophical professions.
7. The principle of autonomous government in Sections and Branches, within the lines of the Constitution, and of non-interference by Headquarters save in extreme cases, will be loyally observed.

I invoke the help of my Guru and of my colleagues to make the Society a power for good in the world.

H. S. OLCOTT, P. T. S.,  
*Surviving Co-Founder of the Theosophical Society.*

## WORK IN THE LEAGUES.

A steady increase is seen in the field of Practical Work. The principal New York journals published Mrs. Ver Planck's letter describing League Work, and various newspapers through the country had editorial or other notices of it. Five Leagues have now registered, and two more are about to apply. At League No. 1, one member is about to give a picnic to 40 boys at his country residence. Six working girls have been sent to the country for two weeks each: a letter from one naively and touchingly describes the marvels of country sights and sounds. One of the Doctors who visit the slums takes a mid-day meal at the League restaurant, and with this help the matron and her helpers are able to get drug-store orders, to have repairs made in buildings, and to give other sanitary aid. In one case, the mother of a dying infant was given a daily meal that she might have life to impart to her child. In others, the Doctor pronounced the sufferers to be "not sick, but *only* starving." Poor invalids, covered with vermin, are bathed, fresh clothing put upon them, and the place thoroughly cleaned up; the other inhabitants are taught to keep it clean, the necessary articles being given to them, and they are encouraged to "work out" the assistance thus afforded them by helping the League. The *N. Y. World* sent one of its reporters to visit Suffolk St., and through her some clothing, grocery, and drug-store orders, cases to visit, and the Doctor's assistance were procured. Kind friends placed a small fund in the hands of the President of the Central League for the use of the Suffolk Street Matron in her visits among the starving poor. Beef was also bought with a portion of the money, and beef-tea was made for those destitute and starving ones unable to take anything else. A helper writes: "We took them beef-tea and flowers; you should have seen their eyes." Her description of the filth encountered is too revolting for publication. And here was a girl child working among the Sweaters with but a single tattered article of clothing in her possession. These and other sad tales, told to the children taught at the League, have made their impression. The little girls who are learning to sew are going to give a fair, selling the articles made by them to pay the rent of an aged and destitute couple in the neighborhood. These little girls have chosen for their club the name of "Friendly Helpers". A friend sent them two "cutting-out outfits", with two large dolls. These outfits teach how to cut and fit dolls' garments, and an accompanying scale serves to enlarge the patterns for the child's own use. Another friend sent a large barrel of pears for the children and the restaurant. Several small subscriptions have served to give meals where they were most sorely needed; cast-off clothing serves first to teach mending, and then is given to the bed-

ridden, after purification and a bath. At the League, every mite helps. A Professor of one of our noted colleges has a choral singing class at this League; the girls will later give an entertainment for benefit of poorer neighbors. In Brooklyn League No 2 has established two Domestic Libraries, and visits the poor for the Board of Charities. Still other activities are reported. The President of a Brooklyn Orphan Asylum, pleased with the practical altruism taught during her visit to the League, requested that a theosophist should give a Sunday talk on Karma and Altruism to over 300 children and their teachers. Who next will help this work?

J. C. V. P.

## THE ORIENTAL DEPARTMENT.

This Department of our work was set on foot in the U. S. with the object of bringing about a closer union between East and West by giving our American members a more complete knowledge of India than they could otherwise obtain. The example has been followed in Europe, where the new European Section has started a similar activity.

In order to make the work more uniform, the European Convention directed its Secretary to endeavor to have the American Oriental Department act in concurrence with the European, and this will no doubt be done. As the General Secretary here has been enabled to secure the services of a pundit in India, it will be easy to transmit to Europe paper matrices of the matter set up here, and the Blavatsky Press can cast metal stereotypes so that the two issues may correspond.

As the Adyar Oriental Library is gradually growing in importance, that may also be regarded as a part of our Oriental work, and it is purposed to utilize it as much as possible. Indeed, if circumstances had permitted it, the pundit secured for us would have resided there so that it might be made the central office for this branch of the Society's activity. But all this will come in time. With such great distances between us it is difficult to perfect our system quickly, and racial differences of method have also delayed us slightly in the beginning. As time goes on, all defects will be corrected and greater efficiency acquired.

Nor should our members judge the Oriental Department by the issues already published, for they have been necessarily hurried and somewhat imperfect in form. Indeed, there are so many difficulties to overcome that some time must elapse before every thing will be running smoothly. Our funds as yet will not permit the employment of an American with the ability and time to thoroughly examine each issue so as to find and correct every error in style, fact, or transliteration and translation of words. As the Gen-

eral Secretary's entire time is already engrossed, as well as that of his staff, mistakes will creep in because of the ease with which words in a foreign language, carelessly indited, may be misunderstood. But as we have not yet claimed to be orientalist, any slurs cast upon the Department can be easily passed aside. Time, which proves all things, will prove this enterprise to be of use and value, or will show the necessity of giving it up. The latter contingency is not regarded as possible.

W. Q. J.

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### NOTICES.

#### I.

Forum No. 26, and O. D. Paper No. 6, were issued the second week in August; and Branch Paper No. 20, *Krishna the Christ*, read before the Aryan T. S., was sent to the Secretaries on Aug. 13th.

#### II.

F. T. S. sending notice to the General Secretary's office of change of address are earnestly desired to state of what Branch they are members. Otherwise much time in search is often incurred.

#### III.

The PATH office has arranged to keep in stock copies of *Lucifer* from last May and onwards, and can thus fill orders for all numbers from May, 1891, without the delay of sending to London.

#### IV.

The PATH has on sale a limited number of Platinotypes of H. P. B. at \$1.50; Photographs of the London Convention, the Household Staff, a group of Col. Olcott, Mr. Judge, Mr. B. Keightley, and Mr. Mead, each \$2.00.

It has also the following pamphlets, reprints from *Lucifer*: "My Books" (H. P. B.'s last article), 4 cts; "The Theosophical Society and H. P. B." (Mrs. A. Besant and Mr. H. T. Patterson), 7 cts; "Theosophy and the Law of Population" (Mrs. A. Besant), 3 cts.

#### V.

Under instructions from the publishers, the price for *Lucifer*, to either F. T. S. or outsiders, will, when sent to the PATH, be \$4.25.

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The wheel of Life and Time moves on and all the creatures die, but Life, Time, and the Self remain.—*Sage of Rajagriha.*

# Ḥ Ṫ Ṣ

That pure, great light, which is radiant ; that great glory ; that verily which the gods worship, by means of which the sun shines forth—that eternal divine being is perceived by devotees. His form has no parallel, no one sees him with the eye. Those who apprehend him by means of the understanding and also the mind and heart, become immortal.—*Sanatsugatiya*.

## THE PATH.

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VOL. VI.

OCTOBER, 1891.

No. 7.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THE CRITERION OF MORALITY, OR BASIS OF BROTHERHOOD.

In *Bhagawat Gita* II. 45, Krishna says to Arjuna : “ O Arjuna, rise above the three qualities to attain the pure sâtvic and higher consciousness—the consciousness of Higher Self, for the ordinary and lower consciousness, including even the exoteric knowledge of the Vedâs, is an admixture of three qualities, *i. e.*, a mixture of pure and impure elements of good and evil tendencies.”

In this single verse of *Bhagawatgita* we find the whole development of philosophic thought contained as in a nut shell. Rightly understood, it embraces all moral science and philosophy ; it is the keystone of the arch of morality as well as its criterion, and is expressed and embraced by the first object of our Society,—Universal Brotherhood.

Modern science divides itself into two schools as regards the test of moral sentiments. These schools are (a) the intuitive ; (b) the experimen-

tal. The first points to conscience, or the inner moral sense, as criterion ; the other relies upon the experience of this material plane ; each takes cognizance of certain definite phases of consciousness and omits others : hence both classes of thinkers must be regarded as having a vague and incomplete method.

Bhagawatgita, or Aryan philosophy, mentions, in this regard, three mental modifications which it calls prakritija or mayavic gunâs (mental qualities). After the differentiation of Sat and Asat, Purush and Prakriti, Spirit and matter, from the undifferentiated Sat, we have two cosmic forces or centres of energy, viz., Spirit and matter, working together. This combination of two forces may be said to work in three different ways, viz., the two separate and combined, so that we may say we have three distinct forces working together in what are called prakritijagunâs or qualities produced from Prakriti by the contact of Purusha. These three gunas, Satva, Rajas, and Tamas, are three modifications of cosmic mind, which point to three attributes of the divine manifestation, namely, the creative, the preservative, and the destructive powers. By careful study of Bhagwatgita we find that the terms Satva, Rajas, and Tamas are used in three different senses. 1st. They are used for the modifications of the cosmic mind alone. 2d. For modifications of all minds from cosmic to human minds of various grades and planes. 3d. For modifications of the human mind on this material plane only. In this case they correspond to three ordinary states of the human mind known as the right, the erroneous, and the vicious states. Of these, the first is a moral state ; the other two are immoral. The point which determines the morality of any given state is the feeling of non-separation. This consciousness of unity, of undividedness, distinguishes the true moral sentiment, and that of personality, of separation, indicates immoral sentiment, as taught by Aryan philosophy.<sup>1</sup> Shre-Shankarâcharya defines right thought as undivided thought.

We shall now endeavor to test this idea in its application to daily life and see whether it serves as a test of true morality. We must then ascertain what the moral and unmoral sentiments are as facts of human nature, and then point out the difference between them. *Moral sentiment* is a term of mental and moral science indicating the fact of human nature, of life and mind, known as the feeling of universal altruism or love ; this feeling regards the interests of all as one whole. Feeling is a mental fact. What an event is to external nature, feeling is to mental nature. *Unmoral sentiment* is another term of mental science expressive of a converse fact of human nature, which is the feeling of selfishness, the tendency to regard the interests of one or a given number of personalities to the exclusion of others. In the one fact, we find a tendency to represent all ; in the other, a preva-

<sup>1</sup> And Emerson defines virtue as being the adherence, in action, to the true nature of things. [Ed.]

lent representation of one to the exclusion of others. One represents the universal republic of Thought ; the other sets up a single soul as absolute arbiter and judge.

In this latter consists an usurpation, to that extent, of divine authority, and this is done whenever a man thinks that his view is alone the right view and that his duty is to convert the world to that view. This is his inner attitude, his latent spirit, called by Bhagwatgita "Asuri-Prakriti" when applied to this plane. (XVI, 7-22.) Moral feeling manifests itself in equanimity, impersonality ; concern for the interests of all as one whole ; acceptance of personalities as part and parcel of the whole ; and preservation of the functional balance of the universal Organism in every movement of thought and life. The immoral feeling is the direct reverse of this, and disturbs the functional balance of the universal Organism by the undue stress laid upon personality, by actions arising from a fixed sense of separateness. The line of cleavage between the moral and the immoral lies along the question of Separation and Non-Separation ; the former leads to every injustice, deceit, and aggression ; the latter preserves from them all. The modern tendency to personality in thought and action, whether business or social, destroys the universal order of "give and take". In forming a nucleus of Universal Brotherhood we have pledged ourselves to sustain the integrity of this divine order ; to keep up the criterion of moral activity ; to stop, so far as we can, the division and separation of interests arising from personality and competition ; and to maintain that natural position which is one of synthesis and not of analysis. Our Universal Reformer and Teacher of Theosophy, H. P. B. (whom time may prove to be *the prophet of the 19th century*), has followed the method of occult wisdom, or Gupta-Vidya of the ancient Aryans, by bringing within the brief compass of the first object of the T. S. the spirit of the whole of universal philosophy. "Universal Brotherhood" is the expression of all philosophy in occult symbolical language. The second object of T. S. is instrumental to the first, and the third is the natural outcome of the first.

This first object is the highest object known to man, for its development and full realization lead to the expansion of individual consciousness into universal consciousness ; this is the chief duty of man on this earthly plane of action and duty. This conclusion is that of all Religions, of all true Science and Philosophies, of Rishis and eminent thinkers of all ages and nations. Viewed in its totality it is *Paramarth*, it is *Dnyan* or *Yoga*, it is the Sat.

The Yoga and ordinary life are two opposite poles of Thought and Action. To examine more closely these two sets of ideas and to prove that the Yoga attitude of Non-Separation is the true attitude, we must ascertain where lies the point of badness or evil in selfishness and desire of aggran-

dizement over other personalities. The factors of personal power are Force and Deceit. There is also a difference to be made between the selfishness of error and the selfishness of vice. The former shows more aggressiveness; the other, less. This aggressive tendency of personal force is *Ahankara*; it is shown in the two-fold aspect of authority and flattery, indicated in the man of power and the man subservient to power. The feeling of Non-Separation is Satvic; that of Selfishness is Tamasic; the Rajasic or erroneous state is the connecting link between the two, and has a qualitative and quantitative admixture of both. The right, the erroneous, and the vicious feelings may be called respectively the Sat, the Sadasat, and Asat states of mind, or Theosophic, Mixed, and Untheosophic states. Commonly, we find a mixture of these three together, and in occultism, or Theosophy proper, we have the Satvic feeling alone (Bhagwatgita II. 45.) The first step in occultism is to cease to do evil to others; the second step is to do good to others; the third is to have universal consciousness. As in ordinary life this mixed or two-fold division of state exists, and now good, now evil predominates, by keeping to the right direction we destroy this two-fold division, and the main force of our organism, instead of being separated into two branches and acting in opposite directions, thus neutralizing the effects of both, now works in a single direction, and its full strength is utilized as an undivided force. This is what we do in Yoga or Samadhi. To define:

*Occultism* is a mode of working in thought and life sphere towards the preservation of purity and universal justice and equilibrium. It is the symbol of spirituality and ancient civilization.

*Ordinary Life* is the direct opposite of occultism. It is the symbol of materiality and modern life.

The first step can only be taken when the nature of our evil tendencies, their causes and effects, are studied theoretically and then mastered practically. "It is our duty to know the soul of good in evil, and the soul of evil in good, as we have a mixture of them in ordinary life" (Bhagwatgita). By such study several secrets of occultism could be better revealed to many, and it is our duty to master scientifically these three states of mind. Both good and evil tendencies must be mastered; the study of one alone leads to error, and all our great Teachers tell us not to neglect any, as the mastering of all the gunas prepares one to place his foot in the sacred precincts of the sanctuary of occultism. Therefore these three mental states must be studied in all their details side by side, the good as well as the evil and the mistaken.

Vice, in the form of deceit of all kinds in particular, has almost become an ethical and commercial trade of modern times, and the phenomena of vice have come to occupy a place side by side with the higher intellectual

phenomena, both in ethical importance and multiplicity of details; they even pass for wisdom, tho' of a false order. Sham and false authority are at the root of modern life. The study of the character of our present humanity, in its totality, requires the study of wisdom in its true and false aspects. The phenomena of vice, error, and deceit have their own laws and have to be studied in ourselves and in others with scientific observation. This idea of their study on a scientific basis and for guidance in the opposite and true direction first came to me from noticing the reverse course of some Indian people, with whom the study of the phenomena of egotism and vice is pursued for purposes of black magic. I have observed especially that in vicious phenomena words and deeds have no accord, while the constant search after truth, and of seeing the soul of truth in untruth (which is, in evil, to know the exact point which is evil and why it is so), unifies the thoughts, speech, and action. This process of constant mental and ethical analysis forms one of the principal factors of Dnyan, or occultism proper, as said in Bhagwatgita XIII, 1-11.

There is no part of the world where this study can be so well prosecuted as in the East, for there only do we find the highest spirituality and a most glorious past, side by side with the lowest vices and present degeneration. There are several classes of people in India who make a special and scientific study of vice for selfish and vicious ends as family and class pursuits, just as yogis are also to be found there. Many of us believe that India has paid the price of her present degeneration for indulgence, by some of her peoples, in the former vicious extreme. Only the persistent study and pursuit of Universal Brotherhood through the elimination of selfishness and the mastery of the gunas can help our material civilization, by supplying it with a spiritual motor power.

*Bombay, India.*

V. C. LONAKAR.

## A MONUMENT.

The Teacher was dead.

This was the news that spread quickly one stormy evening through the little western village, where, a few days before, he whose quiet would nevermore be broken had been a sharer in the keenest life of the place. The calls of Death in a small community are more than a matter of statistics. They touch the public interest even when made upon the humblest,—and the teacher had been the most widely known, the best loved, and best hated man in the town. Friends and detractors alike dropped their careless talk as the word "Dead!" went from lip to lip, and among those who had sought shelter from the storm in the bar-room, as among those who, driven

by anxiety for their homes, had gathered in groups along the dark banks of the dangerously full river, stories of the dead man were rife.

Some told how he had come, no one knew whence or why, to take up his abode in this unknown corner of the world and fulfil the humble calling of a district school-teacher. He was a queer teacher, to be sure, and if there had been money in the township to pay for a qualified instructor he would not long have been tolerated, but as he gave his services for next to nothing and the treasury was empty, the board had been constrained to overlook his eccentricities. It was quite his habit to carry the children off into the woods on a bright day and talk to them for hours about bugs and birds when they should have been learning the kings of England, and many a morning had he spent in telling them wonderful stories of knights and heroes that did them no good instead of keeping them on their tables. There were others who could tell of long, strange talks had with him during some lonely tramp through the woods or at night over his fire,—talks that had never been forgotten. Queer, impracticable ideas he had about the meaning of life and the things worth striving for, but there was no denying that a man was the better for talking with him. His thoughts were uplifting and bracing as mountain air. Still others told of some quiet deed of helpfulness, and were surprised to have their accounts matched by many others, all unknown before.

But not all the stories were laudatory. His tongue had had power to lash as well as to inspire, and there were not wanting victims ready to take verbal revenge. The tales told in the bar-room were mostly of this color, for the frequenters of that popular but demoralizing place had more debts of this sort to settle with the sharp old man than they had scores with the bar-keeper himself. Who was the teacher, after all, they questioned, and what reason had he had for burying himself here? It was very clear that he possessed a degree of learning which would have won him honor and companionship in the centers of culture. Why did he surrender both to fill an ill-paid and unrecognized post among people who were not of his kind? According to these practical philosophers, the reasons which prompted so anomalous a course of conduct could not be creditable ones. They could understand that a man might give his life to accumulating wealth if it chanced that money stood to him for the most desirable thing in the world, or that he might give it up to the pursuit of happiness by way of the whisky-glass if he had a correct appreciation of good whisky. Of such devotion they were themselves living examples. They could even understand that an artist might choose to paint visions in a garret rather than to waste divine days in drudgery that he might spend his sleeping hours in a palace. Such whimsies were inborn. But to maintain that a man might be born with a controlling inclination and talent for helpfulness and that

he might select his home for the same reasons that would influence a merchant in selecting a favorable location for his business was to set at naught the wisdom of the world, which holds that a man is to be considered guilty of self-seeking even when he is proven innocent. Oh, they were not to be caught by such chaff as that. It was some shameful secret, undoubtedly, that had driven him into hiding.

But if the majority of his little public brought to his coffin pitying wonder or insult, there were a few (as there are in the larger world, thank Truth) who recognized simple honesty and felt the reality underlying his unconventional life. Four of these friends, three men who had known his purposes most intimately and a youth who had come under the inspiration of his teaching, were now gathered in a little room adjoining the chamber where the body had been laid awaiting the morrow's interment. They had been talking quietly of his uncommon character and the unusual course of life which he had chosen until far into the night.

"The pity of it is that it should all be forgotten," said one restlessly. He was an eager-faced man, whose every feature and attitude, even in his present quiet mood, suggested repressed activity. "Years and years of work for others, and then,—the door swings to and not even a memory remains."

"It is always so. Why expect anything different here? There may once have been a race of men who held gratitude in honor, but if so the very tradition has been lost." The speaker swept a melancholy glance toward the silent form of his dead friend, and, with a gesture expressive of resignation and sorrow, crossed the room and threw open the door to the night. The muttering of the dying tempest was still in the air, and the tall forest trees that overshadowed the little house sighed an echo to the hopeless words. There was a moment's hush in the room, and then the third watcher crossed to his side.

"That may be true enough in general," he said sturdily, "but there are ways to make people remember. If we want it done we can do it. We can give the town a monument that will keep his name and his memory alive as long as there is a man here to see it."

"That is a good idea," exclaimed the first. "Not a pile of marble or granite—that wouldn't suit a life like his—but some institution to help the people and so continue his work in a way."

"That is better. What do you suggest?"

The man with the melancholy eyes shook his head slightly at the question and pointed to a star in the west which a break in the flying clouds had just revealed. It seemed to tremble on the edge a moment, and then the black, rolling masses swept over it relentlessly.

The boy, who had not spoken, turned sharply away in impetuous protest.

"I shall remember," he whispered under his breath.

At that moment the echoing sound of a horse's feet at full gallop broke upon the night, and while they waited in suspense the horseman dashed into sight.

"The breakwater is down" he shouted to the men clustered in the doorway, and then he was swallowed up again in the darkness.

The breakwater down! That meant destruction to the lower part of the town. The men looked at each other in dismay for a minute, and then sprang for their hats.

"We must be needed there. Boy, watch here till we come back!"

The teacher's lonely house was a full mile from the village proper which clustered by the river bank, but the three men ran the distance in silence. The ominous rush of the water grew louder and louder, and when they reached the main street they found that it formed the channel of a new stream which was sweeping tumultuously about the foundations of the buildings on the riverside and bearing upon its surface the wreckage of accomplished disaster. The stouter houses withstood the onset, but already several wooden structures had been whirled away and others were tottering.

The three friends had been separated in the crowd, and the foremost found himself pushed to the edge of the torrent. The rush of the water was deafening and men were shouting hoarsely on every side, when suddenly a thrill of horror swept through the responsive people. From the upper window of a threatened house directly across the way a child's face was looking down with piteous bewilderment. Frontiersmen have many faults to answer for, but indecision and cowardice are not among them. There was not a man in the crowd who would not have risked his life without a second thought in answer to that mute appeal, and it was no mark of exceptional virtue when the last man to join the throng fastened about his body the long rope tossed to him and plunged into the mad stream. The torrent caught him and carried him out, but, swimming when possible, yielding to the current when necessary, now swept under the surface and now tossed helplessly out, he fought the infuriated water as though it were a conscious antagonist. Breathless but triumphant he reached the opposite side and in a moment had the child in his arms. Then the battle again, sharp and hard, but with the steady pull of friends standing waist deep in the water it was over, and the child, trembling and terrified but *alive*, lay on the breast of the father, while the crowd cheered till the crash of the falling house as it went at last was overpowered and lost.

The father lifted his face at last and his rough features were working with emotion.

"How can I make it square?" he asked hoarsely. It was the bar-keeper. The rescuer started with astonishment as he recognized him, and

then a gleam of gay triumph shot into his eyes. It was the opportunity he would have coveted!

"Take her life as the gift of the teacher," he said in a low voice.

There was a questioning look, a meaning glance in reply, and the two men clasped hands over the form of the child.

But death as well as life was abroad that night. When the three friends were separated, one of them had been hurried off by a man who recognized him in the crowd.

"Gabriel Done is dead—killed by a falling timber. I've been trying to find a priest, for though Done wasn't a churchman his wife is stanch, and she is going on now enough to make a man shiver. Can't you come and talk to her? She thinks that because Gabriel was killed in his sins, as she says, he has gone straight to hell. It would be lucky for the rest of us if we had no more sins to answer for than he, poor fellow!"

They hurried up the deserted street to the house where Done had been carried, but at the door the guide quailed.

"You go in alone. I don't think I can stand much more of it."

His companion might have truly pleaded equal helplessness, but when he entered the room and saw the widow in silent, dry-eyed despair beside her dead, he wholly forgot himself in a desire to bring help to her, and his melancholy face lightened with a look of sympathy that saved the need of words.

She recognized his presence without greeting.

"It is not that Gabriel is dead," she said at once with a nervous insistence. I could bear that,—I could learn to bear it in time. But to think that he is lost—" Her lips stiffened and she leaned back rigidly in her chair.

He took her hands in his and forced her eyes and her thoughts to himself.

"But Gabriel was a good man."

"He did not believe!"

"But he was a *good* man."

She quivered under the pressure of his words, but something like a gleam of hope came into her strained eyes.

"If a man like Gabriel,—honest and true and kind,—can be lost, then I have no reason for believing that the spring sunshine will bring joy to the earth, or that the fruit of the apple-blossoms yonder will not prove deadly. Do you believe that goodness rules the universe, or evil?"

She caught the thought beneath his words as a drowned man catches his first breath of air. The mental habits formed by a lifetime of clerical instruction might have withstood all unenforced argument, but the anguish

of the hour had lifted her above her own level, and the perception that came to her overmastered her dogmatic loyalty as dawn conquers night. She laid her hand upon her heart for a moment, and then she moved to the side of the dead with a composed and lofty air and uncovered his face.

"Forgive me, Gabriel, that I could have doubted. I know it is well with thee," she murmured. Then nature conquered and she sank on her knees beside him in a burst of saving tears.

"Come away now. You have done all that could be done in giving her that hope. Let us leave her," whispered a new voice. It was the third of the three friends. "To-morrow I shall see her," he continued when they were outside, "and take care of affairs until they are settled. She will be left pretty poor, I am afraid, and the boy ought to be at school."

"She will not heed any other trouble much, I fancy, if she can be rid of her greatest fear. How can people believe such irreligious atrocities?"

"Because they were so taught when they were young. But how did you think of just the right thing to say to her?"

"Why, the teacher used those words one day, and they came back to me now."

His friend smiled. "And yet you said his influence would pass away and be forgotten!" After a moment he added; "I shall see about the schooling of Done's boy. That shall be my part."

And his friend answered his smile.

In the little house under the trees the youth had watched alone through the night by the beloved form of the teacher. To him more than to the others the loss had been a personal bereavement, and his sorrow was like the sorrow of a son. So beloved, so needed, so rare a nature, why had death claimed it? Bitterly he questioned thus during those lonely hours, and then his thought widened out to all the sorrow that the wide world holds. Was it all necessary and right? Was that what life meant.—the life that lay before him and which he had so eagerly yearned for? Was it all a delusion of enchantment to hide an unquenchable pain which lurked at the foundation of all things?

Baffled and heart-weary, he went out into the night. The storm had passed, and only a low, spent sighing in the forest depths recalled the tempest that had tossed the trees a few hours before. Overhead the sky was serenely clear. Folding his arms upon his breast he gazed silently into those depths of peace. The clouds that had rolled across had not dimmed their purity or ruffled their calm. A word of the teacher's came back to him suddenly,—“Lift your thought above the storm level.” Ah, he understood it now. Climbing by that he found the answer to his passionate pain, and as he stood watching while the flooding dawn crept up to the stars, a percipience

of the meaning of living came to him which somehow illuminated the backward-stretching years of the teacher and those which lay before himself. It transcended words as the day-dawn did. But when the three friends returned and found him there, he turned to meet them with a new light in his face and a new strength in his words.

“ You were speaking of a monument to keep his memory alive. Let us be the monument. Let us carry on ourselves his mission of helpfulness.”

And the three men, remembering the events of the night, bowed their heads in silent acceptance of the trust.

The tablet over the teacher's tomb reads simply ;—

“ Here lies one  
whose life was consecrated to service,  
and whose influence  
has been a consecrating chrism to others. ”

LILY A. LONG.

## WHY RACES DIE OUT.

### A THEOSOPHIST'S REASON FOR IT.

In our own times we have instances of the disappearance of races, and very often it is attributed to the influence of civilized vices. The Hottentots have entirely gone, and the decimation of the Hawaiian Islanders is about complete. Similarly the Red Indians of the Continents of North and South America have been surely, if slowly, passing away, so that now there is only a remnant of them left, and soon after the Spanish conquest the great masses of the aboriginal inhabitants had faded away.

The Hottentots had reached almost the acme of decline when we knew them, but the Aztecs, Toltecs, and other South Americans had not reached such a pitch when they encountered the Spanish. The Red Indians had gone down between the two, while the Hawaiians were still below the Indians. It has always seemed to me that the claim that these races were destroyed by taking up our vices is not well founded. It is pleasant, perhaps, to the pessimist who dislikes this civilization, but it will not agree with all the facts. The decrease of population in the Hawaiian Islands cannot be justly attributed to rum and social evils taken over from us, although a great deal of injury no doubt arose from those abuses. About the Hottentots we may feel pretty sure, because their degradation was almost complete when they were discovered, and the Mexicans and South American people had no time to adopt Spanish vices, nor did such exist in a degree to kill off the inhabitants.

The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they being

to desert that race environment and seek for another, which, in the sure processes of nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment which had been gone through by those who have deserted to another race, and hence—on the theosophical theory that brain is not the producer of mind—the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough.

At the time when the first steps toward old age and decrepitude are taken by such a race, the eternal cyclic laws that always bring about a universal correspondence between the affairs of man and the operations of cosmos cause cataclysms to happen, and even in the seeming height of a nation's power great numbers of bodies are destroyed. Some indications of this may be seen in our own day in the great destruction of human life that has begun to overtake the older portions of the Chinese nation. These are finger posts that declare the beginning of the exodus of the Egos who have had such a long experience in that race environment that they have begun to emigrate elsewhere because their experience has wrought in their character changes which unfit them for dealing with the old bodies, and those are left for the starting of other less progressed men. After the lapse of more years the natural cataclysms will increase in violence and extent, engulfing more and more millions of bodies and preparing for other cycles.

We may suppose that the Red Indian's predecessors went through similar experiences, for there are in the Americas evidences of great convulsions such as upheavals from below and overflowing by water that deposited great masses of mud. In one of the States there was lately found good evidence that animals had been thus buried for ages. The men, having reason to guide them, removed themselves to other parts to carry out the sad decrees of Karma which had ordered their demise. And under the suggestion made above, the egos untried in that environment only occupied the racial body for the sake of the experience which might be gained during the time that is left. Now our civilization with weapons and other means is completing the work, as it on its part fulfils the law by creating on the old soil an entirely new race in which the experience gained by the mind in prior cycles of existence may show itself forth.

This process is almost exactly that which happens in families. Reincarnating egos continue in families that suit their mental progress just so long as is needed; and if no more egos are in the cycle of rebirth exactly fitted to the physical, psychical, and mental state of the family, it begins to die out. And it even exhibits often in its own small way the phenomena of natural cataclysm, for we know that sudden ruin and quick extinction often carry off an entire family, leaving not even a descendant in the very remotest degree.

Hence I conclude that, like families, Races disappear when they are of no further use in the gaining of experience by the great pilgrim soul.

WILLIAM Q. JUDGE.

## KARMA AND FREE-WILL.

Every student of Theosophy is aware that the meaning which is ordinarily given to the Sanscrit word Karma is "Action". Further there is attached to it the kindred idea of "Reaction", and these two meanings, when sufficiently expanded, give a very wide and logical explanation of the action of the Law of Karma as affecting the general life of man. It is only, however, when study is carried deeper that students begin to perceive that men seem to be bound by a "circle of necessity" from which there appears to be no escape; while others declare at first sight that the Law of Karma is but another expression for the Mohammedan "Kismet", and a more or less plausible pleading for the adoption of "fatalism" as affecting mankind. No amount of discussion will serve to convince such persons that the flaw which they think that they have found is no flaw at all, and this is, it would seem, because they have never yet realised that the Law of Karma or "Action" applies not merely to man but to the whole Universe of which man is but a small and insignificant part. Moreover, there arises in the mind of the student another idea which is mistaken. As Mme. Blavatsky has long ago pointed out, Karma is not only Karma-Nemesis or the reaction following upon evil conditions, but it also bears with it the reward for efforts towards good actions. Thus, then, if we regard the Law of Action in its true proportion, we see that it governs the whole Universe, ordering the stars in their courses as well as men in theirs; that, in reality, if we carry the consideration from the moral and physical planes of action to the metaphysical, the statement of the Law of Karma in its entirety is but another expression for the great Law or Principle of which we neither know nor can know anything save that three of its expressions or manifestations are Life, Consciousness, and Motion or action. Consequently the Law of Karma or the Law of Action is also the Law of harmonious action in which action and reaction

are balanced and equal. In other words, the Law of Karma is the Law of Harmony in the Universe.

It is only when the Unity of Harmony is separated into its component parts of Tune and Discord or Action and Reaction that we are then able to appreciate the fact of differentiation, and then, being able to choose and therefore responsible, we become the subjects in place of the allies of the great law of harmony divided into its component parts of action and reaction.

Thus Karma is not really opposed to "Free-Will" when Karma is properly understood. It is also true that Free-will has not really received its full meaning. Generally it is understood to mean that a man is absolutely free to choose between two courses of action or the possession of certain qualities in himself, and in fact is a law to himself in every particular. Such a view can and does proceed from selfish, self-centered individuals alone, the product of this age of denial and materialism. It is, however, opposed by all religious systems, and is actually opposed by the practical social work of the most advanced materialist thinkers. It is only one of those attempts which selfish man makes to realise his idea that he is the sum and crown of all nature, and that, if he chooses, everything in nature must be subservient to him. In other words, the one man who follows this idea may be free while all others who come in contact with him must be his slaves. Even if this were possible, there is one enemy which such a man would have to conquer before he became all-powerful, and that enemy is the law of change, and he would have to conquer the great change called death. Therefore, since the laws of nature are stronger than the will or desire of individual, or, rather, personal man, freedom of will is only possible for man when he is in close alliance with nature and her laws.

If we regard nature we can plainly see that, however much we may be able to modify our surroundings, we commence with a certain capital in hand, as does everything from a planet in its orbit to the stone of which that planet is formed. In other words, everything in nature is within what is called the "Circle of Necessity". Everything has had its origin in the one universal principle and acts according to the laws which are inherent in that Principle. These are the natural laws which are universally applicable, and therefore may be called universal or natural law. Upon them depends the very nature of existence, and, whatever may be the appearance which we see, the real nature and essence of everything in the universe depend upon and conform to these laws. Therefore it follows that this "circle of necessity" is the necessity for manifestation arising in the great principle, which, from being unmanifested, becomes manifested during the great periods of time which are called Manvantaras in the Orient. Within this "circle of necessity"—this great general scheme of evolution and development—there are other possibilities. One of these possibilities is that the products of evolution can diverge

from the general line; in other words, that while the general manifestation of will and purpose arising in the one great principle is fixed and determined for a certain progress during a certain time, the units of evolution manifesting such will, can, and do vary in the rate of manifestation. That this is the case is particularly seen with the evolution of mental processes. When this point is arrived at in the general scheme, the divergences from the general law become more and more marked. In fact, in the evolution of the animal world the entity known as man has arrived at the age of responsibility, and, having become self-conscious of his relation to his surroundings, has chosen to act for himself and deal with his own actions as seems best to him. He has had the choice before him of either slowly following the general line of the evolution of the animal races strictly according to the line of evolution in the "Circle of Necessity", or he may go beyond and outside of it in a measure by retreating into the more subtle region of his own nature, and so quicken up the processes of manifestation. In the end, however, he finds that this means acting more and more strictly according to the laws of nature. Still, as with light passed through a convex lens, the nearer the approach to the lens or the source of light the less time is found to be required to go over all the rays, and the nearer together they are found to be, so with man's nature. The nearer he gets to the origin of his own being, the greater the intensity of action and reaction resulting from divergence.

Further, through the choice which has been made to quicken up the processes, or by reason of mistakes arising through ignorance or through deliberate errors because they are found to be more pleasing to the external nature of the animal man, habits and customs have sprung up which have an ever-increasing tendency to repeat themselves. Further than this, these habits and customs blind men to the real nature of the customs, and, because they are found to exist in large numbers in common, they are therefore thought to be right. In fact, men bind themselves by these habits and customs, and in this way they limit their free-will. They have made for themselves a false "Circle of Necessity" from which they neither can nor do desire to free themselves. But at the same time a feeling of pride causes them to assert that they are free, and therefore this question of free-will and fatalism causes them to revolt against the Law of Karma. There are many who insist that they are free, and feel themselves to be so until they are brought face to face with nature. By this I do not mean to say that they are swept away in a storm or by any other natural convulsion, but they are brought face to face with facts within their own nature which they are unable to control. They then find that with all their boast of power they are but puny mortals after all, and that the immortal powers exist in nature and themselves in spite of all they can say or do to the contrary.

Thus there is the choice before man in his present existence. Either

he has to choose a course of action which is in harmony with the real true laws of nature, or he has to take the opposite course. As a general rule it may be said that the growth of the habits and customs which cause man to take this opposite course is due to ignorance of his own true nature and therefore of nature at large. A slight divergence from the general and natural line of harmony will have a tendency to widen more and more until it is scarcely possible to trace the line in all its windings and deviations. Thus when man finds himself face to face with the retributive and restorative action of the harmonious law, he is apt to be so short-sighted as to cry out against it and say that he has not deserved the punishment. He, as a rule, is totally ignorant of the larger sphere of life provided by the law of moral compensation working through Reincarnation. He is unable and at times unwilling to perceive the dictates of his own real nature, and depends entirely upon external conditions. Therefore his will—his natural will—is fettered by ignorance, and it is his own will that punishes him. The personal man is not free, but the individual man is free to follow the laws of nature, and does so follow them that it places the personal man in the position in which he can correct the faults and error from the law which he has caused. In short, will which is eternally free is identical with Karma, each having its rise in the one great Eternal principle of the Universe. As the *Bhagavad Gita* states it in Chap. VIII,

“Karma is the emanation which causes the existence \* \* \* of creatures.”

A. KEIGHTLEY.

## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 200 to p. 212, Vol. I.)

By W. Q. J.

**FUNCTION OF COMETS.** Comets are the wanderers who, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes. *Italics on p. 201, v. I.*

**CYCLES.** There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T. S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger

ones. One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On page 202 of Vol. I, the hint is given that the fundamental basis controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle anterior to the aggregation of matter into globes and suns. For (*at foot p. 202*),

"This is the basic and fundamental stone of the secret cycles. \* \* The assertion that all the worlds (stars, planets, &c.) as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body—become first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis."

Now in each system to "struggle" is different from every other, a different proportion arises, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

THE VERY BEGINNING. Definitely as to the very beginning of manifestation—not of this little system of ours, but of the one vast whole—it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on *p. 203, 3d para.*, where, taking us back to the first act in the great drama of which our puny play is but a short sentence, H. P. B. says that the secret science declares that when the one great all has been thrown out into manifestation seven special differentiations of It appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

## TEA TABLE TALK.

A correspondent writes as follows :

"Antonina reminded me so much of a little friend of mine that I sent the PATH to her Aunt, asking her to write me a little sketch of M— for me to send to you. I knew M— well, and have known her Mamma and Aunts since they were her age. They have all read a great deal of my Theosoph-

ical literature, but they find M—— a living study, and her Mamma recently told me they should be at a loss to understand her, but for Theosophy. When she was six years old she said to me one day, ‘Do you understand spirits?’ (Her Aunt explained, saying that they cautioned her about speaking to every one, as many do not understand.) I told her that I understood. Drooping her head and placing her hand on her breast she said, ‘Well ; sometimes I hear a voice right in here.’”

It would be interesting to know exactly what the child meant by “a voice.” When mystics use the term they do not, as a rule, mean that they hear an objective voice, whose sounds reach the tympanum, proceeding from and sounding or reverberating in the breast. They mean that they feel therein the stir of a power, *an essential motion* which is reflected upon the brain, either in the form of a very vivid picture or words of authority and power. The vibratory process is the same as that of an objective voice, but it strikes the brain directly without passing to that center *via* the tympanum, and it proceeds from within—often from the heart. The outward, subjectively-objective voices, heard by clairaudients and mystics, may proceed from a number of sources, desirable and (mainly) undesirable, and have not, generally speaking, the weight and authority which attaches to what is known as the “inner voice”. This voice must not be confounded with the various fancies and impulses arising from various physical centers and organs in reality, and which flit through the brain. The “inner voice” has a deeper seat than such physiological ones ; it comes from the heart center of the inner man ; its conclusions are irresistible.

To proceed with the sketch of M——.

“M—— is a very interesting child, ten years of age, with brown eyes that sometimes have a far-away look in them as if she beheld things invisible to ordinary mortals. Her Grandfather died before she was born. No more has been said to her of him than has been said to the other children, yet she seems as well acquainted with him as with her living relatives, and frequently declares that she sees him as plainly as she sees me. When I try to reason with her and say, ‘I cannot see him ; where is he?’ she replies, ‘Why—right there ; sitting in that chair. Good, kind Grandpa’; and she leans forward, apparently kissing some person. Then, with a puzzled expression on her face, she will say :

‘Why is it, when you are older than me, that you cannot see Grandpa?’

At other times she will look up from her school-work or games, and say ; ‘Why don’t you answer? Some one is talking to you and I should think you would be ashamed not to answer.’ When I ask who it is, she will reply, with a touch of scorn at my stupidity ; ‘Why, Grandpa asked you if you were going to some place.’

One day I entered her chamber, where she sat alone with seven empty chairs grouped about her, and her spoolwork, of which she is very fond, having a huge ball ready to carpet her house, which she says is to ‘be built high up to the clouds.’ Seeing her thus, I said ; ‘You poor child ! You’re all alone, aren’t you?’ She arose with great dignity and replied :

'I am *not* poor, and I am *not* alone. God takes care of everyone, and I have plenty of things, and I'm not alone, for God and Grandpa and a great many spirits are with me.'

When she was seven years old, if anything grieved her she would retire to a corner and 'talk it over with God,' ending her appeal with the words :

'Now, God ; please do this, *very sure*. Me. I. M——.,' the latter as if signing the petition. She would reveal nothing of her interview, and often opened an umbrella to protect herself from sight or hearing, but she always emerged with an expression of peace upon her face which argued well for her visit to the corner. This she did voluntarily, never having been sent into a corner for reflection. She would also shut herself into a room alone and color pictures that one would never believe a child could have done if we did not see them come from her hands when she at last allowed us entrance to her sanctuary. If any one tried to stay very near her when she painted or to offer a word of suggestion, she instantly refused to allow it, saying her 'spirit told' her 'what colors to use and how to make the picture'. She learned to write page after page of words in the same way, saying, 'God told me how to spell the words'.

One of her greatest delights—to use her words—is 'to go to the good of the Heaven'. She seats herself in a chair, clasps her hands in her lap, and, fixing her eyes on some one point, sits perfectly immovable, keeping her eyes open all of the time. Softly she says : 'God ; will you please take me up to the good of the Heaven ?' Then in a few seconds her face brightens, and she nods to some one invisible, saying to us, 'Now God has come, and I am going with Him.' She remains motionless for a short time, then she nods again, seems to kiss some one, saying, 'Thank you, God ;' then, smilingly, she returns to her game. If asked where she went, she says, 'Oh ! away up beyond the sun and the stars, and I saw all how it looked up there, and it's very strange.' Sitting beside her Mamma on the beach, she suddenly looked up and said, 'My very own heart stays with me always, and it sits beside me on the beach ; but my spirit goes away sometimes.' I have taken only a few of her original doings, and they are word for word, and *strictly true*, without the least vestige of story embellishment.—P."

By the above anecdotes it is evident that we have here one of those sensitive and refined organisms so prone to become mediums if not rightly understood. The pre-occupation with spirits, the love of entering into the state of *passive* meditation, give evidence of this. A new race is predicted for America, one in which the psychic faculties will be more developed than is at present the case, and precisely for this reason it is that the Eastern Teachers are giving out both the scientific data for the comprehension of the great variety and graduation of such sights, conditions, and beings, as well as endeavoring to inculcate such ethics as may govern persons who would otherwise be governed by just such experiences. Persons are apt to be mentally intoxicated on finding that they see what is invisible to others. It ought to be well understood (and, to children, explained) that many of these things are "thought forms" or pictures made by the action of mental electricity in

the ether, as lightning oftentimes stamps pictures of adjacent objects upon the bodies of persons struck by it. The fact that pictures are made upon objects by etheric action, or by what modern science called "latent light", which pictures may be perceived by persons whose optic nerve is capable of receiving higher or lower rates of vibration than the average optic nerve perceives, ought to be made known. Also that this heightened perception is a thing of no value in itself, is becoming every day more common, and is not to be desired. An earnest endeavor to make its nature clear to a child who has this perception, is the only wise course to be taken, if it is wished that she should not become mediumistic. Any tendency to enter a *passive* condition of meditation ought to be discouraged. This passive condition, in which the mind is emptied of all thought and becomes a blank, is a source of great danger. It depolarizes all the cells, renders the body negative, and admits all manner of influence into the sphere. To render oneself thus negative is to open a door. The temptation is great, for a delightful thrill oftentimes pervades the body; this thrill, or bodily sensation, is in itself proof of the *psycho-physiological* nature of the experience, and that it proceeds from no higher source or plane. Strange and vivid pictures are also projected upon the brain; he who slows down his own bodily vibrations receives those of an order of matter more gross than any known to the physical senses, and often has experience of the Rupa lokas (plane of forms). In the same way, when the nervous fluid is excited and passivity suddenly ensues, higher vibrations are sensed, but they are only those of the lower astral world, of the gross magnetic spheres of men and things. In either case, all self-control is lost. Such conditions are precedent to trance, but trance which is, as before said, only psycho-physiological, deceptive, and of no value. Gradually the person enters such conditions without his own volition and is a slave to forces outside himself. The fact that the child M— selects some spot upon which her gaze is fixed, shows self-hypnotization. This fixing of the gaze temporarily paralyzes the optic nerve. It is the method adopted by all hypnotizers and by many mediums. When the optic nerve is thus paralyzed, the lower astral world is apperceived. Thought which has a fixed object, a meditation upon some idea which is selected and then fixed in the mind firmly and to the exclusion of all other thought, renders the body magnetically positive. Thought has a self-reproductive power which then becomes manifest, or say that the current of force thus engendered attracts and develops all similar germs of thought. This is what Patanjali calls "meditation with a seed". Advanced students then go on to "meditation without a seed", but not until they have learned so to paralyze the double, or inner, nervous body that it cannot report or receive the vibrations of that astral plane to which it corresponds.

An inquirer asks: "Do you ever have a conscious feeling that you have a Master somewhere? Lately, I have caught myself thinking of one—but what one, I know not. Do you understand me?"

The Great Master or Teacher is the Higher Self. The Soul knows this, and at times transmits that knowledge to the lower consciousness, which

causes the feeling that some one is teaching us, or that we knew some Teacher. Then, of course, there are other recollections, yet these are, at root, one, for the Higher Self of one is that of all and is universal, "a divine state, not a body or form".

The same inquirer gives the following, which happened at the age of four or five years.

"I was playing with some little cousins in the borders of the Green that surrounded the County Jail. Suddenly two policemen came along leading a prisoner. They mounted the jail steps, and one of the officers seemed to let go, so as to unlock the door: the prisoner made a dash for liberty and escaped. He ran across the lawn, somewhat in our direction. Childlike, we had all stopped playing to watch. Then, as the man was running, all at once I saw a group of forms clad in white appear on the green grass back of him, and then, swiftly advancing, they joined hands and made a ring around him, moving forward as the man ran. He began to stumble and falter, as if dizzy, and the police, who were in hot pursuit, caught him and took him back to the jail. My curiosity was greatly roused by what I had seen, especially by the men in white robes. I watched to see where they would go; but they just seemed to fade away from before my sight, against the blue sky, and so disappeared. I went home full of the wonder; but no one had seen them save myself and a cousin still younger. Naturally no one believed us, and said we had been dreaming. But how could a child of four or five dream such a thing out in open air, in broad daylight?"

What these children saw were denizens of the astral world, probably made visible to them through excitation of the nervous fluid consequent upon the excitement of the scene. Varying states or conditions of this fluid, the fluidic or inner man, relate it to the various planes of nature. Whatever we see or know is so perceived by synchronous vibration, whether mental, psychic, physical, or even spiritual. In fact, vibration is the key to it all, and no one source can be assigned to all phenomena, of which the variety is endless. Children, whose inner and outer senses are alike fresh and sensitive, receive vibrations from all planes more readily than we do. As they grow older, the physiological senses, being the most active because most used, supersede the psychic ones—less trained—to a great extent. As is said in *Isis Unveiled*, it is the activity of the physiological senses which prevents us from perceiving the psychic and other worlds. That their activity becomes automatic in time, can be doubted by no one who has tried to prevent the open eye from seeing, the unclosed ear from hearing. This only occurs in states of profound mental abstraction. Then the Manasic vibrations overpower the lower ones (those of the physiological organs), and they fail to report.

JULIUS.

## KARMA IN THE DESATIR.

The *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusro Parvez, who was contemporary with the Emperor Revaclius and died only

nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets. In this article the selections are from the "Prophet Abad".

"In the name of Lareng! Mezdani<sup>1</sup> separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or anything material, indivisible and without position, by which he attaineth to the glory of the angels.

"By his knowledge he united the soul with the elemental body. If one doeth good in an elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals, when he putteth off the inferior body I will introduce him to the abode of the angels that he may see me with the nearest angels.

"And every one who wisheth to return to the lower world and is a doer of good shall, according to his knowledge and conversation and actions, receive something, either as a King or Prime Minister, or some high office or wealth, until he meeteth with a reward suited to his deeds.

"Those who, in the season of prosperity, experience pain and grief suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

"In the name of Lareng! Whosoever is an evil doer, on him He first inflicteth pain under human form: for sickness, sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth to death, are all retributions for past actions: and in like manner as to goodness.

"If any one knowingly and intentionally kill a harmless animal and do not meet with retribution in the same life either from the unseen or the earthly ruler, he will find punishment awaiting him at his next coming."

Certain verses declare that foolish and evil doers are condemned to the bodies of vegetables, and the very wicked to the form of minerals, and then declare they so remain,

"Until their sins be purified, after which they are delivered from this suffering and are once more united to a human body: and according as they act in it they again meet with retribution."

In the *Desatir* the doctrine is held that animals are also subject to punishment by retributive Karma; thus:

"If a ravenous animal kill a harmless animal it must be regarded as retaliation on the slain, since ferocious animals exist for the purpose of

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<sup>1</sup> Mezdani is the Lord God, so to say.

inflicting such punishment. The slaying of ravenous animals is laudable, since they in a former existence have been shedders of blood and slew the guiltless. The punisher of such is blest.

“The lion, the tiger, the leopard, the panther, and the wolf, with all ravenous animals, whether birds, quadrupeds, or creeping things, have once possessed authority; and everyone whom they kill hath been their aider or abettor who did evil by supporting or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters. In fine, these grandees, being invested with the forms of ravenous beasts, expire of suffering and wounds according to their misdeeds; and if any guilt remain they will return a second time and suffer punishment along with their accomplices.” BRYAN KINNAVAN.

## LITERARY NOTES.

AUGUST *LUCIFER* opens with a short article by H. P. B. on “The Blessings of Publicity”, justifying reservation of dangerous secrets to those fit to hold them, and describing the hellish inventions now openly sold in the U. S. for murder. Bertram Keightley’s “What H. P. B. did for me” is unsurpassed in eloquence and tenderness. Mrs. C. A. Passingham narrates in “A Tribute from the West” a little incident of Occult power occurring during a chat. Miss K. Hillard’s learned and beautiful paper on “The Beatrice of Dante from a Theosophical Point of View” is begun; W. W. Westcott gives the first part of a very clear description of the Kabalah; “The Esoteric Christ” is, if possible, more masterly than ever; G. R. S. Mead’s “Task of Theosophical Scholars in the West” gives analysis of all literature bearing upon the Mysteries. With boundless satisfaction we hail Mrs. Besant’s “Seven Principles of Man”, whereof in this issue are expounded two. With all her precision and expository skill the great facts are clearly stated, and one can foresee that the completed paper will as a pamphlet be one of the most instructive in the Theosophical repertoire. “Fragments from an Indian Note Book” has some sagacious sentences and pithy proverbs, but any defense of Suttee is hopeless. It is delightful to know that the Swiss Theosophist who gave \$500 to our General Secretary gave \$5,500 to other departments in the T. S., and that another F. T. S. has cancelled a mortgage of \$2,000 on the London Headquarters. What a Karma such men must have behind them and in front of them! The reviewer in *Lucifer* would probably not like to be called “godless”, yet there are some reflections on page 525—not, it is true, very profound—which might give color to such a charge. And it was not nice in him to insinuate that the PATH was telling fibs about Antonina. Mrs. Besant announces her departure next November for a lecturing tour in India, and the accession of Herbert Burrows to the staff at London Headquarters; also the facts that September *Lucifer* will contain a long and interesting article by H. P. B. entitled “The Substantial Nature of Magnetism Demonstrated”, and that so much MSS. has been left by her in Mrs. Besant’s charge that

she will be still the leading contributor for a considerable time. That her spirit will prevade it for *all* time, we may well believe. [A. F.]

AUGUST THEOSOPHIST begins with a peculiarly interesting article by Col. Olcott, "Our Australian Legacy; A Lesson", giving all the facts respecting the Hartmann will and its settlement. The property worth £5000 had been really made so through the labors of the testator, his three children, and a brother; and Col. O. most justly refused to accept for the Adyar Library more than the testator's own share—£1000. Incidentally the Col. gives a strong warning against foolish asceticism, and the whole paper is rich in teaching, to say nothing of its fascinating diction. G. R. S. Mead luminously expounds "The Planetary Chain". If he would pare, condense, arrange, clarify the whole of *The Secret Doctrine*, turning it into a clear and continuous treatise in one volume, thousands of Theosophists now and to come would bless him for making it readable. Two Hindus, the first with delightful common-sense and in no less delightful English, demolish "Retgression in Re-birth", and give hope of a rationalizing native school which won't stand nonsense in philosophy or religion and which will clear the way to sound Theosophy. "Transmission of Will Power" tells of some good experiments. Our well-remembered and highly-valued friend Ananda contributes a short paper respecting H. P. B., in which he quotes her written advice to him, advice most judicious and far-sighted. "Vandalism on Buddhist Shrines" recounts the history of Buddha-Gaya, where Buddha received enlightenment under the famous Bo-tree, and the measures now in progress to repair the monastery. Very much is it to be regretted that the two members of the Kumbakonam Branch go on translating Upanishads. Listen to this: "Placing the chin on the breast, pressing the anus by means of the left heel, and seizing the toe of the extended right leg by the two hands, one should fill his belly with air and should slowly exhale. This is called the Mahamudra, *the destroyer of the sins of men*". And such lamentable stuff is printed by the *Theosophist* at the very time when true friends of India are trying to interest students in her literature, when the Memorial Fund to H. P. B. asks F. T. S. for money to secure and circulate Eastern works, and when the Oriental Department is combatting the belief that Hindu Scriptures are senseless babble! A few more Upanishads of this type would paralyze the O. D. as effectually as a chapter from the "Song of Solomon" would disperse a Female Seminary. The Indian Branches are most hopefully reviving, and letters of tender reverence to H. P. B.'s memory have poured into Headquarters. Col. Olcott's visit to Australia resulted in the resuscitation of an old Branch, the chartering of new ones, and the formation of an Australasian Section. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 10, is called *Light from the East*, and consists of the 6 addresses at the public meeting in Portman Rooms after the London Convention. Col. Olcott spoke of the origin of the Theosophical Society and the spread of the movement; Mr. Sinnett upon the connection of modern Theosophy and ancient Initiation; Mr. Herbert Burrows upon the relation of Theosophy to Science; Mr. Bertram Keightley upon Reincarnation; Mr. Judge upon Karma; and Mrs. Besant eloquently closed with fitting words. All these addresses are delightful reading, but probably the one highest in literary merit is Mr. Keightley's.

It flows along in melodious rhythm, limpid as the crystal ball which he used in a telling illustration, and no less polished and rounded. [A. F.]

A SHORT GLOSSARY of Theosophical terms, compiled and with an Introduction by Mrs. Besant and Herbert Burrows, has just been issued by the London Headquarters. The Introduction is an admirable condensation of Theosophical doctrine, and the pamphlet is marvellously cheap—only one penny.

THE SEVERAL PAPERS UPON H. P. B. published in *Lucifer* of June, July, and August have been collected in a Memorial Volume. It is entitled *In Memory of Helena Petrovna Blavatsky, by some of her Pupils*, and in variety, range, and vividness of portraiture is one of the most forcible testimonials ever issued to a public personage. To all Theosophists it must have profound interest, and bound copies should be placed in Branch and public Libraries, so that for all time men may see why a reverence so unusual in this age was justified in her case. Every year will make her name better known as Theosophy and the T. S. continue to spread, and more and more will be the inquiry Who and What she was. An answer should everywhere be accessible. To facilitate this the T. P. S. has made the price very low, and the PATH will mail a copy (paper) to any address for 35 cts.

THE NEW CALIFORNIAN for September is almost wholly Theosophical, 19 of its 32 pages being given to articles by Drs. Griffiths and Anderson, and much Theosophical thought cropping out elsewhere, as well as copious notice of the Gen. Sec'y's tour. Dr. Griffiths most instructively treats "Theosophy and Spiritualism", candidly and discriminatingly indicating the merits and the dangers of Psychism; and Dr. Anderson in "The Scientific Evidence of Reincarnation" exhibits an ability of thought and pen which would make a fortune for a clergyman, but which is doing better,—making a future for Theosophy. [A. F.]

MENTAL SUGGESTION: By Dr. J. Ochorowicz, sometime Professor Extraordinarius of Psychology and Natural Philosophy in the University of Lemberg.—Four double numbers of the *Humboldt Library*.

Much is now-a-days said and written about *Hypnotism*: the more ancient term *Animal Magnetism* is not often mentioned. It is the common belief that whatever of truth there was in the doctrines of Mesmer, Puységur, and the rest of the "animal magnetizers" is comprised under the scientific term "hypnotism", and that the modern school of Charcot, and the school of "suggestionists" at Nancy, France, represent the highest attainment in the science and art once studied and practiced by Mesmer and Puységur, and later investigated by Braid of Manchester. But here is an author who maintains that hypnotism and animal magnetism, though they have certain superficial resemblances, are radically different from each other in their phenomena and in the modes of their production, and that the facts of magnetism are incomparably the more wonderful and the more worthy of scientific study. The title of the work, "*Mental Suggestion*," well marks the difference between hypnotism and magnetism: in hypnotism *mental* suggestion is not to be thought of, but that it exists in animal magnetism is the task of this author to prove.

The author is in every way competent to treat the subject: he is a

learned physiologist and physicist, as well as a psychologist; and he has studied the matter experimentally for years. He has mastered all the literature of hypnotism and animal magnetism: his book contains an enormous amount of information nowhere else accessible outside of the greatest libraries. Just because Ochorowicz first explored the ground thoroughly on his own account and then sifted the bibliography of magnetism, he is able to estimate the true value of the work of prior experimenters and prior students and theorizers. Besides its other merits, constant analysis being one, the book has an excellent Index.

Any thorough study of these topics demands examination of contributions from occultists, and for this purpose the recent article by H. P. B. and the one in September *Lucifer* may well complement the volume of Dr. Ochorowicz.

[*Humboldt Pub. Co., Astor Place, N. Y.: paper, \$1.20, cloth, \$2.00.*]

IN CERTAIN BACK NUMBERS of the PATH was given, under the title "Letters that have helped me," a series of remarkable letters addressed to and annotated by our learned contributor, Jasper Niemand, F. T. S. They brought occult truth within the sphere of practical life, having practicality for their very special purpose, and threw light on many topics edging the path of those who are mounting the hill Spirituality. Thanks from various parts of America, from England, and even from India evidenced the help thus diffused, and it has been thought that former readers, not less than new ones, would be glad to have them collected in book form. Typographical errors will be corrected, and the 15 Letters will appear in a neat volume, the price to be as low as cost will permit. Due announcement will be made in the PATH.

THE EVENING MAIL of Malden, Mass., is giving a series of articles upon Theosophy by Bro. Geo. D. Ayers of the local Branch.

SEPTEMBER LUCIFER's first article is H. P. B.'s "Substantial Nature of Magnetism". It mainly deals with the American school of "Substantialists" and with such of their arguments as demolish scientific materialism, correcting collateral errors and terms, and is apparently to be followed by another more immediately upon the title subject. Very clearly and warmly does Mr. Mead write of "The Great Renunciation", showing what is the essence of Adeptship and of true Theosophy, namely, self-sacrifice, and doing it in a helpful, inspiring tone which makes a reader *feel* the wish to practise it. Mrs. Besant continues "The Seven Principles of Man", though somewhat less satisfactorily as to the remainder of the Quaternary, except in the excellent illustration of Prana. No Theosophical exposition we have ever seen explains how Kama, an aggregation of sensations, desires, and passions, and therefore mere intangible and subjective feelings, can become objectified into a "body", this body acting as a spook; nor what is the actual distinction between it and the Linga Sarira; nor how the Kama Rupa can have consciousness and cunning—mental, not material, qualities—when the mind has departed and the container, therefore, no longer there. It is hardly a criticism upon Mrs. Besant to say that she has not done what nobody else has done, but how we wish that she *would* do it! The treatment of Manas is crystalline in clearness and beauty, and the last two paragraphs are glorious for melody and eloquence. Dr. A. Keightley

contributes "Life and Death", and Rama Prasad "Karma and Reincarnation", the latter being on the lines of *Nature's Finer Forces*, but far more intelligible. In "A Great Step in Advance" Mr. Sinnett points out what new opening for scientific research Prof. Lodge has made possible by his Address on Thought Transference before the British Association. "A Puranic Allegory" begins hopefully, but drops into cursing by Rishis and the rescue of an elephant from a crocodile by Vishnu. Much has lately been said in Indian literature of the proclivity of Rishis to curse the disrespectful, the local fauna taking the place of Elijah's bears, but Comparative Mythology is apparently not the lesson we are expected to learn. This will be expounded next month. Meantime patience is easy. [A. F.]

THE VAHAN, Second Series, No. 2, is far better than No. 1. To the Question "What is Theosophy?" "A. B." gives a reply marvellous for condensation, clearness, and vigor, but all the replies are excellent. "R. H. A." composes poetry when asleep, never when awake, and asks explanation, which is given. Sleep-producing poetry is doubtless more common than poetry-producing sleep, and Nature has been kind to editors in the latter case by gently sponging the poet's memory. To the objection by the poor that "Theosophy is only for the rich" "A. B." and the Editor conclusively reply. How true it is that "Reincarnation and Karma are doctrines that lift the darkness of human life and human pain, that teach us how to escape from misery, and set Humanity on the road that leads to final liberation"! [A. F.]

## MIRROR OF THE MOVEMENT.

PLEIADES LODGE T. S., Soquel, Calif, was chartered on Aug. 24th. It has 7 Charter-members, and is the 57th Branch on the American roll.

SALT LAKE T. S., Salt Lake City, Utah Territory, was chartered on the same day. It has 6 Charter-members, and comes 58th on the roll. The President will be John Lloyd, and the Secretary Robt. L. Scannell, P. O. Box 870.

IN CONSEQUENCE OF the now-assured visit of the General Secretary to the Pacific Coast, the Branches thereon have, with two exceptions, voted that it is advisable to concentrate all local strength on that visit and to omit the *Ad Interim* Convention arranged for September. It is believed that more can be accomplished by provision for lectures and Branch meetings during that tour, and that the Convention should be postponed till next year.

TRIANGLE T. S., Alameda, Calif, has changed its room to St. George's Hall, corner Park St. and Webb Ave., and meets each Monday afternoon

at 2 o'clock. It is striving to circulate literature and interest the community in its work.

BLAVATSKY T. S., Washington, D. C., has made further improvement in its quarters, having taken a room at 1006 F St., N. W., where our energetic Brother, Capt. Geo. R. Boush, will be daily in attendance. A stock of books has been ordered and will be kept on hand, immediate supply to strangers attending the meetings being thus made possible. Theosophists visiting Washington are earnestly desired to call at the above Headquarters and receive fraternal welcome and information.

WILLAMETTE T. S., Portland, Oregon, has been holding its weekly meetings at the house of Mr. S. T. Durkee, 8 S. 5th St., with fair attendance and much interest.

GOLDEN GATE LODGE T. S., San Francisco, has given the following public lectures: Aug. 23d, *Theosophical Concepts of Life and Death*, Dr. J. A. Anderson; Aug. 30th, *Foreordination, Providence, and Karma*, Mrs. S. A. Harris; Sept. 6, *Creation*, Mrs. M. M. Thirds; Sept. 13th, *Psychism*, Miss M. A. Walsh; Sept. 20th, *Theosophy and Materialism*, Dr. A. Griffiths,

"THE PACIFIC COAST COMMITTEE for T. S. Work is resuming activity after the close of the summer season. It is supplying several towns with leaflets and catalogues of T. S. books and literature. San Diego is now concentrated upon, and, with the cordial coöperation of Abbott Clark, Mrs. Bessac, and other earnest workers there, every residence in San Diego will receive Theosophical literature and information. Bro. Clark has been doing active and efficient work all summer in Southern California. Preparations are now being made to resume activity all over the Coast. Owing to the contemplated visit of the General Secretary, every T. S. centre is alive and preparing for his reception, and working to help make his tour on the Coast *the* Theosophical event thus far. Public interest in Theosophy is increasing amazingly. Many secular papers have printed Theosophical articles, and one by Mrs. Besant, "What is Theosophy?", has appeared in 10 or 12 papers. *The Catholic Sentinel*, the leading R. C. weekly of the Northwest, issued at Portland, Oregon, had a leader upon Theosophy which was word for word Mrs. Besant's article just mentioned. This is the most novel feature developed so far, *i. e.*, a leading Roman Catholic journal printing *verbatim* and as an editorial leader, and advancing it as its own conception of Theosophy, a Theosophical article by Annie Besant!—A. G."

AMONG THE MANY ACTIVITIES of the Pacific Coast Com. are these two. At the Sunday evening meetings the following slip is distributed, and when one is returned filled out, literature and a catalogue are sent.

THEOSOPHICAL HEADQUARTERS, 1504 MARKET STREET,  
ROOMS 35 & 36.

TO VISITING FRIENDS :

Should you desire further information concerning Theosophy and its Teachings, please fill out the blank below, and leave it upon the table in Ante-Room, or mail it to the address above, and literature will be gladly sent you free of charge.

Name \_\_\_\_\_

Address \_\_\_\_\_

When a newspaper prints a Theosophical article, the Committee secure it, fill in the blanks on the following slip, and mail it to every F. T. S. on the Pacific Coast.

PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK.

The \_\_\_\_\_  
at \_\_\_\_\_  
under date of \_\_\_\_\_ published an article entitled,

This article is in the interest of Theosophy and the Society, and is the opening also of the columns of this paper to our cause.

For the purpose of giving circulation to the article, and especially to encourage the paper, to show that the public are interested, that Theosophy "pays," will you not send to the publishers, with remittance in money or stamps, for such a number of copies as you can use, give away, or afford to buy.

In this way we show an interest in the paper and the article it may publish, and you assist indirectly to reach thousands to whom you cannot mail or address leaflets.

In writing for papers, be particular to mention the article that attracts your attention.

Yours fraternally,

THE COMMITTEE.

When one hears of the energy and the varied Theosophical activities in California, one has misgivings lest the General Secretary may be so enraptured with its zeal that he may willingly submit to capture and not return to the slower East! That an attempt will be made, who can doubt?

MRS. BESANT'S assertion that since H. P. B.'s departure she had received messages from the same Masters as had H. P. B. has been widely published in America as an assertion that she had received messages from H. P. B. herself, and Spiritualists have been pluming themselves thereon. But full reports now give the correct wording, and published interviews with Mrs. B. contain her distinct explanation that the Masters are living men, not spirits, and that her statement was made for 2 reasons, *first*, to add the testimony of her own truthful reputation to that of H. P. B., *second*, to still further demolish the silly Hodgson assertion that the alleged messages H. P. B. received were forgeries by H. P. B. As H. P. B. has passed away, how could fresh messages, identical in chirography, paper, and other marks known to inner circles, be by her? Mrs. Besant refuses to exhibit the messages or submit them to tests, her object not being so much to demonstrate the existence of Masters, that being a matter for individual conviction,

as to vindicate the character of H. P. B., that being a matter of public moment. Of course there have been the usual and natural misrepresentation and ridicule, and the press bubbles up with speculation and jeers and nonsense. *All the same, Theosophy is being made a familiar word and its teachings the subject of discussion.*

#### THE GENERAL SECRETARY'S TOUR.

The General Secretary was to have started for the West upon the very day when the death of Madame Blavatsky caused him to sail for Europe, and upon his return the new date was fixed for Sept. 5th, but sickness caused postponement till the 8th, at which time he left for Omaha. From Omaha he went to Washington Terr., visiting the 3 Branches therein, thence to Portland, Oregon, and to San Francisco, arriving about the 23d. It had been arranged that his route through California should be made out by the Pacific Coast Committee, they being conversant with the State. It is hardly probable that the route can be completed before the close of October, after which occurs the series of visitations on his journey homewards, beginning with Salt Lake City. Branches and groups desiring a visit and a public lecture are desired to address him before Oct. 25th, Care Dr. J. A. Anderson, 4 Odd Fellows' B'd'g, San Francisco, stating what provision can be made for a hall, for his entertainment, and for the expense of travel. He will make out his schedule before leaving California, and will notify successive points of his date and length of stay.

This is the longest and most carefully planned tour yet made in America for Theosophical purposes, and is expected to produce good results. H. P. B.'s departure has sounded the word "Theosophy" all over the land and opened thousands of ears to an exposition of it, and there never was a time when a series of public lectures was so certain of attendance and of press notice. Every Western Branch may be quickened and its growth fostered by now receiving a visit during this tour, for the field is prepared for the seed and the sower is at hand. While no human arithmetic can ever figure the precise effect of a wide distribution of truth, it is reasonably certain that enough will be palpable to affirm the wisdom of the tour and to make American Theosophists long and labor for the time when a *Permanent Lecturer* will be part of the outfit of Headquarters. This is not at all an impossible thing. The Convention endorsed the project, and \$1200 a year have been guaranteed towards expenses. If the General Secretary's present journey stimulates Theosophists in this direction, it will be doing one of the many things expected from it.

#### LONDON LETTER.

SEPT. 1ST, 1891.

This month records some departures from our household. Bertram Keightley, the General Secretary of the India Section, left for Adyar on the 21st August, taking with him Sydney V. Edge as Assistant Secretary. In the departure of Brother Edge we lose a valuable member of our staff, and the India Section must be congratulated on its acquisition. The President-Founder returned from his visit to France (whither he had gone to make some observations at the schools of Hypnotism of the Salpêtrière and Nancy) on the 29th August. He leaves for the U. S. on the 16th inst.

In the activities of theosophical London during the past month, several remarkable points have to be noticed. It is well known that at this period of the year there are fewer persons in the metropolis, fewer attractions for visitors, and more reason for being abroad than at any other time. Altogether London is "out of season", and supposed to be stagnating. And yet, mark, — while last year in the month of Aug. only 30 or 40 persons took their seats in the Hall of the Blavatsky Lodge in attendance at its meetings, *this* year it has been found scarcely possible to find accommodation for the numbers who crowd in to the Thursday lectures. At last meeting scarcely a square inch of standing room remained unoccupied.

*Secondly*: the circulation of *Lucifer* has increased to such an extent that its editions will have to be enlarged. The June, July, and August numbers are completely sold out, the latter within 15 days after its issue.

*Thirdly* (and most important of all) the platform of the Hall of Science having passed into the hands of the National Secular Society, Annie Besant was compelled to deliver a farewell address. This took place on Sunday the 30th August. At the close of a most eloquent and impressive speech (indeed, it has been said that never before had she spoken as she spoke on that memorable occasion), the lecturer referred to the fact that since the death of H. P. B. she had *received letters from the same Masters* of whose existence H. P. Blavatsky had often, but so vainly, tried to convince the world: thus the teacher was completely freed from all accusations of fraud. The audience received the statement in silent astonishment.

The whole of London simply whirls with excitement. Those papers which reported the meeting were bought up as fast as possible: the best of these, the *Daily Chronicle*, not having a single copy to supply for love or money at noon on the date of its issue. What the effect of all this will be it is not easy at present to foresee: sufficient to say that Theosophy is the talk of the city and enquirers are calling here hourly for information.

Annie Besant purposes to visit India for a lecturing tour during the cool season, leaving Headquarters about the end of November. C. F. W.

THE COUNTESS WACHTMEISTER has been successful in carrying out her project to establish a Public Reading-Room in the interests of Theosophy, and has rented a room next to the T. P. S. office in Duke st. In the evening it will be lent without charge to Theosophists for classes or gatherings for study, and much good is anticipated therefrom.

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### THE GENERAL HEADQUARTERS.

There is no one fact concerning the T. S. which better illustrates Theosophy's growth than the expansion of the General Secretary's quarters. Its various stages have been heretofore described, and how the dark closet has become 4 rooms. But five months have passed since the last move, and already symptoms of cramping are manifest. They renewedly emphasize the need of not mere space for workers and documents, but of a Headquarters building which shall have a national character, function, and influence. No suitable house was found last spring, the difficulties

being so great, but further effort is designed in the spring of '92. Of course a serious problem in this expensive city is the expense, and very evidently the Aryan T. S. cannot alone supply a building fit for such large and varied service as an American Headquarters contemplates. The interest of all F. T. S. in the land should find expression in this exceedingly important project, and the General Secretary greatly desires communication this fall and winter from all, in order that the precise available resources may be known in time for action in the spring. No one can appreciate how convenience is sacrificed, opportunities for effective work lost, and new openings foregone, who is not conversant with the details of the Headquarters correspondence and demands. With adequate space for existing and additional staff, and the various plans for new work made feasible, what a glorious record may be made in 1892! It is in this building, if secured, that America's share of the ashes of H. P. B., now temporarily in London, is to find a home.

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#### NOTICES.

##### I.

The edition of June *Lucifer* is wholly exhausted, so that the PATH's notice of last month must be retracted as to that particular number, but the matter is of less consequence because of the issue of the *Memorial Volume to H. P. B.* announced in "Literary Notes", as it contains all the June articles upon her. For sale by the PATH; price 35 cts.

##### II.

The life-sized photograph of H. P. B., heretofore sold in London for 2£, 2sh., and to which the American customs-swindle had to be added, has been reproduced by one of the first photographers in New York, and may be had from the PATH, carriage prepaid, for \$5.00. A photograph of her, hitherto unknown, made by Sarony in 1876 and marvellously like her in late years, has been discovered, and copies will be sent by the PATH for 50 cts. There are also in stock photographs of the Adyar Convention of 1890 and of the Adyar Headquarters as seen from the river, each being \$1.50.

##### III.

Forum No. 27 and O. D. Paper No. 7 were not issued till the last week in September, and the Aryan Press was so choked with work that no Branch Paper could be printed in that month.

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The lotus dwelling of the soul within is surrounded by eight circles and has twelve gates.—*Upanishad.*

OM.

# Æ U Ω

The being which is the inner self and which is minute, is always migrating in consequence of the connexion with the subtle body. The deluded do not perceive that Lord, primeval and radiant, and possessed of creative power ; but devotees perceive him within themselves.—*Sanatsugatiya*.

## THE PATH.

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VOL. VI.

NOVEMBER, 1891.

No. 8.

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Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THE IDEAL AND THE PRACTICAL.

It must be admitted that to be of any use in the world the ideal must be capable of being proved practical, but from this it does not follow that the self-dubbed practical people of to-day are the fittest judges of the practicability of any ideal theory ; indeed, their very nature disqualifies them from judging of the wider fields of vision.

The charge of being unpractical is often made against the idealist who deals with the higher ethics by those who trudge along the well-worn track of daily duty, but though the latter may be incapable of soaring beyond the well-beaten way, the study of history in all departments of life might teach them that the visionary's dreams of one age may form the basis of practical work in the next. What good thing is there that the race has ever achieved that was not in the first instance shadowed forth by one whom the practical workers of his day regarded as an idealistic dreamer? The poets and prophets of all ages stand in advance of their time, but a modesty of demeanor in face of a revelation they are incapable of grasping would be

a more appropriate attitude for the practical workers than the assumption of omniscience which their ignorant criticism implies.

It is also beside the point to dwell on the fact that the idealist's life may not be on a par with his teachings ; it may indeed fail to come up to the level of the conscientious duty-performer without in the least detracting from the value of such teachings. And it must also be remembered that "man is not, according to any analogy, observation, or experience, a straight line. Would that he were, and that life, or progress, or development, or whatever we choose to call it, meant merely following one straight road or another. The whole question, the mighty problem, would be very easily solved then." Man's nature is as complex as the Universe of which he is the microcosm. To instance two of the parallel lines of advance, the awakening of his spiritual perception is quite as important a part of his development as the progress of his moral nature towards altruistic thought and action. But all the force of the nature is required to effect real advance on either plane. Alternate life-times may be so consumed, with the apparent result that the one or the other is taking precedence in the development of the individual man. It ill becomes any, therefore, to belittle the results that are being achieved because they may not be on the particular lines on which they themselves are advancing.

It is also a fact in Occultism that the attainment of knowledge as to the real facts of existence and the ultimate possibilities of the soul produces great Karmic results. "That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat ; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step definitely and knowingly even but one step on either path, produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at ; their standard of life is indefinite ; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes ; for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth : it cannot recede from it." The outcome of all this is that the evil in the Occultist is more rapidly brought to the surface than in the case of ordinary men. This is of course due to the greater intensity of purpose in the former, and it also requires a greater intensity of purpose to rid himself of the evil, but while that process

is going on it is only natural that the evil which lay deep seated in his nature, and which has been brought to the surface, should be very apparent to the eyes of men. The initiatory stages of occultism—that short cut to Perfection—may therefore easily appear to the eyes of the ignorant as a descent instead of an ascent.

A vivid illustration of the high ideality of a very material conception may be found in Mr. Edward Bellamy's novel *Looking Backward*. But to the majority of readers it will also stand as an illustration of the impracticability of an ideal theory. It must indeed be a trumpet call to action to one who can so shut his eyes to facts that he is capable of believing such an organization of Society as there pictured could by any possibility be realized by humanity as now constituted. Whether realizable or not, it should be to all of us a beautiful picture to which it is a delight to turn from the hideous reality of to-day. Though severed from all the spiritual aims that could alone give it great value, it is in some sort of way a vindication of the higher Socialism, the Socialism taught in the life of Jesus Christ, whose animating motives are love and charity, and whose end is justice—a contrast truly to the socialism whose animating motives are greed and envy and whose end is plunder!

Writing on 'Christianity and Socialism' in an article which breathes the atmosphere of sound common sense, and also that of an enthusiastic sympathy such as may well quicken the pulses of the reader with a like hope, Dean Plumptre points out that Socialism's real antagonist is not Christianity but the terrible culmination of Individualism which we are now reaching—individualism which finds its utterance in the question "May I not do what I will with mine own?," and which is summarized in the motto of universal competition, "Every man for himself and devil take the hindmost".

There are so many false notions prevalent about Socialism that his description is worth repeating. "The ideal of Socialism", he writes, "is just the opposite of this (Individualism). It assumes as the result of experience that there is in every man, either inherent in his nature or as the result of the environment by which his character has been fashioned, an evil selfishness which needs control; that the struggle for existence implies a fierce warfare of class with class and man with man—bellum omnium contra omnes—and is productive of an immense amount of evil. It holds that it is the function of the State to moderate this warfare and to remedy these evils. It insists on the principle that the rights of the individual are subordinate to the well-being of the whole Society; that right to freedom of action and to property is the creation of the State, and may therefore be limited and controlled by it. Even the Socialist theories which postulate

1 "Christianity and Socialism" by E. H. Plumptre, Dean of Wells, in the *Contemporary Review* of November, 1889. It argues well for the Church of England to find in its ranks so worthy a successor of such Christian Socialists as Robertson, Maurice, and Kingsley.

the natural rights of man both to freedom and to a share of the land look to the collective action of Society as the means of asserting and perpetuating them. It lies in the nature of things that this may be the ideal of any form of government—Monarchic, Aristocratic, Democratic. It is found in the theocracy of Israel under its judges or its kings. It may be represented in ideal pictures of a patriot king, such as we find in Dante's *De Monarchia*, Fénelon's *Télémaque*, or Ken's *Edmund*, or of government by the wisest, as in Plato's *Republic*, the *Utopia* of Sir T. More, the *New Atlantis* of Bacon. The language of the late Emperor Frederick in his rescript to his Chancellor was altogether that of one who desired to be a patriotic, and therefore Socialist, King; ready to "support every movement towards furthering the economical prosperity of every class of society and reconciling their conflicting interests".

But to return to Mr. Bellamy's book. An utopia where every desire of the senses should receive instant gratification is an ideal which will no doubt satisfy many men. To the poor of this world who are able to satisfy so few of their desires, it may indeed seem an Eldorado, but even granted that state to be attained which Mr. Bellamy so ably pictures, what advance towards any permanent bliss will man have made? Life, must still be a struggle, blinded with ignorance and bounded by the grave. There will still remain the whole vast infinitude between the unrest of conditioned existence and the Nirvana of pure Being, between the pain-goaded and pain-causing struggles of man and the unutterable Peace of God. "Teach the people", says one who stands on the very threshold of that Peace of God, or who, indeed, may have renounced it in order more effectually to succour Humanity, "teach the people to see that life on this earth, *even the happiest*, is but a burden and an illusion". While the solution, one by one, of the varied problems of the hidden life may be practically attained by every individual, the Socialistic dream of material perfection, though it may become practical in some modified form to the Humanity of a far-off future, remains to-day in the realm of the beautiful ideals that are utterly impracticable.

While no real comparison can be made between the fanciful story we have been discussing and a great ethical work, it is a satisfaction to turn to such a book as Dr. Buck's *Study of Man and the Way to Health*. Though it may not be given to man to mould outward circumstance in accordance with his ideas of divine justice, the betterment of his own inner nature, the conquest of self, and the gradual enlargement of his sympathy are in the highest degree practical.

The *Study of Man* is undoubtedly a valuable addition to the Theosophical literature of the age, inasmuch as, while barely mentioning the word Theosophy and hinting only in a vague way at the fundamental doctrines of Karma and reincarnation, it yet appeals to the general reader, and more

particularly to the scientific one, in terms which, if the train of thought suggested be carried out, are likely to lead to some apprehension of the divine Wisdom, which alone can offer to men, capable of reason, any adequate explanation of the mystery of existence.

It is, however, in some ways a disappointing book to lay down, particularly after the expectations raised by the laudatory notices with which it was ushered in. Perhaps too much stress must not be laid on the fact that for the general reader—indeed for all save those who are versed in the medical science of the day, many passages in the book would require further analysis to render them intelligible. But this, after all, is a minor point.

All able exposition of ethical doctrine must doubtless find readers whom it will benefit, but for those who only respond when the highest key is struck this book must be considered a failure.

To inculcate the love of one's neighbor, or, in a word, Altruism, has been one of the objects of all teachers of morality, and only praise can follow the perusal of any work devoted to such an end. But some efficient cause must exist. Without the highest sanction Altruism is impossible. "No man can be good without God", writes Seneca in his 14th Epistle; "God is nigh unto thee, He is with thee, He is within thee. If thou shalt see a man unappalled by dangers, untouched by illicit desires, happy in adversity, calm in the midst of tempests, looking on men as from a higher place, on gods as from an equal place, will there not enter into thee a reverence for such a one? Wilt thou not say, there is here something greater, something higher than can be believed to be of mere kin to the mortal body in which we behold him with our eyes? And such there is: that power within him hath come from God."

PILGRIM.

*(To be concluded.)*

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## A VISION.

In my sleep I seemed to read from an ancient MSS. When I awoke, I remembered that which I had read, and I wrote it down for the benefit of those whom it might interest. This is what I read:

"I, one of the wise ones, who, having striven from youth up to know the truth and understand wisdom by self-discipline and the practice of altruism, have attained to the plane on which the vibrations of the past and the future are linked by the present. I have perceived many things, some of which I can understand, but of the remainder the meaning is not at the present time unfolded to me.

That which has come to me oftentimes in dreams and visions must be

significant. This of which I write may be of the past—or of the future. All that is required of me is to write as truly as I may perceive. If they who shall receive may know and understand, then the task to which I have been set will be accomplished.

It is an axiom of those who perceive, that we must understand the Macrocosm by the Microcosm.

While man's body is all one in texture, nature, and condition, there is a point of concentration at the mouth, where thought becomes manifest, but this is not fixed, because manifestation changes. So while the Macrocosm is the One, there may be a center of manifested force at a given point, and this point may vary according to the active conditions. From this fact, transmitted along the lines of thought from the unseen to the seen, man has received his ideas of the throne of the Infinite, on which is centered a form of the formless. This must be an absurdity, since there can be no form to the formless, but there must be certain relations of form to the formless. Effects have causes, and all causes must have a cause, which of itself has not a cause. Meditating upon this one night, as the shadows descended and the stars came out in their glittering breastwork, I tried to understand this paradox, and as I mused the environment slipped away, I beheld a vision : it was a vision which has been described by those whom the members of the Aryan Race, in centuries yet to come, shall regard as inspired.

There was brightness unapproachable, light impenetrable glory indescribable. In this, around and about it, under and over it, was the One, The Absolute, The Three highest principles, which are never perceived except in the glory and light thereof. They cannot be confined. They can neither be formulated nor described. They are the cause, essence, and origin of life.

Around about this center of force stood four beasts which represented the quaternary of manifestation. They were in close connection with the brightness and light. Outside of these were four and twenty seats. Three and twenty were filled, and, as I looked, out of the far-off another form appeared, like unto those who were seated. They who reclined were grave, wise by the experience of centuries, lords over many incarnations, strong in the fulness of their unfolding. They were royal in the potency which their souls had acquired, in the benignancy of their kindness for all the created, in their reverence for the wisdom and the truth flowing forth from the source of all truth.

The one who approached from the far-off looked like the others, but there was a fresh potency of accomplishment, a fulness of purpose, imprinted upon his countenance, grave, dignified, high-born. There was a radiant joy, as with the athlete who wins a race, as of a scholar who conquers a difficult problem, or of the Neophyte who has passed in triumph his last trial.

The eyes shone with Divine light. As he reached the vacant seat, the Twenty and three rose up to greet the brother, and all that was before bright and glorious was intensified. Gravely, but most heartily, was greeting given to him who had returned.

As I questioned what all this might mean, a shining one stood at my side and answered my thought.

‘Thou seest Twenty and four who seem to belong to the same Brotherhood and the same line of work, and have undergone the same training. Thou hast seen one who has been absent and has returned. In your records these Twenty and four are called Elders: rightly are they so called. The weight of thousands of years rests upon their shoulders. They go forth as they are sent to point out the way of light, truth, and life to the created, and devote themselves to the manifested upon the planets. While one is so manifested or incarnated, the Twenty and three assist in the work which was planned to be done.

He whom thou sawest coming and who has just been given greeting was a great soul just returned from the earth to his appointed place. He, Russian born and world trained, in the form of a woman,<sup>1</sup> had suffered much from false friends and bitter enemies; he had also attained much for the good of the earth-born; he had left behind him influences that shall reach through all the remainder of the cycles, until the fulness of time shall accomplish the work conceived in the invisible, begun in the visible, and continued under the direction of the Twenty and four Elders until accomplishment.’

I saw in my vision that man would hear something of this which I have seen, and would make two mistakes in his understanding of it. One was the attempt to locate that which had neither place nor time of duration. The second error was, that there was but one worker, while in truth there would be many.

Working under the law, the Twenty and four are associated during the cycle of manifestation, and each must once and again make visible upon the earth the signs and wonders of the potency of the spirit—the only Real, together with a knowledge of the powers which govern and control all things manifested and unmanifested.

As I looked, trying to understand all that was presented to my vision, a voice came to me, saying:

‘Son of man, if thou dost not understand the vision, meditate, but seal up the Roll until the time of the end, when it shall be given to those who can receive it with clean hands and loving hearts.’ So this have I done, and may he who reads perceive and understand better than I.”

W. P. PHELON, M. D.

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<sup>1</sup> H. P. Blavatsky.

## THE NATURAL LAW OF ALTRUISM.

Is such a conception possible, and, if so, is it equivalent to Atheism? The whole question depends on the meaning attached by each individual to the idea of Deity. In the very attempt to give definition and say what the idea of Deity means to him, each man puts a limit to Deity by confining it to the terms of his understanding. It then becomes for him personally a God, but it is not Deity for any other man, since there is no perfect identity to be found between two human minds. Therefore one essential aspect of Deity is to the finite human intellect incomprehensible. From this point, if the various attributes of Deity are considered, it is seen that all the attributes end in becoming a personal or individual God to the individual mind which considers them. Finally, Deity surrounded by all these attributes becomes an aggrandized personal God anthropomorphized in terms of the human understanding, and thereby loses its essential character of Deity. In short, beyond the fact that "in it we live and move and have our being," Deity as such is not related to the manifested Universe.

But Deity in itself is Absolute, and its Absoluteness of energy and consciousness is incomprehensible to us, and therefore to us is latent and unconscious. But none the less is there activity and consciousness which, by processes incomprehensible to man, render themselves into manifestation. Unity becomes polarised and diversified: energy and consciousness become interaction, guided by intelligence. In other words, there is proceeding from Unity a Trinity of Cosmic Substance, Cosmic Ideation, and Cosmic Energy. By some they are called Matter, Force, and Intelligence, and by others Spirit, Matter, and Force. But in reality these three have—by a process unintelligible to *our* consciousness—become in space and time the aspects of Absoluteness unconditioned by space and time. Thus it may be said that there are three stages in the passage of the concealed Deity into manifestation. It is not until the third stage—the differentiation of Cosmic Substance under the Energy guided by Cosmic Ideation—that the "Creative Powers" of the various religions are found. It is by these powers or forces interacting and differentiating that the manifested universe was formed. These are the Hierarchies of Archangels, Amshaspendis, Elohim, &c., which collectively personify the attributes of Deity but are not Deity itself. In thus dealing with religion by basing it on a conception of Abstract Deity, a Unity manifested in an infinity of creative powers, it becomes evident that these creators are the instruments through which the workings of Universal Law are made manifest, and that there can be no question of caprice, such as we find in the sacred scriptures of many nations. It is plain that the creative powers are the ministers of that which is mind, will, and righteousness. In

this way order is evolved from "Chaos", and the mind dwelling on the workings of its origin—the Universal Mind—is eminently reasonable because adjusted to the most permanent conditions of the manifested Universe.

The Hierarchy of Being is incessantly engaged in the process of its own evolution, and within the Universe it might be said that, following the lines of universal evolution, there is an analogous Hierarchy for each Solar System and also for each Planet. Thus for the period of planetary existence within space and time there is an in-breathing after an out-breathing of cosmic energy as applied to this earth. In other words, the relative unity as applied to this earth emerges into diversity and then returns again to unity after accomplishing its evolution within a "world-period". It may, then, well be that powers hitherto unrecognised as natural powers may lie within the reach of those who press forward more eagerly than others in the line of evolution, and it would indeed be unfortunate for the general average of mankind if there were no restriction on the exercise of these powers. But as we see that self-denial leading from the assertion of the individual to the rights of mankind as a whole is one of the conditions of the involution from diversity to unity, the very fact of the acquisition of such powers carries with it the safe-guard. Such is the law, it would seem, of natural evolution. Thus supposing that some outstripped their fellow-men and, acquiring these powers, used them for selfish purposes and to gratify their own ambition, does it not also follow that nature, being mightier than the individual man (even though he be possessed of such extended powers), will inevitably put an end to the individual strength of such a man as opposed to the fixed line of her general evolution? In this way the power of the evolutionary Hierarchy of the Earth personified as Nature irresistibly follows the Law of its being, and so becomes a "providence" to those within its operations.

Thus those men who are spurred on to follow with the utmost forces of their being the law of evolution find the love of humanity entailed upon them, and in place of tyrants become the servants of nature and therefore of humanity. The higher they rise in the human hierarchy, the more they have to serve, until, as regards the total progress to be accomplished within a "world-period," they reach the limit of attainment. They may then be said to be on the threshold of Nirvana and to have returned from the evolution of individual self-consciousness to the unity of divine consciousness. Thus Nirvana is not the annihilation of self-consciousness, but it is union with the divine in nature, and rest from the labors of evolution. The work is accomplished. But there are those who, according to oriental philosophy, sacrifice this Nirvana and return to their labors, thus giving up their rest in order to become the quickeners and saviors of men who endanger themselves through delay in their evolution.

This very briefly is an outline of a religion with Deity and many Gods.

It is a manifested Pantheism based on a concealed Unity, and it is consistent with itself. As such, for the benefit of a large number of men it solves a number of difficulties both from the materialistic and the theological stand-points. It at least demonstrates why altruism and the love for humanity is a law which has its origin in the very foundation of Being, and the ethics of altruism therefore become a logical necessity. This is a feeble rendering of the Theosophy which Mme Blavatsky brought before the world, the said Theosophy being, as she repeatedly declared, no new idea, but older than humanity itself.

ARCHIBALD KEIGHTLEY.

## THE SYNTHESIS OF OCCULT SCIENCE.

The impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function of respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links", "impassable gulfs", and "unthinkable gaps" occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links", "impassable gulfs", or "unthinkable gaps", because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the stand-point of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern

scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively *gnostic*.

Modern science recognizes matter as "living" and "dead", "organic" and "inorganic", and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical '*atoms*' are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity". (S. D. Vol. I. p. 626.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter !

The "elements", "atoms", and "molecules" of modern science, partly physical and partly metaphysical, though altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *proyle*, and so, as pointed out in the S. D., to lay the foundations of "*Metachemistry*"; in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (*Slokas*)

translated by Sir William Jones, in which it is said that the creative source of the Divine Mind. . . . 'Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.*'"—S. D., Vol. I, p. 623.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in

the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn, afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmogenesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

“The intellect derived from philosophy  
is similar to a charioteer; for it  
is present with our desires, and  
always conducts them to the beautiful.”

—DEMOPHILUS.

(*To be continued.*)

## THE FORGOTTEN ARTICLE OF THE APOSTLES' CREED.

Jesus says “I and my Father are One”, and again prays that his disciples may be one in him as he is one in the Father. In the proem to John's Gospel it is written, “And the Word was with God and the Word was God; and the Word was made flesh and dwelt among us, full of grace and truth”. And again it is said, “John was not that Light; but that was the true Light which lighteth every man who cometh into the world”. In this remarkable chapter of the New Testament the “Light” is used as the equivalent of “Word”, Light of God and Word of God meaning the same thing. All this proem to the Fourth Gospel seems at first very mystical, and we cannot understand it, but as we appreciate the real meaning of the words and connect them with other words used by Jesus, as reported in the same Gospel, we begin to comprehend their full meaning and find that the passage

reveals more of truth than any other chapter in the whole Bible. Only, however, when you possess the key does it give any information ; to most persons it is the blindest part of the Sacred Writings. But to Christianity in America as to Buddhism in Ceylon, Theosophy brings the key which will unlock the long-closed doors and reveal the inner meaning.

This Proem to the Fourth Gospel, which is so much of a puzzle to most persons, even to Theologians, accords entirely with the general teaching of Jesus, and, whether written by the Apostle John or not, was certainly composed by one who had comprehended the full significance of the oft-times mystical language used by Jesus, and who must have been in very close communion with him, receiving the full instruction imparted only to the inner circle of brothers who were deemed worthy to understand the meaning of the parables used for the multitude, since "it was not fitting," Jesus said, "to cast pearls before swine".

What Jesus wished to teach was the Deity of Man, an idea common to all the Mysteries and taught by all the Great Masters, but entirely forgotten by the Jews when Jesus came to lead the world from darkness to light. Except the students of the Kabala, who were usually men living apart from the world, the Jews in the time of Jesus had forgotten their origin and the fact, once known, that they possessed a divine nature. So immersed were they in materialism and the external that Jesus tells them that their father is the Devil, that is, the man of the earth, material and earthly. "Ye claim Abraham as your father, but ye are children of the Devil". The same would be said to-day to the Christian church, were Jesus to appear again ; the same must be said by the successors of Jesus and the other Adepts who lived in the Spirit. The Jews had lost their life and had joined the children of darkness over whom, according to the Magians, Ahriman or the principle of darkness presided. When the light shined into the darkness men did not understand that it was the light and would have none of it. In precisely the same condition stands the Christian Church. Theosophy, the same light which Jesus placed before the Jews and for bringing which they caused him to die, is now offered to the Christian Church, which, immersed in materialism and the worship of the Mammon of Unrighteousness, rejects it with scorn. And the central thought of Theosophy is that humanity is divine ; God and Man are one, or Man is God ; which was also the central thought of the message which Jesus presented at the beginning of the Christian Era.

In the *Pistis Sophia*,<sup>1</sup> said to have been written by one of the Apostles and accepted by all of the Gnostic and many of the Orthodox Christians as directly inspired by God, we find the following passage which shows how man was regarded during the second and third centuries.

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<sup>1</sup> First completely translated into English, we believe, by G. R. S. Mead, F. T. S., in *Lucifer*. [Ed.]

“And the Spirit of the Savior was moved within him, and he cried out and said, ‘How long shall I bear with you, how long shall I suffer you? Know ye not and do ye not understand that ye are all Angels and all Arch-angels and Lords and Gods? Cease not to seek day and night, and stay not yourselves until ye have found the purifying mysteries which shall cleanse you and make you pure Light, that ye may inherit the Light of My Kingdom. Now therefore, thou Andrew and thy brethren, because of your Renunciations and all the sufferings and peril which ye have undergone, and your Reincarnations in different bodies, and your afflictions, and that after them all ye have received the Fructifying Mysteries and have become exceedingly pure Light, and shall be Kings in the Kingdom of Light forever.’”

In further proof that this was the position of the early Christian Church I will quote the words of Justin Martyr, A. D. 139.

“One article of our faith, then, is that Christ is the first begotten of God, and we have already proved him to be the very Logos (universal reason) of which mankind are all partakers; and therefore those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists. Such among the Greeks were Socrates, Heraklitos, and the like; among the barbarians were Abraham, Elias, and many others. Those who have made the Logos or Reason the rule of their action are Christians and men without fear.”

Theosophists have no difficulty in saying with the Catholic Church “Christ is God”, or “Jesus is God”, but we must also say, as did Jesus, “Ye too are Sons of God”. When Jesus is called in the New Testament “God”, allusion is always made to the Christ, or the Logos, or the Higher Self. Jesus was God: we have no quarrel with the Church over that doctrine; but we call attention to the long forgotten doctrine which lies at the base of Esoteric Christianity, “All men are God”, unless they have altogether driven away the God part, have divorced the Higher and Lower Selves, and, like the Jews in the time of Jesus, have the Devil for father. The all-important doctrine of Theosophy, as it seems to me, which overtops all others, or, rather, on which all others are founded, is “Man is God”. All men are Sons of God, for in all dwells the Light, in all is incarnate the Word; else are we not men at all, only bodies having the appearance of men, from which the Higher Self has departed. This is the forgotten doctrine which was made the most important part of that Esoteric Christianity which was imparted by Jesus to his disciples and by them to the brothers, until the time when the Church and the State were united under Constantine and every one was admitted among the brothers with no proper instruction. After the Union the secret meaning of the parables was forgotten, for the Church, married to the Mammon of Unrighteousness, could neither see the Light nor hear the Word. Consider the ever-famous parable of the Prodigal Son, in which the Prodigal after wasting his substance in riotous living “comes to himself” and straightway hastens to return to his Father’s House, just as all

men will do when they also come to themselves. I need write no more in proof of the fact that the Deity of Man was a central doctrine with Jesus and the early Christian Church.

But it is one thing to affirm a doctrine and believe in it, quite another to know the truth which is expressed by the doctrine. What Jesus taught his disciples, what the Great Masters of all time taught their disciples, what "Those who know" are through Theosophy teaching all who will devote themselves to the study, is that Men are God. In olden time, such was the effect of teaching this great truth that, when imparted in the Eleusinian Mysteries, men came forth from the initiation entirely changed. It seemed, indeed, as though they had been baptized with the Holy Ghost and born from above. Knowing that we are God, all things are possible; as Jesus told his disciples, "Greater things than these shall ye do." Moses said to the Israelites that God had revealed himself in the burning bush as "I am that I am": a better translation for individual man is, "I am that I will to be". Then, if we are God, we can be what we will to be and do what we will to do, and can do greater things than the Nazarene. Until the year 300 A. D. the faithful did do greater things than the Master, but when they forgot that they were God, the power departed. Theosophy proposes to restore to men this power which belongs to them. Now have we indeed stepped from darkness to light. Before we were blind, now we see; before we were deaf, now we hear; God speaking to us, not in a Bible written long ago, but in a Bible being written to-day, and, better than in any Bible, speaking in the closet where, having entered, we close the door and hear the Voice of the Silence.

When we remember the effect of this divine knowledge among the so-called heathen and among the early Christians, among the disciples of all the Great Teachers, may we not expect that when men and women of to-day through the influence of Theosophy come to know that they are God, may we not expect a genuine conversion of the world and the coming upon the earth of a grander race of men than have yet dwelt upon it, even of a people who know that they are God and to whom all things are possible?

REV. W. E. COPELAND, F. T. S.

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## TEA TABLE TALK.

A short time ago the Observer walked along a quiet street approaching one of the great thoroughfares of the city. All at once the droning air was stirred, grew tense, concentrated and broke into a cry, a cry repeated by a score of voices, and all about him, springing up like the famed dragon's teeth which, when sown, sprang from the earth as armed men, from all parts suddenly appeared an excited mass of human beings, bearing towards one

point where they gathered, intent and swarming. One moment—an empty street; the next—a great human drama: sidewalks, doorsteps, balconies, the very roofs, were alive with humanity. The clamor of the fire engine, the clang of the fire bell and trample of eager hoofs had not evoked this multitude; their advent was simultaneous. Whence, then, the summons? A dread stillness falls over the crowd, and shrill above the city's drone a woman's shriek is heard. And then the crowd, before the great mansion whose every window and doorway belch smoke and flame, before the delayed ladder-wagon and the anguish of the poor creature leaning from the upper windows, the crowd utters a hoarse growl of rage, surges towards the firemen, thinks better of it, and sullenly mutters at them; then falls to cursing as the shrieks again besiege the gates of the sky.

The Observer looked from face to face and shuddered. Bitter black faces, wolfish, angry, the teeth showing behind the parted lips as they gazed upwards; hands clenched and nostrils dilated; eyes burning; throats emitting that hoarse growl. One of their kind was in peril—and each took that peril as an image of the strait himself might be in, and hated those who failed—My God!—who *failed* to snatch himself from the flames. And again the cry of rage broke as the smoke swirled and parted, showing the woman about to leap to the street, upright and quivering against a back-ground of flame. Then—oh! delirium!—the wagons—the ladder-wagons; and cheers arise; and a hundred hands, a multitude of eyes and voices point out the on-coming hope to her and stay her on the very brink of the mad leap. And yet, she cannot stay. The fire snatches at her; she stoops—and the crowd shudders; she gathers herself together—and a loud moan of anguish goes up and “The ladders! Stop! Stop! the ladders,” and women cling together in an agony of dread, fearing to see, fearing not to see, as the crowd parts and surges backward to make way for that which shall fall amongst them pursued by the fire. But no! She has turned about, has lowered herself from the window to the broad cornice of the window below, and crouches there upon the narrow ledge, hunted, pursued, smoke-lumined, but, for the moment, safe upon the giddy perch.

A gasp of relief goes up. The firemen have not been idle. Driven back from the doorways they forced open, they hurl themselves upon the ladders; these are raised—and a fusillade of cheers, like scattered shot, breaks from those panting throats. A moan, a snarl, follow. The ladders are too short. Flames, darting from the window above which she crouches, leap upward and backward at the woman; her cries are cries of pain and madden the crowd.

A new hope appears. But see! she moves restlessly—she rises—is she going to leap now, *now*? Ah-h-h-h-h. A great cry—as from a single Titan's throat, goes up in the word “Stop! stop!” Gestures of command, of warning, of entreaty, lift every arm. The critical moment! One scaling pole is set against the house. The firemen run up it. Another is lifted—and the fire is unendurable; for one moment more it cannot be endured; the woman—the woman—she is leaping—she has leaped? A burst of thick, evil-smelling

smoke conceals the place where she stood. A thud—an engine horse has stamped his hoof, and hysterical sobs are heard in the swaying crowd. Is it—? No! No! The smoke lifts, and the foremost fireman snatches the poor creature who leans, shrieking, out of the fiery jaws, grasps her at the very instant when she launches herself upon the air. She hangs from his stalwart right arm, a dangling charred burden. In mid-air she is passed to another man below, and still another, reaches a ladder, stumbles down its rungs, is safe, is here, is here, falling blindly into the arms that reach out for her, is here, on the hither side of Life still. What a cry goes up. She is saved! Oh my Sisters! Oh my Brothers! We are saved. We are returned to the simple daily life wherein we think ourselves so safe till the Unknown seizes us. Women break into loud weeping. One faints and is born away. A girl flings herself upon the neck of the engine horse and convulsively kisses his broad grey brows. The *gamins* dance and race. Men embrace one another who never met before; others stand smiling broadly, the tears running down their cheeks; one breaks into a frenzy of cursing, his eyes radiant with joy. The crowd, the great, fused, self-magnetized crowd, one with itself and with all other selves, sends out ringing cheer after cheer. And the proud steeds, who have done it all, curvet as they draw their dazzling towers away.

And why—why all this emotion, this joy? asks the Observer. Is it because a fellow creature, doomed to a horrid death, bodying forth to each the image of himself or herself in like peril, was saved before their very eyes? Is it possible? A fellow-creature—whose fellowship was denied an hour before and will again be denied in many an hour hereafter. A mere serving-maid, one of thousands of souls passed by, ignored. One to spurn in any moment wherein she might ask alms or obtrude an unpleasant self upon our sybaritic selves. One of the many to be used, cheated, betrayed, pursued, trampled upon in the competition for gain, power, pleasure, livelihood, or life. One who a moment ago was Another, but who became all at once to each himself, myself, when set on high, the quivering prey of Danger. One who is nothing, and less than nothing, to us, until the human heart feels the "Open Sesame!" of the human cry. That electric force runs from heart to heart and makes them one. He who has not seen the crowd fused to one single heart, focussed to a single mind, a sole thought or aim, does not know the potent charm of humanity for humanity; he does not know the deep roots of the Identity of Souls.

The terrible irony of it! Our fellows are nothing to us but the sources of our power. Then in a moment any one may become ourself—a cherished self to us—and then he drops back again into the vast seething ocean of souls. He is indistinguishable amid the general pain that is remote from us till it fastens upon our own vitals and we too sink into that bitter wave.

The Observer went his way with bent head. His heart was moved within him, for all his watchful and impassive aspect. That heart spoke.

In every man there is a Great Deep. If he listens it speaks to him. Its melodious voice interprets Life. It repeats the riddles of pain and death and confusion, and makes them over into a song—the song which is universal. The Deep Heart spoke thus to that thoughtful mind.

“Humanity is one and indivisible. Individual acts and lives deny this truth. They deride it. A moment of human peril, or enthusiasm, or inspiration arrives. Life—Life itself is threatened: or it is invaded; or exalted. It has a voice. It cries out—a mighty, silent, all-pervading cry. An impulse, more swift than the light, more subtle than the ether, more fiery than the sun, darts through the oversoul. It has a station in every mind, a register in every heart; by its possession men are unified, as separate breakers are beaten into one wild wall of storm. Man recognizes himself in man; the common identity is seen. That image of Danger or of Hope is himself; with it he weeps, with it rejoices. In moments of great excitement there are no longer men, or men and women; there is only Mankind, only the Brotherhood of Humanity.

“This sentiment is the source of sympathy, that sympathy which is the only vicarious atonement, for by it alone, and in its exercise, man puts himself in the place of another with whose pulse his pulses beat. This sympathy is the great interpreter, the world-opener. It penetrates all barriers. It is identity of consciousness. He who can identify himself with the consciousness of one other self, of one other thing, is upon the occult path of adeptship. From this sympathetic identification of self with all things, and all things with self, not even the creatures are shut out. Universal Brotherhood does not stand for humanity only. It stands for the ‘identity of all souls with the Oversoul’ where every atomic life is a soul.”

So mused the man. The Deep Heart of him spoke again.

“But why wait for the sharp sudden moments to know our brother? Often we know him only when he has gone from our eyes; when his abandoned husk lies before us. Then we mourn for the winged soul—thing of air and fire—which we behold not, but which was hidden from us in the heart we so often wounded, so often denied. Ah! wait not for these crises in which to be kind to one another. See how often remorse attends the dead. Let not compassion come up tardily to the brink of the grave. Be wise, be merciful, know the brother heart now; *now*, while it lives, suffers, needs, and hungers at your side. These lightning moments of storm reveal men to one another as each traveller sees the face of his fellow in the lurid breaks of the tempest. In that tempest who can work? Know one another in the broad light of the common day. Feel with one another now. Work each for the other now. Hope in one another now. Wait not for flame and despair to fuse your hearts. Let brotherly sympathy anneal them now before it is too late for useful action, before it is too late for that sublime hope which lies in the conquest of self for the evolution of all higher selves. There is but one moment for brotherly love. That moment is the eternal *now*.

JULIUS.

## DEATH.

Theosophists who were not brought up under "Evangelical" influences have no adequate perception of the change Theosophy makes in the view of death. To an orthodox, death is a penal infliction indicative of Divine wrath, the close to all hope of change or reformation, mysterious and awful and terrifying in every aspect, but especially because it introduces into the immediate presence of God a soul which is then to receive assignment of woe or bliss. Which shall be assigned can never be foreseen, for, as not character but faith is the determining factor, and as no one can say whether the faith of the deceased was sufficient to "justify", there must be painful uncertainty in every case short of conspicuous saintliness. The harrowing fears, the agonies of doubt and misgiving undergone by pious relatives over every open grave, no arithmetic can ever compute.

But the conception keeps also the living in terror. St. Paul most justly describes those who "through fear of death were all their lifetime subject to bondage". Not knowing when it would come, but only that it was horrible in its details and incalculably momentous in its consequences, with no security as to its outcome beyond a sentiment known to be fickle and avowed to be deceptive, is it any wonder that orthodoxy kept them shuddering along every step of the way towards the open tomb at which it ceaselessly pointed?

It is one of the measureless blessings of Theosophy that this odious libel on God and Nature is demolished, the whole demoniacal conception obliterated, and the aspect of death completely revolutionized. With an indignant sneer Theosophy shatters the terrorizing image, and substitutes for it a benignant, rational, and kindly figure.

The notion that death is a punishment for sin is the basis for the orthodox erection, and this is blasted to atoms by proof that death is a natural step from lower to higher planes, the necessary transfer from scenes one has exhausted to those still in store. It is no more arbitrary, no more terrific, than birth. But, in itself, it is not even a calamity. Far worse would be the fate of one doomed never to die, ever to pass centuries of wearied disappointment without hope of relief or change. Even the orthodox have occasionally sensed this, and, momentarily blind to the slight on the Divine judgments, have sung, "I would not live away; I ask not to stay".

Having thus removed the ground-work of the misrepresentation of death, Theosophy proceeds to erect a true conception. As death is but a door, a transit from earth-life to life beyond earth, all must turn on the view of each. Now earth-life, says Theosophy, is that era during which an incarnate individuality undergoes experience, forms character, and suffers

whatever evil its demerits demand ; life beyond earth is the era during which the individuality, no longer incarnate, digests the results of that experience, reposes in the wealth of that character, and enjoys whatever good its merits deserve. Here, in this mixture of right and wrong, and turbulence and serenity, and peace and warfare, we have our partial reward and also our copious discipline : there, in the calm sunlight of subjective existence, sorrows have passed away and heavenly rest comes to soothe and refresh the one who has ceased from his labors. But when that rest has fulfilled its needs, when full reward has been given and the time has come for another pilgrimage, the individuality returns to earth-life, assumes a different personality, and begins again the formation of its character.

Observe, says Theosophy, the contrast between earth-life and the other, and so the new view we must take of death. There is no "Day" of Judgment, for Judgment is daily and unceasing. There is no nearer presence of God, for, whether with bodies or without them, "in Him we live and move and have our being". There is no "final doom", for no finality is possible while character is forming, and "doom" has no meaning apart from desert. "Hell" is not a future and outside torment into which sinners shall be dropped when the loss of their bodies makes it possible to get at them, but a present and interior state which they create for themselves through their passions and wrongs. "Heaven" is not a remote and exterior scene where saints are to congregate in resurrected bodies and imperfectly disciplined souls, but a condition of the internal man, realizable on earth so far as his development has made it possible, and off the earth in a measure unattainable while enfleshed. Punishment is not future, but present ; not there, but here ; not beyond the earth, but on the earth. And happiness, though found here too, is there without alloy.

This being so, we see at once the different aspect Theosophy gives to natural death. Not the introducer to an uncertain future, with the chances greatly in favor of woe, but to certain, assured peace and happiness. Never the stern avenger, he is ever the kind friend who opens the door to bliss. No pain enters the unseen world, and we, with knowledge that only bliss is ever found within it, can lose all fear as we contemplate that door afar or see it opening for our approach. For where is the pain, where the discipline and sorrow that we know must follow our many faults ? In *life*. Birth, not death, is what introduces us to sorrow and ensures that every sin shall meet its recompense. If we are to be terrorized at any of Nature's processes, it must be the cradle, not the grave. If any one is free from either danger or uncertainty, it must be that which ushers only to joy and peace.

What an unspeakable boon has Theosophy thus given to men appalled with the horrors of a mistaken creed ! As true conceptions of life and death make their way throughout the land, what wretchedness will

they dispel, what agony of spirit for self and loved ones, what hardness and coldness towards the Author of all good. If Theosophy did nothing to uplift higher motive and finer endeavor, if it disclosed no better ground for human fraternity and mutual help, if it solved no mysteries and lighted no gulfs and cleared no doubts, if it gave no rational interpretation to existence and furnished no adequate impulse to development—and it has done all these; yet it would have conferred this incalculable blessing,—emancipation from imaginary but bitter terror, the transformation of Death from an enemy to a friend, the resurrection, not of a disintegrated carcass, but of a rational belief.

ALEXANDER FULLERTON.

### LITERARY NOTES.

OUR BOMBAY BRETHREN have begun the Theosophical periodical contemplated, and issued the first number in September. It is called *Pauses*, and bears the motto "Pause, Think, Know", the idea being to supply material for thought during those intervals which occur after a surfeit of work or amusement. The initial "Letter to the Public" is excellent in every way, especially in its vindication of the utterly free and undogmatic character of the T. S., which, it says, "exists to investigate doctrines, not to promulgate them". Our American tract, "The Necessity for Reincarnation," is printed entire, as also Col. Olcott's *Theosophist* editorial on "H. P. B.'s Death", Mr. E. D. Fawcett repels the charge that Theosophy is atheistic, and Mr. E. Hawthorn writes on "A Beginner's Sorrows". Kind and warm greetings go from us to this new undertaking and to the Indian Theosophists who with no small effort are its authors. If its teachings could reach and sway all English residents, how different would be the social and political condition! [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 11, is called *True Science, or Keely's Latest Discoveries*, and is the third and concluding part. A number of excerpts from Keely's writings are prefaced with an article upon him and them by Mrs. Bloomfield Moore, in the main very well done, though the belief that human peace and harmony will be brought about more by Keely's discoveries in his researches for aerial navigation than by the spread of altruistic sentiment smacks a little of feminine enthusiasm. The conductors of *Siftings* express regret in a "Note" that the compiler devotes so much space to stating her views on God. The space is between half a page and a page, and the "views" are 10 words used by an Adept and 6 words quoted by Him from the Greek poet Aratus. Nothing in our own Theosophical experience is more astonishing and incomprehensible than the fierce resentment by a small school of Theosophists at any mention of God, not merely Mrs. Bloomfield Moore but St. Paul or anybody else being turned upon and rent if he does but hint at belief in Deity. Reverent mention of the Supreme seems to excite more scorn, derision, and prompt appeal to arms than would any amount of blasphemy or ribaldry. A logician marvels how people can repudiate Atheism and yet scout at everybody who holds to Theism, can quote the Adept Paul to prove Human

Fraternity and hoot at him for teaching Divine Fatherhood. It is not, of course, obligatory that all Theosophists should be logical, but it is highly desirable. A translation of a good Swedish paper says that candidates for Initiation must be *willing, fearless, industrious, patient, and discreet*. Miss Katharine Hillard's impressive poem, "An Egyptian Allegory", solemn and sad and warning, is quoted from *Lucifer*. [A. F.]

SEPTEMBER THEOSOPHIST is not very juicy: Col. Olcott and Mr. Keightley have both been away. E. T. Sturdy well analyses the characteristics of the Sections in "Three Aspects of the Theosophical Movement", Anna Ballard prefaces an interview of an Australian reporter with Col. Olcott by a bright description of reporting in general, and C. L. Peacocke intelligently discusses some questions in Karma. *Voilà tout!* [A. F.]

THE PAINFUL INCIDENT in connection with the Psychical Research Society of Boston which it was our duty to record, *i. e.*, the chastisement of its founder, an English Professor, by an injured husband, still receives attention from the press. *Town Topics* of Sept. 24th states that the Professor has been requested by its Governing Committee to resign from the Tavern Club, and that he declines on the ground of innocence, although identified by the husband and by two hotel officials. *Town Topics* does not give the Professor's name, and we are without data for speculation; but if Mr. Richard Hodgson, himself an Englishman, identified with the P. R. S. of Boston from its foundation, and therefore conversant with its roll, can be induced to abate the reticence with which he received our representative and to cooperate with us in exposing the culprit, he will have done something to expiate the meannesses with which Mrs. Besant has charged him. Of course it would be galling to be pointed out as the victim of stripes and so made the victim of gibes, but Mr. Hodgson's duty should not be restrained by sentiment, however natural. The P. R. S. in Boston is suffering from public merriment over the caning of its Founder, and if that Founder should also be expelled from the Tavern Club, Mr. Hodgson's effort to screen him must surely be vain. Such things *will* get out. Neither a Society nor a Secretary can make headway against laughter, and perhaps poor Mr. Hodgson, like Katisha in "The Mikado", may have to "succumb" and go away in wrath and bitterness at the jeers of ribald foes. We were about to say that the Governing Committee's "Report"—but we will not add to his woes by using that harrowing word. [A. F.]

THE NEW CALIFORNIAN for October has a singularly clear and vigorous article on "The Scientific Basis of Religion" by J. H. Scotford, and a warm, loving encomium on the character and labors of Col. Olcott, together with full notice of the General Secretary's appointments in California. The evils of our present social system are feelingly portrayed, and the increasing outlay for police over education in New York, but it is a mistake to denounce machinery and mills as if they were the causes of those evils. Would there be general prosperity through purely manual labor and no factories? Certainly not. [A. F.]

THE BOSTON BUDGET of Oct. 4th refers to Karma as a now well-known Law, gives a column to an interview with Mr. S. V. Edge, Assistant to Gen. Sec'y Keightley of India, and promises a series of 11 articles on Theosophy.

THE INDIANAPOLIS LETTERS ON THEOSOPHY, a series of articles recently appearing in the *Indianapolis Sentinel*, written by the author of *The Wilkesbarre Letters on Theosophy*, has been issued by the PATH office as a pamphlet of 34 pages of like size as its predecessor. It treats of the elementary doctrines of Theosophy, though from a different view-point and after a different method, and adds another to the growing number of publications purposing to excite sympathy for the Wisdom-Religion by showing its conformity to reason, Law, and the facts of life. It gives special attention to the true conception of Death, and devotes one "Letter" to a candid explication of the reasons why the reverence of Theosophists clusters so largely around a woman. [PATH, N. Y.; price 10 cts.]

1875 TO 1891: A FRAGMENT OF AUTOBIOGRAPHY, is Mrs. Besant's farewell address to the Hall of Science on Aug. 30th, in which occurs the famous passage which has convulsed all England,—the passage asserting her reception of letters from Master since H. P. B.'s departure. The whole address is a master-piece of eloquence, and every page of such an autobiography is precious, but the passage in question is what may prove an epoch in Theosophic history, as our London Letter goes to show. The Theosophical Publishing Society have published the address as a pamphlet, and it may be ordered from the PATH for 7 cts.

OCTOBER LUCIFER takes "Theosophy and Christianity" for its editorial topic. Rightly stating the great importance of the question of the attitude of the former to the latter, the editor gives 3 propositions as having been authoritatively laid down by H. P. B., any clashing with which is untheosophic. The different meanings of "Christianity" are wisely discriminated, and only Christianity as historically taught by the Churches is confronted with Theosophy. The article is strong, learned, telling,—*cetera va sans dire*, and much of it will have the hearty commendation of every devout and rational man. It is somewhat inadequate, time and space having apparently been lacking for full treatment, but a graver criticism is its tendency to regard Theosophy as a cut-and-dried system, infallibly revealed and therefore a finality, embodied by an authoritative teacher in a published book, divergence from whom or which is a permissible vagary, but wholly fatal to Theosophic standing. The paragraph beginning "Now by Theosophy I mean, etc., etc.," is most unqualified in this attitude. Wherein, except in repudiation of anathemas, does this differ from the attitude of the Church? The deepest reverence for H. P. B. does not exact assertion that he only is a Theosophist who echoes her *in toto*. One of the very passages quoted from her misapprehends the whole purport of Christ's words to the adulterous woman, words disclaiming judicial function, not expressing "Divine mercy". An exaggerated doctrine of inspiration may be as mischievous in Theosophy as in Theology,—and lead, like it, to revolt, Dogmatic Theosophy being as objectionable as Dogmatic Theology. One of the most striking sentences in the article is this: "In very truth part of the mission of Theosophy in Western Europe seems to be to vindicate the teachings of Jesus against the Church that bears his name". Rama Prasad continues his paper on "Karma and Reincarnation as applied to Man", and most able and powerful it is. Mr. Mead's "Theosophy and Occultism" is one of the finest articles we have ever encountered in Theosophical literature, so rich in diction and so instructive in matter that almost

any encomium is inadequate. It may be enthusiastically commended to every aspirant, every F. T. S., every believer in the things of the Spirit. "My Unremembered Self", weird and thrilling, is a caution as well as an experience. "The True Church of Christ" ends with this number. "An Outline of *The Secret Doctrine*", to appear concurrently in *Lucifer* and the *Theosophist*, is begun. Mrs. Besant's "Seven Principles of Man" continues its lucid and masterly exposition of Manas. When completed, the articles will be issued as a pamphlet, and the PATH will give due notice. [A. F.]

THE VAHAN, Second Series, No. 3, makes another stride in excellence. Specimens of its very best contents are "A. B."s answer to Question X, "J. C. S."s to Question XII, and the Editor's to Question XIII. The PATH's "Letters that have helped me" have been translated into Spanish; Blavatsky Lodge announces its Syllabus of Discussions for Oct., Nov., and Dec.; the Public Reading Room at 7 Duke st. is now open, subscription twopence for single day; a new Lodge, "The Adelphi", is to be formed in London; a Sanskrit class is being formed at Headquarters. Mrs. Besant delivered 16 lectures in October.

"TWO OPEN LETTERS to Pupils of the Christ School of Wisdom", by Isaac B. Rumford, announces the formation of a "Soul Elevating Community" with an "Edenic Life" in California. Until sanity, intelligence, and grammar become universal, there will be people to write, and others to read, such wretched drivel, nothing surpassing their ignorance except their effrontery in babbling of Christ, God, Wisdom, and other topics whereof they know nothing. The representation of Theosophy is on the intellectual level as the rest. But "Edenic Life" never lasts very long. [A. F.]

## MIRROR OF THE MOVEMENT.

THE SAN FRANCISCO T. S. is a late addition to the roll of American Branches, ranking 59th. It was chartered on Sep. 22d with 18 Charter-members, 13 of whom are new and only 5 by demit. The President is Dr. Jerome A. Anderson, and the Secretary Mrs. Vera M. Beane, 1420 Clay st. Its meetings will be held in the Theosophical Headquarters on Market st., where on the 22d the General Secretary formally organized and started it.

EUREKA T. S., Sacramento, after the very warm weather prevalent in Central California during the summer months, reopened its meetings on Sep. 13th, purposing to hold one every Sunday evening. A comfortable hall has been secured, and, even without any extended notice of this first meeting, about 125 were present. Mr. Hart, Superintendent of Public Instruction, took the chair, and presented the aims and objects of the T. S., together with a concise statement of what Theosophy is. He was followed at greater length by Mr. E. B. Rambo of San Francisco, who had "Karma" for his subject, and expounded its meaning and bearing and consequences and lessons. On Sep. 20th the meeting was addressed upon "Reincarnation" by Dr. Jerome A. Anderson of San Francisco. These visits and addresses from visiting Brethren have greatly cheered the workers in Sacramento, who see that Theosophy is not as strange a subject as it was, and

that there is every reason to continue their meetings and sustain them by all that thought and effort can do.

LOS ANGELES BRANCHES enjoyed on Sep. 16th a visit from Mr. L. P. McCarty of San Francisco, and a lecture from him upon "Pyramids". On the 18th Mr. E. B. Rambo of S. F. met the members of the Branches for an informal talk, especially with reference to the matter of a local League of Theosophical Workers, application for which will probably soon be made.

SEATTLE T. S. No. 1, Seattle, W. T., has again changed its quarters, this time to Room 32, Haller Block. Each change has been a betterment. The act of a leading paper in reprinting Mrs. Besant's "What is Theosophy" has been of great service to both the Cause and the Branch.

THE ARYAN T. S. has been privileged to hear the first of 3 lectures prepared by its Vice-President, Miss Katharine Hillard, the Dante scholar and Lecturer upon Poetry, as one of her many contributions to Theosophic work. The 3 are:—"The Three Objects of the T. S.", "Karma and Reincarnation", and "The Theosophic Conception of Evolution". The first was delivered on the evening of Oct. 13th, and the others will follow on Nov. 10th and Dec. 1st. As all were prepared for use in any quarter desiring an intelligent, yet popular, exposition of Theosophy, Miss Hillard will accept invitations to deliver any one or all of them as may be desired by Branches or groups not too distant from New York, the promoters arranging for her transit to and fro and for entertainment. It is one of the marks of Theosophy that it thus evokes from its most cultivated exponents their finest thought for the enrichment of others, and the Adept Paul's advice that men should "covet earnestly the best gifts" may now apply to not a few Theosophical centres in the Atlantic States. They certainly would be themselves invigorated, and also radiate no little truth through their surrounding communities, if availing themselves of this new opportunity so graciously provided by love and zeal.

LIGHT T. S., Fort Wayne, Ind., has been given a lecture by Dr. A. P. Buchman upon "Hypnotism, Magnetism, and Thought Transference," well thought out and with ample explanation of the physical relations of mental action. It was followed by an address by Judge O'Rourke on Theosophy in general, expounding its prominent features and especially the free spirit of inquiry which is so attractive a characteristic of the Theosophical Society. The Branch meets every Thursday evening at its rooms, 23 W. Berry st., and cordially welcomes all interested visitors.

THE DEVOTED THEOSOPHISTS in the city of Mexico who have done so much to promulgate truth in that unpromising region have just translated into Spanish and published in a neat pamphlet *Theosophy from a German Point of View*. *Theosophy the Religion of Jesus* will be their next effort. Another active F. T. S. in the city of Jalapa is stirring up the public there.

BRO. F. MONTOLIN, formerly of Madrid, now of Barcelona, has translated into Spanish the *Bhagavad Gita*, and its publication on this side of the water is under consideration.

PROVIDENCE T. S., Providence, R. I., received its Charter on Oct. 19th. It has 10 Charter-Members, and is the 60th Branch on the American roll.

BOSTON T. S. has adopted the syllabus recommended by the General Committee on Branch Work appointed by the last Convention, and has printed the list of topics for the weekly meetings from Oct., '91, to Dec., '92. The meetings are held on Thursday evenings at 8 o'clock, at the Society's rooms, 152 Boylston st., and are open to the public.

#### THE GENERAL SECRETARY'S TOUR.

THE GENERAL SECRETARY left New York on Sep. 8th and passed 8 hours in Chicago, where he saw Bros. Wright and Phelon, learning from them, to his very great satisfaction, that the Chicago T. S. has taken a room in the Athenæum building which is to be kept open all day and evening. The location is good, being in the central part of the city and near the lake.

Mr. Judge reached Omaha on the 10th, and left on the 11th for Seattle, where he was the guest of Bro. F. I. Blodgett, and where on the 15th he lectured to an audience of 600 in the Opera House. He held also a meeting of the T. S. Then on the 16th he went to Tacoma and was entertained by Bro. Schwagerl, lecturing in the Unitarian Church to 250 people, and having a large T. S. gathering at his host's residence. On the 19th he went to Portland, Oregon, and lectured in the evening in the Unitarian Church to 250. The T. S. met on Sunday morning, and in the afternoon Mr. Judge spoke in the Hall of the Grand Army of the Republic upon "The sevenfold constitution of man."

On Tuesday the 21st he descended by rail to San Francisco, and was met at Oakland by a delegation from the Golden Gate Lodge. Dr. J. A. Anderson was his host. A meeting of the new "San Francisco T. S." was held that evening, and on the 22d a large private meeting of F. T. S. On the 24th the Golden Gate Lodge met at the Headquarters, the rooms being crowded, and heard an address upon the T. S. and the general doctrines and duties of members. Many were present from Oakland, Los Angeles, and San José, questions were asked and answered and, then came an informal reception. The evening began at 7.30 and ended at 10.15.

On Saturday evening, 26th, he addressed 180 persons at Alameda. At 11 on Sunday morning he visited the Sunday School in S. F. and saw its very interesting workings. It was a sort of "Mystery Play", with characters representing all the great teachers. The instruction and results impressed him as good. "These people are far ahead of New York", he writes. He spoke on Sunday afternoon at Oakland to 325, all standing room being taken and many persons turned away. His first lecture in San Francisco was on the same evening. Odd Fellows' Hall, seating 1800, was completely filled. Dr. Jerome A. Anderson used a most felicitous phrase in introducing him: "Mr. Judge", said he, "has devoted a lifetime—perhaps many of them—to the great subject of which he will speak to-night". Monday's papers gave large space to their reports of the lecture. Its success had been promoted by an attack in poetry from a distinguished local satirist. These are the poet's opening lines:—

"High old Theosopher,  
William Q. Judge,  
Spook-priest philosopher,  
Prophet of Fudge,

Welcome among us,  
Blavatskian man;  
Chin us and tongue us  
As hard as you can."

On the evening of Monday, 28th, he spoke in another hall on Rein nation, and repeated this lecture at Oakland on the evening of the 2

On the 30th he went to Santa Cruz and lectured to 350 at Bierman's Hall. Intelligent questions were asked, and a number of inquirers called the next day. Here also he met the Branch and held private meetings. On Oct. 1st he went to Soquel, where he met the new Branch at the house of Mr. Wm. R. Wilson, and on the 2d went to Gilroy, lecturing at Masonic Hall in the evening and holding meetings of members. On the 3d he left Gilroy for San José, where a good audience heard him at Odd Fellows' Hall. The next day he returned to San Francisco for a lecture upon "Karma and Ethics", but visited Berkeley by special request of the Progressive Spiritualists in camp-meeting assembled, and lectured to them upon Reincarnation. At the reception given to the President-Founder the General Secretary was of course present, and to him said Col. Olcott, "Take your seat by my side as you did at New York in 1875: we were one in the work then and are now". Mr. Judge presided at the monster meeting in Metropolitan Temple on the evening of the 7th, and introduced Col. Olcott to the audience. The 8th and 9th he passed at Stockton, lecturing each evening and holding both Branch and private meetings. The press reports in Stockton were exceptionally able. On the 10th he departed for Los Angeles and arrived on the 11th, being received at the station by a delegation from the local Branches. So much interest was manifested and so much work needed attention that he remained in Los Angeles and the neighborhood nearly a week. On the 12th he lectured at Ventura to 200 in Union Hall; attended a reception on the 13th at Miss Off's, and lectured at Campbell's Hall in East Los Angeles, 25 persons standing, about 200 in all; on the 14th held a private meeting and gave lecture, and lectured at Pasadena in the evening; on the 15th he held a T. S. meeting at Headquarters and lectured in the evening; on the 16th he addressed the Ladies' Club, about 200 of the most important Los Angeles women being present. On the 17th he went to Santa Ana for an address, and on the 18th to San Diego for lectures, Branch and private meetings. Here he remained until the 21st, then departing to San Bernardino for an address in the evening. Returning to San Francisco, he gave his final lecture in San Francisco Oct. 26th, upon "The Inner Constitution of Man". He left for Sacramento on the following day, intending a lecture and private meetings there, and then proceeded to Salt Lake City.

All through Mr. Judge's tour on the Pacific Coast have been exhibited unmistakable signs of popular interest in Theosophy. Not only has the attendance at his lectures been excellent, at times even crowded, but the press has been copious in its notice of him and of his words, and has even given columns to his accounts of Indian life and the phenomena by fakirs, and to his exposition of Theosophy in interviews. The Pacific Coast Committee, always efficient and fore-seeing, had secured from him the titles of the lectures he would give, and had furnished them in advance to the Branches for selection. Thus each could choose that or those best adapted to local wants. The 4 subjects were:—"Theosophy; What it is, and What it is not"; "Reincarnation"; "Karma and Ethics"; "The Inner Constitution of Man". Three of these were delivered in San Francisco. Of the enormous value to Theosophy in America of this tour, no computation can be made.

Mr. Judge's route East is expected to be thus:—Salt Lake City, Kansas City, Omaha, Lincoln, Sioux City, Minneapolis, St. Paul, Milwaukee,

Darlington, Chicago, Muskegon, Dundee, Clinton, Decorah, St. Louis, Indianapolis, Cincinnati, Columbus, Fort Wayne, Toledo, Jamestown (N. Y.) This will bring him to New York City Dec. 4th, but some alteration is possible.

## FOREIGN.

### LONDON LETTER.

At last the jealously guarded doors of the press have given way before the steadily rising tide of Theosophy, and a flood of correspondence good, bad, and indifferent has for the last month kept Headquarters immersed in work.

One sentence spoken by Annie Besant in her farewell lecture at the "Hall of Science", whose brightest ornament she has been for years, broke the barriers down: one sentence (the importance of which a leading daily paper had the wisdom to appreciate) in defence of the beloved Leader and Teacher now no longer with us in bodily form: but behind those few words lay concealed the golden motive, the desire to sweep away the aspersions unjustly cast upon the name of H. P. Blavatsky, a name that future ages will venerate.

This one pure motive was the golden key that opened to Theosophy the heavily-barred doors of the conservative English Press, and for the first time in the history of the Theosophical Society full and free discussion was allowed, nay courted, by a leading London paper, the *Daily Chronicle*. Other papers followed suit in minor degrees, but for a month Theosophy has had from two to six columns daily in the above-mentioned paper.

In floods the letters of enquiry poured in at Headquarters at the rate of sometimes one hundred *per diem*. The staff were steadily at work to meet the influx of enquiry; the warfare raged steadily in attack and defence, Headquarters answering in the *Daily Chronicle* the most important points, while the "Press Branch" under Mrs. Cleather did splendid work. Every newspaper throughout the country was watched and attacks answered. One member tells me he answered about two hundred letters in one week.

Upwards of 1000 cuttings were received by the General Secretary alone, and the amount of work done can be estimated by the fact that nearly every letter of attack had one, sometimes two, answers sent by members of the T. S.

The opportunity was seized to give a public lecture on Theosophy at St. George's Hall, Langham Place, which seats 1000 people, but so intense was the interest in the public mind that 1200 managed to crowd in, and many were turned away.

Annie Besant lectured in her usual powerfully thoughtful style, Mr. Herbert Burrows was chairman, and admirably did he keep order and with perfect fairness.

Discussion and opposition were invited, and at the end of the lecture a feeble young man appeared with the famous report of the Psychical Research Society. He was given a most courteous hearing, and then—Annie Besant swept him and the report up in fragments! Space would fail to give a full account of Annie Besant's clear and accurate answers to the questions that were poured in shoals upon her. The next day another deluge of enquiries poured in upon Headquarters, letters from every part, the leading London papers gave good notices of the lecture, the first time in our history that they have thus condescended to notice us.

Demands for lectures then came in, and Annie Besant has been going from place to place in London and in the country, lecturing to crowded audiences on Theosophy.

Everywhere is the word "Theosophy" to be heard, in the streets and in the trains, in towns and in far-off country villages. The climax arrived on Sep. 24th, when Annie Besant lectured on "Magic, white and black" at the Blavatsky Lodge. Headquarters was literally besieged. The lecture begun at 8.30, but at 8.5 every available seat was taken, and the entrance packed with people; at 8.10 the crowd extended to the end of the covered way and to the road beyond; at 8.15 Mrs. Besant had to struggle in the kitchen and up the back stairs, and began her lecture at once. An overflow meeting was organized in the library of No. 17; that being "crowded out", a few people were talked to about Theosophy in the dining-room. The staff were in fragments at midnight with the strain of fatigue, but the tonic of realizing that H. P. B.'s work was indeed going "full steam ahead" strengthened their worn-out frames. The thought struck some of us, who spent from 7.30 to 11 in the garden between the houses conducting people backwards and forwards as they vainly tried to enter, that the astral light on the "Theosophic Chart" mentioned in the PATH must have burned brightly that night. There is now a demand for Theosophic literature in Free Libraries: our books are also getting into the large circulating libraries; a decided step in advance this denotes.

A Public Reading Room was opened on Oct. 1st at the Theosophical Publishing Office, and nearly every evening is filled with prospective meetings and classes to be held in this room.

The staff proper is very short of hands just now, Sydney P. Edge having gone to India, and Claude F. Wright, the energetic Secretary of the Blavatsky Lodge, being away on sick-leave, but members of the Lodge are giving valuable help in the evenings and are proving themselves to be brotherly in a very practical sense. Thus unity of work is drawing the Society together in a hitherto unknown way. Subjoined is a list of forthcoming lectures at the Blavatsky Lodge:—

- Oct. 1.—"Reincarnation." Annie Besant.  
 8.—"As ye Sow, so shall ye Reap." Herbert Burrows.  
 15.—"Theosophy and Woman." Miss Müller, B.A.  
 22.—"Religions and Religion." G. R. S. Mead.  
 29.—"Priesthoods; True and False." Annie Besant.  
 Nov. 5.—"Theosophical Conceptions of Compassion and Affection." Mrs. Marshall.  
 12.—"Some Misconceptions about Theosophy." Herbert Burrows.  
 19.—"Free-Masonry." Dr. Wynn-Westcott.  
 26.—"Civilization; True and False." Isabel Cooper-Oakley.  
 DEC. 3.—"Heaven and Hell." Alice L. Cleather.  
 10.—"The *Bhagavad Gita*." E. T. Sturdy.  
 17.—"Theosophy and Art." R. A. Machell.  
 24.—"The Law of Cycles." W. R. Old.  
 31.—"The Christ Myth." G. R. S. Mead.

N. B.—The name following the title of each discussion indicates the opener.

St. James Hall has been taken for a public lecture on Oct. 9th. It holds 3,000 people, and we are working very hard to fill it. Every mem-

ber is distributing notices. Annie Besant will lecture on "Theosophy and Occultism." We shall then have penetrated the heart of lecturing London, this hall being difficult to fill. I shall hope to give you a good report in my next letter.

New centres are forming in various places. The General Secretary has been requested to go to Folkestone to start one there. I hope in my next letter to be able to report much progress in this way. From all sides signs of a wonderful and growing activity present themselves. Every one seems waking up to the knowledge and comprehension of the great work left in their charge by H. P. B. ISABEL COOPER-OAKLEY, F. T. S.

THE ASTONISHING PUBLIC EXCITEMENT following the paragraph in Mrs. Besant's Hall of Science Address determined her to give a lecture in St. James's Hall with ample journalistic notice. It was a great success. Between 2000 and 3000 people were present, and the great crowd, together with its evident interest, drew from her one of her best efforts. The surplus of receipts over expenses, about £70, will go to the Building Fund. Theosophic interest does not abate, the Blavatsky Lodge grows in membership, and literature is rapidly selling.

## VISIT OF THE PRESIDENT-FOUNDER.

Col. Henry S. Olcott, President-Founder, sailed from Liverpool in the *City of New York*, and reached New York on Sep. 23d. He at once proceeded to a parlor engaged for him at the Astor House, and there received 14 reporters, to whom he discoursed for one hour. The next day's papers gave copious accounts of this interview, and called attention to the fact that he was to deliver a public lecture in the evening upon "Theosophy and Madame H. P. Blavatsky." Scottish Rite Hall seats 1200: scores of people stood at the rear, and scores were unable to enter. Mr. Alex. H. Spencer, the leading speaker of the Aryan T. S., introduced Col. Olcott to the audience. The address was bright, interesting, delightfully voiced. The Col. is once more in perfect health and is somewhat stouter than of old, and his noble head with its patriarchal hair and beard would excite admiration in any part of the world.

He was to have addressed the Aryan Branch at its meeting on the 29th, but on the 27th came a telegram from the General Secretary in San Francisco urging his joining the latter at once for important Theosophical business, so that he left on the 28th instead of the 30th as purposed. Urgent telegrams sent him on the train induced him to stop *en route* at the Capital City, Sacramento, where he was met by a delegation headed by Dr. J. S. Cook. In the evening he delivered an address in Pythian Hall, the finest hall in the city, to a crowded audience. As in New York, so in San Francisco, he was beset with reporters and his portrait adorned the dailies. The *Examiner* described the tin box containing H. P. B.'s ashes, gave an engraving of it, and told of the "large crowd" at Headquarters to see it,— a fine example of "journalism", the whole being an invention. At the T. S. reception given Col. Olcott at Headquarters every Theosophist in San Francisco and vicinity who could do so attended, and there was great enthusiasm. Both the President and the Vice-President spoke at length. On

the evening of the 7th Col. Olcott lectured in Metropolitan Hall to over 600 people, his subject being as in New York. A life-sized crayon portrait of H. P. B., wreathed with immortelles, stood at his right; Mr. Judge introduced him to the audience; and the 3 old friends were thus again together. The next day he sailed in the *Belgic* for Japan, 30 or 40 ladies and gentlemen escorting him to the steamer. The deepest regret is felt all over the American Section that this visit of the beloved President was so hurried and short. But even so little has done great good, and he has himself said that he hopes to be again in the States within 2 years.

### THE TRACT MAILING SCHEME.

Into the T. M. S. the General Secretary has now incorporated the operations of that invaluable "Press Scheme", devised and carried on single-handed by a most devoted Theosophist, "F. T. S.", whereby short articles on Theosophy and Theosophical news are secured publication in a large number of newspapers all over the country. Not thousands, but millions, of readers are thus becoming familiarized with our thought and terms, all from the energy of one man who uses thus his Sundays and his evenings after days of toil. The Tract Mailing Scheme will now become responsible for its postage and stationery, as well as for incidental expenses of printing and electrotyping, and this with the hope that its operations may be indefinitely extended as our Brother receives more manual aid from friends.

Since the Convention Report, 51,000 tracts have been printed and a large number of cities missionized through Directories. Yet how few have taken part in this great work! During July, August, and September the contributions were \$228.33, of which \$157 were given by two persons and \$71.33 by twenty-two. In three months only twenty-four F. T. S. gave anything thereto! Now that the "Press Scheme" has been adopted, more funds will be needed to effectuate the work. The General Secretary can but state these facts to his Brethren, for it is they who must decide how far he can venture in his operations, and whether they shall be expanded or curtailed. It seems hard to curtail them when the time is more promising than ever before and when "zeal is more than ever needed".

### NOTICES.

#### I.

Branch Paper No. 21, "A Theosophical View of Woman", read before Golden Gate Lodge by Mrs. Mercie M. Thirds, was mailed to the Secretaries early in October. Forum No. 28 and O. D. Paper No. 8 could not be issued till the close of the month.

#### II.

In consequence of numerous requests for photographs of the General Secretary, requests with which Mr. Judge is unable personally to comply, copies of a photograph made during his visit to California have been secured by the PATH and will be mailed to any address for 50 cts.

I, the Self, am woven through and through everything, and am not subject to decay.—*Sage of Rajagriha.*

OM.

# Æ U Ω

"Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the man that was, that is, and that will be, for whom the hour shall never strike."—*H. P. B.*

## THE PATH.

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VOL. VI.

DECEMBER, 1891.

No. 9.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

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### THE IDEAL AND THE PRACTICAL.

(Concluded.)

Altruism truly will have to be realized and expressed in action during our journey to the great goal, but it cannot be called the great goal itself. It may be a means, a necessary means, but it is not the only means. The very word, too, has a ring of coldness in it, and there must be many who require to light the flame of their love and devotion at a more fervent centre than any thought of Humanity can kindle! Indeed, is the Humanity of to-day either in the individual or in the mass such as to elicit either our love or our worship? Scorn, loathing, and pity seem more like the emotions raised in contemplating alternately its meanness, its vice, and its suffering. True it is that none are so fitted as the Occultist to return the world's scorn with princely interest, for none are lifted so immeasurably above the world with its bounded vision and its trivial aims, but though scorn may only be the reflex action which would make it exactly commensurate with the intensity of worship in the soul, it is of the very essence of

separateness, and it must be remembered that all sense of separateness has to be killed out. The scorn must be replaced by an infinite compassion. But how is this to be done? The divine alone provides a bridge for the scattered fragments. It is only through the Deity—the Perfect—the All-pervading—the Unutterable Essence of our own inmost Being—that man can truly become one in love and worship with his fellow-man. Yoga is the watchword, Yoga is the means, Yoga is the end. It is written, "Counsels of perfection are the aliment of all strenuous souls," and one who in this bitter and arid desert of illusion has once seen the vision of the holy grail can never cease to thirst for its draught of sacramental wine.

Union being, then, our watchword and our aim, we must not be too much cast down at the apparent disunion which seems to precede the attainment of each stage in the progress. It is sad beyond expression, the feeling of disunion when the ardent affections of childhood and youth are gradually dissipated through the failure of the old friends to respond to the newer ideals before us. The closest earthly union of all—that of the married souls—would indeed so fill the whole horizon of life with bliss that it would far more than compensate for the sad severance of the other ties, but when this also is denied, there often rises in the heart a feeling of loneliness and homelessness so accentuated as to be almost too bitter to bear. But is not this merely the prelude to the heart's greater expansion? to the soul's wider vision of its object and its end? It is long indeed before the "great orphan" Humanity can claim its own in us! before we are capable of giving birth even to the germ of that world-wide sympathy which so infinitely transcends all personal claims, and which, when grown to full stature, *is* the very blotting out of self, *is* the very gate of Heaven!

The practical person may here step in and say that this identification of self with Humanity can only be achieved by practical work for the race in every-day human life. Doubtless the race needs its champions and deliverers to-day as of old. Let Hercules again step forth, girded to cleanse the Augean stables! Let the troubled and careful Martha continue her work of service! There are many laborers wanted in God's vineyard. But let not the hands that work say to the brain that guides them "We have no need of thee." The practical person has work to do in the world: let him do it! but "counsels of perfection" were not written for him! It is the same old problem of <sup>1</sup> "Meditation and Action" which so few of the western people are yet fit to grasp,—within the quietistic term meditation being embraced all the battles of the hidden life, including the "great battle."

A pointed illustration of Europe's incapacity for right thought may be found in Draper's great work, *The Intellectual Development of Europe*.

<sup>1</sup> See the article on Meditation and Action in *Problems of the Hidden Life*.

Words are of course mere counters which may bear different significations in different ages, or to different individuals in the same age, but no mere juggling with the counters will account for a fundamental difference of conception as to the thing, and when a writer (and the point is only accentuated when the writer is so distinguished for ability and wide-mindedness) uses the word quietism as synonymous with apathy, it is similar to mistaking the top rung of a ladder for the bottom one—an absolute perversion of vision. A little knowledge of the Vedic philosophy teaches that the active emotional nature of one lit with the fire of Passion (“Rajas”) is greatly superior to the apathy of one sunk in the ignorance of Sloth (“Tamas”), but far above the passionate nature stands the one who has transferred his energy from the outer on to the inner plane, and has thereby attained some amount of equilibrium, some amount of self-control. When the inner struggle is continued with such intensity—aided and guided by the concentration on the Supreme—that all outer things lose their importance, a stage of “quietism” is reached which in external appearance may resemble the debased apathy of the ignorant boor, but does it not imply absolute perversion of vision to mistake the sublime heights of Serenity (“Satwan”) for the depths of ignorant sloth? It must be apparent that the above misunderstanding is no mere verbal difference, and can only be accounted for by the fact that a material-minded race is incapable even of believing in the existence of states of spiritual exaltation.

Before the battles of the inner life all else truly sinks into unreality, and the great teacher whom the Western people honor has in the story of Martha and Mary left a record of his thought on the subject of “Meditation and Action” which may be summarized in the lesson that it is greater and nobler and better *to be* than *to do*, that the race is ultimately more benefited by the thinking of the thoughts and the living of the life than by all the actions of all the philanthropists. The real battle has to be fought within, and any finding of external spheres of energy or beneficence is a mere postponement of, though it may be a necessary preliminary to, that awful struggle.

It is only by slow degrees that the lesson contained in each pregnant paradox of *Light on the Path* is painfully learned through payment of heart's blood. First in the book but last in realization comes the rule (No. 5) “Kill out all sense of separateness.” When the disciple has learned this in its entirety he is one with Humanity, for he is one with God. But the painful process is described in the antithesis, “Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal can aid you.” It is this standing alone that is the hard task, but it must surely be the prelude to the greater expansion of the whole nature, it must surely be a step nearer to the merging of the self in the All! Bitter beyond description is the

learning of the lesson, when the whole passion of the passionate nature is concentrated in the cry—the unavailing cry—for the sympathy of the friend, for the love of the lover. It is poor consolation to say that to find content in these things would be to satisfy the immortal hunger upon husks. It is a very mortal and human hunger that cries out. Nevertheless it is but reasonable to admit that only by such means can the mortal hunger be replaced by the immortal, that only by such terrible strangling of our personal human desires can man attain to the wider sympathy, the greater wisdom, and the all-embracing love of the God.

Many, O weary pilgrim, may be thy journeys back to earth, many thy tortures on the ever-recurring wheel of life, many thy shrinkings of soul from the terrors of the “dire probations.” But take courage, Lanoo, and keep the fire burning, the fire that burns within, for its light must grow and must increase, until when the last great battle shall be won, “its light will suddenly become the infinite light,” and then to thee may be addressed the words—words that may even convey to our still earth-bound understanding some faint description of that indescribable achievement—the realization of the loftiest conceivable *ideal* as an absolute *practical* fact: “Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art *Thyself* the object of thy search: the Voice unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the Voice of the Silence.”<sup>2</sup>

PILGRIM.

## HYPOCRISY OR IGNORANCE.

There are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who, having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow-members or to outsiders as if the goal of renunciation and universal knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptance and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we

<sup>2</sup> From *The Voice of the Silence*, being extracts from the *Book of the Golden Precepts* translated and annotated by H. P. B. *Light on the Path* was a work deserving of the highest praise, *The Voice of the Silence* is beyond all praise. It is more light on the path to those capable of understanding it.—PILGRIM.

hear a theosophist say that he could see his children, wife, or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being over-dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called *Kama*—the desires and feelings—we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that theosophy as well as all ethical systems demands that the being who has conscience and will, such as are found in man, shall control this principle of *Kama* and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings which one has to control. If any theosophical book deals with this subject it is the *Bhagavad Gita*, and in that Krishna is constantly engaged in enforcing the doctrine that all the emotions are to be controlled, that one is not to grieve over the inevitable—such as death, nor to be unduly elated at success, nor to be cast down by failure, but to maintain an equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out of the inner man an integral part of himself.

But, unlike most other systems of ethics, theosophy is scientific as well, and this science is not attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of theosophy, beginning and ending with universal brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch over all faults of mind and speech, that in time an actual change is produced in the material person, as well as in the immaterial one within who is the mediator or way between the purely corporal lower man and his Higher divine self. This change, it is very obvious, cannot come about at once nor in the course of years of effort.

The charge of pretension and ignorance is more grave still in the case of those theosophists guilty of the fault, who happen to believe—as so many

do—that even in those disciples whose duties in the world are *nil* from the very beginning, and who have devoted themselves to self-renunciation and self-study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable.

It seems to be time, then, that no theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

EUSEBIO URBAN.

## THE VISION OF HORIL.

Horil awoke in the morning an hour before the dawn. It seemed to him that some one had been standing close beside his couch and he had been listening to a long discourse. Also it appeared as though his physical senses had awakened suddenly and he had caught, with both inward and outward ear, the last sentence spoken.

But as had happened on former occasions, the moment he was fully awake to outward things he could not recall the sentence, nor any word of all that he had heard. He was troubled at this, desiring greatly that he might remember all that had been shown to him in dreams. But this he could not do, and, as he lay pondering on these things, suddenly he heard a voice close beside him, though he saw no man. Yet a vision was opened to his sight. Then the Voice said unto him :

“Look and behold, O Horil ! thou disciple whose feet are at the entering of two ways.”

And as Horil gazed, a beautiful green valley between high mountains lay spread out before him. Through the midst ran a gently winding path, and there were purling streams and flowering shrubs. Tall trees rose up here and there, and the smooth green turf was studded with blossoms. As Horil looked he thought how easy such a path would be for tired feet, how grateful the coolness and the quiet to a heart pierced by the world's cruel stings, and faint and weary with the conflict of life.

“But thou would'st walk alone, unknown, unthought of by the world,” said the Voice.

“For the world I care not,” replied Horil ; “I have drunk deep of its bitterest cup ; and its praise I would willingly forego that I might walk my own way untroubled.”

“That thou could'st in this path. Thine own life might be blameless, and lead thee on to rest. But for others thy voice would be silenced.

The torch of Truth thou could'st not uphold ; and as its light would not fall on thee, thou would'st not become a mark for the envy, hatred, and malice of those who would destroy Truth and its light-bearers. This path thou mayst choose ; but look first at the other."

Then Horil turned his eyes to the right, and lo ! a great mountain rose up before him. A path wound up its side, but it was steep and in many places the feet would find nothing upon which to rest but sharp points of stone. But the pathway, even from the beginning, was covered by a clear, white light, which as it ascended grew ever brighter and brighter until far up the mountain side it appeared like tongues of leaping flame. Then the heart of Horil burned within him and he said :

"Nay, but better still is the upward path. That will I choose."

"Decide not in haste," answered the Voice. "Bethink thee how cool and pleasant is the valley. Thy feet are bruised with life's journey and thy heart sore with its conflict. There thou canst rest. Here thou must renew the strife. Here thou wilt bear a torch flaming high above thy head and its light will illumine thy form, and thus thou wilt become a fairer mark for the missiles of the foe than thou hast ever been before."

Then the heart of Horil sank down in his breast, cold and heavy with dread. And he thought : "How can I walk in that path? How can I bear the finger of scorn, the laugh of derision, the speech that is sharper than the sword, that burneth like fire? I that am already faint and worn with life's battle, I am not strong enough." And he turned slowly and sadly toward the valley.

"It is well," said the Voice. "Thou hast chosen. But give me now the torch thou bearest in thy right hand."

"Nay," replied Horil, "that was given to me by One, even the Master. That will I not yield up."

"But the torch is only for those who pass over the mountain. There, as thou ascendest and the air becomes clearer, it will burn with a brighter, purer flame. But in the valley the atmosphere is too dense. It will be quenched. Yet may'st thou walk pleasantly, in the sunlight by day, and under the moon and stars by night, and having no torch to distinguish thee from another, none will molest or make thee afraid."

Then was Horil greatly troubled, and his soul was rent within him. And he cried out in his anguish, even to the Master, saying :

"Lord ! if it be possible let this cup pass from me. My enemies hate me with a cruel hatred. They lie in wait for me. When I hold up my torch they will assail me with fury. Fear taketh hold on me. Nevertheless, O Master ! thy gift I cannot quench. I may not turn into the pleasant valley. Strengthen thou mine hands to bear aloft thy torch to light the children of men who faint and stumble in darkness and despair."

Then fell upon his soul words not uttered in speech—the Voice which speaketh in Silence—from the viewless it came.

Then was Horil greatly comforted, and though fear had not altogether departed, nor the dread of what his enemies might do unto him, he turned resolutely away from the pleasant path, and grasping his torch more firmly in his right hand he set his face toward the mountain.

STANLEY FITZPATRICK.

## THE FIRST OBJECT OF THE THEOSOPHICAL SOCIETY.

The three principal objects of the Theosophical Society as laid down in the books are : *First*, "To form a nucleus of a Universal Brotherhood of Humanity without distinction of race, color, or creed." *Second*, "To promote the study of Aryan and other Scriptures, of the world's religions and sciences, and to vindicate the importance of old Asiatic literature, namely of the Brahminical, Buddhist, and Zoroastrian philosophies." *Third*, "To investigate the hidden mysteries of Nature under every subject possible, and the psychic and spiritual powers latent in man especially."

The three divisions are but three roads leading to one goal, but as St. Paul, in enumerating the theological virtues, declared that "the greatest of these is charity," so of the three objects of the Theosophical Society the greatest of these is Universal Brotherhood, the others but side-paths leading into it. The study of Oriental literatures and religions will enlighten the intellect, and the study of the hidden mysteries of Nature will develop the psychic powers, but the endeavor to promote Universal Brotherhood will assist more directly the growth of that altruism which alone can affect the spirit, and which is, indeed, the "charity" of which Paul spoke.

The outside observer who inquires as to the objects of Theosophy, as soon as he hears "Universal Brotherhood" mentioned immediately objects that there is no need of a Theosophical Society to teach us this, that Christianity has always taught it, that even agnostics and Jews and Mohammedans practise it, and that, in fact, it is a great piece of presumption for theosophists to suppose they can make anything original out of so threadbare a doctrine. To which we would reply, in the first place, that truth never can be new, that the poet spoke of her with absolute assurance when he said "The eternal years of God are hers", and that that eternity stretches as far into what we short-sighted mortals call the Past, as into what we are pleased to term the Future, and when we learn to know the eternal verities, we shall realise that upon the dial of the Absolute there are no figures, because beyond the realm of Illusion there is no Past, no Future, only one everlasting Present.

The power and weight of truth are in its *age*, not in its newness ; in the way that it appeals to our hearts as something that we have always known but somehow have unaccountably lost sight of ; something that we greet like a dear friend we rejoice to see again after long absence. Therefore we will not try to claim novelty as a characteristic of the doctrine of Universal Brotherhood.

But we may claim a certain freshness in the method of our teaching. Universal Brotherhood as taught by the churches has too often far too much of the "elder brother" element in it, of a certain virtuous condescension of the truly good towards those so far beneath them in physical and moral qualities that they can afford to demonstrate the height of their own position by the amount of effort they make to stretch a helping hand towards those whom they acknowledge as their "brethren in the Lord". Outside of this rather indefinite location, the brothers occupy the usual uncomfortable position of poor relations.

Brotherhood as taught in the churches is founded generally upon a physical basis. It implies equality, but not identity ; men are brothers because they have similar organs, passions, capabilities, a common lot ; because they share the great experiences of birth and death and a possible immortality. They are a collection of similar units, an agglomeration of shells upon the shore of Life. But they are not *one thing* ; each has his personality which shuts him out from his kind by inclosing him within the limits of self ; and between man and man that barrier of personality is ever firmly set ; come as near as they can, the consciousness of the *I* and the *Thou* is ever between them.

But in Theosophy the fundamental doctrine is that of absolute identity. These outward shows of things are but illusion, a deception of our senses, themselves but a fleeting image on the screen of Time. As life departs, our bodies fade and crumble into dust, our mental faculties fail and disappear, our desires and our passions perish with the organs that gave them birth ; —what remains ? Only the Spirit of man, which is the Spirit of God. And Spirit—however inadequate our conceptions of it must necessarily be—we all acknowledge to be one and indivisible, the Great Reality, the Everlasting Truth ; Infinite, and therefore formless and identical, whether it send its pulsating life through man or crystal, through zoophyte or star.

Only by recognizing this absolute Unity of Spirit can we possibly understand the real meaning of the doctrine of Universal Brotherhood, and realise that it means, not the equality of *men*, but the *identity* of MAN. Only when we learn to think of man as a whole, as a collective being, of which each one of us forms a more or less insignificant part, as the separate cells in our bodies make up that physical machine which we think of as our own, only when we can grasp this idea of *identity* instead of equality, shall we

begin to see what "The first object of the Theosophical Society" really implies.

It implies a common association for a common good, it implies subordination of the individual to the whole, and it implies the annihilation of self, the breaking down of the limitations of the physical, mental, and psychic Egos that the SPIRIT may be all in all. When these barriers are at last thrown down, and the soul realises that the limitations which have hampered her never had a real existence, but were painfully built up by herself out of one false conception after another, then indeed she realises her freedom, and knows herself as one with the Divine. And when the lover of mankind has learned (as in Jellaleddin's poem) that in the house of the Spirit "there is no room for *Me* and *Thee*", but that his brothers are *himself*, then in that soul has been attained the first great object of the Theosophical Society. He has learned his lesson, learned to feel the great heart of the universe beating in his own breast, learned to rejoice in the joys of others and to bear their sorrows as his own, learned that he is but one cell in that great Being called Humanity, and that the functions of that one cell improperly discharged will ruin the harmony of the whole organism.

The doctrine of Universal Brotherhood, then, teaches us at once a great moral and a great spiritual lesson. It defines our position not only as part of a great working community, but as part of the Divine Spirit that animates that organisation. So closely linked is every part and parcel of the mighty whole called Man, that no one of us can afford to neglect our small portion of the great work, the bringing of harmony out of chaos, of perfection out of imperfection. For the law of analogy holds good throughout the universe, and as the object of our individual existence is to return, a glorified and perfected consciousness, to that great Fount of Being whence we sprang, so Humanity as a whole must purge away the evil, dominate the physical, and become a God. To this end we must all work, and as each of us recognises more fully the identity of Man, each year as it closes will bring nearer the end of the Dark Age, and the time when the Divine Voice can say in the highest, "Let there be light." Then indeed that time shall come upon earth that the poet has described as the Golden Year, and then

"Shall all men's good  
Be each man's rule, and universal Peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Thro' all the circle of the golden year."

KATHARINE HILLARD.

## THE PLAGUES OF OUR PUBLIC MEETINGS.

A friend of mine who claims to be an earnest Theosophist, but is, in fact, a rather criticising, fault-finding, and uncharitable fellow, is nevertheless very dear, and very near, to me. This chap writes a funny letter to me concerning our public meetings, a letter which I will read to you because the object of his disaffection is also our own adversary, and we thus have common cause with him this time.

"Dear brother," he writes, "what you say concerning your meetings is very familiar to me. We have ours in good running order and well attended now, but we had to go through the same experiences as you have to at present. Your meetings will never thrive until you have found the method to get rid of their never-tiring enemy who is the same everywhere.

As the Colorado-bug is the plague of the potato, tomato, and egg plants, and even kills the young settlings at once, and has not met yet his conqueror, so public meetings of whatever kind have a foe who is apt to kill the tender and young ones among them, so that sometimes they have to be set anew,—if that is possible at all. This monster is the Crank. I have given some study to this loathsome creature and discovered that it exists in three distinct species, which I am going to describe scientifically for the instruction and warning of the unwary meeting-culturer.

The three species have these common properties: 1, they belong as members to no society; 2, they are recklessly selfish; 3, they invade whatever meeting gives opportunity for questions and remarks from the audience. The reason why they do not belong to any communities of their own is their murderous loquacity that drives every one away from them, or that they are too conceited to agree or work in sympathy with anybody, or that they are too stingy to make any sacrifice, or all three reasons together.

The least harmful of the three species of the meeting-killer is the one I called Mr. Shallow simple. The elemental that runs him only wants his tongue to have a good time a couple of hours every week, wherever there is an opportunity, irrespective of any other consideration whatever. Shallow is everywhere but at home at meeting-hours in the city.

In such hours Shallow goeth around as a roaring lion wagging his tongue and seeking whom he may devour. No meeting is safe. Some new society—for instance, the 'Presbyterian Old Men's Progressive Union,' advertise their inauguration meeting, and you are very glad of the opportunity, and do *not* go there; for you are sure Shallow will.

He knows by long experience that his water is too shallow to be swallowed by the audience to any length of time satisfactory to himself;

he also feels that he has nothing refreshing and healthful to soul and mind to give them. Therefore he flavors his speech with the sulphuric acid of opposition and irritation, and thinks they will take it for lemonade.

'My dear friends' he says to the Reformers, in the tone of the most fatherly benevolence,<sup>1</sup> 'why are you so dissatisfied with your conditions? your wages are not so bad. Why do you not, each of you, save, say, a quarter a day for the rainy day? Wouldn't you have eighty dollars in a year, and eight thousand dollars, each of you, in a hundred years,—would not each of you be a capitalist?' 'Shut up! sit down! who is that fool?' they shout, and poor Shallow has again to leave the floor.

Another time he tries his luck in the young Abheachabrahya Branch of the Theosophical Society, and, imagining that they are Buddhists, thus addresses them with the already-mentioned fatherliness: 'My dear friends! why will you go back into the darkness of the by-gone ages, and dig up the dead teachings and sayings of Paganism? This is no progress, friends, it is retrogression! If you want to improve the ethical conditions of mankind, why not study and expound the sublime doctrines of our Christian Gospel? Is not our whole grand civilization based just on this moral code of Christianity? What other age can boast of such glorious attainments as ours in all departments? Have under the ethical teachings of the Hindoos such things been seen as the steam-engines, locomotives, steamship, telegraph, telephone, phonograph, gunpowder, printing-press, dynamite, firearms, breachloaders, ironclads; and all those charitable institutions as hospitals, poorhouses, almshouses, workhouses, Sunday morning breakfast and Saturday evening soup associations, houses of refuge, penitentiaries, and lunatic asylums . . .' Here the chair ventures to state that the gentleman's mind is wandering, that he is off the subject and had better retire.

Now, on the whole, Mr. Shallow does not so much harm; you can get done with him in about ten minutes.

More dangerous is the second species whom I call *Mr. Hobbyrider*. This one is very often the Elijah or Jesus of the 'new dispensation,' one of the bashful kind, namely of those who try to keep their mission secret,—in vain, however, for it oozes out everywhere, especially in their countenances. But usually Hobbyrider is an ordinary mortal who only labors with a philosophy of his own, because he has no chair to teach it from. His system is based on some idea that any average thinker might conceive and entertain for a while, but then would either discard as wrong, or file somewhere in his memory as an old matter of inferior order. But Hobbyrider is in love with this idea and wants his bride to be recognized. If this world of ours were ruled half-way by such a thing as reason, he would be a professor

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<sup>1</sup> Talking through his nose.

of metaphysics at one of our universities. Under the actual circumstances, however, he has to hunt for an audience where he can get it; and it is a hard job too, indeed! For the old societies are too smart and too much on their guard against starved tongues. They know they might as easily stop a waterfall as his flow of speech once let loose. They therefore use all kinds of tricks and have got up special contrivances to keep him off their rostrums. That is why he has set his eyes on innocent and inexperienced young 'Branches', whom he captures and then taps at an awful rate, once he has them in his grip.

The third and most insidious form of the meeting-bug is the one I called '*the Man with the Puzzle*'. Suppose he is attending at the 'Metaphysical Society's' Weekly Meditating Meeting. He has taken note of the subject of the introductory paper that is to be read, and provided himself with a dozen of puzzling questions for all cases. He says, for instance: 'The gentlemen who read the paper used the word 'nature' several times. What do you understand by the term nature?' Some one answers as best he can. But, satisfactory or not, the Man with the Puzzle has a definition of his own, and politely begs leave to give it,—which cannot be properly denied. And now—he has got you!!!—He is the one who defines the things before he talks of them! and in order to define 'nature' he defines half a dozen of other terms. He takes his time. This being done, he also *talks* about nature and the six other things,—under three heads and two subheads each.

Now those of the attendants who are theosophists of old standing know at once what to do in such an emergency. Whilst apparently listening to the Man with the Puzzle, they seize with rapture the grand opportunity of subduing, by taking position in the higher ego, the flames of impatience, indignation, and anger that are arising from the depths of their Kama Manas; and they are very successful in this exercise. But how about the rest of the audience who know nothing of this theosophical stratagem? They are ablaze with rage at the lamb-like meekness of the chair and the members of the society, and mentally swear by Mars and Saturn never to attend any more. But everything ends in this world of change. The chair looks at her watch and discovers that the hour has struck for adjournment, under useless attempts of Mr. Hobbyrider 'to make a few remarks.' The Man with the Puzzle is triumphant, but the former cannot go home of course in this explosive condition, and gives vent to it in a private controversy with some of the leading members; the result of which is an epistle received by the secretary on the next day in which the whole Society is taxed with ignorance, dogmatism, and Blavatsky-worship. And this end is speedy and fortunate enough; but sometimes these fellows have much perseverance, cunning, and moderation, and then—they kill you! In such con-

tingencies you have to suspend the right of questioning entirely, until the last crank is starved out.

Now although aware of the danger which a crank is to a theosophical branch, I always felt attracted to some of them, understanding by the term simply a man who insists upon his own philosophy in spite of any other. Perhaps the hope of bringing them round was at the bottom of my intercourse with them. If it was, it was a mistake. Such a man will read himself through *Isis Unveiled*, the *Secret Doctrine*, and a dozen of other books to find whether they do not teach anything concerning his hobby. If they do not, as they in fact do not, he scornfully rejects them as chaff. Therefore, since I feel the value of time more keenly now than before, I make it a rule to 'head off' each bore as quickly as possible, and to warn new Branches of the dangers which beset them.

Truly yours,

K. W."

## THE UPANISHADS.

Having been a close reader of the *Theosophist* for the last three years, I have seen the translations of the various Upanishads that appear in every issue. It is said that the work is done by two members of the Kumbakonam T. S., and all honor to it for its painstaking and unselfish work. I read in some recent issue of the PATH that H. P. B. never used to throw cold water on any scheme for carrying on the Theosophical work, whatever she might think of its results. If they are harmless, all right; but when they tend to produce the opposite results, it is but our duty to speak against it, and I hope that my brothers, especially the translators, will take the following remarks in that spirit.

Fortunately I have studied Sanskrit, and after the translations appeared in the magazine I learned the Telugu characters to read the Upanishads in the Madras edition, the most trustworthy *now existing*. So I have been able to collate them and there the translations with the original.

In the *Secret Doctrine*, vol. i, "summing up", H. P. B. says that the Upanishads, as they now exist, are only those portions of the original Upanishads from which all passages that have a direct bearing on occult mysteries, and all those that may suggest the key to the secret meaning, were carefully omitted. Naturally, then, we would expect to find in the existing copies great blanks unfilled occurring in every Upanishad. I have found that such is the case, and here are the proofs :

1. There are 108 Upanishads in the Telugu edition, and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has some Upanishads that are not to be found in the

Madras edition. They are Nila Rudar, Choohka, Kaudhasruti, Brahma-bindu ; and some others whose names I do not remember are quoted in authoritative Sanskrit works.

2. As regards the same Upanishads the Calcutta and the Madras editions differ greatly, going so far as to omit a large number of Slokas. For example, the Nāda Bindu, the Têjô Bindu, the Dhyân Bindus, and many others are quite unrecognizable in their Bengali costume. The Têjo Bindu, now being translated, is 16 pages in the Madras edition and but *one* in the Calcutta. In the translation of the Brahmopanishad by C. R. Srinivasayaugar, I could recognize neither the Madras nor the Calcutta edition!!! Perhaps he has amalgamated the two and boiled them down.

3. In the Nada Bindu Upanishad I could not for a long time make out the passage about the Atmagnanees and Tatwagnanees. But some time after, in reading the "Raja Yoga" by Tookaram Tatya, I came across the passages, but the text was more correct and grammatical. The meaning was something quite different. And in the Hata Pradepeka, chapter iv., I find the latter part of the Nada Bindu quoted whole, and the text is correct and the meaning clearer when assisted by the Commentary.

4. Sankaracharya, in his *Prasthanathraya*, quoted largely from the Dasopanishads (these are free from all the defects I am going to mention about the remaining), but never once from the remaining 98 (?), even though these treat of the same subjects in various places. In the Bhagavat Gita and the Upanishads, when commenting on the passages treating of practical Yoga, he might have quoted from the Sandilya, Darsana, Yoga-sikha, Yogachudamani, Yogakundalini ; and lots of others.

5. Many of the Upanishads are entirely unphilosophic. For instance, the Akshamala treats of rosaries ; Bhasmagabala of the holy ashes ; the Vasudeva of the Tripundhra or the Caste marks of the Vaishnavas ; the Muktika is a catalogue of the 108 Upanishads ; the Kalisantarana of the repetition of the name Rama. After the translation of the Vagrâsuchi, the first in the series, I heard Pandit Bhashyacharya say that it was a recent compilation by a Hindu of the north. The same may be said of many others, taking into consideration their non-vedic style and diction, and the modernness of the subject.

6. The Upanishads are full of passages that are extremely faulty in their construction and grammar, so that it is extremely difficult, and sometimes impossible, to make out the meanings. Sometimes a sloka has only the first half, and sometimes the second. The printer's mistakes are many, and the magnitude of the evil will be understood when we know that a letter misplaced or left out sometimes changes the whole meaning. Again, most of the Upanishads are ill-constructed and seem as if put together by chance. The first 10 lines may treat of Vedantic metaphysics. At once

the subject changes about yoga, and it goes on for about 10 lines, when in comes suddenly a passage about the Sannyasis or their asramams, or a dissertation about the holy thread and the tuft of hair. Everything is in a jumble, and seems as if surprised into petrification in the act of dancing to the music of Orpheus. These are not stray speculations, and I can support them by facts and quotations. For example, the famous passage about Om in the Mandukya is repeated not less than 7 or 8 times in various Upanishads. So are also many other oft-quoted slokas.

7. Again, many of the Upanishads are in the last degree philosophic or upanishadic in their nature. They are so many formulas, with the appropriate ceremonies for the invocation or upasana of various powers in Nature, a work fitter for the Atharvaveda and the Mantra Sastras. Such are the Bhavana, Hayagriva, Dattatreya, Sarasvati, Sukarahasya, Savitri, and many other Upanishads.

Such are the facts that go, in my opinion, to prove the statement of H. P. B. about the Upanishads. They show that the Upanishads are incomplete, incorrect, misleading, and spurious, and so were not held as authority to be quoted.

Such is the text ; now for the translation. The whole Upanishads can be divided into 3 parts : those treating of purely Vedantic and social subject, those treating of Yoga, and those treating of Mantras. In translating the first no great harm is done by any fault in the text or the rendering ; the third part is quite useless without the Baja Mantras and the Chakrams that are happily omitted ; the second part is not so, and here is the crux. No one but the initiated Yogi who has gone through the processes and developed in himself the powers therein mentioned could rightly understand the meaning and the practical application. The translators are not such (for if so, they would not have set themselves to translate the imperfect work).

The text is defective, misleading, and erroneous ; the subject ordinarily incomprehensible but extremely attractive by its apparently easy practicality and tremendous results ; and the translators not qualified (but which of us is so ?) to give an authoritative and indisputable rendering. They understand it in one way, and the poverty of English forms a very opaque medium for their ideas. The readers take it in their own light, and many of them, not being Yogis or Sanskrit scholars, take it as they are given. Neither the translators nor the readers have the power to see whether the facts stated are true. But, withal, the subject is so dangerous that a substitution of the word *right* for *left* in the cases of Nadis or nostrils would produce tremendous physical ills, and, when persisted in, death. It is like a child playing with a lucifer match in a cellar of gunpowder.

I foresee two objections to my remarks :

1. If they do not read it in the translations they read it in the original.

2. Put a note to the effect that they are dangerous without a competent Guru.

Those that read the original are few, the translations many. But is this a rule for our increasing the evil? Every one would regret the day when the Vedas and everything connected with them were *written*. Before then they were Srutis, i.e., oral instructions handed down from Guru to Sishya. The editor of these Upanishads, especially of these Yogic and practical portions, will have a heavy score to settle with Karma.

Secondly, there is no use of putting before the insane world wrong descriptions of attaining tremendous powers, a world mad after everything that could enable them to wield a power over their fellow-creatures, and telling them not to put them into practice.

It is like giving a man a knife and telling him that it is dangerous to use it without the supervision of a sane man. Witness the wildgoose chase of the Mediævalists after the philosopher's stone and the Elixir of Life, in which so much money and so many lives were sacrificed. Look upon the many victims of alchemy, Tantric rites, and misunderstood Yogis in India, that country of the extremes. And why desire to repeat the evil? It is of no use to say that many books exist on Yoga. The Upanishads differ from them in having a divine source and infallible authority, while these works rest on that of comparatively modern authors. Again, these are complete and consistent works, not subject to the defects remarked above in the case of the Upanishads.

H. P. B. had on every occasion condemned outright these Yogic works and their doings, as the review columns of *Lucifer* will testify. The PATH also spoke in no qualified terms against it in the last issue. A powerful "Chat on the Pial" was directed against this practice of Yoga, but (oh human nature!) the writer, C. R. Srunivasayangar, has himself acted against his advice in translating the Brahmopanishad. A very touching instance of a victim of mispractised Yoga appeared in a letter from Colombo asking advice, and a "Practical Student" advised him to go on, naming some remedies. But we were glad to see that the PATH advised discontinuance as the greatest remedy.

In the name of my fellow-brethren, in the name of H. P. B. our departed Teacher, and in the name of all who are free from the craze for psychic powers without deserving them, I protest against this well-meaning and unselfish but dangerous work. The facts are these; the whole body of right-minded Theosophists my jury; and I leave it to them to judge.

(Nom de plume) FRANCOIS FLAMEL,

Terre Villa.

## TEA TABLE TALK.

Many theosophists have asked how they could teach the first principles of Theosophy to their children. Theosophy in the family has come to be a subject which, soon or late, engages thoughtful minds. The Tea Table has heard many discussions upon it. These arise from the fact that it is not always clear what these first principles are. Some persons take them to be the septenary division, or Reincarnation, or some such point, and say that these are too difficult of understanding for the child. An obvious reply is that it depends upon the child. It, in fact, depends upon Evolution. Some children are born with an instinctive—not to say intuitive—belief in and knowledge about their things. Again, they can be simply taught. Mr. Judge, addressing the theosophical Sunday School in San Francisco, found that the children well understood the main theosophical teachings and prettily acted a series of tableaux representing scenes in the lives of Buddha, Jesus, and other ethical Reformers. This fact brings me to my point, *viz.*, that the main teaching of Theosophy is Altruism, and that this is the outcome of Karma, of Reincarnation, of the universality of the oversoul and of the Life principle. If these teachings be true, Altruism becomes the law of life.

There is a family known to the Tea Table where the children, as yet very young, are trained from birth in this law of love and do beautifully and naturally exhibit its effects. In response to requests from many mothers, this mother was asked to give her thoughts upon this point, inasmuch as those thoughts are, with her, the results of daily deeds and experience. I give her own words.

“Mothers, awaken to the responsibility that you hold over your child, and lose not one moment in your everyday life to teach to that child a lesson of good which can come from each little act or word in its new life of experiences. The child is never too young to learn its lesson, e’en as it lay in the cradle, seemingly unconscious of all that goes on around it. The first lesson can be taught when the little impatient cry for the cradle to be moved is heard. Do not hasten to quiet every sound; let it cry and learn to wait and be patient.

Most children are taught selfishness from the start; let it know it cannot have that which it cries for. Later on in life, when old enough to reason and talk to, teach it pretty lessons, by taking an act or expression of its own and weaving from it a story wherein it may see how to hold back the bad or selfish thought or act, and by so doing make its playmate happy, feeling glad to know it can give happiness and help to others. Teach it, as it were, in play, how to make its own little bed, or to put to rights its toys which lay in all disorder on the floor.

Let it think that it is helping Mamma keep house, thereby giving it the feeling that it is doing good for some one else. Teach it also to destroy nothing, for while its toys may seem like old and worn playthings, because it has tired of them, let it care for them carefully, so they may be in good condition to make some poor little one happy, and, as Christmas and other

anniversaries come around, let it select from its store all that it feels it can do without and with its little hands pack them in a box, always keeping uppermost in its little mind the delight and pleasure of doing something to fill another heart with joy and cheer. Train the mind to good and higher thoughts by your help, in like manner. When the morning comes around and the child awakes irritable and peevish, tell it to drive away that naughty boy and bring back the good one ; cast off the scowling cross looks and only let the sun shine in ; try hard to be a good boy and thereby help Mamma and his little brother and sister to feel happy. By such little talks and encouragements you will soon find the childish face brighten and fill with interest and wonder, and right desire springs up with the start of the day. The child has become lost in its own self, forgotten its trouble. and is now happy with the feeling that it wants to be good and do what is right, because it is helping Mamma and sister and brother. Again, never fail each day to invent some means whereby you may give a new example to your child of its usefulness in this world, that it is here to help make others happy and good, and that there is no better road to success than that of truthfulness and good acts and deeds, bright and happy faces, kind and loving words. However, to expect such results, mothers must be practical in all things regarding the health of the child, and first see that the little one's stomach is in a healthful condition and all its functions acting according to natural laws, thereby giving a firm foundation to start its upward progress of both body and soul."—E. S.

Another Christmas Season has come around to us, typical of the birth of that Divine Principle of Light in human souls, whereby these expand to Eros, the One Ray of Light and Love. Not love as we know it. But that Love dimly foreshadowed in all the lives of the universe, that Love which is the sum of lives, whereby each responds to each and is in each, itself its core and cause. There is no better time for that deed for which all times are good, the deed of beginning to make altruism the motor and centre of the child's life. Even souls as yet unborn into the house of flesh can have the way prepared for them in this respect. May we awaken to a fuller sense of our responsibilities, and inaugurate this Christmas tide the new reign of Brotherhood in child life, the reign of selflessness and peace. JULIUS.

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## THE IMPUDENCE OF MODERN PHILOSOPHERS.

In Herbert Spencer's new book *Justice*, he defines that principle thus : "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man," and then goes on to say in his appendix that for more than thirty years he was the first to recognize this "equal freedom" as the summing up of justice in the abstract. But not till 1883 did this modern philosopher discover that Kant had made the same formula. He does not appear to know or recognize the French method of putting it

in the Declaration of the Rights of Man, nor the attempt to insist upon it in the American Revolution, nor, indeed, in the thousands of declarations made long before the birth of Spencer.

We have nothing to say against Mr. Spencer's motives, but a great deal against the impudence, perhaps of an unconscious kind, of the schools of modern philosophers of which he forms one. Laboriously for years they write books and construct systems of thought called new by themselves, but as old as any Egyptian pyramid. These systems and formulas they make up in the most refreshing ignorance of what the ancients said about the same things, for "surely", they seem to be saying, "what could the ancients have known of such deep matters?" The theory that no energy is lost was not for the first time known in the world when our moderns gave it out, nor is Mr. Spencer's theory of evolution, nor even his statement of it, his invention or discovery. All these were known to the Ancients. They are found in the *Bhagavad-Gita* and in many another eastern philosophical book.

If these modern philosophers confined themselves to their studies and had no influence in the world and upon the minds of young men who make the new nation, we would not have a word to say. But since they influence many minds and have enormous weight in the thinking of our day, it seems well to point out that it savors of impudence on their part to ignore the development of philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of. If Herbert Spencer could be so blind as he confesses himself to be as to suppose that he was the first to recognize the abstract formula of justice, only to discover that Kant had hit upon it before him, then of course we are justified in presuming that he is equally ignorant of what has been said and decided in the six great schools of India. If such minds as Spencer's would acquaint themselves with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books.

Our position, clearly stated by H. P. B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors the Ancients, and that modern philosophers are only engaged in reproducing out of the astral light and out of their own past-lives' recollections that which was known, published, declared, and accepted or rejected by the men of old time, some of whom are now here in the garb of philosophers turning over and over again the squirrels'-wheels they invented many lives ago. For "there is nothing new under the sun."

WILLIAM BREHON.

## LITERARY NOTES.

**THEOSOPHICAL SIFTINGS**, Vol. IV, No. 12, has 3 articles,—“Aspiration and Environment,” a very good reprint from *Lucifer*; “A Fragment on the Requirements of a Theosophical Life,” by a cherished American Theosophist, Miss L. A. Off; and “Theosophy and Theosophical Christianity.” The last is a well thought-out inquiry into the reasons for Christian antipathy to Theosophy, and why the latter must remain a distinct system. It is wholesome and palatable all through, except in the five lines about prayer. No doubt this question is “very difficult,” and it certainly is not made less so by defining prayer as a “command.” [A. F.]

**WOMANHOOD AND THE BIBLE**, by “Libra.” A potent and pungent defense of the equality of woman with man, with an occasional touch of grim sarcasm or light humor. There is no assault on the Bible itself, for it is clearly shown that the degrading doctrines attributed to St. Paul do not accord with his elsewhere teaching, and are the work of interpolation. This is an admirably composed pamphlet, strong in its learning and its diction, and it might well have been a little longer. In one respect it is defective,—it is vague exactly where it should have been precise. Existing marriage is denounced, but no alternative is set forth, and the definitions of maternity on page 8 and virginity on page 12 are mere graceful phrases expressing no distinct or realizable thought. The odious word “obey” in the Marriage Office of the English and the American Church, a word so odious that the absence of a movement to expunge it is astonishing, is insufficiently denounced. (*Theosophical Publishing Society, London; price, threepence*). [A. F.]

**BLACK AND WHITE**, under the heading “The Woman of the Hour,” accompanied with a most perfect reproduction of Sarony’s photograph, gives a cordial, manly account of Mrs. Besant. Attuned to evident reverence for all that is conscientious and self forgetful, the writer portrays her as an exemplification of both qualities, and is obviously truthful in the interview he reports. What a model for all journalism, and how little followed!

**THE OCTOBER REVIEW OF REVIEWS** (London edition) devotes its “Character Sketch” to Mrs. Besant, and narrates her intensely interesting life with the deepest feeling of sympathy and honor. In nothing is it more graphic than in the portraiture of her mental and spiritual conflicts, her one aim the reach to Truth, her one indifference personal suffering. How the heroic soul, tortured by inward agony and by the decrees of brutal and senseless Judges unworthy even to stand in her presence, never wavered or veered as it pressed onward to the Light it saw and reflected, is here thrillingly told. What a satire on the “culture” of the land, that this glorious woman, learned, eloquent, philanthropic, disinterested, pure and lofty and tender and strong, towering above the women—and the men—of her nation in the finest qualities of mind and heart, should have been the idol only of the lowly and the odium only of the high-born! Church and State persecuting, God and Humanity sustaining! But Karma has been vindicated. The foremost woman in character is now the foremost in position, and reverent appreciation is pouring around her as she is truly seen and truly heard. Not alone to Theosophists, enthusiastically as they

honor her, but to all who love and seek the Truth, are dear the name and voice of Annie Besant. The "Sketch" contains portraits of herself at different epochs, and is prefaced by a group containing Col. Olcott, Mr. Judge, Mr. Keightley, the Countess Wachtmeister, Mr. Mead, Mr. Old, and Mrs. Oakley. [A. F.]

THE A. B. C. OF THEOSOPHY, by H. S. Ward, is a singularly clear and well-composed little pamphlet, written by a person not a Theosophist but desirous to furnish, in the interests of fact and truth, a fair statement of what Theosophy is. In simple language and with great correctness he does this, succinctly giving an intelligible and intelligent sketch of its outlines. Perhaps it is not strictly accurate to say that "an actual volume or series of volumes," "the book of all truth," was "in the beginning of time" committed to the Mahatmas, but otherwise hardly an exception can be taken to the contents of so useful a tractate, intended for broad distribution. (*Percy Lund & Co., Ludgate Circus, London; one penny.*)

THE PITTSBURG (PA.) DISPATCH of October 18th publishes a very strong article upon "The Spirit World" by an F. T. S. Facts upon death and super-sensuous planes are lucidly stated as grounds for the wholly different theories of Theosophists and Spiritualists. Very valuable is such exposition in educating the public to right attitude towards each. Why cannot other intelligent F. T. S. read, study, and then write?

THE PACIFIC THEOSOPHIST is the title of an 8 paged monthly just begun by the untiring Theosophists of Seattle, W. T. It is a frank, manly, straightforward presenter of Theosophical truths and news, giving general facts, local items, and common-sense illustrations. The inability of the secular press to print all the matter now needed for correction and exposition is one reason for the new periodical, which will also endeavor to present a synopsis of Theosophical news the world over. The subscription per year is 50 cents, single copies being 5 cents. (*Theosophical Publishing Co., Room 32, Haller Block, Seattle, W. T.*)

THE VAHAN, Second Series, No. 4, is good. The Editor's own responses are, as usual, most happy, in particular the singularly dispassionate one about the Upanishads (Question XXIII), though that to Question XX is somewhat enigmatical. The following under Question XVIII doubtless contains some meaning: ". . . the objective state of consciousness of the solar system from the point of view of earth consciousness." "W. R. O." quotes as a "saying of Jesus given in the Gospels," St. Paul's "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" (1 Corinth. III, 16). An extra weekly meeting of the Blavatsky Lodge, for members only, has been arranged for Saturday evenings on account of overcrowding. A Debating Society now meets each Friday evening in Duke Street. Each member in rotation is made Chairman for an evening, and has 10 minutes to open and 10 minutes to close the debate, and every member present is obliged to speak for at least 3 minutes, not over 5.

PAUSES No. 2 gives Dr. Hartmann's able *Lucifer* article on "H. P. Blavatsky and her Mission," begins a reprint of *The Wilkesbarre Letters on Theosophy*, quotes articles from the PATH and the *Theosophist*, and answers several questions, that to "W. P." being peculiarly terse and well done.

THE T. P. S. is most wisely perpetuating Mrs. Besant's Addresses by printing them in pamphlets. There have just been issued *The Sphinx of Theosophy* (3d.), *From 1875 to 1891* (2d.), *In defense of Theosophy* (2d.). Mr. Mead's fine *Theosophy and Occultism* is also thus issued (2d.), and Mr. E. T. Sturdy's *Theosophy and Ethics* (1d.). If ordered through the *Path*, these will be respectively 10 cents, 8 cents, 8 cents, 8 cents, 5 cents.

"LETTERS THAT HAVE HELPED ME" have now been reprinted from the *PATH*, and to them has been added the article in *PATH* for July, 1888, entitled "To Aspirants for Chelaship." With the exception of certain statements made by H. P. B. herself, the latter is probably the most important exposition ever made to would-be disciples, and is the one to which questioners are constantly referred. In its new and more accessible form, and connected with other facts stated in the "Letters," it will be even more generally useful. The book is bound in cloth and is on sale at the *PATH* office; price 50 cents.

THE NEW CALIFORNIAN for November opens with the first part of a very fine paper by Dr. Jerome A. Anderson on "Hypnotism." An abstract of the General Secretary's lecture on "Reincarnation" at San Francisco covers 7 pages. "The Children's Hour" is an exceedingly interesting description of a dramatic representation in the S. F. Sunday School of "The one Truth in many guises." Ten children personate as many religions or teachers, each bearing a significant emblem. Wisdom interrogates each as to its own phrase of truth, and the reply—mostly from its Sacred Book—epitomizes that. Mahomet is not well received, but Wisdom rebukes the dissidents, and they hear some salutary doctrine on forgiveness from the "Kashf al Asfrar." Miss Marie A. Walsh, is the enviable describer—perhaps the constructor—of this admirable scheme.

A CATECHISM of Brahamanism has been received by the *PATH* from Mr. S. T. Krishnamacharya of Pondicherry, and it is hoped that it may be possible in the course of a short time to publish it for those who are interested in comparing religions. Our thanks are extended to the sender, and also our excuses for a delay which was unavoidable in consequence of the absence of the editor in the Western States.

## MIRROR OF THE MOVEMENT.

### AMERICA.

THE TWO BRANCHES in Fort Wayne, Ind., the "Light" and the "Annie Besant," have determined to consolidate, the name of the latter being preserved. The President and Secretary of the former, Judge E. O'Rourke and Mr. Andrew A. Purman, were elected to corresponding offices in the "Annie Besant." This consolidation reduces the American Branches to 59.

A THEOSOPHICAL HEADQUARTERS has been established in Chicago at Room 30, Athenæum Building, increased demand for literature and growing interest having made it important. A Reading-room and Library have

there been opened for the use of members and the public, orders for books and magazines will be taken, and all other business transacted which may be found necessary for the Society. It is hoped that all Brethren visiting the city will visit also the Headquarters, thus increasing its reputation and prosperity. All communications to the Chicago T. S. should be there addressed.

VERY GREAT INDEBTEDNESS is felt by California Brethren and by the General Secretary to Mrs. Vera M. Beane of San Francisco for her invaluable preparatory work at Fresno. Having gone there in advance, stirred up interest and expectation, and arranged with local Theosophists for the meetings, she so made ready the way for Mr. Judge that his visit was highly encouraging and fruitful. If such pioneers could be had in each other town on the route, what a report the next April Convention would hear!

BRO. SIDNEY THOMAS is another Californian rolling up good Karma. He has made his house in San Diego practically a Headquarters, whereto members from far and near have come. Open-air meetings are held there in an out-of-door place back of the house, a thing possible only in California. By request of the Pacific Coast Executive Committee, Bro. Thomas is to undertake an active missionary work in Southern California. May a report thereof duly reach the PATH!

UPASANA T. S., San Diego, Calif, has elected as Secretary Mrs. Mary B. Clark, 1210 Cedar st., Mrs. Bessac having removed to the East.

COMPLAINT HAS BEEN MADE that the *Theosophical Forum* has so few contributors and therefore so little variety. This grievance is far more acutely felt by those who conduct than by those who receive it, and the latter can always refrain from reading though the former cannot refrain from issuing it. Once more are F. T. S. reminded that in this department, as in all others, only that can be done which they themselves make possible. If they want a good *Forum*, they must exert themselves to make it so. This is not accomplished by imparting their good wishes, but by sending thoughtful questions and answers, calling attention to problems, using the *Forum* for the purposes contemplated in its establishment. If they so do, it may acquire an interest and a value otherwise impossible. The November number is important because of the devastation wrought on Mr. Moncure D. Conway's complacent slur on H. P. B. in the October *Arena*.

THE ARYAN T. S. enjoyed on November 10th the second of Miss Katharine Hillard's lectures, "Karma and Reincarnation." At its annual meeting on the 17th, the Branch re-elected its old officers, except that Mr. Alexander H. Spencer, 65 Leonard Street, succeeded as Secretary Mr. Chas. Seale, who has demitted to the "H. P. B." T. S. for much-needed work there.

GOLDEN GATE T. S. had as its November lectures: *Universal Brotherhood*, Miss M. A. Walsh; *The Great Breath*, E. B. Rambo; *Spiritual Growth and Practical Living*, Mrs. M. M. Thirds; *Karma*, Professor Chas. H. Sykes.

AURORA T. S., Oakland, had as its November lectures: *The Scientific Basis of Immortality*, Dr. J. A. Anderson; *Spiritual Growth and Practical*

*Living*, Mrs. M. M. Thirds ; *Karma*, E. B. Rambo ; *The Continuity of Life*, Daniel Titus ; *Reincarnation*, Professor Charles H. Sykes.

LEND A HAND for November, Rev. Edward Everett Hale's magazine, prints an article by Mrs. J. Campbell Ver Planck on the Leagues of Theosophical Workers.

NARADA T. S., Tacoma, W. T., announces a systematic course of lectures upon Theosophy beginning on November 1st. On October 24th Brother L. P. McCarty of San Francisco had lectured to over 200 people in the Unitarian Church. The new course has place in the studio of Bro. J. H. Scotford, Room 32, 917 C Street, each Sunday afternoon at 4 o'clock, and is under a Lecture Bureau conducted by Tacoma and Seattle. The attendance at the first was about 100. Questions are invited after each lecture. The course is : *Theosophy ; what is it ?* Mrs F. I. Blodgett of Seattle ; *Evidences of Theosophy*, J. H. Scotford of Tacoma ; *The Masters of Wisdom and Occultism*, W. F. Richardson of Seattle ; *Evolution of Soul Through Matter*, E. O. Schwagerl of Tacoma ; *Sevenfold Divisions of Man and Nature*, J. H. Scotford of Tacoma ; *Reincarnation a Necessity of Evolution*, Frank I. Blodgett of Seattle ; *Karma, Cause and Effect*, Mrs. F. I. Blodgett of Seattle ; *Scripture Interpreted by Theosophy*, a member. The course will probably be offered to the new Branch at Olympia, and will enormously aid its work.

A NEW BRANCH, the "Olympia T. S." with 5 Charter-Members, has been chartered at Olympia, Washington Terr., thus raising again the number upon the roll to 60. Mr. David E. Baily is the President, and Mr. Archibald H. Adams the Secretary ; box 694.

MISS KATHARINE HILLARD, Vice-President of the Aryan Branch, accepted the invitation of the Boston T. S., and on Thursday the 12th lectured in Stanert Hall upon "Karma and Reincarnation," and on the 14th in the Society's Rooms upon "The Theosophic Theory of Evolution." On Monday the 16th she went from Boston to Providence, R. I., in response to the request of the new Branch there, and in the evening lectured. It may be that Miss Hillard's contribution will initiate the formation of a regular Lecture Bureau at the New York Headquarters, San Francisco having set an example.

CHICAGO T. S. AND RAMAYANA T. S. propose a union of interstate Branches for the purpose of greater work, on the plan of the Pacific Coast Committee, and the room in the Athenæum Building has been taken as an experiment, the expectation being that other Branches will help. The General Secretary cordially endorses this excellent plan, and foresees on it most valuable results.

THE "H. P. B." T. S. had four lectures in November : Mr. Alex. Fullerton on "The Common Sense of Theosophy," Mr. E. A. Neresheimer on "The 7 Principles of Man," Mr. F. L. Mathez on "Man and His Relations to the Universe," and Mr. Alex. H. Spencer on "Karma and Reincarnation." It meets each Friday evening at the music-room of Miss A. H. Stabler, 142 W. 125th Street, New York.

FORT WAYNE THEOSOPHISTS have done such excellent and constant

work that the sale of books has become very large, about 1,000 copies of *Esoteric Buddhism* alone having been called for in that region.

TOLEDO THEOSOPHISTS have made an informal club called the "C. T. L." (Circulator Theosophical Literature), each member to pay \$1.00 and receive books 10 per cent. in excess, he agreeing to circulate them among inquirers.

TRIANGLE T. S. has made strenuous efforts to interest the people of Alameda in Theosophy, but with little result. The papers refuse to print articles, and the members feel that their only present duty is to study faithfully the literature and to live the life. Though the public address by Mr. Judge was well attended, no one subsequently accepted the invitation to Branch meetings. Curiosity was satisfied and then ended. But leaflets will still be distributed, and the Branch refuses to be discouraged.

HERMES COUNCIL T. S., Baltimore, has hitherto had an unsatisfactory meeting-room in an unsavory building, and outside interest was hardly felt. But now very pleasant quarters have been found in a good locality and house, 323 N. Charles street, and regular meetings are held on Friday evening. The consequence is an increase in visitors and inquiries. There is now a prospect of good attendance each week. The Library has mounted to about 170, which includes that rare possession—a complete set of the *Theosophist*. Arrangements are made for the use of books by friends of members. Much cheer now enlivens the little Theosophic group in Baltimore, and a hope that it may not be little much longer.

AFTER some four weeks one is happy to note that the Pacific Coast Branches first visited by Mr. Judge, the General Secretary, those in Portland, Tacoma, and Seattle, not only speak in the highest terms of the benefit of his visit, but by their acts are up and doing. Portland has taken rooms in the central part of the city, on Second street, and opened a free library, to which many good additions are being made, and where public meetings are held every Thursday. They were addressed by Bro. L. P. McCarty of San Francisco on the 15th. Tacoma has new and commodious rooms in connection with Bro J. H. Scotford's art studio, and meet every Thursday evening as well as on Sunday afternoons, and reports a good interest evinced. Tacoma and Seattle being but two hours' ride from each other, the two branches have arranged to exchange speakers and original papers for one or more courses of lectures, assisting each other at their public meetings. Seattle, more than any other point in the Northwest, seems to have had newspaper antagonism to the Theosophical Society, but it has been answered, whether the answers have been printed or not, and the Society seems to thrive on such opposition. Secretary Richardson keeps the rooms and library open, and three meetings are maintained every week—one for study, one a Branch meeting, and a public meeting on Sunday evening, at which there are always some new faces, assuring the spread of Theosophic knowledge. Mr. and Mrs. Blodgett, the indefatigable pioneers in Seattle, are about starting a Theosophic newspaper—not a magazine, but a simple paper, and if the great dailies will not publish refutations of their slander, the members shall have an opportunity to present the truth regarding the Society and its Founders. It is the aim of this little sheet, which will come out wholly in the interest of the Society, to present Theos-

ophy in the simplest and shortest form. At this writing the paper has not been named, but will be issued monthly, and at a cost of not over fifty cents per annum. B.

#### THE GENERAL SECRETARY'S TOUR.

Having said farewell to San Francisco Mr. Judge reached Sacramento on Oct. 27th, and at Dr. J. S. Cook's received several callers in the evening. The next day he had a meeting of members, and at night lectured in Pythian Hall to what for Sacramento was a good audience, about 125. After the lecture a talk with members had place at Dr. Cook's. The Branch is happy in a good library. That night Mr. Judge left for Salt Lake City, arriving on the 30th. Various callers were received during the day, and at night a lecture was given in the hall of the Metropolitan Hotel to about 150, a good attendance in view of the facts that lectures are not popular and that an admission fee had been found necessary. The listeners were intelligent and attentive, though the lecture was an hour and twenty minutes in length. After it questions were replied to, and at 10 o'clock a T. S. meeting was held for devising further work. The Branch is to take up regular study, beginning with *The Key to Theosophy*. The next day Mr. Lloyd, the President, drove Mr. Judge through the city. The local newspapers gave such excellent reports that many misconceptions of Theosophy were corrected and Branch interests much promoted. On the 2d he arrived in Omaha and accepted the hospitality of Dr. Jensen. On the 3d was held a T. S. meeting in Dr. Borglum's office, where the Branch now assembles, about 25 being present. The next day Mr. Judge went to Lincoln, and in Masonic Hall found about one hundred present for his lecture, election interests diminishing the attendance. Yet much interest was exhibited, and several persons sought interviews afterwards with Mr. Judge for further talk: On the 5th a lecture was given at Germania Hall, Omaha, to about 300. It was an intelligent gathering, largely of professional men, and would have been larger but for election excitements. Mr. R. D. A. Wade, a barrister, presided. On the 6th Mr. Judge left for Sioux City, some F. T. S. accompanying him. The Scientific Association was to have held its regular meeting and a lecture that evening, but courteously deferred the latter and made way for Mr. Judge, its President presiding and introducing him. This secured a larger audience than would otherwise have been possible, and a more cultivated one. An unusual amount of questioning and discussion followed the lecture, in spite of the *Journal's* remark that "In himself Mr. Judge is not a man to provoke contention. His placid face, with its long silky beard and general expression of spirituality and intelligence, suggests anything but a polemic disposition."

Mr. Judge reached St. Paul from Sioux City on the 7th, whence Dr. La Pierre and others escorted him to Minneapolis, where reporters at once surrounded him. The forenoon of the eighth was occupied with visitors, and at 2.30 a lecture was given in Unity Church, which was well filled, about 925 being present. Some excellent music was given on the organ, before the lecture, and serious, intelligent questions were put after it. Bro. Pettigrew then conducted Mr. Judge to St. Paul, where he was the guest of Mr. Peter Long. In the evening he lectured in the Unitarian Church, procured through the kind efforts of Miss Long. It was completely filled by the time the lecture began, and all remained till its close, listening attentively

and putting thoughtful questions. Very many afterwards came up to express thanks and satisfaction. The Branches both in Minneapolis and St. Paul felt delight and cheer at the public interest shown in Theosophical doctrine.

On the morning of the 9th a meeting of the St. Paul Branch was held in Mr. Long's house, visitors from Minneapolis attending. At 3 in the afternoon Mr. Judge went to Minneapolis for a meeting of the Ishwara Branch. That Branch has now a nice room in the N. Y. Life Ins. Co.'s building, where the Library is kept, and where it is aimed to keep open doors and some members in attendance during a part of each day.

Some of the young men members of the St. Paul T. S. have rented P. O. Box 2413, and insert in the Sunday papers a notice that a Theosophical Society has been formed in St. Paul and that any inquiries may be sent to the Box. Seven inquiries came in the first three weeks, three of them from other States. Tracts and information are sent to each inquirer. Although the results seem as yet small, this method of propaganda is good, and every inquirer is a gain.

On the afternoon of the 9th a private meeting was held at the West Hotel in Minneapolis, and in the evening a Branch meeting. The press reports in both cities were very full and good, and one Monday paper put some of the lecture in its "Notes from the Parsons"! Evolution may perhaps bring about "The Rev. Mr. Judge". He left on the 10th for Chicago, arriving on the 11th, and was met by Dr. Phelon, Mrs. A. B. Leonard, and Mr. and Mrs. A. M. Smith, who conducted him to the new Headquarters in the Athenæum Building, where many friends greeted him, as also several reporters. An impromptu reception was held and many strangers were present, but the chief inquirers were of the newspaper fraternity, who interviewed Mr. Judge till late in the evening. Bro. A. H. Spencer of the Aryan Branch also called.

The evening papers were full of accounts of Theosophy, and several gave portraits of the Gen. Secretary, that of *The Evening News* being excellent. The morning papers of next day also gave copious articles.

On the evening of the 11th a large private meeting for members had place at Mrs. Leonard's, and on the 12th at 2.30 a reception was given at Headquarters, the evening being devoted to a public lecture in the Hall of the Athenæum building, the audience being large and evidently interested through the hour and twenty minutes of it. A number of city editors were present, and many persons remained to make personal acquaintance with the lecturer.

On the 13th Mr. Judge departed for Fort Wayne. The Masonic Temple had been secured, and in two hours the seats on the entire first floor were taken in advance. The lecture was free. On the 14th a reception was held in the parlors of the Randall House from 2 to 5, and a dinner to the Gen. Sec'y was given by Judge O'Rourke. Unfortunately a severe cold had almost entirely deprived him of his voice, and Dr. Buchman advised him to seclude himself and rest, so that he saw but few of the many who called. When the trouble grew still worse he telegraphed to Dr. Buck at Cincinnati to come and help him if possible. Dr. Buck arrived on Sunday, and the lecture was given by the two, Dr. Buck speaking for three-quarters of an hour and Mr. Judge after him for the same time, the

subject being divided between them. The Hall was crowded to its full capacity of 1400, the best people of Fort Wayne attending. A stenographic report of the addresses was taken and will be published. Judge Edward O'Rourke presided. Close attention was given by the audience through the whole evening. At one time it was thought impossible that Mr. Judge's voice would return, but through the united efforts of Drs. Buck and Buchman he was able to redeem his engagement. Great pleasure was felt by members of the Branch at the ample reward for all their previous work.

On the evening of the 16th Mr. Judge reached Toledo, and was met at the station by Mr. Wheeler and Mrs. Fisk, the latter his hostess, who had invited several prominent people to meet him at dinner. Although his voice was still weak he lectured in Memorial Hall to a full house of 400, the Unitarian minister presiding. A railroad detention prevented his reaching Jamestown the next day, and he passed the night of the 17th at Cleveland, arriving at Jamestown on the 18th. That evening he lectured to about 250 people. On the 19th he conferred with Branch members, assisted with his counsel some projects for local activity, and in the evening departed for New York, arriving early on the morning of the 20th.

Thus ends a most important and successful tour, every day of which illustrates the great need of a Travelling Lecturer for the American Section, and fortifies the General Secretary's resolution to repeat this tour and to supplement it with others so far as possibility allows.

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**WEDDING BELLS.** With great satisfaction the PATH announces the union of two very eminent Theosophists, Dr. Archibald Keightley, former General Secretary of the British Section, and Mrs. J. Campbell Ver Planck, whose published and private expositions of Theosophy have done so much to enlighten and guide the minds of students. The nuptials were solemnized in the Parish Church of Wayne, Pa., on Nov. 25th, the Rector of Wayne officiating. In this auspicious union is symbolized anew the oneness of the two great Sections, and encompassing it may well be, not only the deep interest, but the joyous felicitations and the cordial benedictions of the London and the New York Headquarters. Always an American in sympathy, and of late years in habits, the Doctor now settles permanently in the land of his heart, and, whether assuaging physical ill or ministering food to souls, will continue the services which have made the name of Keightley so beloved in the Theosophic world. With its now added lustre, we welcome it and salute it anew. May it be indissolubly connected with Theosophic history and Theosophic extension!

**OBITUARY.** The Memphis T. S. has lost one of its most earnest members, Mr. Mathias H. Baldwin, who relinquished this incarnation on the 11th of October. Bro. Baldwin was a man of singular purity and devoutness of heart, as well as gentleness of disposition, feeling Theosophy and living it. His long and painful illness was borne with the greatest fortitude and patience, and his only regret was that his labor for the Cause was to terminate. He was Vice-President of his Branch and adjudged by it its best-informed member, so that in both character and knowledge the loss seems irreparable.

## FOREIGN.

## LONDON LETTER.

The interest in Theosophy is being steadily kept up in the "old country." Every meeting held by Mrs. Besant is crowded to overflowing. The largest meeting in Europe took place in St. James' Hall. Between 2,000 and 3,000 people were there to hear the magnificent address on Theosophy given by Annie Besant. Never had she been more eloquent and powerful. The leading members of the Society were on the platform behind her, and a definite mark was set on the Society's progress that evening. Many and varied were the questions sent up to be answered, and very lucidly were they dealt with. Opponents were then invited on the platform, and they arrived in hot haste. The audience did not receive the adverse comments with favor, and it was quite evident that Annie Besant had taken the meeting with her.

New members are daily joining the Society from every grade of life, and letters of inquiry from all parts of Great Britain are very numerous. The Headquarters' staff have their hands overflowing with work. During the past month Mrs. Besant has lectured at Nottingham, Bradford, Reading, Maidenhead, and Dublin, and in many of the outskirts of London. At Bradford she received an ovation, and was conducted by an admiring crowd to the station. All interest is now centred on the debate which is coming off on November 10th at St. George's Hall, Langham Place. The Rev. Y. Y. B. Coles challenged Mrs. Besant in the *Daily Chronicle* to advocate the symbolism put forward by the Society. He will affirm the following proposition: "That the historical and esoteric explanation of the symbols of the Serpent and the Cross, as given by Madame Blavatsky, is both defective and misleading, and, therefore, instead of throwing true light upon the signs and symbols of ancient and modern religions, is calculated to deceive earnest seekers after truth." I hear that Mr. Coles is studying H. P. B.'s books diligently every day at the new Public Reading Room which has lately been opened by the Countess Wachtmeister. Let us hope that he will rise from his studies "a sadder and a wiser man." A friend, writing to-day, said he looked forward to the contest, though he regretted that it was "so hopelessly unequal." I hear also that the Congregationalists are looking forward to an easy victory! Anyhow, every ticket is gone except a very few five shilling places, and the demand is steady.

The lime-light diagrams are to be used at Mr. Coles's expense; he proposed to have them, as they would be useful to him again. Professor Rhys-Davids, the well-known Orientalist, will take the chair. It will be a good opportunity of teaching people some truths on symbolism, of which the world is at present hopelessly ignorant.

The "Debating Class" functions with much vigor very Friday night at Duke street, and in a year's time we shall no doubt have a new set of efficient lecturers. The crush at the Blavatsky Lodge still continues. Last Thursday night the Hall was crowded to excess, and Mr. Mead held an overflow meeting in the library at No. 17; this became so crowded, people sitting in the hall and up the staircase, that Mr. Old held a third overflow meeting in the drawing-room at No. 19, while Mr. Sturdy talked to one or two crowded-out members in the dining room. The crowd was almost entirely composed of associates and strangers, as the Blavatsky Lodge is

now holding two meetings a week, Thursday for associates and visitors, and Saturday for members only. This last is a success. A most interesting syllabus has been drawn up, and all members enter into the discussion with great interest.

Lending libraries are being formed very rapidly, the demand for literature being quite extraordinary. One of the Headquarters' staff went off yesterday with a group of men to Eastbourne to help in protecting the "Salvation Army girls" from the really savage attacks that the "roughs" there had been making on them. From the account in the *Daily Chronicle* to-day they must have had a hard time of it. Our Brother addressed the mob, pointing out to them that attacking women was cowardly in the extreme. The other men also spoke on behalf of the "Salvation ladies." This was after they had formed a guard round the girls to take them safely through the streets. All the police were called out to protect them.

There is a big scheme on; and the H. P. B. Press, which has done such good work under Bro. J. M. Pryse, is developing into a regular printing office. A much larger house has been taken for it, and all the Society's printing will, for the future, be done by the H. P. B. Press. A new edition of the *Secret Doctrine* is to lead the van, and last but not least the third volume is to be published. This last piece of news will be hailed with joy by all true students.

A Theosophical Book Exchange is being started by one of the Scotch members, in order to facilitate the circulation of Theosophical literature and provide all Theosophical students with the opportunity for obtaining and disposing of books by exchange, sale, or purchase.

A good number of cheap pamphlets are being rapidly evolved from Headquarters, Theosophy in plain language at last, and the demand is quite equal to the supply. The first to mention are three pamphlets by Annie Besant, reprints of her lectures in London. *The Sphinx of Theosophy*, price 3d; *From 1875 to 1891*, price 2d.; *In Defence of Theosophy*, price 2d. G. R. S. Mead on *Theosophy and Occultism*, price 2d.; *Theosophy and Ethics*, by E. T. Sturdy, price 1d.

The *A. B. C. of Theosophy* is a penny pamphlet by Mr. Snowden Ward. It has two or three errors, as Mr. Ward has not long been a member of the Society, but it is exceedingly clear and fairly put.

Another "jumble" sale is to be opened by Mrs. Besant at the Bow Club on Monday, Nov. 16th. A "jumble" sale consists of every cast-off article of clothing or household goods, sold for a few pence to the poor people. Old bits of carpet, boots and shoes, old iron grates, every conceivable scrap, are utilised.

Time and space would fail me if I try to tell more of our doings here. Every hour is filled with the great work we have in hand, the responsible charge to "keep the link unbroken"; and through all fatigue we hold the knowledge and comfort of *that help which never fails*.

ISABEL COOPER-OAKLEY, F. T. S.

## INDIA.

THE INDIAN HEADQUARTERS has begun translations of Theosophical works into the vernaculars of India. It is now at work on a translation into Tamil of *The Key to Theosophy*.

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 BERTRAM KEIGHTLEY'S TOUR.

The General Secretary of the Indian Section leaves Headquarters on Sunday, 27th Sept., for Calcutta, on a tour round the Branches of Bengal, the Punjab, Bombay, and the North West Provinces. The tour has been a long-promised one, and it is hoped that it will be of special use just now. Some of the Northern Branches which have been doing good work have had no visit to encourage them for some years past, while to those that have been less active the General Secretary's visit will serve as a stimulus.

Bro. S. V. Edge, who has recently joined the Adyar Staff, will have charge of the Headquarters during the Secretary's absence.

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## VISIT OF MRS. BESANT.

A telegram from Mrs. Annie Besant announcing her sudden sailing for America Nov. 18th upon important business and rest led to hurried messages which resulted in the following program. Reaching New York on the 27th or 28th, she will lecture in Chickering Hall Nov. 29th upon "Madame H. P. Blavatsky and Reincarnation", go to Fort Wayne, Ind., for a lecture on the evening of Dec. 1st, return to New York and upon the 4th run over to Philadelphia for a lecture that evening, and give a final lecture in New York at Chickering Hall on Dec. 6th upon "Theosophy and Occultism," sailing for England Dec. 9th. An address to the Aryan T. S. on the evening of the 8th is hoped for.

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## IMPORTANT NOTICE.

## A REVISED EDITION OF THE SECRET DOCTRINE.

*The second edition of H. P. B.'s masterpiece being exhausted, a third edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in as full lists of ERRATA as possible. Verification of references and quotations, mis-spellings, errors of indexing, indication of obscure passages, etc., etc., will be most thankfully received. It is important that the ERRATA of the first part of Volume I should be sent in IMMEDIATELY.*

ANNIE BESANT.

 G. R. S. MEAD.
 

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"The peacock of the personal self hath a thousand beautiful eyes in its tail, wherewith it contemplates its separate distinction from all other birds. Pluck out those eyes."—*Tibetan Palm Leaf.*

OM.

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The real treasure is that laid up through charity and piety, temperance and self-control. The treasure thus hid is secure, and passes not away. Though he leave the fleeting riches of the world, this a man carries with him—a treasure that no wrong of others, and no thief, can steal.—*Nidhikanda-Sutta*.

At the end of life the soul goes forth alone; whereupon only our good deeds befriend us.—*Fo-fo-king-tsan-king*, v. 1, 560.

## THE PATH.

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VOL. VI.

JANUARY, 1892.

No. 10.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### DOGMATISM IN THEOSOPHY.

The Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing the bad effect that intolerance had had in the past. That address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In the *Key to Theosophy*, in the "Conclusion," H. P. B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in theosophy as

much as in anything else, for the moment we dogmatise and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which any one is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H. P. B. or any one else to show that such a member is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptance or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philo-

sophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

## AN HOUR IN THE SANCTUM.

"I wish," said the Editor of *The Way* one morning to his *factotum*, "that you would run over the letters and see if there are any that need my attention." And here are some which the *factotum* read.

No. 1. "Dear Sir and Bro ;

The Smithville *Weekly Clarion* has just announced that the Pope has offered a Cardinal's hat to Mrs. Annie Besant if she will abjure Theosophy and make her submission to the Roman See. I can hardly believe the report, and yet the *Clarion* is usually most reliable. Please drop everything and telegraph me the facts.

Yours fraternally,

John C. P . ."

No. 2. "Dear Sir,

I have had a very singular experience, and write to ask you what it means. There is some Occult significance, I am sure, and I know no one but you to explain it. I had eaten a hearty dinner the other evening and was lying on a lounge in the twilight, calmly smoking, when I gradually seemed to pass out of consciousness for a time. Then a strange vision in which I took part occurred. (Three pages of description here.) Then it all passed away, and I found myself again on the lounge and my cigar out. The clock showed that about 45 minutes had passed. If you will interpret this for me, you will do me a lasting favor.

In much perplexity,

(No stamp was enclosed)

Wm. L . ."

No. 3.

"Jonesburg, Nov. 20th, 1891.

Dear Sir,

I enclose 75 cts. Please send me by return mail the two volumes of *Isis Unveiled*.

Yours respectfully,

Mary W . ."

(No State given, and stamp of P. O. on envelop illegible)

No. 4. "Dear Brother,

I have not been doing well in business of late, and think I could better myself if I moved to the city. Can you help me to find an opening, and would you mind looking for a suitable boarding-house? I can pay \$5 a week, but of course want first-class accommodation, Madison Square preferred. I will look for your kind answer to-morrow.

Yours in truth,

(Mrs.) Susan H. F . . ."

No. 5. "Dear Sir,

My little daughter, now 15, has been studying Theosophy for 6 months, and has written a paper on it which several persons in the village have thought very remarkable. My old aunt shed tears as she read it. We all think that you would be glad of it for the *Way*, and I send it on. If you have not space, perhaps the *North American Review* would like it.

With high regards,

Truly yours,

Ellen Ann J. . . ."

No. 6. "Honored Sir,

I am deeply interested in Theosophy, and have also a Cure for Corns which has never been equalled. My usual terms are 50cts., but I will sell it for 25 to Theosophists. Let me hear from you soon.

With much respect,

Josiah M. T . . ."

No. 7. "Dear Sir and Brother,

Two weeks ago I sent you an order for the *Theosophist* of last June. You said you would forward the order to India, but I have waited all this time in vain. Is this fraternal?

Yours with regret,

Francis D. G . . ."

No. 8. "Dere sir

i have red a grate deal of filfosfy and science and i want to understand your noo religion. i now all about mettafisics but what do you mean by Karmar? explane this to me and i may join your society. Their is nothing like trooth.

Yours in Trooth,

Philip P. . . ."

No. 9. "Dear Sir,

I enclose for your consideration a poem of 5 Cantos which I should be glad to see in the *Way*. Remuneration is not indispensable, though it would be welcome. In case you are unable to make use of it, please return it by registered mail.

Sincerely yours,

(No stamps were herein.)

H. L. S. . . ."

No. 10. "My dear Sir, .

I have been greatly exercised of late upon certain problems in the Wisdom-Religion, and venture to ask light from you upon the following points. Doubtless you can clear up to me these difficulties, and thus further a student's progress.

1st. What is the relation of the Ego to the All?

2nd. Is consciousness indivisible on the plane of matter, or is it to be referred to supersensual conditions?

3rd. How are the assertions in the *Secret Doctrine*, pages 16, 41,\*and 132 of Vol. I, to be reconciled with the teaching in *Isis Unveiled*, pages 40, 77, 101, 226 of Vol. II?

4th. What is the true theory of cosmogony? Your early answer will greatly oblige.

Very truly yours,

George L . . ."

No. 11. (postal card.)

"Editor *Way*,

Please send me some copies of the *Way*. I am curious to see it.

Yours,

Charles M. F . . ."

No. 12. "Dear Sir,

I have long known myself to be possessed of rare spiritual gifts, but they need cultivation. I should greatly thank you for some guidance, as also for the address of a first-class medium. Do you know of a good astrologer?

Your obedient servant,

H. L. M . . ."

No. 13. "My dear Brother,

The novel upon which I have been at work, *Cupid in Tibet*, and which gives details of life in the fastnesses of the Mahatmas, is now completed, and I am very anxious for your judgment upon it. I have sent you the MSS. by express. Will you kindly read it with care and tell me in what small ways you think it can be improved? One other favor; kindly arrange with one of the best publishing houses for its issue.

If I was not a Theosophist I could hardly think of exacting your time, but I know that you live but for the Cause.

Most fraternally yours,

Belinda Catherine F . . ."

No. 14. "My dear Sir.

Three copies of the *Way* have gone astray through the carelessness of our new carrier. Please make good this loss, as I do not like my set spoiled.

Yours, &c. &c.

James S. C . . ."

No. 15.

"Sir,

"Chicago, . . .

You have not yet answered my letter. I should like your immediate reply.

Yours,

John M. L . . ."

(No street and number address, and no date of letter stated.)

At this point a messenger entered with a telegram. The Editor read it and handed it to the *factotum*. Here it is :—

"Galveston, Texas, Have just heard of Mrs. Besant's coming. The two Theosophists here are most anxious to meet her. Please arrange for lecture here. Edward C. D . . ."

"Did you find any trouble with the letters thus far?", asked the Editor. "None," answered the *factotum*. "But you may possibly think it expedient to de-flavor slightly my replies,"

THE FACTOTUM.

## A PARABLE OF REINGARNATION.

[ READ BEFORE RAMAYANA T. S. BY MRS. M. M. PHELON. ]

Out of the garden of the earth grew a pair of leaves. As they rose slowly from the surface, other leaves were added with stem and twigs, and at last, when the summer drew to a close, a well-developed shrub showed itself. It grew strong also in the various woody parts, from the putting forth of many leaves. Otherwise no sign appeared of what its purpose was, whether blossom or fruit. So the summer passed and the autumn came. When the early frosts of winter touched it with their blighting fingers the leaves disappeared, but the resistance of concentrated fibre in that which remained became more and more apparent. The snows fell, covering entirely all that had accrued of acquisition and assimilation.

Time, the recorder of the interweaving cycles of the Universe, stands not still. In due season the voice of the spring made itself heard. From out the disappearing snows the shrub once more shows itself, the same in the outer as when it disappeared from view. But not the same in the inner, for there had been a change by which the wood itself had ripened both for resistance to attacking force or influence from the outer, and for the perfecting of the power of receiving that which might be offered for its acceptance. Under the genial, kindly touch of the sun's rays, and the moisture of the showers, stirred the impulses of sequence, to fashion out of the forces hitherto stored up the buds, those indices of the renewed flow of life. They grew until the confining sheaths gave way, and that which

had been concealed was revealed. Once more in the former fashion the shrub rejoices in the glory of stalk, twigs, and leaves. As the season wore on, to the watcher appeared, from one of the strongest centers of growth, a new formation. To the nourishment and development of this, all the energies of the rest of the plant seemed to be drawn. Still, this in the outer was but a stem and leaves, but upon the summit, as if crown-borne, rose a bud, quite different from the buds from which the leaves were unfolded. It was a bud of promise, of hope, of creative energy, of power, of possible unfoldment.

Looking at it from the outside, none could tell from either its size or the greenness of its covering what might be within it. Little by little it approached its maturity. The twisted points of the outer sheaths of the bud gradually loosened their hold one upon another, and as they fell apart a faint color flushed the edges. Still they loosened yet a little more, until at last, as if suddenly shaken out, the glorious beauty of the soft material of the flower revealed to the eye of the passer-by all the splendor of its coloring, and permeated the whole atmosphere with its fragrance. There is now no further question as to the contents of the bud.

Yet a little longer, and that which was so beautiful, appealing to the sense of touch, sight, and smell, finishes its mission. One by one the petals fall away, and in their place is developed a calyx or capsule. In this, securely sealed from light and from the curious eye of the meddling investigator, in darkness the wonderful transmutation takes place, by which the transmission of life in direct sequence from the plant to the seed occurs.

No human eye nor even human knowledge can say when, or where, or how there first falls upon the seed the impinging shadowing of the One, by which in years to come, under favoring circumstances, it shall produce after its kind. No one can tell the precise moment when the Omnipotent finger places within the tiny receptacle the condensation of the future shrub, enclosing it within its casket, locks the door and flings away the key. But man is familiar with the result. He knows that seed-time and harvest exist, that they always come, and will so continue to come, so long as the present race shall continue to live upon the earth.

This, O man ! is a symbol of all individualized life, more perfect, perhaps, than any other, the type of reincarnating lives among the earth-born.

In the coming and the going of the seasons, in the disappearing and reappearing of new foliage to the shrub, which constantly gathers strength during its passing struggles with wind and weather, we see the incarnating ego putting itself into a new outer covering. This is temporary, because limited by the years of the incarnation ; but always sure to be discarded when the purposes for which it was needed are finished.

As the stems and twigs absorb through the leaves the force, energy, and magnetic qualities needed to maintain equilibrium in growth, so do the bodies of the incarnation furnish the ego with whatever is needed for its strengthening and growth. As the incarnations are thus typified, so also is foreshadowed the spiritual unfolding and expansion by the blossom.

No man knows nor can tell what shall be the outcome of a life, measured in soul growth. But borne aloft as the crowning work of a life, all that is absorbed is spiritualized, and formed and molded into the highest perfection of form, color, fragrance, and sound. The sounds of the blossom rarely reach the corporeal sense of hearing, but that does not in any sense prove their non-existence.

As the blossom finally bursts into full bloom in all its perfected loveliness, so at last, having gathered and assimilated to itself everything possible from its incarnation, the soul also suddenly blossoms: mortals call this action death. As the flower seemingly has no connection with the rest of the shrub and leaves, simply because it is on a different stalk or plane, so the soul at the moment of dissolution is transferred to the spiritual plane. Then, as in the formation of the seed capsule, part of the outermost coverings are sloughed off, so that which is not necessary to the soul's unfolding is left heaped up nearest to the earth plane. When separated into their ultimate elements, they can again be of use in the creation of new forms.

But as in the seed capsules new processes of assimilation and formation go forward, so in Devachan, within the soul, there must also take place assimilation, adaptation, and quickening of all the intensity of impulse, until, like the coiling up of a spring, the desire to still further pursue its journey through the immeasurable spaces of the Universe increases to such a point that reincarnation is once more inevitable.

Thus is typified by the growing shrub the whole cycle of the incarnating ego, and the soul life, as it passes from incarnation to incarnation, through all the revolving æons of the endless ages. As below, so above.

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## OF "METAPHYSICAL HEALING".

The time for temporizing or for silence in respect to what are severally styled "Mind Cure", "Mental Science", "Christian Science", and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,<sup>1</sup> when in the message sent by H. P. Blavatsky she wrote that some of these practises

<sup>1</sup> Rept. of Conv. 1890.

were of the nature of black magic as explained by her in that message. She says "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic". At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practises referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, as any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure". It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patient to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centred, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought", they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble", is philosophically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as

well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practise. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practises. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

## A TALK ABOUT THEOSOPHY.

Theosophy is undoubtedly the religion of the future. Human intellects are growing away from creed-cumbered Christianity as it is taught in most of the churches.

Fifty years ago, only an occasional daring soul was brave enough to question the truth of the Trinity, or doubt the efficacy of a vicarious atone-

ment. To-day hundreds of strong, upreaching minds express their dissatisfaction with such a creed, and demand something more in keeping with the progress of human intelligence. Every thinking mind must realize that the ultimate spiritual development of man can only be retarded by a belief that a death-bed confession of Christ, as the Son of God, can atone for a life of sin and selfishness.

It would be a poor method of making a young man industrious to tell him that whatever debts he might incur, or whatever extravagances he indulged in, a devoted relative would assume his liabilities. The sooner the young man learns that he must toil and suffer to pay for his excesses, the sooner he will reform his ways.

The Chinese merchant is not allowed to continue in business unless every debt he owes is paid at the New Year ; as a consequence the Chinese merchant is the most honorable in the world, and bankruptcy is seldom heard of there. It is exactly the same with spiritual bankruptcy. Fully impress upon a child's mind that he must pay here and hereafter for every selfish and sinful act, and he will attain a higher degree of morality than one who believes that his deeds can be washed away in Christ's blood, or paid for by generous gifts to the Church, and that he can by sudden repentance finally be taken among Heaven's honored hosts.

Theosophy teaches the necessity of an unselfish life, in thought as well as in deed. It tells us that we are responsible for each word, act, and thought, and that by these words, acts, and thoughts we are daily building ourselves perishable or permanent mansions. We can not put bad and poor material into our soul-house to-day, and to-morrow say "Lord, I repent," and have the slothful deed remedied. The bad bricks must remain, but they may serve as warnings to us in the future. It teaches us that we are part of one supreme system, and that we are surrounded by illimitable spaces, filled with godlike forces and powers, who will aid us to any height or attainment if we put ourselves in harmony with them ; and it teaches us that within ourselves lie undreamed-of and superhuman powers that render us godlike in strength if we choose to develop them. It teaches us that selfishness is the root of all evil, and only in subjugation of self can peace be attained.

"Why!", exclaims the Christian, "all this is what Christianity is at the core!"

Ah, yes, my dear Christian, all religions are the same at the core, for the core is the essence of God's love. But Christianity, like many other religions, has grown away from the core, to a very tough rind of creeds and dogmas.

"Do as you would be done by" is the core of Christianity, as of Theosophy. But I can count upon the fingers of one hand the church members of my acquaintance who place this phrase higher than any portion of the catechism or creed of their denomination, and who regard its obedience

to be of more import than the strict observance of Sunday, or partaking of Communion, or a belief in the Trinity.

Few of our prominent divines follow this motto to the extent of avoiding narrow prejudices and belittling quarrels over dogmas and creeds. The recent Church wrangles which disturbed the spiritual nerve-centres of the United States were sufficient to turn devout natures away from modern Christianity, in search of something more elevating and strengthening.

Theosophy has received many converts, owing to the undignified quarrels of Christian clergymen, but alas! Theosophy has other than true followers as well as Christianity, and already its ranks need weeding. Fad-lovers, seekers after the marvellous, restless souls who desire change, and sensational people who desire to astound the world, are all crowding into the broad aisles of Theosophy.

The man who to-day says "I am a Theosophist," needs watching.

One of the founders of Theosophical Branches in America retarded my early desires for investigation by his pretense of occult knowledge of my personal affairs, which I know he had learned by quizzing a mutual friend. This was followed by an exhibition of petty jealousy and vanity which made many, for a time, doubt the worth of a religion that could produce such leaders. This man is no longer regarded as a Theosophist, however, although he undoubtedly is a magician of some power.

A man who claims to be an advanced Theosophist, and who is writing a book upon the subject, was endeavoring to enlighten me on some intricate points of its mechanism recently. I was interested in his assertion of having visited a friend's house in the astral body that day, and in his description of the various forms he saw surrounding different people. But when I detected in him a vein of intense selfishness in the small daily matters of life, and saw him display uncharitableness and discourtesy, I lost my interest in his occult powers. This man cared only for the phenomena of Theosophy, evidently, and pursued his studies with a desire to startle, not to benefit, his kind.

It seems an unfortunate fact that such a man can develop his occult powers to a great degree, without living up to the higher spiritual demands of Theosophy. Yet such is the case. Without doubt this man could project his astral body to a distance, and could behold mysterious forms; yet he certainly does not walk in the noble eight-fold path to Truth, for this journey demands among other things Right Thoughts, Right Speech, Right Endeavor, Right Meditation, Right Doctrine.

In speaking to me of a lady acquaintance he said, "Although so young, she is a full fledged Theosophist." The young lady modestly assented to this, and assured me she could feel a person's "aura" the moment she entered a room. Within a week, however, I detected her in jealous back-biting and malicious gossip concerning a rival who had never harmed her

in any way. It seemed a misfortune that this young lady could not detect her own aura and improve upon it. She seemed better fitted for Church sewing-societies than for Theosophy.

Hartmann says, "There is nothing more productive of a tendency to develop selfishness than the development of a high degree of intellectuality without any accompanying growth of spirituality."

I can only account for the remarkable evidences of selfishness among some Theosophists in this way. Those who study it with the brain only, and pursue it as a Science, are able to develop certain hidden powers which they possess, but they also develop intense selfishness with these powers. Such people are far more dangerous to the progress of humanity to a higher goal than the creed-bound Church member; and just in the proportion as they are stronger. It requires no strength to accept the idea of the vicarious atonement. It requires only passive inactivity of mind. The creed-crammed Christian mind is not progressive, and not dangerous; but the intellectual Theosophist who has neglected his spiritual development is a dangerous character.

I once met a pronounced Theosophist of this order, who would not kill a mosquito because he did not believe it right to take life. Yet he did not hesitate to take credit which belonged to others, in a petty spirit of wanting all the glory in his vicinity. Such a man, and the woman who disseminates scandal, are mere pretenders in the Courts of Theosophy; however much they may have developed their occult or intellectual powers, they should not be allowed to represent the religion.

A research into Theosophy can bring harmful knowledge alone, unless the spirit is developed with the mind, and made to crave the highest good, which means the extinction of self for selfish purposes. The true Theosophist cares little about phenomena, and does not boast of his powers in that direction; his life is open to the most scrutinizing investigation, and his influence is as inspiring and comforting as the sunlight. He is a "spiritual power for good," and delights in giving pleasure and help, and asks no reward save his own consciousness of being an instrument of the Powers of good.

It is impossible for the true Theosophist to feel jealousy or envy, he holds himself responsible for every thought, because he knows far better than any other the power of thought. He knows that by rigid control of his thoughts and their right direction he can bring himself into harmony with all the forces of the Universe and develop the God within him.

Christ was a perfect Theosophist, and the miracles he performed were the achievements of his spirit, which was wholly in league with the forces of beauty, light, goodness, and truth.

There is a Christ in each one of us, and the way to the true Christ is through Theosophy.

ELLA WHEELER WILCOX.

## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 212 to p. 252, Vol. I.)

By W. Q. J.

From p. 212 to 221 the reader can for himself find all that the author of the *Secret Doctrine* desired to give out in those pages.

WHAT ARE ELEMENTALS? In describing the groups of the Hierarchies the 6th and 7th groups are touched on at *page 221*, where it is said that elementals are a part of the numberless side groups "shot out like boughs of a tree from the first group of the four." And they are all subject to Karma (19th line, p. 221), which they have to work out during every cycle. As it is said, lower on the page, "A Dhyan Chohan has to become" such, it must follow that even a Dhyan Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

MAN'S GREAT DESTINY. Following the argument hinted at about elementals, on p. 221, it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

THAT HIGH SPIRITS WORK ON EARTH in bodies of men, while those spirits are still in the highest spheres, see *V. I, p. 233-234 and notes*, also *note p. 235*. On p. 233 it is clearly explained that the author does not mean that which is called among the spiritualists "control" of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasurably high in development that they as such high beings have a definite status and function in the "supersensuous regions." We should say—assuming the correctness of the author's statement—that she herself was such a case, and that "H. P. B.," whether hourly in the day or at night when all around was still, had a "status and function" in other

spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may ravel, or at least shed much light upon. And in one of her letters this sentence appears—in substance—“The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved.”

In the Hindu books and teachings there is a reference to this when they speak of high *gnanees*—that is, persons full of knowledge and spiritual power—being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

LOSS OF THE SOUL. The possibility of the abandonment of the body by the soul is outlined on *page 234, V. I.* thus: “The soul could free itself from and quit the tabernacle (of the body) for various reasons, such as insanity, spiritual and physical depravity, etc.” And at the end of the note on p. 235 it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with H. P. B., in a note. In this the words are: “For this occurrence is found to take place in wicked materialists *as well as in persons ‘who advance in holiness and never turn back.’*” From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the underlined part.

THE NECESSITY FOR INDIVIDUAL EFFORT. This is very emphatically put, and in precisely the style of H. P. B., in the 3d paragraph on *page 244*, in the parallelisms, where *Atma* is spoken of. Here she shows that *Atma* is not subject to change or improvement, but is the “ray of light eternal which shines upon and through the darkness of matter—*when the latter is willing.*” [Italics are mine.] If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Atma* will not shine through it because it cannot, inasmuch as matter then does not submit itself to the Divine behests. The willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of “not interfering with Karma”.

ONLY THREE DIMENSIONS OF MATTER. The "fourth dimension" is combated on *pages 251-252 et seq.*: "So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more." [p. 254.]

## LESSONS ON THE STANZAS OF THE SECRET DOCTRINE.

These lessons are examples of work which has been done by the Branch in Sioux City, Iowa, and they have been sent to THE PATH by Miss Bandusia Wakefield who is their author. They are printed in the hope that other Branches may find them as useful as they proved at Sioux City, and also with the view of giving out lessons of the same kind from the General Secretary's office if the plan seems good. As Miss Wakefield says, the Branch prepared itself by some previous study. Lesson 3 was also sent, but lack of space forbids its appearance in this issue. Branches are asked to communicate with the General Secretary about this matter and to report results if any. There is no doubt that the T. S. at Sioux City will be glad to aid any Branch in the study in advance of anything that the Gen. Sec. may do.

The plan pursued was that the questions were given out in advance of the answers, and the members of the Branch asked to learn the Slokas and try to find answers to the questions. After they had done what they could the Answers were given them, not as conclusive, but as aids. [Ed.]

### ABBREVIATIONS.

- S. D.=The Secret Doctrine.  
 I. U.=Isis Unveiled.  
 T. B. L.=Transactions of the Blavatsky Lodge.  
 L.=Lucifer.  
 V. S.=The Voice of the Silence.  
 W. G.=The Working Glossary.

### LESSON I.

1. Of what do the Stanzas of the first volume of the *Secret Doctrine* treat? [S. D., I., pp 13 and 151. T. B. L., 2. p. 6.] Define Pralaya Maha-Pralaya, Manvantara, and Maha-Manvantara. [W. G.]
2. How may these Stanzas be interpreted? [T. B. L., 2, p. 6.]
3. What is the first of the three fundamental propositions which the Secret Doctrine teaches? [S. D. I., p. 14.]
4. Under what aspects is the Causeless Cause, or the Absolute, symbolized? [S. D. I., pp. 14 and 43.]
5. Absolute abstract motion is symbolized by what term? [S. D. I., p. 14.]

6. Does this ever cease? [S. D. I., p. 55.]
7. What is the second fundamental proposition of the Secret Doctrine? [S. D. I., p. 17.]
8. What is the third fundamental proposition of the Secret Doctrine? [S. D. I., p. 17].
9. Why is the pilgrimage of every soul through the cycle of Incarnation said to be *obligatory*? [S. D. I. p., 17.]
10. Of what does the first stanza treat? [S. D. I., p. 21.]  
Define Sloka. [I. U. I., p. 585. Five years of Theos., pp. 567. Theos., Rel., and Occult Science, p. 374.]
11. What is the first Sloka of the first Stanza?  
*Ans.—The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities.*
12. What one word is used to symbolize the Eternal Parent? [S. D. I., p 35.]
13. In what sense is this word used? [S. D., I. pp. 11 and 14.]
14. What other terms refer to the same thing or different aspects of it? [S. D. I., pp. 17, 48, 256, 332, 458, 460, 534.]
15. What are the “invisible robes”? [S. D. I., p., 35.]
16. Why is the feminine used in referring to the Eternal Parent? [T. B. L. I., p. 4.]
17. When is space, or the Eternal Parent, called “Mother,” and when “Father-Mother”? [S. D. I., p. 18.]
18. What is meant by the “Seven Eternities”? [S. D. I., p. 53.]

### LESSON II.

19. What is Sloka 2 of Stanza 1?  
*Ans.—Time was not, for it lay asleep in the infinite bosom of duration.*
20. What is time? [S. D. I., pp. 37, 43, 44. L. IX. p. 146.]
21. What is the difference between time and duration? [T. B. L. I., p. 10, 11.]
22. Why was time not? [S. D., I. p. 37.]
23. What is Sloka 3. of Stanza 1?  
*Ans.—Universal Mind was not, for there were no Ah-hi to contain it.*
24. What is meant by “mind”? [S. D. I., p. 38.]
24. What is meant by saying “Universal Mind was not”?
26. In what sense is it during Pralaya? [S. D. I., p. 38.]
27. Why is it not manifest?
28. What is the vehicle of manifestation called in the Sloka?
29. What are the Ah-hi? [S. D. I., p. 38.]  
*Review Lesson I.*

### ANSWERS TO LESSON I.

1. The Stanzas of the first Volume of “The Secret Doctrine” treat mostly of the evolution of our own Solar System after a Solar Pralaya.

"The first Stanzas treat of the awakening from Maha-Pralaya, and are not concerned with the Solar System alone." [Tr. B. L. 2. p. 6.] "Sloka 4 of Stanza VI. ends that portion of the Stanzas which relates to the Universal Cosmogony after the last Maha- Pralaya." [S. D. I., p 151.]

*Pralaya* is a state of rest or dissolution, where all is in a condition of latency or potentiality. *Maha* means great, and a *Maha Pralaya* is a great period of this character.

A *Manvantara* is a period of evolution or "reconstructive activity on the objective planes of the universe intervening between two pralayas."

A *Maha Manvantara* is a great period of this character, including a number of smaller manvantaras and pralayas.

2. These Stanzas "may be interpreted on seven different planes, the last reflecting, by the universal law of correspondences and analogy, in its most differentiated, gross, and physical aspect, the process which takes place on the first or purely spiritual plane." [Tr. B. L., 2, p. 26.]

3. The Secret Doctrine teaches as the first of three fundamental propositions that the Causeless Cause of all is "an Omnipresent, Eternal, Boundless, Immutable Principle" which "transcends the power of human conception." [S. D. I., p. 14.]

4. It is symbolized under the aspect of "Absolute Abstract Space representing bare subjectivity," and "Absolute Abstract Motion representing unconditioned consciousness." [S. D. I., p. 14.]

Duration is also an aspect of the Absolute. [S. D. I., p. 43].

5. Absolute Abstract Motion is symbolized by the term "The Great Breath." [S. D. I., p. 14.]

6. "The Great Breath" never ceases, not even during Prayala. [S. D. I., p. 55.]

7. The second fundamental proposition of the Secret Doctrine "is the absolute universality of the law of periodicity, of flux and reflux, ebb and flow." S. D. I., p. 17.] We have illustrations of this law in the succession of day and night, winter and summer, sleeping and waking, etc.

8. As the third fundamental proposition, "the Secret Doctrine teaches the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation in accordance with Cyclic and Karmic law, during the whole term." [S. D.I., p. 17.]

9. This pilgrimage is said to be obligatory, because in order to attain independent conscious existence it is necessary that "the spark which issued from the pure Essence of the Universal Principle, or the Over-Soul," should pass "through every elemental form of the phenomenal world of that Manvantara," and acquire "individuality, first by natural impulse, and then by self-induced and self-devised efforts." [S. D. I., p. 17.]

10. The first Stanza describes in symbols "the state of the *One All* during Pralaya, before the first flutter of re-awakening manifestation." [S. D. I., p. 21.]

A Sloka is a distich, or a couple of poetic lines making complete sense, not in the translation but in the original stanzas. [I. U. I., p. 585.]

11. [Stanza 1., Sloka 1.] *The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities.*

12. The Eternal Parent is symbolized by "Space."

13. The word is not here used in its ordinary meaning, but in the sense of "Absolute Abstract Space representing bare subjectivity."

14. The following terms are also used as synonymous with "The Eternal Parent" or with each other: Akâsa, Mulaprakriti, Universal Soul, Over-Soul, Sixth Principle of the Universe, Aditi, Pradhâna, Æther [of the ancient Greek philosophers], Alaya, Waters, Great Deep, Celestial Virgin Mother, and Primordial Ocean of Space. [See S. D. I., pp. 17, 48, 256, 332, 458, 460, & 534.]

15. "The 'Robes' stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense." S. D. I., p. 35.] Hence the "invisible robes" are but an aspect of the Eternal Parent. This "mystic root of all matter" the Hindus call Mulaprakriti. "It is the Soul, so to say, of the *One* infinite Spirit." It is the source from which Akâsa radiates." [S. D. I., p. 35.]

16. "Though it is impossible to define the Causeless Cause, yet once that we speak of the first something that can be conceived, it has to be treated as a feminine principle. In all Cosmogonies, the first differentiation was considered feminine." [T. B. I., p. 4.] It is sexless, but has in it the latent potentiality of both sexes.

17. "Space is called 'Mother' before Cosmic activity, and 'Father-Mother' at the first stage of re-awakening." [S. D. I., p. 18.]

18. By "Seven eternities" is meant seven periods of rest equalling the seven periods of activity. "'Seven Eternities' is made to apply both to the *Maha-Kalpa* or the (great) Age of Brahma and to the Solar Pralaya and subsequent resurrection of our Planetary System on a higher plane." [S. D. I., p. 53.]

## LITERARY NOTES.

TWENTIETH CENTURY, which had printed some nasty flings at Theosophy and the Founders, very generously allowed a reply, double the length usually conceded to correspondents, to a very able refutation by a very able Brooklyn Brother who never vainly grasps a pen.—"W. M." This is another illustration of how journalism is opening its doors to Theosophy.

"THE MYSTIC QUEST, a Tale of Two Incarnations," is by Wm. Kingsland, and any man who has read *The Higher Science* expects to find, and does find, in anything else by its author an able and lucid depiction of Theosophy. In this story is emphasized what is, in our judgment, a truth of large significance and importance, that quick response to Theosophic doctrine means familiarity with it in prior incarnation. Arthur Silton thus responds, and a bare rescue from drowning revives his mem-

ory of self and friends during their association in Thessaly 1600 years before. The "Tale" is slight, almost too slight for the heavy mass of doctrinal structure it is made to support, and hence has not the mental relief of Sinnett's *Karma*; but its exposition of the Theosophic system is so just, its portrayal of the "Quest" so inspiring, and its whole tone and spirit so truly devout, that any reader may be uplifted and nerved by it. [*Geo. Allen, London; price not stated.*]

NOVEMBER LUCIFER gives warning in the editorial "Mysticism, True and False" against the sensual perversion of Mysticism in writings of the T. Lake Harris school. "The Esoteric Christ" enters the region of the fanciful and cloudy. "The True Brotherhood of Man," by Mr. G. R. S. Mead, is a demolition of Mr. Innes's serial "The True Church of Christ". Perhaps there has never been a better exemplification of the *à priori* and the *à posteriori* methods than in these two articles. With great acuteness and minute pains Mr. Innes elaborated a labored scheme from theory and analogue. Mr. Mead points certain facts at it, and down it goes. The facts are mainly concerning the Church Councils, and are steel-like in their incisiveness and fatality. At the close of the article is a serious, earnest appeal to all students "not to impose a Church and a Priesthood upon any man," an appeal which all who know H. P. B.'s cautions against creed-tests and dogmatic assertiveness most gladly welcome and echo. "The Seven Principles of Man" goes on in its invaluable explanation, and as a pamphlet will be indispensable to every Theosophist. If only for its beauty, the second paragraph on page 236 would be a gem to any *littérateur*. Part II of the "Outline of the *Secret Doctrine*" is excellently well done. "Heat, Sound, and Consciousness" is highly argumentative, and may possibly be no less logical. The League of Workers has established a *crèche*, and other good news is that the debt of the Headquarters Building Fund has sunk to less than 20£. [A. F.]

NOVEMBER THEOSOPHIST contains the first of several articles by Col. Olcott upon "My Hypnotic Research in France," this one expressing purpose, if leisure is ever obtained, of a critical work on Hypnotism, showing that its puzzling problems can only be solved by Asiatic Esotericism. E. Kislisbury begins a course of papers on "Modes of Meditation," analyzing and illustrating in this one those practised in the Roman Catholic Church. It is exceedingly interesting, and already gives clue to valuable methods of practice. "Sradha Ceremony of the Hindus" expounds the offerings of food to the *manes* of deceased ancestors and contains some very just reflections on collateral themes, even if not very strong on the rationale of Sradha itself. Branch Reports are good, and the excellent work of the Inspector of Branches is spreading life all through India.

THEOSOPHICAL SIFTINGS, Vol. IV, No. 13, is of two articles. "The Septenary Nature of Consciousness", A. L. Cleather, is hardly a contribution to the topic, being mainly of extracts from the *Secret Doctrine* and the *Study of Man*, without addition of independent thought or of elucidation. Hence a continuance of confusion and contradiction. It is asserted that "the terms Spirit and Consciousness are interchangeable", but that the Absolute is unconscious, and that the unconscious Absolute, the Conscious Spirit, and Matter are the "Root from which all the manifested

Universe springs"! Dr. Hartmann's wise reminder in Vol. IV, No. 7, that streams do not rise higher than their source should be hung above the desk of every Theosophical writer on metaphysics. "Theosophy", Dr. Allen Griffiths, is a very excellent paper which has had the honor of being reprinted by *Siftings* from the *Theosophist*, having been reprinted by the *Theosophist* from a California daily. [A. F.]

FEBRUARY ARENA is expected to contain an answer by Mr. Wm. Q. Judge to the slurs upon Madame Blavatsky by Mr. Moncure D. Conway in his article in the October issue of that magazine. [*The Arena, Copley Square, Boston; 50 cts.*]

PAUSES No. 3 contains 9 selected articles explanatory of Theosophic principles, the PATH being honored by having 2 of them from it.

THE PACIFIC THEOSOPHIST for December announced the following course of lectures to be delivered on Sundays at Tacoma in the afternoon and Seattle in the evening: "Theosophy, What it is"; "Evidences of Theosophy"; "Masters of Wisdom and Occultism"; "Evolution of Soul through matter"; "Seven-fold division of man"; "Reincarnation a necessity of Evolution"; "Karma"; "Scriptural Interpretation of Theosophy." Besides many crisp items of Theosophic news about the Pacific Coast and elsewhere, are given short articles on important doctrines and facts. The *Pacific Theosophist* is but 50 cts. a year, and subscriptions may be sent to Mrs. Anna L. Blodgett, Yesler Ave. and Rochester St., Seattle, W. T.

THE NEW CALIFORNIAN for December has an astute sketch by Violet Williams called "A Phenomenal Phenomenon", concludes Dr. Anderson's able paper on "Hypnotism", reports Mr. Judge's lecture on "The Inner Constitution of Man", and adds short articles on social problems. It is evident, however, that Herbert Spencer is still needed to dispel the delusions about the "State" as a successful manager.

THEOSOPHY AND RELIGION, a tract of less than 6 pages by G. R. S. Mead, is one of the most compact examples of resistless logic and clear, terse thought ever put in print, not a superfluous word or a sectarian touch marring it. The only questionable position is that in lines 10 and 11 of page 4.

THEOSOPHY AND ETHICS, by E. T. Sturdy, is very well done, but would be even better if somewhat enlarged in its last part.

THEOSOPHY MADE EASY, by Major W. Hudson Hand, sketches rapidly an outline of the system, making it both clear and precise. It is one of the many little works now pouring from Theosophic presses which fill up at intervals the vast space between a leaflet and *The Secret Doctrine*.

THE IMITATION OF BUDDHA is a beautiful little book of verses from the Buddhist Scriptures arranged for each day of the month. It is by Ernest M. Bowden, with a preface by Sir Edwin Arnold, K. C. I. E., C. S. I. Sir Edwin says, "It is a well meditated little volume", and recommends it without hesitation or reserve. So do we. [*Methuen & Co. 18 Bury st., London E. C., 1891.*]

THE BUDDHIST for 3 of the weeks in October has arrived. Its most important articles are an interview with Mr. Sinnett and a defense of Buddhism against the charge of atheism.

THE PATH has received a fresh supply of the *Memorial Volume to H. P. B.*, and can now fill all orders at 35 cts. This is a collection of letters upon the life and character of our great Teacher contributed to and first published in *Lucifer*, the authors being Laura Cooper, Emily Kislingbury, Isabel C. Oakley, the Countess Wachtmeister, A. P. Sinnett, Chas Johnston, Wm. Q. Judge, Annie Besant, G. R. S. Mead, Herbert Burrows, W. R. Old, J. D. Buck, Rai B. K. Laheri, Saladin, Archibald Keightley, Franz Hartmann, Alice Gordon, Francesca Arundale, Alexander Fullerton, J. Campbell Ver Planck, Wm. Kingsland, Henry S. Olcott, Bertram Keightley, and José Xifre. From different view-points and from varied experiences these friends sketch her many-sided nature, and give from their intercourse with her illustrative incidents and suggestive facts. Such a testimonial is almost unique, and every theosophist has an interest in perusing and preserving it.

ESTUDIOS TEOSOFICOS, first series, from Feb. to Oct., 1891, has been bound in a pamphlet and issued from Barcelona at the price of 4 francs. It contains many important and instructive articles, and is a monument to our worthy Bro. F. Montoliu.

THE first installment of a "Brahminical Catechism" from a Brahmiu of Pondicherry, India, intended for this number of the PATH, has been crowded out by want of space.

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## TEA TABLE TALK.

In a conversation far more weighty than any which the Tea Table has recorded, and which took place between the two editors of *Lucifer*, this question—or its equivalent—was asked by the sub-editor:

"What is the first step in occultism?"

It was H. P. Blavatsky herself who answered:

"To adapt your thoughts to your plastic potency."

This reply, quoted here from memory, might be developed into a volume of no mean size. It is an epitome of the science of thought. The many persons—and their number grows daily greater—who desire to study practical occultism, would do well to approach it by this, the only safe gate, which is also the gate of power. It is not sufficiently well understood that every one of those energetic emissions or processes which we call "a thought" does mould the subtle matter of the ether into etheric form. Such forms are condensed ether, and are held together by the formative power, or plastic potency of the soul substance, just so long as the thought energy inheres in them. The more intense the thought—or the greater the thought tension, to put it differently—the longer does that etheric form cohere as such. The same

fact has been otherwise expressed when it has been said that life-elementals at once coalesce with such thought pictures and remain in them so long as they cohere. The atomic substance of the ether is, every atom of it, a life. Some of these lives are the microbes of modern science, elementals of a low grade. They are the fiery lives, the devourers of the *Secret Doctrine*. They are also the builders. Anon they go to form a body or parts of a body; they sustain it awhile and then destroy it, often by fermentative or putrefactive processes: thus they are seen in the triad of Brahma, Vishnu, and Siva; each function expressed by these names, creative, preservative, and destructive, being in turn manifested by each microbe or germ. See, for example, the giant cells of the bone, which at first go to form bone and afterward to absorb it.

The energetic pictures thus formed by the mental action of men are sensed by the inner man of each. Sometimes, even, the vibration thus sensed gets impressed upon the brain centers and enters the lower consciousness by avenues of which we have now but a feeble idea. The pictures inhere in the mental sphere of each of us, and the sphere is dense, turbid, contractive, or shows all the brightness of the higher vibration, according to the nature of these thought forms, which not only act outwardly but which also re-act upon their creators.

The importance of regulating our thoughts, in view of the plastic potency of the soul and its imaginative power, hence becomes apparent. As thought is dynamic, these pictures, often themselves an agglomeration of lives, are felt far and wide. It has frequently been said that a man could be shut between prison walls and could yet work for Humanity, by the simple means of right thinking.

The reason why such adaptation is the first step in occultism must now be found.

Occultism has been defined by H. P. Blavatsky to be "the study of the workings of the Universal Mind." Our primary study of that Mind is at first confined to its reflection in ourselves. We must endeavor to find some trace of it within our own consciousness or in one of the modes of that consciousness. What is called the sub-conscious mind is a near approach to the Universal Mind. But how can we find that? We are inclined to say it is too difficult a task.

It is difficult, but not too much so. The very effort involved in the search is in itself helpful, for the greater emission of mental energy creates powerful centers or pictures in our sphere. It is through their constant reaction upon us, perhaps, that we at last discover a trace of the sub-conscious mind.

If we examine ourselves critically we see that there is, lying back of ceaseless mental change, of all the continual going to and fro of Thought, a power to observe, sum up, analyze, and dissect the whole process. We find ourselves possessed of another mode of consciousness, above or behind the fluctuations of thought, which calmly observes the whole panorama moving before it. Through this power even the sinner who knows his sin

still feels that sin not to be representative of his entire nature, feels himself, at the core, to be better than that vile outward seeming. It is Patanjali who says of the soul that it is the Spectator, and when the question is asked, where is the soul at the time of concentration—or when the mental energy is at rest—he replies, “At the time of concentration the soul abides in the state of a spectator without a spectacle.”

Before the student reaches this state of concentration, he makes a preliminary step towards it when he discovers this center, place, mode, or state of consciousness in which he surveys his whole mental field as something not himself, and feels that self to be the perceptive power *per se*. For he has then only to enter that mental plane as often as possible, and to realize it as vividly as possible, and he has evolved a rudiment—if I may so call it—of the Universal Mind. That mind, that state of consciousness, observes the mayavic panorama spread before it as something apart from itself; the person who realizes that state of consciousness is nearer the Universal Mind; he has entered one of its phases or states; it is not a state of trance.

The best method to pursue is that of analysis along the line of the seven principles. So long as I look upon myself as a homogeneous whole, I contract my mental sphere into one dense and slowly vibrating mass. It is the picture of himself as uniform—as opposed to duality—which fetters the soul of man. The image he has made of himself is the prison house of his soul. When analysis comes into play he no longer says “I crave,” “I win,” “I desire,” “I sin.” No longer, intoxicated by the fumes of his own passions, does he plunge into the ocean of sensuality. He says, as one aspect of desire comes before him, “In this the Kamic principle is active”; another he ascribes to undue stimulus of the *linga-sarira*; here he sees the lower *manas* prevailing, and here the flash of intuitive perception. He ascribes each act to its parent principle; each becomes to him a result of one of these principles; they are no longer himself, but he is the judge of them all, and analysis destroys the heady fumes of desire. *For desire ceases to attract us when we no longer identify it with ourself.*

John Stuart Mill once said that he lost, for a long time, the power of emotional feeling, the loss being caused by constant self-analysis which finally deadened all mental enjoyment. It is not probable that this deadness would have resulted had his methods of thoughts permitted him to ascribe his actions to their real sources, the principles in which they have their rise. When the action of the seven principles is realized, we at the same time realize ourself to be that which observes the said action, or the center of which the principles are modes or functions; that center is consciousness itself.

If any person desires to rid himself of a bad mental or physical habit, sincere and constant trial of the method above described must cause the habit to loosen its grip upon his mind. It is not a form of mind-cure, for that acts by denial, while in this case there are analysis and the tracing of effects to their true source, or, at least, somewhat further up stream. By means of this cold analysis the personal mental image is broken up into a

series of thought forms true in themselves, each one an image of the Universal, each instinct with a life of its own. The prison house is rent asunder, and man, the prisoner of himself, dazed, startled, but unbound, finds himself slowly emerging into the large fields of Universal Thought.

JULIUS.

## MIRROR OF THE MOVEMENT.

### AMERICA.

BROOKLYN T. S. has given up its meetings in Robertson Hall, and will hereafter hold them at the house of Mr. Shaw, 29 Lefferts Place. The Library of 200 books is free.

MALDEN T. S. has wakened up, arisen from repose, has secured a permanent Headquarters, and feels the tingling of life. In a nice, old-fashioned house not far from the Square the Branch has taken 3 rooms, two of which will be thrown together into a Hall amply large enough for meetings. The first meeting was held Nov. 30th, and the home-like and comfortable aspect of things gave great satisfaction to all present. Of Mr. Louis F. Wade, the President, such pleasant accounts reach us that the temptation to be personal is very strong. There is a generally-diffused hope of continued activity and of consequent growth. Malden is our fourth oldest Branch, having been chartered in '85, and 7 is an age when life is expected to be vigorous and buoyant.

MRS. ERMA E. GATES, 117 Public Square, Cleveland, Ohio, whose generous offer to supply tracts for distribution at the mere cost of paper was published in September PATH, has received orders for 12,000. Not only does she purpose continuing this admirable plan for enabling Fellows and Branches of small means to do good missionary work, but she now makes a still further offer. It is that she will contribute the labor of type-setting and press-work towards the issue of other tracts and of such Theosophical matter for distribution as may be desired, only the paper to be paid for. It often happens that an article in a magazine or a newspaper, sometimes a private letter or a Branch paper, has peculiar fitness for local circulation, though not demanded for general use. Many such are lost because the cost of printing is a bar. But Mrs. Gates's noble project opens the way to an extended use of varied matter now read but by a few, and intelligent Theosophists can thus contribute at a very petty expense a great boon to a whole neighborhood. Of course the offer has no reference to the printing of matter for private purposes, it relating only to *missionary* efforts. It is virtually an offer of partnership with Theosophists able to pay only for paper and mailing: the partner will give the artistic skill, the time and the manual work. Probably many will be glad of such an opportunity, and the PATH will be glad to hear that they have seized it.

INDRA T. S., Clinton, Iowa, had hitherto held its meetings at the houses of members, but has now rented a room—the Odd Fellows' Library, and will be able in the future to secure a better attendance at meetings and to

provide for public admission. Branches very often, perhaps usually, begin with the use of private houses as a necessity for the time, but always find that a room is indispensable to the best work, as also to supplying any facility for instruction of and accretion from the public.

MRS. FRANCES G. VAUX, 1714 Pacific Ave., San Francisco, has modelled a bust of Madame Blavatsky which has received much encomium from the artist's friends. Being made from photographs and not from life, it has exacted no little perception and even intuitional skill, and some contribution as to detail has been made by personal friends of H. P. B. Before long a copy of it will be placed in the New York Headquarters, as also of the mask which can be furnished instead of the full bust. The friends and pupils of H. P. B. will always look with the deepest interest on every attempt to portray her features by art, and must forever regret that no cast was made while she was with us. But many photographs in different styles exist, and Mrs. Vaux was conversant with several of excellence. Terms for either the bust or the mask will be furnished by her upon application.

AURORA T. S., Oakland, Calif, had for its Sunday evening lectures in December *Theosophy and Metaphysics*, Dr. Allen Griffiths; *Divine Thought and Primordial Substance*, Mrs. Sarah A. Harris; *The Evolution of Consciousness*, Geo. P. Keeney; *The World's Crucified Saviors*, Dr. J. A. Anderson. Two private meetings of the Branch are held each month, a Free Circulating Library of Theosophical books is open every Saturday afternoon, and the "Children's Hour" is held each Sunday at 2.30.

CHICAGO T. S. has reelected as President Mr. Geo. E. Wright, and as Secretary Miss Pauline G. Kelly, 278 Bissell St.

VEDANTA T. S., Omaha, Neb., has elected a new President and Secretary, Mr. R. D. A. Wade, and Mr. Harrie Merriam, 2113 Clark Street. Branch work is to be undertaken with fresh vigor, in particular the furnishing of documents to all interested persons. Every member of the Branch has been appealed to for direct information and help, and it is determined that the attention to Theosophy now diffused through the city shall be fully utilized. The regular meeting of the Branch is held each Sunday evening, and a meeting for study has place each Tuesday evening.

CINCINNATI T. S. since the opening of its enlarged and remodelled Headquarters has changed its regular time of meeting to Tuesday evening, since which date four essays or lectures have been given, with informal discussions thereon: Dr. J. D. Buck on *The Founding of the T. S. and its Mission*; Mrs. Robert Hosea on *Karma and Reincarnation as applied to Universal Brotherhood*; Dr. Thos. M. Stewart on *Evolution*; and Mr. J. Ralston Skinner on *The Kabbala, the Source of Measures and their Meaning*.

BOSTON T. S. A class for the study of the *Key to Theosophy* was started here in October with about 15 attendants at the rooms, 152 Boylston St. Bro. R. Crosbie has charge thereof. It has been working steadily on alternate Sundays with increasing numbers, so that at the meeting on Nov. 22d there were 50 attendants, many being non-members. It has been found of great use in educating the members in Theosophical doc-

trines. One person reads the questions from the book, the chairman reads the answers. A section is completed in that way, and then questions and discussions follow on what has been read. A class on the *Secret Doctrine* is also held every second Sunday under charge of Chas. R. Kendall.

THE LADY THEOSOPHISTS of Decorah, Iowa, gave a musical and dramatic entertainment on Nov. 17th, the proceeds to form the nucleus of a public T. S. Library. Nearly \$40 were cleared. The drama was intended to express Theosophical teaching, and, as the curtain fell, a red light was thrown on the tableau of a Philosopher pointing out to a reverent group a banner bearing the word "Theosophy".

"THE GENERAL SECRETARY'S VISIT to the Pacific Coast has, among other good things, resulted in measures now being perfected by the "Pacific Coast Committee for T. S. Work" to secure a suitable man as travelling lecturer upon Theosophy for the Coast. In order to effectuate this scheme the Committee have appealed to Theosophists there for financial aid, and with good prospect of results. The necessity of such a lecturer was one of the first things which impressed Mr. Judge upon arrival, as it had previously impressed the Committee. They now hope to have the lecturer in the field by Jan. 1st. Several persons are available for such work, but no selection has yet been made. The Executive Committee—Dr. Allen Griffiths, Dr. J. A. Anderson, Mr. E. B. Rambo, and Mrs. V. M. Beane—are investigating the qualifications of different candidates, and hope soon to make a satisfactory choice for so important a work.

Bro. Sidney Thomas of San Diego is doing good Theosophic service in Southern California, and is now preparing a course of lectures for use in a tour through that section.

Recent lectures in Red Men's Hall, San Francisco, have been: Nov. 22d, *The Judean Adept*, Dr. J. S. Cook of Sacramento; Nov. 29th, *Theosophical View of Metaphysical Healing and Mind Cure*, Dr. A. Griffiths; Dec. 6th, *Divine Thought and Primordial Substance*, Mrs. S. A. Harris; Dec. 13th, *The Evolution of Consciousness*, Geo. P. Keeney; Dec. 20th, *The World's Crucified Saviors*, Dr. J. A. Anderson; Dec. 27th, *Karma*, Prof. Chas. H. Sykes." (*Communicated.*)

FROM THE N. Y. HEADQUARTERS lectures have been supplied during December as follows: Washington, D. C. Dec. 11th, 12th, and 13th, Miss Katharine Hillard, on *The 3 Objects of the T. S.*, *Karma and Reincarnation*, and *The Theosophical Theory of Evolution*; Harlem, N. Y., Dec. 11th, Wm. Q. Judge on *Karma and Reincarnation*; Providence, R. I., Dec. 13th, Alexander Fullerton on *The Common-Sense of Theosophy*.

OBITUARY. Bro. Chas. Wieland, member of Krishna T. S., died Dec. 10th, 1891, aged 56. His body was cremated at Walnut Lane Crematory, Philadelphia. At the house Bro. A. W. Goodrich, F. T. S., made some remarks. Bros. Wieland was a graduate of the University of Stuttgart, and was a man of learning.

## VISIT OF MRS. ANNIE BESANT.

Mrs. Besant's visit to the States lasted only 12 days, for she arrived on Nov. 27th and left Dec. 9th, but she gave 4 public lectures and an address to the Aryan Branch, as well as a talk to a private meeting. The first lecture was at Chickering Hall, New York, on Nov. 29th, upon "Madame H. P. Blavatsky and Reincarnation", about 550 attending. The second, "Theosophy", was in Fort Wayne, Ind., on Dec. 1st. The third, "Theosophy and Occultism", was in Philadelphia on Dec. 4th. The fourth, of same title, was in Chickering Hall on Dec. 6th. A dense crowd blocked the entrance, the sale of tickets became difficult, speculators flourished, and, when the lecture began, 1250 people filled the seats, others stood throughout, and still others were turned away. Perhaps never had she been more lucid, illustrative, and convincing. All her marvellous power seemed evoked by that dense crowd intent on every word, a crowd to most of whom Theosophy was a new thought, yet who had come to hear her and it. And if applause expressed their feeling, what were the gratitude and enthusiasm of those familiar with it, but who had never heard it voiced with such power and clearness, such mastery and eloquence! Truly a Theosophist may be proud of a title and of a faith which he shares with so exalted and yet so gracious a representative.

On Tuesday evening, Dec. 8th, Mrs. Besant attended the Aryan meeting. The front part of the Hall was reserved for Aryan members, but the rest was filled by an eager crowd, even the gallery being for the first time used. "Concentration" was the subject in order, and after brief participation by others Mrs. Besant took it up and poured light and strength and inspiration into its every section. For 40 minutes her great gifts were lavished on a delighted audience, and then, as on Sunday evening, scores asked the honor of touching her hand. On Wednesday morning she embarked on the "City of Paris", her closer friends, as with St. Paul at Ephesus, sorrowing for the words of farewell which she spoke. "And they accompanied her unto the ship." Upon the voyage she lectured upon Theosophy to the passengers. [A. F.]

## FOREIGN.

## LONDON LETTER.

A new step in advance may now be recorded; the H. P. B. press has grown into a regular printing office, and Bro. Pryse has a staff of seven under his able management.

A house has been taken close to Headquarters, and over it in large letters is the talisman of the Theosophical Society, *H. P. B.*, and much curiosity do these well-known letters excite in the passers-by.

The name of the Society is also on the front of the house. Inside it has been arranged with great taste by Bro. Pryse, and the press has started on its great work, a new edition of the *Secret Doctrine*. All Theosophical literature is now printed by the Society on its own premises, and indeed the call for literature has been extraordinary, from all parts daily do we have demands for "something about Theosophy."

The debate at St. George's Hall on Nov. 10th scored a brilliant success for Annie Besant, and a most unqualified defeat to the Rev. G. Coles. To quote from the report of a well-known London paper, "An all-pervading faith in their own powers has before now led men to do strange

things, but Quixote in tilting against the windmill never made a greater mistake than did Mr. Coles when he came out to do battle against the Theosophists armed with no better weapons than a large white sheet and a long bamboo fishing-rod. Mr. Coles may be a fair Sunday School lecturer, but he is certainly no debater. After reading out the proposition as a preliminary, he seldom again alluded to it." The *Daily Chronicle* remarked that "whenever Mr. Coles had nothing to say he filled up his time with slides." The fact was that he had some large beautiful lime-light pictures of the symbols of the Society, and opened his discussion with these being thrown one after the other upon the large screen on the stage. They were received in perfect silence until the beautiful design of the *Lucifer* cover went slowly up, with the words in strong relief, "Founded by H. B. Blavatsky"; then the Hall rang with thunders of applause from all the Theosophists—it was a significant sign. As the sounds of welcome broke on his ears, poor Mr. Coles looked up in a helpless way, utterly astonished, and well he might be.

He came out to see a "reed shaken by the wind," and he met a "strong man fully armed".

The Theosophists wended their way home both cheery and triumphant. Every paper scored more or less prominently Mrs. Besant's success.

The "League of Theosophical Workers" is making good way. The Crèche, or day-nursery, has had over £80 given to it; and Lady Menk has generously offered to pay the first year's rent; she has also given £20. In connection with the Crèche a "Soup kitchen" is to be opened for giving 2d dinners to the poor during the coming winter. A correspondence class was arranged by Miss Kislingbury, and she now has nine earnest students scattered about England whom she is training in Theosophy. Many and various are the works that are now in hand, too many to be given in a short letter, but everywhere there is vital life and fervent hope for the success of the "Cause".

Truly 1891 has recorded many changes and proved an eventful year. The coming end of the year reminds us of our great loss, but we can say with deep thankfulness that so far the "link" has been kept "unbroken," nay, it has forged a new chain of devotion and aspiration. May 1892 show even more work for the beloved cause.

ISABEL COOPER OAKLEY, F. T. S.

THAT ZEALOUS WORKER, Bro. Peter d'Abrew, 7 Brownrigg st., Cinnamon Gardens, Colombo, Ceylon, is starting a new and invaluable form of propaganda to be called the "Harbor Mission". Colombo is the port of call for steamers to the far East and to Australia, and the number of passengers, already enormous, is continually increasing. He purposes a Committee who will visit every in-coming steamer and distribute Theosophical leaflets and pamphlets to the passengers. Not only will this carry Theosophy to remote and diversified regions, but the need for occupation during those long voyages will insure to such documents both perusal and discussion. It is a most excellent scheme, full of hope. To carry it out Bro. d'Abrew needs ample supply of tracts and small pamphlets, and American Theosophists are warmly asked to mail him at above address whatever they can send. It is better not to mail to this office, as then postage would be doubled, but straight to him, prepaying at rate of 1 ct. per 2 ounces. Why not order tracts for him from Mrs. Gates?

COL. HENRY S. OLCOTT writes from Kobè, Japan, that he has succeeded in getting the majority of Japanese sects to sign as approved his draft of 14 Fundamental Buddhistic Beliefs, and but for the awful horrors and losses from the earthquake (which occupy the attention of most of the greatest high-priests), he would have secured all. It was not possible to convene a Council, as at Mandalay, but the translated document was passed around, signed, and sealed on behalf of the sects. The connecting link between North and South has therefore now been made.

MRS. MARIE M. HIGGINS, Principal of the Sangamitta Girls' School, Colombo, Ceylon, was expected to arrive on Nov. 14th. The sad death of Miss Pickett and the loss of pupils during the interregnum depressed greatly the prosperity of the institution, but the few devoted workers raised all the funds they could towards Mrs. Higgins's passage and the current expenses. The rent of the building seems very low to an American—£5 a month, but this is much in a poor country where hardly anything can be paid by pupils. So the School is not self-supporting, being rather one form of the missionary effort to educate and train the future mothers of Ceylon. Very earnest and touching requests come from the Ceylonese Theosophists for help in this excellent work, and the PATH will have pleasure in receiving and forwarding whatever any generous souls may choose to contribute.

#### INDIAN LETTER.

*Adyar, 5 November, 1891.*

I open my budget of news for October by announcing two additions to the Headquarters. The first is Mr. Edge, who has come from the London Headquarters. He is all that we could wish and more, having an unbounded sympathy for India and its people, and going to work among us as if he had been here all his life. He has improved upon the present working system of the Indian Section by sending out important pamphlets to various able members, to be translated into the respective vernaculars and distributed gratis among the people. He is of a cheerful and amiable disposition, and has nothing of the reserved formal Englishman about him. He has infused new life and vigor into the Madras Branch by presiding at its weekly meetings and encouraging discussion on Theosophical topics. His last Branch paper, "Some Considerations on the Study of Occultism", should be read by every Theosophist.

The second is C. R. Srinivasayangar B. A. He has been brought here by Mr. Keightley to work for the Oriental department, America. He is a graduate of the Madras Presidency and stood the first in his year. He has, we hear, begun to translate Garuda Purana.

Mr Keightley left the Headquarters on the 27th of September on his Northern tour. Owing to the Dusserah festival he has had to wait before beginning his course of lectures. The *Indian Mirror* has reported in abstract three of his lectures in Albert Hall, Calcutta, and speaks very approvingly of them. One of them was "Occultism and Modern Science." In the words of the paper, "They have aroused an interest in Theosophy that is not likely to die away". He was laid down by fever some days, but he is now all right and working away.

All the papers here have had daily notices on the expected tour of Mrs. Besant now postponed. Some said that it would be good for the political interests of the country, and others that she would be disgusted at the apathy and degradation of the Hindus and leave the whole concern. The thing has made quite a sensation here, and many of the leading papers often quote from the English papers whole articles about Theosophy and reports of the speeches of Mrs. Besant.

The indefatigable Theosophist, Mr. Coopoosamyayer, M. A., B. L., F. T. S., who was formerly District Munsiff at Ambasamudram, Tinnevely, has now been transferred to Sholinghur. While in the former place he was, as it were, Theosophizing the whole town, and it was through his efforts that Mr. Powell founded the Ambasamudram Branch. He has now been only some months in his new place, but has arranged to found a Branch there too.

Mr. Edge, Ganapatiayar, his clerk, and Mr. Kotayya, the Inspector of the Branches, went down to Sholinghur and opened the Branch. Nine members were initiated, and two lectures were delivered by Mr. Edge. May we have many such Coopoosamyayer among us!

Mr. P. Srinivasa Row is about to publish his invaluable *Commentaries on the 'Light on the Path,'* with additional useful matter. He is also, we hear, writing a novel, *Morya, the Mahatma*. They are in the womb of the future, and, when they see the light, will benefit us considerably.

Inspector Katayya has started on his tour and will visit the Branches in the West and South and prepare them for the Convention. Mr. Dhammapala, who is over in Gaya working for the revival of Buddhism, lectured by invitation in Albert Hall, Calcutta, on "*Buddhism and its relation to Hinduism.*" It was a very able lecture, and is fully reported in the *Indian Mirror* of October 30. I think some of the comparisons made were not tenable, but lack of space prevents my dealing with them here.

In the *Hindu* of to-day I read that the Indian vernacular papers have called Mrs. Besant "*Sannyasini Srimati Beshante*", which means "the holy female ascetic Besant."

CHARLES LINDEN.

## NOTICES.

### I.

Branch Paper No. 22, *Fragments on the Astral Light*, read before the Golden Gate Lodge by Geo. P. Keeney, was mailed to the Secretaries early in December. Forum No. 30 and O. D. Paper No. 9 were sent to members at the close of the month.

### II.

The dues-notice to Members-at-large will be issued Jan. 1st, and no documents during 1892 will be sent to such as do not respond.

Reflect, O disciple, that thou hast only a moment in which to mould for good or evil the fleeting atoms that thou castest off each instant.—*The Sadhu's Book.*

OM.

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“For in his passage to the next World, neither his Father, nor his Mother, nor his Wife, nor his Son, nor any of his Kinsmen will remain in his company; virtue alone adheres to him. Single is each man born, single he dies; single he receives reward of his good, and single the punishment for his evil deeds. . . . When he leaves his corse like a log or a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanyeth his Soul. Continually therefore and by degrees, let him collect Virtue for his guide, and he shall traverse a gloom now hard to be traversed.”—*Catechism of Brahmanism.*

## THE PATH.

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VOL. VI.

FEBRUARY, 1892.

No. 11.

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Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### MEDIUMSHIP AND ABNORMAL PSYCHISM.

The Theosophical Society has perhaps no more important mission during this closing cycle and the first decades of the coming century than in relation to that Psychic Babel, Modern Spiritualism. H. P. B. was from the first clear and pronounced in regard to the facts and phenomena involved, and their danger and true interpretation. Instead of listening to reason or sound philosophy with a dispassionate desire for the simple truth, leading Spiritualists have from the first denied, denounced, ridiculed, and derided H. P. B. and all other interpretations than their own of these “dealings with the dead”. It was long ago predicted by “Those who know”, that America would again become the home of Black Magic. The remains of the lost Atlantis and the Karmic inheritance of the Western Continent with its old Astral Images favor such a development, for—“That which hath been is that which shall be, and there is no new thing under the heavens”. Had Spiritualists as a class been ready to listen to reason and to weigh evidences, such a development along the Left-hand

Path as is now in progress and is fostered by them might have been greatly retarded if not finally prevented; now it is inevitable, and the T. S. is the only organization, and its members the only individuals, who have the knowledge to enable them to apprehend and meet the danger; not by denunciation or personal attack, but by actual knowledge and dispassionate warning and explanations.

And here tact and wise discernment are absolutely essential, if the mission of the T. S. in this important regard is to be effectual and beneficent. That the Spiritualists have sensed this innate antagonism is evident from the first, and this fact satisfactorily explains their hostility and bitterness toward H. P. B. and the Theosophical movement. There could, from the first, be no compromise, and now it would seem that reconciliation is almost hopeless if not impossible.

It is, therefore, of very great importance to keep the lines of work and of interpretation clear and untangled. Hatha Yoga practice among Theosophists has been all along discouraged and its dangers pointed out, and Mediumship in any form is the most dangerous form of Hatha Yoga. Far more than any "postures" or physical practice does it tend to demoralization and ruin. Hatha Yoga *may* result in nothing worse than blindness, consumption, or insanity, though Black Magicians may also result. But in the obsessions of "Controls" in case of the average medium, usually weak in both body and mind, the direst calamity awaits his or her ignorance and folly. Few, if any, will develop into Black Magicians during the present incarnation. They have by no means the *strength* for that, but untold calamity and unimagined suffering are sure to follow them.

While, therefore, the Spiritualists are building "Colleges"—insignificant as they may be so far—for the development of mediumship, and in every way urging on a hot-house growth of psychic faculty and phenomena, it is for the Theosophist to stand dispassionately and unflinchingly and squarely against all such forced development, and all perversions of psychic gifts when appearing spontaneously.

In order to do this he *must study* the SECRET DOCTRINE, and fit himself to give rational explanations of all such phenomena, and show *why* they are so dangerous. Unfortunately there are members of the T. S., and possibly of the E. S., who have dabbled in these unwholesome realms, and who find it difficult to rid themselves of the pernicious influence. It is the worst form of Kamic saturation, and by opening the floodgates of desire, even unconsciously, exposes the individual to unseen dangers and almost certain demoralization. It is, again, unfortunate that these are not the more intelligent and better-read of the T. S. members, though hitherto they may have led moral and altruistic lives. If they had carefully read and apprehended the *Secret Doctrine* they would long ago have fled from

this deadly blight as from a city of destruction. To warn and assist these, no less than to point out the necessity to all of exact knowledge and of persistent and judicious action along these lines, is the object of the present paper.

- 1st. Avoid mediumship in every form, and allow neither curiosity nor self-interest to bribe your better judgment. Study and investigate all things, in order that you may know and understand, but do not encourage that in others which you deem hurtful to yourselves.
- 2d. Do not denounce "Spiritualism" or ridicule "Spiritualists", but on all suitable occasions in a quiet, dispassionate manner show the dangers of *Mediumship* in any and every form; and, in order to do this, you must learn thoroughly the septenary Constitution of man, what actually occurs at "death", and the Kamaloca and Devachanic states. This can be found fully explained in the *Key to Theosophy* and the *Secret Doctrine*, and abundantly illustrated and explained in the general literature of the Society.

Remember the object is not to antagonize and denounce, but to explain and help, and so in time to disseminate knowledge and create public sentiment as to protect the natural psychic even from himself. HARIJ.

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## IRELAND.

Erin's Isle has always been somewhat of a mystery. Its people are so different from the English just across the channel that one who spends some time in London and then crosses over to Dublin will at once see the vast gulf that in the matter of temperament separates the two peoples.

And any one who studies the Irish, especially on the West Coast, and lives among them, will soon discover a deeply-seated belief in what is commonly called the supernatural that can only come from some distant past. Even the educated Irish are not free from this.

There is a willingness in the peasant to express belief in fairies, ghosts, and the like, which in the better classes is covered up from sight but still there. In the country districts the people will stone the lights out of the windows of a newly-vacated house, and in the city the educated man may frequently be found who will say, when his attention is called to such an occurrence, "And why shouldn't they? Do you want the devil to stay in the house?" The theory of course is that the elementals of the departed tenants can only escape through the broken window panes unless they have been used—as is not always the case—to open doors.

Belief in fairies is the old Hindu belief in the "devas" or lesser gods. I know many educated people who have declared they often heard fairy

talking and singing. In fact, unless we take in the northern Irishman—who is not truly of that blood—we will never find a native of that land who is not born with a slight or greater touch upon the borders of the unseen or with a belief in it.

It is called the Isle of Destiny, and its hill-men will tell you that it has always been a "saintly island". It teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college—or *Ashram* as the Hindus would call it—on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated to \*

\* \* \* . In connection with this the following quotation from some remarks by H. P. Blavatsky in *Lucifer* will be of interest, in reading which one can also profitably remember the Greek tradition that near Britain there was an island called Ierna to which men went in order to learn more about the secret mysteries. She says:<sup>1</sup> "It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and 'working hypotheses' are left to the Ethnologists, Anthropologists, and Geologists. The Masters and Keepers of the old science claim to have preserved genuine records, and we Theosophists—i. e. most of us—believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?"

BRYAN KINNAVAN.

## PROFESSOR DEAN'S CONSULTATIONS.

BY MATILDA J. BARNETT.

"Walter," said Mrs. Dean, hesitatingly advancing into her husband's study, "may I speak to you a moment?"

"Y-e-s", replied the professor, laying the palm of his hand upon the page before him as if to keep the subject from slipping away during the domestic interview.

"I am much troubled about our Vera", said the mother of his only child as she faced him with an anxious countenance.

She dropped into a chair and extended her arms out upon the desk towards him in a helpless imploring way. "What shall we do about it?"

<sup>1</sup> *Lucifer*. June 15, 1889, p. 347.

she asked for at least the fortieth time. "She is nine years old and has not outgrown it yet. I have threatened to punish her, I have cried over her, I have prayed over her, and you remember how many hours you have spent in trying to argue her out of her fancies; yet, in the face of all these reasonable methods of cure, she still persists in seeing strange things and in talking to herself in the most fantastic way. What can we do about it?"

As if in response to the question, the subject under discussion appeared in the doorway hand in hand with Dr. Clement, the family physician.

"You have come at the right moment," said the professor, "pray be seated! and Vera, dear, don't you want to run and play in the garden?"

"Oh"—cried the child disappointedly. Clinging closely to the doctor she bent a pair of large pleading grey eyes upon her father, mutely waiting for him to revoke the unwelcome sentence.

To one who noted only the upper part of the child's face with the little vertical line already set between her straight heavy brows, she would have appeared serious almost to grimness. But this expression was contradicted by a mouth with a decided upward curve and a dimpled chin.

"Vera," interposed her mother, "could you take the basket to poor Mrs. Green?"

"May I?" cried the child, letting go her hold upon the doctor's hand and standing erect in her expectancy. And her slender little form, which though having no appearance of leanness was yet not burdened with one ounce of superfluous flesh, seemed now in its unwonted buoyancy almost to rise from the floor. As the word of permission fell from her mother's lips she darted from the room.

"Dr.," began the professor solemnly, "the skeleton still remains in our closet. The symptoms of the disease are if anything aggravated. You must make her body more healthy so that it may build up a more sound mind," he said, with his inverse method of deduction.

"I tell you now as I have told you before," replied the doctor, "that the child is all right. Children will have their cranks and their notions. If it is a disease she will outgrow it, and if it is not a disease you don't want her to outgrow it. If she sees only agreeable things what harm can it do?"

"She generally sees beautiful things," said Mrs. Dean. "She sees little beings that she calls fairies, and she says they love to help her. But one day when she was angry, she said that all sorts of dreadful little things were dancing around her. She cried out for her good fairies but they did not seem to come. She does not dare to be angry any more."

"Surely the cerebral disturbance that creates such hallucinations ought to be looked into," observed the professor. "Leaving her to out-

grow it may be giving her up to insanity. There is no taint of that sort in my family. So far as I know, none of the Deans, even in their most diseased conditions, have ever been troubled with seeing what did not exist," he concluded, proud of his descent from a long line of scholars.

"How do you know what exists?" queried the doctor, "We did not know that some of the stars existed until the telescope helped us see them, yet they were there just as much before we saw them as after. Who knows what telescopes nature may be able to help us to?"

"Oh—well," said the professor, "if my child discovered more stars or if her explorations proceeded in the line of any of our verified sciences I might believe that she was only blessed with rare perspicacity. But her statements are at variance with the laws of nature, therefore we have reason to infer that she is diseased."

"Who knows the laws of nature? Look at her now!" responded the doctor, drawing the father to the window to see his child leaping and bounding through the garden with a basket on her arm.

"What a pity! she has taken the large basket," said the anxious mother. "And I have no doubt it is full."

"But see how delightfully she carries it!" remarked the doctor. "It does not matter *what* our burdens are, you know, it matters only how we are able to carry them."

"She persists in saying that *they* help her carry it, so that a large basket is no heavier than a small one, but I'm sure I don't know," added the mother sadly.

"Could a sickly child look like that?" continued the doctor, pursuing his own train of thoughts. "Why, there's health in every movement! I tell you, let the girl alone! It is both of you who are diseased instead of her."

The professor, in no way convinced, continued lengthily to advance his usual argument on his usual premise, that what we do not see does not exist, and the doctor with his wonted good-natured impatience continued to set aside rather than confute such arguments, and in doing so cleared the atmosphere so that when he withdrew the two parents were the better for the consultation. They could not, however, have specified wherein they had derived comfort.

"Is it safe to follow his counsel?" inquired the professor, reluctantly yielding to a mitigation of his anxiety. "He is an ignorant man. I don't believe he could for the life of him show a diploma. The fellow has never seen the inside of a college."

"But he has pulled you through some pretty severe attacks," replied his wife, "and after the learned Dr. Grandmere had made a failure of it too."

"It is true", was the reply. "By some strange chance the fellow seems frequently to hit it. It is his luck, I suppose. But when it is only luck and not learning, how do we know at what moment it may desert him? Knowledge is the only substantial, reliable thing there is."

"But is all knowledge a matter of the intellect?" timidly inquired his wife.

"Certainly. Without a cultivation of the intellect knowledge is impossible. We positively know of nothing beyond the intellect."

"Yet," she ventured, "without Latin or other learning, and whether he gives medicine or advice or reproof or seemingly nothing at all, Dr. Clement always benefits his patients. That is what I call the true gift of healing."

"Why then doesn't he cure Vera?" asked the professor.

"I don't know," was the faltering reply. "He says there's nothing the matter with her. Perhaps someone else would understand her case better."

"Then we'll try some one else," said the professor, reseating himself at his desk to signify that the domestic interview was over.

Mrs. Dean had for some time hesitated to yield to the insistence of her conscience, which urged her to consult her pastor concerning her perplexity. At length deciding to hesitate no longer, she wrote him a note requesting him to call for an interview.

The Rev. Mr. Pendergast promptly responded by presenting himself for service.

When he entered the room he impressively advanced to Mrs. Dean and slowly folded her hand between his own, then after greeting the professor he turned imposingly to Vera.

The child recoiled from him and with unwonted discourtesy ran from the room.

As the pastor's eyes followed her they seemed to gleam beneath his shaggy brows, while the straightening of his full lips in a long line above his massive chin added to the severity of a usually none too gentle countenance.

"We wished to consult you about her", said Mrs. Dean, flushing with maternal humiliation at the rudeness of her child. "We fear there is something wrong with her."

"That is an evident fact," was the sententious reply.

Mrs. Dean carefully and at considerable length proceeded to state the case as she had begun to acquire the habit of doing, and she was so absorbed in her subject that she failed to note the strong gaze which was the only response of the listener.

"Have you prayed for her in fear and trembling?" inquired the pastor when she had concluded.

"Perhaps it is because I have prayed with so much fear and trembling that my prayers are unanswered," she replied.

"It is evidently some kind of evil possession," he rejoined. "It may be hallucination, or it may be one of those sad cases of persistent mendacity."

"Mendacity!" repeated Mrs. Dean, for a moment unable to catch his drift. "Do you mean that it may be that my child is untruthful, that she does not really think she sees what she pretends to see?"

"My dear Mrs. Dean, such cases are not as rare as you may suppose."

"So far as I know," interposed the professor, drawing himself up proudly, "the Deans have never had a liar among them, and my child inherits the nobility of her race."

Mrs. Dean's lip quivered. "I named her Vera," she said, "because I hoped that above all things she might be truthful. I have never thought it possible for her to be untruthful. She is frankness itself. She never conceals a thought from me."

"But", interposed the professor, turning to the pastor with mollifying grace, "may we not suppose that, without intending to be untruthful, she is not quite responsible for what she says, her mind being a little astray on this one subject?"

"May we not suppose it possible for her to see things that we cannot see?", timidly suggested Mrs. Dean.

"She could not see what does not exist unless she were diseased," replied her husband, confident that his stock argument would as usual prove an unanswerable one.

"There are mysteries that we do not understand," murmured Mrs. Dean.

"If the child is prying into God's mysteries she is justly punished for her audacity," said the parson.

"But it is only we who are distressed about it," replied Mrs. Dean. "The child is very happy."

"She has no right to be happy," was the response. "Have you ever tried fasting with her? Three or four days without food might bring her to her senses. You cannot deal too severely with her. The Lord loveth whom he chasteneth. Let us pray!"

The pastor rose erect and folded together his large white hands and fixed his eyes upon the ceiling.

As he proceeded, his sonorous voice fell jarringly upon the ears of the tender mother, and seemed to fill the little room with dark forebodings. Her agitation of heart and mind interferred with that close attention to the

words of the invocation that duty was urging her to bestow. She was, however, vaguely conscious that the depraved heart of her child was being offered up for inspection to a deity who was supposed to take delight in searching out its blackness and in bringing it to the torture for transformation.

It need scarcely be said that she failed to be guided by the superior wisdom of her pastor or to be comforted by his spiritual ministrations. It was with only a sense of relief that she saw him depart.

The next day the professor came home elate. He had met an old college friend who had become a celebrated oculist, and who, on learning of Vera's case, felt convinced that the seat of the difficulty was in the child's eyes. The nerves of the eye were so delicate and so easily disturbed, and their connection with the brain so immediate, that the least strain upon them by muscular contraction or in any other way was quite likely to result in brain disturbance which might involve any organ or function of the body, or might even cause hallucination. He wanted to see Vera and make a careful examination of her eyes.

"He is so skilful," said the professor animatedly, "that he is worked almost to death. He can, however, give us a little time on Saturday morning."

"It is all nonsense," replied Mrs. Dean, "the child's eyes are perfect. He will learn that fact if he examines them. I do not suppose it will harm them to be looked at, but it is surely a waste of time."

"How can we tell just what condition her eyes are in?" asked the professor sharply; "we have not his learning on the subject."

On the appointed morning the professor in a hopeful frame of mind set out with his daughter. But as he did not formulate his thoughts in words, it was not clear to any one but himself whether he hoped that the eyes in question would prove guilty or not guilty of the suspicion cast upon them.

The interview with his friend was a long one for a celebrated specialist to grant in office hours, and the air of satisfaction with which the professor returned home indicated that it had been fruitful in encouraging result.

He drew his wife into his study for close conference.

"Isabel," he began, "it is just as I believed"—hoped, he had almost said; "the child's eyes must be operated upon."

Mrs. Dean gazed at him in blank astonishment. Her arms fell nerveless at her side.

"Yes, we have reached the true cause at last," he continued with cheerful volubility. "There seems to be no doubt whatever that there is a slight disturbance of equilibrium interfering with binocular vision. In connection with slight myopia, which we have never discovered, there is an

insufficiency of the *recti interni* causing a slight *strabismus*, so that maintaining the necessary convergence creates a certain fatigue in those muscles which may result in nervous derangement capable of manifesting itself in a variety of ailments. The operation is short and painless. A preparation of coca is applied in order to deaden sensation. When ready for the operation, which, you see, is really a beautiful one, the lids are held apart by a speculum, the eye-ball is seized with the fixation forceps, near the cornea and opposite the muscle to be divided, then the eye-ball is rolled over into a position that leaves freedom for operation. Above the tendon of the muscle, or a little in front of it, the forceps seize the conjunctiva and lift it into a fold, and then make in it an incision which by being parallel with the direction of the muscle causes the wound to gape less after the operation and—Why Isabel! What is the matter?"

With unprofessional and unscientific haste the alarmed husband darted from the room and returned with a glass of water, which he vainly attempted to administer to his fainting wife. He carried her to the lounge and then flew to open the window.

It was some time before she recovered full consciousness, and when she did so she fell to weeping violently.

The professor was not able to discover any adequate cause for so much emotion, but he instinctively refrained from mentioning the subject of the operation again that day.

The next morning at the breakfast table he gently, *very* gently, remarked that the oculist had given him a long list of references among his patients who had been cured of chronic disorders by a slight operation upon the eyes.

"Walter, with my consent," said Mrs. Dean with unusual decision, "my child's beautiful eyes shall never be tampered with."

For some moments the repulsed husband sipped his coffee in silence, now and then glancing up furtively at his wife's flushed countenance.

When he thought her excitement sufficiently abated, he began blandly—

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## HIDDEN HINTS IN THE SECRET DOCTRINE.

(From p. 252 to p. 260, Vol. I.)

By W. Q. J.

ORDER OF THE ELEMENTS ESOTERICALLY IS, *Fire, air, water, earth.* (2nd para). Counting up from the earth, the order for the elementals, or the nature spirits in the elements, is : earth elementals, water elementals,

air elementals, fire elementals. And it has always been said that those of the fire are the wisest and most distant so far as cognition of or by us is concerned, that the airy ones are also wise, and those of the water dangerous. Those of the earth have been described by seers in the form of gnomes sometimes seen by clairvoyant miners in the depths under us, and of this class also are those that have given rise to the superstition among the Irish respecting the fairies.

**FIRE IN THE PRECEDING ROUNDS.** She says (p. 253), "For all we know, fire may have been pure akasa, the first matter of the builders". The phrase "For all we know" is sometimes to be translated "Thus it was".

**THE FIFTH ELEMENT IN THE FIFTH ROUND.** This, as said before in these notes, will be "The gross body of akasa" (257), and "by becoming a familiar fact in nature to all men as air is familiar to us now, will cease to be hypothetical".

**WHAT IS THE SIXTH SENSE TO BE?** In the first paragraph of page 258 she says that at first there will be a partial familiarity with a characteristic of matter to be known then as permeability, which will be perceived when certain new senses have been developed, and after that this singular characteristic will be fully known, as it will be developed concurrently with the sixth sense. We may therefore argue that she means to describe the sixth sense as one which will (among other things) give to us the power to permeate matter with ourselves. Let some one else now carry this idea further, as it is no doubt correct. It would seem that both the matter-characteristic and the power in man are being here and there exhibited, or else some of the phenomena seen at spiritualistic sèances could never have happened; but alas! we need not look for aid there so long as the beloved "spirits from the summerland" continue to hold sway over their votaries.

**THE EARTH IN ITS EARLY PERIODS.** Some students have thought that this globe in its early times when, following the statements in *Esoteric Buddhism*, the human life-wave and so on had not come, there was no life on it, supposing in a vague way that there was, say in the fire-mist time, a mass of something devoid of life. This is contradicted and explained on page 258 in the second para, for: "Thus Occultism disposes of the Azoic age of science, for it shows that there never was a time when the earth was without life upon it". This is asserted for no matter what form or sort of matter thus, "Wherever there is an atom of matter, a particle or a molecule even in its most gaseous state, there is life in it, however latent or unconscious".

**OF SPIRIT AND MATTER.** In the commentary on p. 258 the author plainly writes, "Spirit is the first differentiation of and in space; and mat-

ter is the first differentiation of Spirit". This is a clear statement of what she desired to teach respecting spirit and matter, and as in other places it is said that spirit and matter are the opposite poles of the One—the Absolute—an agreement has to be made between the two. There is no real disagreement, since it is evident that differentiation must proceed in a definite order, from which it results that there must be always one state, plane, place, power, and idea in nature that is above and different from and beyond all others. And when we go beyond spirit, the highest we may speak of is the Absolute, which is the container of the next two—spirit and matter, the latter following the first in order of differentiation. These are said to be coeternal, and, indeed, are so, as far as our minds are concerned, for the reason that we cannot grasp either the first or the second differentiation of the absolute. But because this doctrine of the coeternalness of spirit and matter has been taught, there never being the one without the other also present, some students have fallen into a materialistic view, probably because matter is that which being near to us is most apparent, and others, remaining somewhat vague, do not define the doctrine at all. Spirit and matter are coeternal because they exist together in the absolute, and when the first differentiation spoken of above takes place, so does the second immediately. Hence, except when we are dealing with metaphysic, they must be regarded as the two poles of the one absolute. And the *Bhagavad Gita* does not support the contrary, for it only says there is no spirit without also matter, as it is dealing through the words of Krishna with things as they are *after* the differentiation has taken place.

There is another class of theosophists who speak of the "superpersonal god", asserting at the same time that they do not mean "a personal God", and they are opposed by still another class who point to the well-known denial by H. P. B. of the existence of a personal god. It is in the sentence quoted that both of these may come to an agreement, for the believers in the superpersonal deity can without doubt find support in the lines on p. 258. For if spirit is the first, then matter is a grade below it, however fine and imperceptible that distinction may be.

If further we say, as many of us do, that the great inherent ideas of man were given to him by the first great teachers whose descendants and pupils the Adepts are, then we here also see how it is that there is such a wide and universal belief in a God. It must also be the origin of that universal optimism which may be found also in the ranks of the theosophists, who, while for present days are pessimistic, must be called the greatest optimists on the face of the earth. There are many other matters in this sentence. Many a student has puzzled his head very often in trying to discover from where come the impulse and the plan as well as the idea of perfection, for it must as a first thing reside somewhere, whether abstractly or concretely. Perhaps it is here; those students can look here at any rate.

A MYSTERIOUS PRINCIPLE MENTIONED. After going for a little space into the formation of this globe by the first builders, she speaks (page 259) of a certain *akasic* principle to which no name is given but left in hiatus. But in the note on that page we see, and I am violating nothing in referring to it, that very clearly it is pointed out that the primordial substance of which she then writes "is the very body of those spirits themselves and their very essence". Now in many places in her writings, and also in those of other knowing ones through all time, this primordial substance is said to be one that, once controlled, gives him who has power over it the most transcendent abilities,—sway alike over mind and matter.

She and all of us are quite safe in speaking of it, since there are but few indeed who will see anything in it at all. Yet the few can have the hint if they never got it before. This, however, should always remain as a hint, and there ought to be no attempt to make it clear to science, for nothing will be gained except ridicule and maybe worse.

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## ANOTHER VIEW OF METAPHYSICAL HEALING.

The opinion of metaphysical healing presented in the Jan. No. of the *PATH* by the Editor will probably be shared by such of its readers as have not examined the subject sufficiently to arrive at an understanding of the principles involved.

This opinion comes specially before the members of the Theosophical Society whose time and attention are given—presumably—to the study of Theosophy mainly; and who, therefore, do not give special attention to that teaching which is covered by the term "Divine Science" and which is ignorantly classed as the same thing under different heads—viz., "Mind Cure," "Mental Science," "Christian Science," etc.

But these, and all fair-minded individuals, will agree that the only true basis for judgment is understanding of the matter involved; and a moment's reflection will show that opinion is one thing and understanding another. With all due respect for Mr. Judge personally and for his recognized high attainments, it is maintained that his whole article betrays lack of understanding of the subject involved. It shows a confounding of statements made by individuals with the true conclusions compelled by exact principles.

Neither Mr. Judge nor other earnest theosophists would like to have Theosophy judged by the declarations of some of the members of the Society.

Speaking for it they would cry "Deliver me from my friends ; I can take care of my enemies." There is all the difference in the world between a mere believer in Theosophy and a conscientious student of it. There is equal difference in the statements about it likely to be made by each.

No one knows better than a conscientious student of "Divine Science"—the term being used merely as a distinctive appellation—that numbers of people who call themselves variously "Christian Scientists", "Mental Scientists", and "Mind Curers" make declarations which are absurd and illogical in the extreme, perform acts which were better left undone. Every true defender of this teaching will admit this and protest against the identification of it with these declarations, even as the earnest theosophist would make the same protest under like circumstances.

A fair and candid examination of any teaching, by whatever name it is called, can be given only when it is considered apart from any and all representatives of it ; when it is studied from the basis of its own premise, following along the line of deduction to conclusions. No subject can be honestly studied and righteously judged from the basis of comparison with something else.

If Mr. Judge could forget that he was a theosophist and, laying Theosophy aside for a season—for it will keep, give his attention more to the principles bearing the various tags, and less to the erratic utterances of individuals and the awful examples of which he has, a record, he might, and probably would, arrive at different conclusions than those he at present voices ; and this course is absolutely essential for every theosophist—for every one who would know instead of believe some one's opinion.

As the result of some years of attention to both "Theosophy" and "Divine Science" the writer affirms that the essence of the two is one and the same, Theosophy being that presentation which appeals to and engages the intellect, Divine Science the one which appeals to and engages the soul or the self-consciousness. Strip theosophical teaching of its foreign terms, use for the various designations and appellations plain every-day English, detach it from any and all persons, lay aside the spectacles of veneration for authority both ancient and modern, and we shall have an exhaustive, detailed system in which every part has its relative and appropriate place, a cosmology including the visible and invisible which holds the mind in admiration and awe.

Separate "Divine Science"—what it is in itself—from the claims made for and about it by those partisans whose zeal outruns their discretion ; accept—for the time being and for the purpose of a clear understanding—the terms as used, with the meaning attached to them and which they are meant to convey ; follow the process of deduction from its premise to its conclusions without weighing and measuring these according to another

standard than their premise, and we shall have the skeleton, the inner structure of that magnificent body, Theosophy.

We shall have that supporting inner form around which all the muscles, nerves, and tissues cling, which these only round out into a full shape where every composite part is in its appropriate place.

“For of the soul the body form doth take,  
For soul is form and doth the body make.”

But the skeleton of a body remains when the blood, muscle, and tissue have been consumed ; and in this skeleton we have the substantial and enduring, that which will be the possession of the soul when it has worked its weary way through the many rounds outlined by Theosophy.

Within the limits of a single article one can not give the exhaustive argument necessary to sustain positions contrary to those occupied by Mr. Judge : but some of his, as affirmed, are open to critical examination from the theosophist's point of view. To quote from the article in question—  
“We know that the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on their way down and out.”

Here is admission of the truth of “Divine Science” teaching that thought is the cause of these conditions. It follows, naturally, that the condition is according to the kind or quality of the thought, on the principle that the seed produces according to its kind. It follows, as naturally, that a higher kind or quality of thought will be a corrective of undesirable conditions, these being the legitimate fruit of a lower kind.

The logical inference is that thought must remove what thought produces. This is simply the sequence of cause and effect. If it is the Karma of an individual that he is suffering now from thoughts held and allowed in a preceding life ; if, because this condition is Karma, it should not be interfered with, why do those who hold this view seek to be rid of their suffering by any means whatever ? Why do they use medicine in any form, why do they use physical applications of any kind or sort, why do they thus interfere with Karma ? According to the view put forth in the article under consideration, the trouble is on its way down and out and should not be interfered with.

It would seem that it is a question of means, simply, that is raised, for the theosophist does not allow himself to suffer from the thoughts of a previous life passively, making no effort to be rid of the suffering. He uses what he recognizes as legitimate means. The one who recognizes a truth in “Divine Science” and endeavors to live according to it, does the same. He uses what to him is legitimate means. He uses thought as a corrective of what it produces. The theosophist uses external remedies. Which

course is most in accordance with the view held by both alike, that the kind of condition is according to the kind of thought ?

Mr. Judge quotes Mm. Blavatsky's statement that "whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is *Black Magic*", and endorses it. So does the writer of this article, who admits that much of the work done by many under the name of "Mental Science" and "Christian Science" is ignorant practice of the same ; but the mistakes of individuals should not be credited to the thing itself. It does not follow but that *White Magic* may also be practiced by those who see the difference between the two, even though these may be called "Christian Scientists" or by another title. And it is affirmed that those who have grown sufficiently in the understanding of Divine Science, and have incorporated the same in their daily lives through hourly effort to "live the life that they may know the doctrine", will *never* interfere with the free mental action of any one. He will respect another's mental freedom as religiously as he does the physical.

Mr. Judge speaks of some nervous derangements which may be cured by directing the mind of the patient to high thoughts. To this, he says, there can be no objection.

This is just what is done by the intelligent and honest practitioner of Divine Science healing. His patient is *always directed*, never held in mental bondage. He is shown a higher ideal than his sense-consciousness permits him to view. The healer's work is a helping work only ; never a finality. The sufferer is afforded "a sign from heaven" ; he must win heaven, or a higher consciousness, for himself.

The Divine Science healer who stands upon and works from the principle involved, under bonds to no human authority, listening for and obeying the voice of the higher self heard in the Soul, will feel himself to be standing on holy ground where shoes of any and all kinds should be removed from his feet. These have served him on the way, he has walked by their help, but what he has to do there is between him and the Most High. He simply *cannot* practice what he does "for purely selfish ends or for money in addition".

The question of money payment is one which needs to be looked at from an all-round point of view, not from one only. Mr. Fullerton in a number of the *Forum* gave an opinion which will be endorsed by a large number as fair and sensible. No one knows better than a practitioner of Divine Science healing—of the order referred to—that divine or spiritual powers *can not be bought or sold*, even if there were, through ignorance, inclination to do so. He knows too, as every theosophist should, that through daily endeavor and increasing aspiration he must and will bring himself into that juxtaposition with these which will bring their healing, purifying, and elevating influence into his self-consciousness, regenerating it in time.

Mr. Judge warns theosophists that there is danger in these practices which they will do well to avoid. The only danger for theosophists, and for others, is ignorance. We can all take to heart Solomon's injunction and profit by it. "With all thy getting, get understanding." The best safeguard against such dangers is earnest and honest endeavor to know truth and to grasp it wherever we find it, looking *through* names, persons, and acts for that purpose. Perfect sincerity and fearlessness, with reliance upon that which *is*, will always protect the searcher.

URSULA N. GESTEFELD.

[EDITOR'S NOTE. The PATH has no desire to seem unfair, and hence the foregoing article is inserted at the request of a friend. It cannot be considered as a reply to the article in January issue, nor does it deal with the important points then raised and which will be further discussed at a later date. Very few earnest theosophists will share with Mrs. Gesterfeld, however much they respect her, the assumption made in her second paragraph that because they give time and attention to the study of Theosophy they "also therefore" do not give attention "to the teaching covered by the term Divine Science." Such assumption assumes the total non-existence of Theosophical literature. *Divine Science* is a term used ages ago in Indian writing, and is well understood to cover a real science of psychology physiology, and spirit; but if a number of people in America appropriate the term to cover a few half-truths from the whole, it does not necessarily follow that others who are not of that cult do not study the real thing. There is no sequence between her premise and her conclusion.

The next point on which we must differ from our contributor is where she says this "Divine Science" of which she speaks—and which is different in her opinion from Mental Science, etc., as promulgated illogically—must be studied by throwing away all standards save those adopted by its exponents, "accepting for the time being the terms as used with the meanings attached to them" (by its exponents), and "following them" to conclusion "without weighing and measuring them by another standard than their premise." This is just the difficulty. The terms used are strained in general, and thus false conclusions are arrived at if we thus throw away right standards long ago fixed by the use of English by wiser and better educated people than most of us can claim to be. We cannot do that, even to show that "Divine Science" is the same as theosophy; nor can we with the same object in view abandon words from foreign tongues to express ideas for which materialistic English has no counters. By such a process the students of Modern Divine Science may be saved the trouble of investigating and classifying the manifold divisions in man's personality—and which even now the celebrated hypnotists call number 1, 2, and so

on. The resulting calm ignorance of these vital matters might be pleasant, but it would not destroy the existence of the subtle form of matter called *akasi*, nor the subtle body temporarily called *sukshma sarira*, nor the *Mayavi rupa*, nor those negative and positive astral currents known as *Ida* and *Pingala* but not yet perceived distinctly by either scientific men or "metaphysical or divine healers." When, diving into Greek or Latin, the authorities of the day shall have adopted distinctive terms for these things as they discover their existence, use, and function, then we will take those more familiar terms and drop Sanscrit. For, digressing, we may remind our readers that it is a tradition in the Lodge "which seeth all, holding all, as is were, in its eye", that our language will creep slowly back by way of Greek and Latin to the ancient Sanscrit ]

### "THE BROTHERHOOD OF THE NEW LIFE."

This is one of the many enterprises gotten up to catch the unwary who seek after spiritual things, and the words of the Bible are good to remember hereupon:—"By their fruits ye shall know them". It is an alleged community run by Thos. Lake Harris out under the mild skies of California, and a continuation of the same work of Harris wherein he entangled the late lamented and gifted Oliphant. Harris reigns supreme, and never to die, imposes upon and hypnotises all the weak ones whom he can catch. It has the usual broad hint of sexual affinities and such disgusting doctrines. With it the Theosophical Society has nothing in common, and all Theosophists should beware of it. This is the day for the arising of false prophets. We had Butler and the Esoteric, Burgoyne and the Hermetic Brotherhood of L., and the Bath (England) set, Teed in Chicago as Jesus Christ reincarnated, and so to the end of an uncompleted list. Harris has steadily maintained his hold on some, as he is a man of strong will and good worldly judgment. His power over Oliphant was very great, for M. de Blowitz has written not long ago that Oliphant came to be correspondent of the *Times*, at Paris during the siege, by Harris' order. Beware, Theosophists, you cannot gather figs from thistles. Better read Mrs. Oliphant's book about it.

The New York *Tribune* of Dec. 13 printed a special despatch from San Francisco stating that Miss Chevallier had just returned from a six months' sojourn in Mr. Harris' community, and briefly gave her account of what goes on there. The *Chronicle* of San Francisco subsequently printed the entire account given by Miss Chevallier, in which she declares her intention of attempting to break up the community. These facts should be well known, because there is a tendency on the part of such people as this

“prophet” to assume now and then a theosophical guise. Our Society must be kept as free as possible from being mixed up with these enterprises. For now that theosophy is becoming better known through the years of effort made by devoted members of the Society, the cranks and false prophets in all directions are attempting to trade for their own advantage on the public interest so aroused.

## A CATECHISM OF BRAHMANISM.

[We have received from a Brahmin friend in India a Catechism of Brahminism in English for the benefit of American students of that religion, and shall print it in this Magazine from time to time. If it shall excite any interest and prove also correct after it has been subjected to the criticism of our Hindu readers, it may be published in complete form. [Ed.]

1. Q. Into how many divisions are the people of India divided?  
A. Four.
2. Q. Name them.  
A. The *Brahmin*, the *Kshatriya*, the *Vaisya*, and the *Sudra*.
3. Q. What are the duties of a Brahmin?  
A. His duties are to study the scriptures, philosophy, and sciences, and propagate them among the people.
4. Q. What are the duties of a *Kshatriya*?  
A. They must devote their time to the study and practice of military science.
5. Q. Who are the *Vaisyas*?  
A. They are those who pay attention to Commerce and Agriculture.
6. Q. What are the duties of *Sudras*?  
A. The duties of the *Sudras* are to serve the three above-mentioned classes.
7. Q. Must all the Hindus be classified under one or other of these four classes?  
A. Yes.
8. Q. Who are the *Chandalas*?  
A. The Chandalas were originally the breakers of the law who, on account of their aggravated offenses, were excommunicated from their respective classes. Hence the severity of the laws against them.
9. Q. Upon what scientific principles are these divisions made?  
A. These divisions are based upon the principles of division of labor or heredity, or the transmission of impressions from the parent to the issue.
10. Q. Into how many orders are the Brahmins divided?  
A. Four.

11. Q. Name the four orders ?

A. (1.) *Brahmacharya*, the order of studentship ; (2) *Grihastha*, the order of householders ; (3) *Vanaprastha*, the order of anchorites ; and (4) *Sannyasi*. These are they.

12. Q. At what age is a Brahmin boy initiated into the Brahmanical religion ?

A. A Brahmin boy is generally initiated at the age of seven, but he may be admitted into the Brahmin Community at any age before sixteen. If not admitted before his sixteenth year he becomes a *Vrataya*, or an out-caste, and must be treated as such.

13. Q. What name is given to the ceremony of initiation ?

A. It is called *Upanayana*.

14. Q. What is done during the initiation ?

A. The Brahmin boy is taught the *Gayatri* or sacred verse, after which he becomes qualified to study the scriptures.

15. Q. Give me some of the rules which a member of the first order must observe.

A. Some of the duties which a Brahmin boy should observe during his studentship are :

(1) Each day he must receive his food from the houses of several persons who are renowned for discharging their duties and performing the sacrifices which the Vedas ordain.

(2) He must abstain from injury to animated beings.

(3) He must abstain from falsehood.

(4) He should preserve strict celibacy and not even look at a woman.

(5) He must abstain from alcohol, from flesh meat, from perfumes, from chaplets of flowers, and from sweet vegetable juices.

16. Q. Can a Brahmin student study under a non-Brahmin ?

A. Certainly. For Manu says, "A Brahmin student may receive pure knowledge even from a Sudra, a lesson of the highest virtue even from a Chandala. From every quarter, therefore, must be culled knowledge, virtue, purity, gentle speech, and various liberal arts."

17. Q. When does the Brahmin school open and when does it close ?

A. It opens at the commencement of the rainy season, and is closed for the vacation during the hot season.

18. Q. When does a Brahmin enter the second order of that caste ?

A. After dwelling with a preceptor during his studentship and finishing his education, he may live in his own house when he has contracted a legal marriage.

19. Q. Give me some of the duties which a Brahmin householder must observe.

- A. (1) He must cause no injury to animated beings.
- (2) He must not be strongly addicted to any sensual gratification.
- (3) He must constantly improve his intellect, avoiding all kinds of wealth that may impede his study.
- (4) He must every day study the Holy Scriptures and the books which increase his knowledge, wealth, and health.
- (5) He must perform to the best of his power oblations to Sages, to the spirits, to men, to his ancestors, and to the Devas.
- (6) He must make oblations to consecrated fire at the beginning and end of every day, and at the conjunction and opposition at the close of the season during the harvest and solstices.
- (7) He must neither dance, nor sing, nor play on musical instruments, nor live by them ; he must not play with dice.
- (8) He must be virtuous, happy, and independent, knowing that all that depends on another gives pain and all that depends on himself gives pleasure.
20. Q. When may a Brahmin become a Vanaprastha or an Anchorite ?
- A. When a father of a family perceives his muscles become flaccid and his hairs grey, or when he sees his child's child, he may become a Vanaprastha.
21. Q. What must he do to become a Vanaprastha ?
- A. Abandoning all his household utensils and all food eaten in towns, he must go to the lonely woods with or without his wife, according to his wife's desire.
22. Q. Give me some idea of the mortification and penances which he must practise in the lonely wood.
- A. Some of them are :
- (1) He must not eat the produce of the ploughed land, nor fruits or roots produced in a town, even though oppressed by hunger.
- (2) He may eat what is mellowed by fire, what is ripened by time, or hard fruits by breaking them with a stone or his teeth.
- (3) He may eat these at the evening or in the morning. On the fourth or eighth day he may take such regular meals.
- (4) Or by the rules of Lunar penance he may eat a mouthful less each day of the bright half of the moon, and a mouthful more each day of the dark fortnight of the moon, or he may constantly live on flowers and roots which have fallen to the ground spontaneously.

## THE SYNTHESIS OF OCCULT SCIENCE.

(Continued from November No.)

“In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!”<sup>1</sup> Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, “the vehicle of a fully developed *Monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant.” The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a “Synthetic Philosophy” that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad*, then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, and *beyond*. There is a gradual unfolding of its potentialities from “Monera” to man, and there are two whole planes of consciousness, the sixth and the seventh “senses,” not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because, while embodied in a *form*, the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When

<sup>1</sup> Quotations are from the *Secret Doctrine* and other writings of H. P. B.

this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out of the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the Secret Doctrine are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former, they are the "dark nucleoles", and potentially "Gods", conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic"; between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

"Runs through all time, extends through all extent,  
Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through æons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the "*eternal pilgrim*."

The *Manasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as the result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite and Eternal Sat or 'be-ness.'" The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives". Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive

matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form". Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness". Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim", the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form*, is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the "Lunar Pitris". "Hamman the Monkey" antedates Darwin's "missing link" by thousands of millenniums. So also the *Manasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of

principles awakens from the sleep of ages and over-shadowed by the "Manasa-putra" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

"The peculiarity also of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles*, i. e., of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms."

THOMAS TAYLOR,

*Introduction to Mystical Hymns of Orpheus.*

## LESSONS ON THE "SECRET DOCTRINE."

### PLAN OF WORK.

Before beginning the lessons on the *Secret Doctrine*, there should be a general knowledge of Theosophical teachings, such as may be obtained by studying the *Key to Theosophy*. A careful study of "Theosophical Gleanings" in volumes VI. and VII. of *Lucifer*, with the references in these articles, will give a general view of evolution as taught in the *Secret Doctrine*, which is a good foundation for further study.

It is the plan of the lessons that the questions should be given out in advance of the answers, and that the members of the Branch should be asked to learn the Slokas and try to find answers to the questions. Those who have books can from the references given find answers. Those who have no books can learn the Slokas and think about their meaning, and although they should not be able by so doing to answer the questions, yet their minds will by this process be quickened to receive the answers when they hear them. The Commentaries, or portions of them, may be read and discussed. It is well for the members to have note-books and pencils, to make such note of things desired to be remembered as will help to recall them. After they have done what they can to answer the questions, the answers are to be given them, and these are not intended to set aside all other answers, but as aids, and to give meanings to those who have neither books nor answers. By this method everyone has something to do and means furnished for doing it, so all should be prepared on review, and reviews should be constantly kept up. The last preceding lesson should

always be reviewed in connection with the next advance, and occasional general reviews should be had. These will vary according to circumstances, and the judgment of the teacher must decide. It is very essential that all terms not in common use should be clearly defined, for although they may be perfectly familiar to some of the members, there will usually be found others who do not know their meaning. Some definitions are called for in the questions, but it will often occur that many more ought to be given. The questions and answers are only a basis of work, upon which much or little may be built.

The questions are useful for self examination, and each one can test his knowledge of the lesson by means of them.

These lessons were not designed to fill up the whole evening, a portion of the time being devoted to the *Bhagavad-Gita*, *Voice of the Silence*, or some short reading helpful to spiritual growth. BANDUSIA WAKEFIELD.

### ANSWERS TO LESSON II.

[Lesson 2 appeared in January.]

19. (Stanza 1, Sloka 2.) *Time was not, for it lay asleep on the infinite bosom of duration.*

20. "Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration." [S. D., I., p. 37.] "Time is the panoramic succession of our states of consciousness." [S. D. I., p. 44.] We have an illustration of this in dreams and in the memory of drowning persons resuscitated, where the events of a lifetime are gone through in a moment, and yet the moment measures a lifetime because of the succession of the states of consciousness.

21. Time is finite ; duration is beginningless and endless.

22. "Time was not" because there was no succession of states of consciousness on this plane to produce the phenomenon called time.

23. (Stanza 1, Sloka 3.) *Universal Mind was not, for there were no Ah-hi to contain it.*

24. "Mind is a name given to the sum of the states of consciousness grouped under Thought, Will, and Feeling." [S. D. I., p. 38.]

25. The expression "Universal Mind was not" means that Universal Mind did not exist as a manifestation during Pralaya.

26. Yet it still "remains as a permanent possibility of mental action." [S. D. I., p. 38.]

27. It is not manifest during Pralaya, because there is no vehicle through which it may come into action.

28. The vehicle of manifestation is called Ah-hi in the Sloka.

29. "The Ah-hi (Dhyan-Chohans) are the collective hosts of spiritual beings" through whom "the Universal Mind comes into action." [S. D. I., p. 38.]

## LITERARY NOTES.

DECEMBER LUCIFER's editorial is "Ought Theosophists to be Propagandists?", and conclusively shows that the widest sowing of seed is in accordance with reason and with the expressed wish of Masters and of H. P. B. It is strange that there should be any Theosophists with a contrary opinion, though not more strange, perhaps, than that there should be greedy or lazy or careless Theosophists, or Theosophists of the "Free Lunch" type. A powerful story by H. P. B., "A Bewitched Life", is begun. There is a great deal of thought in the brief article "Reincarnation and Waste in Nature"; "The Dream of Ravan" contains a vivid picture of the ravages of Death in this world. Mrs. Besant's "Seven Principles of Man" ends with this number. Every word from her mouth or pen should be preserved, and most especially should so plain an exposition of these fundamental facts be made forever accessible to learners. Fortunately this has been done, and the pamphlet is now ready. [Advertised elsewhere.] Mr. Kingsland begins upon "The Septenary in Nature" and is in the main delightfully lucid, though one does not quite understand how the circle of the Absolute can be hidden from the point within it, the Unmanifested Logos, by the veil of Mulaprakriti. The Building Debt of the London Headquarters has been entirely wiped out, and there is now a surplus. The book reviews in December *Lucifer* are unusually copious and very able. [A. F.]

"KARMA AND ITS TWIN-DOCTRINE REINCARNATION the Foundation Doctrines of Theosophy," by H. Snowden Ward, is a one-penny pamphlet of 12 pages issued by Percy Lund & Co., Ludgate Circus, London. The author distinctly states that he does not attempt to *prove* Karma, but only to *explain* it, and upon this line, especially emphasizing the doctrine of thought-forms, he shows the connection of our two great truths. Pages 7 and 9 are particularly good, but it is inaccurate to say that the physical body is called by Theosophists the "personality."

WHAT IS THEOSOPHY, by Walter R. Old, is a survey of the broad field of Theosophy, outlines being strongly marked and details needful for precision or proof drawn with keen skill and power. Unusual felicity of diction charms all through the 128 pages, and a no less unusual condensedness makes many a sentence significant in every one of its selected words. At times one fact from science illuminates a whole field of doctrine, as on page 79, and at others a clear, resistless argument chains to a necessary conclusion, as on pages 52 and 54. On page 42 is used a striking illustration to show the identity in nature of the Lower and the Higher Manas, as well as the cause of their differentiation. Pages 78-80 are especially fine; the analysis of dreams, page 89, and, indeed, all thence through page 93, admirable; a passing hit on page 82 at the metaphysicians and their wrestlings with Consciousness and Unconsciousness is very neat; the remarks as to "seeing" a Mahatma, page 96, are sound, and the definition of Mahatmaship is that it "consists in the spiritual enlightenment of the Manasic principle and its consequent freedom from all illusions common to the natural mind, the whole consciousness being centered in the Higher

Manas, which absorbs the light of the divine Monad." Following this are sensible observations on notice from Mahatmas, page 97. Very thoughtful is the philosophy of the Great Renunciation on pages 105-106. On page 96 is this very interesting statement: "In Southern India there was recently another female Initiate named Ouvaiyar, whose Tamil work, 'Kural', on Occultism is still to be obtained". If this is so, the Oriental Department of the American Section might arrange for a translation, and thus give to Theosophists a work of real value and otherwise unattainable. The chapter on Ethics, pages 65-73, is the least satisfactory part of the book, being vague and superficial, thought roaming around its topic but not taking hold of it. "Fruition" on page 31 is used as if it had some relation to the word "fruit"; but a far more serious evil is the referring of the violent attitudes sometimes seen in exhumed corpses to the action of evil thought and feeling by the living! If this passage is happily dropped from the next edition, they who sit in the seat of the scoffer will be deprived of one opportunity to jeer at Theosophy. Excellent portraits of Madame Blavatsky and Col. Olcott adorn the book, and it is enriched with a preface by Mrs. Besant, a preface so good that it is to be used in America by the "Press Scheme". The index is thorough.

This is a book of decided merit, a book that may well be circulated, and that will be food to an intelligent class just hearing of Theosophy and desirous of compact information. Yet there may be doubt as to its filling a really large field, for its length is too great for a popular pamphlet, and as a regular treatise it is not equal to *Esoteric Buddhism*. None the less it is welcome, for every work has its mission, and each has felicities and influences of its own. (*Theosophical Publishing Society, 7 Duke st, Adelphi, London; 1 shilling and 2 pence.*) [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, 14-15, is at hand. It contains five essays by the excellent theosophist, Alexander Fullerton. The general title is *Topics in Karma*, and the subordinate ones are *Karma and Sentiment*, *Karmic Suggestions*, *Karmic Perplexities*, *The Creation of Karma*, and *Men Karmic Agents*. These essays are all of a practical character, extremely useful, and written in a very clear and beautiful style. Bro. Fullerton is fond of praising Mr. Sinnett's style, but these are in my opinion more flowing and clear than anything in *Esoteric Buddhism*. There can be no objection to the general well-known broad propositions put in the last essay on *Men Karmic Agents*, nor to the statement that there is no excuse under Karma for a failure to do a present duty in protecting those who are wronged or attacked, but the tone of that essay is really in the direction of showing the necessity of our being reformers of other people who offend in various ways. It is a personal question with every theosophist whether he will assume this position; the general proposition "Men are Karmic agents" does not make it entirely clear in the way claimed by the author. For horses, dogs, the wind, the whole of manifested nature, are Karmic agents as much as Man is. There is no doubt many people need reforming, and if one's observation did not show that they generally rebelled at interference it might be well for us to ride forth to the reformation. But for one person who is benefitted or reformed by our punitive measures in social life, there are probably one hundred who are only angered. Respecting government and police, of course I have nothing to say. If, then, an enormous per-

centage of people are made to set up extreme currents of anger and bitterness by our reformatory acts and speech in small matters, we must some day feel the reaction even though we thought to benefit Society in what we did. In those cases, while attempting to constitute ourselves conscious Karmic agents, we succeeded, but at the same time set up new Karma just as bad as that which we appeared to be working out : an endless chain, a ceaselessly moving wheel moved again, and nothing particular gained except a minute percentage of benefit, a larger proportion of bitterness evoked, and the largest result being self-satisfaction at having punished the fault of another.

The essay on *Karma and Sentiment* is peculiarly clear and beneficial, and Theosophists would do well to remember that it is erroneous to account for sectarian opposition to Theosophy by attributing it to bigotry and self-interest. In *Karmic Perplexities* I cannot uphold the clause in paragraph second p. 17 that "*the constitution of things was adopted as being the best*"; it infers a God who may be defined and who made a choice for adoption out of a number of possible systems of law, for it seems to me there could only be one system of cosmic law. [W. Q.].]

MAN; HIS ORIGIN AND EVOLUTION, ACCORDING TO THEOSOPHIC PHILOSOPHY, is an 8 paged pamphlet by Herbert Coryn & George Spencer. The first part has a somewhat peculiarly flavored diction, rather savory at times, but the pamphlet is not very good. It is too abstruse and remote for general use, and its distinctions are not always clear. So many elementary tractsates now exist that, unless a new one possesses very marked merit in bringing truth into fresh light or before another section of the public, the inexpediency of printing may well be considered. [A. F.]

DECEMBER THEOSOPHIST recalls the ante-Harte months, when Occidental subscribers sank under the impossible duty of reading it and reluctantly yielded to the conscientious duty of re-subscribing to it. So dry and lifeless is it, so remote from juicy thought and vital interest, so grim and hard and unappetizing, that it suggests a Yogi in the last stage of desiccation. Why should spiritual energy be supposed most vigorous when its intellectual expression is so peculiarly arid? The redeeming articles are Mr Edge's "Two Sides of a Question," a most interesting study of the place phenomena have and should have in the history of the Society; Miss Kislingbury's "Modes of Meditation," which we sincerely hope not ended, as the last of its sentences implies; and the London Correspondent's Letter. The arguments of Bharata on pages 169 & 170 seem so slightly permeated with a Divine cogency that one rather wonders at the emotion they produced in King Rahugana. Perhaps modern times and western thought make one either less susceptible or more *exigeant*. [A. F.]

MR. JUDGE'S REPLY to Mr. Moncure D. Conway's aspersions upon Madame Blavatsky in Oct. *Arena* was to have appeared in *Arena* for February, but has been unavoidably transferred to the issue of March. But Mr. C. can be laughed at meanwhile.

VAHAN, 2d Series, No. 6, begins with a question respecting practice for psychic development through postures, etc., which receives a most outspoken, unqualified answer from W. Q. Judge and the Editor, sternly pro-

testing, and warning against all amateur and unguided pranks of this kind. Never was anything truer than this: "The best elementary Yoga-practice is good hard work for others, and effort to build up a wall of distinction between the 'animal' and 'man' in oneself." The rest of the number is rather weak, some of it namby-pamby, but "W. K." and "H. M. M." utter some sound thought on page 5, and on page 6 the Editor lets out a blast of virile common sense which makes short work of the rubbish in front and whisks it off into space. This is delightful reading—and re-reading. *Yahan* makes the important announcement that a large *Glossary* by H. P. B. herself will be on sale in 6 weeks, in length nearly 400 pages of same size as *The Secret Doctrine*, filled with information of all kinds and throwing much light on many problems in the *S. D.* and the *Voice of the Silence*. Jan. *Lucifer* states the price—12 sh. 6 d. [A. F.]

THE EDITORIAL OF JAN. LUCIFER has reached us in advance. Entitled "The Time is Short", it points out, as H. P. B. wrote in Dec., 1890, that the cycle will close on Feb. 16, 1898, and then, in glowing words worthy of the occasion, appeals to every Theosophist to so fill these 6 years left with such unceasing, intelligent, tactful work that the truths of the Wisdom Religion shall be lodged in the Western mind with a security beyond all risk from time or enmity. 1891 in calamities and devastations and losses fully justified H. P. B.'s forebodings; yet Theosophy has made unprecedented advance, only H. P. B.'s body has left us, and she and the other MASTERS are still behind and about us in help. If not an hour should be lost, not an hour's work can really be fruitless. [A. F.]

"DR. ZELL AND THE PRINCESS CHARLOTTE, a Narrative of Theosophical and Occult Interest", by Warren Richardson. This is one of the fore-runners of a class of books which in swelling horde will continue to minister to the growing taste for Occultism. The evil in them all is three-fold,—the belief that the great quest is for "powers", the supposition that the highest powers are possible to those who seek them for selfish purposes and expect "initiation" without absolute purity of motive, the notion that Initiates ever proclaim their status. This book professes to be the autobiography of an Initiate. He says (page 63). "I desired to attain hidden knowledge and occult power for the sake of the rewards held out. Nor can I *even now* imagine any other sufficient motive to induce one to embrace the mystic life". Besides the claim to have been initiated in India and to have been under the guidance of a "Theosophic group", he says, "I was destined to attain greater triumphs (in hypnotism), probably, than any yet recorded on earth" (p. 89). Utter misconception of the teaching and the spirit of Theosophy crops up throughout. Adepts struggle to subdue each other by animal magnetism (p. 156); "pity, sympathy, love . . . are unknown to the initiate" (p. 165); the soul is at death, or soon after, reincarnated, the author having had six incarnations in 200 years! (p. 169); Adepts sometimes *sell* hypnotic secrets (p. 266, note); it is possible for two bodies to exchange souls (p. 289-290); "Adonai" appears and gives help when needed (p. 290). Nowhere is there the slightest perception that Theosophy is a spiritual philosophy prompting to self-abnegating philanthropy, or that it has any truths or motives beyond "powers", or that character is the *sine qui non* to spiritual progress, or that there is congruity

between status and conduct. The author's first steps in Occultism are made in a fortune-teller's sanctum disguised as a girl, and after initiation he raises money by betting in chess and by occultly creating funds. A few superficially read-up facts in astrology and hypnotism are used to give a learned coloring, but the whole book is a travesty on Theosophy and on Adepts, sometimes even on grammar,—“this phenomena” (p. 243), “you was” (p. 296), etc. It is fairly well written, and has several scenes of no little power, but is totally misleading and mischievous. (*L. Kabis & Co., N. Y.*) [A. F.]

THE NEW CALIFORNIAN, January, contains a superb article on “The Scientific Basis of Immortality” by Dr. Jerome A. Anderson, and a rebuttal by Z. Roberts of the strange notion that Herbert Spencer is a materialist.

## TEA TABLE TALK.

A friend distant—so far as space and objectivity have anything to say to it—yet one of those who are never at any real distance from us, writes:

“I think I can furnish you with two or three remarkable sayings of children I have known, of sufficient interest to add to those recorded in your September number.

In reply to some precocious remark (I forget now its purport) I said to a child: ‘Why, Freddy; how do you know that?’ With a broad grin upon his chubby face, Freddy, aged three, replied:

‘Why, don't you know? I've lived before.’

A boy of four, learning to read, when told to spell a word, always began at the end and spelled backwards, and after that, forwards. He was asked, ‘Why do you spell like that, H.?’ ‘Because I like to see all round things,’ was his ready reply. The same boy, when out walking and holding his governess by the hand, had a habit of turning his head and looking behind him, because, as he said, he wanted to ‘see things.’ When told that in so doing he missed the things in front of him, he replied:

‘Yes; but you can never see things *properly* till they are gone past you.’

Some of our news writers might take a lesson from this.

As a rule, I have noticed that, after seven or eight years of age, children leave off saying strange spiritual things; they are introduced to the world of books, to the treadmill of the commonplace, and they forget

‘That celestial glory whence they came.’

As Wordsworth so truly says:—

‘Shades of the prison house begin to close

Upon the growing boy.

The youth, who daily farther from the east

Must travel, still is Nature's priest,

And by the vision splendid

Is on his way attended;

At length the man perceives it die away,

And fade into the light of common day.’

May it be a part of the mission of Theosophy to keep men to recover and retain possession of the lost vision !” (E. K.)

The loss, by the youth, of the “vision splendid” is largely due to present methods of education, assisted by the rapid development of the physiological senses. Such development is natural, is right and proper in its place, but other senses have also their proportionate value and rightful place. The *resumé* of such inner senses is the intuition, the perceptive faculty of the Soul. We turn out our children according to a cut-and-dried process, a system, right enough in itself, so far as it has to do with the objective world, yet injurious in so much as it teaches the child to rely upon the *dixi* of others in all things, and does *not* teach him to think for himself. In the very case above given, we have a child whose philosophy governed his daily walk, and yet, in most cases, such natural perception and right Thought would have been discouraged, reprimanded, at the behest of conventional training. The whole science of Life consists in a knowledge of the *relative* value of things. To crush a budding philosophy in order to conform to the propriety of the promenade, is sacrificing the diamond for the lump of cheese. Were it not better to encourage habits of right Thought in the child, trusting to later years for such conventional training as might at first interfere with the natural growth of the germ of perception? Not every child has this rare gift. And how precious it is! Antonina, coming down stairs one summer morning, found her elders bewailing a heavy mist which threatened to spoil the day’s pleasure. She surveyed the scene and then remarked, in her dear little voice of patience, that she had often seen a great thick mist hiding and wetting everything, and afterwards this had lifted, letting the sunshine through, “and now I think a mist always *means* to say to me, ‘It will be clear *bye-and-bye*.’” Thus the child taught herself hopefulness and resignation from the very face of Nature. Her remark, applied to Sorrow’s Mists, is a truth which is based on the action and reaction of all Nature.

It might appear that the Tea Table too often insists upon the above points. It confesses to an urgency born of the wish to see about us, now and here, those who will carry the theosophic movement well on into the next century. Where are they, the banner-bearers of 1900? They must now exist as children amongst us. Right Thought will be their guiding star. Their appearance is longed for. It is time.

An occultist recently said: “Man is a thinker; his food is thoughts.” This again shows the incalculable importance of right Thought, and the right use of Thought becomes plain even to the careless eye. A system of Thought which is illogical, or based upon wrong conceptions or philosophy, or which ignores relativity, systems, for example, like many of the forms of so-called mental healing, may defer but cannot withhold pernicious results. Want of co-ordination is far more fatal in the mental sphere than in that of the body. We deeply need to arouse ourselves to the importance of these things. As a student once said:

“I understand the duty to make the most of self in order to be more to others. *We don’t escape by remaining out if we are capable of being in.*”

The same student also said: "To be resigned is to *be* Philosophy. With resignation and devotion we enable the gods to help us because we are no longer antagonistic. After resignation is attained, if we are wise and just, we help the gods." (S. M.)

Still another friend sent this fact.

"If a diamond of considerable size, and one which is cut in the exact proportions, is exposed to the direct rays of the sun for many hours in succession, it becomes saturated with light. If it is then immediately placed in an envelope of density sufficient to obstruct the passage of light through its folds, the diamond will retain, for a time, a certain quantity of that light. If then the envelope be taken into a very dark room and there opened, exposing the diamond, it will be seen that from the stone exude the rays of light which it has soaked in and stored during the exposure to the sun. Its traces will be seen upon the paper. This fact is one not generally known, and it proves that by nature of its composite material the diamond, unlike any other known material substance, is capable of attracting, retaining, reflecting, and exuding light. It is not so constituted with regard to heat, for it is nearly always cold, and perhaps, like glass, a non-conductor." (E.)

How fine the analogy between this gem and the "diamond Soul". The latter also must be of "correct proportions" (its qualities justly balanced); it must be "exposed to the direct rays of the (central) sun for many hours in succession" or for a period of *consecutive* time. It too can "reflect" and "exude" this higher light down to an inferior substance—to the lower mind; and it also is differently constituted with regard to "heat" (or the Kamic principle), conducting nought of that terrestrial fire.

"Make hard thy Soul against the snares of *Self*; deserve for it the name of 'diamond Soul'.

For as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights; so are thy Mind and Soul. . . .

A thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won." (*Voice of the Silence.*)

Let us then first cultivate right Thought.

JULIUS.

## MIRROR OF THE MOVEMENT.

AMERICA.

THE SAN FRANCISCO HEADQUARTERS LIBRARY has received from one of its recent members, Mrs. Julia K. Chandler, and from her son, a munificent donation of books. There are one hundred and twenty-four in all, and the list includes the Encyclopedia Britannica and an important selection of standard works, poetical, historical, and scientific, as well as books of travel. Twenty-four books will make a valuable addition to the Children's Library, which is now enough advanced to truly appreciate this increase.

This good example may well incite other Theosophists to a like disposition of books in localities where books of reference may be a welcome gift and also form a nucleus for a general library which can be utilized by on-coming students of Theosophy.

ST. PAUL T. S. has secured a room, 123 Globe Building, where open meetings will be held on the 1st and 3d Thursdays of each month, and which will be used on Saturday evenings for inquirers. Letters are received from persons hearing of Theosophy, a class for study has been formed outside the actual Branch, and there are indications that seeds are germinating.

"THE INTEREST IN THEOSOPHY aroused by the visit of the General Secretary still continues in Los Angeles, Calif. The two Branches, Dhyani and Los Angeles, join forces every Sunday evening in a public meeting at St. Vincent's Hall, 6th and Hill sts. The attendance is good in both quality and numbers. The Library has been re-organized, and is now open every day from 10 to 5 at 635 S. Hill st. Strangers visiting Los Angeles are invited to call. The Theosophists here are preparing for a brisk campaign beginning with the New Year." (*Communicated.*)

JANUARY LECTURES at Red Men's Hall, San Francisco, were: *Whence, What, Whither* ρ, Dr. Allen Griffiths; *Karma and Reincarnation*, Mrs. M. M. Thirds; *The Seven-Fold Nature of Man*, Dr. J. A. Anderson; *Theosophy, its Practical Application to Daily Life*, Dr. J. S. Cook of Sacramento; *Man his own Creator*, Dr. W. W. Gamble of Santa Cruz.

SEATTLE T. S. has elected W. F. Richardson as President, and Thos. A. Barnes as Secretary. Though not numerically strong as yet, it is steadily gaining, and its members are confident both that good work has been done in the year past and that ample ground for hope exists as to the work projected for '92.

CINCINNATI T. S. has elected Dr. J. D. Buck President, and re-elected as Secretary Dr. Thomas M. Stewart, 104 W. 8th st Branch success is greatly conditioned on capacity and activity in its President, and Cincinnati has now enough of those to warrant the utmost hopefulness for its future. Late discussions have been "Gods, Monads, and Atoms", "Karma—Good and Bad", "The Astral Light". On Jan. 12th, Dr. J. D. Buck lectured on "Theosophy, its Aims and Methods".

THE MONTHLY SOCIAL of the Chicago Branches in January was held at the new Headquarters, 30 Athenæum Building, and included recitations by Miss Pauline Kelly, Mr. Geo. E. Wright, and Dr. Phelon.

BROOKLYN T. S. gave a highly agreeable *conversazione* on the evening of Dec. 16th, at 29 Lefferts Place. It was prepared by a few of the members unofficially, and about 150 persons were invited. Music vocal and instrumental was arranged for, and Mr. Wm. Q. Judge made an address upon Theosophy for about twenty minutes. The 120 people present gave evident proof of the interest it had for them. Then there were refreshments and general talk. It was all so successful that the Brooklynites not only think of repeating it, but advise other Branches to attempt it, thus using social as well as literary measures in furtherance of the great Cause.

ARYAN T. S. has adopted a Syllabus for the next 3 months' discussions and systematized arrangements for essayists. It has been greatly and singularly blessed by acquisition of no fewer than 3 members of the Blavatsky Lodge of London, Dr. A. Keightley and Mr. Claude F. Wright, both pupils of H. P. B. and in constant attendance on her person, and Mr. Beecham Harding. Each is a ready, thoughtful, and instructive speaker, and even apart from the revered distinction of having dwelt in the presence of H. P. B. would enrich any Branch anywhere. Some elation over present opulence may be pardoned in Aryans, especially as they exhibit no selfish greed, but are ready to share their treasures with provincial Branches as opportunity is given.

A HIGHLY PRIVILEGED FOREIGN THEOSOPHIST has been engaged by a prominent N. Y. publishing house to prepare a book on Theosophy for issue in its "Series" on scientific and literary topics.

JANUARY LECTURES from the N. Y. Bureau were: 9th, Harlem, "The Birth of a Theosophist", Alex. Fullerton; 13th and 14th, Chicago, "Reincarnation", and "Karma and Ethics," Wm. Q. Judge; 15th, Cincinnati, "Theosophy and Reincarnation", Wm. Q. Judge; 17th, Providence, R. I., "The Doctrine of Rebirth", Dr. A. Keightley; 22d, before Manhattan Liberal Club, N. Y., "Theosophy," Wm. Q. Judge; 28th, Philadelphia, "The Common-Sense of Theosophy," Alex. Fullerton; 28th, Boston, "Karma and Reincarnation", Dr. Keightley.

LEAGUE OF THEOSOPHICAL WORKERS No. 1, of New York, founded by members of the *Aryan T. S.* and *Brooklyn T. S.*, has continued its work. It moved from Suffolk Street on the 1st of November, '91, to smaller quarters in Lewis St. in the same district, where work is more efficiently concentrated than it could be in Suffolk St. The President is Mrs. W. Q. Judge, Secretary, Miss M. E. Swasey, and Miss I. C. Morris of the *Brooklyn T. S.* resides in the rooms. The work consists of Sewing classes for girls, a boys' club on Saturdays, a young women's literary class one evening, and a singing class one evening. At the girls' sewing class there are about 80 attendants. A reading room for men has been proposed, and members of the Society attended in the evening for the purpose of keeping it up, but as yet this has not reached success. At Christmas, 1891, donations of dolls for girls, toys for boys, ice cream and cake were given. Over one hundred children were treated, the girls on the Tuesday before Christmas, and the boys the day after Christmas. One little girl was asked if she thought she had a good time, and replied, "I don't think so, I *know* I had a nice time." Stories were read to the children, and the son of one of the *Aryan* members gave the girls a Punch and Judy show. Miss Morris has visited a good deal with the neighboring poor, and a quantity of clothing has been distributed. On the 4th January, 1892, Miss Chapin entertained the girls' literary club at her house in Brooklyn.

T. S. SUNDAY SCHOOL. The third T. S. Sunday School has been started by the "H. P. B." T. S., Harlem, the first having been that of San Francisco previously noticed here, and the second at Oakland.

## FOREIGN.

MRS. MARIE M. HIGGINS reached Colombo on the 15th of November from Bremen, and at once began her duties as Principal of the Sangamitta Girls' School. On the arrival of the steamer Mr. Peter d'Abrew went on board and thence escorted her to the School, which had been prettily decorated for her reception and was filled with Buddhists, men, women, and children, ready to welcome her. Upon her arrival the teachers and pupils presented her with a beautifully illuminated address, and another, very tastefully gotten up, was presented by the Women's Educational Society. To each of these Mrs. Higgins replied suitably. The school children then loaded her with pretty bouquets of flowers which they had brought down in hampers from different places for her. Mrs. Higgins is very pleased with her work, and great confidence in her success is felt by the managers and friends. Her service has already given a great impetus to interest in the School and generally in female education in Ceylon. Efforts are being made to raise a Sustentation Fund for the School, and any donation that liberal friends in the States may make will be cheerfully forwarded by the PATH. The PATH has been the recipient of three photographs of the School. No. 1 is a group of the children with Mrs. Higgins and her assistants. No. 2 is the interior of the main hall with some of the decorations put up on the occasion of Mrs. H's arrival. No. 3 shows the School building and ground with the Push-Push cart of H. P. B. which she used when living at Adyar, Mrs. H. and Mr. d'Abrew standing near the cart. These pictures can be supplied at 7s 6d per set, the profits to aid the Sustentation Fund.

THE WOMEN'S EDUCATION SOCIETY (Ceylon), at a meeting held at the Sangamitta Girls' School on Dec. 7th, presided over by Col. Olcott, passed unanimously the following resolutions:—First, That a vote of hearty thanks be accorded to Miss Emily Kislingbury, Treasurer of the Sangamitta School at London, for the great help she has rendered the institution. Second, that Mrs. M. M. Higgins be elected Executive President of the W. E. S., besides her office as lady Principal of the Sangamitta Girls' School. Third, that Mr. Peter d'Abrew be elected as Foreign Corresponding Secretary of the W. E. S. at the School. Fourth, That Mrs de Livera be elected President of the W. E. S., vice Mrs. Weerakoon. Fifth, That Miss Louisa Roberts be elected Assistant Secretary.

## INDIA.

MR. BERTRAM KEIGHTLEY has had two slight attacks of fever whilst in the Bengal Presidency, the climate of which has not agreed with him, but he has reported himself as quite well again. He speaks with much interest of the wondrous sights at the Great Fair at Sonapore, the largest fair held in India. Here hundreds of horses, cattle, and elephants, of which latter he says there were over 500, were brought from all parts. The fair covered  $3\frac{1}{2}$  miles square, not including the European camp, in which were the Lieut. Governors of Bengal and the N. W. P. He speaks of the picturesque crowd of natives, of the awful dust, of the magnificent mango trees, under the dense shade of which the booths and animals were placed. The fair was held at the junction of 3 rivers and in a very holy spot. As it was the night of the eclipse of the moon, every pious Hindu bathed, and the whole scene was one of extraordinary interest.

COL. OLCOTT telegraphs that the Annual Convention of the T. S. at Adyar was very successful. Particulars will be given in March PATH.

#### LONDON LETTER.

Our Sister, Mrs. Cooper Oakley, is, I regret to say, still too ill to take up her usual work, and Dr. Mennell, who was also H. P. B.'s kind friend and devoted medical attendant, insists upon her remaining in bed another two months. I must therefore ask you to accept my contribution to your news column in place of hers this month.

We were, as you may imagine, glad to welcome our beloved Annie Besant again with improved health and strength after her comparative rest in America and on the "healing bosom" of the Atlantic. On the "City of Paris" great interest was shown in the subject of Theosophy, and the favor of a lecture was requested, the Earl of Aberdeen taking the chair. The very next day after her arrival Mrs. Besant started off to the North and lectured at Workington in Cumberland, the following day at Halifax, and on the Sunday three times at Southampton, in the extreme South. With this *little* exception, Mrs. Besant has been devoting herself to clearing off arrears of work which had accumulated during her absence.

The new syllabus of the Blavatsky Lodge carries us over the next two months, as follows: "Leading Theosophical Conceptions," G. R. S. Mead, three lectures on Reincarnation, by Annie Besant—I. What is it that reincarnates; II. The method and results of reincarnation; III. History and Society in the light of reincarnation. Then—Objections to Theosophy considered and answered, Herbert Burrows; also three lectures, I. Scientific Objections; II. Philosophical Objections; III. Religious Objections.

The Thursday evenings are still well attended though not so crowded, naturally, as during the autumn. On the other hand, the Saturday evening meetings, to which Members only are admitted, continue to increase in interest, their character being more informal, ample time being given to thrash out the tougher points in the *Secret Doctrine* which would have perhaps little interest for new students or outsiders.

As regards practical work so-called, or rather as generally understood, we are going to have a busy time at the Bow Club for Working Women and Girls. Jan. 4th. there is to be a supper of beef and plum-pudding for 100 girls from the Match and Starch Factories, followed by what you would call a "Coloured Entertainment". Jan. 8th. 100 children under fourteen years of age are to have a Christmas Tree. Jan. 12th. the same number of "Mackintosh" girls will be provided with tea and a dramatic entertainment. So you see our excellent matron, Mrs. Lloyd, has plenty of work on her hands, and needs plenty of help from all who can spare time to second her efforts. These festive evenings once or twice a year go far towards establishing a fellow-feeling between workers in the East and West Ends of London, and breaking down caste distinctions.

The opening of our Day Nursery for Infants and Small Children, to be cared for while the mothers are at work, has been delayed through the difficulty of finding suitable premises, the nature of our requirement being changed by the proposal to work the Soup Kitchen and Dining Room on the same premises. Negotiations are now however, in progress for a house in the crowded neighborhood of Lisson Grove, Paddington, and in

the meantime liberal supplies of clothing for the poor babes have arrived from various kind friends. Our matron has also been busily employed in furnishing cot necessities and other details, so that when we do start we shall be fairly equipped. Subscriptions and promises of help are well up to the mark. We shall therefore begin the New Year with at least one new work, even though it be a humble one,—the first New Year without the cheering and inspiring presence of our beloved Leader. Or rather—ought I not to say, her visible, bodily presence? for surely her *thought* still inspires and directs us, in union with those whose servants we are, whose disciples we fain would be! Thus may we, in common with the whole Brotherhood, face the trials, carry on the labors, and conquer the difficulties that the year 1892 may have in store for the Theosophical Society.

EMILY KISLINGBURY, F. T. S.

January 1.

INDIAN LETTER.

ADYAR, NOV., 1891.

At the time of writing we are all of us very eagerly looking forward to the return of our dear Colonel to Adyar, for we feel here that we have not of late had as much of his company as we are entitled to. He will probably reach Adyar about 14th of December. Brother Keightley has been away from Adyar since the end of September on a tour round the Northern Branches. This, I believe, you already know. He has rather altered his arrangements and has determined to go on tour again after the Convention. He will go to Calcutta again, and to those Branches in the Punjab and N. W. P. which he has not yet visited. His visit seems to have been productive of very much good, and his lectures at Calcutta have been much appreciated and well reported. The writer too has had some little month-end trips to some of the neighboring Branches, and has made the acquaintance of a number of Hindu brethren and fully appreciated their hospitality and brotherly affection.

We are, of course, disappointed at not having Annie Besant among us this year as anticipated, but already we are beginning to solace ourselves by the thought that if she comes next year she will find things in a good many ways more convenient for her. In the first place, there will be no Congress next year, and all the members of the Society will be able to attend the Convention, whereas this year a number of them have to attend the former and thus to neglect the latter.

We are fortunate here in one respect, that is, in having several very earnest Theosophists, Editors of some of the leading papers. Among others I may mention Bahu Norendranath Sen of the *Indian Mirror*, Brother Jagannathiah of the *Sanmarga Bodhini*, and Pandit Gopihath of the *People's Journal*, who are always willing to give their columns for the benefit of the Society. I have thus been able to utilize in many ways most usefully the cuttings which have been sent to me by Brother \* \* \* from time to time. I purposely mention this business detail in order to show the readers of the PATH that the usefulness of the American "Press Scheme", which we have all heartily endorsed, extends to India.

In return I hope to send Bro. \* \* \* some accounts, written by natives, of Indian temples, customs, etc. It is only fair that we should return his kindness in sending us so many useful cuttings.

The Convention this year promises to be a successful one, and it is but fitting that it should be so, seeing that it is the first one immediately following H. P. B.'s death. A successful gathering will show India more than anything else that the Society is in no way disheartened by her death, but continues to work with even more vigor than before. In fact, throughout the Section, our Hindu brethren are now rousing themselves and taking the opportunities that are offered them. A good deal of the energetic Western spirit is being showed by them, and the Branches are now being put on a more business-like basis. The difficulty, however, in dealing with such a large country as India must be known to you all, and the plan of forming sub-sections with centres at Bombay and Calcutta appears to be the only feasible one for really, thoroughly, and successfully working India. That this will come in time I have not the least doubt, and if we can only establish centres in these places we shall have the Section in thorough working order.

We heard yesterday of the Colonel's success in Japan, and this will be a great feather in our caps here, and will do much towards enlisting the sympathies of more Buddhists in our cause.

Several Branches have been opened recently, one at Sholinghur, another at Erode. The former has been opened in connection with a Reading-Room. The Reading-Room is intended of course for the public, but the Branch also holds its meetings and keeps its library there. A well-known energetic native theosophist, who from his modesty would prefer his name not to be mentioned, has been instrumental in this work at Sholinghur and a like work at Ambasamudram, which is now an active Branch and has a good library. It was at this latter place that Bro. Powell breathed his last.

All the brethren here send their fraternal greetings to those in America.

S. V. E.

#### FRANCE.

*Le Lotus Bleu* has been very greatly improved and invigorated, and there are other signs of a better Theosophic condition in Paris. Nothing will so help to cure the inherent childishness of the French nature as a sound course in Theosophy. What is needed in France is not *rivanche*, but *sagesse*.

#### AUSTRALIA.

The late spread of Theosophic interest has created a demand for pamphlets and books, and overtures have been made for a supply from America.

## NOTICES.

## I.

Forum No. 31 was issued the last week in January. No O. D. Paper was issued in that month. Branch Paper No. 23, "The Relative Place and Importance of Action and Contemplation in the Theosophic Life," read before the Aryan T. S. was mailed to the Secretaries early in the month.

## II.

Persons using the Circulating Theosophical Library are invited to enter in their Catalogues the following additional books:—No. 168, *Isis Unveiled* (Blavatsky), Vol. I; No. 169, ditto, Vol. II; No. 170, *Short Lessons in Theosophy*, Miss Clark; No. 171, *Christos*, Dr. J. D. Buck; No. 172, *Path*, Vol. V; No. 173, *Numbers, Their Occult Power and Value*, Wynn Westcott; No. 174, *Hermes Trismegistus*, Chambers; No. 175, *Light through the Crannies*; No. 176, *Alchemystical Philosophers*, Waite; No. 177, *Kabbalah Unveiled*, Mather; No. 178, *History of Magic*, Vol. I, Ennemoser; No. 179, ditto, Vol. II; No. 180, *Mysteries of Magic*, Waite; No. 181, *Buddhism in Christendom*, Lillie; No. 182, *The Bible in India*, Jaccoliot; No. 183, *Eastward, or a Buddhist Lover*; No. 184, *History of the Rosicrucians*, Waite; No. 185, *Mysteries of Mayas and Quiches*, Le Plongeon; No. 186, *Mental Suggestion*, Ochorowicz; No. 187, *Indianapolis Letters on Theosophy*, Fullerton; No. 188, *Raja-Yoga*, Dvivedi; No. 189, *Hints on Esoteric Theosophy*, No. 2; No. 190, *Theosophist*, Vol. XII, Part 1; No. 191, ditto, Vol. XII, Part 2; No. 192, *Nine Months at Headquarters*, Dr. F. Hartmann; No. 193, *Topics in Reincarnation and Karma*, Fullerton.

## III.

Tedious and annoying delays, caused partly by the breaking of several stereotyped plates, have postponed the issue of the new edition of *The Key to Theosophy*. As soon as the plates reach the office, the printing will be pushed forward. The indulgence of purchasers is therefore asked. Upon the arrival of stock, H. P. B.'s *Theosophical Glossary* will be furnished at \$4 00, and Mrs. Besant's *Seven Principles of Man* for 35 cts. *What is Theosophy* will be 35 cts.

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There is a knowledge of material visible things among men, and among the gods there is a knowledge of the immaterial; both are true.—*Sage of Rajagriha.*

OM.

# Æ U Ω

The multiplicity of worlds invisible and visible is unity in respect to the unity of God, for nothing else hath being. The Perfect seeth unity in multiplicity, and multiplicity in unity.—*Jemshid in the Desatir.*

## THE PATH.

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VOL. VI.

MARCH, 1892.

No. 12.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### SIX YEARS GONE.

Six years have gone into the void since the PATH was started, and we are still in the middle of eternity. Doubtless other ages have had their magazines with their articles, their hopes and fears, their subscribers, their complainers, their friends. This journal has had the usual complainers, but can best and most easily remember that its friends are numerous.

The original program has been adhered to, the propelling motive is the same, the guiding object remains in view, the policy outlined has not been departed from. The PATH has no party to placate, no ulterior aims to forward. Hence its independence is secured, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules of the Theosophical Society as well as those prescribed of old for conduct and for intercourse.

In its pages attempt has been made to present the common-sense of theosophy, because it knows that, sadly enough, many theosophists cease to use their natural common-sense when dealing with the movement and

its literature. One will say "Theosophy tells me to give up my duties and my family ties, to neglect my friends, and to live in morbid mental condition", while Theosophy looks sadly on and wonders why men and women will thus misconstrue.

These six years have witnessed the rise and fall of some men and women, but the last year now finished has had to chronicle the departure of our great leader, our friend, our champion, adept in all the noble arts of righteous war—H. P. Blavatsky. It was as if a mighty tower had fallen, causing the whole theosophic body corporate to quiver for a space. That was but momentary, for the great forces that had held the tower in place at once transferred themselves throughout the whole range of the Society, informing it with added energy, new zeal, and greater strength.

So this year, while seeing such a catastrophe, saw also but three short months afterwards the whole Society welded together under one working plan, with a single method, a Constitution in all its sections modelled on brotherhood and following the plan of the American Section which this journal always advocated. To our feelings the death of the body called H.P. Blavatsky was a shock and loss, but for our true progress, for the health of our real nature, it was a gain because it makes us stand alone. Man was born alone, must stand alone, die alone,—so he must needs be strong.

Thanks, then, comrades, for your help, your appreciation, your judgment and suggestions. The year is past in form, 'tis true, but still it is with us. We need no resolves for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience. Adieu, twelve months, the path still stretches on and ever upward!

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## PROFESSOR DEAN'S CONSULTATIONS.

BY M. J. BARNETT.

(Continued.)

"It is exceedingly interesting from a scientific point of view to learn how many of us have an almost imperceptible convergence or divergence of one eye. Why, my friend says," he continued, warming with his subject, "that there is not one person out of a hundred whose eyes are perfectly true in position."

"Well, what of that?" rejoined Mrs. Dean with asperity. "Is not nature able to adjust herself to such slight irregularities without any interference on our part? There is perhaps not one person out of a hundred whose other features are not a little one-sided, yet what harm does it do?"

"But, my dear, can't you understand that with the eyes it is quite a

different thing? Thousands of ailing people have this little strain upon their nerves without suspecting the cause."

"Your oculist would have us believe that we are a squint-eyed race," she replied.

"When a man has a specialty his opinions in his own line are valuable," he said.

"When a man has a specialty he is quite likely to fall into a rut," retorted Mrs. Dean.

The professor reflectively folded his napkin and rose from the table. "To-night I may be a little late," he said as he departed.

In referring to his list of references he found that the only case of hallucination was that of a young girl who lived five hundred miles distant, so learning the particulars of that case was quite out of the question. But near by lived a man who had been cured of epilepsy. He resolved to call there on his way home.

Somehow the usually self-contained professor of mathematics found that day that he could not keep his attention fixed upon the problems presented to him. His classes were less interesting than usual. He seemed to inoculate his pupils with his own incapable condition of mind, so that even the Asses' Bridge with its glibly running statement failed to be on the square and carry the boys safely over to the next theorem. He found himself discovering any number of slight discrepancies in the pairs of eyes now facing him, and he felicitated himself upon the advance of physical science, which held the key to the mysteries of mind, and within whose province it was to control a riotous imagination. Perhaps some of these very boys among his students, whose obliquity of vision under his newly acquired discernment assumed so startling an aspect, perhaps they might be in need of the very surgical operation that he still coveted for his child. Perhaps thereby might be worked so great a mental change as seriously to affect the scholarship of the unsuspecting victims before him.

His speculations upon the subject, however, were brought to a sudden close by the noise and disorder that had gradually crept into his class until it had now become worthy of reprimand, and the professor realized that an alert rather than a reflective condition of mind was needed to sustain his reputation as a disciplinarian.

As soon as his class work was over, however, his thoughts returned to the charge. It was with alacrity that on his way home he rang the bell of the tenement occupied by Mrs. Dobbins, whose husband was said to have been cured of epilepsy by an operation on the eyes. The woman herself answered the bell and ushered him into an unpretending room.

He made known his errand. She seemed to bristle up with indignation.

"It may be true," she said, "that my poor husband has not had the fits so often since he had his eyes cut, but now he is in bed with his spine."

The literal professor wondered how she expected a man to go to bed without his spine, but he only waited in respectful silence for her to proceed.

"I don't believe in curing one disease by making another," she continued. "My husband had just as good eyes as you'd wish to see before that doctor meddled with them, but now they trouble him. As for his spine, he had never felt it before. For my part I should prefer the fits. They never lasted long, and did not keep him in bed."

"Now, my good lady," said the professor, endeavoring to let himself down to her level, "he *had* the fits, as you call them. His eyes were operated upon, and since that operation he has had them less frequently. Is my statement correct?"

"That doctor did him more harm than good," she rejoined. "It is of no use telling me that cutting into a pair of sound eyes will do anybody good, for I don't believe it."

"But, my good lady, according to your own statement, the end that the oculist had in view has been gained, which proves that his scientific efforts have proceeded in the right line."

"I don't know nor care anything about scientific efforts. I only know that my husband is worse than he was before," she concluded, as she opened the door for him to pass out.

"How impossible it is to make any logical headway with ignorant people," thought the professor as he disgustedly turned his back upon her and passed out into the street.

After dinner that evening he chose a favorable moment to describe the interview to Isabel. In doing so, however, he omitted all that superfluous collateral information with which the "good lady" had confused her statement, and the operation stood out as a bold and clear success.

Isabel, however, failed to be duly impressed. After an hour's discussion of the subject she still maintained her first attitude, and the disappointed husband felt that he must give up all thoughts of the operation and try some other expediency for the child's cure.

Some months had passed by when one evening the professor attended a medical banquet. He chanced to sit beside a learned M. D. whose specialty was diseases of the liver. Becoming eloquent and confidential over the *paté de foie gras*, this liver doctor imparted the information that not only heart and other organic difficulties, but even many of the brain disturbances resulting in hallucination, had their origin in abnormal conditions of the liver. Indeed from his point of view it appeared that the liver

was broad enough to cover almost everything included in pathology. He asserted that a perfectly normal and sound liver was a thing not to be expected until science should become more advanced ; and when the professor asked him why diseases increased in number with advancing science, he made it clear to the questioner that the increase of diseases was only a *seeming* which resulted from advancing skill in diagnosis and classification.

The professor was greatly impressed, and returned his confidence to the extent of laying Vera's case before him. He received great encouragement from the doctor in the statement that one may have serious derangement of the liver without manifesting any symptoms that would be apparent to the unskilled.

But then when the guests withdrew from the table the professor was introduced to a noted aurist, who in the course of conversation told him that no indication of abnormal hearing should be disregarded, that disturbance in this delicate organ might extend to the brain and result in serious mental derangement that in certain cases had been known to take the form of hallucination.

This at once so appealed to the professor that deranged eyes and disordered livers retired to the background, for did not Vera seem to be a little hard of hearing? To be sure her mother called it inattention, and said that when the child gazed at you with that far-off expression and the words addressed to her seemed to fall upon deaf ears, it was only that her mind was absent. But why should a child with no learning in its little head be absent-minded? It was not natural. Vera must be a little deaf. That explained everything.

But then he also remembered that, even though she heard as well as saw what did *not* exist, she at other times evinced an abnormal acuteness in hearing what *did* exist. She had, for example, many a time told him of the approach of a band of musicians before he himself had been able to perceive a sound from them. Might there not be such a thing as periodical or intermittent deafness?

The aurist thought most decidedly that there might, and that in such cases a slight operation would remedy the ill.

The professor ardently desired but did not dare to propose taking the child to him for examination. He recalled his wife's repugnance to any kind of an operation, and her firm resolve to follow Dr. Clement's advice and let the child alone.

As he was passing along out of the room revolving the subject in his mind, his attention was attracted to a knot of gentlemen near the door. They were discussing a case of hallucination. He quietly lingered near and heard many curious theories gleaned from the most advanced medical treatises to account for such diseases, as they termed them. He learned

that while such manifestations were usually a concomitant of ill health, more especially nervous derangement, yet in the case under discussion the subject had lived to a good old age in apparently perfect health. There were as many opinions concerning the non-apparent physical cause of this particular mental derangement, as there were medical practitioners each with a peculiar bias.

The name of the man, who in spite of his hallucinations was hale and hearty at sixty years of age, fell upon the professor's ears with a familiar sound.

John Graham. Surely he had heard that name before.

In another moment he learned that the man was a resident of his own town.

If this person really were on such a pinnacle of learning that he could with impunity indulge in hallucinations—for what but a knowledge of science could protect one in an abnormal condition of mind?—he would call upon him and learn his secret.

“John Graham,” he repeated to himself on the way home. The learned men of the town were few, and it was very strange that he was not already on familiar terms with this one.

When the professor mentioned John Graham to his wife, she smiled significantly and said that she believed him to be just the man that could help them. But when she added that John Graham was none other than the old man who repaired their clocks, his countenance fell.

“What! that ignorant fellow?” he exclaimed. “What does he know about psychological or mental law? Why, he has lived down the street here all his life,” he added, offering much the same arguments as were employed against the great spiritual teacher of 1800 years ago by those who thought that a carpenter's son who had lived among them could not tell them anything worth knowing.

Mrs. Dean confessed that John Graham was only a clock repairer and that he was still further guilty of living down the street. But she added with unwonted self-confidence that she believed him to be the one person who could understand Vera's case.

The professor turned and looked squarely into his wife's face. He discovered therein a new expression, and he now remembered that for some months she had been a different woman. She had appeared like one whose mind was pregnant with serious but most satisfying thought. Several times after passing a sleepless night she had said that the hours had passed like seconds, and that the whole twenty-four hours a day were none too many for her to think out what was in her mind. What could it be that she had been thinking about, and upon which she had not asked his opinion?

"My good little woman," he said, "what nonsense have you in your head?"

Mrs. Dean winced. If there was one thing more than another that she disliked being, it was a "good little woman", for it always indicated that her husband was vexed with her.

"I scarcely know how to tell you what I think," she replied, "but I am convinced that there are many, *many* things that we do not know, and that what we think we know may be all a mistake."

"Speak for yourself, Isabel. Do not, if you please, include me in your category."

"Walter, I cannot talk well about it because it is all so new and strange to me, but it is beautiful and I am sure it is true. It accounts for so many things. It makes life so much easier. It shows us how very little we know."

"Indeed! What is this great *it* you are talking about?" he inquired loftily.

"Why—this thought—these ideas—this knowledge—this truth. John Graham can tell you all about it. He has lived alone for forty years and thought it all out. It was all inside of himself. It is within all of us, and as soon as we bring it out we shall know about it: then there are teachers and books."

The professor took up a book from the table and glanced at its title page.

"Yes, he lent me that," she said boldly.

"'Astral Light.' *Astral Bosh*," he muttered contemptuously, dropping the volume with a thud. "Isabel, if I were the kind of man to do such a thing, I should forbid you to read that book, or to have anything more to say to that fellow Graham; but I am not, I am not that sort of a man," he added, as if he regretted the fact. "There are men who forbid their wives to do things, and not bad men either," he continued, lingering on the dangerous ground, "but I have never done such a thing."

"And if you did so in this case I should not obey you," she quietly replied.

"Wouldn't you, really? Would you conceal the book and read it in spite of my command?"

She returned his frowning glance with a steady, unflinching gaze. "If I thought the book contained a truth for me and it was right for me to read it, I should simply and without concealment read it. I should have a perfect right to do so."

Her husband's frown melted away into an expression of speechless amazement.

"Isabel," he said at length, "I do not recognize you. When have you seen this Graham? Have you ever permitted him to see Vera?"

"I have seen a great deal of him during the last few months. He and Vera have been good friends for a long time. He walks home from school with her nearly every day."

"And you have known this and permitted it, Isabel?"

"Why not?"

"A man whose abnormal condition has for years been an enigma to the medical faculty, and who, since he has no knowledge of science to protect him, must be classed with unreliable, non-responsible beings—why, how do we know what moral and mental effect he may have upon our child?"

"The effect has been only good," she replied. "I am able to recognize a good man. He has a true, noble heart. He is our brother and our equal, if not our superior."

"Does he help you to these communistic ideas?"

"He helps me to a true ethics such as I never dreamed of before, and, Walter, if you would let him he would help you also."

"Help me! What help do I need? Isabel, are you demented? He is an impertinent fellow to insinuate himself into the confidence of my wife and child," he said, flushing angrily.

"You are not yourself at this moment," replied his wife.

When he had become a little cooled she began again. "Walter, if you knew one-half of the noble deeds he has done you would glorify him, you who so appreciate and admire an unselfish act, and who are always so kind to those whom you consider your inferiors."

"I do not want to be hard on him," he replied, somewhat softened. "If it is your wish I will even see him," he added with heroic effort. "Of course I am perfectly willing to hear what he has to say for himself."

"You will find that he will say very little for *himself*," said Mrs. Dean, "but he may say something that will interest you and throw light upon Vera's case. The clock in your study needs attention; suppose we send for him to come professionally to-morrow afternoon. You will be courteous to him, Walter, will you not?"

"Why, certainly. What do you take me for?"

Mrs. Dean had quietly opened the door of her husband's study and now paused before the picture that presented itself.

A small, young old man with a fresh glowing countenance and white hair, was seated before a little table upon which stood a dismantled clock. The child standing beside him, with her golden-brown curls falling against his snowy locks, was peering curiously into the machinery under examination. The time piece was going at that alarming speed possible only when the pendulum has been removed.

## REINGARNATION A PHYSICAL NECESSITY.

Some further considerations have occurred to me as not only supporting the doctrine of re-incarnation, but from a scientific stand-point rendering it a necessity. These points are often referred to in the *Secret Doctrine*, but it may be well to group them together as a single concept. Spirit and Matter represent the two poles of *one eternal Nature*, the subject and object, the energy and the form, of all things. "Matter" refined and purified through plane after plane till it reaches the sixth plane, the plane of the absolute, becomes "pure spirit", and disappears "behind the veil" of the absolute; is absorbed in it. "Spirit" precipitated, differentiated, condensed through plane after plane, becomes on the lowest plane that which we call matter. That which we call "solid", "real", "substantial" is thus the most illusionary of all conceivable things. Its very existence depends on ceaseless change. Thus we may complete the paradox, and say that it is because it is not. The One rootless-root, the potency that lies back even of what we call Spirit, and that never manifests itself *as such*, the Nameless, the Unknown and forever Unknowable, the *Logos*, reflects its image, or manifests always through a vehicle (*upadhi*). The divinity in man is a *ray* from this *Logos*. It is not "a part" of this ever-concealed Divinity, because there can be no partition or division in that which is forever *One*; but a "ray" or "beam" or "spark" may emanate from an Eternal Light, and the Light remain unchanged and its real source be still unrevealed. Now the principle is everywhere stated in the *Secret Doctrine* that this *Logos* always manifests through a vehicle, and that of the six planes into which Spirit descends and manifests in relation to man, and on each of which the *Ego may become* conscious, the physical is not only the lowest reached, but the lowest, the very dregs of the possible descent of spirit into objectivity. This is the earthly plane of our present humanity, incarnated in fleshly bodies.

It can hardly be conceived that what we call man is concerned with anything outside of that solar system of which the earth is one of the lesser orbs, and for our present purpose we need not take into account any other members of our planetary chain than our Earth.

We have then the following propositions.

- 1st. Spirit manifests only through a vehicle of matter. "Pure spirit" is a latent potentiality, and as such never manifests.
- 2d. The "Laya-center", or "Divine Ego", in man is a ray from the *One* which *is*; and is beyond both Spirit and Matter.
- 3rd. This Divine Ego, called also the "Eternal Pilgrim", being connected with the Earth and its planetary chain or solar system, can have no conscious or experimental (through participation in experience)

connections with other solar systems during the life cycle of our planetary chain, or during our present *manvantara*.

- 4th. The present physical embodiment of man in sense and matter is the lowest in the planes of consciousness of the descent of spirit into matter, for the experience of the Immortal Ego. Below this lowest human plane the Ego does not attain self-consciousness, and is therefore not yet human. These elements of humanity and divinity are descents from spirit, and not ascents from matter and physical form.
- 5th. Consciousness on any plane for man means adjustment of man's complex attributes to experiences on that plane: a consensus of his faculties with rhythmic vibrations consonant to and with the vibrations incident to that plane. "The chord of the mass" in man, and on the plane of matter, are synchronous; and consciousness involves the quality, pitch, intensity, and amplitude of all vibrations, according to the eternal law of harmony.
- 6th. The next plane of consciousness above the present physical or "fleshly" is the astral. In certain individuals of the present race there is already manifest the dawn of the supra-physical or astral consciousness. These persons are known as "psychics" or "mediums". This consciousness is in no sense "spiritual", except that it is one remove from the material toward the spiritual pole of the life-current. One who had entirely mastered the lowest physical plane, exhausted its experiences, and withdrawn its consciousness to the supra-physical, would have no need of embodiment in flesh, because all its vibrations would have become synchronous with the next higher plane. The *vehicle* of the Ego would necessarily be drawn from the higher and not the lower plane, and such an ego could not logically be conceived as having a body of flesh belonging to the lowest plane.

The conclusion is obvious. The Ego that has not exhausted or risen by actual experience above the physical plane of flesh, sense, and animal passion *must manifest still on that plane or not manifest at all*. The fact that the Ego is still on the lowest plane is proved by its now inhabiting and by its attachment to the body of flesh. The most advanced individuals known to the present time are those who have most nearly exhausted and withdrawn from the sense plane, and who, at the same time, show through their altruism and diviner unfolding the dawning consciousness of the higher planes. Even these would still be, on the next higher plane, weak, enervated, and in no sense fully *conscious* or "alive" on that plane, because the threads of former life would still be entangled in and not yet withdrawn from the lower plane. They would be like the "still-born" in physical

bodies, and fall back into the negative or unconscious state. Therefore is it both a scientific and philosophical necessity that the great majority of persons of the present race of humanity will be again and again reincarnated.

By great and persistent personal effort, by self-denial, and by wise instruction and training, man may work out his own salvation, and even in the present life rise to higher planes of consciousness and so escape reincarnation.

J. D. B.

## THE SYNTHESIS OF OCCULT SCIENCE.

(Continued from February No.)

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is theosophy a religion? is often asked. No, it is *religion*. Is it a *philosophy*? No, it is philosophy. Is it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but span-

ning two eternities, his past and his future, and in his consciousness these are all one, *Duration*, the *ever-present*. In a former article man was shown to be a series of almost innumerable "Lives", and these lives, these living entities called "cells", were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the "physical synthesis" of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or physiological "sin of separateness". Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements, at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard—and he was no common man—said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism".<sup>1</sup>

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks", as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception,

<sup>1</sup> Dr. J. Oehorowicz, "Mental Suggestion" p. 291.

sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to the *Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in "a few easy lessons". The "object lessons" sometimes given by H. P. B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T. S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg"!

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all

these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition", "I don't see *why* they turn a six upside down to make a nine", "Why don't two and two make five?", and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes or dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed" and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. XIX. Introduction to the *Secret Doctrine*. "It is above everything important to keep in mind that no philosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the enemies of the T.S. make the most of it. If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

"O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive."

"The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."

—Crest Jewel of Wisdom.

## SOME HINDU LEGENDS.

### A ROMANCE OF SITA.

Perhaps in the whole range of moral allegories which honeycomb the ethical and religious literature of Hindustan there is nothing more elevating, more inspiring to the mind of the Hindu than the narrative of the

recovery of Sita from the hands of the giant Ravanna, by Rama, as an incarnation of Vishnu the Deity Absolute.

It is said that in one of her past lives Sita was the only daughter of the great Rishi (Sage) Bhrgu, and then went by the name of Bhargavi. She passed the prime of her life in stern asceticism with a view to obtaining complete union with the Deity in her next incarnation. One day while she was walking alone in the forests, Ravanna the giant king of Lanka, (Ceylon), of the ancient race of giants mentioned in the *Secret Doctrine*, came upon her, and was so much ravished by her enchanting beauty that he wanted to make her his bride.

At this proposal Sita was so incensed that she, there and then, prepared a pyre into which she threw herself, uttering an indelible curse upon the giant that during his whole lifetime, which covered 150,000 years, he would not be able to touch a single woman, a curse which was literally fulfilled.

Bhargavi's curse worked itself out in a most wonderful manner.

Centuries upon centuries rolled away, and the giant Ravanna, the most long-lived of God's creatures, still ruled Lanka with an iron hand.

Lapped by the limpid waters of a lake in Southern India, there stood in its very midst a Lotus-flower whose sun-kissed bosom bore the noble form of a gentle being of angelic innocence. It was the daughter of Bhrgu come to life again in this strange watery cradle. A couple of fishermen who had been one morning angling on the margin of the lake brought the Lotus out. Admiring the glorious image of the sleeper inside, they took it to their King Ravanna, the monster who had cost Sita her life in her last incarnation. Astonished at the infant so peacefully reclining on the Lotus, the King called his soothsayers and asked them, as is customary with the Hindus, to consult the stars about the future of that mysterious being. On being informed that the girl was destined to bring ruin and desolation on him and his kingdom, Ravanna ordered that she be shut up in an air-tight box and drowned in the deep sea.

The future Sita remained for years a sojourner of the sea, till one day the furious waves washed the box ashore. The sands covered it and kept it long unseen by human eyes. Janaka, the king of Videhnagar, one morning, intent upon performing a sacrifice to the gods (*yagna*), came to the sea-shore with his retinue of priests and courtiers. In *yagna* it is very necessary that the ground should be consecrated before the ceremony. When the beach was being made ready, the share of a plough that was uplifting the ground struck against a hard substance, which being dug out turned out to be the well-secured box holding the woman who was to bring about the downfall of the house of Ravanna. Delighted with this acquisition, considered to be a god-send for his life, Janaka took the child home

and brought her up as his own daughter. From her foster-father Janaka she received the patronymic Janaki. She was called Sita because she was first brought to light by a plough whose Sanskrit equivalent is *Sita*.

Valmiki relates that she was afterwards married to Rama, an incarnation of the Deity, was carried off to Lanka by Ravanna, and there kept by him in captivity. Rama then pursued the enemy to the Southern shore of India, and was helped by the monkey god, Hanuman, who made war with him against the giant, calling to his aid the elemental forces of Nature. Here Hanuman represents not only the ancient ape-like men of the early races, but also the elementals of all degrees of power. The armies arrived at Lanka, besieged the place, and finally overthrew the giant, recovering Sita. In other words, the new cycle and the new race overcame the old and took their place.

#### VALMIKI, THE WRITER OF RAMAYANA.

In one of the wilds of India, a Brahmin youth of obscure parentage in a vagabond company used to waylay travelers, and lead a life remarkable for its lawlessness and avarice. For years the boy trafficked in unrighteousness, till one fine summer morning Narada, the messenger of the gods, the Mercury of the Aryans, with his tuneful lute (*Vina*) hymning forth praises to Vishnu to kill the tedium of his march, came upon the brigand so early up for his daily human hunt. On being threatened with his life Narada remonstrated with the brigand to spare it, as his death would not give him any money, and asked the chief motive which led him to commit such crimes. On being told that he had a large family to maintain, which, as he could not do by fair means, he had to fall upon foul ones to keep them well fed and clothed, Narada begged him hard, before being put to the sword, to run to his own house and ask his wife and children, for whose sake he was heaping sins on his own head, if any one amongst them was willing to exchange with him the penalty of hanging which was inevitably destined for him at no distant date. Utterly dejected and downcast did the Brahmin return to Narada and complained most bitterly to him of the ingratitude of his own kith and kin for whom he had dipped his hands so deep in blood, since they cared not for him to desist though he should die. He fell upon his knees and requested the divine messenger to save his soul. Taking pity on his abandoned plight, Narada told him to sit under a banyan tree hard by and mutter incessantly the word MARA.

In the Canarese language this word means "a tree", and the illiterate youth, who had never heard the name of God until now, very soon, by repeated anagrams, began to pronounce *Rama*, *Rama*, the name of the Deity amongst the Hindus. For a thousand years, the legend runs, the Brahmin in his yoga trance kept the word Rama ceaselessly on his lips, at the end of which Narada once more happened to pass that very way, and found in

his would-be murderer a regenerated ascetic whose body was altogether enveloped with white ants. Nearing him he recalled him from his trance and gave him the name of Valmiki, or he whose body was covered with *Valmik* or white ants. Inspired by him this Valmiki, the former highwayman, wrote that glorious monument of human genius held so sacred by the Hindus, the Ramayana, in which he recounts the love of God towards man, and how He tries to alleviate the sufferings and woes of Humanity.

Among other things the story is intended to show how the soul even of the most abandoned may be swayed, and how an impulse in the direction of a better life will lead to good Karma. The sage, whether appearing as Narada or not, knows how to touch the chord that shall vibrate so strongly as to change a life, as in this case he appealed to the bandit on a point that would show him how ungrateful were those for whom he did evil. And so, too, only by previous good Karma could this youth have met a benefactor in that life; thus all along the road we meet those who help us and those whom we must help. As we do not recognize them, the only way is to help everybody.

#### THE MUNGALGIRI TEMPLE.

About six miles from the town of Bezwada, the ancient Vijayawada so famous for the religious austerities of Nijaya or Arjuna, there is a high mountain called Mungalgiri. On the top there is a very celebrated temple whose chief wonder is that near its "Holy of the Holies" there is a small opening known as Narsihma Vakira, or the mouth of the God Narsimha, the Fourth Avatar of Vishnu. The votaries who come to the shrine are in the habit of bringing a potful of *jaggery* mixed with water, as a libation to the god. The contents are emptied by means of a conch shell into the small orifice just mentioned. Only just half of what is offered is taken in; the other half, even if poured, is not received, but thrown out as often as the conch throws it in. This is considered as a token of love and regard of the Deity towards helpless Humanity.

There is a perpendicular crevice in the same mount which is supposed to communicate with the Patala—known as the nether world by some and in *Secret Doctrine* identified with America.

In the *Kreta* Yuga this mountain was called Mukhtadari, or the Mount of Salvation; in the *Treta* Yuga, Jotadari, or the Mount of Protection; in *Dwapara*, Niladari, or the Blue Mount; and in *Kali*, the present age, it is known as Mungalgiri, or the Auspicious Mount.

The spire over the temple is some 1,320 feet high, and was built by a Raja named Venkatradari at a cost of 400,000 rupees in order to expiate the crime of murdering some robbers whom he had invited to his house really for that purpose but on the ostensible plea of hospitality.

India is a land of mysteries truly, but although many of these folk tales arise out of natural phenomena, they show the deeply-seated religious feeling of the race. Religion there enters indeed into everything. But these tales are not despicable, for many great writers of authority know that under the folk tales of all nations are concealed truths hidden from the materialist's gaze. Oil on the sea to still it was long held a superstition, but now nearly every well appointed ocean vessel is equipped with oil-bags to accomplish this end in accord with ancient "superstition".

*Warangal.*

J. S.

## AFFIRMATIONS AND DENIALS.

In the PATH of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called "Christian Science" for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message," by Minna Peckham :

"I now declare all pain, sickness, or death to be nothing—nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty ; I know there is no poverty ; there never was any poverty ; there never will be any poverty. We have great stores of wealth ; every man, woman, and child is rich. They want for nothing. I do not believe in storms. I know there are no storms. There never were any storms ; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents, I know there never were any accidents and there never shall be any."

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows : "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight ; it is not representative". The difficulty is that the different "metaphysicians" say the same of each other, and when they are cornered by something like this they say "O that is not the proper thing". But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried to its logical conclusion, lead to just what Miss Peckham

says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in this way: "There is nothing; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite". This is quite logical and proper, and reduces the whole matter to its right position. The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing Message" has been taken up now because the publication appeals to theosophists and advertises theosophical books.

#### RELATIVITY.

As soon as the Absolute began to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil", as well as all the other words that connote these relative things and ideas. If there were no matter there would be no spirit, and also if there no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity? and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact—the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be riches for the man in India, and so on, but all the time there is poverty in any

land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter ; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that can not be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell." As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which we look at our surroundings ; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves ? All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good physicians ; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end ? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence ? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these

affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

WILLIAM Q. JUDGE.

## A CATECHISM OF BRAHMINISM.

(Continued from February, 1892.)

23. Q. Give some more account of his bodily austerity.

A. (1.) He may slide backwards and forwards on the ground, or stand a whole day on tip-toe, or continue in motion, rising and sitting alternately

(2.) In the hot season he may sit exposed to five fires, four blazing around him, the fifth the Sun above. In the rainy season he may stand wholly uncovered when the clouds pour their heaviest showers. In the cold season he may wear twined vesture, and perform ablutions three times a day.

(3.) He must increase by degrees the austerity of his devotion, and endure harsher and harsher mortifications to dry up his bodily frame.

24. Q. What is the use of such austerities?

A. Manu says an anchorite who shuffles off his body by any of these modes which sages practiced, becomes void of sorrows and fear, and rises in exultation to God.

25. Q. What must a Brahmin do when he becomes a *Sanayassi*?<sup>1</sup>

A. He must renounce the world and forsake all. He should live alone without any companion, fixing his attention on God and God alone.

26. Q. Give some ideas of the articles he possesses.

A. An earthen water pot, the roots of large trees, and a coarse vesture are all that he may have. Manu says, "a gourd, a wooden bowl, an earthen dish or a basket made of reeds are the only utensils a *Sanayassi* may have for his use".

27. Q. Name some of the subjects upon which should engage his contemplation.

A. Let him reflect upon the transmigrations of Men, caused by their sinful deeds and their downfall into the region of darkness and their torments in the mansion of Yama; upon their compulsory separation from those whom they love and their union with those whom they hate; upon their strength overpowered by old age and their bodies marked with dis-

<sup>1</sup> See *Oriental Department* paper 10 on the *Samskaras*. Ed.

ease ; upon their agonising departure from this corporeal frame, their formation again in this world and gliding of their vital spirit through ten thousand millions of wombs ; upon the misery attached to embodied Spirits from a violation of their duties, and the perishable bliss resulting to them from even the abundant performance of all duties religious and civil. Let him reflect also with exclusive application of mind on the subtle indivisible essence of the Supreme Spirit, and its complete existence in all beings, whether highest or lowest.

28. Q. State briefly in general words the subject of his contemplation.

A. The subjects may be classed under the following heads :

- (1.) The miseries of transmigrations.
- (2.) The productive cause of the transmigration, i. e. Desire.
- (3.) The destruction of the desire.
- (4.) The means of compassing this destruction.

29. Q. What name is given to birth and rebirth and their miseries in this world ?

A. In Sanskrit it is called Sainsara Chaktra Parivarthana, or the circulating like a wheel in the miseries of existence.

30. Q. Can you mention some of the ancient works in which these figurative expressions of Chaktra Parivarthana occur ?

A. This figurative expression occurs in the *Sankhya Sutras* of Kapila ; it is found in the *Mahabharata* ; and again in the *Bhagavad-Gita*.

31. Q. How is this Chaktra Parivarthana described in the *Mahabharata* and in the *Bhagavad-Gita* ?

A. It is described in the *Mahabharata* as follows : The wheel in which the soul sits and always turns has an unknown centre, though its radius is visible and moves in a circle of evolution. The axle of this wheel is very smooth ; every thing in the Universe is attracted and squeezed in it as the rape-seed is in the oil-mill. The Soul is caught hold of by false ideas of happiness caused by Avidya (or not-knowledge) as a rape-seed by an oil-mill. Then it is acted upon by Karma, from which proceeds *Kistna* or Desire, from which proceeds again Egotism according to the *Bhagavad-Gita*, where also this expression occurs, "it is God who sets this whirl in motion".

32. Q. Can a Sanayassi remain in a fixed abode like a Grihastha or Vanaprastha ?

A. No, during the eight dry months of the year he must be wandering about from place to place getting his food as a *Biksha*.

33. Q. What should he do during the rainy season ?

A. During the four rainy months he should remain in one place.

34. Q. By what name is this resolution to stay in one place known in the Sanskrit ?

A. It is called *Chaturmassya Sankalpa*, or the resolution to stay in one place for four months.

35. Q. Can you give me the name of any ancient Bikshu who observed the rule ?

A. Yes, we are told in the *Mahabharata* that Bikshu Panchassika remained in the hermitage created by Lady Sulabha, and during his Chaturmassya Sankalpa taught her his Sankhya doctrines.

36. Q. Who was Panchassika ?

A. Panchassika was an ancient Sankyan philosopher whose name is mentioned in the *Sankyah Sutras*. He is said to have declared that *Avivaka* was the real cause of creation and misery. In the *Mahabharata* we are told that he was the son of a Brahmin lady named Kapila, who educated him in Sankhyah Philosophy. He was known as Khapitayah after his mother ; his reputation as a Sankhyah philosopher was so great that in a major council of several hundred of Brahmin philosophers he preached and established his Sankhyah doctrines at the Court of the King Janaka. From this circumstance Janaka became very much attached to him and subsequently became his disciple. His other famous female disciple was Lady Sulabha, whom he converted during one of his Chaturmassya Sankalpas, as before stated.

37. Q. Can you mention some of the moral laws that are binding upon all men ?

A. The tenfold *Dharma* is binding upon all men.

38. Q. What is meant by *Dharma* ?

A. Manu defines it as follows :

The *Dharma* is that system of duties which is revised by such as are learned, and is impressed on the hearts of the just, who, as the means of attaining beatitude, remain ever exempt from hatred and inordinate affection.

39. Q. What about tenfold *Dharma* ?

A. The tenfold *Dharma* is again subdivided into two five-fold parts, namely, *Yama* and *Niyama*.

40. Q. What are the *Yamas* ?

A. The fivefold *Yamas* are,

(1.) To refrain from causing injury to animated beings.

(2.) To speak the truth and to refrain from falsehood.

(3.) To refrain from stealing.

(4.) To refrain from immorality and to cultivate chastity.

(5.) To refrain from receiving gifts.

41. Q. Is this law binding on all ?

A. Yes, the *Yoga Sutra* says that this five-fold law of *Yama* is universally binding, irrespective of every caste, place, or time.

## “MEN KARMIG AGENTS.”

The above is the title of an essay in the T. P. S. series<sup>1</sup> by Alexander Fullerton, in which he treats the question solely in regard to whether we should take punitive or reformatory measures with those of our fellow-beings who transgress in those respects in which we so often see culpability. In that essay he has said a great deal that cannot be controverted from the general rules prevailing, but there are other considerations, and also other ways of understanding the term “Karmic Agent”.

For this H. P. B had a particular and technical meaning under which the Karmic Agent is at once removed from the ordinary general mass to which the essay in the *Siftings* has reference. A statement of the law of Karma of course makes not only men karmic agents but also every other being in the Cosmos, inasmuch as they are all under the law of action and reaction, and, with the same law, go to make Cosmos what it is. Taken as a unit in the general mass of men, each man is a Karmic agent in the above sense, just as each horse and dog, or the rain and the sun are. So in our daily actions, even the smallest, whether we are conscious or not of the effect, we are such agents. A single word of ours may have an influence for a lifetime upon another. It may cause once more the fire of passion to blaze up, or bring about a great change for good. We may be the means of another's being late for an appointment and thus save him from calamity or the reverse, and so on infinitely. But all this is very different from the technical sense I have referred to, and which might be taken to be the sense of the title of the article thus specially removed from the general class.

The special sense is in this: a “Karmic Agent” is one who concentrates more rapidly than is usual the lines of influence that bring about events sometimes in a strange and subtle way. Of these there are two classes; the first those among the mass who, from the lives they have led in the past, arrive in this one gifted—or cursed—with the power unknown to themselves. The second, those who by training have the power, or rather have become concentrators of the forces, and know it to be the case. Of these are the Adepts, both great and small. An instance of this may be found in the life of Zanoni as related by Bulwer Lytton. It was observed that those who met Zanoni soon showed in their affairs very great changes, and although Lytton's son has said, out of his imagination, I think, that his father never intended what theosophists say he did by the book, there is no doubt that Bulwer meant to teach and illustrate the law.

In Patanjali's *Yoga Aphorisms* it is also spoken of in the 36th Aphorism, second book, thus (Amer. Ed.): “When veracity is complete the

<sup>1</sup> *Theosophical Siftings*, Vol. 4, Nos. 14-15.

Yogee becomes the focus for the Karma resulting from all actions good and bad ;" and in the Bombay edition, " when veracity is complete he is the receptacle of the fruit of works."

It is a well-known tradition in India, called by the civilized West a superstition, that if one should meet and talk with an Adept his Karma good and bad would come to a head more quickly than usual, and thus that the Adept could confer a boon, letting the evil pass and increasing the good. I have conversed with those who asserted they had by chance met Yogis in the forest with whom they talked, telling them that some dear friend was sick unto death, and then on returning home found that the sickness had all gone at the very time of the conversation. And others met such men, who told them that the meeting would bring on the opposite by reason of quick concentration, but that even that would be a benefit, as it would, as it were, eat up much unpleasant Karma once for all. Of this class of traditions is the story of the centurion's daughter and Jesus of Nazareth.

And H. P. B. held that there are many people in the world, engaged in its affairs, who are, without knowing it, Karmic agents in this special sense, and continually bring to others good and bad sudden effects which otherwise would have come slowly to pass, spread over many more days or years, and showing in a number of small events instead of in one.

If this theory be true, we have here also the explanation of the superstition of the evil eye, which is only a corrupt form of the knowledge that there are such Karmic agents among us who by looking at others draw together very quickly effects that without the presence of the Karmic agent might never have been noticed because of their taking more time to transpire.

But if we follow too strictly the theory that men are Karmic agents for the punishment or reformation of others, many mistakes will be made and much bad feeling engendered in others, making it inevitable that we who cause these feelings must receive some day, in this life or another, the exact reaction. And on the other hand, we should not shrink from the duty to relieve pain and sorrow if we can, for it is both cowardice and conceit to say that we will not help this or that man because it is his Karma to suffer. In the face of suffering it is our good Karma to relieve it if in our power. We are ignorant at best, and cannot tell what will be the next result of what we are about to do or to suggest ; hence it is wiser not to assume too often and on too small occasions to be the reformers or punishers as agents for Karma of those who seem to offend. D. K.

## THE FUTURE AND THE THEOSOPHICAL SOCIETY.

In 1888 H. P. Blavatsky wrote :<sup>1</sup>

"Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail*, if you only remain staunch to the Master's programme *and true to yourselves*. And last night I saw . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness."

And in the *Key to Theosophy* :

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the effort of the twentieth century. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually has achieved in the last fourteen years without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader."

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named "theosophical". Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appearance and the success of the great American republic—of freedom for thought and for investigation.

In the first quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has

<sup>1</sup> See *Lucifer* for June, 1891, p. 291.

annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as "a School for Occultism", for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received (1884) from the same source we find: "Let the Society flourish on its moral worth, and not by phenomena made so often degrading." The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said<sup>1</sup> "They have to prove . . . constructive of new institutions of a genuine practical brotherhood of Humanity, where all will become co-workers with Nature." Speaking of present materialistic tendencies, the same authority says:

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindu mind are equally affecting all western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must "remain true to ourselves". This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy

<sup>1</sup> Occult World, p. 101.

and at the same time ourselves not live up to them as far as possible. We must practise what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word "Theosophy", and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Aryans".

But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers are so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under the theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see any universal rush to join us.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish".

WILLIAM BREHON.

## ABOUT KILLING ANIMALS.

A correspondent asks: "Will you kindly explain why, if you think it wrong to kill a water bug, that you should consider it right to slay larger animals for food?"

I do not remember having said it was *wrong* to kill a water bug; hence there is no conclusion to be made from that to the question of feeding on animals, so far as I am concerned.

The questions of right and wrong are somewhat mixed on this subject. If one says it is morally wrong to kill a water bug, then it follows that it is wrong to live at all, inasmuch as in the air we breathe and the water imbibed there are many millions of animals in structure more complicated than bugs. Though these are called *infusoria* and *animalculæ*, yet they are living, moving beings as much as are bugs. We draw them in and at once they are destroyed, slain to the last one. Shall we therefore stop living? The whole of life is a battle, a destruction and a compromise as long as we are on this material plane. As human beings we have to keep on living, while in our destructive path millions of beings are hourly put to death. Even by living and earning a living each one of us is preventing some one else from doing the same, who, if we were dead, might step into our shoes. But if we abandoned the fight—were we, indeed, able to so do—then the ends of evolution could not be attained. Hence we have to stay and endure what Karma falls from the necessary deaths we occasion.

So the true position seems to me to be this, that in certain environments, at certain stages of evolution, we have to do an amount of injury to others that we cannot avoid. So while we thus live we must eat, some of flesh and others of the vegetable. Neither class is wholly right or wrong. It becomes a wrong when we deliberately without actual need destroy the lives of animals or insects. So the man who was born in a family and generation of meat-eaters and eats the meat of slaughtered animals does less wrong than the woman who, though a vegetarian, wears the feathers of slaughtered birds in her hats, since it was not necessary to her life that such decoration should be indulged in. So the epicure who tickles his palate with many dishes of meats not necessary for sustentation is in the same case as the woman who wears bird's feathers. Again as to shoes, saddles, bridles, pocketbooks, and what not, of leather. These are all procured from the skins of slain animals. Shall they be abolished? Are the users of them in the wrong? Any one can answer. Or did we live near the north pole we would be compelled to live on bears' and wolves' meat and fat. Man, like all material beings, lives at the expense of some others. Even our death is brought about by the defeat of one party of microbes who are devoured by the others, who then themselves turn round and devour each other.

But the real man is a spirit-mind, not destructible nor destroying; and the kingdom of heaven is not of meat nor of drink: it cometh not from eating nor refraining—it cometh of itself.

Ed.

## LITERARY NOTES.

JANUARY LUCIFER, after the editorial noticed in February PATH, continues H. P. B.'s intense story of "A Bewitched Life", and gives a fine paper on "Universal Law" by Bro. Wm. Main of Brooklyn. Mr. King-land's "Septenary in Nature" and his "Theosophy and Physical Research" have his usual great merits of straightforwardness and lucidity. "The Dream of Ravan" ends with a delightfully *naïf* sentence, one which might well be appended to many a Theosophical paper in the West and to almost all in the East: "'But I fear', said the Rishi, seeing the bewildered faces of his audience and feeling he was getting beyond their comprehension, 'I fear I begin to grow unintelligible'". Certainly it is better to be silent than to be incomprehensible, and such a Rishi would be sure of universal respect in America. The "Outline of the *Secret Doctrine*" by J. C. is admirable. *Lucifer* announces that the *Theosophical Glossary* by H. P. B. will be on sale in a few weeks and that its price will be 12sh. 6d. The new edition of the *Secret Doctrine* will not be ready for many months. [A. F.]

THEOSOPIICAL SIFTINGS, Vol. IV., No. 16, *An Elementary Note on the Seven Principles*, by J. W. Brodie Innes, is an exposition with peculiar merit. Clearly and carefully, at fitting times providing an apt illustration or a judicious caution, it builds up a precise, distinct, articulated conception of the *Principles*, showing why each is needed and what it does. Its object is to make this conception so intelligible that no student need hereafter puzzle over it, and so positive that he cannot forget it. The first paragraph on page 13, the second on page 15 (notably the use of the fact that animals, however imitative, are never known to barter or exchange), and the passing reference on pages 16 and 17 to how the fourth dimension becomes apprehensible, are conspicuous for merit. Everywhere is smooth and mellow the delightful English, and everywhere is that union of common-sense with disdain for any racial prejudice against distasteful fact which makes Mr. Innes's pen so dear to the catholic in mind. And there is another excellence, hardly to be over-rated,—the intense perception of religion and God as realities, realities surviving all metaphysical jugglery and conceited scorn, realities as certain to the spiritual consciousness as is an axiom to the intellectual, and as little to be moved by quotation or denial or stigma. "When the self, which is the bar that separates the higher from the lower, is finally cast out, . . . the man . . . is able to see all things clearly, not as in a glass reflected, but with straight vision, as they are." [A. F.]

THE SEVEN PRINCIPLES OF MAN, *Theosophical Manuals*, No. 1, by Annie Besant. (1892, cloth, 12 mo.) For sale by THE PATH. 35 cts. A popular exposition of the constitution of man, according to the Esoteric Philosophy popularly known as Theosophy. It deals with the physical body and its consciousness; the "double", or ethereal body; the life-principle; the passionate self, developing after death into the "spook"; the brain-mind of man; the higher mind; the spiritual soul; the spirit. Also with the phenomena of the seance-room, of mesmeric and hypnotic trance, thought-reading, etc., etc. The appendix gives some details about the Theosophical Society, and a list of Theosophical books and pamphlets suitable for the student. It is not a pamphlet as previously noted.

THE EDITORIAL FOR FEBRUARY LUCIFER, sent in advance, entitled "Theosophy and the Theosophical Society", is an answer to the Rev. G. W. Allen, who had accused the Society of a dogmatic drift and wanted it to confess. Mrs. Besant follows him up from point to point and worsts him at each, though always genially and much like an older and brighter sister. The paper is notable as an implied recession from the dogmatic stand taken in October, whereto we called attention, and is most welcome, not merely because it lessens just such errors as misled Mr. Allen, but because it illustrates one of the Editor's grandest traits,—perfect readiness to avow a position untenable and to withdraw from it. [A. F.]

DREAMS OF THE DEAD, by Edward Stanton. A book most evidently by one who has not only read much in distinctively Theosophical literature, but, what is more, is pervaded by its serious, reverent, devotional, aspirational spirit, a book aiming to teach of supersensuous realms in order that men may learn a fuller range of being and hopefully strive after things consonant with perfect manhood. The author has astral flights at night with his friend Barton, who takes him to an Adept's retreat in Asia where there is an Atlantean castle preserved by magic art. In these flights they see the astral phantoms of the dead, poor and rich. It is full of correct philosophy and incident, and every bit of the philosophy is in the books, magazines, and pamphlets of the Theosophical Society's members, while the incidents are duplicates of what has been already given by us. Even the scene of the mirrors of futurity in the castle is ours, for in the PATH such ideas and incidents have been given, and in *Secret Doctrine* H. P. B. speaks in Vol. 2 of the book in the east, which is the mirror of futurity in which are all the events of the future. The present book merely substitutes mirrors of steel for the old book. All our ideas as to races and rounds are given, and the high teachings of the *Voice of the Silence*. Hence it was not kind in Mr. Stanton to ignore mention of the sources of his inspiration and situation, nor to fling at the Society even in the mild way he does, nor to say that some of our work is done under guidance of elementals. The high tone of his "Adept" should cause even a modern author to be just, even at some expense of his own originality. He errs in regard to male and female incarnations and reuniting of such in one perfect spirit. With these cautions and hints as to real source for idea, philosophy, and situation, we commend the book distinctly. Although his Chela-adept animadverts on the use of strong words by theosophists, the author is forced to use them (as we are) when he attempts to give a strong idea, as in *Kama Loka*, *Devachan*, and the like. After such rubbish as *A Phenomenal Identity* and such perversion as *Dr. Zell*, a book like this revives faith in the power of writers to treat Theosophy with sanity and reverence. If it is not perfect, neither are readers: they would be fortunate if as good. (*Lee & Shepard, 10 Milk st., Boston. \$1.00 cloth, 50 cts. paper.*)

JANUARY THEOSOPHIST. In "The Pickett Tragedy" Col. Olcott by argument and diagram demolishes the theory of suicide and establishes that of accident during somnambulism. "A Visit to an Indian 'Cunning Man'", by Lt. C. L. Peacocke, is astonishing and most interesting. Compared with real occult phenomena like this, the accordeons and materializations and babble of Western *seance*-rooms seem very flat. "Mantras, their Nature and Uses" is the first part of a paper upon a subject which, if

treated scientifically, might be of profound interest. But Western thinkers want reason, proof, and justification, by no means resting content with assertion or with the fact that somebody else said so. Col. Olcott enriches and adorns this number with a paper on "The Influence of Music in Psychic Development" read before the Seidl Society in Brooklyn last October, his clear thought, apt illustration, and bewitching English refreshing as does an oasis. Then, too, in "A United Buddhist World" he tells of his successful bringing upon one platform the alienated Buddhist Churches, and gives the 14 planks thereof. Such an achievement is a marvel. What Christian could do the same in Christendom? [A. F.]

VAHAM, 2D SERIES, No. 7, treats 3 important questions. If Mrs. Besant had been able to write somewhat more fully on the first two, it would have been nice, yet there is much other sound thought. The assertion that Occultists are often obliged to use "blinds" is distasteful to some Theosophists, as implying that deception in sacred themes is more creditable than silence. Any teacher, Occultist or not, detected in wilful misleading would soon lose the confidence of pupils. There is nothing that the sincere tolerate less than disingenuousness. Auspicious vigor is recorded of many Branches in the United Kingdom, and *Letters that have Helped me* receive cautious commendation. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV., No. 17, has on its cover "The Mission of Theosophy" by W. Kingsland, but it really contains also "Illusion" by F. K. and "The Magical Evocation of Apollonius of Tyana". A reform in *Siftings* would be the invariable conformity of cover and title-page to contents. Mr. Kingsland's usual clearness has not deserted him, and he makes especially impressive the fact that the spiritual world is not something we encounter after death, but is here, now, around, within us. The other articles are fair, nothing more. [A. F.]

## TEA TABLE TALK.

"Professor," said the Bishop of A. the other day, "is this dream just related to me of any sort of consequence? It seems not to be of any value." "Oh," replied the Professor, "ask the student about that; I am not up in dreams." The Bishop of A., who had been calling of late, then read the dream and the student gave close attention. It ran thus:

While at my morning devotions, which consist in earnestly reviewing my record of the previous day's imperfections, and in seeking to know all the truth possible for me, and thus to learn my true relations to self, family, and the world, I found myself in a vision on a lofty and far-reaching mountain range. An unknown woman guided me until I reached a broad plateau on the summit of the highest mountain, but I was only half conscious of her presence till she spoke, just below me, saying—"There are inestimable treasures hidden in this mountain, enough to enrich seven worlds such as this. I will show you." Suiting action to word, she opened a small panel of rock just below my feet, and thrusting in her hand withdrew it, full of flashing rubies of great value, which for a moment blinded my eyes with their magi-

cal color, casting a radiant glory all about. When my eyes were free from the fascination of the color-pictures, the woman and jewels were gone.

My first impulse was to follow her and compel the replacement of the wealth ; but below me, as far as the eye could pierce, were peak after peak of lesser mountains covered with a dense jungle of underbrush and trees, and to hunt for any being in such a vast solitude was at least unpromising.

My desire to trace the woman was born of a great fear lest the master of the domain might appear, and finding me alone, and some of his valuables gone, suspect me of taking them ; and I was without any means of proving my innocence.

The chief glory and beauty of the height upon which I stood was its wonderful light, in which the inner nature of man could bathe, with as visible results as the body receives from a plunge in the ocean.

I sat down in the vibrating light and tried to think what to do.

Must I denounce the woman, or quietly suffer the penalty of having been in bad company ?

I shrank from either course. The blessedness of the light-baptism seemed to penetrate my being, but not enough to give me a clear understanding. I began to reason (not from the center of light, but from the plane of darkness I had left behind me) that, if the master was divine in knowledge, as this light indicated, he would know that the gems were not taken by me, and would not question me concerning the woman, for I knew neither her abiding-place nor name ; and surely he would not feel the loss of the few precious stones, or wish to punish the woman. But somehow I felt that a terrible thing was behind the woman's act, and this heavy, sin-stricken feeling would not leave me, even in this glory-lighted region. While seeking to fathom the mystery of this load at my heart, I saw a mass of huge shadows, seemingly endowed with a fearful, living force, coming directly towards me. I rose, trembling, and ran, feeling that not only my present life but *my eternal existence* was at stake.

These shadows were more dreadful than wild beasts, and my only safety was to keep in the light ; but the terrible monsters gained upon me.

In my headlong speed I staggered and fell, and the frightful shadows mockingly laughed—"We are swifter than mortal feet ; none *can* escape us."

Simultaneously with the diabolical laugh, like an electric flash from beyond the cloud-host, came this command -

"*Bravely endure* what you can not help." I was a coward no longer, but rose and faced the on-coming sea of demons.

With the command came perfect faith in the ruling spirit which governed the voice, and obedience of course followed.

The monsters came very near me, so near that my hand could touch them. They jeered at me, but were powerless to lay hold of me, now that tear was gone.

After hearing the masterly voice, I had strong hope that a teacher would appear. A form did rise before me, but not the owner of that voice, or yet a guru. The form spoke and said—"Life is a great riddle."

"No," I replied ; " life, from the least atom up to a God, can be traced as clearly as a burning brand."

"Ah," sighed the form, " the fire-spark is for a brief moment only, and then its life goes out in blackness."

"True," I answered, "but it loses itself because it tries to live away from its parent source. So, with us, life becomes an unsolvable riddle only when we separate ourselves from the divine flame (Truth) within us."

Ere I had ceased speaking, the same commanding voice which gave me strength to face the shadows said:—

"Why did you wish to follow the woman, and the senseless stones she carried with her? Why did you seek to flee from the shadows? 'Kill thy desires. Strangle thy sins, and make them dumb forever.' Look well to *thyself*. Sin attracts evil and unclean things. Purity will attract its own. Purify *thyself*."

Oh bitterness of grief! The woman I did not fully wish to give up to justice was—*self*.

The great voice drove home the truth to me, and I dare not doubt. I confess it with great shame and sorrow. *Avarice* was her name. In my self-righteousness I had thought myself entirely free from that particular vice. Indeed I had often said I was born without it. The lesson had been hard, but I trust it may help unbind the fetters of self, not alone for me, but for others also.

The Monster-Shadows were my own children—born of sin and fear.

"Let him who thinketh he standeth, take heed lest he fall." SANTI.

"That's a good dream and well explained," the Student remarked. "Dreams are not understood generally, and most of those we have are forgotten in five minutes after waking up. Job truly said that in the visions of the night man is instructed. That this was a day-dream does not alter the case. Bulwer Lytton shows that the first initiations come in dreams. They are nearly always in symbols, for the inner man has no such language as ours. He sees and speaks by pictures. He throws out a thought as a picture. It is for us to grasp it and remember. Each picture is modined by the changing methods of our waking hours of thought. Your friend has well dreamed and well interpreted, and if we were to act upon our dream-teaching when it gives high motive, then we could encourage, as it were, the inner dreamer so that oftener we might get instruction. The Bishop's impulse is to slightly sniff at his relative because he is so practical. Yet he even dreams and a great fact is therefore present in his experience—the fact of dreaming. Our dreams present an opportunity to us as waking men and women to so live that the Inner Self may more easily speak to us. For as with new acquaintances and strange languages it is necessary to become accustomed to the new forms of speech and thought, so that out of great confusion reigning at first we may bring order with instruction. The lesson of this dream is for all ; it is to throw off the hold of self upon us each in his own way—for all differ—and to abandon all fear. But we cannot do either while we remain impure ; as we purify, so we succeed."

JULIUS.

## 16TH ANNUAL CONVENTION

AT ADYAR, MADRAS, INDIA, DECEMBER, 1891.

This Convention was held on the 27, 28, and 29th of December, 1891, at the Headquarters as usual. Col. H. S. Olcott presided, and this after his long trip to Australia, to America, and back to India. He was in good health, though he said in his remarks that in consequence of his years he would not be able any more to go on the long tours he has been accustomed to make in the past. The report now at hand gives a full account of the proceedings, and also the various documents in full.

### IN MEMORY OF H. P. B.

A resolution was passed, proposed by V. Cooposwamy Iyer and seconded by Tookeram Tatyā :—

“Resolved, that the Convention records its sense of the irreparable loss the Society has sustained in the untimely death of H. P. Blavatsky, its co-founder and our honored teacher, sister, and friend.”

Two more follow to the effect that she should be regarded as a benefactress of humanity for her exertions toward the spread of spiritual philosophy, and a committee was appointed to consider the proper way to dispose of her ashes and what should be a suitable memento of her life and labors.

When the question came up afterwards, the Hindus reported that they thought her ashes should be scattered on the waters in accordance with their ancient customs, but after some consideration the disposition of the contents of the urn was left to Col. Olcott. We notice in respect to this that when the President spoke of her ashes he did not mention the fact that they had been divided between India, New York, and London. When he came to the uncovering of the vase containing the portion of the ashes taken by him to Adyar, there was an impressive scene, all present rising and standing until the urn was covered again.

Under the head of “Foreign Delegates” we notice the names of some who were visiting only and were not members of the Society, and suppose they were recorded as delegates by some error. Miss Muller of London, and Mrs. Musacus-Higgins, formerly of Washington, D. C., were present.

The American Section had provided for representation some time before the Convention, as Bro. William Q. Judge had sent from the Pacific Coast a paper authorizing Bro. B. Keightley to act as its delegate.

Nothing was done about any alterations in the Constitution, as such were not now necessary.

The President reported that since the last Convention he had travelled about 43,000 miles by sea and land, and in his journeys had seen proof

that the interest in theosophy is world-wide, that it is apparently a permanent effect, and that some of its influence is flowing into the Christian church. But he indulges in some remarks as to the grave error he and H. P. B. made, as he thinks, in being intolerant towards Christianity. Those who have carefully read her writings and have known her as well as Col. Olcott know that there has been very little intolerance from our side, but that there has been, as there always will be, a constant irritation on the part of dogmatists who perceive that the pure light of theosophy makes dogmatism see its death-warrant very visibly before its eyes. Neither H. P. B. nor Col. Olcott, nor any one else in the Society who has understood its mission, can suppose there has been any intolerance of true Christianity, as that is confined in any city to a small number of persons.

Col. Olcott also said that he did not believe H. P. B. thought she was going to die, and that in his opinion her death was a surprise to her. With this we cannot agree in the least. He had not been with her for some time and did not know of the many warnings she had been lately giving to all her immediate friends, including the Editor of this magazine, of her approaching demise. In some cases the notice she gave was very detailed, in others it was by question, by symbolical language, and by hint, but for the year or more before her death she let those who were close to her know that she was soon to go, and in one case, when a certain event happened, she said, "That means my death". We have great respect for Col. Olcott, but cannot agree with him in this matter.

He further reported the Australasian Section as not being in good order, so it would seem that the report when he got back from there of the new Section's being organized was premature. The Ceylon Section was also reported as in an unsatisfactory state. And in speaking to the Hindus as a Section he scored them pretty well for their indifference in the face of the great activity of the American and European Sections. He said they grumbled at their dues and at the same time paid large dues to clubs where they might play billiards and drink at a bar. This is not pretty on the part of the men referred to, but even Hindus are human. His reference to the adhesion of Annie Besant to the Cause again enforces the great wisdom of our departed friend H. P. B., although his reference to it only brings out the coincidence of the number seven in connection with Mrs. Besant and Mme. Blavatsky. It was H. P. B. who "all by herself", as the children say, brought Annie Besant into our ranks, and with her all the power there may be behind that lady, as well as all the influence that sixteen years of unselfish work for the poor must have had on our sister for good, not only to her but as well to any organization she might join. It was all due to H. P. B. and to no one else, just as we may say that the revival of interest in Europe looks as if it were due to her too, since it did not take place

until she went back there. But this master-spirit is for a time removed from us, and we cannot help the sorrow of the heart nor fail to see we have lost a brave and far-seeing general. Further, in speaking of a tendency he saw on the part of some to dogmatise on H. P. B., Col. Olcott paid her a tribute and at the same time said there ought to be no idolatry; but while he was right in that, yet at the same time the very Masters of whom he spoke, and from whom he heard through H. P. B., said in a letter that has been long published that H. P. B. had everything to do with the occult department of the work of the members of the Society. This must not be forgotten.

STATISTICS OF YEARLY CHARTER ISSUES.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891
..	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241	279

To the close of the year 1891 the number of charters issued is 279; deducting 21 extinguished, we have 258 at the close of this year.

The Indian report shows that of the Branches accredited to that country, out of the whole number there are 48 entirely dormant; so the American Section can take heart, as we are creeping up the scale with active Branches. It is better to be slow and sure than to be sorry.

The financial reports showed that there remained on hand only enough money for about one month's expenses; and the President again called for aid, which indeed the H'dqr's ought to have. They further show:

INCOME RETURNS SUMMARIZED.

Donations received in 1891 :		
From American Section, rupees,	- - - -	2,978.4.6.
European ,,	- - - -	466.2.0.
Indian ,,	- - - -	408.4.0.
All others	- - - -	51.12.0.
		<u>3,904.6.6.</u>
Fees and Dues in 1891 :		
From American Section, rupees,	- - - -	1,099.2.9.
European ,,	- - - -	167.4.0.
Indian ,,	- - - -	1,035.0.0.
All others	- - - -	598.13.8.
		<u>2,900.4.5.</u>
Total Income in rupees 1891,	- - - -	<u>6,804.10.11</u>
Of which the American Section gave, rupees	- - - -	4,077.7.3
Equalling about	- - - -	\$1,539.00
This shows a falling off in donations from America, but as compared with last year there is an increase of our payments for dues and fees to India, thus :		
Dues and fees last year, rupees,	- - - -	879.14.1.
Dues and fees this year, rupees,	- - - -	1,099. 2.9.
which is over 200 rupees increase.		

There was a falling off in American donations as against last report because the latter covered a longer period of time.

The Trust Deed for Society property was ordered engrossed for signature, and the Trustees named are :

COL. H. S. OLCOTT,	WILLIAM Q. JUDGE,
HON. S. SUBRAMANIA IYAR,	B. KEIGHTLEY,
SIDNEY V. EDGE,	N. D. KHANDALAVALLA,
V. COOPOOSWAMY IYAR.	TOOKERAM TATYA.

On the 28th December a large public meeting was held at Patcheppah Hall, Madras, and on the 29th the Convention adjourned.

#### RESIGNATION OF PRESIDENCY T. S. BY COL. OLCOTT.

The following correspondence sufficiently explains itself. It is inserted here in order that American members generally may be in possession of the information. It will be remembered that Col. Olcott determined to resign some time ago, but was induced to alter his decision and to take a vacation in order to restore his health. But although the rest did him good we were all sorry to see, even so lately as when he visited America in 1891, that traces of old troubles remained, and at the 16th Annual Convention he again said that he could not do the work he used to do. So, feeling that the Society is firmly established, he now resigns official position. He will continue to reside in India and do literary work for the Society's benefit, and no doubt will aid his successor very much in placing the Adyar Oriental Library on a better footing than ever. At the April Convention in Chicago resolutions will probably be passed upon the matter, and will include the expression of our high appreciation of his long services. By some it is proposed to suggest at that meeting that the American Section desires him to have at Adyar a free life-residence. This would be fitting.

ADYAR, INDIA, 21 January, 1892.

*To the Vice-President of the Theosophical Society ;*

DEAR SIR AND BROTHER,

Theosophy having been placed by recent events upon a footing of power and stability, and my continuance in office being no longer essential to the safety of the Society, I have obtained permission to carry out the wish—expressed by me in the convention of 1886 and reiterated in that of 1890—and retire from the Presidency. My health is now too uncertain for me to count upon having the ability to travel and work as I have done until now, in fact, I am at this moment under medical treatment and have had to cancel engagements for a tour to Arakan, Bengal, and elsewhere. I therefore resume my liberty of action to devote myself to certain literary work for the benefit of the movement, long since planned and which none can do save myself. In the ordinary course of nature the young replace the old, and I

consider it more loyal to the Society to take myself into retirement, with all my faults and experience, than to selfishly linger on in office and perhaps obstruct better plans and men than myself. The Society is the life of my life, and so long as I live shall have the benefit of my counsel when asked.

In parting with my dear colleagues, I beg them to regard me, not as a person worthy of honor, but only as a sinful man, erring often but always trying to work his way upward and to help his fellowmen.

The Society has now within it a robust life that can only be destroyed by an incapacity for management with which nobody would venture to charge its leaders. Into their faithful hands I now entrust it, and shall be ready to withdraw by the first of May, or sooner if the Council shall arrange to take over the Society's property and manage the duties of the President.

Fraternally yours,

H.S. OLCOTT.

OFFICE VICE-PRES. T. S. 132 NASSAU ST., NEW YORK, *Feb. 22, 1892.*  
*To Col. Henry S. Olcott, President T. S.*

DEAR SIR AND BROTHER,

I beg to acknowledge the receipt, on the evening of the 19th of February, 1892, of your resignation of the office of President of the Theosophical Society, to take effect on the first of May, 1892, or sooner if the Council shall arrange to take the property of the Society and manage the duties of the President, as you find that the precarious state of your health and your advancing years will not permit you to travel and work as in the past. Having received this from you it is my duty, as Vice-President, to notify the various sections of the Society of the fact of your resignation and of its cause. This I will do at once.

Most undoubtedly they will feel with me the deepest regret that your arduous labors for the Society during its whole history from the very first have at last had such effect, and, coupled with the natural advance of age, have compelled you to carry out the wish for retirement which you expressed in 1886 and repeated in 1890. When your friends and colleagues urgently asked you at the latter date to reconsider it, we well knew of the inroads upon your health made by your work, and yet hoped that a long vacation—shortened, in fact, by Madame Blavatsky's death—might restore it.

This hope has failed, yet the Sections of the Society will however rejoice when they read that you, in tendering your resignation of your official position, and in declaring continued loyalty to the movement—which indeed none could doubt,—assure us that the Society shall have as long as you live the benefit of your counsel when asked. Of this we shall as a body most surely avail ourselves, for otherwise we would be shown incapable of valuing history, as well as ungrateful to one who so long has carried the banner of Theosophy in the thickest of the fight.

With assurance of universal sympathy from the American Section, I am, my dear colleague,

Your friend and brother,

WILLIAM Q. JUDGE,  
*Vice-President.*

AMERICAN BRANCHES: THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T. S.	1882	Wm. A. Kelsoe	Wm. F. Burrows	2012 Olive St.
New York	Aryan T. S.	1883	William Q. Judge	Alex. H. Spencer	P. O. Box 2659.
Chicago	Chicago T. S.	1884	Geo. E. Wright	Miss Pauline G. Kelly	278 Bissell St.
Malden	Malden T. S.	1885	Louis F. Wade	Frank S. Collins	97 Dexter St.
San Francisco	Golden Gate Lodge	1885	E. B. Rambo	Dr. Allen Griffiths	13 Mason St.
Los Angeles	Los Angeles T. S.	1885	Dr. W. H. Masser	Miss Louise A. Off.	Collado St., Station F.
Boston	Boston T. S.	1886	Geo. D. Ayers	Robert Crosbie	186 South St.
Cincinnati	Cincinnati T. S.	1886	Dr. J. D. Buck	Dr. Thos. M. Stewart	104 W. 8th St.
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Edwin J. Blood	619 W. Jackson St.
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	Mrs. Louise J. Manning	Masonic Temple.
Philadelphia	Krishna T. S.	1887	Alex. W. Goodrich	Stirling Wilson	1641 Race St.
St. Louis	Pranava T. S.	1887	Seth Wheaton	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	R. D. A. Wade	Harry Merriam	2113 Clark St.
Grand Island, Neb	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	
San Diego, Cal.	Point Loma Lodge	1888	Samuel Calhoun	Dr. Thos. Docking	643 6th St.
Bridgeport, Conn	Varuna T. S.	1888	Dr. E. A. McLellan	Miss E. L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. C. Rogers	Mrs. Erma E. Gates	117 Public Square.
Decorah, Iowa	Isis Lodge	1888	Mrs. Anna M. Severson	Mrs. Mary O. Pierson	Box 413.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	F. A. Wilde	7 Belvedere Block.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	Miss Lily A. Shaw	137 Macon St. [Cruz.
Santa Cruz, Cal.	Bandhu T. S.	1889	Dr. Wm. W. Gamble	Mrs. E. E. Bacon	44 Cayuga St., E. Santa
Washington, D.C.	Blavatsky T. S.	1889	J. Guilford White		Box 681.
San José, Cal	Excelsior T. S.	1889	Mrs. Agnes B. Willcox	Mrs. P. M. Gassett	351 N. 3d St.
San Diego, Cal.	Gautama T. S.	1889	Mrs. Anna L. Doolittle	Mrs. Frances Nellis	1055 5th St.
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Ess	Chancy P. Fairman	1328 Grand Ave.
Oakland, Cal.	Aurora Lodge	1889	Mrs. Sarah A. Harris	Henry Bowman	630 9th St.
Tacoma, W. T.	Narada T. S.	1890	E. O. Schwagerl	Mrs. Fannie A. Sheffield	917 N. P St.
Stockton, Cal.	Stockton T. S.	1890	Frederic M. West	Mrs. Jennie Southworth	361 Miner Ave.
Gilroy, Cal	Oriental Club	1890	H. D. Van Schaick	Mrs. M. A. Van Schaick	
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims	Miss Sarah E. Sherman	157 Peck St.
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas	Mrs. Mary B. Clark	1210 Cedar St.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
Alameda, Cal. . . . .	Triangle T. S. . . . .	1890	Mrs. C. McIntire. . . . .	Mrs. Clara E. Story. . . . .	2328 Clement Ave.
Sacramento, Cal. . . . .	Eureka T. S. . . . .	1890	Albert Hart. . . . .	Dr. John S. Cook. . . . .	922 9th St.
Sioux City, Iowa. . . . .	Dana T. S. . . . .	1890	Dr. Grant J. Ross. . . . .	Miss B. Wakefield. . . . .	805 9th St.
Lincoln, Neb. . . . .	Amrita T. S. . . . .	1890	David A. Cline. . . . .	Mrs. C. A. Bumstead. . . . .	1212 Rose St. South
Baltimore. . . . .	Hermes Council T. S. . . . .	1890	Chas. F. Silliman. . . . .	Wm. H. Numsen. . . . .	18 Light St.
New Orleans. . . . .	Vyasa T. S. . . . .	1890	Dr. J. A. Mathieu. . . . .	Dr. B. de Toledo. . . . .	150 Canal St.
Kearney, Neb. . . . .	Lotus T. S. . . . .	1890	Rice H. Eaton. . . . .	Herman M. Draper. . . . .	
Seattle, W. T. . . . .	Seattle T. S. No. 1. . . . .	1890	W. F. Richardson. . . . .	Thos. A. Barnes. . . . .	404 Union St.
Jamestown, N. Y. . . . .	1st. T. S. of Jamestown	1890	Miss Julia S. Yates. . . . .	Mrs. H. E. L. Fenton. . . . .	215 Crossman St.
Philadelphia. . . . .	Die Deutsche Theoso- phische Gesellschaft. . . . .	1890	Geo. Falkenstein. . . . .	Chas. Cloeren. . . . .	844 Almond St.
Vicksburg, Miss. . . . .	Siddartha T. S. . . . .	1890	James M. Gibson. . . . .	Jamés B. Thompson. . . . .	Bonelli Building.
Pittsburg . . . . .	Vishnu T. S. . . . .	1890	Wm. C. Temple. . . . .	Alex. M. Gow. . . . .	Lewis Block.
Boulder, Colo. . . . .	Keshava T. S. . . . .	1890	Geo. S. Adams. . . . .		[House.
Portland, Oregon . . . . .	Willamette T. S. . . . .	1890	A. Ross Reed. . . . .	H. H. Griffiths. . . . .	Law Library, Court
Memphis . . . . .	Memphis T. S. . . . .	1890	Dr. M. Samfield. . . . .	C. M. Redford. . . . .	344 Jefferson St.
Clinton, Iowa . . . . .	Indra T. S. . . . .	1890	James H. Reed. . . . .	Chas. E. Freeman. . . . .	227 Fifth Ave.
Pittsburg. . . . .	Iron City T. S. . . . .	1890	John W. Dunlap. . . . .		31 Parkview Ave., Allegheny City.
Fort Wayne, Ind. . . . .	Annie Besant T. S. . . . .	1891	Hon. Edw. O'Rourke . . . . .	A. A. Purman. . . . .	
Toronto, Canada. . . . .	Toronto T. S. . . . .	1891	Albert E. S. Smythe. . . . .	Dr. A. S. Gullen . . . . .	461 Spadina Ave.
Los Angeles, Cal. . . . .	Dhyana T. S. . . . .	1891	Jas. R. Tallmadge. . . . .	Mrs. K. J. Shanklin. . . . .	408 S. Griffin Ave.
Hoquiam, W. T. . . . .	Gray's Harbor T. S. . . . .	1891	Dr. Owen G. Chase. . . . .	Sidney M. Heath. . . . .	
New York . . . . .	"H. P. B." T. S. . . . .	1891	Chas. Seale. . . . .	Miss Mary Douglass. . . . .	239 W. 126th St.
Springfield, Mass. . . . .	Springfield T. S. . . . .	1891	Geo. M. Stearns. . . . .	Geo. Creley . . . . .	653 Main St.
St. Paul, Minn. . . . .	St. Paul T. S. . . . .	1891	H. P. Pettigrew. . . . .	C. H. Buedefeldt. . . . .	249 Selby Ave.
Soquel, Calif. . . . .	Pleiades Lodge T. S. . . . .	1891	Chas. S. Adams. . . . .	Wm. R. Wilson. . . . .	
Salt Lake City, U. . . . .	Salt Lake T. S. . . . .	1891	John Lloyd. . . . .	Robt. L. Scannell. . . . .	Box 870.
San Francisco . . . . .	San Francisco . . . . .	1891	Dr. J. A. Anderson. . . . .	Mrs. V. M. Beane. . . . .	1420 Clay St.
Providence, R. I. . . . .	Providence T. S. . . . .	1891	Mrs. Anna D. Percy. . . . .	Jonathan Bailey. . . . .	155 Ivy St.
Olympia, W. T. . . . .	Olympia T. S. . . . .	1891	David E. Bailly. . . . .	A. H. Adams. . . . .	Box 694.

## MIRROR OF THE MOVEMENT.

### AMERICA.

THE LOS ANGELES BRETHREN have elected a Committee to push forward the work of propaganda, and, besides other measures for informing the public and promoting the Cause, have projected a course of "Bible Readings with Theosophic Keys" for March. This is a peculiarly felicitous idea, one which may prove of enormous instructive value and open up a field little known, of the largest interest, and sure to attract attention from the religious world. If exploited with care and research, such field will yield rich results, and some arrangement for preserving and publishing them should be seen to. The Sunday public meetings have been well attended of late, and the following papers were read; Jan. 31st, *Ethics of Karma*, Miss M. A. Walsh; Feb. 7th, *Thought Transference*, Mr. Talmadge; Feb. 14th, *Evidences of Immortality*, P. Bellman; Feb. 21st, *Personality*, Miss L. A. Off; Feb. 28th, *Prehistoric Continents*, Dr. G. F. Mohn.

"THE PACIFIC COAST COMMITTEE has been most ably assisted by its efficient Secretary, Miss Gertrude Piper, who is also in charge of the Library and does most excellent work in receiving strangers, imparting general information, assisting students in selecting appropriate lines of study, and many other invaluable departments. No one works harder or with more earnestness. Besides the books lately contributed to the Library, the Committee have received several large scrap books, which are being steadily filled with newspaper clippings. The matter of a lecturer for the Pacific Coast is not yet settled, the two main difficulties being the supply of necessary funds to maintain him, and the selection of a fitting man. The matter is now assuming a more definite aspect, and the Committee hope soon to announce the beginning of this line of work.

Rev. W. E. Copeland of the Narada T. S., Tacoma, W. T., has been visiting a number of Branches in California and lecturing upon Theosophy. The subject in San Francisco was 'Theosophy the need of the World,' and excellently and apprehensively was it expounded. Brother Copeland is well received wherever he goes, and is always an earnest and hardworking Theosophist. There is hope that in future he may be able to give more time and effort to the Cause so near his heart.

The Children's Hour and the adult class for Theosophic study meet regularly at Headquarters every Sunday morning. The former is under the direction of Mrs. L. D. Bothwell, assisted by a number of others, is ably conducted, and has an increasing attendance. Mr. Frank Neubauer con-

ducts the adult class, which also is well attended. Mrs. S. A. Harris, besides doing a vast amount of lecturing, teaching, etc., conducts a class for study of the *Secret Doctrine* every Saturday evening at Headquarters. Mrs. V. S. Beane, Secretary of the S. F. Branch, is now President of the Women's Christian Union, one of the largest charitable organizations in the city. When Mrs. Beane was invited to join the Union, she consented to do so only as a Theosophist and a representative of the local T. S. Branches. Since her entrance Theosophical literature has been introduced at the Union's Headquarters, and Theosophy brought to the front as a remaining element. That a woman of Mrs. Beane's executive ability and pronounced Theosophic attitude should be made President of so important an organization in such a city as San Francisco shows strongly what a power Theosophy is now becoming.

The Pacific Nationalist Club of San Francisco, the largest in the city, invited Dr. Allen Griffiths to speak before them upon Theosophy on January 24th. His topic was 'Karma'. The hall was crowded, many persons standing, and the lecture of nearly an hour was listened to with deep attention. Theosophy pure and simple was given, and it verified the oft-repeated assertion that Theosophy as such, and without any 'leading up' policy, is the best course because appealing directly to the higher nature of each listener. Many questions were then answered, and so great was the interest that the regular proceedings were done away with and the whole time given to Dr. Griffiths. The meeting lasted two hours and a half, and the speaker was requested to again address the club upon the following Sunday. His topic then was 'Reincarnation', and the house was again crowded. The meeting did not close until 10:30, and even then questioners refused to leave until the lights were actually put out, after which he was again besieged in the corridor. Certainly these lectures were most successful, and very likely may be an important event in new work. The Nationalists appear fruitful soil, being so much in sympathy with the doctrine of brotherhood, and being apparently ready for any new light commending itself to reason and to the fraternal principle." (*Communicated.*)

PACIFIC COAST LECTURER. Bro. Allen Griffiths of San Francisco has been appointed Lecturer for the Pacific Coast by the Committee for T. S. work there, and with the consent of the Executive Committee, to begin March 15th. The Branches and Members in California, Oregon, and Washington subscribed for the purpose. No doubt the result will be very beneficial to the movement on the coast.

"H. P. B." T. S., New York City, (Harlem), has elected as President Mr. Chas. Seale, and as Secretary Miss Mary Douglass, 239 W. 126th st.

LEAGUE OF THEOSOPHICAL WORKERS No. 1, of New York. The work

done by this League since last report up to going to press is as follows : 31 meetings in all ; children helped outside 30 ; help was extended to various persons not at the rooms numbering 21 ; attendance at the reading room was 35 ; at the sewing classes the attendance has been 315, or about 85 each week, with only five teachers ; 100 meals were given both outside and at the rooms ; the Boys' Club has about 40 members, the Literary Club 10, and the Singing Class 17. Donations of clothing, cloth for sewing school, food, games, and delicacies have been received from friends of the League, some not being F. T. S. More helpers are needed.

AURORA T. S., Oakland, Calif, has elected as President Mrs. Sarah A. Harris, and reelected as Secretary Mr. Henry Bowman, 630 9th st.

EUREKA T. S., Sacramento, Calif, has elected as President Mr. Albert Hart, and reelected as Secretary Dr. John S. Cook, 922 9th st.

ARYAN T. S., having heard on February 16th from the Gen. Secretary the telegraphed news of Col. Olcott's resignation, at once passed a Resolution expressing its sympathy with Col. Olcott in his impaired health, its sense of the great value of his long work for the Society, and its assurance to him of the fidelity with which it purposes continuance of effort along the lines he and it have pursued.

BLAVATSKY T. S., Washington, D. C., enjoyed a lecture on February 14th by Mrs. Marie A. Watson, the first of a projected series in Denison Hall, 923 F. st. Miss Georgia L. Leonard will be lecturer in March. Each new Theosophical activity in the Capital is of great moment, and always receives hearty greeting from the PATH.

LECTURES DURING FEBRUARY from New York Headquarters were :— 10th and 15th, private lectures by Miss K. Hillard in N. Y. and Brooklyn upon *Theosophy*; 21st, Harlem, *Theosophy in Practice*, Alexander Fullerton ; 23d, Philadelphia, *Evolution*, Miss Hillard ; 26th, before Seidl Society, Brooklyn, *Karma and Reincarnation*, Miss Hillard ; 28th, Harlem, *Theosophy*, William Q. Judge.

## ENGLAND.

### LONDON LETTER.

Again I must ask your readers to accept me as a substitute for Mrs. Cooper Oakley, who, though she is now making fair progress towards recovery, is still forbidden to do any kind of work. As soon as she is able to go away for change, we may hope for her speedy restoration to health, but the weather is still too wintry and she too weak to make this practicable just at present.

During the past month Annie Besant has resumed her usual activity

in the way of lectures. She has made various little expeditions about the country with unvaried success, and to-day she is starting for South Wales where she will lecture in three large towns within three days. Next month a Kensington audience will hear of Theosophy as applied to Modern Problems, the large Town Hall having been engaged for the purpose.

The Hall at Headquarters still continues to fill steadily on Thursday evenings, and the monthly *Conversazioni* are well kept up. A list of new members and associates is read out every week. Last Thursday, taking the two together, I counted fifteen, not a bad average for a failing Cause!

A new Lodge has been lately opened in the S. W. district of London, to be called the Earl's Court Lodge. It will form a centre for the large population of Kensington, Hammersmith, Fulham, and Chelsea, which are all within reach, and ought to be successful. It starts with fourteen members and with the following programme: "Theosophic Concepts", W. Kingsland; "Karma", R. Machell (President of the Lodge); "Reincarnation", W. R. Old.

In the Scottish Lodge so great is the pressure of numbers that it has been found necessary to inaugurate a second lodge, more particularly with a view to giving "elementary instruction to novices and enquirers".

At present it is only a branch or offshoot, and is to be known as the Edinburgh Branch, not being yet a chartered Lodge. If it strikes vigorous root, it will be in a position to become independent.

Our Irish brethren seem also to have been successful in their venture of taking good quarters in Dublin with Library and a resident staff "ready at all times to place the resources of the T. S. at the service of all sincere students of Eastern philosophy". There is a true ring about this announcement which inspires confidence, and as theosophic literature is now being perused from "Belfast to Cork and from Sligo to Kerry" we may hope for better things for "ould Ireland".

Our indefatigable brother and General Secretary, G. R. S. Mead, has just returned from a flying visit to Paris, where the French centre is now making good progress. Among other items of interesting news, Mr. Mead learned that M. Emile Burnouf, the eminent Oriental scholar, is about to contribute an article to the *Lotus Bleu*.

As regards new literature, Annie Besant's delightfully lucid papers on the *Seven Principles in Man*, gathered up into a compact little volume, are in great demand, and Jasper Niemand's *Letters* are much appreciated and proving a *help* to many.

Three new libraries have been lately formed by the Countess Wachtmeister, at Bow, at Bilston in Staffordshire, and in the County of Bauff in the North of Scotland. This plan of entrusting some good Theosophist with a few books to lend out is an excellent manner of planting the seed

for a new centre, eventually to blossom into a lodge. The readers come together to discuss the "new learning", those at a distance send questions on difficult points, correspondence ensues, and the interest of a whole neighborhood may be thus aroused.

I once sent two little pamphlets to a member of my Correspondence Class, and she writes to say that they have been passing from "Sceptic to Sceptic ever since". The favorite books are the "Key to Theosophy", Mr. Judge's "Echoes from the Orient", and now lately Mr. Old's "What is Theosophy?"

It is as well to get beginners thoroughly versed in one or all of these before attacking larger works and getting hopelessly lost in a sea of Sanskrit terms and philosophical conceptions. One gentleman, who is Librarian to the Public Free Library in a large northern manufacturing town, has by interesting a few persons managed to get the "Secret Doctrine" purchased for the Library. Thus Theosophy pursues its way. May it go on from strength to strength and prosper mightily! To all the brethren greeting.

E. KISLINGBURY.

#### ENGLISH ITEMS.

THE good work that Bro. Claude F. Wright is doing in America in helping Bro. Judge and in speaking at the meetings in New York and in other ways is very encouraging to those who knew him here. It is hoped he may some day come back with added experience and knowledge.

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H. P. B. PRESS is awaiting anxiously the arrival of the American Cottrell cylinder press ordered from New York. This is to increase the "Press" plant and to print the new edition of the *Secret Doctrine* and also the other volume, besides as much of the Headquarters literature and printing as possible. Bro. Jas. M. Pryse, formerly of N. Y. Aryan Press, is the master of this Department.

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WORK on new edition of *Secret Doctrine* has been very arduous for Mrs. Besant and Bro. Mead, involving much more than ordinary proof-reading. The type of this edition is very fine and is, I believe, American.

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THEOSOPHICAL MANUALS will be continued. No. 2 will take up Reincarnation, and others the main concepts of Theosophy, Karma and the like. These will be extremely useful.

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CHAMBERS ENCYCLOPEDIA has asked Mrs. Besant to write the article on Theosophy. This Encyclopedia is an authority, and displays great sense in selecting Mrs. Besant for the work on Theosophy.

NIGHTMARE TALES by H. P. B. will soon be coming out, and is bound to be a success. She used to say that they even made her flesh creep, and they must prove to be delightful reading for moonstruck Theosophists, but valuable for those who can see through the ghostly veil.

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BLAVATSKY LODGE was visited on 26th January by Mr. A. P. Sinnett, who took part in the discussion of Reincarnation which had been going on for several meetings.

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A CHRISTIAN CONGREGATION in North London had Bro. Geo. R. S. Mead lecture before it lately on Theosophy, and the pastor at the end moved a hearty vote of thanks to Bro. Mead. And so dogmatism slowly expires, Rev. Dr. Spurgeon dies lamented by thousands although the devout prayed to God to save his life, Kings and Princes prayed for by millions grow sick and disappear, but truth remains.

THE UNKNOWN OBSERVER.

INDIAN LETTER.

MY DEAR PATH :

I am endeavoring amidst my numerous duties to find time to write you a few words. You know by this time that our Convention was this year a very great success and equally well attended. Visitors have left us now with pleasing recollections in our minds of their visit. One of the most interesting guests was a Chinese Lama, by name To-Chiya, from the Imperial Temple or Lamasary at Pekin. This gentleman is on pilgrimage to famed Buddhist Shrines, and from Adyar he goes to Lhasa and thence to Pekin. Unfortunately our friend was not acquainted with English or any of the Indian languages, and we were therefore unable to exchange ideas with him. If he had been able to do so, he would have no doubt given us very interesting details of Thibet and the mysterious Lhasa. I myself got a smiling acquaintance with him, and he accepted a copy of the Convention group which he will no doubt treasure in memento of his visit. If any of our Theosophists wandering in Thibet come across the Convention group of 1891, they will know where it came from.

As regards the Convention, I may say that the greatest good feeling prevails and there is an evident desire on the part of our Hindu brethren to help each other in the great work we have before us. Among the plans arranged and discussed at the Convention, I may mention a few. One of them is the sending out of letters to a number of Indian Rajahs and princes asking them to assist in the revival of Sanskrit literature which is a part of the work of our Society here in India. I enclose you a copy of the letter, as it may perhaps interest some of the American Theosophists. One brother has very kindly volunteered to guarantee the expenses for one year of a

Secretary at Lahore in Punjab, and, if we can see our way to it, some one will be sent there to take up the work towards the end of the year. This depends upon whether we can get fresh volunteers to work in the field, as with only Bro. Keightley and myself we are unable at present to carry out any scheme of this sort.

Bro. Keightley has again left on tour. He proceeds to Bombay, visiting the Branches on the way, and then he will go to the Punjab and the Northwest Provinces. He will bring his tour to a close in May, when a rest for a week or so will follow in the coolness of that most romantic of all hill-stations, Darjeeling.

Miss Muller and others are making a short tour in the South of India, visiting most of our Branches and addressing them. From the reports that have reached us, their visit seems to be productive of much good. They will spend a week in Ootacamond, and also visit the temples at Madura and Tanjore.

An amusing incident which occurred during Bro. Keightley's last tour may interest your readers.

Most of them have no doubt seen the portraits of our Theosophists in a recent number of the *Review of Reviews* which unfortunately do not do credit to the general appearance of our chief workers. At one of the Branches visited by Bro. Keightley he was met as usual at the Railway Station by some of the members of the Branch. Not being personally acquainted with any of them, he was waiting for some one to accost him, when he espied a Hindu gentleman with a copy of the *Review of Reviews* in his hand which he was consulting alternately with a study of the faces of all Europeans on the platform. Brother Keightley recognised the copy of the *Review of Reviews* and the particular page in question, at once gathered that he was the object of the gentleman's search, and a mutual recognition and explanation resulted. Here we have an example of the practical use of the photographs of our Theosophists in the public magazines.

*Adyar, 14 Jan., 1892.*

S. V. EDGE.

#### ARYAN THEOSOPHICAL HEADQUARTERS.

Intolerable cramping having forced a move of the General Secretary's quarters by May 1st, and a peculiarly suitable property, in one of the best sections of New York and at moderate price, having been offered for sale, the Aryan T. S. has effected the purchase. The building is 144 Madison Ave., just above 31st st. The Gen. Sec'y's offices, the PATH, the Aryan Press, and the Aryan meetings will all be housed therein after May 1st. Ample space is thus secured for indefinite growth, and the heavy mortgage will gradually be paid off as resources accumulate. The matter is not one of purely local interest, for the Metropolitan Headquarters must always have a national importance, and the office of the General Secretary is a centre related to every F. T. S. In the new rooms visitors can be comfortably received and entertained, and without the sensation of interrupting business and causing confusion which has so long impaired their satisfaction in calling. Inasmuch as the Aryan Branch has undertaken so great a burden,

Theosophists outside of New York may well feel pleased to lighten it somewhat, and any contributions will have cordial thanks. And as America aided both India and Europe in paying for their Headquarters, there is now an opportunity for those distant Sections to reciprocate in kind. Much furniture needs to be bought and certain alterations in the house are necessary, so that the cost is by no means confined to purchase. In a little over two months the Gen. Sec'y hopes to open his doors to a succession of visitors bearing Theosophic greetings from the American States, from Europe, Asia, everywhere, in fact, and is sure that all will rejoice with him over having at last found a worthy HOME. After that date all letters are to be addressed to 144 Madison Ave., New York City.

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#### TRACT MAILING SCHEME—PROPAGANDA.

For some months past the Press Scheme has been growing in importance and value, more and more periodicals opening their columns to articles, and the resources of the T. M. S. have been increasingly applied in this direction as the more efficacious. The Plate Scheme has still further expanded this invaluable means to reach the public. The General Secretary has now determined to advance to the new level, to re-organize this department of work under the title of THE PROPAGANDA, to devote its main energy to newspaper articles, and to confine Tract-mailing to a few special localities and to hours otherwise unoccupied by his own staff. THE PROPAGANDA will mean a systematic effort to spread the truths of Theosophy over the land, and it will accomplish it just as F. T. S. provide the means. Every day is now of moment, and no words of urgency can be too strong to impress the zeal with which Theosophists should utilize the years still left us of the cycle. The General Secretary asks that each Member of the Society will do something to make THE PROPAGANDA what he purposes it, —a continuous, vigorous agency in disseminating Theosophy. It is limited only by its funds. But for the self-denial of a few, the work would have already ceased. They have not the means to maintain it, and it must reject opportunities unless other Theosophists aid. Will not *each* thus aid, and so from the very first make this new department a success?

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#### ANNUAL CONVENTION, AMERICAN SECTION.

The undersigned officially notifies the Branches and members of the American Section that the Annual Convention will meet on Sunday and Monday, April 24th and 25th prox., in the Assembly Room of the Palmer House, Chicago, Ill. Detailed notice will be sent to Secretaries.

WILLIAM Q. JUDGE,  
*General Secretary.*

## NOTICES.

## I.

## LUCIFERS WANTED.

The number of *Lucifer* for September, 1891, being unfortunately out of print, the PATH office is anxious to secure a few copies for disappointed subscribers who desire to complete their sets. A copy of any other current number will therefore be given in exchange, or 50 cts. will be paid for any sent in.

## II.

As 3 or 4 of the back numbers of the PATH are now out of print, the few complete sets of the first five volumes bound in cloth yet remaining are offered to Branch Libraries at \$12.00 per set, expressage extra.

## III.

Branch Paper No. 24, *Earth an Academy*, read before the "H. P. B." T. S. by Alexander Fullerton, was mailed to the Secretaries on Feb. 2d. Forum No. 32 and O. D. Paper No. 10 were sent to members during the 3d week in February. Branch Paper No. 25, *The Founding of the Theosophical Society—Its Motive and Method*, read before the Cincinnati T. S. by Dr. J. D. Buck, was mailed to the Secretaries about the same time.

## IV.

The price of H. P. B's *Theosophical Glossary* was by error announced as \$4.00: it will be \$3.50.

## V.

Persons using the Circulating Theosophical Library are invited to write in their Catalogues the following additional books: No. 194, *Karma*, Sinnett; No. 195, *The Occult World*, Sinnett; No. 196, *Source of Measures*, Skinner; No. 197, *The Mystic Quest*, Kingsland; No. 198, *Death and Afterwards*, Edwin Arnold; No. 199, *The Virgin of the World*, Maitland; No. 200, *Primitive Symbolism*, Westropp; No. 201, *Buddhist Birth Stories*, Davids; No. 202, *The Indian Religions*, Jennings; No. 203, *Indian Idylls*, Edwin Arnold; No. 204, *Ballads and Legends of Hindustan*, Dutt; No. 205, *Enigmas of Life*, Greg; No. 206, *Diseases of Memory*, Ribot; No. 207, *The Gnostics and their Remains*, King; No. 208, *Dreams of the Dead*, Stanton.

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At morning, noon, and night successively, store up good works.—*Fosho-kingsankang v. 2039.*

OM.

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# Α Ψ Ω

May my thoughts, now small and narrow, expand in the next existence, that I may understand the precepts thoroughly and never break them or be guilty of trespass.—*Inscription in Temple of Nakhon Wat.*

## THE PATH.

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VOL. VII.

APRIL, 1892.

No. 1.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### Seven Steps Forward.

WITH this issue PATH starts on the seventh year of life, and the seven past years have been full of action, of work, and of results. We began without an office or capital: it might be said that the business was carried on in a hat at first. Then it moved into a cell or den on Park Row, where no man could enter by the door if the occupant within did not rise to make room for the portal to swing. Subsequently a larger room—cramped in fact—was hired and exultingly then called “commodious” by the *factotum*. Later back again to Park Row and even more commodious, as the quarters of a bee might seem so, by comparison, to an ant. Then again to larger quarters on Nassau street, until now it expects to move into the Society's permanent house.

So to signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages. But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that the PATH will pander to nothing.

Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

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## Prof. Dean's Consultations.

(Concluded.)

NEITHER of the two so busily engaged had perceived the intrusion.

"How it goes!" said Vera. "It is angry because you have taken its tongue off."

"Yes, clocks are like people," responded John Graham, "they don't like to be meddled with. The more you can let a clock alone the better."

"Clocks *are* people," asserted Vera, with a silvery little laugh. "They say a great many things to you when you listen."

"Yes," he replied indulgently, "they *are* people. You let me hear a man speak and I can tell you just what kind of a man he is; so you let me hear a clock tick and I can tell you just what kind of a clock it is. Of course, if you can see the man or the clock, so much the better."

"Or if you can feel it," rejoined Vera, "I mean feel it right inside without touching it, that's best of all, because then you see right through it. I felt Mr. Pendergast, the minister, come in the front door one day when I was in the garden. I wasn't happy. When I feel you coming I'm very happy. Do you like Mr. Pendergast? I never see you in church."

"Well, you see," he replied, hesitating, as he hung on the pendulum for a moment to keep the clock more quiet, "Mr. Pendergast and I are not as good friends as we shall be perhaps when we come again. Just now we're going different ways, that's all."

"Were you good friends when you came before?" she enquired.

"Perhaps so," he replied. "You know it isn't necessary for us to chum together every time we come, even if we are all brothers."

"I guess *we* chummed together the last time and a good many times," she said, "for, do you know, sometimes I *almost* remem-

ber, then all at once I can't. When I tell father that I remember things or see things, he says it's because I'm sick. But he was awful sick one day and he said he didn't see anything at all,—I mean the things that I see. Queer, isn't it? Do you see any fairies around this clock now?"

"Yes, I do," he replied promptly. "But as I've said before, it's no good telling anybody about it, for what they can't see they *can't* see, and what you see is only for you, and 'taint for anybody else that doesn't see it."

John Graham raised his head and cast a fond, benignant glance upon the child, and as he did so he discovered Mrs. Dean in the doorway. He rose respectfully and greeted her.

"After you have finished the clock we would like to have a little talk with you," he said with the familiarity of a long domestic acquaintance. As she turned away her eyes filled with tears, which, however, were from joy rather than pain.

A few hours later, when John Graham found himself face to face with Prof. Dean, he experienced an unwonted confusion of mind. He did not know exactly what was expected of him, but Mrs. Dean was smiling upon him and the Professor was in one of his most gracious and tolerant moods, for the man before him was uneducated and lowly in station, both which misfortunes appealed to his generosity and touched his radically kind heart.

When the Professor asked John Graham for his diagnosis of and his remedy for Vera's ailment, he experienced the helpless feeling of a warrior brought face to face with an impregnable wall against which his most skilful weapons must fall powerless. He was, in his own undefined way, conscious of the utter hopelessness of an endeavor to meet one who was not on the same road with himself. However much they might both advance, each on his own road, they could never come together. His explanation of Vera's condition would be like bidding the Professor to perceive the odor of a flower by means of the sense of hearing. What could he say that would be comprehensible to this scholar in his unreadiness for the truth as he himself saw it? As is usually the case, it was the more spiritually-unfolded man who was abashed before the less spiritually-developed but self-assured man of mere intellect.

The whole gist of the matter lay in making the Professor see what he could not see. All argument must be based upon the—to him—impossible premise that there existed all around him things not perceptible by means of his physical senses.

"Do not be afraid to give your opinion," said the Professor encouragingly. "You are not before a bar of justice. You will

not be held responsible to the Academy of Science or to the Psychological Research Society for what you say to me."

Reassured by the Professor's kindly feeling rather than by his words, John Graham began. "Suppose, only just *suppose* that little Vera, like the rest of us, has lived a great many times on this earth, and that in these lives she has believed in a world that she could not see, and has loved to think about it, and has studied so much into it that now she is able to see what she could only imagine at first. You know the more you study arithmetic the more you see into it."

"Well"—said the Professor, filling in a pause, and with a smile broadening until it became mirthful.

"Suppose," continued John Graham, losing consciousness of an antagonist in the importance of the subject, "suppose that there are such things as what Vera calls fairies, and that whenever she is good the good ones come to her, and that they love to serve her. Now if she does not try to bring them, and if she does not give up her own will to them, but only tries to be as good as possible, then the good ones will be sure to be there and the bad ones cannot harm her. It cannot harm her to see things that you cannot see, but you can harm her if you do not understand it."

The speaker now turned his glance away from the Professor's perplexed countenance to the more interested and sympathetic face of his wife. "Once," he continued, "I thought my life was ruined because I was different from other people. I saw things that others did not see. I was a hearty lad and loved companionship, but I learned not to speak of my visions, and so I kept my friends. But when I grew older and was about to be married to a young girl who was heart of my heart, I told her everything. She was terribly troubled about it and told her parents. They prevented her marriage with a man who wasn't like other people. They said I wasn't quite right. She believed them. It was the greatest blow I ever had." Here the narrator passed his hand across his glistening eyes as if to wipe away the memory of forty years ago. "I thought about it day and night until I myself believed that I was not quite right. I could not understand it. I took a little house and lived alone. I felt that I needed a whole lifetime to think it out. I thought and I thought, but I was always grieving and my thinking did not do me any good. One day I met a gentleman who lent me some books, on Theosophy, you know."

Mrs. Dean assented smilingly. "Yes," said the Professor, "I know. It is a science of the supernatural built on the logic of lunacy. I have thoroughly investigated it. There is really nothing in it."

"I read the books," continued John Graham, with his eyes riveted upon Mrs Dean as if she were the only listener. "I devoured them. It was a revelation. From that time I began to live. I felt that I had everything to live for, and from that time I seemed to be needed wherever I went. For years I had worked at clock-making in a factory, and had been more of a machine than the senseless things I worked upon. My fellow-workmen had been nothing to me, for I was always silent and trying to think it out. But now I saw how much I could do for them, and knew how blind I had been not to see it before. I no longer grieved, for I knew that what came to me was all right, and I was willing to reap what I must have sown, but I did not sow any more of that same kind of seed. I loved everybody and, bless your heart! from that time to this everybody has come to me with all sorts of troubles, and my little home is a shelter for anyone who needs it. Many's the time I've left clocks I took in to work upon, and instead have worked day and night to regulate some poor brother that did not go quite right, for you see there's no more real wickedness in people than there is in clocks; they only need regulating. You think I live down the street here all by myself, but I'm never alone. I'm so thankful I've been able to think it out. When I come again I may begin better."

"Do you mean to say that you intend to be reïncarnated, as they call it?" enquired the Professor.

"I don't know about intending," said John Graham, suddenly conscious of an unsympathizing listener. "I think it is law that intends, and I only do what I must do. It is like this: a clock goes until it has run down, and if it goes well it is sure to be put in a good place."

"What a disagreeable idea!" rejoined the Professor, shifting uneasily in his chair. "I don't like it. I have no desire to come here again."

John Graham looked thoughtfully over the Professor's head to the window beyond. The figure between himself and the strong light was distinct only in outline. Crowning the bald top of the Professor's head was a large wen of many years' standing, which was now defined with unusual boldness against the green background of the garden foliage beyond.

John Graham regarded the excrescence for a moment in silence, then in sudden inspiration he said, "Pardon me, but perhaps you do not, for example, like that swelling on the top of your head."

"I *loathe* it," responded the Professor promptly, as he suddenly

recalled tittering pupils, and slyly-wrought sketches of himself with an exaggerated mound on the top of his head.

"You do not like it," continued John Graham "but still it is there. You never wanted it, but for all that it came. You hate it, but still it keeps on growing."

"Yes, I hate it, but still it is there, said the Professor thoughtfully, passing his hand slowly over it as if to verify his last assertion. And as his mind pursued the train of thought just set in motion, he was astonished to discover how many conditions and circumstances of his life he disliked and yet seemed powerless to alter. The circle of necessity seemed to contract and close up tightly around him. For an instant he *almost* realized that he was under the action of laws beyond his present conception.

"Although there are some things that we cannot control," continued John Graham, falling in with his line of reflection, "yet we can do everything that is necessary for ourselves. We can do so well while we are here this time, that it will make things better for the next time."

"What right has anyone to assert such things when they can't be scientifically proved?" asked the Professor, recovering what he considered his lost balance.

John Graham fell back hopelessly in his chair and made no reply.

"Walter," said Mrs. Dean, coming to the rescue, "can you not imagine that there might be certain advanced human beings who have proofs of what our friend asserts? Can you not understand that there are also some things we feel within and that therefore require no external proof?"

"Feeling and sentiment are as often false as true," he replied. "The fact is, reason is our only salvation. Intellect is the only ballast we have. My reason tells me that I have never lived before. I have no recollection of any other life."

"Do you remember the first two years of this life?" asked John Graham.

"Of course you do not," said Mrs. Dean, "and yet your mother says that you were very precocious and evinced strong characteristic traits during that period. You played with books instead of toys, and took newspapers to bed with you."

"Did I, really?" he asked with a pleased smile, "I do not remember it, that is true. But then, what has all this to do with Vera's case?"

"It has everything to do with it," she replied with a glowing countenance. "As John Graham can tell you, our little Vera has,

in the course of her many lives, developed a little differently from us. She has developed powers that are as yet only latent in us. Her finer perceptions open to her a realm invisible to us."

"But we have no scientific authority for believing that there is such a realm," he said.

"And, Walter," she continued, ignoring his interruption, "it behooves us to guard and cherish her most tenderly in this dangerous development. During these last few months I have been growing into a realization of our serious responsibility in the charge of our child. She is on perilous ground, but it is beautiful to feel that we have a glimmer of light on the subject, and that, if we live fully up to it, more will be sure to come in upon us as we need it. Let us endeavor to strengthen her will, so that she may never lend herself as a passive instrument to any extraneous influence that she ought to resist, that she may never be under the mesmeric dominion of intelligences in or out of the flesh. Let us try to cultivate her spiritual nature so that it may mount guard over her psychical development."

The Professor swung himself around in his chair and regarded his wife in mingled admiration and astonishment. The flush that mantled her cheeks and the deep lustre of her eyes attested her sincerity and earnestness of purpose. He had never before heard her speak so after the manner of a learned woman, but the manner or form of her speech was the only thing that impressed him; the essence he failed to perceive. It was to him the jargon of a fancied learning; nevertheless he found himself listening to her with a kindly indulgence of which he would not previously have believed himself capable.

"I know you cannot view it as I do," she continued, "but will you not promise me that you will let me manage Vera's case, and that you will not interfere with anything I see fit to do? I know it is a great deal to ask, but I must ask it," she urged.

At this point, John Graham, feeling that the case was in good hands, quietly stole out of the room. "The mainspring has started and the machinery will go," he said to himself with a satisfied smile. "*She* was ready for it. *He* cannot see it. The sun cannot get into the room until the blinds are open."

"Isabel," began the Professor after a thoughtful pause, and with a respectful trust born of his wife's new attitude towards him, "I promise to leave Vera wholly in your hands."

She approached him and with an arm around his neck laid her flushed cheek against his, to express the thanks and deep gratification which she dared not at this moment trust to speech.

He remained silent and reflective. After she had retired to the other side of the room she heard him murmuring to himself.

"I hate it and yet it is there," he said, as he made the coronal exploration. "It is true, I remember nothing of my babyhood. But science surely can explain all this. We do not need to turn to the supernatural. It is all bosh. Theosophy—pshaw! there's nothing in it. But Isabel is dreadfully in earnest, and I must let her have full swing."

The next day he met the physician of the Nervine Hospital and from sheer force of habit was about to lay Vera's case before him, but checked himself in time.

"No more consultations," he said to himself, in a spirit of heroic self-denial.

M. J. BARNETT, F. T. S.

## Theosophical Symbols.

THE first article printed in the PATH on this subject was "Theosophical Symbolism" in Vol. 1, May, 1886.

The symbols of the Society are contained in its seal, which may be described first. It consists of a serpent formed into a circle and biting or swallowing its tail. Placed within this circle are two interlaced triangles that make what is called the "Seal of Solomon", one of the triangles pointing apex up and the other apex down. That one which points up is white in color or any shade that is equivalent to that when compared with the other triangle, which is dark, as it should always be so represented. On the serpent and near its head so as to be in the centre line of the circle is a small circle within which is inscribed the Swastica, a simple cross with its four ends turned backward. Inside the central space enclosed by the two interlaced triangles is placed the famous cross of the Egyptians called *ansata*, and which is many times older than the Christian symbol. It is a cross without a top arm, which is replaced by an oval the narrow end of which rests on the top of the cross, thus forming its top arm. It should be of a white color. Around the whole is written the motto of the Society, reading "There is no religion higher than Truth", the family motto of the Maharajahs, or great kings, of Benares, the sacred city of India. Sometimes over the top of the seal is written "OM", the sacred word of the Hindús and the first letter of the Sanskrit alphabet.

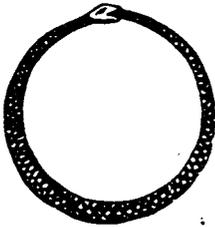


It will be of interest to all members of the Society to know that, although some people have claimed to be the inventors of this seal as just described and that they made it for the Society in its initial stages in 1875, Madame Blavatsky long before then and before these claimants heard of Theosophy used substantially the same thing on her private note paper, some samples of which are in my desk, as also the original block from which she had her paper printed. Her seal had the coronet of countess over the top, and her monogram in the middle in place of the Egyptian cross. Some years after the adoption of the seal by the Society a person by the name of Bothell of Bath, England, made a hybrid imitation of it by splitting the serpent into three as if to show that evolution had divided itself up into heterogeneous elements, and he was then imitated by a person in America who sold amulets and love philters, meanwhile cribbing wholesale from all the Theosophical books and periodicals in order to make a saleable book on the darkness of Egypt. These childish imitations sufficiently expose themselves to anyone who knows something of symbology.

Our seal points the mind to the regenerated man who, symbolized by the cross, stands in the centre enclosed by the light and the dark triangle, and encircled by the great serpent or dragon of evolution and matter. But an analysis of the different parts of the whole will aid us in understanding and grasping all its meanings. For in symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is consistent with the whole, as well as being also in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. This is why confused symbols are useless and right ones of the greatest use. Indeed, the same rule holds with clairvoyance—a very different subject—for there the symbol which is the image of the person or thing desired to be seen clairvoyantly may confuse the seer, or the opposite, just as it is or is not consistent. Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these, and though its age is a mystery it still lingers in our almanacs and figures in the sacred books or monuments of all times and peoples. And even to-day the most materialistic of our people are wondering if it may not be possible to communicate with the inhabitants of other planets by the use of symbols, in some such

way as the savage may be dealt with by the use of sign language.

Let us take the serpent which forms the great circle of the seal.

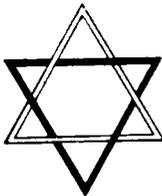


Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reincarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically just as man does at every death of his many bodies. It also signifies

wisdom, as the Serpent has been called the wise, and, as shown in the *Secret Doctrine*, the word also meant the Masters of wisdom and power. Its tail running into its mouth means perpetual turning of the circle, or the periodical coming forth and disappearing of the manifested Universe. Nearly every bible has this. Saint John speaks of the great dragon who swept with his tail one-third of the stars to the earth. That is, that in the course of this great evolution the serpent we are considering brought egos from the stars down to this globe, or up to it if you prefer and think it any better than the others in the sky. In the form of a circle it symbolizes perfection, as that is the most perfect figure, which, too, in its different relations shows us the great doctrine that the Universe was built by number, weight, and number, and is controlled or presided over by harmony now disturbed and now restored.

For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to restore the harmony.

The two interlaced triangles come next in importance. This

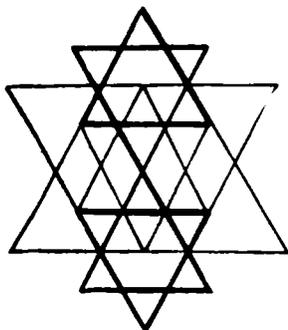


is the "Seal of Solomon", so called because it was popularly supposed he used it when dealing with the genii that did his bidding. Among the Moors is a tale of how he confined one of the spirits in the Red Sea in a pot, on the top of which this seal was inscribed. But this is hardly the origin of it. On a very ancient Indian coin in my possession may be seen the same seal sur-

rounded by rays of the sun, and the figure was known in the early ages in Hindustan. A couple of Brahmin friends of the writer state that it has always been known in that caste. In *Isis Unveiled*, page 260, H. P. Blavatsky has a very good exposition of it, accompanied with two diagrams illustrating its Hindû and Jewish forms.

These triangles also symbolize the sevenfold constitution of man and all things. They have six points and six triangles enclosing a central space which is the seventh division of them and here represents the seventh principle or more properly the thinker, standing in the universe and touching all things from the six sides by means of the six triangles. The points of these touch the sides of the serpent or the great encircling wheel of evolution in and by which the thinker gains experience from nature. The white triangle—called the upper—refers to spirit, and the lower, or dark one, to matter; interlaced they signify, as said in the *Bhagavad-Gītā*, that spirit and matter are coëternal and ever conjoined. Thus they also represent the great opposites in nature and mind of good and evil, night and day, male and female, liberty and slavery, cold and heat, those great contrasts by means of which we are able at last to find the truth. In the *Kaballah* this figure is thought much of. Thus it is said that its representation in this world is a reflection or reverse of the real triangle in the upper worlds. But this statement does not convey much, because, if one tries the experiment of reversing the image on paper, it will be found that then our figure would have the black triangle uppermost, and in mystical writings that means the reign of black magic. Probably that is what the Cabalists meant, as they delight in calling this the dark world or hell.

The thirty-third degree of Freemasonry may also be obtained from this figure. That degree is the Consistory or Council, emblematically the great body of the Sages or Governors, the collection or sum of all the others. The idea now illustrated maybe new to Freemasons, but is nevertheless correct. Revolve the figure downwards so

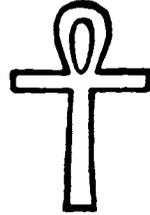


as to produce a reverse image, and we get two; as the *Kaballah* of the Jews has it, one the image of the other. Next take the two slanting sides, being the prolongation of the two downward-pointing sides of the upper dark triangle, and make a reflection upon them as base on each side. The result will be the figure here shown, in which three smaller "Solomon's seals" are contained within a greater one. If now the chambers or divisions in this new figure are counted, they will be found to number thirty-two, and by adding the figure as a whole we get thirty-three or the



Consistory, which may be placed in the point in the centre of all. This may seem to be fanciful to some, but it is no more so than much else in Masonry. It has the advantage, however, of being correct, even if curious. This number of divisions or chambers, with the whole figure, also gives the number of the thirty-three crores of gods or forces of nature in the ancient Hindu Pantheon.

No less ancient and interesting than the triangles is the Egyptian cross placed in the very centre of the seal within the six-sided chamber made by the interlaced triangles. This should be a glittering white in color, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal. It is also the sign of Venus. And Venus is the elder sister of the earth according to the *Secret Doctrine*. On Venus are felt our changes, and those proceeding on her affect us. This cross is found in nearly every Egyptian papyrus. The *Book of Job* is really a translation, somewhat altered, of the *Book of the Dead* used by the Egyptians. In this the soul—or the candidate—enters the Hall of Two Truths to be judged before Osiris. He is Job. Entering he stands before Isis, who is a maid and says, "I made a covenant with mine eyes that I should not look upon a maid." She holds in her hand the symbol given in the illustration, signifying life. It was placed in the hands of the guardians of the dead and in many different other places. In the British Museum in the papyri, and on monuments in Egypt or those in Europe and America, it is to be constantly found. On the obelisk brought from Egypt by Commander Gorringer and now set up in Central Park, New York City, a count shows more than thirty repetitions of this symbol. Examining a mummy-case that by some chance was exhibited in Tacoma, Washington, last year, I saw many of these painted on the case. It is one of the most ancient of all the symbols.



The bent cross in the little circle placed on the serpent at the top of the seal joined to the apex of the upper triangle is the Swastika. It is found almost everywhere in the East, as well as among the earlier Christians and elsewhere in Europe. Many meanings have been given to this: sometimes it represents the whirling of the will, and again the "Wheel of the Law" mentioned in both Buddhist and Brahmanical books. The Buddhas are said to give the Wheel of the Law another turn when they come, and Krishna tells Arjuna that he who does not keep properly revolving the

great wheel of action and reaction between the two worlds lives a life of sin without purpose. In India Swastica represents the spot or centre in which the forces from the great unknown pour to show themselves subsequently in various manifestations; and also it stands as a representation of the great mill of the Gods, in the center of which the soul sits, and where all things are drawn in by the turning of the axle to be crushed, amalgamated, and transformed again and again.

This ends an analysis of the seal of the Society. In 1875 the writer of this at request of Col. Olcott drew a design for a pin for the use of members which was then made first by a Maiden Lane jeweler. It is formed by combining the serpent with the Egyptian tau so as to make "T.S." The illustration shows it taken from a cut made from the old design last year, when the pins began to be used more than previously. They are now worn by a good many members in both America and Europe. Col. Olcott has one that was presented to him just before last London convention by a New York Theosophist.



The Sanscrit "Aum" at the top of the seal and the motto are later additions, adopted after Madame Blavatsky and Col. Olcott went to India. The Aum in its present position is to be read as the "Fountain of Light, the Sun which illuminates our minds, and the goal of our endeavor"—that is, truth, for Theosophy constantly proves to us that "There is no religion higher than Truth."

WILLIAM Q. JUDGE.

## Metaphysical Healing Once More.

BY ONE WHO HAS TRIED IT.

THE opening sentence of Mrs. Gestefeld's article in February **PATH** entitled "Another View of Metaphysical Healing" leads those in the Theosophical ranks who *have* "examined the subject sufficiently to arrive at an understanding of the principles involved" to come forward with such knowledge as a disclaimer of the assumption that only those who are ignorant of the matter will share the opinion of the **PATH**'s Editor.

An early inquirer into the theory that now enjoys the diversified nomenclature of "Divine Science", "Mind Cure", "Mental Science", "Metaphysical Healing", and "Christian Science", may claim to know something of its rise, its progress, and its

present proportions, having been from the first intimately associated with one of the leading exponents of the art, and having examined thoroughly the *modus operandi* of the said art's acquisition and practice under the guidance of one who is conceded by even her opponents to be a past master of the Healing Gospel. With friends, in addition, who are ardent believers in the system of metaphysical healing, some of whom are regular practitioners of the cult, and with the cheerful admission that in some instances great temporary alleviation of suffering has been effected by the use of this agency,—and in one solitary case what might even have proved a permanent cure had not death intervened from another disease, it will presumably be granted that the writer knows whereof he speaks, and that the following is in no antagonistic spirit, but is the result of a full knowledge of the “principles involved”, from a long and dispassionate observation of the facts, together with some personal experiences in the methods employed. All which tend to the unbiassed conclusion that the opinion of the PATH's Editor is in nowise unfair to either the body of teaching known as Metaphysical Healing, or to its defenders and practitioners. The remarkable unanimity—seen, alas ! on this point alone—with which all adherents of every shade of the “Divine” and the other allied sciences condemn any and all examples chosen by an outsider for remark, renders it extremely difficult to handle the subject at all; yet it will probably be conceded that certain basic statements are used alike by all branches of the several denominations, and even by every free-lance of a “healer” who is considered infallible by her own following.

These are, in substance, that “All is One”, that “One is Reality”, that the “Reality is Good or God”, that “God is Spirit”, etc.: while in a text-book open at the First Lesson there is a list of the qualities of this God or Spirit, which is defined as both Principle and Person, and also as a “Unit and Person, *i.e.*, that which cannot be separated”. A great deal is further said in the book in question about Love and Life and Light, and of Reality, which is explained to be “a thing that exists in the Mind of God”, and we are gravely told that “all expressions of Reality are real, but that there are expressions of Reality which are false because they exist in man's mind independently of God's Mind”, these unrealities among others being sickness, sorrow, sin, and death.

To escape the discomforts of this quadruple-headed hydra we are to bask in thought on Love and Light, which is God or Good, whereby we will be made sound, joyful, holy, and deathless.

Now of all this, the conscientious student of Theosophy as opposed to the mere believer in Theosophy, according to Mrs. Gestefeld's distinction, recognizes naught as familiar save the first proposition that All is One, and *that* One is the Real.

So far from Theosophy, as affirmed, being alike in essence with the "Divine Science" as expounded from the metaphysical healer's viewpoint, nothing could well be more dissimilar; nor can Theosophy be restricted in its definition to that presentment of truth alone which "appeals to and engages the intellect in contradistinction to "Divine Science" which "appeals to and engages the soul or self-consciousness", for according to the revelations of the partial and one-sided presentment of this Science known as Metaphysical Healing, it might properly be termed that which "appeals to and engages" the physical consciousness exclusively, judging from the disproportionate part the material body and its sensations are made to play in the scheme of regeneration,—for it is nothing less than this which is the aim of the cult. That Theosophy with its many sidedness of appeal, now to the higher mentality, then to the soul principle, and finally to the Higher Self and pure Spirit, is here limited in its sphere of action to the narrow bounds of the intellectual faculty, shows a want of appreciation of the fundamental teachings of our philosophy which inclines one to the view Mrs. Gestefeld takes of us, *i.e.*, that special attention has been diverted from a right understanding of the Wisdom Religion in favor of what is covered by the term "Divine Science".

All who have become familiarized with the operation of the great law of adjustment known as Karma, realize that whatever of suffering is our lot, here and now, has had its origin in some previous life, ourselves having been the creators by thought-action of the causes whereof the effects are made presently visible. Now Mrs. Gestefeld's contention is that, if Theosophists admit thus much, it follows logically that the further admission must be made that, since past wrong thinking has produced a bodily disease, present right thinking should be the only means employed for its eradication, instead of allowing it, in Mr. Judge's words, "to work its way down and out by the proper channel, the body", her argument losing sight of the fact that, though the attitude of right thought will doubtless favorably affect the bodily conditions of a subsequent incarnation, it would be inconsistent with our views to look for such results in the present life so long as old reckonings are not fully wrought out to the last decimal.

It is again urged against us that if Karma should not be inter-

ferred with by thought processes, no more should it be checked by physical applications, such as medicaments and other palliatives; to which we may reply that such measures are not employed as cure, but as a perfectly legitimate means of alleviation, inasmuch as they pertain to the same plane as the physical trouble, *i. e.*, the material, and that appliances and correctives appropriate to the sphere of matter to which the distemper belongs are in no sense an infringement upon the field wherein the invisible law operates. When mental force is brought to play upon bodily disease it is, according to Mr. Judge's position, thrust back again by the mind current to the sphere in which it had its source in a past embodiment, thence again to work its way down and out,—for such end it is infallibly doomed to effect sooner or later. Hence it is maintained as the wiser course, to allow it to work itself out in its chosen field of action now,—since we know what tenfold and irrepressible force is acquired by any pent-up power that is denied a natural vent,—we the while devoting our thought-action to higher issues than the rectification of what are not infrequently exceedingly trivial abnormal states of the physical system.

By this it is not meant that the object to be attained in amelioration of health will not be greatly advanced by a well equilibrated mind and a cheerful, hopeful temper, which every physician and every sick-nurse knows to be an invaluable aid to quick recovery. But this well-established fact has not waited ages for recognition till the advent of the mental healers, as they would have us believe.

That the objection urged against the mental practice of metaphysical healers does not hold equally good against the advocates of mesmeric and magnetic methods of alleviating physical infirmity, lies in the fact that animal magnetism by its very name proclaims itself on the same plane of matter to which the present expression of bodily disease is akin, thus making its application no more injurious to the mind than are such drugs as quinine in malarial fever, nor, in fact, than bread is to the hungry in health. The standing contention, however, of those who deprecate all mind-cure practice of every variety in disease is, that such lamentably false standards of thought and of the relativity of things are thus engendered, making so universal a topsy-turvydom that we are bewildered at the spectacle, and are ready wildly to call on all upholders of sound philosophy and framers of stable canons of speech to aid in re-establishing the reign of rational language, and the law and order of common sense once more.

Of more serious import than even the strange medley of religion and philosophy with which the literature of "Mental Science" is

adorned, is the claim of a boasted ability to affect the conditions, either external or internal, of other persons through the channel of their minds. Only a dense ignorance of, or a wilful blindness to, the extraordinary achievements of the last two decades due to the painstaking researches of eminent psychologists abroad, such as Bichet and Janet of France, and of the scientific medical fraternity, such as Siefert of Nancy and Forel of Zurich, can fail to recognize in much of the mental-science practice in this country a kindred art to the hypnotic methods now being exhaustively investigated by the aforesaid authorities at various centres.

It is true, indeed, that with the mental-healers no trance is induced in their practice, but none the less does the mind of the operator assume a dominant attitude towards that of the patient, and we know from a study of the means advocated by the Nancy School in particular that "suggestive therapeutics"—a term long anterior to mental healing—are not always dependent for success upon the hypnotic state when once the stronger will has established its right of supremacy over the weaker one.\* The mere fact that the patient is ailing in body renders his will-fibre of poor resistance; indeed his very act in soliciting aid for his sufferings at the hand of the operator denotes the ease with which his open, receptive attitude of mind may be influenced to any extent by even the unconscious thought of the other. Those familiar with the detailed accounts of experiments of the kind made at different schools in Europe will need no confirmation of this statement. The literature of the subject is ample and easily accessible to all interested sufficiently to pursue a thorough examination of its somewhat intricate records. Therein it will be seen how impossible it is to guarantee an immunity of influence save on the one subject adopted for suggestion, the extreme susceptibility of the weaker sphere to even the unconscious thought of the stronger one being a factor that has to be reckoned with, making it idle for the practitioner to allege that he will "never interfere with another's free mental action", or that he "never holds a mind in bondage, but only directs it",—a distinction, be it observed, worthy of a Jesuit Father-Confessor.

The subtle persistency of these little-known forces, thus tentatively and ignorantly evoked, renders them beyond measure harm-

\* Bernheim maintains in his treatise, *De la Suggestion, ect.*, that the "hypnotic state need not be one of actual unconsciousness," that by the methods of the Nancy School "real therapeutic effects are obtained when the patient does not fall into sleep or trance and when the patient recalls perfectly what has occurred after the seance is over." The same authority defines hypnotism as "the provocation of a peculiar mental state which augments suggestibility. All the phases of the state have the common character, not of sleep or trance, but of suggestibility."

ful in their after effects, months and years being oftentimes required to shake off the last traces of their baneful influence.

Case after case might be cited from an intimate acquaintance with the dealings of Metaphysical Healers of the disastrous effects in certain instances of disease; one, notably, where a woman of fine mind, of finished attainments, and of originally strong will and pronounced individuality much reduced by long years of invalidism, was persuaded to put herself under the care of a noted "healer", one of those to whom even Mrs. Gestefeld would accord the meed of a right comprehension of the "Divine Science", but a woman of less intellectuality and possessed of fewer advantages of education than her patient, though extremely intelligent and quick of apprehension, which was supplemented by a will of indomitable power.

The patient had had for years an organic heart trouble, had been unable to walk at all, and had led a life of extreme carefulness. Under the new *regime* in less than a week the "healer", in defiance of the patient's own better sense, and directly counter to the warnings of a friendly medical attendant who had watched her case assiduously, had her walking about the streets, and unaccompanied, a thing the poor woman had not ventured upon in years, as the prospect of dropping down dead at any moment was inevitably before her. During a period of some five or six weeks an utter revolution took place in the woman's habits, and apparently also in her physical strength and general well-being, at the end of which time, the "healer" being called off in another direction, the patient was suddenly left without what had now become a daily and necessary stimulus, with the consequence that she almost immediately broke down with utter prostration of mental and physical power, and died a few years after without having ever regained the comparative ease of her condition previous to her recourse to this system of cure.

All the while she was undergoing this treatment she confessed herself to be conscious of the performance of foolish acts that her better sense told her at intervals were rife with future penalties, but something outside of herself, as she expressed it, seemed to urge her on to the result recounted.

If this be not Black Magic in the deed, however white the intent may have been, we confess an utter inability to cope with any suitable characterization, in accordance with the usual signification of terms.

Many another instance of the like kind might be adduced, but this one will suffice for the present purpose.

A minor consideration in the treatment of the whole question under review is that of the droll inconsistencies of theory and action that the professors of Metaphysical Healing Science are not above indulging in when need sorely assaults them in their own proper persons. For instance, we were on a time gravely assured by a practitioner of the art that mental force was equal to the cure of every disease, whether internal, organic, or incurable, and the statement was followed by the stout and not-to-be-shaken assertion that renal calculi were solvable under a well-directed and continuous thought current; but it was noticeable that when some time thereafter a hard mass of wax formed in the external meatus of the same person's ear, recourse was instantly had to syringes, soap, and hot water, and these proving inefficacious a speedy pilgrimage to the surgeon was undertaken for relief from his more perfect apparatus. When questioned why the powerful thought current could not have been as readily and as successfully applied to the ear's secretion as to that of the other organ in the body on an even harder substance, it was explained, in delightful defiance of all fact, that this was a "mechanical obstruction whereas the other was not", and all argument proved wholly powerless to establish the similarity of the two cases.

Such contradictions only compel our amused indulgence, and we experience the same lenient satisfaction as we are conscious of towards the innocent cross-statements of a diverting child comrade. But the more serious aspect of the matter is not unfortunately thereby lessened, as it has been our endeavor to prove above.

ELLICE KORTRIGHT, F. T. S.

## The Seven Principles.

PERHAPS some additional light may be thrown upon this subject supposed to be so complex if we reason backward instead of forward, inquiring what the constitution of man would seem of necessity to be, and not merely investigating what it in fact is. And this may be done by thought upon the "final cause" of his evolution.

A final cause is the end or object of an action, that for the sake of which anything is done, this purposeful aim having therefore the force of causality. The final cause of a man's evolution is the production of a being perfect in knowledge and experience. Hence, very evidently, the knowledge and experience must be in every quarter, on every plane, through every function. Now there are

three ways whereby knowledge is acquired,—sensation, perception, and intuition. Sensation is the way through use of the bodily organs, as when information of the nature of a table or chair is gained by touch and sight. Perception is the way through use of the mental and reasoning faculty, as when information of facts in geometry is gained by reflection on the necessary properties of figures. Diagrams may aid to comprehension, but the fact that the three angles of a triangle are equal to two right angles exists independently of any drawing which may be used to illustrate it. Intuition is the way through use of the higher, supersensuous faculties, by which supersensuous truth is directly, without the medium of ratiocination or inference, seized at once.

If we can imagine a purely spiritual, unembodied being, such a being as is suggested by the word "angel", it is clear that his only avenue to truth would be through intuition. Without physical organs, and raised above the plane whereon argument and induction range, intuition would be his one resource. Of life and movement in his own sphere, of methods of communication in thought and sympathy, he would have copious knowledge. But there it would stop. Of the gradual processes of reflection and reason used in lower fields, much more of such experimental tuition as comes through bodily life with bodily organs, not the remotest conception would be possible. Not only would matter, with all its sensations and restrictions, be foreign to him, but he would be a stranger to such emotions as result from the relations and casualties of social existence on earth,—sorrow, pity, sympathy, self-forgetfulness, self-sacrifice. That is to say, he would be ignorant of a vast range of instructive experiences, and incapable of a large group of refining emotions.

If such a being is to supplement his apprehension of the cosmos by an understanding of that part of it which has consolidated into gross matter, he must incarnate, must dwell in and learn of the section he does not know. He has within him a spark from the Divine Essence, and that is enshrined in a spiritual nature removed the one step from pure Divinity which makes possible an individuality distinct from it. To these he is to add a physical body.

But put a spiritual being into such a body, and no junction results. There is no connecting tie, nothing to bridge over the chasm between two entirely unlike natures. There must be something to enable the spiritual to act upon the physical, and the physical to send messages to the spiritual. Mind does this. On its higher side it reaches up to and affiliates with spirit; on its lower it grasps and influences subtle matter. Though these opposite

functions constitute really two entities, they are so interlaced that they blend into each other and permit the passage of thought and will. Thus we have five principles.

Still there is a gap. Intangible mind cannot directly act on gross matter, being still too ethereal for immediate influence. A transmissive medium between mind and flesh is as needful as one between spirit and matter. There is required a body so constituted as to touch at the same time both mind and flesh, supplying a connection for vibrating influences. The astral body does this. The real seat of the organs manifested in those of our five physical senses, it can catch from the physique the sensations they receive and then transmit them to the intelligence above. For it is this astral body which is as to this plane the real seer, hearer, taster, toucher, smeller, and which mediates between gross flesh and subtle mind. And thus we have six principles.

But what would an organism of flesh and bones be without the vitalizing force to conserve and move it? Simply an inanimate mass. So to energize it for action there must be a pervading life, a life of respiration and digestion and circulation and reproduction. The everywhere-distributed vivifying element in Nature supplies this. Vibrating in each atom it thrills through the system and makes it a part of the great whole, transforming a mere apparatus into a living, functioning, active animal. And thus we have seven principles.

If, then, a pure spirit is to incarnate for experiential knowledge, the necessities of the case appear to exact precisely that seven-fold nature which Theosophy asserts of man. *A priori* considerations conduct to the conclusion otherwise demonstrable as fact.

On the supposition that there are these various elements in man, what would naturally be their behavior when the life-principle is withdrawn from the physical body at what we call "death"? This leaves as the enclosure of the five remaining principles an inanimate form, insusceptible of influence to or from, and already beginning to disintegrate. This not only dispenses from their longer union for experiential purposes, but directly prompts to a severance. For the spirit enshrined in a spiritual nature no longer needs the link connecting it with a body now worthless, and presumably would retire till ready for another incarnation. But its close union with the Higher Mind has suffused the latter with something of its own pure nature, imparting to it an immortal life. On the other hand, the close union of the Lower Mind with the physical body through the astral has tainted it with the corruption which bespeaks mortality.

So the interlacings naturally drop apart, the mortal separates from the immortal. The three higher principles pass on.

Why should the Lower Mind and the astral form cohere? The latter is no longer a vehicle for transmission of sensation upwards or volition downwards. It, too, with the body, has lost its vitality by the withdrawal of the Life-principle, and must drop away from the Lower Mind for the same reason that the Lower has dropped from the Higher Mind and both from the body itself. The second principle having departed, the first, third, and fourth fall separately into gradual dissolution, while the fifth, sixth, and seventh, of undying nature, can have no further touch with what are soon to end.

And here again, what would antecedently seem probable is declared a fact by the teachings of Theosophy. Those who know affirm the conclusions of those who think. The opposite processes of reason and revelation coincide in the result of vindicating the Seven-fold Principle in Man, both as to the necessity of his construction and the method of his dissolution.

ALEXANDER FULLERTON.

## The Light of Egypt.

IN several quarters there has been of late a persistent attempt to push the sale of this book, particularly among Theosophists, and this attempt, combined with the enquiries reaching the PATH respecting its character, make important a recalling to F. T. S. of the facts given in PATH of July and August, 1889. In the former the book was reviewed and its inadequacy—outside of plagiarisms—shown, as also its denial of Karma and Reincarnation as applicable to this earth! At that time the author was understood to be Mrs. E. H. Britten, but proof as to the real authorship was immediately sent the PATH, and in the following number correction was made, the right name given, and the history of the publication disclosed. The author was Mr. T. H. Burgoyne.

Briefly, these are the facts. A spurious Occult Society, known as the "H. B. of L.", was started about 1884, and pretended to give to its members occult teaching *free*. In August, 1887, Mr. Burgoyne, styling himself "Private Secretary", issued to the members a secret circular, the essence of which was that he had studied Chaldean Astrology for eighteen years, but could not communicate the "lessons" in it and Occultism without a pay-

ment to him of \$60; that his teachings had the full approval of the Masters; and that the \$60 subscription was a necessity to Initiation. A synopsis of the course accompanied the circular. When *The Light of Egypt* was published, a subscriber placed in the hands of the Editor of the PATH the instructions, "lithographs of the original produced by the Autocopyist", and examination showed that the book was mostly a reprint at \$3.00 of "secret teachings" for which \$60 had been exacted!

The present edition of the book states it to be by an "Initiate" Even without H. P. B.'s assertions as to the "H. B. of L." and her statement (in *Lucifer*) as to the author, no instructed Theosophist should need assurance that Initiates do not proclaim themselves such; that they do not deny doctrines which are pivotal to the whole Theosophic scheme; that they do not *sell* Esoteric teachings—much less in books at a fraction of the rate charged privately till the latter demand ceased; and that no man can enjoy instruction from or approval of Masters whose life and character would exclude him from Their presence and far more from Their endorsement. Hence they should perceive that *The Light of Egypt* is an impudent fraud.

## TEA TABLE TALK.

AT the Tea-Table we have an occasional visitor whom we have named Ajax—in a Pickwickian sense of course—in recognition of his constant defiance of all the explanations which occultism may have to give of the facts and phenomena of the planes one or more stages finer than our own. In especial Ajax defies these lightnings of occultism; he will have it that their flashings cannot reveal any truths, *i. e.*, scientific truths. There is nothing, so far, unusual in this attitude. But when it is accompanied with a certain amount of research into these matters, when we find him denying that occultism can offer any explanation of phenomena, while at the same time he admits the existence of phenomena, then indeed we are justified in smiling the smile of pure humor at his (to us) enjoyable attitude. He says: "I don't believe in your spooks, in your astral bodies, in your mental currents, and all your paraphernalia."

So far, so good. And then he adds:

"Last night at the house of M. I saw some wonderful materializations; wonderful. They are not spooks."

"Spirits? The medium's astral form? Hypnotism?" To these suggestions he gave but a scornful shake of the head.

"Pray give us your ideas on what you saw, then".

"I have no ideas. I saw things, misty, wraith-like forms. They had apparently features, voices, garments, thoughts even. They

came and went in bright light. They rose out of the floor. They expanded until they touched the ceiling, where they vanished. They dissolved. They said they were spirits. I call that bosh, as you know. The medium sat among us. There was no cabinet. I saw nothing oozing from him. The explanations you offer do not appeal to my senses. Hence, to my mind, they have no force. They postulate things I never saw. I saw those materializations, so called, and so I believe them to be real. Show me the astral double of a man in process of oozing out of him and let it speak and say that it is that, let me see for myself it is that, and I will accept the fact."

"Then you accept these 'materializations' as spirits of the dead, on their own statement that it is so?"

"What! in the nineteenth century? I am not a man of superstitions. Show me your doubles, currents, aud magnetizers in actual working existence, and I may assent. Who ever saw a psychic current, I would ask?"

The day came when he had himself some experience of such a current. He had been looking a trifle seedy of late, complained of not sleeping, and hinted that he should perhaps change his lodgings. As I knew him to be well satisfied with these, after long occupancy, I began to suspect his landlady, or some female adherent of hers, of "setting her cap", as the women call it, for my friend. I hinted as much. While he evidently enjoyed the idea, he still scouted it.

"No, no," he sighed, "it is not that. But I am abundantly perplexed. My pleasant rooms—you know how few such rooms there are, and with a bath attached, too—are becoming uninhabitable. You know I am not superstitious. There is no nonsense of the Dark Ages about me. At the same time I am liberal. I yield to evidence. You remember the materializations I saw last winter. You all warned me not to continue attendance at sèances. Of course that was mere prejudice on your part. For what rational explanation can you give of the harmfulness of mere wraiths, whose own account of themselves makes them out to be peaceful spirits, while yours shows them to be nothing worse than impossible elementals, astrals, or currents. Pray what harm can be done by a form of nervous force, by a current in space, or by microbes and living germs in etheric vortices?"

"May I ask why you go to sèances?"

"I go in order to find out what these things are."

"And how do you expect to find out?"

"In the usual way: by my senses, of course. To continue: there was one tall personage there who called himself the 'guide' of the medium. George Jackson was his name,—odd name for a spirit-guide. He invariably appeared draped in flowing white linen—apparently—and I am bound to admit that I always saw a line as of light stretching from him to the medium. I set the fact down in your favor, you know, as in a measure confirming your ideas about astral bodies; I am nothing if not strictly just. George Jackson exhibited the greatest interest in me. He said he had

things of vast import to convey to me. They appeared to be vague as well as vast, and I did not grant him the desired private interview. Finally he went so far as to offer me a daylight materializing seance, in private and 'for nothing', in a financial sense—'because the spirits have great thing to say to you' (me). This offer was enticing. I remained outwardly firm, but mentally concluded to return next day, to accept, and to 'tip' my friend George (though his medium) at the close of the seance. One cannot exactly treat those forms as gentlemen, of course. That night I was awakened by a very loud report, apparently in the head-board of my bed. I sat up, and heard two reports. They were not like the cracking of furniture, but were as if a powerful fist had struck the head-board. In the bright moonlight at the foot of the bed stood my friend George Jackson. We eyed one another. 'Do not come again', he said in vehement tones, and vanished. I always take these things at their word in such matters, and I did not go again. I went instead to Chicago, forgetting George Jackson completely. One night I awoke to find him by my bedside. His air was menacing, but he did nothing. This occurred again. Without superstitions, a man may dislike push and intrusion. A third time I awoke—and for this I cannot really account—to see and feel him fall upon me, clutching my throat. There was a horrid struggle. I gripped him—he vanished. All the while I thought myself awake. If I had been asleep, I assuredly did not know when the transition from waking to sleeping occurred. I saw him in the daytime also. This was six months after our first meeting, and in another city. Then I returned to New York. Scoring another point in your favor, I admitted the possibility that attendance at seances might be prejudicial (though I confess I cannot see how (and gave them up completely. It is now fourteen months since I attended one, and it never was a habit with me. Now, my dear boy what really annoys me is this: at night I hear persons walking up and down at the foot of my bed. They grasp the bed-post. I feel all the vibrations and hear the sounds. They feel my feet and legs. They pass a hand over my face. Once or twice I have seen a man with a most malignant face bending over me. Even a caller, a friend of mine, has felt slaps upon his shoulders when sitting in my room. I am doing nothing to bring this nuisance about. If it were anything—if it were something—but to be persecuted by *nothing*—dash it all! It is positively unendurable. I have had my rooms for years. The previous occupants were a couple of orthodox spinsters, and the rooms were freshly done up for me when they left. I was asking Newly what it could possibly be."

A sudden light broke in upon me.

"Do you mean John R. Newly, the spiritualist?" Ajax assented.

"Ah! and do you see him often?"

"I take my meals there. But no seances are held at his house. His wife objects."

"No matter. Newly goes daily to seances, and that is enough to cook your goose."

"Do explain yourself."

"My dear Ajax! I positively thirst to do so. You allow it so rarely, you know. To explain, then. When you went to the *rencontre* of your friend George Jackson, you developed certain latent forces in yourself. You opened to some degree the rudimentary psychic powers, the inner hearing, the inner eye, by means of the psychic vortex to which your nerve currents were exposed. These powers are only those of the grosser etheric plane, one stage finer than that of our earth perhaps. The forces thus attracted to you remained for a time in your sphere. They became visible to you whenever psycho-physiological changes in yourself enabled them to manifest and you to see. It is such changes in your psycho-physiological state which act like a door into your nature. Through that door these influences pass. Call it a vibratory condition in the etheric field which raises or lowers the vibratory state of the optic and auditory nerves above or below the rate normal to those nerves. The eye then sees rays below the red or above the violet in the latent light. These rays and this light are admitted by modern orthodox science. The auditory nerve follows the same law. This state of abnormal vibration in you might have altered gradually after you ceased to attend sèances and when no longer subjected to the vibratory currents from them, which act upon the inner man. But Newly is a man of great vitality. These influences, additionally vitalized by him, exist in force in his magnetic sphere and are attracted thence to yours by what they find there, *e. g.*, by conditions favorable to them. Day by day their influence is thus renewed; they are like seeds unconsciously dropped by Newly into favoring soil, the soil of your nature."

Ajax pondered deeply. Then he said, "Of course I utterly reject an explanation so unpractical and superstitious. I have an impartial mind, far above all such childish folly. But I shall not eat at Newly's hereafter. He might bore me with spiritualistic nonsense; I will not submit to being bored." JULIUS.

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## LITERARY NOTES.

FEBRUARY LUCIFER is exceptionally strong. The editorial, "Theosophy and the Theosophical Society", was noticed in March PATH. H. P. B.'s "A Bewitched Life" concludes, its tale of agony being so weird and pitiful as to distance professed novelists of world-wide fame. "The Law of Cycles", by W. R. Old, has everywhere that writer's power and skill, and the facts he draws from astronomy and history are full of import, yet one comes back to the first half of page 464 as the choicest of the whole. In "Fragments from an Indian Note Book" there is a short story with comments entitled "Students of Occultism", so very admirable that Brother Mukherji shall be pardoned for the jumble about the "Egg" on page 471. Mrs. Besant begins a treatise on "Reincarnation", and in her straightforward, distinct way makes luminous each proposition as she reaches it. Strong praise belongs to Rama Prasad's last paper on "Karma and Reincarnation", as also to C. J.'s "Outline of the

*Secret Doctrine*". There is manly thought in the review of *Religious Systems of the World*, and both there and on page 528 one is startled at a lack of humble submissiveness to East Indian writings, the reviewer going so far as to insinuate that the legend of Savitri is pretty poor stuff. Things are to some extent made right by a warm eulogium upon "The Twelve *Upanishads*" and by the quotation from the *Subala Upanishad* of an unintelligible paragraph.—[A. F.]

THE NEW CALIFORNIAN for February has become avowedly a Theosophical Journal, and bears on its title-page its dedication to "the practical realization of Universal Brotherhood". All the more for this must there be prompt protest by Theosophists against the doctrine on page 274 that striking workmen have the right to forcibly prevent other workmen from taking their places. A. has the right to refuse certain work, but B. has the same right to accept it, and an attempt by A. to prevent his doing so is a claim that A. has more rights than B., which is a direct denial of Universal Brotherhood. The whole article, "The Story of a Strike", is a piece of pestiferous demagogism, seemingly justifying hatred and violence against people who happen to have longer purses. Language can hardly be too strong in condemnation of such an appeal to ignorant class-prejudices, and its appearance in a magazine professing to be Theosophical may repel inquirers from a system represented as unreasoning, shallow, anarchical, and violent. Dr. Allen Griffiths has a long, and in most places very fine, article on "Theosophy and Metaphysical Healing", but it is deplorably confused and contradictory on pages 264 and 265. Evil cannot be as essential as good, a relative good compared with lower stages, and yet to be fought against and made to disappear. There is such a thing as evil *per se*,—burglary and wife-beating, for instance, and these acts are not the "shadow" of quiet honesty and domestic bliss. Mr. Claude F. Wright, the valued addition from the London circle of H. P. B.'s own pupils to the New York Headquarters, contributes a paper on "Universal Brotherhood" which in condensed and vigorous thought shows that he did not in vain stand in the presence of H. P. B.—[A. F.]

FEBRUARY THEOSOPHIST. In "Asceticism" Colonel Olcott shows from Indian sacred books and from H. P. B. how futile is the effort after emancipation through diet and torture, or through any other means (whatever may be said by *Upanishads*) than purification of the soul, and illustrates by an incident given him by H. P. B. how erroneous are the judgments formed of interior condition from exterior habit. Several Mahâtmas being together had caused to drift by them in the Astral Light the psychical reflections of all the then Indian members of the T. S. H. P. B. asked Colonel Olcott which image he supposed brightest. He judged it to be a young Parsee of devoted life. She said that he was not bright at all, the brightest being a Bengali who had become a drunkard. In fact, the former lapsed and the latter reformed. In pathetic and beautiful terms the Colonel shows how no one is secure from a fall through weakness, and how no one need fail to strengthen who rises again to effort. "Varieties of African Magic" contains in a desultory and unsystematic fashion many curious facts and occurrences. "Hidden Theories of the Pulse" was read before Convention, and gives scientific reasons why Hindûs test the bodily state through the *vibration* or intensity of the beat as ascertained by *three* fingers, and not, as do Westerns, by the *number* of beats ascertained by *one* finger. This paper is of that truly enlightening kind whereof so many might be possible if Hindûs would only drop idle myths and legendary non-

sense, and give out sound philosophy with concrete illustration. Much—not all—of the “Varaha Avatar of Vishnu” is of this kind, and its promise of further exposition is grateful. The Madras T. S. has ended its slumbers and begun a most creditable activity in several directions, even taking a house.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 18, has two articles. “A Glance at the First Three Races of Mankind”, by Sapere Ande, treats its topic lucidly and intelligibly, so putting facts as to attach them to memory, and occasionally furnishing a parallel which illuminates a process or disposes of an objection. It sometimes slurs over important matters, as, for instance, the reason and the method of the First Race's transformation into the Second (page 7), the first appearance of death, the evolution of a moral sense, etc., but it is an instructive article, worthy of publication. “The Gardener and his Pupils”, Ralph Lanesdale, is an allegory, but not a good one.—[A. F.]

VERY IMPORTANT ANNOUNCEMENT has been made by circular. It is that Col. Olcott will begin in March *Theosophist* a series of articles entitled “Old Diary Leaves”, being reminiscences of the origin and vicissitudes of the Theosophical Society, and personal anecdotes and recollections of Madame H. P. Blavatsky, her phenomena and friends, collected during the past seventeen years. Nothing more interesting can be imagined, and all will be in that captivating diction which Col. Olcott's readers so know and love. That the circulation of the *Theosophist* will instantly increase seems sure.

TWO NEW BOOKS BY H. P. B. will be issued in the spring by the T. P. S. of London. One is called *In the Caves and Jungles*, the other *Letters from India*, both being translated from the Russian by her niece. Notice of date of issue and price will be duly given in PATH.

DREAMS OF THE DEAD, by Edward Stanton. We beg to say that in last month's notice of this book there was no intention of accusing the author of plagiarism. What was intended to be conveyed was that the same ideas and philosophy are to be found in Theosophic literature, not that he plagiarized from that.

THEOSOPHICAL GLOSSARY, by H. P. Blavatsky (1892, London, Theosophical Publication Society; New York, THE PATH. Quarto, 390 pages, cloth, \$3.50). This work is a posthumous publication, as H. P. B. saw only thirty-two pages of proofs. It is edited by Brother G. R. S. Mead, and is well printed on good paper. It will be extremely useful to students, not only because it is a glossary, but also from the many hints scattered through it by the author, and as it gives in many cases her own views—always valuable—regarding various subjects. Take FIRE. She says, “The symbol of the living fire is the sun, *certain of whose rays develop the fire of life in a diseased body, impart the knowledge of the future* to the sluggish mind, and stimulate to active function a certain psychic and dormant faculty in man.” Here is a broad hint. And about hypnotism she says it is the most dangerous of practices, morally and physically. Under LUXOR she again asserts that the real Brotherhood of that name exists and is the most secret of all, and denies the genuineness of the bogus H. B. of L. that duped so many people. We remember in 1874-5 having conversation with H. P. B. about the real Luxor fraternity. AKASA (page 13) is differentiated from ether with which some have confused it. The articles on MESMER and ST. GERMAIN are both extremely interesting and the last intense

suggestive, especially in the last sentence, "Perchance some may recognize him [St. Germain] at the next *Terreur*, which will affect all Europe when it comes, and not one country alone." But space will not allow further reference to the contents of this valuable volume.

THE RATIONALE OF MESMERISM, by A. P. Sinnett, author of *Esoteric Buddhism* (1892, Houghton, Mifflin, & Co., cloth, 228 pages). This book is written in Mr. Sinnett's clear style, but it seems labored and inadequate. We had hoped since 1888, when he began definite experiments in mesmerism, that Mr. Sinnett would bring out a book on the subject giving the esoteric—that is the Eastern—explanation of the matter. Indeed he says the esoteric theory is the only explanation of mesmerism, yet fails to give it, for the reference to the Higher Self and the septenary constitution of man is not the whole. The details of the complicated astral structure of man, with all its positive and negative currents, are not once referred to; not even the three well-known astral nerves, positive, negative, and neutral, intimately connected with the spinal column, and which a *true seer* would perceive, appear to be in his thought. Nor does he speak of the various important centers of forces in the body, nor yet of the subtle form of human electricity called Kundalini. But the book is another testimony to the existence of unseen and real planes of being,—so far good. A great heresy in it crops up in the pivotal claim that the Higher Self may be cultivated like athletics, and may be imperfectly developed, and is in our waking state entangled with the physical plane. Obviously his sensitives are not real seers. Passing to practical points—as our space is limited—we would draw attention to the error that "complete touch of the whole hand" is an aid. It is, *if you think so*. Then that silk and clothing interfere is another; again, if you think so, that interferes. But properly used, silk and certain plants are more efficacious than the hand. On page 159 is a fallacy in saying that if the brain is paralyzed the psychic self stupidly obeys, making the body act. If the brain is paralyzed there certainly can be no action by limb or organ of speech. In these cases the brain is not paralyzed at all, but something else happens which permits the brain to work, under the guidance of the operator. The polarity and change of polarity of the bodily cells are overlooked by the author, as also the actual life, consciousness, and memory of each cell. The book is well bound and printed on good paper.

## Mirror of the Movement.

BROTHER ABBOTT CLARK, now of Orange, Calif., is continuing his good work of public lecturing upon Theosophy, and on February 16th gave a lecture in Bank Hall to about forty persons. The audience requested another, and this was given on March 10th. Meanwhile he repeated the former at Santa Ana. The value of lectures is better seen in California than in the East, although F.T.S. might very easily, one would think, arrange for them at a little expense and upon application to the New York Bureau.

ATMA T. S., New Haven, Ct., was chartered on March 2d, charter-members being nine. This is a matter of special interest and satisfaction, not merely because of the importance of New Haven as a College town so widely known, or because of the General Secretary's long cherished hope for a branch there,

but because of the nine applicants only one was already an F. T. S., the other eight joining and asking for Charter simultaneously, thus showing both a previous preparation in interest and a present purpose to progress. New England is slow to accept Theosophy, but New Haven will help it.

THE PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK has issued a circular to all Theosophists on the Coast, informing them that a Lecturer to visit and address Branches and to lecture in towns without Branches as yet, also to organize new ones where practicable, has been secured in Dr Allen Griffiths of San Francisco. Response to previous appeal for aid, while liberal from a few, had not been general, and the scheme suffered delay till the necessary amount was secured. Dr Griffiths abandons professional practice in order thus to serve. Theosophists are urged to pave the way to public desire for a lecture, and the means are explicitly pointed out. As one reads this circular one asks when a like document can be issued in the East. Is the Atlantic Coast to bestir itself and utilize the six years left of the privileged cycle?

RECENT LECTURES in San Francisco have been: February 21st, *Bulwer's Zanoni*, Mrs. S. A. Harris; 28th *The Reincarnating Ego*, Dr. J. A. Anderson; March 6th, *The Way to Wisdom*, Mrs. M. M. Thirds; 13th, *Ancient and Modern Kabalists*, Dr. G. A. Danziger; 20th, "*Spooks*", Dr. A. Griffiths; 27th, *A Short History of Philosophy*, Dr. J. A. Anderson.

DR. J. D. BUCK lectured in Douglass Hall, Cincinnati, on Sunday evening, March 6th, upon "The True Basis of Universal Brotherhood". The lecture was an hour and a quarter long, and discussion and replies occupied three-quarters of an hour more. About 500 people were present, even standing-room being all taken, the best hearing yet given to Theosophy in Cincinnati. The "Ohio Liberal Society" has free public lectures on Sunday evenings, and permits all phases of thought to have expression.

A THEOSOPHICAL ARTICLE by Prof. Léon Lansberg of Nashville, Tenn., whose strong papers in the Nashville *American* produced such sensation through Tennessee, has appeared in the *Staats Zeitung* of New York, the great German daily. This is one fruit of the "Press Scheme", and illustrates the value of "F.T.S.'s" device.

THE ORIENTAL CLUB, Gilroy, Calif., has relinquished its charter and dissolved, thus reducing the list of American Branches to 60. Its members have gone into membership-at-large.

BOISE T. S., Boise City, Idaho Terr., was chartered on March 15th. It starts with seven Charter-Members, and raises the list of American Branches to 61.

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### London News.

Two chief events dominate the minds of those at Headquarters: one the retirement of our devoted President-Founder, the other the arrival of the new American machine at the H. P. B. Press.

Col. Olcott's retirement has stirred up no bitter comments from the press, but the *Chronicle* printed his letter *in extenso* with a tolerably complete notice of his career. Other papers printed paragraphs. The best wishes of all will go with Col. Olcott in his retirement from official cares.

The new printing press is set up in a house in Henry street not far off. Brothers Pryse, Brown, and Green were delighted, and all hope that on it the best of theosophical literature may be printed.

Sister Isabel Cooper-Oakley has been compelled to take a trip around the Mediterranean by the doctor's orders to try and regain her health. We hope her voyage will enable her to take up the work here she so dearly loves.

The *Fortnightly Review* for February has an article by Prof. Crookes on "Some Possibilities of Electricity", in which he says that perhaps in the brain resides the power by means of electrical waves of seizing thoughts of others, and so on quite theosophically. All such articles help Theosophy wonderfully.

March, 1892.

EMILY KISLINGBURY, F. T. S.

The potent influence of the American Section again shows itself in the fact that the H. P. B. Press imported its new machine on which *Lucifer* is to be printed, from the land of the coming race. But space is crowded in that press room where devoted Theosophists, whose labors ought not to be forgotten, work day and night for very small remuneration.

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Brother G. R. S. Mead will go to the American Convention in April at Chicago to speak for Europe, and incidentally to learn what he can from the Atlantians now in the United States.

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Several students are trying to discover in political events indications to show when the next *terreur* prophesied in the *Glossary* is to occur, as they want to meet St. Germain who is to come forth then.

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Some of us are agitated over the question whether it is right to hypnotise with a view to preventing crime and drunkenness. As it is a palliative only, it seems unwise to do this.

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Brother Walter Old went to Eastbourne, of Salvation Army riotous fame, in March for a three days' rest.

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The Headquarters are much ornamented with small pictures in colors that some people want removed.

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The Sanscrit Class is still going, though small, and is reading *Bhagavad-Gitā* in the original.

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Mrs. Besant's controversy with *Good Words* aroused a good deal of comment, and brought Theosophy forward again.

\* \* \*

The Secret Doctrine Class has been merged into the Saturday evening meeting for members only.

\* \* \*

The latest joke is that Mrs. Besant being down for a talk on Theosophy at the rooms of a parish church in the neighborhood of Headquarters near Regent's Park, his Lordship, the Bishop of London, interfered and forbade the whole affair, as he has power to do. This may surprise Americans but is not yet a novelty here. It may serve for a few newspaper paragraphs.

THE UNKNOWN OBSERVER.

**Notices.**

## I.

After May 1st all letters to the General Secretary, the PATH, the editor of the *Forum*, the Aryan Press, and "F. T. S." should be addressed to 144 MADISON AVE, New York City, P. O. Box 2659 and the rooms at 132 Nassau St. being then vacated.

## II.

*Forum* No. 33 was sent out during the second week in March. No *O. D.* Paper was issued in that month.

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**THE NEW HEADQUARTERS.**

America has at last its real headquarters in New York City, the metropolis of the United States. The *Aryan T.S.* has purchased the house, 144 Madison Avenue between 31st and 32d streets, which is built of brown stone and four stories. Generous contributions have been made by many members in various parts of the country. The latest contribution is from Mrs. Annie Besant of \$125, on account of proceeds from H. P. B.'s books. Thus Europe helps also, as America did in Europe. More help from all quarters is needed, as there are many alterations to be made during the summer.

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**ANNUAL CONVENTION, AMERICAN SECTION.**

The Annual Convention will be held April 24 and 25, Sunday and Monday, at the Palmer House Assembly Rooms, in Chicago, Ill. The program will include resolutions regarding H. P. Blavatsky, and also in respect to Col. H. S. Olcott's resignation of the Presidency. Mr. G. R. S. Mead, Genl. Sec. European Section, is expected to be present and to address the Convention. Papers will also be read by Dr. Buck and Dr. A. Keightley and others. The first day's business will begin at 10 a. m.

WILLIAM Q. JUDGE, *General Secretary.*

A devoted and widely-known Theosophist greatly desires a copy of Oriental Department Paper No. 7, now exhausted. Any member who does not purpose binding his set would do a service to our Brother by sending that number to the PATH. Of course its value will be refunded if desired.

Though outwardly no man ever saw you transgress, yet if your thoughts are evil your acts benefit others only and not yourself.—*Palm Leaf.*

OM.

# ॐ

What is meant by "the City of Brahman"? That from which, O pure one! all things emanate, that wherein they are sustained, and that whereunto they finally return, is Brahman, the formless.—*Yagnavalkya-Samhita.*

## THE PATH.

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VOL. VII.

MAY, 1892.

No. 2.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### Pertinent Reflections.

OPPOSITION OR EXPLANATION, WHICH?

IT has been my good or evil fortune to hear some members of the Society say on this wise: "If the Masters who are said to have founded the Society and now watch over it also engage in other works and movements among men, why do Theosophists oppose other developments of thought, such, for instance, as Metaphysical Healing, Christianity, and so on?" The question at the end is a misconception as I read what Theosophists have said.

H. P. Blavatsky has been accused of great violence against Christianity, but a careful reader of her books knows that her opposition was directed to dogmatism and not to the true teachings of the founder of that now extinct religion. She tried to explain, to revive the truth, since, as she declared, it was her opinion that but one truth lies under all religions. Indeed, the series of papers that gained for her the Subba Row medal in India was entitled "The Esotericism of the Gospels." And so also with the writers in PATH whom I have read on Metaphysical Healing. They deal with explanations in the course of which some unwarranted assumptions are demolished. This is not op-

position. But we know that sometimes, if you cannot agree with the Metaphysical Healer or dogmatic Christian on points of logic and history, you are said to oppose.

In the sense that one is not on exactly the same side, he might be said to be in opposition, just as the moon is often in opposition to the sun. But some devotees of the various Mind Cures, holding up before themselves the optimism that first declares all things are good, making a weak play on the English word "God", and then decides that a continually flourishing health is the most important of the good, dislike logical explanations or the pointing out of disagreeable facts, and call it opposition.

Theosophy opposes nothing but dogmatism, cant, evil action. It is a foe, open or declared, to the dogmatism which has chased Christianity away, but it explains to the sincere where the truth is hidden. So it points out in Old and New Testaments the same truths taught by other religions that borrowed naught from us. Thus while it may in that process dispose of the claim for exclusive revelation asserted for the Christian books, it shows all nations as not deserted by a jealous God, but all alike possessing several forms of the one thing. And that is neither Jewish, nor Presbyterian, nor Hindu, nor Mohammedan, but simply the one system of scientific religion called Theosophy.

Theosophy, then, draws all philosophical and religious ideas to a focus by its synthesis of all. Embracing all, it throws the concentrated light obtained by thus bringing all together, upon the many cherished forms and rituals which obscure reality beneath.

#### THE T. S. SHOULD NEVER HAVE A CREED.

It is only within the pale of a creedless body that investigation of religions will reveal the truth. If it were a Buddhist or Hindu Society, then every effort of its members would run on those lines. If the one, then only revivals of Buddhism would be sought; if the other, then the spreading of present-day Hinduism. If even it had adopted Reincarnation as its creed, so as to cause us all to be called "Reincarnationists", no right progress could ensue. As Reincarnationists we could not all fully agree with Karma, and, indeed, many varieties of reincarnation would be insisted on. But our body being without a creed, any man who is not a fierce dogmatist may join to help the work which coöperation always enlarges and accentuates.

So our history and present composition declare against a creed. We had Brahmins from the first, with several Parsees. Mr. Judge told me that among the first diplomas he sent to foreign lands in

the early days were several to Parsees in Bombay and to Hindus elsewhere; with a few to some Greeks in Europe. And to-day the rolls in the different sections disclose the names of Hindus, Buddhists, Mohammedans, Christians, and agnostics.

#### SIZE NO MEASURE OF POWER.

The desire for a large membership is entertained by some. A few years ago a member, in changing the rules so as to have no dues, thought thereby to call in everybody, but soon found that small fees bring no one in and large dues keep few out. We are a leavening movement, and, like leaven, we act silently but surely upon the whole mass. Human nature will not permit us to hope that men will abandon the fame of a congregation and an expensive church to become members of a Society whose ideals necessarily destroy separate distinction and increase general good by rooting out selfishness. The small speck of leaven disturbs the whole mass of dough, and the tiny fungus can lift the heavy stone. In the same way the small band of devoted Theosophists, though never growing much in numbers, has power to keep the thought of the day turned in such a direction that the prospect of causing a union in the search for truth increases. For the mind of this and next century is evolving more and more, demanding answers to the questions which present theology fails to solve, and in Theosophy only is the final solution. If, then, the small band of true devotees ever persists, and each hour increases the ability of each to explain the really simple theosophic system, our Society can be content to remain a force which is mighty for effect though small in appearance.

#### IS THERE IDOLATRY OF H. P. B.?

This question has been raised. There may be on the part of some an intense respect for the words of our deceased friend which comes within the charge. But such people are generally those who do not think for themselves. They live on the thoughts of others. But as a whole it is otherwise. More members can be found who do not make an idol of H. P. B. than the other kind. Her words, of course, especially about occult subjects, command respect, but in the same way a student of astronomy would give room in his thoughts for the views of a great astronomer when the vague opinions of a unlettered person ought to be rejected. But this is not idolatry. H. P. B. herself spoke against such worship; yet that does not mean we are to give no attention to her writings or to listen to her detractors. I have heard much eulogy of her

wonderful work, of her learning, her research, and also of her occult insight, but very little has cropped up of idolatry. The charge seems to arise from the known love, respect, and admiration entertained for our departed leader by several well-known Theosophists. But over and over again I have myself heard these same persons assert the right of others to reject H. P. B. if they please on questions of theosophic interest. Is one to give up his respect and admiration and love for her merely because other people fear that idolatry among weak brethren will result? I think not. But as the fear has been expressed, all we have to do is to continue to use H. P. B. as guide and friend, seeing to it meanwhile that idolatry does not creep in. It can be kept out by the use of what is known as common-sense.

AURIGA P. STARR.

## Habitations of H. P. B.

NO. I.

IT would not be possible to procure pictures or descriptions of all the houses where H. P. B. lived and worked during her life, but most of those in which she dwelt since 1874 while working for the Theosophical movement are known. Some of

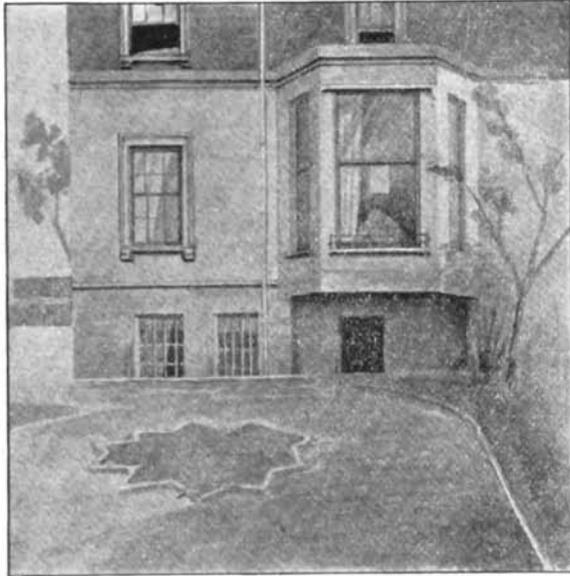


these will be given in these articles, not in chronological order but as they come to hand. The first one taken up is that at No. 17 Lansdowne Road, Holland Park, London, to which she moved shortly after coming to England.

The illustration gives the front view on Lansdowne

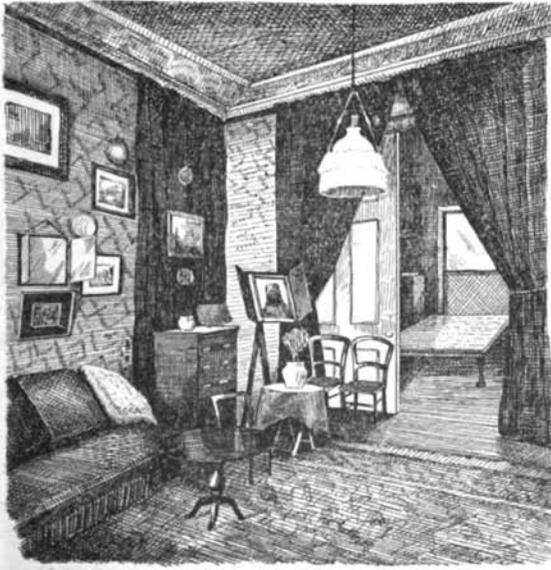
Road. It is made of brick, the first story covered with plaster.

In this street most of the houses are built two together. The window beside the hall door is the window of the dining-room, her own room being back of that and opening on the large garden, or small park, shared in common by all the neighbors. The back room, where she worked during the day and in which the Blavatsky T.S. met on its



evenings, looks southward, and sometimes received the rare rays

of the sun, who dislikes apparently to shine on London. The picture was taken with an American Kodak camera one morning in 1888 when H. P. B. was working at her desk inside. The grey square space in the window pane is a transparency given to her by a Mr. Wade when she lived in Elgin Crescent. The window on the



right of the house is that of her bedroom which opened into her

work-room. Like the front, this part of the house was stuccoed on the first story.

Inside, the dining room in front opened into the work room behind. The front one was seldom used for anything but meals, except when a crowded meeting compelled visitors to sit there. Folding doors divided the rooms from each other. The view of this room is taken from the corner near her desk, and shows the sofa where Mr. Harbottle and others one evening during Lodge session saw plainly the astral form of a Hindu sitting and calmly watching the people. Indeed, so plain was the sight that only when some one sat down into this visitor, causing his disappearance, did Mr. Harbottle exclaim "He wasn't there at all," very excitedly. The picture on the easel is that of an old Eastern friend of H. P. B.'s—of her Master, in fact, as she often said. The little round and ricketty table was used very often in the mornings for holding a frugal breakfast, for H. P. B. was always up and at work very early each day. It was purposely placed in this picture, as it had actually been used just before the view was taken. Such is the magnificence with which the successor of St. Germain was surrounded. During Lodge meetings the president and H. P. B. sat at the garden end of the room, the members occupying seats about. On other evenings the well-known little folding table with a baize cover was brought out, and on that, placed where the round table is in this picture, she beguiled away some hours playing solitaire or whist.

All pictures of Mme. Blavatsky except this and one other were taken at set times, either in the shop of the photographer or at Conventions and other meetings. But none were obtained of her as she paused in her work until in 1880 this little photograph seized her, after consent, just as she was beginning the day's work on *Lucifer*, then in its babyhood. She had only a short while before come out from the room behind her and sat down at the desk on which the first pages of *Lucifer* were begun and whereon most, if not all, of the *Secret Doctrine* was written. The pen in her hand is an American gold pen given to her by a New York Theosophist and made by John Foley whose name is known to thousands of writers. The sheet of paper in front is a sheet of the MSS. of *Secret Doctrine*, and others lie about. The old wrapper she wears was more comfortable than gowns of state, to which she did not incline though they were prettier. The famous Matara tobacco basket is just beyond her hand, and on the bracket against the wall is a little white marble elephant—emblem of power and wisdom—given her by a friend. All about are photographs of admirers and disciples

from every part of the world. She delighted in pictures of her friends, and always had them near, on the walls, on brackets, covering door-panels, everywhere in fact. This was an old habit.



In the early days of 1874-75 pictures were always crowding each other, and many of them she ingeniously framed and hung up herself.

Out of this house she seldom went. Here day after day and night after night for some years her every hour was open to the gaze of all men. Yet detractors never ceased their spiteful flings, but she worked on ceaselessly in those rooms, at that desk, editing, corresponding, transcribing the *Secret Doctrine*, leaving a treasury of information and suggestion for those who care to look beneath the surface and are not wholly carried away by the rush and bluster of a transitory civilization.

Three years and a half after this picture was taken, the tenement of clay so well used by H. P. B. for sixty years was abandoned by her and cremated at Woking. THE WITNESS.

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“Pass on! For thou hast brought the key; thou art secure.”—  
*Voice of the Silence.*

## Probation.

IN a certain country there once lived a youth whose name was Ernest. The mountains closed about the little village which was his home, and the beauty and mystery that dwell on the mountains had folded him in from his childhood. When the sun rose he knew it first by the pale gleam that grew into light on the highest peaks, and when it set at the day's end it wrapped those peaks again in purple and violet mists through which the level rays pierced like spears of gold. Far below lay the valley, where the herdsmen took their droves in winter-time, and beyond that again lay the great world of cities and ships and palaces. Sometimes travelers, crossing the mountain, would bring some word of how life went in that other world. Now it was a war, and now it was a famine, and now it was a great rejoicing or a wonderful triumph. Ernest listened and wondered, till wild longings came into his heart to be himself a sharer in that keener life, and then the rock-bound steeps of his home seemed like prison walls to him. But chiefly he loved to hear the tales that came with others of how some man had arisen to right the wrongs of the people or to sacrifice himself for the salvation of his country.

"Who was the man? His name?"

The answer was always the same.

"He was one of the Brothers of the Silence. We did not know his name."

"But who are the Brothers of the Silence? Tell me more of them."

And the answer was always:

"Who they are no one knows unless he is one of them. They keep their secret bond. It is said that men about the king, in the very heart of the court, belong to the Brotherhood, but no one knows who they may be. And it is certain that humble artizans are of the brotherhood also, and scholars and travelers and artists and men who toil with their hands. They work together for a common end, but they work in secret and each in his own way. Only this marks them all, that they work not for themselves. They have vast wealth, but it is used for the furtherance of their common aim; and great learning, but no display is made of it; and power greater than a monarch's, yet it is never shown save when there is need."

“But why are they unknown, and why do they work in secret?”

“Because they work against the king,” was the guarded answer. “The king does not rule righteously. Evil is done and suffered, and wrong is uppermost. Those who serve the king seek to break their power. Therefore they have banded themselves together in secret and do their work so no man knows it. But a time will come, and then the king will learn his weakness and the people will learn their friends. They can wait as well as work.”

And Ernest would wander off into the solitary places of the mountains and look out over the level land that stretched away before him, with his heart so full of passionate ardor to share the work of those unknown men that he could not put it into words,—hardly into thoughts.

But the travelers with their tales came more and more seldom, for the mountain pass was dangerous and men mostly chose to take the long way that led past the foot-hills. In the gorge above the village ran a swift stream that had never been bridged, and more than one adventurer, essaying the passage in the rude skiffs of the mountaineers, had been caught in the fierce current and carried down helplessly over the precipice below. Often the villagers talked together of throwing a bridge across the torrent, but they were men of many little cares, and each season was too full of its own work to leave room for a larger task. But one spring, when the melting fields of snow upon the mountains had made the gorge impassable for weeks, they agreed that the work should be no longer delayed. Each man must bring his share of timber, and Ernest, who was skilful and strong, would construct the bridge. Soon tall trees were hewn to solid beams and lay ready piled on either bank. Pins for fastening, and planks and framework, were made ready. One day, as Ernest worked, a stranger stood beside him. It was long since he had seen a man from the outer world, and he questioned him eagerly.

“What of the king? Does evil still have power in his kingdom?”

“It still has power, alas.”

“But the Brotherhood? The men who live for the good of their fellows! Do they still work?”

“Yes, and ever will while there is need.”

“I dreamed once of joining them,” Ernest said wistfully.

The stranger gave him a kindly glance.

“Well, why not?”

“Could I?”

“Why not?”

"But no one knows where to find them."

The stranger smiled oddly.

"They are never far. One of them was even to-day at the foot of this mountain of yours."

He waved his hand in farewell, but long after he had passed out of sight the youth sat pondering over his words. One of the Brothers had been at the foot of the mountain that day! Then he could not yet be far away. Ernest flung his axe to the ground and took the path towards the valley from which the stranger had come.

He wandered far and long. Wherever he went there were rumors of the men he sought, but nothing more. One who might have been of the brotherhood was here a fortnight since. It was said another was even now in the next village. Nay, they had all gone to the war on the borders. Or, their secret places of meeting had been discovered by the king, and they had all been scattered or buried in dungeons. Well, it was not so certain that they had ever existed. There had been much talk, but who could make proof? So the rumors flew, and Ernest's zeal blew hot and cold as he listened. It would have been well worth living, truly, if one might have lived and worked as one of such a brotherhood, but if the Brotherhood were chimerical,—why, it was worth living still in a world which held such wonders as the palaces and pageants and festivals he saw. The months came and went, and ever as he traveled some new wonder put the last out of mind. The first object of his search had almost been forgotten when one day a stranger accosted him in the streets of a city.

"You have traveled far."

"I do not recollect you," Ernest said.

"A year ago you were building a bridge over a dangerous gorge in the mountains. You asked about the Silent Brothers then."

"True. And I left the mountains to seek them."

"Have you found them?"

"No. Tales fly about, but many are idle and some are false and all are fugitive. It is impossible to find the Brothers."

"It is not impossible," said the stranger, with a searching glance, "but vague desires bear no fruit unless they grow into will and blossom into action." He lingered a moment as though he would have added more, then turned and was lost in the crowd.

But his words had vividly recalled to Ernest the hopes and purposes with which he had left his home, and in a rush of pas-

sionate self-reproach he blamed himself for losing sight of that aim in the allurements of novelty. Faithless and vacillating, how could he hope to be trusted with the work of those who first of all were faithful and steadfast?

Someone touched him on the shoulder.

"Well, will you join us?"

"Who are you?" Ernest asked, drawing back in astonishment.

"Do you not know. We know you. We are men who work to overthrow the power of the king. Will you join us?"

"Are you then the Brothers of Silence?" Ernest demanded eagerly.

"Who knows anything of them? Have you found them?"

"No."

"Yet you have been seeking a whole year! You are a fool if you trust such shadows. There must be a revolution. It will be a thousand years before the Brothers bring it about with their cautious measures. We know a shorter way. We shall bring it to pass ourselves, and then we shall govern instead. Come, are you with us?"

"Yes," cried Ernest. "Why should I wait?"

He plunged at once into a labyrinth of plots and conspiracies which grew day by day more inextricable. There were secret meetings and goings to and fro and mysterious ambassadors on mysterious errands, all of which at first seemed the signs of a most ardent activity in the cause he had at heart. But gradually, as he became more familiar with the details, an uncomfortable doubt came into his mind and lodged there. It was a revolution they contemplated,—true; and the government was evil. But was the object of the conspirators to establish a better rule? Little by little he came to see with fatal clearness that they only sought to overthrow the established order to place themselves in power. Not for the sake of their country, not for the sake of better laws or for the good of the oppressed people were they banded together, but only that they might drain their country of wealth for themselves and make laws that would protect them in their rapine and oppress the people still more bitterly. It grew upon him like a horror, and as he came to feel himself bound with them, entangled in their plots and smirched with their baseness, he loathed himself and hated all who had had part in leading him into these underground ways. A year had gone by when one day the stranger whom he had met twice before sought him out.

LILY A. LONG.

*(Concluded in June.)*

## The Synthesis of Occult Science.

(Concluded.)

IN the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—“the combination of separate elements of thought into a whole”,—the opposite of analysis, and analysis is the very essence of science.

In the “Outline of the Secret Doctrine” by “C. J.”, now running through the pages of *Lucifer*, this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine*. The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine*, coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the stand-point of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the “New Philosophy”. Science to-day, in the persons of such advanced students

as Keely, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a store-house of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless under-tone of the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom". It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very key-notes of the higher evolution of man. Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to

grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule, and denunciation *ad nauseum*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

“He who lives in one color of the rainbow is blind to the rest. Live in the Light diffused through the entire arc, and you will know it all.”—*The Path*.

“He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men.”—*Plato*.

## Mesmerism and the Higher Self.

RECENTLY a book on the subject of the "Rationale of Mesmerism" having been published in London, written by Mr. A. P. Sinnett, I read in it some astounding statements about the relation of the higher self to Mesmerism. He says that it is the higher self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the higher self cannot be affected in this manner. It is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the higher self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not only does the whole of our philosophy sustain the contention that the higher self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the higher self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the

whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the higher self is that the utterances of the one entranced seem so far to transcend the limits of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider; it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the higher self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who

has put them into that state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From the tenor of parts of the book I mentioned, it seems clear that the ideas as to the higher self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the higher self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.

WILLIAM BREHON.

## The Basis of Practical Theosophy.

THESE are persons not in sympathy with Theosophic views, from whom is frequently heard the remark:—"What is the ultimate aim of all your theorizing? I do not see that it has any greater application to the daily needs of human life than other forms of philosophy and religion that you are so constantly decrying in your literature".

The query is a pertinent one, and worthy of some consideration, for certainly the reproach cannot be accounted undeserved if all

our efforts to acquire knowledge concerning the remote past and the far distant future of our earth and race are impotent to make a fuller, richer, and more rounded whole of the average human lot than has been the case hitherto. Theosophy would seem to have no adequate reason for existence unless it could justify itself by adaptation to the practical demands of our environment, since a philosophy or a religion too high for "human nature's daily food" is surely not of sufficient moment to be reckoned with as one of the factors in the world's progress.

The emphatic claim of Christian ethics is the love of the brother, Jesus of Nazareth being held to have been the one Maitreya (*i. e.* Buddha of Brotherly Love) that the world has seen; but beautiful as are the exhortations to fraternal living and fraternal dealing to be met with everywhere in the gospel teaching, there is still one text of yet more ancient date that has come down the ages from a fount of primitive wisdom, which gives in even more positive and forcible terms the same truth of the unity and solidarity of man,—the Mahavakya of the Brahman Scriptures, "Tat twam asi": freely rendered, "*Thou and thy brother art the self-same*". Useless to seek inculcation of a charity, a benevolence, a toleration of the brother so long as he is held at arm's length in the separateness of a distinct creation, now and for all time, as crystallized in the dogma of a personal immortality, which the custodians of Christ's teachings have evolved from their Master's scattered utterances. The true welding of the human race in an indissoluble oneness becomes far more realizable through a perception of Karmic law as exemplified in reincarnation than in the Christian doctrine, for we are thereby made to feel a fellowship and sympathy with every expression of human life, since we may have been the same in some prior existence, or may be the like again in some succeeding incarnation. The identity of one with another is thus so firmly established and so perpetually illustrated at our every turn, that the paramount and pressing need of an exhaustless brotherliness of toleration and of service is the one salient truth which starts out in bold relief from the bed-rock of Eastern teaching.

Altruism, then, is what lies at the very core of Theosophy, and, being so, must be the aim of Theosophic practice, as well as the keynote of its theory.

That its appeal has a more stringent insistence than other forms of religion we have seen, but the question remains: Has it a greater adaptiveness to the life wants of our suffering and struggling brethren than its firmly-intrenched compeers? and the an-

swer thereto can only come from trial and experience, in the endeavor to bring Theosophy within the horizon of our more untutored and less fortunate neighbor. The problem is *how* to bring a knowledge we ourselves feel to be so valuable to the doors, and beyond them into the heart of family life among the sin-stained, poverty-stricken, ignorant, and degraded masses who yet are part and parcel of our very selves. It would make a sorrily stern introduction to our tenets if, rushing boldly to seize a horn of the dilemma, we presented them incontinently with the solution of their present evil besetments in the wrong-doing of previous lives, urging them forthwith on the strength of the past to better future action, when all their conditions and surroundings are not only unfavorable, but absolutely inimical thereto. We surely all have sufficient powers of imagination and enough fellow-feeling with the poor in their hard lot and hopeless environment to realize that, were we in the same predicament, not the most transcendent philosophy nor the most consoling truths of religion would penetrate, or so much as touch us, so long as filth and overcrowding, biting cold and aching hunger, stinted wage and hard-set task, held us inert and indifferent in their benumbing clutch. Yet beyond all question there are many intelligent, eager, receptive minds among the vast population of our slums, who may be ready and a-hungry for the very truths we have to offer, did their starved bodies and sordid conditions but allow them to brace their faculties towards the acquisition of a mental gain. The *first step*, therefore, towards any mental and moral reform of life with such conditions is in *the amelioration of the physical environment*, rendering it possible thereafter to sow the seeds of instruction that may fructify and bring forth ten and a hundred fold in higher endeavor, larger conceptions, greater responsibility, more persistent purpose.

To prove, then, to the incredulous non-sympathizer that Theosophists have indeed not only a basis of practical endeavor, but also a keener incentive to philanthropic work in the improvement of condition and consequent advance of knowledge among the less favored of our race, it would seem needful for us to bestir ourselves in some more active fashion than has been our custom, in order to make of our oft-repeated plea of a universal brotherhood at least an *accomplishing*, if not an accomplished fact, within the radius of our own immediate centers. As it is now, we talk in sounding phrases of the Universal Brotherhood of Man, but it is in reality the often-attacked Christian Churches and religious organizations, the Salvation Army and the like, which to our shame

make a practical demonstration of the brotherhood of man to man, in the widely dispensed and wisely administered charities that are extended to every needy claimant, while we Theosophists sit with folded hands and talk of the beauty of an altruism, which nevertheless is apparently unseductive when demanding personal effort and sacrifice. This is not as it should be. Without a practical trend in the direction of charitable endeavor the very first object of our Society becomes a mere sentiment, a platitude of the very emptiest kind, which, so far from eliciting the respect of our neighbors, is calculated to excite their contempt, and what we can less well bear, their ridicule. There should be no helpful work for the physical amelioration of the poor that as Theosophists we may not join in earnestly, heart and hand, for only so can we ever hope to pave the way towards an introduction of our special doctrines into their midst, since no movement in this age can afford to overlook the needs of the masses whose assent, as well as that of the lettered and cultured classes, must be the hall-mark of final approbation and future progress. Nor should the votaries of Theosophy rest content with merely aiding the good work started in other channels, but seek to establish, to maintain, and to enlarge under the Ægis of the Theosophical Society, what in the beginning may be but small nuclei of intrepid pioneers, whose persistent and patient efforts towards all practical ends would not fail to develop important, however slow-ripening, results in the future.

We are often told that it is only the helpers who are helped, which would appear to furnish a most resistless motive—however deeply lurking a selfishness may lie behind it—to altruistic action. Among the monkish legends there is perhaps no more pathetic one than that of Judas Iscariot, called from out the hottest depths of a mediæval hell to sail about for one hour's space each Christmas night on a block of ice in Northern seas, the dearly-prized respite having been earned by an act of passing charity to the Joppa leper. So true it is that what we sow we inevitably reap even to the least germ,—the undeviating law whereby the good deed wrought compasses its own reward, however careless or sordid and selfish the impulse, *cannot be evaded*—therefore:

“Go, . . . . *not for the gain, but for the joy of the deed,*  
*But for the Duty to do . . . .*”

Go, with the spiritual life, the higher volition and action,  
 With the great girdle of GOD, go and encompass the earth.  
 Say not in thine heart, And what then were it accomplished?

. . . Go with the sun and the stars, and yet evermore in thy spirit

Say to thyself: It is good; yet there is better than it.

This that I see is not all, and this that I do is but little;

Nevertheless it is good, though there is better than it."

THOS. E. KARR, F. T. S.

## A Catechism of Brahmanism.

THE PATH IS NOT RESPONSIBLE FOR ANY PART OF THIS.

*Continued from March, 1892.*

 QUESTION—What are the Niyamas?

*Answer*—(1) Purity, (2) Contentment, (3) Mortification, (4) Study, (5) Resignation to God.

(43.) *Q.*—Does *Manu* refer to the tenfold Dharmas?

*A.*—Yes, he does.

(44.) *Q.*—Quote the passages.

*A.*—*Manu* says:

By those placed in the four orders a tenfold system of duties must ever be sedulously practised. Contentment, returning good for evil, resistance of sensual appetites, abstinence from illicit gain, purification, coercion of the organs, knowledge of the Scriptures, freedom from wrath: these form the tenfold system of duties.

Such as attentively read the tenfold precepts of duty, and after reading them carefully practice them, attain the most exalted condition.

(45.) *Q.*—Does the *Bhagavad-Gītā* make any reference to this tenfold system?

*A.*—Yes, it does.

(46.) *Q.*—Quote the passages.

*A.*—Respect to the Devas, to Brahmana Masters, and to learned men. Chastity, Rectitude, Worship of the Deity, and a freedom from doing injury are called bodily Tapas. Gentleness, Justice, Kindness, and Benignity of Speech and attention to one's particular studies are called verbal Tapas. Contentment of Mind, Mildness of Temper, Devotion, Restraint of Passions, and Purity of Soul are called the mental Tapas.

(47.) *Q.*—What are these Yamas and Niyamas?

*A.*—They are the first and second Branches of the well-known eight-fold path of the Yoga philosophy.

(48.) *Q.*—Can you mention some of the sages who practised the mortifications referred to in the *Yoga Sutras* and *Manu*?

*A.*—Yes, the famous Visvamitra and Matangha are some of the Sages who practised the above mentioned Mortifications.

(49.) *Q.*—Who was Matangha?

A.—He was a famous Yogi born of a Brahmin Mother; he practised the Tapas of standing on the tip-toe for several years near Gya: he is said to have obtained by his Tapas the Occult power of moving about in the air whenever he liked. This Occult power is known by the name of Kamacharra Siddhi. This hermitage subsequently became one of the famous places of pilgrimage near Gya, and was known by the name of Matangashrama.

(50.) Q.—Where is Gya?

A.—Gya is one of the most important places of pilgrimage of the Brahminical Hindûs. It is said to have derived its name from Gya, one of the descendants of Ashhurtarayan, one of the ancestors of the Kusee family and the founder of the kingdom of Dharmavaneya. This Gya is said to have propagated the Hindû religion throughout India, his court was the resort of all Brahminical savants, the number of whom was so great that the noise of their stories reached Bhurmaloka. Throughout the whole of King Gya's reign it was a stronghold of Brahmanism. The famous Vatta tree immortal is said to have been the place where King Gya performed his sacrifices. This tree, which still exists, together with the Ashwatha tree, makes the place of great sanctity to pilgrims.

(51.) Q.—Can you give me some idea of the antiquity of Gya?

A.—Yes, its antiquity extends far beyond the commencement of the present Kali-yuga. It was a well-known place of amusement even before the times of Maha-Bharata. King Dharmarajah, one of the heroes of the *Mahabharata*, visited this place in company with his priest and other Brahmins. He performed his Chaturmassya ceremony and visited Gya, the River Palgu, and the immortal Vatta tree.

(52.) Q.—What did he do under the Vatta tree?

A.—Under the tree he performed the Chaturmassya ceremony and fasted several days.

(53.) Q.—Give an account of the origin of the respect paid by the Hindû to the Ashwatha or Bodhi tree.

A.—In the *Vedas* the Universe is compared to the Ashwatha or Boddhi tree turned upside-down. It has its root above in God, and its branches spread underneath. This figurative description in the *Vedas* occurs also in the *Bhagavad-Gîtâ*, where again Krishna compares himself to the Ashwatha or Bodhi tree.

## TEA TABLE TALK.

MY DEAR JULIUS:—A short time ago some friends and myself were together at the studio of one of our number. Amongst others was my friend Tom Blank, who was quite ill, having a severe cold accompanied by a headache and an old-fashioned stiff neck. Noticing that he was rather chilly, I threw over him my ulster overcoat, and as his position was not very comfortable I had him lean his head on my shoulder. No sooner had he done this than I felt a sudden chill through my entire body. About an hour afterwards when our party separated, as he was living alone I asked him to go with me to supper, so that my people could give him the benefit of a cheerful family atmosphere. When we reached my home supper was immediately served, and I then noticed that my neck was becoming stiff, my head was beginning to ache and that I was beginning to have a general chill. *En passant* I would say that on my way home I had worn the overcoat that had been wrapped around my friend during the afternoon. After supper, feeling more miserable, although the room was quite warm, I wrapped a large blanket shawl round me, but in about half an hour was so ill that I had to go to bed. There I soon fell asleep and in the morning woke up well. I would say that before I met my friend I had been feeling in unusually good condition.

Am I correct in supposing that in some way the overcoat carried the conditions from him to me? This, to me, does not seem incredible, for it is generally recognized that the walls of a room in which there has been a contagious disease are often so impregnated that it is unwise to use it until it is thoroughly disinfected; and if the walls of a room can act in this way, why not an overcoat?"

It is probable that the writer of the above is, or was at the time, very sensitive to vibratory forces, and consequently the discordant vibrations within the disorganized sphere of his friend very easily overpowered his own and set up the same condition in his sphere. To say that "the overcoat carried the conditions" is to express the same idea in terms more vague, as there would be about the overcoat a magnetic vibratory current of the same kind—but weaker far—as that about the friend. This automatic suggestion through vibratory force is the same thing, on a lower plane, as the procedure called mental suggestion. A person may be very sensitive to, and may quickly cognize, an etheric (or astral) vibration, and yet be so positive upon the mental plane as to render it impossible for any magnetic operator short of an adept to hypnotize him. And the adept would not do it unless he were of the Black order.

An instance of this sensitiveness to the etheric vibrations is the following:

"Last October I was registering letters. A clerk who, like

myself, spent the years of early youth amid the beech and sugar woods of Ohio, handed me the letters one by one. When I had placed all but one in their jackets I leaned back in my chair and said laughingly to the clerk: 'Do you remember how the old beech and sugar woods look at this time of the year? I wish we were in Ohio to see the glory of the autumn woods.'

'Yes, indeed,' he replied, and handed me the last of the letters. It was addressed to Columbus, Ohio."

The thoughts of this person also seem to be dynamic in their swift action, as in the following instances.

"I have two brothers living on the Pacific slope. I had lost the address of the elder, and, discovering a matter of great importance to him, I determined to write to the younger for it. Before I found time to write, the younger brother sent me the address, which seemed strange, as he much dislikes letters and seldom writes me oftener than once a year. In the same way I fell to wondering about the particulars of the death of an uncle who had died many years before, and resolved to write to my aunt for them. In a few days I received from her a letter written on the day I had the thought, and in which she said: 'Your uncle died very suddenly and without premonition, just sitting in his chair.' This was twenty years after his death, and she had often written to me without mention of his death-hour or the circumstances attending it."

Unless one could closely compare data in this last case, one could not say whether the thought suggested the letter or *vice versa*. The ideal condition is, of course, that in which all these things are sensed by that very fine instrument, the internal body, through its outer shell, while the mental sphere is so positive as to be able to refuse all suggestions to action, and also to de-sensitize those bodies at will, just as we switch off a current.

We do not sufficiently realize the great part played by "vibrations" upon the stage of life. Take protoplasm, the matter of that life. I might call it the "cosmic dust" of the form (*rupa*)-plane of organisms. It is mobile and relatively formless, jelly-fish like, and ready to evolve into a higher form. The action and reaction between the light latent in and absorbed by the protoplasm, and the light of the sun, beget a certain vibration, *i. e.*, the vibration characteristic of light. The actinic, chemical, and acoustic vibrations are also playing upon the soft mass. As these are synchronous and not antagonistic, the life-force preserves the chord of the mass, or key of the whole. Thus there arises a definite area upon which these vibrations act with increased power, and this action increases with each new impulse (as by added momentum) and the substance becomes more and more sensitive to the light. Exercise perfects the function; increasing perfection of function renders exercise more easy and structure more perfect. It is thus that light builds the eye and the eye responds to light. So also, when the embryo occultist begins to aspire toward knowledge, the process is initiated upon an inner plane and the functions of the inner plastic body are gradually evolved under the action and reaction of that light which is Thought.

JULIUS.

## LITERARY NOTES.

MARCH LUCIFER begins the reprint of H. P. B.'s "The Ensouled Violin" and gives the first part of a strong article by G. R. S. Mead, "The World-Soul". "The Eternal Cell" by H. Coryn, "Rebirth" by Thos. Williams, and W. Kingsland's "Theosophy and Psychical Research", particularly the first, are products of vigorous and sustained thought. Mrs. Besant continues her exposition of "Reincarnation", and does so with that never-failing lucidity which brings everything she touches into the sunniest distinctness. Readers rejoice over and reviewers revere that marvellous pen. In contrast with it we have on page 86 eleven stanzas from the *Rig Veda*, and contemplate with interest and wonder the solemn homage of *Lucifer* to that singular series of concatenated sounds.—[A. F.]

VAHAN, Second series, No. 8, ably discusses six questions, the last being a scholarly examination by the Editor of the evidences for the historical Jesus of Nazareth. It is one of the most important topics ever taken up by the *Vahan*, and further contributions to its treatment are invited. Of the answers to the other questions, that of "C. B. I." is among the very best. Some writers never seem to have an idea outside the *Secret Doctrine* and the *Key*.—[A. F.]

THE VAHAN, Second Series, No. 9, is more than usually able. "J. W. B. I." gives a close analysis of the evidence for the historical Jesus, weak under (*b*) and (*g*), but otherwise very strong, though it might have been stronger if emphasizing the impossibility of the invention of so spiritual a character by men who, because liars, must have been unspiritual. The treatment of Asceticism is most judicious, particularly by "F. J. D.", but in fact the whole number is replete with rich, full thought, great common-sense marking the Editor and also "W. R. O.", saving the latter's jumble under Question 47. The subjects of lectures and Branch discussions through Great Britain are of high quality and large range, and denote an intellectuality in membership whereof the T. S. may well be proud. Mrs. Besant and Herbert Burrows are giving alternately a course of lectures on "Theosophy and Modern Thought",—Materialism, Science, Mysticism, Religion, Ethics, and Modern Progress. Surely they should afterwards be printed.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 1, is a further exposition of "Keely's Progress" by Mrs. Bloomfield Moore. Opinions as to Mr. Keely's status by those who have inspected his work are as yet too conflicting to warrant any positive judgment, though the probability in his favor seems growing.

GOD'S IMAGE IN MAN, by Henry Wood, shows intense realization of the unseen and the spiritual, with keen perception that the physical is but transitory and that there is oneness in Nature and Man, and to that extent shows the Theosophic spirit, even if without the Theosophic facts which would give coherency and proof. But it is a tedious book, purling along in common-place reflections on the territory it reaches, and only another case of that vague and superficial talk upon topics of the time which so many pious men of meagre mind feel impelled to utter as if a contribution, and whereof sermons are the perennial type and should be the perennial warning. (Lee & Shepherd, Boston.)—[A. F.]

MARCH THEOSOPHIST has another striking proof of genuine soothsaying by the "Cunning Man", Govinda Chetty; an article on "The Food of Paradise"; a practical study by Bro. Edge on "The Ethical Aspect of Theosophy not the only Aspect"; and Miss Müller's very readable account of her lecturing tour in Southern India. But the transcendent interest of the *Theosophist* for March, 1892, obscuring all other and minor, is Col. Olcott's "Old Diary Leaves", the first of his promised series upon H. P. B. her words and works, and the early history of the T. S. He describes her as he first saw her, their meeting, their growing intimacy at the Eddy homestead, the change in the materializations after her arrival, the facts she gave him from her life, the use she made of the form (an elemental) "John King" in her gradual uplifting of Col. O. from the investigation of phenomena to a study of true Philosophy, her early and purposeful attitude to Spiritualism, the real object of her mission to America, as well as the orders she received and obeyed, some of her first experiences in New York when she had to support herself by making cravats or artificial flowers till her delayed remittances arrived, how he himself was impelled from within to go to the Vermont farm where the revolution in his life began. He tells how, little by little, H. P. B. made him know of Adepts and Their powers, and depicts the scenes in the bitter winter night when the butterfly came at her call and the grapes appeared on the shelves. Of four of the Masters—a Copt, a Greek, a Venetian, and an Englishman, whom she at that time made known to him, he speaks, and explains why, though she was a faithful servant of the Brotherhood, all could not cooperate with her. And he shows how the Theosophical movement had been foreplanned by the Masters, the way opened, the favored participants made ready. Absorbing, fascinating, thrilling as is this initial paper, what will be true of later ones when he depicts H. P. B. in fuller terms and draws from the Diary which he has daily kept since 1878! Truly this is an epoch in the history of the T. S. It is on the verge of a copious outpouring of facts from the man whom the Masters chose as H. P. B.'s companion and *confidante*, whose memory and records can disclose her as she never has been disclosed, and whose graphic pen has been trained through years for this its crowning work. Every month will seem long before the successive *Theosophists* appear with their eagerly-awaited "Leaves".

WORDS OF RECONCILIATION is a curious monthly, now in its eighth volume, holding up "Evangelical" doctrines newly shaped and colored. As it denies eternal punishment, discriminates between the psychic and material planes, and between soul and spirit, and boldly avows reincarnation, unseen intelligences around us, and the solidarity of humanity, it has apparently been subjected to some unconscious Theosophic influence. Now if it will do two additional things—seize the doctrine of Karma and drop Bible texts as the boundaries of truth, it will emerge into a new and exhaustless range of fact, and will find satisfactions inexpressibly richer than the harmonizing of Saints Paul and James.—[A. F.]

THE NEW CALIFORNIAN, March-April, has one of those grand papers by Dr. Jerome A. Anderson which are monuments of learned power, "Theosophic Concepts of Life and Death", and Mr. Geo. P. Keeney begins a series on "Consciousness". Most of the other matter is selected. As the supposition that an incarnation of Cræsus has occurred in the Aryan T. S. may check donations to the still-needy Headquarters, it must be promptly repudiated. If Cræsus were here, would Dr. Anderson be allowed longer to reside in the provinces?—[A. F.]

THE PACIFIC THEOSOPHIST reprints Mrs. Besant's "In Defense of Theos-

ophy", and gives various interesting items of work. There are a good many typographical errors, and the Branch list needs overhauling. The Olympia Branch is soon to make its meetings open.

## **Appointment and Order.**

BY ACTING PRESIDENT T. S.

[The following was sent March 25th to India by the Vice-President.]

NEW YORK, *March 25, 1892.*

TO THE VARIOUS SECTIONS T. S.

By virtue of the power vested in me by Section 5 of Article 4 of the Constitution of the Society, as acting President of the same, and in order to provide for the proper management and control of the Society's property and affairs in India, I hereby appoint as my representative at the Headquarters in Adyar Brother Bertram Keightley, now General Secretary of the Indian Section, and in case he cannot serve by reason of absence, then I appoint Brother Sydney V. Edge; said appointment to take effect from and after the 1st of May, 1892.

The present general financial and recording officers of the Society at Headquarters are continued in office unless for good reason my representative suspends them, and in case of any such suspension I am to be immediately informed, as also of the name of any successor appointed; and in all cases suspensions are subject to my approval. In case any of the said recording or financial officers cannot continue their service, then said representative will at once inform me, appointing a successor or successors in the meantime until reply is received from me.

The General Secretary of the Indian Section will, as soon as possible, find out and inform me how much the said Section can pay for rent of the premises occupied by it at the Adyar Headquarters, to the end that some income may be had from that source for the upkeep of said place.

The care and management of the Oriental Library is for the present put under the control of Col. H. S. Olcott in concurrence with my representative, and Col. Olcott will kindly keep said representative fully informed about the same, as also myself; and if said Col. Olcott shall have sent to me before the arrival of this at Headquarters his signification that he will accept the post of Curator of the said Library, then such acceptance is confirmed subject to arrangements later to be made.

All Officers reporting to me will do so at the address No. 144 Madison Avenue, New York City, as there will be my office until further or other notice.

There is hardly any need for me to impress on all concerned in the above the necessity for harmony in all matters relating to Headquarters, and I can only ask my representative to consult with Col. Olcott for the purpose of obtaining his advice in respect to matters needing immediate attention. When I shall have received from Adyar further advices in respect to details, any other arrangements can be attended to as the exigency may require.

My said representative will please at once promulgate the above in his Section by means of the channels provided.

WILLIAM Q. JUDGE,

*Vice-President, Acting President of T.S.*

# Mirror of the Movement.

## ARYAN HEADQUARTERS.

The usual dilatoriness of workmen has caused postponement in the occupancy of the new house, but the offices of the General Secretary, PATH, and Aryan Press were finally moved to 144 Madison Ave. during the last week in April. So much of alteration and repair was found indispensable that the cost of refitting and furniture will be perhaps twice what was supposed, and the aid of Theosophists generally to this really national enterprise is more than ever needed. As soon as requisite furniture can be supplied, the Headquarters will be open day and evening to visiting Brethren. Designs for a suitable shrine for that part of the ashes of Madame Blavatsky which the General Secretary is to bring back with him after the London Convention in July are contemplated, and the shrine can be made ready if its cost is meantime provided.

Theosophists everywhere will notice that communications heretofore sent to P. O. Box 2659 should hereafter be sent to 144 MADISON AVE., New York City.

WILLIAM Q. JUDGE.

THEOSOPHICAL LEAGUE NO. 1 of New York has decided to give up for the summer the rooms it had in Lewis street and endeavor to accumulate funds for further active work in the fall. But during the summer the League work, by such as of such classes as can be carried on outside, will be kept up. A sum, way the treasury can afford, was voted to be used from time to time for charitable work.

THE GERMAN BRANCH in Philadelphia, "Die Deutsche Theosophische Gesellschaft", has relinquished its Charter and dissolved, and its members have resigned from the T. S. It had never done any work and of course had not grown, and the erasure of its name is but the formal recognition of a death which seems to have followed instantly upon birth. The American roll now numbers 60 Branches.

MRS. ELIZABETH A. KINGSBURY, formerly President of the Los Angeles T. S., has removed to the East and settled near Philadelphia. On Monday, March 28th, she lectured in Philadelphia before the Krishna Branch upon "The Constitution of Man", clearly and practically illustrating the ethics resulting. She spoke for an hour without notes, and very greatly to the satisfaction of the assembly. Mrs. Kingsbury has been enrolled as one of the lecturers available under the arrangement at the New York Headquarters, and her services may be secured therefrom.

MISS KATHERINE HILLARD favored the Brethren of Jamestown, N. Y., with a visit in April of a full week. She delivered three public lectures, addressed the Branch, held private conferences, and accomplished a most interesting and valuable missionary work. This is another illustration of what might be done on the Atlantic Coast if Theosophists were resolute in determining on a permanent lecturer such as has been secured in California.

BRO. G. R. S. MEAD is here for work and not for recreation. After the ad-

jourment of Convention he began visits to various Branches, having arranged for lectures in Philadelphia, Washington, and Boston. As he does not sail until May 18th, it is probable that still other points will be reached.

THE GENERAL SECRETARY while *en route* from Cincinnati lectured in Toledo, Ohio, on April 27th, and in Pittsburg, Pa., on April 28th.

APPLICATION FOR CHARTER has been received from new Branches in New Orleans, La., and Hot Springs, Ark.

### **Pacific Coast Items.**

BRO. T. D. BEASLEY of San Bernardino did good work during the General Secretary's visit last year, and will also arrange with Dr. Griffiths for meetings there.

BRO. ABBOTT B. CLARK, one of the hard-working California Theosophists, has become Associate Editor of the *Santa Ana Sentinel*, and announces his purpose to editorially promote Theosophy as one of the helps to human fraternity.

THE STATEMENT IN MARCH PATH that Mrs. V. N. Beane had been elected President of the "Women's Christian Union" proves to be an error of our correspondent. Mrs. B. is a Director in the "Women's Educational and Industrial Union".

THE LECTURER of Pacific Coast Committee started south Mar. 19. On the way down Judge Cope, presiding judge of Santa Barbara Co. Superior Court, became interested in theosophy and has read some of our literature. He invited Dr. Griffiths to lecture at Sta. Barbara. At Los Angeles on 21st March arrangements were made for four public lectures there and three at East Los Angeles. These were all well attended, the last having the largest audience. Two lectures were given at Pasadena. Interest has grown on the part of the people. Leaflets and tracts were distributed. Dr. Griffiths arrived at Santa Monica on April 4th and met some of the residents the same evening. It is a town of only 1700, yet on the 5th, with little notice, there was an attendance at the public lecture of 75, much interest being manifested in questions, etc. Good Theosophic material was found and little disposition to psychism. On the 6th the Doctor met 20 people at a private house and gave a straight-forward talk on Theosophy. On the 7th an application for Charter for a local Branch was signed. Citizens requested a second lecture, they to furnish the best hall in the town. Placards were placed all over, the local paper had a good notice, and the editor who attended the lecture expressed much interest. On the 8th the Doctor spoke to a large audience on Reincarnation. On the 10th he began a visit of four days at Santa Ana and vicinity.

LOS ANGELES, CAL. Regular public T. S. meetings are now held here on Sunday evenings and are well attended.

PASADENA AND EAST LOS ANGELES. Members of Los Angeles Branches are arranging to hold weekly public meetings at these places. There is energy enough in Los Angeles to make this important work succeed, and effort will be made then to maintain it. The local committee is exhibiting an indefatigable spirit. The field is large and promising. Branch business will be separated from the meetings and probably attended to by committees, thus systematizing work and aiding not only the efforts of the Branches, but also meeting the needs of adjacent places.

ALLEN GRIFFITHS met the local Branches of Los Angeles and advocated a bold and vigorous policy for public meetings, whereby those are to be conducted by members of the Society and not by those who are outsiders, however well qualified. There was some difference of opinion at first, but later the majority adopted this view. THE PATH cannot see what other policy could be possible. All T. S. meetings should be conducted by members and never given away to any other nor be allowed to be used for any subject or movement, no matter how praiseworthy those might be, for there is but little time left us for Theosophical work. The Los Angeles newspapers have been giving good reports and notices of work there, spiced, of course, with the usual ridicule and personalities. The Los Angeles workers are full of zeal, and a new period of activity appears to have opened. Probably a Headquarters and Library will be opened.

MISS M. A. WALSH is now at Los Angeles working with her old energy, and covers a field that others could not reach. She spent three weeks in March at San Diego, giving a course of twelve lectures on Psychology. On each Sunday she gave an address at the Theosophical rooms, and so many attended that an adjournment was had to a large platform in the rear of the building enclosed with glass, where Mr. Thomas had arranged seats and an awning. Miss Walsh also lectured in the Unitarian Church on "Theosophy in its Relation to Modern Thought". Very deep interest was manifested. The Upasana Branch is as active as ever, holding open meetings every Sunday and a class for study every Monday.

INQUIRERS in Los Angeles called very frequently on the Pacific Coast lecturer at his hotel, asking for information. The work of the lecturer will do good, for those who expound Theosophy must excite interest, since the race mind is demanding the explanations which can be found in no other system.

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### London Letter.

For a long time past the *Secret Doctrine* and most of Mme. Blavatsky's works, as well as Mr. Sinnett's, are to be had at all the large circulating libraries in London; now they are beginning to be in the free public libraries of our large provincial towns; I know of one, at least, where they have been introduced by the influence of the Chief Librarian who is a member of the T. S.

The book, *Peter Ibbetson*, by the artist Du Maurier, deals with the occult to some extent by introducing the discovery of living your real life in dream. This secret was taught by another, also in dream. Of course it is not a discovery for Americans, as the books of Mulford gave the idea out widely long ago in your land. The book is replete with notions which might have been gleaned from Theosophic study, many of which will be new to a great number of readers. The worst of it is, the world does not take these things *au sérieux*, but imagines that they are only "pretty fancies" of the author.

In all seriousness, however, Theosophy has been considered by Father Clarke, S. J., the editor of the *Month*, the chief Catholic magazine in this country. Three serial papers have appeared, and the subject has received a fair and impartial handling, both in marshalling the facts and in setting forth the philosophy. The good Father must have consulted many of our chief writings, including the *Secret Doctrine* itself, to have gained so good a survey of the whole: his conclusion is that the phenomena are real, but that their source is evil—the whole thing is deviltry.

As regards our special work, it is going on apace. I hear rumors of another lodge for the East End of London, in connection with the Bow Club for Working Women. It will be worked by one of our most praiseworthy and indefatigable members, who with every disadvantage, even to a deformed body and utter want of means, yet manages to make more sacrifices and to do more work for Theosophy than almost any one amongst us. This little (great!) friend is an example to us all, and I am glad to learn that another kind and well-to-do member has now undertaken to place him above the necessity of earning a livelihood, so that he may be free to devote himself to his beloved work. It is well that such shining examples should be brought to light as an incentive to others to go and do likewise.

Annie Besant is toiling away as usual. Next week she lectures at the Camden Town Athenæum, a literary institute having a large number of members.

An attempt is being made to bring about a *rapprochement* between the more thinking Spiritualists and ourselves, for some of us feel that there ought no longer to exist the antagonism and soreness which were perhaps natural when the Theosophical Society was first formed. With a little tact some misunderstandings might be cleared away, and I hope to have next month something more to report on the matter. I hope also that Col. Olcott's "Old Diary Leaves" now publishing in the *Theosophist* will help to bring about the needed reconciliation, by showing that Theosophy first took root among Spiritualists, both in England and America. At all events, it is the part of Brotherhood to hold out the hand of good fellowship, and I hope that it will not be refused.

Greeting to all on your side. We are sending you our brother G. R. S. Mead, who will carry all our good-wishes across the ocean.

EMILY KISLINGBURY, F. T. S.

Bro. George Mead suffered somewhat in March from indisposition owing to overwork and want of exercise, but recovered.

An active spreading of Theosophical ideas was carried on by Mrs. Cooper Oakley on board the Mediterranean steamer on which she went around that historic sea for her health. Her efforts will doubtless lead to good results.

How Mrs. Besant works is seen by this. She left home at 2 one day in March, got to Southport at 8, lectured there from 8 to 9, caught a train to Liverpool at 9:30, and then drove rapidly across town, just catching a 10:45 train out, joining the Scotch Mail at Warrington, reaching home at 4 a. m. next day. The meeting she addressed had about 2000 people in it. And the night before she had lectured to another large meeting at Eastbourne. When one reflects on the discomforts of English railway travelling, it is perceived how arduous is this work.

The new H. P. B. Press is beginning to do pretty well, and it is hoped that it will be a paying investment.

A course of lectures is being carried on by Mrs. Besant and Mr. H. Burrows on "Theosophy and Modern Thought—Materialism, Science, Mysticism, Religion, Ethics, and Modern Progress."

The Discussion Club at 7 Duke street still has meetings, and Miss Mabel Besant was among the speakers at recent sessions.

THE UNKNOWN OBSERVER.

## India.

IN CEYLON Bro. d'Abrew and Sister Musaeus Higgins have started the Theosophical Harbor Mission very well.

They report to PATH as follows: "In March there were hundreds of passengers at Colombo bound abroad, and many leaflets and tracts were distributed among them. Bro. Fullerton, Mrs. Gates, and Miss Walsh, of the U. S., sent us very acceptable parcels, and bound copies of *Wikesbarre* and *Indianapolis Letters* were sent by Bro. Fullerton to be put in steamship libraries. These have been put on British India S. S. Co. and the P. & O. Co. libraries. The last is a very popular line. This idea is excellent, and we will be glad to receive other books. We have also put a supply of leaflets in the curio and jewelry shops of the city to be distributed to passengers who come to purchase. To visiting passengers we also speak of Theosophy and give leaflets. They take it kindly and read the matter. Sometimes we meet some indifference. I gave one passenger *Theosophy the religion of Jesus*; his face brightened and he carefully took the pamphlet on board. We also board vessels for similar purposes.

Mrs. Musaeus Higgins is doing well and growing very popular. She is always at work and has no leisure. Our Sangamitta Girls' School, which she manages, needs help, and we have begun again our begging tours. Mrs. Higgins often leads a party in the street asking for money for the School. An improvement has begun in our affairs in the School, but it is not self-supporting. Mrs. Ryder of New York, and Mrs. Stockham of Chicago, visited the School in January, which had a public meeting on 27th January in the open air. Mrs. Higgins presided and High Priest Sumangala made an address. The Branch school met on the 7th July at Wekada, and then the Buddhists there invited Mrs. Higgins to conduct a meeting. She was escorted by a large party and was given an address of welcome, she replying by showing the importance of educating women. Thus our work is growing.

PETER DE ABREW.

*Colombo.*

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## Indian Letter.

ADYAR, MADRAS, *March 17, 1892.*

DEAR PATH.

The wheel of work goes round at Adyar steadily, so steadily, in fact, that it is difficult to find any special news to relate to you this month.

Bertram Keightley is now in the Punjab. He has just visited Lahore, and at the time I write is probably at Amritsur, which, as your readers probably know, is one of the most sacred cities in India. After leaving Amritsur he visits Ludhiana, Umballa, Meerut, Delhi, Agra, etc. He writes me that the weather luckily is fairly cool, but the heat is not yet telling upon him in any way. Here in Madras the hot weather is just beginning, and the mean temperature is creeping up slowly but surely to 90. Adyar, luckily, has all the benefits of the sea breeze blowing from the Bay of Bengal, and the office in which I write the present has too the benefit of the breeze, as we have a veranda looking out on the river.

I have been spending a few days in Ootacamond where I had the pleasure of seeing Colonel's little bungalow "Gulistan" (Garden of Roses). It is a compact little dwelling, consisting of a sitting-room and two bed-rooms.

The sitting-room commands an extensive view of the Mysore plains. When it is finished it should prove a very "attractive little residence", as the sale bills say. Probably he will take up his residence there in the beginning of May.

This morning we have received a short visit from Mr. Tokusawa, a Japanese gentleman who has been spending some time in Benares where he has been studying Sanskrit. He was one of those who ratified Col. Olcott's Fourteen Propositions, and I understand that he is likely to make a name for himself in the future. He is *en route* for Colombo now.

My recent visit to Bangalore has shown me that there is a good deal of sympathy felt by the Hindûs who are not members of the Society towards our work, especially as regards the second object of the Society. Several influential Hindûs at the last-named place, expressed their willingness to do all that they could to help us in bringing Western and Eastern thought into union. One learned gentleman at Bangalore is engaged in translating into Sanscrit some of the works of our Western philosophers for the benefit of Pundits who are not acquainted with English. This, I think, should do much towards bringing about the above-mentioned object. S. V. E.

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COL. OLCOTT is building a little cottage at Ooty on the Neilgherry Hills. It is made of adobe and has just three rooms 12x7, one a bed-room and the other for working and guests who may call. This is certainly not magnificence; it is scarcely beyond the glory of a hut.

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BOMBAY. The Branch is doing well. Every week two public lectures are given, on Sunday in English and on Thursday in Guzerati. They are well attended. There is also distribution of Theosophical tracts which attracts considerable notice from educated people and others also.

RUSTONJI K. MODI.

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## Annual Convention

AT CHICAGO, APRIL 24-25.

The Convention met according to notice at about 10:30 in the morning of Sunday, the 24th, at the Palmer House Assembly Rooms. The meeting was called to order by Bro. William Q. Judge as General Secretary and nominations asked for temporary chairman. Bro. William Q. Judge was nominated as temporary chairman by Bro. J. D. Buck and elected, proceeding at once to organize the Convention by calling for delegates' credentials and proxies. Bro. Elliott B. Page was elected Assistant Secretary of the Convention. The Branches were represented by delegates, and some 300 members and visitors in addition were present. It was ordered that all members present should be considered as being in Convention, but the power to vote on disputed questions was confined to regular delegates. The chairman declared the Convention organized, and Judge R. Wes McBride was elected permanent chairman unanimously.

The General Secretary then read his report, notifying the Convention officially of the death of Mme. Blavatsky and the disposition of her ashes; also of the resignation by Col. Olcott of his office of President of the Society, reading his letter and the reply of the Vice-President, together with the Colonel's circular to the Society. These showed the deep love of Col. Olcott for the Society, and his intention of continuing his work and membership although com-

pelled to resign because of his state of health. The report also showed the continuance of activity through the Section and expansion of work.

The financial part of the Report showed a surplus of \$987.23 for general purposes, and \$492.63 for Lecture Fund.

The report was then referred to the proper committees.

Before proceeding with the business of the day a resolution expressing the debt of all Theosophists to H. P. Blavatsky was passed, declaring that we must all work the harder to strengthen and extend the Society. This was passed by a rising vote. The resolution is:

*Resolved*—That this Convention of the American Section of the Theosophical Society, before proceeding with the business of the day, here records its deep gratitude to our departed leader, Helena P. Blavatsky, for the service she has rendered to the cause of Human Brotherhood and to every one of us, by her devotion and unflinching work during the whole period of the Society's existence from its organization to the day when she abandoned her mortal frame; her devotion, loyalty, and persistent work in the face of calumny and surrounded by every obstacle have made every Theosophist her debtor; this debt can only be discharged by continued loyalty on our part to the cause she held so dear, and therefore, for the spreading of the work and the strengthening of the foundations of the Theosophical Society, we pledge this Section by head and heart.

Resolutions were then passed on the disposition of H. P. B's ashes, and the Convention resolved that all members should contribute to the New York Headquarters, where it requested the General Secretary to deposit the ashes of H. P. B. The Memorial Fund started in London by the European Convention was approved and concurred in.

Bro. William Q. Judge then, acting as Vice-President of the Society, reported the resignation of Col. Olcott in formal manner, and announced the result of the votes in the American Section as to who should be the successor. This showed that the Branches voted for William Q. Judge as successor to Col. Olcott.

Resolutions were then passed regarding Col. Olcott, commending his work.

The Report made by the Vice-President regarding the votes of the American Section Branches was then considered and the following Resolutions, offered Dr. Buck and seconded by Dr. LaPierre, were adopted, having been favorably reported by the Committee to whom they had been referred.

*Whereas*—Col. Henry S. Olcott, President-Founder of the Theosophical Society, has tendered his resignation of the office of President to take effect May 1st *proxima*, and has requested that a successor be elected to the office of President of the Theosophical Society, and,

*Whereas*, the General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said votes being unanimously in favor of William Q. Judge: and they being now duly reported to and before this Convention,

*Resolved*—That the American Section in Convention assembled hereby tenders to Col. H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

*Resolved*—That in our estimation the position of Col. Olcott as "President-Founder" of the Society is, and must forever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be "President-Founder".

*Resolved*—That this Convention confirms and ratifies the votes of said Branches, and as such Convention declares its choice for President to succeed Col. H. S. Olcott to be said William Q. Judge. But it is further

*Resolved*—That the American Section in Convention hereby requests Col. Olcott to revoke his said resignation and remain President of the Society, this Section deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position although his health may demand that the amount of his work be reduced to a minimum so far as traveling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Col. Olcott by telegraph and

letter of this request, forwarding copies thereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point be obtained: that in the mean time it is the opinion and desire of this Section that the said resignation be not yet accepted but laid over for further consideration; and that, when the sense of the said European and Indian Sections hereupon shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and

*Resolved*—That this Section now declares its vote to be that when said office of President shall become vacant the successor to said Col. Olcott shall be said William Q. Judge, who shall hold said office for life unless removed for cause, and that he have power to nominate his successor as now provided in the General Constitution in respect to Col. Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing; and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

*Resolved*—That this Section requests that Col. Olcott, when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

*Resolved*—That the European and Indian Sections of the Society be and they are hereby requested to cooperate with this Section in endeavoring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

*Resolved*—Therefore, that this Section hereby reflects to the office of General Secretary of this Section its present Secretary, William Q. Judge.

Bro. Geo. R. S. Mead, General Secretary of the European Section, being present as delegate, was introduced to the Convention by Bro. McBride, and after a few remarks was elected a member of the Convention. Bro. A. Keightley was introduced as unofficial delegate from London, and was on motion made a member of the Convention.

The greetings from Col. Olcott were then read by the General Secretary. The Indian Section letter was signed Bro. B. Keightley as General Secretary. Both were listened to with the greatest interest. Other foreign letters were as follows. From the Blavatsky Lodge of London, read by Bro. G. R. S. Mead; and from the European Section, read also by Bro. Mead.

In the afternoon Dr. Keightley read a paper called "Schools of Metaphysical Healing", followed by Dr. Buck, who read a paper on "Spiritualism and Materialism *versus* Occult Science". Bro. Judge then discussed the paper by Dr. Buck, claiming that Theosophists were not opposed to Spiritualism, but that they gave an explanation which necessarily controverted Spiritualism. A lady then took ground against Bro. Judge, saying he thought Spiritualists were not good or intelligent. Bro. Judge denied this, and the audience of 400 declared in one voice that such was not the impression he conveyed. Bro. Thomas of San Diego declared with Bro. Judge, but also said that many Theosophists had been Spiritualists and that the latter had paved the way for Theosophy.

The Constitution was amended and as re-written by Bro. Judge was passed. Harmony prevailed in the sessions of the day, and the evening session began at 7 to adjourn at 9.

The Convention assembled in the evening of Sunday at 7 p. m. with Judge McBride in the chair. Dr. Buck presented a resolution declaring in substance that there can be no popery or creed in the Society, and appealed to our literature and the writings of our leaders and members. It was passed by acclamation, after seconding by Bro. G. R. S. Mead.

Bro. G. R. S. Mead then read an excellent paper on Reincarnation, which was listened to with great attention.

Dr. Buchman then spoke on the subject of the reasonableness of believing in Mahâtmas. A discussion of a very interesting character on Reincarnation

then took place, in which many strangers took part. It lasted until 9:30, when Dr. Buchman addressed the meeting on "Is it Reasonable to Believe in the Mahâtmas?", showing that they are a necessity in evolution. The evening meeting was crowded, and more interesting than any convention that has been held. Adjournment took place at 9, when private meetings were held. For Monday further discussions were ordered on Reincarnation and other subjects, with a lecture in the evening by William Q. Judge on "Cyclic Impression and our Evolution." The full report of the Convention will be separately printed. On the whole it was the most harmonious and important ever held in America.

The following important resolution was the business of the evening of Sunday:

*Whereas*—It is frequently asserted by those ignorant of the facts of the case and of the literature of the Society, that the T. S. or its leaders seek to enforce certain beliefs or interpretations upon its members, or to establish a creedal interpretation of any of its philosophical propositions; therefore

*Resolved*—That the T. S. as such, has no creed, no formulated beliefs that could or should be enforced on any one inside or outside its ranks; that no doctrine can be declared as orthodox, and that no Theosophical Popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest; and in support of this resolution appeal is made to the entire literature of the Society, and the oft-repeated statements published wide-spread by H. P. B., Col. Olcott, Mr. Judge, and every other prominent writer and speaker upon the subject since the foundation of the Theosophical Society.

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## Notices.

### I.

THE PATH has received a fresh supply of *The Key to Theosophy*, and is glad to state that after protracted delays all orders can now be promptly filled.

### II.

*Forum* No. 34 and O. D. Paper No. 11 were sent out early in April.

### III.

The report of the Convention will be mailed directly to each member of the Section in good standing, and will carry with it *Forum* No. 35 and O. D. Paper No. 12. Of course no member with dues unpaid is entitled to or will receive it.

### IV.

Special need existing for a copy of *Lucifer* for September, 1891, any person having one for sale at \$1.00 will please write to the PATH.

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## THE PRESS SCHEME AND "F. T. S."

As F. T. S., who takes charge of this work but is not in the General Secretary's office, has received a great many tales and other papers from kind members in India, he begs to thank them, but also to say that such matter cannot be used in American papers, and is therefore unavailable. This must serve as thanks and answer to all those concerned.

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Consciousness and recollection are not in the head alone, but are found in every atom, each in its own degree.—*Rock Cutting.*

OM.

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Hear ye all this moral maxim; and having heard it keep it well: Whatsoever is displeasing to yourselves never do to another.—*Bstān-hgyur*, v 123, leaf 174.

Then declared he unto them the rule of doing to others what we ourselves like.—*San-kiao-yuen-lieu*.

From henceforth . . . put away evil and do good.—*Jataka*, 6.

## THE PATH.

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VOL. VII.

JUNE, 1892.

No. 3.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### Misunderstood Editorial.

THE editorial in April PATH has been thought by some to mean that it is the Editor's intention to cease publication, and one newspaper wanted to know what we meant by repeating words we spoke long ago. There is no intention of stopping this Magazine; indeed, if Theosophists patronized the PATH more, it would be enlarged to twice its present size. What was stated was, that the Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrines found in the *Upanishads* in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seeing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

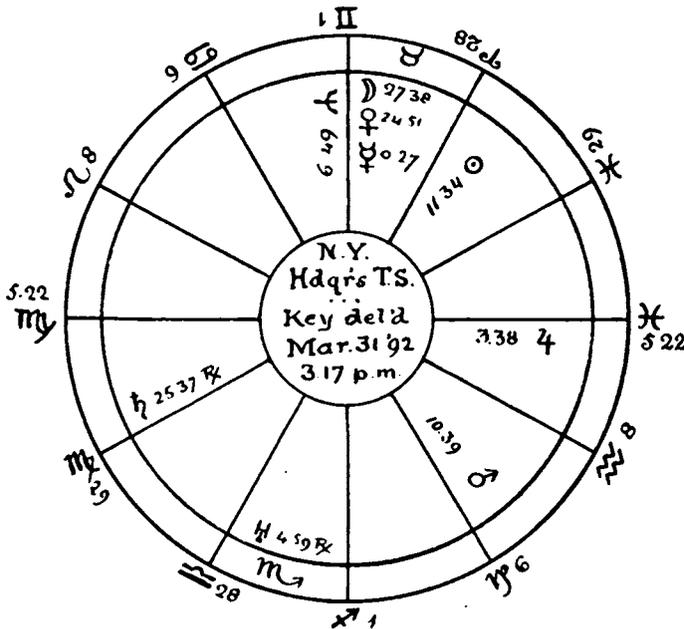
# The Horoscope

OF THE NEW YORK HEADQUARTERS.

THE following has been "set up", as astrologers say, for the hour at which the key of the new House, 144 Madison Ave., New York, was delivered to the President of the Aryan T. S. It is not offered to show a belief in astrology, but as an interesting matter to record. If time shall show it to be wrong we must blame the astrologer; if right, then it will be for the joy of Urania's devotees. The prognostications are all done by rule and from old books, none of them depending on the judgment or fancy of the astrologer.

A well-known Cabalist says No. 144 is one of the great key-numbers of the Caballah of the Hebrews.—[Ed.]

THE ASTROLOGER'S JUDGMENT.



"I regard this as a fortunate figure; in fact, under the circumstances, none better could be expected. The meeting of Moon ☾, Venus ♀, and Mercury ☿ in the ninth house is of itself a surprisingly good coincidence, as even in nativities of persons this is a sure harbinger of success in religious matters. Most of the beneficent planets are above the earth, which is also an infallibly good

position, while Jupiter ♃ is only just below the horizon. Vulcan ♁ in the Mid-Heaven also gives a mildly benignant aspect. Saturn ♄ in the first house, a trine with Moon ☾ and Venus ♀, is an indication of a sober, steady constitution and a long life. Mercury ☿, lord of the ascendant, is in the ninth house, governing religious matters. Moon ☾ in Taurus ♉ is in her exaltation, while Venus ♀ stands in her own house. Sun ☉ is in his exaltation in Aries ♈, and suggests that the new enterprise will not lack for financial support, even in the way of legacies. Jupiter ♃ in Pisces ♋ also holds his own house, and being a trine with Herschel ♃ shows success in religious matters. Mars ♂ is in as harmless a position as he can well be, though in his exaltation.

You will observe that nearly all of the planets are either in their own houses or in their exaltation. Their influences will thus be proportionally intensified.

Neither will the Headquarters have an uninterrupted career of success. A violent opposition at times may be looked for. Mars ♂ in square aspect with Sun ☉ suggests real danger. The undertaking will suffer from rashness. Big chances will be assumed, and great anxiety will be caused ere its financial foundations become settled. So, too, the trine of Herschel ♃ to Jupiter ♃, while marking eventual success, will cause sudden and unlooked-for obstacles, entailing much travel and correspondence. The first serious difficulty will occur in three years' time, and it will look as though the property would be lost to the Society, but unexpected assistance will come from a total stranger." ASTROLABE.

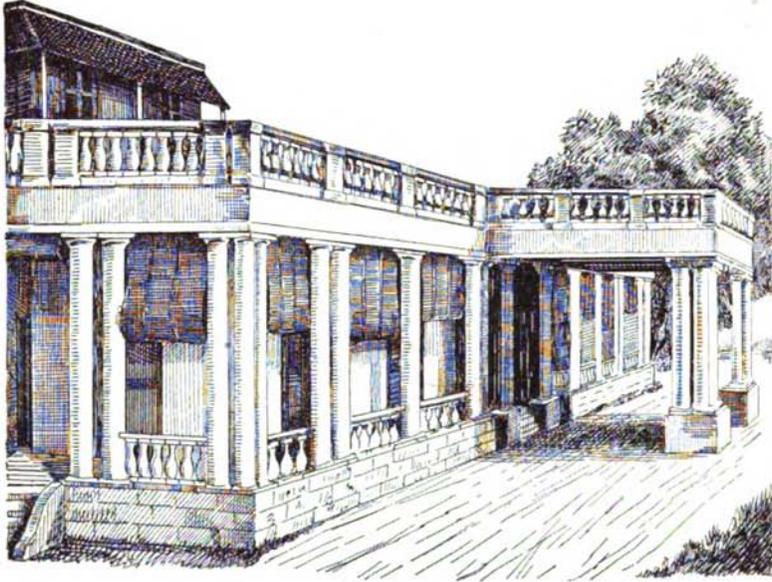
*April 6, 1892.*

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## Habitations of H. P. B.

NO. 2.

IN the *Path* of 1890 (vol. v, April) a view was given of the Headquarters building at Adyar as it appeared after alteration and the addition of the library wing. It need not be repeated here, as H. P. B. did not reside in it subsequent to the alterations, but was residing in London. The changes consisted in filling in the spaces at each side of the *porte cochère*, thus turning the latter into an entrance, and adding rooms at each end of the building in front. Col. Olcott also constructed an additional building, on the ocean side, for the Oriental Library. Some changes were made in the roof by the raising of the top of what was called the "occult room", which had a sloping roof when H. P. B. lived there, as the illustration on next page will show.



This picture is reproduced from an accurate sketch made on the spot in 1884, the point of view being as you come up the drive from the entrance gate.\* It shows the front of the building as it faces the compound, and runs down to where the library building now stands. The *porte cochère* spoken of above is seen in perspective. It gave a grand air to the front, but has been absorbed by the alterations. The whole building was, in 1884, of a white color, appearing at a distance like a marble structure, but in reality is constructed of brick plastered white, as is very usual in India. It was purchased some years ago by subscription, and is now free of debt. Standing in a compound—or grounds—of some 21 acres, it is a very fine place, and if its counterpart were found in this country the cost would be very large, whereas in India its value is small by comparison with American properties. The Adyar River flows along behind the house not more than ten feet away. It is not a river of any consequence, its mouth being generally closed with sand through which the stream percolates into the ocean; and at this season of the year the water is very low and the odor from the mud rather disagreeable, but at full seasons it is a delightful little creek, as we would call it.

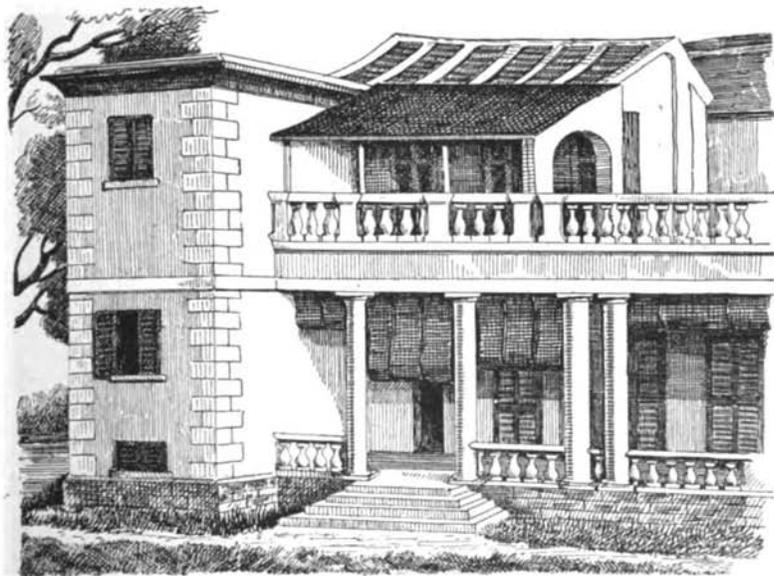
Just appearing over the ornamental balustrade which encloses the roof is the front of H. P. B's own room, which led into the

\*The illustrations to these articles are all by William Q. Judge except the process plate in No. 1.

shrine-room shown in the second picture. Her room was an addition to the building, and in a way served to join the two towers which rise at the back corners at either end. The stairs of the tower illustrated was the means of communication with her apartment, although the other tower had also a stairway, and another stairs was made running directly into the lower rooms at the library end. But these were not completed in June, 1884, when she was in Europe, as Monsieur Coulomb suspended work as soon as Mme. Blavatsky and Col. Olcott had gone to London, and began at once to construct the *ex post facto* trap-doors which he hoped to ruin the Society with, and at the same time to turn over some honest pennies of the missionaries for his so-called *exposé*.

That part of the compound extending from the entrance gate on the highway was full of mango trees, and through them the driveway brought you up to the house and under the *porte cochère*. Alighting there, a short flight of steps took you up to the entrance hall, where the floor was of black and white marble. Here there were two tables, sofas, and some chairs, and on the floor many a night slept Damodar K. Mavalankar, of pleasant memory, together with several others, including Ananda and Babajee.

Part of the end of the building on the side near the main road is given here. It is a continuation of the corner seen in the first cut. The tower finishes the river end of the building, and the river itself can be just seen at the back. On the top is the occult



room with the extension or verandah. The roof of the "occult room" was slanting and tiled in red, the plaster being tinted yellow. In this was the shrine. It was entered from the other side, and, being a few feet lower than the rooms used by H. P. B., a short flight of steps ran down into it. In the tower is a winding brick stairway, and opening on that was one window of the occult room. This window was made into a cupboard, the back of which looked on the stairs. This back was altered by M. Coulomb after H. P. B.'s departure so as to have a sliding panel as a part of his conspiracy. It was not workable, however. The whole upper part of the house was, in fact, a patchwork devoid of regularity.

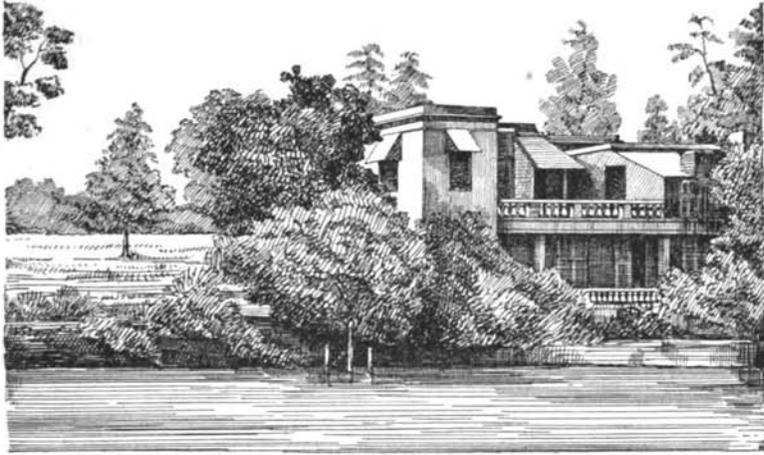
Damodar's room was in this tower at the top as you came up the narrow stairs. It was from that little room the famous "shrine" was stolen on the night after its removal from the wall in the "occult room". A corridor, as you might call it, ran across the back of H. P. B.'s rooms from tower to tower, open to the river and giving a view of the little island opposite and the long queer bridge which carries the highway across the river. The small



picture shows this bridge, which was painted pink.

Opposite beyond the bridge can be seen among the trees other large houses, as the vicinity was once in great demand before the trade of Madras declined. Every evening at sunset large flying foxes would rise up in great numbers from the direction of the city and fly over to Adyar to feed during the night on the mango and other fruit-trees in the vicinity. Many of them stopped on the Headquarters grounds.

This is reproduced from a photograph of the back of the building taken from the little island at the right of the bridge picture. It shows the other tower, companion to that in which was Damodar's room. The lower floor under the roof was the back part of the middle of the building, and was occupied by the *Theosophist* magazine. Trees and shrubs almost hid the view. A plastered embankment ran for a short distance along this side so as to protect the foundations.



These pictures give a very correct idea of the house when H. P. B. lived in it, but all has now been changed by the addition of the Library and by various changes in the roof which Col. Olcott put into effect after the desecration of the place by the Coulobms, so that now the old "occult room" is a thing of the past, not to be revived until another great personage such as H. P. B. shall have come and been revealed to us.

THE WITNESS.

## Yoga: the Science of the Soul.

BY G. R. S. MEAD.

*Samatvamyoga uchayate.* (Equal-mindedness is called Yoga.)—*Bhagavad-Gitā*.

*Tadviddhi pranipātēna pariprashnēna sevāya upadekshyanti te jñānam jñānīnastattvadarshinah.*

(Seek to know it (yoga) by humility, by question, and by service. The truth-seeing wise will (then) communicate this knowledge to thee.)—*Ibid*, iv, 38.

So shalt thou be in full accord with all that lives and breathes; bear love to men as though they were thy brother pupils, disciples of one Teacher, and sons of one sweet Mother.—*The Voice of the Silence*.

I WISH to tell you as simply as may be of the most important science in the world—the science of the soul—called Yoga in Sanskrit. Perhaps some of you may not know that the present restricted meaning of the word "science" has only been in fashion for a very brief season in the time-periods of the ages, and that "science" with the ancient forefathers of our Âryan race meant something more than only a careful and intelligent use of our five senses, aided by mechanical instruments.

In the West to-day the assertion that knowledge is obtainable otherwise than by the five senses is regarded as ignorant impertinence by the popular high priests of science and their trustful votaries; but ready as we all perforce must be to give due honor to the admirable patience and painstaking scrutiny which has rescued the West from the clutches of an ecclesiastical nightmare, we have yet to learn that the newly-established papacy of modern science is the guardian of our souls and dictator of our spiritual existence. In opposition to the ever-growing negation that is obscuring the ideals and paralyzing the intuitions of the men, women, and children of to-day, the present Theosophical movement, by its very title, asserts in no uncertain tones that real knowledge is to be obtained; that on the one hand man is something more than a five-sense animal, and on the other that he is under no necessity of waiting until death closes the doors for the assurance of spiritual things.

The immemorial science of the soul asserts that man is an immortal, divine, and spiritual being, whose fleshly tabernacle is but a temporary inn or prison-house; that his physical senses, so far from being his only means of knowledge, are almost invariably the self-imposed bonds that chain him in his narrow dungeon, where, indeed, he would most miserably perish did not sleep, death's younger brother, mercifully release him by night and bear him for a space back to his home of freedom. But he who has begun to long for release from this thralldom, at the same time begins to see the illusive nature of the prison and chains of the body; how they deprive us of our sanity and make us think the prison a palace and the bonds wreaths of sweet-scented flowers. Lunatics in the asylum of the senses that we are, few of us ever contemplate the fact that the magic wand of sleep turns a third of our lives into an impenetrable blank, and that death, the great conductor of souls, may at any instant touch our shoulder.

In most cases, if a man thinks at all, he regards sleep with wonder and death with awe. Sleep and death guard two portals. Through one, man daily passes and repasses in a swoon; through the other, he passes to return no more. So at any rate it *seems* to us. True, it *seems* to be so; but the soul-science does not deal with seemings, it leaves appearances to the dominion of the five senses and the brain mind, and consecrates its study to realities and direct knowledge. The Yoga denies that sleep is a blank and death the end of existence; it asserts the possibility of knowledge of the mysteries of sleep in waking and of the mysteries of death in life; and tells us that the doors of sleep and death may

be passed and repassed in full consciousness. This Yoga, or the science of the soul, is as precise and exact in its procedure as the most rigid of our scientific methods; but whereas physical science deals with physical phenomena, psychic science deals with the soul of things. Masters of Yoga assert most definitely and unhesitatingly that the existence, nature, life, and history of the soul have been and can be as rigidly and exactly demonstrated and proved in its own dominion as the best known scientific fact, so-called, in the natural universe. The negation of those ignorant of the subject, and the howling of the thoughtless for objective physical proof of that which is in its very nature immaterial and subjective, can have no real weight with the student. Intellectual vulgarity and cheap wit can no more weaken the eternal fact of man's immortal spiritual nature than spitting at the sun affect the god of day.

And now, what is the meaning of Yoga? Many definitions have been given, and of course this same science has been called by other names, at various times, by various nations, in divers tongues. The subject is one replete with technicalities, for there is a very large literature treating of it distinctly and in a most technical manner, and, in a wider sense, all the Scriptures of the world are text-books of this science.

In the present paper, however, all technicalities will be avoided, and I therefore hazard the definition of Yoga as the science of the union of man with the source of his being, with his true Self. You will at once see that the claim of our science is one of direct knowledge. That does not mean to say that the student is at once to become omniscient, or that he will by a sudden leap obtain full knowledge of things in themselves. By no means. The way of pure knowledge is a long and thorny path of stern self-discipline and of ungrudging and unflagging effort. But the path leads up a mountain, and the view so extends that each successive point of vantage gained is of the nature of direct knowledge as compared with the lower stages. We are at present like men who persistently keep their eyes fixed on the ground at their feet, who as yet have not looked at even the visible universe as it really is. There are manifold stages of soul-knowledge, immeasurable degrees of union with the Self, for ultimately this Self is the One SELF of all that was, is, and will be.

It would be presumptuous in me to imagine that anyone else will entirely agree with my definitions, and naturally all are free to find better and more appropriate words to clothe the ideas according to their ability. There is, however, a longing that comes upon

all men in their repeated wanderings on earth, "a longing of the soul to go out to the infinite", as it has been phrased, and the freezing cold of negation cannot quench the fire of that divine desire, nor can the perfunctory performance of any lip-religion satisfy its ardor.

In endeavouring to give some idea of what the practical science of Yoga is, I am at a loss to convey my meaning because of the poverty of our ordinary language in fitting terms. We all readily talk of the soul, and mind, and consciousness, but few of us have any conception of the infinity of ideas that each of these terms connotes. In this paper, the soul must be understood to stand for the whole of man's nature apart from his physical body, the mind for the thinking principle, and consciousness for man's whole containment, his whole being. The mind is the thinker, the self-conscious principle in man, the means of his knowledge. It is this principle, therefore, which is both the scientist and his instrument in Yoga.

This mind is usually distinguished into two aspects for clearer comprehension. Perhaps these may be most easily understood as the "I am" and the "I am I" in man, ideas which it is usual with Theosophical writers to distinguish as the individuality and personality. The personality is the sum of all those impressions, as they are called in the East, which make up our consciousness of being such-and-such a particular person, of being the actor and sufferer in all the affairs of life. Everything we do, or say, or think leaves an impression on our character, whether we are conscious of it or not; and an impression once induced into our plastic nature tends to repeat itself mechanically and to form habits which, as we know, become second nature. If the impressions are bad, a vicious habit is formed. The sum of all these impressions is called the personality, or, to use another simile, the vibrations set up by our acts, words, and thoughts inhere in our plastic nature, in an ascending scale of subtlety and rapidity, according to their plane of action, up to that of the rarest substance we are at present capable of conceiving, and which perhaps may be spoken of as thought-stuff, for this lower aspect of the mind is substantial, though not material.

The higher aspect of the mind, on the contrary, the individuality, that which I have called the "I am", is of a divine and spiritual nature. It is not substantial, but a pure spiritual essence, divine, immortal, immemorial; it dies not, nor comes into being, but *is* throughout the ages.

Now the lower mind is ever fitful and changeable, going out to

things of sense; it is a Mazeppa bound hand and foot on the horse of passion and desire. In the East, it is called the internal organ to distinguish it from the external organs, and we have first to learn to free it from its bonds before we can put our foot on the first rung of the ladder of true knowledge.

The ceaseless changes which take place in this lower mind are called the modifications of the internal organ; and these have to be held in the firm grip of the awakened spiritual will and rendered motionless, if any success is to be attained in the science of Yoga.

Imagine to yourself a sheet of paper with writing upon it, crumpled up into a ball, and whirling tumultuously down a mill-race. Such is the lower mind in each one of us. And if we want to read the writing which tells of the mystery of life, we must first rescue the ball of paper from the mill-race of the passions, and then carefully smooth out the paper so as to erase the impressions which prevent our reading the writing, that so at last we may learn the whence and whither of our pilgrimage.

A simile often used in the Eastern books, with regard to the upper and lower mind, is that of the moon reflected in the waves of a lake. So long as the surface is disturbed, the moonlight will be seen only as a broken and unsteady reflection, and not until every ripple is gone will a true image of the divine man be reflected into our souls.

Again, the lower mind is as a metal mirror covered with dust and rust; and until this is removed no image will be seen; or, again, the mind must be as steady as the flame of a lamp in a place sheltered from all wind.

*(To be continued.)*

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## What Is Electricity?

ORIENTAL IDEAS ON THE SUBJECT.

**T**HE fact may seem rather queer that something exists which we know how to produce and how to utilize in such an infinity of effective ways that it is to-day one of the greatest factors in the world's progress, and yet we do not know what it is. But it is a fact, nevertheless. Not one of our scientists can tell us what electricity is. The latest and perhaps the best definition of it is: "Electricity, the name given to the unknown thing, matter, or force, or both, which is the cause of electric phenomena". Not much satisfying knowledge is offered in that pairing and

compounding of alternatives. And the International Dictionary is scarcely more conclusive in pronouncing it "a power in nature, a manifestation of energy", with a long succedent statement of its qualities and conditions of manifestation which are properly evidences of its presence but by no means expositions of what it is. And Stormonth says it is "a highly subtle power . . . one of the forms of energy exhibited in lightning, etc.". Really, we do not seem, for all our familiarity with its manifestations in late years, to have got at much more positive knowledge of its being than was possessed by an author who as long ago as 1799 defined it thus: "Electricity, a natural agent or power, generally called the electric fluid, which, by friction or other means, is excited and brought into action". Bain says: "The most recent theory of electricity is that it is a mode of ether. In order to establish this theory, it is necessary to transfer the question of the existence of ether from speculative philosophy to that of absolute reality". And he concludes that "electricity is a condition, an effect of matter, and it is not peculiar to any material. This condition in a state of equilibrium pervades all matter and all space, ready to produce an effect when its equilibrium is disturbed."

The theory of its etheric origin, which Bain is disposed to reject as undemonstrable, and his conclusions lie closer together in the Oriental concept of the subject than he has yet, perhaps, recognized, and are by no means antagonistic. The philosophers of the East have taught, for thousands of years it is averred, that there are in nature six primary forces or *Saktis*, which may be looked upon as rates of vibration, having their origination in the super-sensuous ether, and manifesting, according to their respective attributes, in matter. Of the six, only three have been partly investigated by our western science—neither one in its totality, but only in certain of its special manifestations—and one of these is the *Kundalini-sakti*, thus defined by the eminent Hindú pundit, T. Subba Row:

"Literally, the power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests itself in nature. This force includes in itself the two great forces of attraction and repulsion. *Electricity and magnetism are but manifestations of it.* This is the power or force which brings about that continuous adjustment of internal relations to external relations which is the essence of life according to Herbert Spencer, and that continuous adjustment of external relations to internal relations which is the basis of transmigration of souls or

*punarjanam* (re-birth) according to the doctrine of the ancient Hindü philosophers."

The two other *saktis* in part known to our scientists are *Para-sakti*—literally, the great or supreme force or power. It means and includes the powers of light and heat. *Gnâna-sakti*—literally, the power of intellect or the power of real wisdom or knowledge.

It will be observed that the powers of light and heat are thus attributed to one *sakti*, and electricity to another, which at first blush would seem to differ from the conclusions of our western scientists generally, who, observing the interconvertability of heat, light, energy, magnetism, electricity, and chemical effect, esteem them all modes of manifestation of one and the same energy. But a better understanding of their coördinate and conjoint manifestations under the control of the great synthesizing *sakti*, the seventh—about which the wise men of the East are chary of affording exoteric teaching—will perhaps demonstrate and explain harmony where difference now appears to exist. It is more than probable that the *saktis* blend their action, each partaking of all the others in infinitely various degrees when in manifestation, just as the "states of consciousness" overlap and mingle, in the same teachings.

Suggestions of importance toward demonstration of the reality of the ether, and perhaps eventually of their inter-etheric *akasa*, are afforded by Tesla's recent experiments. From these it appears that electric energy, properly applied and of sufficiently high potential, will render rarified air self-luminous. Whether the energy manifests itself as heat or light depends upon the velocity of the etheric vibrations induced, those of the latter being much the higher.

Modern science now generally recognizes what the Eastern sages have taught for hundreds of thousands of years, that the various colors and tones are objective evidences of measurable rates of vibration. A step or two further and our wise men will learn that all the forces of nature, the entire universe, not simply the material within our consciousness but the supersensuous planes beyond, are manifested rates of vibration—"differentiated aspects of the Universal Motion". From that "Universal Motion" as the seventh *sakti*—centred, according to the Kabalists, in the "central sun"—all originate and to it all must return. All the minor *saktis*, springing from a common origin, have definite and ascertainable characteristics in common, or correspondences, and none manifests alone on our material plane, without admixture of

some qualities or attributes of others. But it will be as hopeless for man to attempt comprehension of the mysteries of those awful forces and the laws in conformity to which they act upon the plane of matter, studying them from the wholly material standpoint, where only their lowest and weakest manifestations can be cognized, as it would be for a bug perched upon the periphery of a fly-wheel to understand, from his observations there, the laws and properties of steam originating in an engine the motion communicated to his wheel.

It will be found of curious and suggestive interest, in connection with this subject, to learn with what broad comprehensiveness, viewed in the light of our most modern science, the Hindû philosophers have taught for ages past the field of the power styled the *Gnana-sakti*. The pundit already cited (T. Subba Row) says:

“(1) The following are some of its manifestations when placed under the influence or control of material conditions. (a) The power of the mind in interpreting our sensations. (b) Its power in recalling past ideas (memory) and raising future expectation. (c) Its power as exhibited in what are called by modern psychologists the ‘laws of association’, which enables it to form persisting connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. (d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality.

(11) The following are some of its manifestations when liberated from the bonds of matter: (a) Clairvoyance, (b) Psychometry.”

J. H. CONNELLY.

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## Probation.

(Concluded.)

YOU have allowed yourself to be deluded”, the stranger said with grave directness. “You must free yourself once and forever from these entanglements if you hope to ever share in the work pursued by the Brothers of the Silence.”

“The Brothers of the Silence!” Ernest exclaimed bitterly.

“It is because I sought them that I am where I am now.”

“No, it is because you sought them in the wrong way.”

“Tell me, then, do they exist?”

“Yes. I am one of them.”

“Then why did you not set me right?”

“Because each member must earn his own entrance.”

"I may be misled again."

"Why? The test is a very simple one. The Brothers do not work for self-interest, but for the good of humanity. That is the beginning and the end of their mission. Yet each one has a task of his own to perform, and each must find it by searching his own heart. Use your clearest judgment, your highest ideals, and the best of your faculties, for the work deserves all. In a year I will seek you again."

The year went by. Ernest had cut himself free from his old associations and joined the army that was fighting on the frontier. He had fought bravely, for the words of his unknown guide remained with him, and the thought that in serving his country he was surely doing the work of the Brothers gave him courage. He had a hope too that his probation might at last be done, for had he not won distinction as a soldier and more than once saved the field from disaster? All the land was ringing with his praise. He waited impatiently for the day when his friend had promised to return. It came.

"Have I won entrance yet?" Ernest demanded confidently. He could hardly credit the gravely spoken answer.

"No."

"How then? Is not the work I have done good work?"

"It is good work and deserves a reward. You will have it. But you have not won entrance to the Brotherhood. That does not come to those who seek it for themselves, even though they seek it by the path of service. There may be selfish ambition even in self-sacrifice, and the Brothers, remember always, are not concerned with the advancement of themselves, but with the good of the whole. Yet,—courage for another trial!"

The reward came, for the king was graciously pleased to recognize Ernest's heroism on the battlefield by making him governor over a small province. He entered upon his duties with high hopes. Here at last was a fitting opportunity! He would govern his people so well that poverty and ignorance and wrong-doing should be banished from his province, and the Brothers should know that in one corner of the country at least there was no need for their oversight. But he found that the task was harder than he had thought. There had been bad governors before him, and the abuses could not all be corrected at once. The people were ignorant and cunning, and thwarted his efforts for their own welfare. He was inexperienced, and measures which he designed for good sometimes proved so ill-advised that their effect was worse

than the old. When the end of the year came and he looked back at the great things he had planned and the small things he had accomplished, it seemed to him that his work had been all a failure. He stood with downcast eyes when the stranger who had grown his watchful friend found him again.

"What of the year past?" the Brother asked, and his voice was kinder than before.

"You know," said Ernest moodily. "At least you know what I have done. You cannot know what I meant to do."

"Why have you failed?"

Ernest paused.

"Because of my own ignorance, largely," he said at last. "I did not know how to deal with the conditions I had to meet. I see it now."

"Then do you see, too, why you have not yet gained entrance to the Brotherhood?" he asked gently. "In their work a mistake may be fatal. Well-intentioned effort is not enough. It must be wisely directed."

"Yes, I see," Ernest said patiently. "Well, I will study and wait."

His friend smiled as though well-content.

Ernest gave up the governorship of his province to plunge into study. With a mind disciplined and strengthened by the work of the last ardent years, he applied himself to assimilating the knowledge that is stored in the wise books of the world. He studied with humility, for his errors had revealed to him his own lack of wisdom, and he worked with ardor, for he felt that a greater undertaking awaited him when he should be fit. In the outside world the old throbbing life beat on, and ever and anon calls came to him to join in it as before. Some upbraided him with indifference in thus shutting himself apart, but he knew the scope of the task before him and followed it without pause or faltering. Then one morning, when the first rays of the sun put out the light of his lamp, he lifted his eyes from his books and remembered that the year of study he had set for himself had gone by. What had he gained? New ideas of life in many ways; new ideals and firmer judgment and deeper reverence for the men who in the past had thought their way into the deep places of nature. Strange that so few should come to share it! Strange that the world should go on and men live and die as though this legacy of wisdom from the greatest of earth's sons had been forgotten of all!

“Knowledge stored away and unused is like grain sealed in a granary,” said his friend, who, unseen, had come to stand beside him. “The millions on the plain outside may starve for lack of it, and the grain itself will mildew—if it be not unsealed.”

“I understand,” said Ernest with a smile. “That, then, shall be my further task.”

He shut up his books, left his room and returned to the world, this time as a teacher. Here a disappointment awaited him at the outset, for the people, busy with their own interests and quite content with their own ideas, were not as eager to listen as he to teach. Some laughed and some doubted, and of all that heard few heeded, but the burden of speech was laid upon him and he dared not keep silence. Sometimes the children listened, and in their earnest eyes he read a reassurance that the coming years might see the fruit from the seed he planted. And sometimes a youth who reminded him of what he had been in earlier years came and listened and went away with a new purpose. And sometimes old eyes, ready to close wearily upon a world that had yielded many cares and little content, brightened with a gleam of comprehension as he spoke. “Ah, that then was the meaning of the riddle!” Yet when the year had gone by the results seemed meager.

“I had hoped to bring to all men the truths I had found,” he said to the friend who came as before, “but they do not heed them.”

“They will in time, and your efforts will bring the time nearer,” was the serene answer. “One who works for humanity must never lose faith in the ultimate triumph of good. Yet he may not cease to work as though the salvation of all rested with him alone.”

“Am I fitted yet to do the work of the Brothers?” Ernest asked after a pause.

The other gave him a kindly look.

“One task remains. I leave you to find it.”

Six years had gone by since, an eager boy, he left his home in the mountains, and a yearning came into his man's heart to rest again in the high, pure solitudes where he had dreamed as a child. All places are alike to him who holds himself ready for service, so he turned toward the mountains. Steadfast and tranquil as of old, the white peaks lifted themselves above the purple mists as he had always seen them in memory. The dawn softened but could not melt them; the sunset illumined but could not stain

them. Down the gorge as of old the mountain torrent tumbled in foamy wrath, and the little village beside it was no older than on the day he had turned his back upon it to seek the world. He went to the pass above where the bridge was to have been. The hewn timbers lay heaped on either bank as he had left them, only that a creeping vine with gay blossoms had twined about the beams which were gray with the weather and green with moss. His unfinished work reproached him, and with a blush for the impatient boy he had been he set himself to complete it. The villagers were busy as of old, therefore he worked alone. Through fair weather and foul he kept to the task, planting the foundations deep and making each part strong and true. The summer went by while the work was yet unfinished. The winter fettered the wild stream and on the ice he crossed from shore to shore, still carrying the work forward. The spring came and it was done, and when the freshets came down from the ice-fields above, the bridge stood firm and unshaken above the whirlpool. In the absorption of his work he had forgotten what day it was till all at once he saw the stranger of that old spring morning, the guide and friend of all the years between, standing on the bank.

"You found the task."

"This?"

"It was yours. No other could do it."

They stood in silence a moment gazing at it, and then the Brother spoke again.

"Do you see now how the way has led through all the years? First steadfastness, for without that no effort can avail. Then clearness of vision, to prove all things and hold to the good. Then the conquering of passion, and the devotion of all faculties to the service of man and the training of self to the end that others may be enlightened. Lastly, to crown all, the simple duty that lay at your hand at the beginning."

"Is it done?" asked Ernest doubtfully. "Am I worthy to become one of you?"

The smile of the other was an illumination.

"You *are* one of us".

LILY A. LONG.

## “She being Dead, Yet Speaketh.”

IN the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gitā* and the *Light of Asia*. This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from the private letters of H. P. B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phrase of Charles Lamb, was “the victim of imperfect sympathies.” It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal; she had also the Eastern reverence for an ideal—a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions :

That Morals have a basis in Law and in fact.

That Moral Law *is* Natural Law.

That Evolution makes for Righteousness.

That the “fundamental identity of all souls with the Oversoul” renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Being renders Universal Brotherhood the only possible path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that emotionalism is no basis for the Will which annuls all temptations of the flesh, and the Faith which shall make mountains move.

Hence she taught the *scientific* aspect and bearing of sin.

Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the *Law*; I will repay". She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles: "What hast thou done? The voice of thy brother's blood crieth to me from the ground".

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him". Above all she taught that "the pure in heart see God"; taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H. P. B.'s letters is dated Nov. 29, 1878, and is interesting from the fact that it speaks of the original institution of three degrees of the T. S., a fact often disputed in these later days.

"You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man: to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. . . .

"Every one is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Peck-sniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. . . . This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny."

"Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."

"Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: 'There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.' . . . Let us be just and give to Cæsar what *is* Cæsar's, however imperfect, even vicious, Cæsar may be. 'Blessed be the peacemakers,' said another old adept of 107 years B. C., and the saying is alive and kicks to the present day amongst the MASTERS."

## LITERARY NOTES.

APRIL LUCIFER concludes H. P. B.'s weird story "The Ensouled Violin." "The World-Soul" gives from various religions hymns of praise to the Deity, and Mrs. Besant continues her luminous treatment of "Reincarnation". The Blavatsky Lodge of London has at last decided to require annual dues from members, but has placed them at the meagre sum of 5 shillings. Yet even this may happily serve to thwart "Free-Lunch" Theosophists from America, the class who economize by joining a foreign Lodge free of cost, and explain their non-support of any home Branch on the ground that they belong to one abroad. By transference to American membership at-large they can still save 20 cents a year and remain in good standing; and 20 cents to a "Free-Luncher" means much.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 2, has first a delightful paper by R. Machell on "Theosophy and Art". Fresh as morning air and exhilarating as the sunbeam, it joyously tosses away the miasmas of the darkness and wakens up all the health and warmth of the nature. Its clear illustrations and its soulful heartiness are flavored with the devotion of an Artist-Theosophist, and it shows how each of us has his own part in the harmony, the beauty, the

drama of the Universe. How good is this:—"The lower nature is the horse we ride upon in the great journey, and for a man to kill his horse at the start because he is restive, is surely short-sighted policy; better master him with skill and judgment, and make him carry his rider through the dark valley, till he reach the mountain up which the pilgrim must climb on foot and alone." Mr. Remsen Whitehouse's "Is the Buddhist an atheist?" is both fair and fine, though slipping into the usual confusion by Pantheists of "union" with "identity".—[A. F.]

APRIL THEOSOPHIST concludes Col. Olcott's most interesting "My Hypnotic Research in France". Miss Anna Ballard graphically describes "A Car Festival of Shiva", and S. E. Gopala Charlu begins an excellent paper on "The Indian Doctrine of Reincarnation", specially commended by the Editor. Further remarkable feats by the "Cunning Man" are detailed, and Col. Olcott gives a careful and discriminating review of Madame Blavatsky's *Theosophical Glossary*, after examination by a Sanskrit pandit. In a slightly confused metaphor the *Theosophist* recommends more Oriental quality to the PATH, even suggesting translations from and commentaries upon Eastern books. In grateful compliance with this, the PATH quotes a part of the *Kali-Santhatana Upanishad* as given on pages 411-12 of April *Theosophist*. Narada asks Brahma how he may safely cross the evil mundane existence, and Brahma replies that he "shakes off the evil effects of Kali through the mere pronunciation of the name of the lord Nayarana". The name is Harai, Rama, Harai, Rama, Rama, Rama, Harai, Harai, Harai, Krishna, Harai, Krishna, Krishna, Krishna, Harai, Harai. "These 16 words will destroy the evil effects of Kali". "No better means could be found in all the *Vedas* than this". "Whoever, whether in a pure or an impure state, utters these always", obtains absorption into Brahma. The repetition 35 millions of times atones for the murder of a Brahman, cohabitation with a low-caste woman, and even a theft of gold! But one feels inadequate to a "commentary".—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v No. 3, is one of the best ever issued by the T. P. S. It contains two papers, both by Miss Emily Kislbury. The first is "Spiritualism in its relation to Theosophy", a most calm, judicial, thoroughly-informed, broad-minded handling of the topic, singularly happy in its fresh, generous tone, and singularly delightful in its lively, flowing diction. If its sympathetic and truth-loving spirit was shared by every Spiritualist and every Theosophist, and if each would read it several times, light would come apace and misunderstandings flee away. In an appended note there is an intimation that the living ought not to check the onward progress of disembodied souls: perhaps it would be more accurate to say that they cannot. "Karma and Free-Will" expounds with the utmost transparency of thought and the utmost felicity of language these related truths. Both papers are for re-reading, whether for instruction or for mere literary charm, and both show what those Theosophists miss who do not subscribe to *Siftings*. The fourth sentence from the foot of page 14 should, however, be corrected: the "soul" is not the "ethereal double". Very much must one discountenance advertisement by the T. P. S. of *On the Heights of Himalay* as a "Theosophical novel".—[A. F.]

PAUSES, No. 8, has a number of articles, selected or original, the gem being "A Study of Poetry from the standpoint of Theosophy", an able and finely-analyzed treatise. Of Miss Barnett's story in PATH, "Prof. Dean's Consultations", *Pauses* says that it should be translated into the Indian vernacular.

THE NEW CALIFORNIAN for May most wisely puts in print Dr. Jerome A. Anderson's "The World's Crucified Saviours", a dense mass of learning and fact, to be preserved for perpetual reference and use. Mr. Keeney's able article on "Consciousness" is finished. Jasper Niemand's "Letter to a Student" draws from subtle probing of human nature a counsel to aspirants which is of the utmost value and help. The only drawback to this exceptionally able number of the *Californian* is its indiscriminate denunciation of all the factors in commercial and facturing industry. To decry interest on loans shows merely that the nature of money, etc., is not understood: and to call various fads in Political Economy "truths as eternal and axiomatic as Karma and Reincarnation" damages Theosophy and the T. S. Theosophists can exercise the right to believe what they like without exercising the wrong of labelling it "Theosophic".—[A. F.]

H. P. B.'s GHOST.—A rubbishing report is circulating to the effect that H. P. B. chose Mr. Foulke of Philadelphia as her "Successor", and ratified her act by appearing in a Spiritualist circle and painting for him her portrait. As to the picture having been painted I say nothing save that it is no more improbable than other portrait paintings in mediumistic circles: but this does not imply that she painted it. And to offset that theory one has but to refer back to an old volume of the *Theosophist* to find that she and I, anticipating some such nonsense, published our joint declaration that under no circumstances should we visit after death a medium or a circle, and authorizing our friends to declare false any story to the contrary. As for her naming a "Successor", Beethoven or Edison, Magliabecchi or Milton might just as well declare A, B, or C the heirs of their genius. *Blavatsky nascitur, non fit.*—[H. S. O. in *April Theosophist*.]

MAY LUCIFER is not one of the best issues, but it contains an installment of Mrs. Besant's "Reincarnation" and an important article on "Mesmerism". Medical statistics do not seem to bear out the editorial insinuation that the security from small-pox obtained through vaccination is a "superstition", the decline of that disease in extent and virulence since Jenner's time being almost a truism. Besides, if the ancient Hindûs knew and practiced vaccination, should not this be conclusive evidence—to *Lucifer*—that such prophylactic use is of the truest science? India will doubtless be heard from in remonstrance.—[A. F.]

THEOSOPIHY HAS NOW as a term become so well-known that it is being exploited for gain. The Boston *Transcript* prints an advertisement under that title, offering to cure the nervous and rehabilitate the unprosperous through private lessons in "Occult and Religious Science". "Terms" are "according to requirements"—whatever that may mean. When will men learn that Occult Science cannot be bought and is never sold!

## Mirror of the Movement.

HOT SPRINGS T. S., Hot Springs, Ark., was chartered on May 4th. It is the first Branch formed in that State, has six Charter-Members, and has a vast field for useful work, thousands of people from most distant regions sojourning in the town for medical treatment. It may become the center for a continuous and far-reaching influence.

Mrs. LULA H. NUGENT, Callahan Block, Dayton, Ohio, lately presented to the Chicago Headquarters a portrait of Col. Olcott in crayon, executed by herself as an artist. It is so well done and so excellent a likeness, the latest photographs having been followed, that its escape from damage when the fire in the Athenæum Building dispersed the T. S. meeting gathered to hear the General Secretaries of the European and the American Sections is the more fortunate. It had been temporarily placed in Mr. Judge's room at the Palmer House.

THE SARASVATI LODGE T. S., New Orleans, La., was chartered on May 23d. It has five Charter-members, and is the 61st Branch on the American roll. It admits both sexes and conducts its proceedings in English, thus meeting a need in that important city. The Vyasa T. S. has only male members, and its proceedings are in French.

KESHAVA T. S., Boulder, Colo., has been dischartered and dissolved by the General Secretary, with approval of the Executive Committee, under the resolution of the last Convention authorizing that step when membership in a Branch has sunk below five and when the Branch is virtually extinct. Boulder is an important place, and it may be that a future attempt under different auspices and by genuine Theosophists will effect a real and permanent work.

CINCINNATI T. S. gave during the month of April three evenings to the public discussion of "Reincarnation". On Friday, April 22d, at Lincoln Club Hall, Mr. G. R. S. Mead, General Secretary of the European Section, and Mr. William Q. Judge, General Secretary of the American Section, spoke to an audience of 125, Mr. Mead's subject being "The Work of H. P. Blavatsky in London, and the Growth of Theosophy in Europe", Mr. Judge's being "Theosophy and the Times". The April meetings were closed with an address by Captain Robert Hosea on "A Plea for Theosophy". The interest in Theosophy is growing steadily in this vicinity, the average attendance at the regular Tuesday evening meetings being 36, whereas in the first part of the year it was but 15 or 20. During May the general subject of discussion will be Karma.

PROVIDENCE T. S., has been provided by one of its members with two rooms and the nucleus of a Library. Other members helped in the furnishing. Not only are Branch meetings held therein and the Reading Room kept open three afternoons and evenings, but on Saturday afternoon the neighboring children are gathered in, read to, and taught. A "Band of Mercy" has been formed among them. Mrs. Anna E. Percy, President of the Branch, has offered to give elementary lectures in Theosophy, and there is prospect of a class. If this item is read by a member of an inert Branch, let him re-read it several times and then meditate copiously thereon.

OBITUARY. With deep regret we hear from London of the death of Bro. F. Montoliu, the Spanish Theosophist to whom, aided by Bro. Xifre, is due the vast missionizing work so ably and extensively carried on through Spain and the Spanish Colonies. The loss of this young, zealous, tireless Theosophist at such an epoch appears no less irremediable than deplorable. Yet perhaps his great good Karma may soon bring him back to the Society and the work he so loved.

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### **Pacific Coast Items.**

ALLEN GRIFFITHS, Pacific Coast Lecturer, went to Santa Ana on April 10th for lectures on "Theosophy, the T. S., Adepts", and "Cycles and Reincarna-

tion". These were in the G. A. R. Hall and secured good audiences. Very fair reports were given and editors of papers made his acquaintance. On 12th April there was an informal gathering to discuss Theosophy at the Hotel Richelieu. The *Daily Blade* and *Standard* reported lectures at Villa Park on Karma and cognate matters, and extended courtesies to the lecturer.

SAN BERNARDINO had a visit in April from Allen Griffiths with lectures on "Theosophy, Adepts, and Cycles" and "Karma and Reincarnation" to good audiences.

COLTON, CAL. newspapers report lectures by the Pacific Coast Lecturer on above subjects, with good audiences and questions after. Redlands near by had a visit from the lecturer next, and gave good attention with subsequent interest. The *Citrograph* of that place gave a two-column report. This is a great orange-growing valley, and the seed sown by the lecturer ought to bring forth trees of good Theosophical oranges.

SECTARIANISM AT REDLANDS. Allen Griffiths paid for the use of the Y. M. C. A. Hall for a lecture in April, but the Secretary of the Association called at the last moment and refused to allow the lecture to proceed there. Although the lecturer had a legal right to the hall, he said he would not coerce the consent of Y. M. C. A. *Facts*, the organ of this miscalled "Christian" body, then indulged in flings at Theosophy. It is the only paper in South California that has done so.

ASSISTANCE WAS GIVEN to the lecture propoganda in the San Bernardino valley by Bro. T. D. Beasley, Mr. and Mrs. Seth Marshall, Dr. A. E. Phelan, Mrs. A. H. Koebig. Miss M. S. Lloyd, Fellow of Harlem T. S., New York, also gave aid at Redlands. Bro. Abbott Clark helped much at Santa Ana.

PRESS NOTICES during 18 days in South Calif. of eight public lectures by Pacific Coast Lecturer have been in fourteen papers, and only two of them less than one column; some were three columns. There have been also many small running notices.

LOS ANGELES Local T. S. Committee has decided to reestablish the T. S. Headquarters there with Library, and to have very probably Mrs. Marie A. Walsh in charge. Aid in Theosophical work will be given by this body to adjoining towns. It is likely that with Allen Griffiths' lectures, Miss Walsh's work in and around Los Angeles, and the committee's efforts, much interest will be aroused and inquiry excited in this very important district.

VENTURA. Two lectures were given here by Allen Griffiths May 3rd and 5th, on "Theosophy, Adepts, Cycles" and "Karma and Reincarnation", to fair audiences who gave close attention. Papers of the County gave excellent reports. Assistance was given by Judge and Mrs. Shepherd, and the Misses Shepherd. These lectures and the one given by Bro. Judge last winter are all this district has had, and in course of time there will be better hopes for a local Branch.

BANDHU T. S., Santa Cruz, Calif., has taken a hall for a public lecture each Sunday, and on May 1st the course was opened by Mr. E. B. Rambo, President of the Golden Gate Lodge, San Francisco, upon "The Chief Objection to Reincarnation". The Theosophical Society everywhere will probably learn that one of its most important and efficient missionary agencies is *Free Public Lectures on Sunday*. Churches found that out long ago.

## THE NEW ARYAN HEADQUARTERS.

The T. S. Headquarters in New York is but the *second* case in the Society's history where a building exclusively for Theosophical purposes has been purchased. That in London is held upon lease, and only the General Headquarters at Adyar has hitherto been owned. As has been stated in the appeal made to American F. T. S., the house is 144 Madison Ave., between 31st and 32nd streets, 70 ft. deep and 25ft. wide, four stories and basement, the front of brown stone. The cost was \$42,500, of which \$33,000 were raised by mortgage, and about \$2500 have been required for alterations and repairs.

The front basement is devoted to the Aryan Press, and to it runs a speaking-tube from the General Secretary's office; the back basement is for janitor and wife. A portion of the hallway on first floor is arranged commodiously for the Aryan Library, but otherwise the floor has been thrown into one large room for the weekly meeting of Tuesday. It will seat about 100, settees and chairs being used. The paper is cheerful, electric lights spring from the walls, the platform gives space for the officers and a lecturer, and abundant ventilation has been provided. This hall will also be used for social gatherings of the members and for public lectures upon Theosophy, and part of the heavy expenses of the house will be raised by its rental to Literary Societies, Executive Boards, etc., on other evenings.

The front hall-room on second floor is the private office of the General Secretary of the American Section, and the large room adjoining is the public office, where are the Assistants and also the Circulating Library and documents. The two large back rooms are for the PATH and for storage, a bath-room being at the end of the passage.

The two front rooms on third floor are for private business and classes; the two large rooms back constitute the General Headquarters. Here will be the various pictures and albums, and whatever gifts it may please F. T. S. to make for use and adornment, and probably here will be constructed the receptacle wherein is to be preserved America's share of the ashes of H. P. Blavatsky. These rooms will be open day and evening for visitors, a Register for whom will be provided, and here Theosophists may at any time come for conference, reading, rest. The hall-room has not yet been assigned.

The fourth floor contains six bed-chambers and a store-room. The former are devoted to tenants, all men and Theosophists, some of whom are assistants in the work, and all paying rent. All through the house is an abundance of closets. Gas is used everywhere except in the meeting-hall.

The purchase of this building is not merely a triumph of Aryan T. S. energy, it is an era in the Theosophical movement in America. Nor does it mean merely the stability and reputation which come from landed property; it means the broad and extending work which only such an establishment can make possible. A metropolitan Headquarters may be made to mean a continental agency. This is why all American Theosophists have an interest in it, and why appeal has been made to all for an expression of that interest. Such is very greatly needed. Gifts of books, subscriptions to magazines, furniture, pictures, etc., will be most welcome, and especially will be aid towards the payment of the heavy debt inevitable in an undertaking so large. There are but eighty members in the Aryan Branch, most of them small of purse, and they have been drained to supply the structure. Its adequate equipment and its efficient working *must* be largely dependent on the generosity of non-resident Fellows. Those without facilities for local work can vicariously effect work

by giving means to this great center of work. No aid can be too small or too large, for, after provision for all the expenses of up-keep and Propaganda, a fund for extinction of mortgage is needed. At the very outset of the career of the American Headquarters, its Trustees thus state its wants and hopes, and ask their Brethren to ensure that their efforts shall have every encouragement and every guarantee.

WILLIAM Q. JUDGE, *President Aryan T. S.*

ALLAN P. CUMMING, *Sec'y Board of Trustees.*

REFERENCE LIBRARY AT HEADQUARTERS.

I have decided to start at Headquarters, on the third floor, a reference library for the use of Theosophists and others properly endorsed, and have begun it with *The Path, Bhagavat-Gita, Twelve Upanishads, Occult Sciences, Eastward or a Buddhist Lover*, and *Indianapolis Letters on Theosophy*. It is intended to make this a complete Theosophical library and to have it accessible at all hours. No books can be taken from the room. Other works will be added as received, and donations of such are asked for, either new or second-hand. A copy of *Isis Unveiled* is already promised. When the existence of this library is generally known, doubtless it will be very much used, as the other two, one being specially for circulation and the other for sole use of members of the Aryan T. S., cannot be consulted on the premises. In time stationery, ink, and other library adjuncts will be placed in the room as we have the funds to warrant them.

WILLIAM Q. JUDGE, *Gen. Sec'y.*

VISIT OF THE GENERAL SECRETARY EUROPEAN SECTION.

Before proceeding to Convention as special representative from the European Section, Bro. G. R. S. Mead lectured in Brooklyn upon "Pistis Sophia", in Harlem upon "The Theosophical Movement", and before the Aryan T. S. upon "Some Concepts of the Esoteric Philosophy". Upon reaching Cincinnati, April 22d, upon "The Work of H. P. B. and the Spread of Theosophy in Europe". After the adjournment of Convention, he was to have repeated in Chicago the lecture given before the Aryan Branch, but had hardly begun it when an alarm of fire in the Athenæum Building hastily dispersed the assembly, sparks and cinders falling upon them as they descended the stairway. On the 27th he was tendered a reception by Mrs. A. B. Leonard, and thereat spoke on "The Ethics of Theosophy". Going to Milwaukee the next day, he addressed a public meeting upon "Reincarnation", thence proceeding to Fort Wayne, where on the 29th he was received by a large gathering and spoke for an hour and a half on Theosophy generally. From Fort Wayne he descended to Washington, D. C. and at a crowded Branch meeting on May 1st took the topic "Esoteric Philosophy and H. P. B." The next evening at the Universalist Church he spoke on "Reincarnation" to an audience of between 200 and 300. On the 3d he repeated this lecture in Baltimore, the hall being so crowded that a number had to stand. In Boston, on the 7th, he led a class of 30 in study of the *Secret Doctrine*; and on the 8th at 3 p. m. spoke on H. P. B. at the Commemorative Meeting in the Branch rooms, lecturing in the evening at Steinert Hall upon "Reincarnation". The hall was crowded, and many stood. On the 9th this lecture was repeated at Malden in the Branch rooms, likewise crowded. Returning to New York he joined in the discussion of "Masters" at the Aryan meeting of the 10th, contributing some peculiarly rich thought,

spoke in Harlem on the 13th on "Reincarnation", and on the 17th bade farewell to the Aryan Branch, discussing the scheduled topic, "The Theosophical Society", with his usual erudition and with far more than his usual vigor. He was truly eloquent. On the 18th he sailed for England, but not without hope to the American Section of another and longer visit.

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ANNIVERSARY OF H. P. B.'S DEPARTURE.

On the evening of Sunday, May 8th, in conformity with the request of Mme. Blavatsky in her will that the anniversary of her death be observed by Branches reading the *Bhavagad-Gita* and the *Light of Asia*, the Aryan T. S. held a special meeting at Headquarters. The new hall was filled. Sections from the two books were read, Dr. Keightley and Mr. A. Fullerton made addresses, Mrs. A. Keightley read extracts from private letters of H. P. B., and Mr. Judge closed with brief remarks. Part of the extracts read from the letters are printed in place of "Tea Table Talk".

In London the day was observed at Headquarters by readings as prescribed, Mrs. Besant making a few remarks and reading from the "Seven Portals". H. P. B.'s room was decorated with white lilies and other white flowers, and all Lodge members entered the room.

In California the day was observed pretty generally on the Coast, owing to Bro. Rambo's prompt transmission of the Gen. Sec.'s notice. At SAN FRANCISCO there was a full meeting, Bro. Rambo, president, making a few remarks, after which Dr. Anderson read from *Bhavagad-Gita*, followed by Mrs. L. P. McCarty, who played something on the organ. Mrs. Beane then read from the 8th Book of *Light of Asia*, after which remarks were made by members, and resolutions of fidelity to the Society were passed. The meeting then quietly dispersed. At OAKLAND there was a full meeting. The portrait of H. P. B. was wreathed with flowers. Mrs. Harris, as president, made some short remarks, followed by five minutes of silence, after which Mrs. Bowman read the second chapter of *Song Celestial* and then from the *Light of Asia* Buddha's discourse in the palace garden on his return. Mrs. Harris closed with a stirring appeal to all for unflagging work.

In India Col. Olcott carried out the wishes of H. P. B., and also suggested by the following official document that the day be named "White Lotus Day".

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,  
ADYAR, April 17th, 1892.

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *Bhagavad-Gita*," and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as "White Lotus Day," and makes the following official Order and recommendation:

1. At noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read, and brief addresses made by the Chairman of the meeting and others who may volunteer.
2. A dole of food will be given, in her name, to the poor fishermen of Adyar and their families.
3. The flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with white lotus flowers or lilies.
4. Members living outside of Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of KNOWLEDGE.

H. S. OLCOTT,

*President of the Theosophical Society.*

NEW YORK HEADQUARTERS BUDGET.

Cost of building.....	\$42,500 00		
Expense of alterations and improvements (approximated).....	2,500 00		
			45,000 00
Mortgage on building.....			33,000 00
			12,000 00
Amount contributed by Aryan T. S. and various subscriptions to April 24, 1892.....			10,057 83
Deficiency.....			1,942 17
Subscriptions since above date:—			
Alexander Fullerton.....	\$25 00	Mrs. Anna L. Dunbar....	\$ 5 00
E. H. Parker.....	5 00	Myron H. Phelps.....	25 00
Mrs. G. L. Griscom.....	50 00	Miss C. A. Bowlsby.....	4 00
Toledo Theosophists.....	20 00	John J. L. Houston.....	10 00
Miss Abbie S. Hinckley..	5 00	Mrs. E. S. Wadham ....	10 00
Cash from 3 persons.....	6 50	Mrs. Eliza Mills.....	2 00
Miss Lily A. Long.....	5 00	Mrs. J. M. Spear.....	2 00
P. van der Linden.....	5 00		
F. Neubauer.....	10 00		199 50
Miss Emily S. Bouton....	10 00	Present deficiency.....	1,742 67

NOTICE BY VICE-PRESIDENT T. S.

In May PATH a document was published by me, appointing a representative at Adyar, India, and referring to other matters arising upon the then contemplated retirement of President H. S. Olcott. Its appearance together with the resolution of the American Convention refusing Col. Olcott's resignation and reëlecting me General Secretary of this Section requires notice. The appointment, made as Acting President, was sent to India in March so as to avoid the long delay due to distance, it reaching there about May 1st, the date fixed by Col. Olcott for his retirement, and was ready for printing in PATH long before the action of the Convention could be known. The Convention resolution reached New York just in time to enable it to be inserted in the May issue, so that no change could be made in the other printed matter. As the European Convention in July is to be requested to concur with America, and as it seems Col. Olcott cannot very well retire until after that date, the said appointments must remain in suspense until then or until the President replies definitively to the American resolution. If he does not retire, the appointment falls; if the contrary, then it stands with full effect. Should he insist on his resignation, I shall take steps to secure a successor to my office of General Secretary, since as President I could not at the same time hold on the Council the vote of American General Secretary. And it should be regarded as agreed and understood that, if there shall be a meeting of the General Council after the Vice-President becomes Acting President and before the General Secretary's place is filled here by some one other than myself, then I shall have but one vote on such Council.

WILLIAM Q. JUDGE.

*Gen. Secy. Amer. Sec. T. S. and Vice-President T. S.*

**Indian Letter.**ADYAR, MADRAS, *March 17, 1892.*

DEAR PATH:

Writing letters out here has its disadvantages. In the first place, if one pauses a minute or two the ink immediately dries on the pen by reason of the excess of heat. There is a peculiarly disagreeable species of fly or flying bee out here, whose sole object in life appears to be to cause annoyance. This little animal, who is evidently an agent of Karma, spends a large portion of its time sticking together with some glutinous substance all the letters and papers available. The patience of a Secretary is not proverbial, and one who holds such an office has no need of further torments from the lower creation, and if, in my letters to the PATH, there is a tone of *brusquerie* and an irritability, you will kindly consider me as a victim of circumstances.

Charters have been issued for two new Branches, one at Nasik, near Bombay, and the other at Dehra-Dun, in N. W. P. The founding of these two new Branches has followed immediately after Bertram Keightley's visit, and it is satisfactory to trace the tour of our General Secretary by the founding of new Branches. There are very many centres in different parts of India which only require the energizing presence of Europeans to mould them up into really active Branches, and hence the need of more workers in the field.

The Colonel is making preparations for his retirement to Ooty, and already his furniture and books have been sent on. He is taking a small library up there too. I hear that his cottage looks now very neat. Already many of our Hindu Theosophists have promised to pay him visits.

There has recently been organized in Calcutta a Society known as "The Buddhist Text Society". The President is Babu Norendra Nath Sen, a well-known Theosophist, and Editor of the *Indian Mirror*. One of the Secretaries is Babu Sarat Chandra Das, a well-known Thibetan traveller and scholar. The Assistant Secretary is Mr. Dhammapala. General Sanskrit works are now being edited by them, including *Madhyamika Vritti*, a very interesting one, which I understand will do much to clear away the misconceptions of ancient writers on the subject of Buddhism. The Society has obtained the support of very many leading men, and there is no doubt whatever that it will do a most useful work.

Brother C. R. Srinivasa Iyengar B. A., who has lately been doing useful work for the American Oriental Department, is now engaged on a translation of *Markandeya Purana*, for the "Sacred Books of the East" series, Prof. Max Müller having given his approval to the work. Bro. S. E. Gopala Charlu is to write the Introduction. Two works of Sankaracharaya's are also being prepared for the Bombay Publication Fund.

A friend told me the other day that near here there are some waterfalls which have the virtue or power of testing a man's moral nature. The candidate (or culprit?) stands at the bottom of the fall in the water, and if he has led a virtuous life the water remains pure after passing him; if, on the other hand, his inner state is not as it should be, the water becomes discoloured and murky. Incredible though this may appear, yet I believe it to be true that the water now clears and now gets muddy as different persons stand in it, for the account was given us at Adyar by a Madras Theosophist who had been to the place with some friends and tested the properties of the fountain. I may be able later on to give you further particulars of this phenomenon.

S. V. E.

A BUDDHIST COUNCIL was held in the latter part of 1891 at Buddha-Gya, with delegates from China, Japan, Chittagong, and Ceylon. It was resolved to found a Buddhist College and to disseminate Buddhistic literature, and to establish a monastery for the residence of Buddhist Bhikshus of all countries. A great many would like to see true Buddhism back in India by the year 1900.

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THE MOVEMENT TO RESTORE Buddha-Gya—where Buddha received enlightenment—to the Buddhists has been wrongly attributed by newspapers to Edwin Arnold. It is due, in fact, to the labors of our Bro. H. Dhammapala of the Indian Section, who began it and still is working for it.

## Ceylon Girls' School.

LETTER FROM THE PRINCIPAL.

As the readers of this magazine may perhaps be aware, I arrived in the Emerald Island in November, 1891, and I feel sure my Theosophist Brothers and Sisters would like to know something about my work in the East.

My arrival and reception have already been noticed, but I cannot help referring to it once more. When I arrived at the prettily decorated Sanghamitta Girls' School, when I saw the bright happy faces of the Sinhalese men, women, and children who welcomed me, when I heard the school-children chant a blessing for me and with timid expression in their faces presented me with beautiful bouquets of flowers, then I was more than ever convinced of the fact that I had been sent here to awaken the bright spark of intellect that lies hidden in the Sinhalese girl.

All seemed so happy and so grateful that I had come, that at once I seemed to feel at home, and I was ready to start my work with a cheerful heart. Nothing seemed strange to me; the people as well as my surroundings seemed so familiar that I caught myself thinking a good many times, "Surely I have been here before". Only lately one of my teachers exclaimed, when we were out on a begging expedition among some of our poorer Sinhalese people, "Well, I declare, Mrs. Higgins, you seem to feel more at home among my own people than I". Yes, indeed, I feel quite happy in this beautiful Island, and I am glad that it was the spirit of Theosophy that brought me here to love my little girls and work for them.

My first walk around the School revealed a pretty confused state of affairs, owing to the insufficiency of experienced workers, and that it was only by the exertions of my dear Assistant Teacher, Miss Louisa Roberts, an experienced Sinhalese young lady, that the School had been kept up at all, not forgetting the invaluable assistance rendered by Mr. de Abrew. I at once tried to secure the services of some more teachers, and as I did not want any but Buddhistic young ladies, I had to be satisfied with inexperienced ones. I examined all the girls, formed new classes, and set to work with Miss Roberts to frame time tables—a pretty hard work indeed. Now full activity began in all directions; I taught the infant classes as well as the higher ones, because I had to teach my young teachers how to teach a class. The number of pupils at first was fifty, it has now increased to seventy. Daily new ones are coming to fill the infant class. I have introduced object lessons, English conversation lessons, drawing, singing, and systematic needlework, and after my four months' teaching and supervision I find great improvement all around, a fact which was endorsed by the Government School Inspectors on a recent

visit made by them. The children take an interest in their lessons, and especially their faces brighten up when I march them up to the music-room. I wish my readers could hear them sing with sparkling eyes "Glory to Buddha", the first English Buddhist hymn sung in a Girls' School. They also sing prettily some English songs from the American *First Music Reader*.

Two well-known lady doctors from America, Mrs. Stockham and Mrs. Ryder, and Mrs. Wesley Smead of New York City, who were my guests lately, expressed their delight about what they saw in the Sanghamitta Girl's School.

Besides my day-school, I have eight boarders residing with me in the premises. I have introduced Western discipline in the house all around, and it was quite hard at first to make them understand the necessity of obeying the sound of the big bell which calls them at six o'clock in the morning to rise, and at other times to work or play.

Of course, in order to keep up an Institution of this kind, it requires a considerable amount of money. The rent alone of the school building is rupees fifty. The school fees do not yet cover the rent, and the boarding fees do not cover the household expenses, and the teachers have to be paid as well as the servants. Now how do we get the money for these expenses? Thanks to the generosity of our English, American, and Australian brothers and sisters, we have been able to keep up this Institution so far, with also the help received from some local friends of the cause. Our small band of workers try their best here to interest the Buddhist public for this school and bring home to them the importance of the work now being done, and they do not often send us away empty-handed in our begging tours. But as the Sinhalese, comparatively speaking, are a poor nation, I appeal to the generosity of our Western friends to help us as much as they can till the school is self-supporting, so that the girls of Ceylon can have a chance to be educated in a school where they are not forced to hate their ancestral beliefs.

Though I came here not only to be the Lady Principal of the Sangamitta School but also to supervise and found other girls' schools, it has been impossible for me to leave Colombo, except on one occasion when I addressed a large gathering at Panadura, a seaside village, where there is a Branch of the Women's Educational Society. As soon as time permits I will take active measures to further women's education in the outlying villages.

MARIE MUSÆUS HIGGINS, F. T. S.

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## Notices.

### I.

*Forum* No. 35 and *O. D. Paper* No. 12 were sent out with the Convention Report, that, as usual, being addressed separately to each member in good standing.

### II.

H. P. B.'s *Nightmare Tales* is expected here by the end of June, and orders will be filled from PATH office as soon as the book is received from the binder. Price, 35 cts.

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The non-offending man is surrounded by a sphere that repels the evil others would do to him—even after many births.—*Book of Items*.

OM.

# Ā U M

Not by birth does one become low-caste, not by birth a Brahman; by his deeds he becomes low-caste, by his deeds a Brahman.—*Āsala-sutta*, v. 21.  
Him I call indeed a Brahman who, though he be guilty of no offence, patiently endures reproaches, bonds, and stripes.—*Dhammapāda*, v. 399.

## THE PATH.

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VOL. VII.

JULY, 1892.

No. 4.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### How She Must Laugh.

SINCE the demise of H. P. Blavatsky's body, a little over a year ago, mediums in various parts of the world have reported her "spirit" as giving communications like what follows:

In Paris in May, 1891, that she objected to the cremation of her body and had changed her views. Yes indeed, how her views must have changed! *Nota bene*: this was from a Catholic medium.

In America in September, 1891, that she had absolutely changed all her views and was now sincerely sorry she had promulgated Theosophy at all. Again later, in the United States, that she desired to have materializing and picture-daubing mediums represent her theories and her teachers to the world, and to carry on her work.

About October, 1891, that her old ideas regarding "spooks" had altered, and that now she wished it to be known as her teaching that the cast-off astral remnants of a human being are in fact spirits, and may be taught in the after life! And further, she is at present—presumably in Kamaloka—desirous of seeing all her books burnt so that her old teachings, now pernicious in her sight, may be forgotten as speedily as possible.

Those who communicate these extraordinary reports from H. P. B. are not accused by us of malice or any improper motive. The first "message" came privately from one who had known her in life but whose views were always quite in line with the message. The others represent the different private opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these "spirit messages". They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and that was the hugest joke of all, the medium made a claim to at once step into H. P. B.'s shoes and be acknowledged the leader of the Society!

How she must laugh! Unless mere death may change a sage into an idiot, she is enjoying these jokes, for she had a keen sense of humor, and as it is perfectly certain that Theosophists are not at all disturbed by these "communications", her enjoyment of the fun is not embittered by the idea that staunch old-time Theosophists are being troubled. But what a fantastical world it is with its Materialists, Spiritualists, Christians, Jews, and other barbarians, as well as the obscure Theosophists!

## Yoga: the Science of the Soul.

BY G. R. S. MEAD.

(Continued from June.)

**Y**OU must not, however, suppose that the science of Yoga has always retained its purity; like everything else it has become corrupt. Methods of a mechanical and physical nature have grown up around it, and as the mind of man is more prone to error and materialism than to truth and spirituality, these bastard methods are more eagerly studied than the more difficult processes of the true science. Especially is this the case in our own times, when a growing number of enquirers are once more beginning to turn their attention to the subject.

According to the Esoteric Philosophy, the lower part of man's nature, which he shares in common with the animal, has four aspects, *viz.*: (1) A physical body; (2) a subtile body, invisible to our physical senses; (3) a body, vehicle, or center, or system of centers, of sensation and desire; and (4) the life-principle.

The physical body need not here be further referred to, for although our modern science knows comparatively little of the

functions of a number of the most important organs, yet its minute and exact classification of the physical structure of man's "coat of skin"—as it is allegorically called in the *Bible* and elsewhere—is beyond all praise. The constitution of the subtle or astral body and of the passional and sensational system, however, is of a nature and extent immeasurably transcending that of the physical frame.

The Hindû books on Yoga, known as the *Yoga-Shâstras*, contain elaborate treatises on the anatomy and physiology of these "principles". We may get some hazy notion of their nature by a study of the nervous system and functions of the physical body, but we must remember that in reality they are a complete system of force-centers and force-tracts, so to speak, and that they bear the same relation to the physical body as the electrical current does to its physical conductors. The latest so-called discoveries of electrical science assert that an electrical current can be transmitted from one point of space to another without the conduction of wires, and the Yoga has from time immemorial asserted that man can act independently of his physical body.

We all of us know the tremendous power of electricity, and many of us know the astounding forces which can be brought into play by the agency of mesmerism. Yoga teaches us that every power in the universe has its corresponding power in man, and that not only the life-principle or vital electricity, and the mesmeric and magnetic forces, correspond to identical forces in the universe, but that man can so increase these powers in himself that he can raise them to the same rate of motion as that of the forces of nature. Moreover, as he brings these forces into play, his consciousness gradually and proportionally transcends that of normal mankind and progressively opens up new vistas of life and existence previously undreamed of.

All this may seem very wonderful and incredible to many of us, but the *real* science of Yoga is so transcendent that I have only entered into these explanations in order to tell you that these powers and practices, wonderful and extraordinary though they may be, are no part of true Yoga, and are deprecated as material, inferior, and most dangerous by spiritually-minded teachers of the true Divine Science.

Even when this lower Yoga is recommended by those who have practical knowledge of such things, the learner is told that in no case should any experiment be made except under the direct superintendence of an experienced teacher. In the East this advice is understood and acted on by all but the most foolhardy

and ignorant, for the Orientals know the terrible results that come from ignorantly meddling with forces they cannot control.

In the West, however, the spirit of independent research, which is so admirable in many respects, has produced among the unreflecting a false bravado and a fretful and childish impatience that lead to recklessness rather than sober enquiry, especially in matters of an occult nature.

I know that the vast majority of people in the West will look on the position I am laying down as a silly crying of "wolf" where there is no wolf, or as an impudent series of falsehoods resting on nothing but assertions; and that among this majority there are men and women of intelligence and reputation that I can never hope to emulate. But the most ignorant bearer of Stanley's expedition knows more of the center of the Dark Continent than the wisest who have never read the account of that expedition, or even than the average number of intelligent readers.

When the majority have studied the theory of Yoga, their opinion will be entitled to respect; when they have essayed its practice, their views will claim the right of consideration, but not one instant before.

Let me try to explain to you why the dangers I have spoken of are real and terrible dangers. Morality is not a sentiment; ethics are not mere poetical rhapsodies. Ethical axioms are definite scientific formulæ which describe certain facts and laws in nature. Vicious desires, vicious thoughts, vicious tendencies disease and atrophy the subtle body and organs of man by the alchemy of nature; they turn his vital fluids, so to speak, and his inner forces into poisonous and corrosive solvents, although the reaction in the physical body may not be detected by our scientists who persistently shut their eyes to the major part of man's nature.

A corroded and cracked boiler may be patched up to hold cold water, but once turn the water into steam and the result is an explosion that not only destroys the vessel itself but also brings destruction both to things of its own nature and also to higher organisms. I have told you that the lower form of Yoga consists in increasing the rapidity of certain vital currents which attract to themselves corresponding currents of a like rapidity in nature. Woe to the man or woman who tries to confine such forces in a damaged vessel! Disease, madness, death will quickly follow such foolhardy experiments! I have just told you that we may be diseased within and yet our physical body may be apparently in perfect physical health; it is equally true that we may be physically diseased and yet be pure and healthy within.

Please remember that I am writing about a consciously used science, a definite and determined method of experiment which, even in its lower aspects, is a matter of great effort and difficulty. I am not talking of unconscious and irresponsible mediumship which pertains to a different method, or, rather, want of method, although some of the lower phenomena produced or experienced by either process are identical. And this is the reason why the lower form of Yoga is so largely sought after; the results, though difficult to obtain compared with mediumship, are still immeasurably more easy of acquirement than the results of pure Spiritual Yoga.

Physical phenomena and astral visions, both of a very remarkable nature, can be obtained, especially when a teacher gives the practical links which are invariably omitted in written or printed books. But, unless the lower nature has been purified, no real and permanent good or attainment can ever be achieved. On the other hand, when the lower nature is purified the lower forms of Yoga will not even be attempted, for then the spiritual nature of man seeks union with its transcendent and divine Self, and has no desire for material attainments, even though they may utterly surpass our wildest imaginations, and have to do with matter by innumerable degrees more subtle and extended than the matter we are acquainted with through our five senses.

Further, it is impossible for us to understand the true science of Yoga unless we admit the truth of reïncarnation as one of the fundamental facts in nature. This doctrine teaches that what I have referred to as the individuality, the "I am", persists throughout the whole cycle of rebirths, whereas the personality, the "I am I", the John Smith or Mary Jones of one short life, is immortal only in such thoughts and aspirations as are of the nature of the divine individuality. Now this lower mind, together with the animal part of man's nature, is the only factor at work in the lower Yoga I have been describing. Therefore, whatever attainment may be reached by such practices—astral clairvoyance or clairaudience, the projection of the double as it is called, and a thousand and one other psychic powers that, as yet, the profane world has not even heard of—all such acquirements pertain to the personality. They are no permanent property of the reïncarnating entity, and can never be so as long as that divine Ego is debarred from sharing in them by the selfish ambitions and desires of the personal man. On the other hand, pure spiritual Yoga seeks to quell the stormy waves of the lower mind; to purify the dull red, smoky flames of passion; to make the lower mind the

submissive and purified vehicle of the higher spiritual mind and Self. The results thus achieved by this moral training and stern mental exercise remain permanently with the individuality, and are an assured possession in succeeding rebirths which nothing but a lapse into materiality and a willing servitude to the passions can take away.

The above is the reason why the mere possession of physical or astral clairvoyance and the rest is sternly refused the title of "spiritual" by students of Theosophy. Clairvoyance is not a "spiritual gift" in itself; although it is true that there is a spiritual clairvoyance which sees and yet sees not, and which renders its possessor a power in the world for good beyond all cavil. But they who have this divine vision are, by the very fact, unable to assert its possession, for any such claim would mean its instant loss, unless, indeed, the claim were an impersonal one.

*(To be concluded.)*

## Delusions of Clairvoyance.

SOME years ago it was proposed that psychometry should be used in detecting crime and for the exposing of motive in all transactions between man and man. This, the alleged discoverer said, would alter the state of society by compelling people to be honest and by reducing crime. Now for those who do not know, it may be well to say that when you psychometrize you take any object that has been in the immediate vicinity of any person or place of any action, or the writing of another, and by holding it to your forehead or in the hand a picture of the event, the writer, the surroundings, and the history of the object, comes before your mental eye with more or less accuracy. Time and distance are said to make no difference, for the wrapping from a mummy has been psychometrized by one who knew nothing about it, and the mummy with its supposed history accurately described. Letters also have been similarly treated without reading them, and not only their contents given but also the unexpressed thoughts and the surroundings of the writers. Clairvoyants have also on innumerable occasions given correct descriptions of events and persons they could never have seen or known. But other innumerable times they have failed.

Without doubt if the city government, or any body of people owning property that can be stolen, had in their employment a man or women who could declare beyond possibility of ever fail-

ing where any stolen article was, and who stole it, and could in advance indicate a purpose on the part of another to steal, to trick, to lie, or otherwise do evil, one of two things would happen. Either criminals or intending offenders would abide elsewhere, or some means of getting rid of the clear-seer would be put into effect. Looking at the alluring possibilities of clairvoyance so far as it is understood, many persons have sighed for its power for several different reasons. Some would use it for the purposes described, but many another has thought of it merely as a new means for furthering personal ends.

Its delusions are so manifold that, although mystical and psychical subjects have obtained in the public mind a new standing, clairvoyance will not be other than a curiosity for some time, and when its phenomena and laws are well understood no reliance greater than now will be placed upon it. And even when individual clairvoyants of wonderful power are known, they will not be accessible for such uses, because, having reached their power by special training, the laws of their school will prohibit the exercise of the faculty at the bidding of selfish interest, whether on the one side or the other.

If it were not always a matter of doubt and difficulty, natural clear-seers would have long ago demonstrated the unerring range of their vision by discovering criminals still uncaught, by pointing out where stolen property could be recovered, by putting a finger on a moral plague-spot which is known to exist but cannot be located. Yet this they have not done, and careful Theosophists are confirmed in the old teaching that the field of clairvoyance is full of delusions. Coming evil could in the same way be averted, since present error is the prelude and cause of future painful results.

The prime cause for delusion is that the thought of anything makes around the thinker an image of the thing thought about. And all images in this thought-field are alike, since we remember an object by our thought-image of it, and not by carrying the object in our heads. Hence the picture in our aura of what we have seen in the hands of another is of the same sort—for untrained seers—as our ideas on the subject of events in which we have not participated. So a clairvoyant may, and in fact does, mistake these thought-pictures one for the other, thus reducing the chances of certainty. If an anxious mother imagines her child in danger and with vivid thought pictures the details of a railway accident, the picture the seer may see will be of something that never happened and is only the product of emotion or imagination.

Mistakes in identity come next. These are more easily made in the astral plane, which is the means for clairvoyance, than even upon the visible one, and will arise from numerous causes. So numerous and complex is this that to fully explain it would not only be hopeless but tedious. For instance, the person, say at a distance, to whom the clairvoyant eye is directed may look entirely different from reality, whether as to clothing or physiognomy. He may, in the depths of winter, appear clad in spring clothing, and your clairvoyant report that, adding probably that it symbolises something next spring. But, in fact, the spring clothing was due to his thoughts about a well-worn comfortable suit of this sort throwing a glamour of the clothing before the vision of the seer. Some cases exactly like this I have known and verified. Or the lover, dwelling on the form and features of his beloved, or the criminal upon the one he has wronged, will work a protean change and destroy identification.

Another source of error will be found in the unwitting transfer to the clairvoyant of your own thoughts, much altered either for better or worse. Or even the thoughts of some one else whom you have just met or heard from. For if you consult the seer on some line of thought, having just read the ideas on the same subject of another who thinks very strongly and very clearly, and whose character is overmastering, the clairvoyant will ten to one feel the influence of the other and give you his ideas.

Reversion of image is the last I will refer to. It has been taught always in the unpopular school of Theosophy that the astral light reverses the images, just as science knows the image on the retina is not upright. Not only have the Cabalists said this, but also the Eastern schools, and those who now have studied these doctrines along Theosophical lines have discovered it to be a fact. So the untrained clairvoyant may see a number or amount backwards, or an object upside down in whole or in part. The reliance we can place on the observations of untrained people in ordinary life the scientific schools and courts of law have long ago discovered; but seekers after the marvellous carelessly accept the observations of those who must be equally untrained in the field of clairvoyance. Of course there are many genuine cases of good clear-seeing, but the mass are not to be relied on. The cultivation of psychic senses is more difficult than any physical gymnastics, and the number of really trained clairvoyants in the Western world may be described by a nought written to the left.

M. MORE.

## The Spheres of Inanimate Objects.

A MOOT point with investigators of psychic laws has long been, whether inorganic substances carry an individual sphere of their own or not.

Occultism lays down an axiom that "As is the great so is the small; as above so below"; but to the healthy modern mind occultism is no more an indisputably sacred precinct than the ground covered by other "isms", and in order to hold fast to a thing as good, it must first be proven in strict accordance with many times tested fact, pointing to an undeviating law. The motto of the Theosophical Society, *There is no religion higher than truth*, might be modified advantageously to an ampler expansion of idea in the further postulate *There is no truth save law, or higher than law*, for "Conscious Law is King of kings," and what goes towards the discovery of a hidden law is the patient accumulation of painstaking observation, till certainty is rooted and grounded on repeated demonstration. If the demonstrated fact vindicates occultism, well and good; if it fails so to do, let us keep our minds hospitably open towards fresh fields of inquiry, and cease speaking with bated breath and with dogmatic insistence of an occultism which is not up to par with the demands of present-day methods and provings.

Until within a very few years past no systematic exploration of psychic phenomena has been attempted. The literature of psychometry, clairvoyance, and the like, though bristling with marvels and tales of wonder that one reads with the avidity of a child for fairy lore, is too marred by loose statement and inaccurate observation to be of any evidential worth, either from the legal or the scientific viewpoint. The narrators, all aglow under the stimulus of a new experience, seem cut loose, so to say, from their fly-wheel of cool sense and balanced judgment, which, like the equivalent in a mechanical construction, is the controlling and equilibrating force; and with their machine thus out of kelter, they recount *ad nauseam* utterly trivial details, while some crucial point on which the whole story hinges is left in the dim obscurity of the unrecorded. This constitutes a maddening bafflement of only too frequent recurrence in all systematic endeavor to tread the tangled maze that guards the entrance to the unknown. The few observations here presented are free at least from any rosy tinge of exalted fancy, which, sad to say, will not improbably rob them of all value with the many who care far more for a nursery fiction than for the sober-suited, strait-laced narrative of scientific fact.

The aim of a certain group of persons with minds wholly free from all preconceptions for or against any particular theory, and intent only on a search for facts, was to determine if possible by careful experiment whether inanimate objects were indeed, or not, suffused with an intrinsic or an extrinsic aura; or, in other words, whether they are impregnated with an influence emanating from within and peculiar to their kind, or merely penetrated with the borrowed sphere of such persons or places as they have chanced to be brought into close contact with. After repeated experiments with different individuals extending over quite a period of time, the latter hypothesis seemed to have become reasonably demonstrated, as presently to be seen in the experiments related in all their details, which will be now submitted to the reader's judgment for decision.

To test how much thought-transference may have to do with all psychometric reading, on one occasion a piece of mosaic pavement from the Palace of the Cæsars was given to a fairly good trance clairvoyant, the person who handed the fragment knowing what it was and whence derived. Thereupon followed a minute description of the past and present appearance of the historic site represented by this scrap of scagliola. To change the spirit of her dream, the clairvoyant was next offered by the same individual a small trinket never yet worn, fresh from the jeweller's case, which educated nothing from the psychometer's mind or vision beyond the commonplace statements that would naturally be suggested by such an object. A further trial was then made—the same individual as agent—with an article that had been long and recently worn by a person unknown to both agent and percipient, when surprising results were obtained, the appearance, characteristics, incidents of life, etc. relating to the owner being minutely and correctly stated. At another time a bit of a column of the Palace of the Cæsars was offered the clairvoyant in trance by an ignorant, but decidedly mediumistic, servant girl, when an amusing contrast was afforded in the frequent false starts and vain gropings after something definite, to the luminous description previously given of that famous locality. Mixed with these feeble attempts at decipherment, wherein no trace could be detected of any recognition by the percipient of the object as identical in association with that of the former trial, was a droll inclination to sense the recent surroundings of the stone, and by this process some correct personal hits were made regarding the individuals who had just before been handling it. The same agent next offered the clairvoyant an ornament saturated with the magnetism of the wearer, who was

unknown to both alike, and, as on the previous occasion, there flowed forth a stream of accurate description and close analysis that proved the object alive and palpitating with the sphere of its owner.

The following instance, under very stringent conditions, happened with the writer as agent some six months ago, the clairvoyant being a very remarkable one, not, however, accessible to the general public as such. An appointment made through a third person was promptly kept in the early morning of a fresh brisk day, which afforded the very ideal of atmospheric conditions to which all sensitives are so keenly alive. The previous afternoon had been spent in much perplexity as to the ways and means of procuring some desirable objects for trial, it being of the first importance that these should be entirely unknown as to their history, ownership, and associations to the agent, in order that anything approaching thought-transference might be rigorously avoided. Chance favored the experimenter, however, beyond prayer or expectation. Hardly had he trod the length of a city block before he ran amuck with the man of all others in town who could best, and would most willingly, help him in the dilemma. The situation explained, and the pressing want disclosed, this friend, indeed in need, forthwith clapped a triumphant palm on a submissive shoulder and said: "I have the very thing. Mr. —'s office is close by. You do not know him even by hearsay. I will ask him for the loan of some trifle for the purpose required, and tell him to give it me without saying what it is, so that all possibility of conscious thought-transference will be obviated." No sooner said than done, whilst I cooled my heels on the pavement for the space of five minutes, when my friend returned with a little paper packet which he handed me, saying that he knew nothing whatever of its contents. On the evening of the same day a further stroke of luck befell, in the consignment to me of two articles from a person who carefully avoided telling me what they were or to whom they belonged. Needless to say that all three objects were touched as little as possible by me, in order to guard against any chance interfusion of currents, they being left in their boxes and wrappers unexamined, and only drawn from these when in the darkened room at the clairvoyant's house on the following morning.

A friend accompanied me to take verbatim notes, for there was to be no trusting to deceptive memory, elate with a possible partial success, reading retrospective details into a scant revelation,—the bare, bald notes, as dry as the usual short-hand writer's report, offering but little scope for a free fancy to play upon.

The clairvoyant was soon in self-induced and deep trance, when the object lent by the gentleman above mentioned was taken from its wrapper and handed to her. She held it on her forehead awhile, then with a rapid movement carried it to the top of her head, and as long as it was held in this position the vision of all the owner's life seemed crystal clear, as it passed in dissolving views before her inner sight. The object was a small locket, detached on the moment of request from the wearer's watch-chain, and with this one clue the man's whole life, relations (these often called by name and minutely described), personal appearance, habits, characteristics, mental powers, state of fortune, associations, half-forgotten incidents of travel, etc. revealed themselves in startling array, all of which, when subsequently submitted to him, was checked and verified down to the slightest allusions. What particularly pleased him was the correct rendering of his two Christian names, as also of the names of many of his kith and kin, both living and dead; while a curious feature of an attempt to get his surname (known to me from having once heard it on the previous afternoon) was that only two letters of it were hesitatingly given, though the Christian names, *wholly unknown to me*, were instantly and with conviction pronounced.

The other articles were then taken from their box. The first, an old-time finger ring with emeralds in a deep gold setting, produced a most painful effect upon the clairvoyant, so distressing, indeed, that she moaned and writhed, while in broken phrases she gave utterance to the scenes it called up before her. These were of a very peculiar and unpleasant nature, involving a breach of money trust and an anguished, dying creature, all implicitly true, and known only to the owner of the object, who from natural feelings of delicacy had never mentioned the actual circumstances outside her own family, until called upon to verify the statement presented in the notes.

The third article was an old-fashioned gold-dial watch, which carried the clairvoyant instantly across the sea to Italy, where it had been bought and worn many years by its original possessor, from whom it had passed to a sister whose eldest child was often indulged with it as a plaything. The history of this child was very curious as disjointedly related by the clairvoyant, and at first it appeared as though she were romancing wide of the mark, but subsequent verification proved her to have seen truly. The child, it seems, had been a very precocious one till the age of three, when by some mischance it was left behind in the alarm and hurry of flight from a burning house, whence rescue came too late

for anything save bare life, for it never spoke an intelligible word thereafter, and rapidly sank into utter idiocy, which pitiable state has lasted for years, though now the subject is an old woman, not even resident in this country, and the circle of friends about the sister who now wears the watch were ignorant of the sad tale, beyond the mere fact of a crazy relative across the sea. It was with difficulty, requiring time, tact, and patience, that all these details were substantiated, for the sister, horrified at this extent of knowledge of one's personal and private affairs attainable by a process she was disposed to discredit, yielded up the facts reluctantly and only on promise of absolute secrecy as to names, localities, and other means of identification.

What promised to be a rare opportunity for experiment presented itself midwinter this year, when a curious antique fell in my way, whose origin and ownership were but partially known to me. I soon made myself its possessor, and it goes without the saying, that a pamphlet that went with the purchase, descriptive of the discovery of the article, was instantly consigned to a dark drawer until, with the enthusiast's ardor for investigation, it should be needed in corroboration of the clairvoyant's statements. The same very remarkably gifted woman was chosen as percipient, but the agent this time was another than myself, one skilled by long practice in these experiments, and who knew absolutely nothing concerning the object in question, this arrangement making all explanation by thought-transference utterly idle. The result, however, was *nil*, the clairvoyant declaring that all influence from the article had vanished, and beyond some assertions that could readily have been surmised for facts by any intelligent by-stander, nothing was obtained. No better object for a test could have been desired than the one chosen, for, had the result been successful, irrefragable proof would have been secured of the presence of an intrinsic sphere in an inorganic substance, the article—a relic of a pre-historic race—having been discovered in some excavations undertaken in the province of Chiriqui, Panama. It is a lump of heavy yellow gold about an inch long, rudely shaped in the semblance of what antiquaries pronounce to be a sacred ram, but which to the lay mind has rather more the similitude of a stag, of somewhat mythical and conventional type.

This failure, taken in conjunction with the similar one with the fragment of a column from the Palace of the Cæsars, would seem to afford convincing evidence that material objects do *not* hold their individual spheres, but merely reflect the spheres of such organic structures whose aura they, so to say, imbibe by intimate

and prolonged proximity. For instance, it would thus appear that an object might be for years in one's immediate surroundings, looked at constantly, often casually touched, thought about very much perhaps, yet to the inner vision of a natural seer it will reveal no item of its owner's life, habits, or associations; nor will it even reflect by some subtle inherent influence its own place of origin or later surroundings, etc., save as these are known or surmised by the agent, who unconsciously by thought-transference projects his ideas, correct or not, concerning it to the percipient's sensitive organs. But the moment we have an object worn about the person, the conditions are absolutely altered, as we have seen. The thing then becomes vital with a borrowed life, and mirrors the whole of an individual existence down to the minutest details.

To have made the last-mentioned experiment perfect, a second trial should have taken place with the little curio. This will be done at some future time if the same percipient will accord another interview, but with another agent cognizant of the history of the object so far as known, when it will be a singular result if, as in the case with the fragment of pavement from the Roman palace, a perfectly reconstructed building in its appropriate environment as imagined by the agent shall be reflected on the percipient's inner vision, and described as an actual scene of the past.

All these trials, repeated over and again, under various conditions, with different persons as agents and percipients, are necessarily extremely slow of accomplishment, and, whatever the result reached, it is recognized as merely an approximation towards an understanding of the mysterious law we are in pursuit of, that underlies all psychic phenomena. It is the part only of crass ignorance, that on the one hand denies the existence of all psychic power, and on the other that of blind bigotry or impertinent pretension that dares to be dogmatically sure of any, the least thing, in this dark region. So much is this the case among the latter class, it may be accepted for an unfailing rule that whoever speaks with positive assertion regarding the laws of these phenomena may be known for one who has had no practical acquaintance therewith, but who none the less gives an unchecked rein to a bounding credulity that requires no proofs, and is hotly resentful of all searching analysis and impartial scrutiny concerning their occurrence and alleged cause. It therefore behoves the psychic investigator, beyond all others, to move cautiously, to experiment untiringly, to accept nothing unproved—or that has not been time and again proved,—to require the most rigid accuracy of observation and of statement, and then, even when rewarded by a

limited success that points to some definite conclusion, to remain humbly aware of the little he knows compared with the vast stretches of mystery that lure him ever onward into the dim unknown.

THOMAS E. KARR.

## Hindu Deities and Their Worship.

FROM A HINDU VIEW-POINT.

THE letters of the Sanskrit alphabet are named Aksharas; the word *Akshara* means undecaying. The letters are said to be undecaying because they are the symbols of the Devas, who are undecaying in their Essence. Thus we find in the *Bhagavad-Gîtâ* the letter which stands first in the alphabet, viz. A, symbolizes Sree Krishna, or the Logos, or Vishnu. Now Vishnu is derived from the root *Vish*, to enter or energize; Vishnu therefore means the spiritual power which energizes, or the spiritual aspect of Life. Vishnu is the Active Manifested Will or *Ichha Sakti*—"Ichha Kriya and Gnanam are Gour (yellow), Brahmî (red), and Vaishnavi (indigo)", says a Sanskrit Sloka. It seems the Logos first divided itself in manifestation into three, corresponding to the three planes of waking, dreaming, and sushupti states of consciousness. They are the evolving or creating energy (colored red), the sustaining or preserving energy (colored indigo), and the involuting energy (colored yellow). The body of Vishnu is also said to be golden or shining like gold. He is always "clothed in yellow", and has four hands which symbolize the four Vargâs, viz. : Dharma (the Law), Artha (physical necessity), Kama (desire), and Moksha (final emancipation). In their manifested aspect every Deva, or god, of whatever grade is considered as finite, but in their Atmic Essence they are eternal and one!

The worship of these deities is enjoined in our *Shâstras*, but one must fit himself to be a true *Upasaka* or worshipper. The first step is Karma, the second *Upasana*, the third Gnanam. Karma here means self-purification and serving humanity; self-sacrifice must be the guiding principle of this step. The second step is *Upasana* or *Bhakti*, the guiding principle of which is Love. All *Upasakas*, worthy to be so called, must be of this stage of progress. The third is Gnanam, or true Knowledge; it is at this stage that the individual begins to lose his own identity and is finally merged in Atma. The connection established at the beginning of the second stage becomes stronger and broader till the barrier of *Maya*, or illusion, dividing the two, disappears and the two be-

come one. "Then knowing me according to (my) tattwa, (he) enters at last", says the *Gîtâ*.

So long, then, as one cannot realize the essential unity of the subject and the object, one must proceed by the old old path of the Rishis, the path of Misery, (Durga), the path of difficulty, pain, and trouble, the path of Karma and Upasana. He must be sustained by Love or he is bound to fail; for no man can proceed in that most difficult of all things without love to cheer him up and sustain his drooping spirits.

This Upasana or worship, or rather the occult practical part which leads direct to soul development, has been kept a profound secret; some of our *Shastras* profess to reveal it, but they are mere blinds, or at best but fragmentary hints which appear absurd and indecent on their very face. The theoretical part is, however, systematically and most beautifully treated in many books, and is called *Bhakti-Yoga*, or the Yoga of Love.

Nothing can, however, as I have said, be done without self-purification, self-sacrifice, and serving humanity. *Bhakti*, tainted with selfishness and animal propensities, cannot develop itself, cannot lead one to spiritual advancement, as there can be no true brotherhood of selfish or immoral men. With such defects one cannot grasp the very idea of it.

The practical part of Upasana enjoins *Dhyanam* or concentration of mind on the Deva to be worshipped; the whole Puja\* ceremony has a deep occult signification, dealing as it does with colors and rhythmic sounds and burning of incenses. Our forefathers were far more cognizant of the unseen psychic influences acting in man than their modern critics,† and arranged matters so as to counteract them. Even the placing of a particular flower on the top of the worshipper's head is not without meaning, *Brahmarandhra* ‡ (the hole-like path of Brahma the Spirit) being the locality beneath which the spiritual senses act.

The present Hindû worshippers, however, having lost their *Guru-Parampara*,§ no longer understand what they are about and do everything mechanically, which produces no effect. The whole ceremony of worship is so complicated and demands such concentration of mind, among other things, that it would be better for ordinary persons to leave it alone—but what would then become of the mercenary priests and Gurus?

K. P. MUKHERJI.

\* *Puja* means worship, the act of worship.—[ED.]

† Or their descendants also.—[ED.]

‡ A subtle psychic current supposed to have its exit at the top of the head.—[ED.]

§ *Guru-Parampara*, the true chain or succession of Gurus. The "succession" from St. Peter in the Christian church is the same idea.—[ED.]

## Evolution.

A CORRESPONDENT of PATH says: "I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the 7 planets which belong to the earth chain? If so, how is the moon our parent?"

A round means a going once around the seven globes of the earth-chain. It was also called a "ring". Some have confused it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plan from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of 7 planets 3 times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that sevenfold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly in the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root and sub and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will

go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready—a long way off—for the new race, all will have to migrate to the next planet.

It is now plain that *ring* and *round* do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is evident that the moon is not one of the 7 planets. By reading the *Secret Doctrine* we see that the moon is a *deserted planet* on the same plane as the earth—a fourth-round globe of a previous manvantara. It is the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become “a moon” to some newer planet not now born.

*Ques. 2.*—“If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?”

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. Fix the true meanings and the confusion will vanish.

*Ques. 3.*—“If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?”

It is the order of nature. All the atoms have to grow used to their work before they can do it well and quickly. At first as astral atoms only, they do it over and over again until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. This having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on fewer years, and finally as now. In future times the process will be finished more quickly, and then the embryo will pass through all these old states almost

instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have only acquired the ability to pass through the series in nine months, as a result of millions of years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left in the matter used the old impressions, and racial evolution is gradually wiping them out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every atom* so that it acts with unerring, machine-like precision, it will be possible to bring out a body in a very short space of time.

## A Catechism of Brahmanism.

THE PATH IS NOT RESPONSIBLE FOR ANY PART OF THIS.

(Continued from May, 1892.)

**Q**UESTION.—Can you mention some of the Siddhis, or occult powers, referred to in the Hindû *Shastras* for the obtaining of which the Tapasees in the Tapasarniya near Gya were probably practising mortification?

*Answer.*—The Siddhis referred to in the *Yoga Shastras* are generally eight in number:

- (1.) Anima, the power to assimilate oneself with an atom.
- (2.) Mahima, the power to expand oneself into space.
- (3.) Laghima, the power to be as light as cotton or any similar thing.
- (4.) Garima, the power to grow as heavy as anything.
- (5.) Prapti, the power of reaching anywhere, even to the Moon.
- (6.) Prakavinaya, the power of having all wishes of whatever description realized.
- (7.) Isatwa, the power to create.
- (8.) Vasitwa, the power to command all.

(55.) **Q.**—Does Brahminism teach salvation by a Common Saviour?

*A.*—It does not admit salvation of one soul by another person. It teaches that each man shall work out his salvation for himself.

(56.) **Q.**—Quote some passages.

*A.*—“Giving no pain to any creature, let him collect virtue by degrees for the sake of acquiring compassion for the next world, as the white ant by degrees builds her nest. For in his passage to the next world neither his father, nor his mother, nor his wife, nor his son, nor his kinsman will remain in his company; virtue

alone adheres to him. Single is each man born, single he dies; single he receives the reward of his good, and single the punishment for his evil deeds. When he leaves his corpse like a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanieth his soul. Continually therefore by degrees let him collect virtue for his guide, and he will traverse a gloom now hard to be traversed."

(57.) Q.—Does Brahminism teach us to return evil for evil?

A.—No, certainly not. *Manu* says, "With an angry man let him not in his turn be angry". In Tenfold Dharma we have positive instructions to return good for evil.

(58.) Q.—Does Brahminism require us to accept its doctrines simply on faith without giving an opportunity to argue upon them?

A.—No, *Manu* says that three modes of proof, *viz.* Ocular demonstration, logical inference, and the authority of the various books which are deduced from the *Veda*, must be well understood by the man who seeks a distinct knowledge of all his duties.

He alone comprehends the system of duties, religious and civil, who can reason by rules of logic agreeable to the *Veda* or the general heads of that system as revealed by holy sages.

(59.) Q.—What is the mode prescribed by the *Shastras* to ascertain and determine any point of law which is not expressly mentioned in the texts, or about the validity of which a doubt arises?

A.—The ancient custom was to convene a general council to discuss the doubtful point, and to accept the final resolution of that council as binding. *Manu* says that if it be asked how the law shall be ascertained when particular cases arise which are not comprised in any of the general rules, the answer is this: "That which a general council of well-instructed Brahmins propound shall be held as incontestable law".

(60.) Q.—Can you mention an instance of any ancient King convening a council of learned men to determine any doubtful points?

A.—King Janaka of Mittilah was said to have convened a general council, and Panchasika was allowed to lecture upon his doctrine.

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Satan is the apotheosis of self; a supreme personality. Christos is the apotheosis of humanity; a divine individuality.

The personal is the animal; hence Satan is painted with ears, hoofs, and tail of the animal.

The Individual is the Eternal, the Divine: hence Christos is crowned with the thorns of suffering, and with the halo of Divinity.

## “She Being Dead Yet Speaketh.”

(Continued.\*)

THE Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future: † but if out of the . . . Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed. ‡ I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind . . . will never profit by these teachings. They would make of the ‘strait gate’ a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay. . . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms . . . Finally, it requires neither subscription fees nor money, for ‘as I have not so received it, I *shall* not so impart it’, and that I would rather starve in the gutter than take one penny for my teaching the sacred truths. . . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*, and as ready as the Rosicrucian pelican to feed with my heart’s blood the chosen ‘Seven’. He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give.”

“Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . . and . . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about ‘the soldier not being free’? § Of course no

\* Quotations from the letters of H. P. Blavatsky, begun in PATH for June, '92.

† Dated December 1, '88. Subsequent events proved the prediction true.

‡ Her correspondent had quoted the Simla letter of “K. H.” in *The Occult World*.

§ Referring to the dilemma of an F. T. S. soldier in the army, presented to her.

soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best. . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No', I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master." If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irrevocably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the 'One Universal Ego'.

But I am dreaming. I had but four hours' sleep . . . Give my sincere, fraternal respects to . . . , and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules—and wishes of 'the Masters', as against our Brotherhood—so-called—and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow. . . . The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them

and the ideal . . . without touching the latter. . . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil . . . . Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say. . . . Those few true souls will be the nucleus for future success, and their children will . . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga\* recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession. . . . You have a wide and noble prospect before you if you do not lose patience . . . Try . . . to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathise with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose

\* *Kali Yuga*—the Dark Age, the present cycle.

heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*. . . . May *They* help you and allow us to send you our best blessings." . . .

"There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of \$30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all back-biting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all."

(Concluded next issue.)

## Correspondence.

### MISTAKES ABOUT INDIA.

DEAR PATH:—Is it advisable for me to go to India to forward my psychic and spiritual progress? I am told there they know about such matters. Would you advise me to go?

LEANTO.

We would advise you to stay at home and find out that "the kingdom of heaven is within you", and not in India nor America. India is the land of of mystery truly, and the cradle of the race, but you will get on no more there than here in your spiritual development. The Hindûs of to-day are not those of the past; their ancient philosophy is ours as we find it; but to go there ex-

pecting immediate efflorescence of knowledge and power would cause you disappointment. You would probably find your Hindû fellows asking you for aid in the same road. H. P. B. and Mr. Sinnett report one of the Masters as writing some years ago that the Master could not stay among the Hindûs of to-day because of their condition. Could you stand it any better? Stay here and do your duty, looking within for light; there alone—no matter where your body is—can it be found. ED.

## LITERARY NOTES.

"THE QUEENS", by Aldemah. The progress of Theosophy is illustrated by an out-growth of spurious imitations, and now "The Brotherhood", a body of *savants* organized for over 800 years, has determined to raise Immortality from a hope to a demonstration by disclosing the reincarnation of Shakespeare and securing from him a new masterpiece in proof of his identity. They accordingly "brought him under the influence of well-known laws", his "liberated mind at once and gladly took advantage of the happy conditions", and "the result is before" the reader. Shakespeare's reincarnated "mind and soul" dictated a tragedy in which Mary, Queen of Scots, and Queen Elizabeth are the main characters, very fairly reproducing English as he knew it and people as he supposed them, but with a woful decline of genius and of knowledge of poetic structure which must have appalled him if he re-read any of his works produced when here before. Reincarnation will have new terrors for authors, and poets tremble at the results of Devachan, if *The Queens*, to say nothing of the future Shakesperian masterpieces promised by "The Brotherhood", makes its way through the land. Better far a vague hope of a progressing immortality than the certainty of re-birth with diminished powers and a tendency to write epics in slipshod style and with feet irregular. (F. J. Schulte & Co., Chicago.)—[A. F.]

THE OCCULT SCIENCES, by A. E. Waite. (1892, Kegan Paul, Trench, Trubner & Co. London, 287 pp.) The preface declares the object of the book to be, "to conduct the inquirer into the vestibule of each branch of occult science, and place within his reach the proper means of prosecuting his researches further in any desired direction", because, forsooth, the more pretentious works do not do this. But the book fails to sustain the program. The "contents" will show. *Magical practices* consist in the evocation of angels, Spirits of the Elements, Demons, and the Souls of the Dead. *Secret Sciences* are such as Alchemy, Elixir of Life, Divination, etc. *Professors of Magical Art* are the Mystics, Rosicrucians, and Freemasons; and *Modern Phenomena* are Mesmerism, Spiritualism, and Theosophy. Any tyro can puncture this poor bubble. The evocations are reprints of the rubbishy nonsense of the Middle Ages, with some Hebraic Cabbalism intermixed. Page 24 gives a lot of fantastic *names of angels*. The chapter on Rosicrucians leaves one in a muddle, and shows that the author does not know that those men were the messengers of the Masters working as the times permitted, but now disbanded as a body. However, he redeems the chapter by the plain statement that the Rosicrucians of to-day have no traditional connection with the originals, but are only appropriators of a name. In the remarks on Theosophy—meaning the T. S.—he thinks the system one of idle refinements, although he is fair in some state-

ments of it; but in attempting to briefly recount the movement it is evident his knowledge of it was limited, and his desire to know all about it in order to speak correctly still more limited.

MAY THEOSOPHIST gives the second number of "Old Diary Leaves". It begins with a letter demolishing the absurd charge that H. P. B.'s life in Paris was wild, she having passed her time in painting and writing. The full facts as to her crossing in the steerage to New York in order that, by exchanging her saloon ticket, she could secure passage for a defrauded emigrant and children, are stated. Then come accounts of her financial imprudence, unwise investments, appearance in literature, fascinating conversation, etc. Col. Olcott details a remarkable experience with letters, and conclusively shows it a proof of her occult power, giving under seven heads an analysis of all H. P. B.'s marvels. A series of phenomena is promised for the next "Leaf". "The Qualifications Needed for Practical Occultism" is a most important article, one to be studied well. Mr Edge begins an account of "The Mystery Cards", and Mr. Gopalacharlu of "An Evocation by Sorcery".

Appended to "Old Diary Leaves" is this request:

"I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7, and 8 by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second edition of my book, and wish to make the first as interesting as possible. One ought not, at the age of 60, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly editors will oblige very much by giving currency to this request.—H. S. O."

DR. JEROME A. ANDERSON'S lamentably poor health has forced him to abandon the conduct of *The New Californian*, but it will be carried on hereafter at Los Angeles by Miss L. A. Off, Collado st, Station F, the subscription price being hereafter \$1.50 instead of \$1.00, as enlargement is intended.

THEOSOPHICAL SIFTINGS, Vol. v, No. 4, "Heaven and Hell," A. L. Cleather, compiles the leading historical opinions as to both, and adds some reflections thereon.

VOICE OF THE SILENCE. A library edition of this book, the same size as *Secret Doctrine*, printed on heavy paper with wide margins, is announced incidentally in the *Vahan*. No price is given, and PATH has no information about it other than as above. Theosophical bibliophiles, however, have an interest in these things, and it might be well for the publishers to inform them in advance.

ONE OF OUR ACTIVE F. T. S. some time ago published in the Pittsburg *Dispatch* an article entitled "Spiritualism considered in the Light of Theosophy". This, with permission of the editors, has been reprinted as a pamphlet by the Dharma Press of Cleveland, Ohio, and an arrangement has been made by which all surplus of receipts over expenses will be given to the Sangamitta Girls' School at Ceylon. Orders at rate of 50 cents per 100 copies may be sent to Mrs. Erma E. Gates, 117 Public Square, Cleveland, Ohio.

THE PATH has published a pamphlet of 12 pages, by A. Fullerton, F. T. S., upon *Death as viewed by Theosophy*. Its purport is to give the true view of Death as the entrance to assured rest and bliss, discipline and sorrow being confined to earth-life, and thus to counteract that widespread conception of Death as a penal infliction and the opening to pain which makes it so ghastly and terrifying to most people. Its missionary character is thus patent, for it aims to free humanity from an imaginary horror of peculiar severity and to shift impressiveness from the end of a career to the continuance of it. Some one once said that it was fearful to die a sinner, and was told Yes, but much worse to live a sinner. The more widely such teaching is circulated, the better for the good of souls, and the sooner life will become invested with true significance and motive. (Single copies 2 cents; per 100, \$1.50.)

MRS. ANNIE BESANT contributes to the *The Hackney Teacher* a brief but thoughtful article on "Theosophy and Education".

THE NEW CALIFORNIAN for June has a fine study of Bulwer's *Zanoni* by Mrs. Sarah A. Harris and a short "Letter to a Student" by Jasper Niemand, but the great, the surpassing, content is Dr. Jerome A. Anderson's poem on "Re-incarnation". Hardly any language can overstate the merit of this superb production, a masterpiece in conception, execution, and technique. The present personality is supposed to address its successor, lamenting in touching pathos its own evil and short-coming, but foretelling the rich future of that successor with a linguistic opulence and glow which seem an anticipation of its later powers. No Theosophical poem since *The Light of Asia* is comparable to this exquisite creation, and it may well rank next to Sir Edwin Arnold's immortal work. Theosophists should possess it for their own pleasure, and circulate it for the honor of the Society.—[A. F.]

## Mirror of the Movement.

VEDANTA T. S., Omaha, Neb., will suspend public meetings this summer and meet at private houses from time to time. For over four years the regular weekly meeting has been maintained, and an excellent library of over 100 books been accessible to all applicants.

THE NEW YORK *World* took the pains last month to interview the editor of PATH on the subject of a dream by which the mother of some lost children discovered them in a deserted house, and on June 10th the paper published the Theosophical explanation of such dreams and visions. This shows the change in thought and the increasing effect and influence of Theosophy.

THEOSOPIICAL LEAGUE NO. 1, New York. Although this League gave up its rooms in Lewis street for the summer, it is continuing some work. Poor people are being visited and helped as means allow; \$10 a month have been voted by the Board for that purpose.

## Pacific Coast Items.

SAN FRANCISCO T. S. continues work, but is not in as good condition as it was hoped. Bro. Anderson, Mrs. Beane, and Bro. Keeney attend regularly and work hard. May their efforts meet with success.

SEATTLE and the north are at work. Bro. Allen Griffiths is expected up that way during the summer, and they hope to revive interest in various places.

THE AD INTERIM CONVENTION at the Slope will be held as usual in October, and the Executive Committee has been asked to give permission. It will be given of course. The Ad Interim Conventions are for the "good of the order", and have no legislative power.

MISS M. A. WALSH is leaving Los Angeles and returning to San Francisco.

THE PRESS of Southern California has been treating Theosophy well. All the newspapers in the various counties visited by the Lecturer have given many columns of reports. At San Luis Obispo no hall was obtainable, so the *Daily Tribune* and *Weekly Messenger* gave articles upon the subject in lieu of the lecture. Everywhere the papers give good notices.

SANTA BARBARA. On the 9th Allen Griffiths lectured here on *Theosophy, Adepts, and Cycles* to an intelligent audience. The editor of the *Independent* called on Bro. Griffiths for a long talk about Theosophy. On the 11th another lecture was given on Karma and Reincarnation.

LEAFLETS AND TRACTS are being distributed by Bro. Griffiths as he goes about, and members in other places do the same thing.

MISS GERTRUDE PIPER, Secretary of the Pacific Coast Committee at San Francisco, has been obliged to take a vacation—well earned—in order to restore her health somewhat undermined by her work.

GOLDEN GATE LODGE T. S. is doing well: thirty or forty are regularly in attendance at its meetings, with several visitors. Study of Theosophy by topics goes on with good results. A number of young men have recently joined it.

VICTORIA, B. C., has been listening to Theosophy as expounded by Bro. Allen Griffiths, Pacific Coast Lecturer, who arrived there June 6th. He lectured at Harmony Hall, about 140 being present, and on 7th met many inquirers. On June 8th a second lecture was given, upon "Reincarnation", to a larger audience. Many questions were put; and on the 10th a third lecture, on "Karma", had a still better attendance.

NEW BRANCH in British Columbia. Bro. Griffiths informally reports a new Branch at this place, to be called Kshanti T. S.

NEWSPAPERS IN B. C. give excellent reports of the lectures and meetings, although—as usual—the clergy attempted to slur the whole thing. Certainly Theosophy spreads very quickly in the free Pacific air.

BRO. H. W. GRAVES, Mr. Burrigde, and his sons gave great assistance in the work at Victoria, and intend to keep it up.

## The President's Retirement.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,  
ADYAR, 27th April, 1892.

[COPY.—Rec'd New York May 28, 1892.]

The legal advisers of the Society in India and elsewhere having reported that my relinquishment of official status before the Adyar Trust Deed is finally

settled, the Australian legacy affair judicially arranged, and Mr. Judge released from his General Secretaryship by the American Section and made free to take over the Presidential duties, would be highly injurious to the Society's interests; and the Chicago Convention having caused Mr. Judge to cable me to that effect; and Mr. Mead concurring; and Mr. B. Keightley and some of our influential Indian Councillors having written me in like terms; it is evident that I must once more postpone—if only for a few months—my long-desired retirement, so far as the actual severing of my official tie with the Society is concerned. The T. S. not being a legal entity, the property interests have of necessity been vested in me, and my signature in both my personal and representative capacities is needed to validate their transfer to a Board or Boards of Trustees; while as regards the Australian estate bequeathed to me, no settlement can be made by a third party, and possibly none even by myself without another visit to Queensland. For me to consult only my own wishes and break my official tie regardless of the evil effects that would befall the Society, would be an act of selfishness such as I cannot even think of for a moment.

Notice is therefore given that without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague, and chosen successor.

Meanwhile to protect the Society from the possibility of loss or trouble in case of my sudden death, I have executed a Will bequeathing all property whatsoever, whether real or personal, standing in my name or legally mine, including Headquarters, the Permanent Fund and other funds, the *Theosophist*, its good-will, stock-in-hand, book accounts, cash, etc., my Ooty cottage and plot of land, furniture, books, clothing, etc., etc., to the Society.

(Signed.) H. S. OLCOTT, *P. T. S.*

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in June.....	\$1,742 67	
Additional outlay.....	639 56	
Actual deficiency.....		\$2382 23
Contributions since June report:—		
Members of Aryan T.S....	\$ 47 00	Dr. D. J. E. B..... \$ 98
G. T. R.....	5 00	P. R. Mehta..... 4 81
L. G.....	100 00	J. J. L. H..... 10 00
J. T. M.....	1 50	J. B. H..... 2 00
G. R. B.....	1 00	E. A. H..... 7 00
G. T. H.....	2 00	Miss C..... 2 50
L. H. C.....	1 00	S. A. M..... 1 00
H. M. S.....	2 00	A. M. S..... 5 00
C.....	2 00	Toledo Theosophists... 4 00
R. O. R. B.....	1 00	E. H..... 50
Cincinnati T. S.....	42 00	J. B..... 15 00
Total.....		\$257 29
Actual deficiency (June 22d).....		2,124 94

ORIENTAL DEPARTMENT.

No. 12 of the series, for May-June, 1892, brings the first year to a close. In accordance with directions of the Convention of April, the Department issues will appear less often than hitherto, but of larger size. Retrenchment has something to do with the change, as the treasury cannot sustain at the same time the expense of a pundit's salary and the cost of frequent printing. No

particular date for bringing out the papers is promised, but it is likely to be every three months, and if that shall appear to be the best arrangement No. 13—the first of the new year—will be issued in September, 1892.

WILLIAM Q. JUDGE.

*General Secretary American Section.*

## Indian Notes.

ADYAR, MADRAS.

Miss Anna Ballard, F. T. S., who has been residing at Adyar for some time past, has now left for Burmah. She intends to become a Buddhist nun, and she will no doubt be able to render valuable aid to the Buddhists in Burmah. She is an American by birth, a journalist by profession, and a life-member of the New York Press Club.

Bertram Keightley has brought his tour to a close with visits to Bareilly, Moradabad, Lucknow, and Tamalpur. He is now taking a few days well-earned rest at Darjeeling.

The Maharajah of Kapoorthala has been pleased to give Rs 2000 towards our work out here. A generously-minded Australian has given £100 which is to be used for the library.

WHITE LOTUS DAY AT ADYAR.—The anniversary of H. P. B's death was celebrated as "White Lotus Day" at Headquarters in the Convention hall. Some hundred members assembled.

The President took the chair at noon and opened the proceedings by explaining in a few words the object of the meeting, after which he requested some of the Brahmins present to recite some selected passages from the Sanscrit text of the *Bhagavad-Gītā*. The President then read the English version of this Sanskrit recitation from one of the volumes of *The Sacred Books of the East*, and called the Parsee, Mobed Rustomji, to the platform. That gentleman explained that he had been deputed by the Bombay Branch of the Society to attend as their representative to express their affectionate reverence for the memory of Madame Blavatsky and their determination to carry on the work, with all possible vigor, which she laid out for the Society. He then read from the *Zenda Vesta* some verses invoking the blessing of the *Fravarshis*, an ancient Zend word which has the same significance as the English expression "Higher Self" or spiritual self of man. It is the belief of the Parsees that these great personages who have passed through the limited circle of human existence still take an interest in the progress of mankind, and that their benign influence can be drawn to those who are pure in heart and have spiritual aspirations. It was remarked that the sound and rhythm of the Zendic language closely resembled those of the Sanscrit. The Parsee gentleman observed that inasmuch as Madame Blavatsky had unselfishly worked for the good of humanity, leaving behind her a great body of noble teachings, she might fairly be classed among the *Fravarshis*, and that he had accordingly included her name and that of Colonel Olcott under the category.

Mr. S. E. Gopala Charlu, the Recording Secretary of the Society and the adopted son of the late Pundit N. Bashya Charriar, then read a paper on the mystical significance of the white lotus. The paper was of a highly interesting and instructive character, and its reading was greeted with much applause. The white lotus, he said, was a flower full of mystical significance, and to the nations of Egypt, India, and Greece denoted the symbol of cosmic evolution,

and the supremacy of spirit over matter. It was significant of the effect of Madame Blavatsky's teaching, which had the tendency to vindicate the supremacy of the spiritual over the physical man.

Col. Olcott then said that among the books which had done more than any others to win the respect of Western nations for Eastern philosophy, the two which Madame Blavatsky had designated in her will for the day's reading stood preëminent. They had heard extracts from the *Bhagavad-Gîtâ*, and he would select those splendid passages of *Light of Asia* which described the joyous thrill that ran through Nature on the morning after Prince Siddhârtha gained supreme wisdom or *gnyanum*, and became Buddha. He had the good fortune to possess Sir Edwin Arnold's manuscript draft of those passages, which had been presented to him by the author in London several years ago. Each document, as they would see, was attested by Sir Edwin's certificate of its presentation to himself (the speaker). Col. Olcott then read several passages, and his rendering of the concluding verse roused the enthusiasm of the meeting. The reader said he doubted if in the whole range of literature there was a passage which so clearly and so beautifully expressed the idea common to both Hindû and Buddhist religions, that the miseries of life consequent upon the misery of rebirth in the physical body are the result of ignorance, and that the only method of escape from this "vicious circle" is by the attainment of knowledge.

The President then called upon any friends of Madame Blavatsky who wished to make some remarks to come forward. The invitation was accepted by Mr. C. Kotiah, Retired Deputy Inspector of Schools, and Mr. C. Streenewasa Iyengar, of the Teachers' College, Saidapet, both of whom delivered appropriate addresses.

Col. Olcott next delivered an address upon the life and works of the late Madame Blavatsky. They were met there not for the purpose of indulging in indiscriminate praise of Madame Blavatsky, for the true Theosophist knew that blind hero-worship and personal idolatry were the greatest of all obstacles in the way of spiritual advancement, which could only be attained by a reliance upon one's own self and an appeal to the saviour within man, that is, his Higher Self.

## Europe.

IN LONDON Mrs. Besant has been delivering two lectures on Mesmerism and Hypnotism at Prince's Hall, Picadilly, in which she went over the whole subject and took substantially the same position as well-grounded Theosophists do, that the key to these things is found in man's dual nature as a physical and psychic being. Admission fee was charged.

FRANCE SHOWS some signs of improvement Theosophically. Mr. Coulomb at Paris is working hard and is deluged with correspondence. If tradition has any force, Theosophy ought to flourish in France. There Count St. Martin was a deeply-read Theosophist in the revolutionary times, and many of his friends also. At that time too much attention was paid to Mesmerism and all psychic phenomena. Cagliostro and others were there then as well. St. Martin says he was wonderfully protected during the worst days of the *Terreur* by a power outside himself. But Germany at the same time was full of disciples of Bœhme, and yet it now does but little Theosophically. H. P. B. did some things in both countries, and perhaps some day the occult trains she then laid down will exhibit activity.

IN JULY a bazar will probably be held for the benefit of the Bow Theosophical Club, London. A bazar like this means that pretty, useful, and decorative articles will be sold. In America it would be called a Fair.

H. P. B. PRESS, now in Henry street near Headquarters, is very busy with all sorts of Theosophical printing, and Bro. James M. Pryse, its head, is overwhelmed with work.

AT FROME another lending library has been established.

A NEW LODGE T. S. at Harrogate has resulted from Annie Besant's visit there.

THEOSOPHICAL LEAGUE in London opened their Crèche at 67 St. John's Wood Terrace in June. Children of any and every class are admitted on payment of fourpence for each. Miss Kislingbury is treasurer.

SUNDAY LECTURE SOCIETY of London, presided over by Prof. Huxley, has invited Mrs. Besant to lecture for them. Many well-known scientific men belong to this body.

THEOSOPHICAL MANUALS No. 2, being upon Reincarnation, by Annie Besant, will soon be out in book form, probably in July.

CHAMBERS ENCYCLOPEDIA has in type an article on Theosophy by Annie Besant.

### Notices.

NOTICE IN JUNE PATH that the Convention Report had been mailed was falsified by repeated breaking of printer's assurances, and the issue was exasperatingly late. Next year the printing will be in other hands.

A GENEROUS offer from Mr. and Mrs. Wm. E. Gates of Cleveland makes possible the publication of the Convention addresses. The pamphlet will be issued as soon as possible, and will be sold by the General Secretary at 20 cents per copy.

THE STOCK of *Secret Doctrine* is wholly exhausted, and no copies can be furnished till the new edition, very slowly being prepared in London, is issued. Notice thereof will be given.

FORUM No. 36 is devoted wholly to a question concerning alternation of sexes in incarnation, and gives the views of William Q. Judge, Dr. A. Keightley, Claude F. Wright, Mrs. A. Keightley, and the editor.

THE GENERAL SECRETARY and Vice-President sailed on June 29th, in order to take part in the Convention of the European Section to be held in London July 14th and 15th. He will be absent about a month. All business at Headquarters, 144 Madison Ave, New York, will proceed as usual.

A THEOSOPHIST desiring *Lucifer*, vol. 1, Nos. 1, 2, and 3, wishes communication from anyone willing to sell at an advance. THE PATH will pay \$1.50 each for a copy of *Lucifer* of June and September, 1891, on behalf of an F. T. S. Address THE PATH.

Ask not about a person's descent, but ask about his conduct.—*Sundarikabharadvaja-sutta*, v. 9.

OM.

# ATM

To feed a single good man is infinitely greater in point of merit than attending to questions about heaven and earth, spirits and demons, such as occupy ordinary men.—*Sutra of Forty-two Sections, 10.*

Our deeds, whether good or evil, follow us like shadows.—*Po-sho-king-tsan-king, v. 102q.*

## THE PATH.

VOL. VII.

AUGUST, 1892.

No. 5.

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

### Plain Theosophical Traces.

IN the *Key to Theosophy* the author says that at the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name "Theosophist" one hundred years ago? Is it necessary that all such movements should have been called in the past "Theosophical"? And if the claim that such movements are started by the Adepts be true, is the present Society the only body with which those beings work?

Taking up the last question first, we may turn to H. P. B. for authority. She often said that while the T. S. movement of today was distinctly under the care of the Adepts, it was not the only one through which effect was sought to be made on the race—thought and ethics, but that in many different ways efforts were constantly put forward. But still, she insisted, the T. S. wears the badge, so to say, of the Eastern and Ancient Schools, and therefore has on it the distinctive mark—or what the Sanskrit calls *lakshana*—of the old and united Lodge of Adepts. Inquiring further of reason and tradition, we find that it would be against both

to suppose that one single organization should be the sole channel for the efforts of the Brotherhood. For if that Brotherhood has the knowledge and power and objects attributed to it, then it must use every agency which is in touch with humanity. Nor is it necessary to assume that the distinct efforts made in each century, as contradistinguished from the general current of influence in all directions, should be called Theosophical. The Rosicrucians are often supposed not to have existed at all as a body, but deep students have come to the conclusion that they had an organization. They were Christian in their phraseology and very deep mystics; and while they spoke of Holy Ghost, Sophia, and the like, they taught Theosophy. They were obliged by the temper of the time to suit themselves to the exigencies of the moment, for it would have been extreme folly to destroy the hope of making any effect by rushing out in opposition then. It is different now, when the air and the thought are free and men are not burned by a corrupt church for their opinions. In one sense the T. S. is the child of the Rosicrucian Society of the past. H. P. B. often said this, and inquiry into their ideas confirms the declaration. The Rosicrucians were Christian in the beginning and descendants afterwards of Christians. Even to-day it is hinted that in one of the great cities of this new Republic there is a great charity begun and carried on with money which has been given by descendants of the Rosicrucians under inward impulse directed by certain of the Adepts who were members of that body. For blood does count for something in this, that until an Adept has passed up into the seventh degree he is often moved in accordance with old streams of heredity. Or to put it another way, it is often easier for an Adept to influence one who is in his direct physical line than one who by consanguinity as well as psychic heredity is out of the family.

Looking into Germany of 200 years ago, we at once see Jacob Böhme. He was an ignorant shoemaker, but illuminated from within, and was the friend and teacher of many great and learned men. His writings stirred up the Church; they have influence to-day. His life has many indications in it of help from the Masters of Wisdom. A wide-spread effect from his writings can be traced through Germany and over to France even after his death. He called himself a Christian, but he was also named "Theosopher", which is precisely Theosophist, for it was only after his day that people began to use "ist" instead of "er". Long after his death the influence lasted. In the sixties many hundreds of his books were deliberately sent all over the world. They were given free

to libraries all over the United States, and prepared the way for the work of the Theosophical Society in an appreciable measure, though not wholly.

One hundred years ago there was such a movement in France, one of the agents of which was Louis Claude, Count St. Martin, whose correspondence was called "Theosophical correspondence". He refers to Bœhme, and also to unseen but powerful help which saved him from dangers during the Revolution. His books, *L'Homme de Désir* and others, were widely read, and there are hints of a Society which, however, was compelled to keep itself secret. At the same date almost may be noted the great American Revolution influenced by Thomas Paine, who, though reviled now by ignorant theologians, was publicly thanked by Washington and the first Congress. This republic is a Theosophical effort, for it gives freedom, and fortunately does not declare for any particular religion in the clauses of its Constitution. Hints have been thrown out that the Adepts had some hand in the revolt of the Colonies in 1775. In replying to Mr. Sinnett some years ago, it was written by his Teacher that the Brotherhood dealt with all important human movements, but no one could arraign the body at the bar and demand proofs.

Bro. Buck wrote in 1889: "I have a volume entitled *Theosophical Transactions of the Philadelphian Society*, London, 1697, and another dated 1855, entitled *Introduction to Theosophy or the Science of the Mystery of Christ*, and in 1856 *Theosophical Miscellanies* was issued."

About 1500 years ago Ammonius Saccas made a similar effort which was attended with good results. He had almost the same platform as the T. S., and taught that the aim of Jesus was to show people the truth in all religions and to restore the ancient philosophy to its rightful seat. It is not at all against the theory we are dealing with that the various efforts were not dubbed with the same name. Those who work for the good of humanity, whether they be Adepts or not, do not care for a mere name; it is the substantive effort they seek, and not a vindication in the eyes of men of being first or original or anything else.

But we have only considered the Western World. All these centuries since A. D. 1, and long before that, Theosophical efforts were put forth in Asia, for we must not forget that our theories, as well as those of Ammonius Saccas, are Eastern in their origin. However much nations may at first ignore the heathen and barbarian, they at last came to discover that it is frequently to the heathen the Christian owes his religion and philosophy. So while

Europe was enjoying the delights of rude and savage life, the Easterns were elaborating, refining, and perfecting the philosophy to which we owe so much. We who believe in the Adepts as Brothers of Humanity must suppose that ignorance did not prevail in the Brotherhood as to the effect sure to be one day produced in Europe whenever her attention could be diverted from money-making and won to the great Eastern stores of philosophy. This effect came about through England, Germany, and France. Frenchmen first drew attention to the *Upanishads*, Germans went in for Sanscrit, and England conquered India, so that her metaphysical mines could be examined in peace. We have seen the result of all this more and more every year. There is less ignorant, narrow prejudice against the "heathen", the masses are beginning to know that the poor Hindu is not to be despised in the field of thought, and a broader, better feeling has gradually developed. This is much better than the glorification of any Brotherhood, and the Lodge is always aiming at such results, for selfish pride, arrogance, and the love of personal dominion have no place therein. Nor should they in our present Theosophical Society.

WILLIAM BREHON.

## Some Fallacies of Metaphysical Healing

IN a previous paper attention was called from the standpoint of Theosophy, and particularly in relation to the teaching of Karma, to what is known as Metaphysical Healing, an analogy having then been drawn between the methods employed in this system and the similar ones used in hypnotic experimentation, to which the Mental Cure so popular in this country is apparently near enough of kin to be accounted cousin-german. From a sense of the urgency of the subject, a danger signal was hoisted for the warning of advocates of the psychopathic theory of treating disease, hinting that extremely hazardous results might accrue from the evocation of the finer natural forces, the manipulation and mastery of which are absolutely unknown to the majority. The view now to be taken is that of any unbiassed student and observer to whose notice has been presented the system of religion and philosophy called Spiritual Healing, first in its aspect of theoretical, and then of practical fallacy, as exhibited in its text-books and in its records of practice.

The first and most glaring fallacy of the whole system of psychopathic treatment is that either a philosophy or a religion is a necessary adjunct to a successful result, which mistaken assumption has

led to the manufacture of a brand-new worship compounded in unequal portions of an exorbitant estimate of physical perfection, and a passionate, if ignorant, adoration of the power and function of Spirit or Mind, the strange assertions of this novel *cultus* resembling nothing hitherto known in the domain of either religion or philosophy.

From an exhaustive investigation of the tenets of the new school it is forcibly borne in upon the belief, that its theories are based rather on the instinctual and emotional than on the perceptive and intuitional order,—or, in other words, that its creed is more a matter of strong and passionate *feeling* as to the promised results, than of *clear seeing* as to the tendencies of the methods employed, or as to the drift of thought involved.

It is a well authenticated fact in the respective annals of both curers of bodies and of souls, as well as further attested in the provings of psychologists, that to effect a miracle whether of physical or spiritual healing, the application of any special dogma of religion or a particular theory of philosophy is sublimely immaterial, so long as the absolute requisite is present of a state of expectant attention highly sensitive to suggestibility. Who has not heard the story of Sir Humphrey Davy with his thermometer poked down the throat of a paralytic patient, who straightway proclaimed himself greatly benefited thereby, so that the treatment was continued for a fortnight till the lame could walk and leap again? Had the astute scientist discoursed to the invalid on his laborious researches and learned theories without calling in the aid of the little instrument which aroused the patient's curiosity and hope, thereby provoking the expectant state favorable to the reactionary processes of nature, it may well be doubted if so successful a result would have been brought about. A parallel case in the records of moral reformation is recounted of a listener to one of the eloquent Whitfield's open-air sermons, who was converted from a career of great wickedness to one of accredited saintliness, not by the orator's forcible denunciations of vice and exhortations to virtue, but by the magic word *Mesopotamia*, pronounced several successive times in the melting tones of the preacher, which so stirred the man to the very depths of his being that a complete inward revolution resulted, thus also affording an illustration of the potency of sound, which according to occult science is capable of effecting great changes in the vibratory currents in and around us.

It is therefore maintained that an inculcation of either religion or philosophy is irrelevant to a cure by the psychopathic process, any abracadabra string of illiterate words, or even mere gib-

berish, sufficing to centre the attention and call up the requisite conditions for the strongly-applied suggestion to take effect, just as in the frankly avowed forms of Hypnotism the gaze is directed to a glittering piece of metal, a bright light, or even to the tip-end of one's nose, for the similar purpose of inducing entire passivity in the subject.

Metaphysical Healers, however, claim that their system is a Spiritual Science based on an absolutely true philosophy of existence, acceptance of and conformity to which is indispensable to the desired boon of recovered health. Let us, then, consider *seriatim* some of the postulates of this new creed, which has for opening formula that "the true comprehension of man's relations to the Infinite is the secret of physical health."

It is impossible not to be struck on the very threshold of the inquiry by the disproportion of the means to the end. Here we are met by nothing short of a monopoly of the highest knowledge attainable by man, for what? For the improvement of the sordid conditions of moral degradation and besotted ignorance that baffle the wisdom and lacerate the feelings of the philanthropist? No; for the amelioration of certain ordinary ailments of the individual, which if supported in the right frame of mind would teach the sufferer invaluable lessons in fortitude, resignation, and self-denial, while still perfectly amenable to long-tried and accepted means of cure.

Upon opening the hand books of this Science another shock is in store for us in the announcement that this scheme of health is to be imparted in the scant measure of twelve short chapters, or in a series of Lessons covering at the outside three weeks. For a subject purporting to be no less profound than a "true comprehension of the Infinite" and "a complete knowledge of mental laws leading to right thought-action", it is a startlingly brief term of tuition, when we consider that for a right understanding of such high themes a whole life-time of studious devotion and vigorous asceticism is not deemed superfluous in some Eastern lands, where such subjects have for long ages been the best understood.

The fallacy that next greets our notice in the opening lessons is, that after the positive statement of the "one and only power and principle in the Universe and in man" being Spirit or God, *i.e.*, GOOD, called also Infinite Mind,—we are suddenly brought face about and confronted with a second principle, conveniently denominated, in order to fit into the exigencies of stubborn fact, "mortal, finite, or natural mind". This "mortal or natural mind" forthwith serves as explanation of all the undeniable conditions

which environ us, such as material bodies, sin, sickness, and death; but its entrance upon the scene is rather bewildering immediately after the positive declaration that—"There is only Infinite Mind or Good which is All-in-All, *therefore there can be no room for anything else*". It is not so surprising that this primary statement of only "One Principle God, or Good, or Spirit" should be succeeded in the teaching of some metaphysicians by the further one that—"there is no matter", since to be thoroughly consistent such would be their only tenable position. Wonder is excited, however, by a certain school postulating the same "one and only Principle", but thereupon declaring that there is matter too; having made which admission they proceed to announce that "*matter is dead stuff with no life or force in it*", thus ignoring the necessary interpenetration of Spirit with matter, in order that the latter should exist at all.

Another very curious fallacy is the denial of all hereditary influences affecting physical conditions, seen in the following exhortation: "Do not believe in hereditary disposition, temperament, or disease; heredity is a falsity, an unreality; we inherit only from Spirit, Good"—etc., etc., when all natural history, science, and observation give the lie direct to the assertion. To aid them in their theory, the healers here request us to blindfold our eyes to the patent facts of similarity of family trait and feature, and of racial and national characteristic, in order to suit the rose-pink optimism that so airily brushes aside all inconvenient obstacles to its working power. Taking a pair of instances from historic lines, we especially submit to the consideration and solution of this school of metaphysicians the retreating forehead and heavy jaw of the Bourbon family, and the high, narrow brow and weak chin of the Stuarts, which distinctive eccentricities of feature in each race denoted corresponding defects of mental and moral equilibrium.

A third fallacy may be found in the assumption that fear is the source of all disease, and also that moral states are directly productive of physical ailments, embodied in the following—"Look for causes of every disorder in some form of fear or sin"—etc., etc., whereupon succeeds a list of every imaginable crime, and even peccadillo, possible to erring human nature—more, indeed, than there are diseases to fit into, a point of no moment, however, since diseases are "nothing but unrealities" and "sins" likewise. Indeed we hardly know whether to make merry over or to bemoan the grotesque and superstition-engendering tendency of the following statement: "Jealousy, anger, pride cause rheumatism,

neuralgia, etc. Despondency produces malaria and diarrhœa. Egotism, covetousness, and obstinacy cause catarrh, congestions of the lungs and liver, and also constipation". Taking then the hypothesis of fear in the case of a sound and sturdy infant (with no trace of consumptive tendency in its constitution) suffering from an attack of congestion of the lungs, the malady would be due to an abject dread in the mind of the little victim that it would fall a prey thereto, rather than to the more obvious explanation of an undue exposure to a draught or to a March wind. Then again, if sins are such deadly foes to health we should look for a triumphant demonstration of the theory in the criminal classes, where, however, the reverse obtains, since among them healthy conditions, robust constitutions, and stalwart, if coarse, physiques are apt to be found. If Metaphysical Science finds the truth of its statement in this regard restricted to the sins and ailments of the comparatively moral portion of the community only, it should make a more modest claim than it does at present to have a universal interest and application.

To turn now to fallacies as related to practice, that of using food for sustentation of bodily life appears the most salient, when the books say: "Teach them that their bodies are nourished more by Truth than by food",—the logical deduction therefrom being that if the body is wholly responsive to Spirit in disease it should be equally so in health, and that its needful nutriment should be derived from the same source as its vitality, *i.e.* by thought-action. Nor is this any stretching of the bounds of possibility, for the Yogis of India are said to go for long periods with no nourishment, and at other times subsist only on a few grains of rice.

Another obvious discrepancy between the vaulting theory and the halting practice is the setting of a bar in surgical cases to the thought or mind power, thus:—"Mental Science is always the most skilful surgeon, but surgery is the branch of its healing that will be the last demonstrated,"—there being no more insuperable difficulty discernible in a wound readily reached from the surface,—take, for instance, a dislocated shoulder or a fractured member, than one whose seat is obscure, such as a brain lesion or ruptured blood-vessels,—the latter constituting cases jauntily enough undertaken by the healer, with no abatement of confidence whatever.

Finally we may mention the gross inconsistency, to which is added the sacrilege, of claiming money dues for the good wrought when the power used is ascribed to the loftiest plane of Spirit. After all this excessive idealism, this soaring aloft in the empyrean, it is a rude awakening to find that one form of matter at

least, that known in the Scriptures, so frequently quoted by these practitioners, as "dross" and "filthy lucre", yet remains substantial in the estimation of the Metaphysical Healer. Were they but wisely willing to base their art upon the mental plane alone, no one would cavil at the healers for demanding a fair price for the time given and the thought concentrated, whether the result were successful or the reverse, since it is known that they are not ardent and disinterested investigators of a science or a philosophy, but simply people anxious to make an honest livelihood; the moment, however, they ambitiously seek to instil a religion, and claim their mission to be one of exalted piety and a Spiritual regeneration, it is inevitable that the reproach should be cast upon them, and not unjustly, of a traffic with holy things. Strictures of this nature are not uncharitable when we consider how mainly personal is the motive of all this kind of work. It is not in the slums of poverty and vice that we meet the advocates of Metaphysical Science, endeavoring to assuage by the subtle diffusion of their right thought the misery they declare to be all a delusion if dealt with aright, or in the wards of the public hospitals ministering by their silent influence to the racking pains and aches of a poor humanity, so sorely deceived as to the reality of disease,—*their* art being reserved for other needs than these, and instantly responsive to the seduction of the Almighty dollar.

There would seem, in conclusion, to be two exceptions where this system of metaphysical treatment, distinct from its foolish and noxious theories, might be used without detriment, and even with decided benefit. It has been predicted of the future of Hypnotism proper, that its field of usefulness as a curative agent will lie rather in the power to incite *self-suggestiveness* than to foster suggestibility by an exterior will. Metaphysical healing might here profit from the hint, for there seems no valid objection to the employment of auto-suggestion for the alleviation of certain types of disease, the great danger of its present use, in the subjection of one person's mind to that of another, being thus obviated. We all know weak vessels, whether male or female, who from excessive nervous irritability of temper, or great excitability of mental constitution, are burdens to themselves and to all around them by reason of their overweening regard for their physical infirmities, which, too faintly defined to come under the control of medicine *per se*, yet are sufficiently serious through their effect on the will and imagination of the sufferer to be extremely disabling to him and distressing to others. To such would Mental Science but make its exclusive appeal, cultivating in these promis-

ing subjects the art of self-suggestion tending toward self-cure, it would merit the everlasting gratitude of mankind. But, unfortunately, it is admitted by the healers to be a far more difficult operation to inculcate any such treatment of oneself than it is to impart to the pupil a system of treatment for others. It is just here, however, that Hypnotism as a therapeutic agency may not unlikely overtake and outstrip the Metaphysical Cure, for the most painstaking investigators of the former pronounce self-suggestion to be of easy accomplishment, and most beneficial in its after results to the patient.

The other exception where Metaphysical influence may be usefully called in aid is in mitigation of the last agonies of a death bed, where the calm and soothing atmosphere shed over the scene is far more effective, as physicians themselves have testified, in producing the desired euthanasia, than the administration of stimulants and drugs which tend to excite the brain-action and becloud the last efforts of thought of the flitting mind.

If Metaphysical Healers would but discard their faulty logic, high-flown philosophy, and canting religious professions, and be content to confine their efforts towards improving the fate of a much-enduring race in these two directions alone, the medical profession would not improbably be presently compelled to recognize their usefulness, while the lay majority would infallibly hasten to follow where its doctors lead. But encumbered as the theory and the practice of Metaphysical Healing now are with a mass of extraneous, hurtful, and absurd teaching, the well educated and better balanced element of the community finds it impossible to do otherwise than stand disapprovingly aloof.

ELLICE KORTRIGHT, F. T. S.

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## A Lost Identity.

WE will make a compact," she said; "while you are away we will sometimes speak to each other mentally, instead of writing, though we will write also. The time may come when thought-transference will take the place of writing as a means of communication; it would be very convenient,—one cannot always write, but, generally speaking, one can think."

"Yes," Robert Lyman assented, "as long as I am I, I can think. That's as far as my logic can take me."

"We rely far too much upon logic. What has it ever taught us concerning the Powers that be? Science has done something for

us; a few things we know, a few things we guess at, but we are so dense and dull and blind that we mistake the apparent for the real, and allow that to escape us continually. And you who could know a little more than the most of us, as I believe, look upon such knowledge as of no importance!"

"Isn't that an extreme way of stating it?"

"It's very near the fact."

"You love knowledge for its own sake; you hunger to know the why and the wherefore of every thing under the sun; I admire your zeal, but, at the same time, it seems to me that you are in danger of making a mistake. What do 'Counsels of Perfection' mean to you, Marian?"

"I think—I think they mean work; most earnest work in overcoming the lower self. What do they mean to you?"

"In one word—peace. If I should carry back this afternoon the books which you brought here last spring, you would have nothing to read, and you would come up here every day, and rest, and dream. You would loaf and invite your soul. You would feel the throb of the great heart of things. After a while you might find consolation for the loss of your books."

"If you took these away I should certainly send for others; what should I do without my books?"

"Perhaps you would be a law unto yourself."

Marian leaned back against a tree trunk, and meditated for a while. "You will do as I asked, will you not, Robert?" she said at length, turning from the confusion within to the peace without.

"I will try; but I almost wonder that you wish me to; if you really loved me, no thought-communion could be too close, but not really loving, half-loving at most—"

"We have worn that subject threadbare," she interrupted.

"If you would be my wife, Marian," he said, taking up the discussion where he had dropped it a week before, "you should be as free as you are to-day. You should live your own life; I would not have it otherwise. It would be a delightful arrangement,—you would have your liberty, and I should have you."

"That is a contradiction of terms, to begin with, as you know perfectly well. But what if I were to take you at your word, and make the most of my liberty? How long would you think such a state of affairs delightful, or even satisfactory? No; freedom of action is incompatible with deference to the wishes of others."

"I will gladly assume whatever risks there may be in the matter. I know what you are thinking—that you would wish to be

left very much alone; I know your ways, and would respect them. You should, and would, have all the solitude you wish for, but, on the other hand, when you have become accustomed to seeing me about you may not wish to be so much alone. You are a strong, splendid, magnificent woman, but you are not quite human; in all the years that I have known you you have treated me precisely as I believe you would treat a woman whose ways you happened to like. I am not finding fault with you; I am merely stating a fact."

"Why do you care for me? There are women enough, attractive, intellectual, charming women, who make no effort to dominate their lower natures. In them you would find the element which you miss in me."

"Light of my life, I want *you*,—because you are you and I am I, I suppose. But perhaps I can particularize a little; there is a stability about you that I never lose thought of. You stand for all the eternal verities. It is true that I question your judgment sometimes, but I never doubt you, your own dear self, in any slightest thing. You are the living embodiment of all that I recognize as good, and I follow wherever you lead. Goethe said it well: 'The eternal feminine leads us on.'"

"You must not allow yourself to be led by me. Something higher should lead you."

"Don't try to controvert Nature; it's a waste of energy. I believe men and women should help each other; we should all help each other, and the lesser proposition is included in the greater. I admit there may be questions as to the best ways of helping, which each must decide for herself and for himself. I opened one of your sacred books just before we started out this afternoon, and my eyes fell on this:

'All are needed by each one;  
Nothing is fair or good alone.'

Your old friend, the fisherman, was down by the shore this morning while I was taking an early swim, and told me that he had recently lost his wife; the poor old man said he had nothing to square himself by now,—and I should have nothing to square myself by if I were to lose you. You had better accept the situation. Perhaps you owe me something,—there may be an unsettled account between us."

For once Marian did not check the tender impulse that she felt; she took one of his hands in hers, and he, making the most of the passing moment, moved a little nearer and rested his head against her arm. Neither cared to break the blessed silence. It was a shadowy place, with only the whispering of the pines and the soft

lap of the waves falling on the hazy after-noon stillness. The edge of the bluff was roughly fringed with trees, the elms and maples already showing tints of early autumn in russet and yellow and first tender flushes of red; behind them was Boothbay, ancient and picturesque, and in front, filling all the wide horizon of east, south, and west, was the tender blue of the Atlantic, ruffled by the waves of the slowly in-coming tide.

Marian looked out to sea, pondering over many things, while he thought of her. "Are the details of your trip decided upon?" she asked at length.

"I think so. Westerly and I expect to leave Boston Tuesday morning. Our route will be by way of Chicago, Denver, Salt Lake, and the Puget Sound country to Northern California. After a month or six weeks on the Pacific Coast we expect to return by way of New Mexico and the Southern States. What are your plans for the fall?"

"Much the same as usual. I shall go home in a few days—you can write me there. I have mapped out a course of reading; further than that I have no plans."

"Does this continuous study satisfy you, Marian? Do you never tire of books and of thinking, and want *people*? In other words, will your studies keep you from missing me?"

"I shall miss your bodily presence," she answered with sweet seriousness. "You are very companionable, Robert."

Her voice, neither loud nor low, had a penetrative quality that touched him at times like a sound he had heard in a far-off time. He had found himself trying to remember whether it was a sound, after all. He sought an explanation now, for one brief instant, than gave it up.

"Even the birds listen when you speak; that jay, up in the tree there has looked at you for fully ten seconds, and when you were kind enough to say that you would miss my bodily presence he actually smiled."

She glanced up in time to see a flash of blue wings, as a gorgeous jay flew from a pine tree near.

"What more can I say? You, yourself, seem always near. If we realized our bodies less we would not concern ourselves uncomfortably with miles and hours. In truth, I have you and you have me. There is nothing in our friendship that I can wish changed except your wish to marry me. That troubles me; I can not give my mind to my work, and neither can I give it up."

"Robert," she said, in a tone of almost passionate protest, "*Those who know* have said that the occult and the physical should

never be mixed up; that one must concentrate on the one or on the other, and because I know my weakness I put the thought of marriage with you out of my mind. I have ceased to consider the possibility that it can be. For me there must be no divided duty, no divided purpose. You cannot know the faults of my nature as I know them, because they do not often come to the surface—they are in my thoughts; I must overcome them; I must rise above the self that wants your love and sympathy. I must do this alone. No one can help me to attain the higher life. I have told you this, though perhaps less explicitly, before."

"What is higher or purer or better in any sense than a perfect married life, in which each is helpful to the other?"

"A life in which one is helpful to all humanity; a life in which one diffuses good to all, instead of selfish happiness to one; and I must strive to reach that plane of living."

"We can work together—you in your way, I in mine, and I believe that our united influence will be helpful in other ways. Two are stronger than one: what do differing ways matter if each be true in itself, and if the aim be the same?"

Marian hesitated.

"You are attempting too much; you are trying to reach in a year, or a lifetime perhaps, a degree of perfection that must, it seems to me, come very, very slowly. In your haste you are gaining knowledge, but you are losing repose."

"And with all your efforts you have at least one thing to learn, from the beginning," he added, smiling.

A shrill whistle rang out on the sunny air,—the steamer *Star of the East* was approaching the wharf. Every Saturday night, from the middle of May to the middle of September, it touched at Boothbay and brought Robert to her; and every Sunday afternoon it touched there again and took him away.

They walked slowly down the hill. The purple haze of September lay over the land and over the water. The splash of waves, the hum of insects, the whirr of wings, made a music that Robert never heard without a thrill. For the moment he forgot Marian. To him, the rocks, the trees, the earth beneath his feet were instinct with life, moving on in harmony; he seemed to hear a rhythmic pulsation in the granite boulders, a low-toned murmur in every tree, an inarticulate murmur of life.

Marian, about to speak, glanced up at him—and refrained. She longed to see as he saw, to feel as he felt, but she spoke no word concerning it. Her own development had proceeded along straight, well-defined lines, laboriously thought out. With unwavering de-

termination and unfaltering zeal she had striven to think and act in accordance with her highest conceptions of Altruism; she had made very great efforts to learn the subtle laws which govern life; she had done all that will could do. But she knew that Robert, without concerning himself greatly as to the why and the wherefore, had advanced along paths she knew not to heights of tranquility that she had not reached.

"Robert," she said, as they approached the wharf, "you may be right in what you have said this afternoon—I do not know. But I must follow the plainest beckoning, wherever it may lead."

"I know that."

He held her hand for a moment at the wharf, then went on board the steamer, and she went slowly and thoughtfully back to the hotel which had been her home for five successive summers. From force of habit she opened one of her books, but her thoughts would wander, and to one who holds it a duty to make the most of the fleeting hours wandering thoughts are little less than a sin. At length she laid the book aside, but finding a state of restful passivity as difficult of attainment as close attention, she waited with what patience she could to hear the dinner bell ring.

In spite of her deep affection for him it was a relief to her that Robert was going away for a while. The course of reading that she had marked out for herself would require the illumination of all the mentality which she could bring to bear upon it to render it intelligible, even to her disciplined mind, and her control over her own nature was not yet strong enough to enable her to turn from an argument with Robert to her books without the distinct loss of the balance between the emotional and the mental faculties, necessary to the comprehension of an abstruse and difficult subject.

The following Saturday night Marian unpacked her trunk in her own and her aunt's home in Boston. With dissimilar beliefs, but with very similar tastes, they lived together in quiet friendliness. Both had the home-making instinct, with the difference that in the elder woman it had been cultivated and in the younger it had not. A bright fire burned in the library grate when Marian went in, and on the table were letters which had come for her during the week,—among them one from Robert.

"This letter was written at Chicago," said Marian, after reading it. "I shall hear from him again soon, from Salt Lake City."

The following week she was very busy. Numerous small affairs and duties required her attention after a four months' absence, and, attending to them with the thoroughness which characterized her, she had but little time in which to think of Robert. She did

not attempt to enter into rapport with him, for she thought his first endeavor to communicate with her by means of thought-transference would be made under circumstances more favorable than those incident to a railway trip through unfamiliar and diverting scenes. But once in California, he would have occasional rests from sight-seeing—occasional quiet hours, and would then fulfil his promise. Unfortunately, from her point of view, Robert had little, if any, interest in anything pertaining to phenomena.

Ten days later she received another letter, written at Salt Lake City. "I have decided to leave here Friday morning, the 29th," she read aloud, "and expect to reach Portland, Oregon, Sunday morning, in time for an early breakfast, after which you can imagine me tramping the streets, exploring the Columbia, or gazing at Mount Hood."

Westerly left here yesterday—business takes him north, almost to the British line, but as soon as that is accomplished he will meet me at San Francisco and we shall go on together. I may remain in Portland for a few days, but am not certain. I hope to be able to give you in my next letter an address to which you can write.

*Did* you see the western prairies with me? Level fields of short, wild grass, yellow, russet, tawny brown, glistening in the sunlight in tints that would be the despair of Titian himself, stretching away for hundreds of miles—nothing but sky and plains anywhere. At twilight they are somber and restful. At night, under a moon such as we never see in our lower altitude, stirring with every breeze, they are rippling seas of silver."

"Robert will be in Portland to-morrow, then," said Mrs. Graham. "To-morrow will be Sunday, the first day of October."

Sunday morning, in her room, Marian read the letter again. "The difference in time between here and in Portland is perhaps three hours and a half," she thought; "it is now half past ten by my time, and about seven by Portland time."

Her aunt's voice at the door interrupted her thoughts: "Marian, may I come in?"

Marian opened the door.

"There is something wrong with my wrap—I cannot fasten it. Will you look at it, please?"

Marian's keener eyes found tiny hooks and loops, which she had begun to fasten, when she stopped and looked around.

"What are you looking for?" Mrs. Graham asked, as Marian turned her perplexed face toward her.

"I thought some one spoke to me."

"I heard nothing. You must have mistaken."

"No, I do not mistake; some one *is* speaking to me, though it is not an audible voice, as it seemed at first."

She bent her head slightly, as though listening; by her half-shut eyes and the set lines of her mouth Mrs. Graham perceived that all her faculties were concentrated in her effort to hear and to understand.

"It may not be a voice," she said abruptly. "I am not sure. It may be a sound, merely. All I know with certainty is that I hear something."

Mrs. Graham sank into the nearest chair. "Do you think that anything has happened—to Robert?"

Her voice fell to a whisper. In the depths of her being she had a belief which she rarely expressed or even hinted at, that at the moment of death the liberated spirit, transcending space and matter, could make itself known to the soul that was dearest; and to Marian *he* would come, when the golden cord was broken.

"I think it cannot be Robert," Marian answered, calmly. "If he were trying now to tell me that he has arrived in Portland, the thought in his mind would scarcely present itself to my mind in this strange form. I should perceive the very words of his thought."

"It may be an hallucination," Mrs. Graham suggested eagerly.

Marian smiled. "Hallucinations result from abnormal states of the nervous system; at least that is what the doctors say. I am perfectly well."

"Perhaps it is your mother. You were ten years old when she left us, and you remember her. Is it she?"

"It is not my mother. It is sometimes necessary to be very careful in order to distinguish between perception and imagination. If I allow myself to think that it may be such or such a person, I am liable to deceive myself. I must know as I know you, without thinking who you are. It must associate itself, without help from me, with some individuality known to me, or I cannot be sure that I had nothing to do with creating it. It is vague and impersonal, and it must define itself."

This was the beginning: nameless, elusive but persistent, for days *something* made itself felt behind the dull walls of sense-perception. And one day, as suddenly as comes a flash of light from a black sky, came to her a degree of comprehension as to what it meant,—back of the bundle of registered experiences which we call mind, back of recollection and beyond the furthest reach of the association of ideas, *some one* spoke to the Self in her, in a language too subtle for sense to grasp. The comprehension of this

fact gave her an almost painful sense of responsibility: *something was required of her*. Twice each day she shut herself up in her room to cultivate states of negation, conditions of receptivity, through which she hoped to know more. But the message was untranslatable. The language of the Self was not the language of the mind, whose painful efforts to understand were futile. The Self spoke, but not as she had thought, or hoped, or imagined it would speak: through the dim aisles of memory a simile which she thought her own came, touched her, and lingered; and she called the voice which haunted her "The Cry of a Lost Soul".

Days went by, and no letter, no word, was received from Robert, from Portland or from California. Days lengthened into weeks, and still no letter came, nor any message intelligible to her as such. That there was, that there must be, the relation of cause and effect between his silence and the mystery of the voice, she could not doubt.

That he had died she did not believe; nothing in her experience or philosophy led her to accept as reasonable such a resultant to the separation of forces called death. And if illness or accident had prevented him from writing, Mr. Westerly, who was her friend as well as his, would surely have informed her. That he was in correspondence with Robert, if not personally with him, she assumed as a matter of course.

November and a part of December went by, and the situation remained unchanged. During the last days of December, however, the strain which was upon her grew perceptibly lighter, giving place to an apathetic listlessness which, though merely the result of nervous reaction, alarmed Mrs. Graham not a little. She urged Marian continually to obtain Mr. Westerly's address from his law-partner, who would hardly have been ignorant of it for three months, and to then write to him for information of Robert, thus putting a probable end to the suspense under which she suffered; but Marian, loyal to her belief in Powers above her, and well knowing that nothing but her own impenetrability kept her from receiving the fullest measure of information, felt that she could not seek it on a lower plane of action without inconsistency. At last, however, she yielded to her aunt's pleadings, calm in the realization that the inconsistency was that of conduct, not of motive, and went one afternoon to the law-office of Harmon & Westerly, where she was told that Mr. Harmon was out, but would probably be in soon. The thought of her aunt's disappointment if the errand proved fruitless decided her to wait a few minutes, instead of obeying her inclination to go away. She took

up a paper and glanced over it, but the words were without meaning to her, and, laying it down, she looked out of the office windows at the network of wires which extended in every direction, like a gigantic cobweb, under the gray, dreary sky. An hour went by, but she scarcely noticed the lapse of time. The burden which she had carried dropped from her soul, leaving it serene, as of old. Sitting there, in a waking dream, she saw, not the gray sky and the interlacing wires, but Robert's face; sometimes the eyes smiled at her; sometimes they were grave; but in all the varying expressions it was the same dear face. She forgot all fears, all regrets, in a calm in which there was no wish for anything to be; they were together again; the Meadows of Hades enfolded them, and there was sweet peace, and joy without need of words.

A mighty impulse came to her: "I will go home," she thought. "*There is nothing for me here.*"

The cold wind stung her face, but the pain was akin to pleasure. She was alive in every sense, and strangely glad; and she did not question whether such exaltation could last.

Her aunt met her at the door. "We have good news, Marian," she said. "Mr. Westerly is waiting to see you." Her eyes were wet, and her voice trembled.

She removed her wraps, without haste or anxiety. All was well.

"I have come, Miss Allen," he said when she had greeted him, "because Mr. Lyman has not yet recovered from the effects of the injury which he received at Portland on the first day of October, and I persuaded him to allow me to talk to you this afternoon while he rests; but he wished me to say to you that he would see you this evening."

"We have been in the city less than three hours," he continued. "We had lunch, I settled Mr. Lyman in his old lodgings, then came here. At Salt Lake City, on the 28th of September, Mr. Lyman and I separated, and I lost all trace of him until I found him in a hospital at San Francisco two weeks ago. An accident occurred to the train upon which he was traveling as it entered Portland, on the morning of his arrival there. Several persons were injured. He was unconscious when found, and remained so for days. His case was considered a serious one, and it was thought best to send him to San Francisco, where he could have the attention of a specialist. His memory was entirely gone. When he recovered consciousness he could not recollect his name, his place of residence, or any other fact of his former life. He

fully realized his condition, and, as he says now, was all the time trying to find someone by whom he could identify himself. I was in the back-woods of Washington when the accident occurred, and did not happen to hear of it upon my return to civilization. I reached San Francisco late in November, but failed to find Mr. Lyman there, as I expected. As his name was not on any hotel register I concluded that he had been delayed, and waited two weeks, expecting every day to see him. Now, Miss Allen, comes a rather curious incident; one day while crossing the Ferry between Oakland and San Francisco, I decided that I would insert a personal in one or two of the daily papers, to the effect that I was there and wanted to hear from him. While I was considering how to word it, a gentleman who was crossing also, came up to me and asked if I knew any one by the name of Robert Lyman; I replied that I did,—that it was the name of the man whom I had come to the city to meet, but had not found there. The gentleman then introduced himself as Dr.——, assistant physician at the——Hospital, and informed me that Mr. Lyman was there, under his care. I went with the doctor to the hospital and saw Mr. Lyman; he was recovering his memory slowly, but needed assistance from some one whom he had known well, and I flatter myself that I was useful to him. I asked Dr.——after I had become somewhat acquainted with him, how he happened to ask me if I knew Robert Lyman; he said that he did not know—that the thought that I might know him came into his mind, and he at once asked the question. He explained that the name had been ascertained from the railway ticket. Mr. Lyman's mind is now in its normal condition, except that he is easily fatigued."

A tumult of emotions rushed through Marian's mind; she thought of the needless promise, asked and given, on the Boothbay shore, of the pitiful, insistent need which had followed her, vainly, through most wearisome weeks, and of the peace that had come to them, almost at the same time. Her eyes were luminous, her face alight, with an all-absorbing, all-pervading ecstasy of sympathy, the fullest, deepest emotion of her life. The inherent, but heretofore unknown, wifeness of her nature asserted itself without doubt or question. Triumphant and compelling, it dominated her.

The fact of this awakening Mr. Westerly could not know, but the meaning of what he saw he did know, and, feeling that she preferred to be alone, he left her.

With clearer vision she saw that a duty was laid upon her,—to add to the sum of her experiences that which she had, perhaps,

never known,—a perfect love, in which, for a brief time, two should walk the upward way together,—steadfast Soul, and Soul of beauty, mutually giving, mutually receiving.

When the evening came she dressed herself with care, reverently glad that in face and form she was fair to look upon. Then she waited in the glow of the red firelight until the man she loved came to his own.

A. G. G.

## Yoga: the Science of the Soul.

BY G. R. S. MEAD.

(Concluded.)

**N**OW the object of all religion seems to me to be the union of man with Deity, by whatever means and in whatever sense we understand these terms. The most important part of religion, and the part most easily comprehended by all men, is its ethical teaching. Why this should be so we have hitherto been mostly in ignorance; in fact scepticism has run to such lengths in these latter days that some men of great ability and intelligence deny that there is any scientific basis of ethics, and most assert the impossibility of our ever knowing why we should carry out any particular ethical precept. These teachings are for the most part merely dogmatic commands, or the reasons given are not of an explanatory nature, but rather of the nature of promises or threats. Do this, for otherwise you will not obtain an inheritance in the kingdom of light, and so on.

Now the higher science of the soul is rich in manifold compelling reasons for living a purer and more unselfish life. Asserting, as it does, the possibility of rolling up the dark curtain of sleep, and rending in twain the veil of death while still we live, in the very statement of the method whereby these things are to be accomplished, and of the instruments which man has to use to effect this purpose, it shows that morality is the indispensable preliminary training. Man has to look his own nature squarely in the face before he can look in the face of Nature. If he would tread the solitary path of Yoga whereby he steps out from the ranks of his fellow-beings and becomes a self-appointed pioneer of humanity, he must equip himself with fit instruments and, as the Scripture says truly, "gird himself with the breastplate of righteousness". Without these requisites it is useless to volunteer for this pioneer work.

The track to be followed leads through strange lands, peopled

with strange inhabitants, an inner path that, at the beginning, passes mostly through the country of our own creations that we have at each moment been busily bringing into existence ever since we have had bodies and minds. If we attempt to enter this country unarmed, that is to say, before we have prepared ourselves by a most careful scrutiny into the very recesses of our moral nature, and by a most rigid discipline that never relaxes its vigilance for a moment, then we are like a general in a fort at the head of a mutinous army in league with the enemy outside, and we shall find that in very truth our foes are "they of our own household" and that like attracts like by an unavoidable law of nature.

There is much talk among certain religionists about "conversion", and there is a great truth hidden under the strange externals that so often clothe the idea. Perhaps some of you do not know that the Greek word for repentance, found in the *New Testament* and in the writings of the many mystical schools of the early years of Christianity, means, literally, a change of mind. The theory of this change and the history of its mystical degrees are elaborately treated of by some of these schools, and that which takes place unconsciously in a lower stage of the ordinary conversion, takes place consciously in a higher stage in Yoga. This is the real new birth spoken of by Christian mystics, and this is why Brâhmins (which really means those who are at one with Brahma, the Deity) are called the twice-born. You will understand by what I have said about the importance of the mind in Yoga what this change of mind or repentance means. Now this repentance is of a very mystical nature and one difficult to comprehend. Suppose we look upon the whole series of lives of an individual as a necklace of pearls. The one that hangs lowest in front will represent this turning-point in the whole cycle of births, when the great change of mind occurs which shows that the soul is beginning to shake off the attractions of matter. In each succeeding birth this change will repeat itself on a smaller scale, and those may rejoice to whom it comes early in life. Only let us remember that there is no respect of persons, no aristocracy, no privileges, no monopoly. The path of self-knowledge, self-conquest, and self-devotion is open to everyone of us at every moment of time. It is idle to say: "What you tell me is very fine, but it is not for me!" There is no time but the eternal present. It is idle to put off to the future when none of us know what our past has been. How are we to be sure that we may not have gone some portion of the way before, and that the incidents we have lived through in our present

birth are only the representation on a small scale of the lives we have lived before; that once we have reached the turning-point we shall again repeat all those strivings upwards which have characterized those of our past lives which have been on the ascending path of our soul pilgrimage?

No man can say what power for good may not lie latent in those who are commonly supposed to be most distinctly vicious, once the force of their character is turned in the right direction.

There is nothing historical in religion nor in Yoga. "Choose ye this day what gods ye will serve" is applicable to every moment of our lives. There is no time but the present, and only the ignorant pin their faith to historical events.

Of course this is no new thing to hear. It is very old, very ancient, but what I wish to insist upon is that it is practical and scientific in the best sense of the word; not, however, that I by any means believe that a thing must needs be scientific in the ordinary sense to be true, but because Yoga can claim everything that is best in the scientific method and at the same time immeasurably transcend it. It is necessary to state and restate this, for people are beginning to go in fear and trembling at the term "scientific".

And now if any one asks whether I recommend him to study Yoga, the answer is: If a person honestly tries to live a moral, clean, and unselfish life, he is unconsciously training himself for the practice of this science, and he will thus gradually develop a consciousness of his spiritual nature which will grow into direct cognition, if not in this birth, at any rate in a succeeding incarnation. But I would also go beyond this, for I believe that neither goodness alone nor knowledge alone makes the perfect man, but that the two must join hands to bring him to perfection. I would therefore add: By all means study the theory of Yoga, and as for the practice of it, subject yourself continually to the most searching analysis in order to discern the secret of your motives of action; watch your thoughts, words, and acts; try to discover why you do this or that thing and not another; be ever on your guard. I do not mean to say, use your head only. By no means: use your heart also to its full capacity. Learn to sympathize with all, to feel for everyone; but to yourself be as hard as steel, never condone a fault, never seek an excuse. We need none of us retire from the world to do this; we need not shun association with others; we need not even make a "sunday in the day", as we make a Sunday in the week, in which to turn our thoughts to higher things and for the rest of the time be off our guard. But at the same time it is a most salutary daily practice to try and definitely con-

centrate the mind on some thought, or on some imaginary object in order to learn how to steady it, and to cultivate at the same time a continual aspiration towards and contemplation of the highest ideal we can in any way conceive. Perhaps some of you may think this the advice of a mere mystical platitudinarian, and that you could hear something very much resembling it from the nearest pulpit. Maybe; but my answer is still, Try! Try to find out why you do any particular action, or think some thought; try to fix your mind even for sixty seconds; and try to meditate on some high ideal when you are quiet and alone, and free from all hatred and malice; believe me, you will not repent the endeavor.

Perhaps you have noticed that I have said nothing of the farther practices of the higher Yoga. My reason for the omission is that the subject is too lofty and too sacred for any student like myself to attempt. Its practices are so marvellous and its attainments so stupendous that they absolutely transcend all words and all descriptions; and this is why they are invariably treated of in symbolical and allegorical language. But I need hardly tell students of Theosophy that the Yoga is the most important key to the interpretation of the world-scriptures, a key that even our teacher H. P. Blavatsky refrained from giving. But none of us need feel surprise or resentment at this omission if we reflect that it has been the immemorial custom to withhold the key until the pupil is ready to receive it. It is not withheld for any caprice, for it cannot be kept back when the pupil is ready, and they who hold the key are such as give their life-blood to guard mankind from even greater misery and sorrow than they are at present plunged into—though, indeed, mankind knows not of their ceaseless sacrifice.

It is easy to see that the subject I have dealt with is one of enormous difficulty; I could have presented you with a long treatise, full of technical terms gleaned from difficult works in a vast library of literature, but my purpose has rather been to try and show that in itself the science of the soul is not beyond the reach of any, and that it is the most practical and important branch of knowledge that man is heir to.

In conclusion, it is well to remember there is one indispensable condition of success in this science, without which our efforts will be as Dead Sea fruit. It must be undertaken solely for the service of others; if it is attempted for ourselves, it will prove nought but an illusion, for it will pertain to the "I am I", to the personal human animal, whose characteristic is selfishness, whereas

the nature of true spiritual Yoga is that of devotion to all beings, of love to all that lives and breathes, and the duty of the disciple becomes like that of the stars of heaven who "take light from none, but give to all".

Companions, may we all tread the path of peace!

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## Thoughts on Karma.

EVERY day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to become a better man, the counsellors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed". It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in moulding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductivity. But where the reincarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So to-day, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well

lead, as it often does, to efforts on the part of many reïncarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviors for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counsellors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force put into a number of taps continuously repeated will accomplish the same result and mash the glass. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his 8th and 9th aphorisms, Book IV.

“From these works there results, in every incarnation, a mani

festation of only those mental deposits which can come to fruition in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical", and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The "environment" is the body, with the mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent effort of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls "mental deposits". These are the net results stored from each life by *Manas*. For as body dies, taking brain with it, there can be no storage there nor means of connecting with the next earth-life; the division known as *Kama* is dissipated or purged away together with astral body at some time before rebirth; astral body retains nothing—as a general rule—for the new life, and the value or summation of those skandhas which belong to *Kama* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Atma* seeking a new environment which is found in a new body, *prana*, *Kama*, and astral double. Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horsepower, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted "mental deposits", or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit another set of "mental deposits" to preponderate, whereupon the next incarnation will be in a different environment which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is, to so live and

think during each life as to generate no new Karma, or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old "mental deposits" will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

EUSEBIO URBAN.

## "She Being Dead, Yet Speaketh."

(Concluded.\*)

EVERY pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded."

"Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. . . That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by

\* Extracts from letters of H. P. B., read on "White Lotus Day", May 8, 1892, at the New York Headquarters.

the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*”

“I do not believe in the success of the . . . T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart . . . Yes; let him who offers himself to Masters as a chela, unreservedly, . . . let him do what *he can* if he would ever see Them. . . . Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success. . . . I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T. S. lives,—I am *killed.* Killed in my honor, fame, name, in everything H. P. B. held near and dear, for this body is MINE and I feel acutely through it. . . . I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived any one, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!”

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## LITERARY NOTES.

JUNE LUCIFER is one of the strong numbers. W. R. Old in “Zodiacal Symbology” writes with learning and charm of the fantasies in those curious old signs. Mrs. Besant concludes the articles on “Reincarnation” which are soon to be issued as a pamphlet. In her many glorious writings she has perhaps never surpassed the glory of this. The finished language flows musically along in the liquid beauty an artist loves, sparkling and clear and pure, voluminous in fact and illustration, yet never losing the rhythmic melody which captivates the ear while the mind is seized. It closes with an outburst of prophetic eloquence, a Hallelujah of Immortality. Mr. Mead begins a topic of great interest, one which sorely needs a distinct exposition, “Simon Magus”, and, after thorough analysis of all sources of information, opens what is evidently to be an ac-

curate study. It will not be valuable only for its facts: Theosophists grow confident as they find the campaign against old ecclesiasticisms and sturdy errors led by men of real learning, men who know Greek and history, and who have both the muscle and the weapons to face Church Doctors in their own domains. "The Sheaths of the Soul" is another important article, continuing the matter of "Mesmerism". A pitiful account of the last hours of Francesco Montoliu shows Jesuitism as virulent and perverse as ever, twisting the utterances of delirium into a warrant for greased extremities and a passport to Paradise. In a most straight-forward, manly, level-headed announcement under "The Oriental Department", Bro. G. R. S. Mead, as General Secretary of the European Section, says outspokenly that the latest of its issues was a mistake, and that he is going to have no more nonsense or Hatha Yoga put forth to the misleading of weak Theosophists and the dismay of strong. Henceforth Eastern articles are to be edifying or they wont appear. He delights American Theosophists with a munificently full account of the N. Y. Headquarters. *Lucifer* prints in italics an Editorial Notice that no more of "The Philosophy of Perfect Expression" can be printed. This was a series over the signature of the Countess of Caithness, "Duchesse de Pomar", but has been discovered to have been really written and published by a Mrs. Wilmans of Georgia a year ago. *Lucifer* makes things as easy as possible for the "Duchesse", but unless we under-estimate the reverence for coronets in Georgia sterner expressions will there be used.—[A. F.]

JUNE THEOSOPHIST. "Old Diary Leaves III" is a narrative of phenomena occurring during the residence of H. P. B. and Col. Olcott in Philadelphia. The one first recorded is the instantaneous precipitation of names and date in a blank book then upon the Colonel's person; the second, an elaborate picture upon white satin, partly by H. P. B. herself, partly by occult means; then the henming of a set of towels by an elemental in a closed book-case. An excellent instance of her disappearance from sight is given, one much like that of Ram Lal in *Mr. Isaacs*, also various minor phenomena, the article closing with a warm, even eloquent, paragraph. Mr. Edge continues "The Mystery Cards" and narrates some astonishing disclosures by them in recent experiments at Adyar; curious instances of "Elemental and Elementary Pranks" are vouched for by P. R. V. Iyer; the paper read by S. E. Gopalacharlu on "The Mystical Meaning of the White Lotus" last May 8th is printed. In the address at Adyar on White Lotus Day, and in a slip affixed to the June issue, the way is cautiously, and somewhat dexterously, opened for the withdrawal of the Presidential resignation. If Col. Olcott is satisfied that a return to executive work is essential to the welfare of our movement, and if his Teachers should order him to cancel his resignation and remain in office till the end of his life, he will obey, health or no health. As successive utterances seem to voice this possibility with increasing distinctness, it may be that the prayer of the American Convention is not long to be denied.—[A. F.]

DR. FRANZ HARTMANN has done another service to Theosophy by translating into German *The Voice of the Silence*. The first section is published in paper with a singularly beautiful design of lotus-flowers on the cover, and is sold by the publisher, Wilhelm Friedrich, K. R. Hopbuechandler, Leipzig, for one mark.

THEOSOPHICAL SIFTINGS, Vol. v, No. 5, gives an able and charming paper by Dr. J. D. Buck on "The Secret Doctrine and the Higher Evolution of Man".

The charm is partly in the matter, partly in the musical quality of the periods. This is especially marked in the earlier pages, and the last page of all is one of the noblest ever coming from his pen. One part of the paper needs somewhat more directness and precision,—the answer (p. 14) to the second part of the question propounded. Mr. Bertram Keightley furnishes "Notes on Theosophy and Education",—well done, of course; and there is a brief paper by Maurice Fredal on "Conduct", containing some good specimens of antithetical reasoning.—[A. F.]

"THEOSOPHY: A POPULAR EXPOSITION" is the title of the new book by Mr. Claude F. Wright, to be issued by the Humboldt Publishing Co. Mr. Wright was for years upon the staff of Madame Blavatsky, a member of the household and in attendance upon her person, and immediately upon arrival in America was invited by this firm to prepare a Theosophical work. It is of 130 pages, paper covers, and may be ordered of the PATH for 30 cents.

THE COLUMBUS OF LITERATURE, by W. F. C. Wigston, aims to prove Lord Bacon the founder of a Rosicrucian order and his philosophy an occult symbolism allied to ancient Theosophy. It exhibits much research, some ingenuity, and entire freedom from conventional prejudices, but the style is bad and the punctuation villainous, while grammatical blunders disgrace it throughout. It should be re-written by an educated person. (F. J. Schulte & Co., Chicago).—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 6, is "The Philosophy of Self-Knowledge" by Dr. Franz Hartmann. Dr. Hartmann never writes anything that is not elevating and invigorating, and this paper, besides many passages most true and helpful, shows an evident effort to attain more precision and definiteness of statement than heretofore. This is in part achieved. Yet the paper is not an exposition of the "Philosophy", but a dissertation upon it. To be an exposition it would have to be systematically, connectedly, precisely worked out and stated, and not a mere series of discursive observations, however valuable. In particular must the question, *What then must we do for the purpose of attaining divine wisdom*, (page 19), be answered with definiteness. Nor is it correct to say, (page 6), that "Self-knowledge is the power by which a being truly realizes its own state of existence". Self-knowledge is not a power, but a result gained by the exercise of a power. Later on the same page, self-knowledge is defined as "the manifestation of the power of truth", etc. Still, in spite of some confusions and inadequacies the article has the true ring, and will, like the author's other works, help on to right thought and life.—[A. F.]

OBITUARY NOTICE. With profound and tender regret the PATH records the passage from this incarnation of Mrs. Georgiana S. Bowman, F. T. S., for 39 years the wife of Mr. Henry Bowman, Secretary of the Aurora Branch. Mrs. Bowman beautifully illustrated the power of Theosophy in moulding a character to grace and in prompting a life to beneficence, and the light which irradiated her own soul she was never weary in scattering abroad. No wonder, then, that letters and papers from the Pacific Coast tell of the blow which has fallen on Theosophists and the Society. She was one of the active organizers of the Eureka Branch at Sacramento, and a steady helper in the work of her own Branch, the Aurora. Her illness was brief, and its close so sudden that she was spared the pain of seeing the grief crushing her loved ones around. A service was held at Oakland, and then the remains were removed to Los Angeles for cremation, where in the open air and under the Southern California

sky tender memories and hopes were spoken and soft music soothed the sadness. Then the many friends gathered about the body and in unison recited the last seven lines of *The Light of Asia*. Pure in life, it was fitting that no corruption from death should soil her, and the fire which on higher planes had refined and purified her soul, on this lower plane removed from the touch of decay that body which had so long enshrined it.

## Mirror of the Movement.

ANNIE BESANT T. S., Fort Wayne, Ind., is the latest Branch to secure a Headquarters. It has rented rooms in a desirable section, furnished and carpeted them comfortably, and rejoices in their frescoes and generally attractive appearance. Therein is housed the library of between 300 and 400 books, which the Branch purposes to enlarge by adding from 50 to 100, and then make it free to the public on three days and nights each week besides the meeting night. This will be the Headquarters for the whole of Indiana, and varied activities will be begun.

THE HEADQUARTERS IN NEW YORK has now a weekly class for the study of the *Secret Doctrine*, led by Claude F. Wright, a pupil of H. P. B. and late Secretary of the Blavatsky Lodge. It opened with 17, and in two weeks rose to 30 members. During the intermission of Aryan meetings an informal, semi-social gathering assembles at the Headquarters rooms on Monday evenings for better acquaintance of members of the Aryan, Brooklyn, and Harlem Branches, and for chatty discussion of Theosophical topics.

KSHANTI T. S., Victoria, British Columbia, was chartered on July 4th. Of the eleven Charter-members only one was previously an F. T. S., the others being fruits of his labors and of Dr. Allen Griffiths's. The Branch is the 62d on the American roll and the second on Canadian territory.

WILLAMETTE T. S., Portland, Oregon, has begun a course of free public lectures on Sunday evenings in the hall, No. 171 1-2 Second st. The first was contributed by Bro. John H. Scotford upon "Theosophy and Universal Brotherhood". Wherever Bro. Scotford goes, work begins.

A CHARTER WAS ISSUED July 11th to the new Branch at Montreal, Canada, the third Branch in Canadian territory. It is called the "Mount Royal T. S.," has five Charter-Members, and is 63d on the American Roll. Its formation is mainly due to the active work of Bro. Henry Cohen of the Annie Besant T. S.

STILL ANOTHER CHARTER WAS ISSUED on July 16th. This is to the "Cambridge T. S.," located in Cambridge, Mass., and virtually an offshot from the Boston T. S. It has five Charter-Members, and is 64th on the Roll of American Branches.

MALDEN T. S., having refused longer heed to counsels urging idleness, stagnation, and a mere pretense to Branch existence, is experiencing the thrill of real life and growth. The local papers contain good notices nearly every week, the new Headquarters are to be kept open right through the summer, the regular Monday evening meeting goes on, and every Sunday from 2 to 6 p. m. the room is open for readings and face-to-face talks. The notion that Theos-

ophy means slumber, and that the ideal Theosophist does nothing and pays no dues, has probably forever lost esteem in Malden. The new Secretary is Mrs. Mary F. Barns, 44 Acorn st.

BLAVATSKY T. S., Washington, D. C., enjoyed in June a lecture from Dr. J. D. Buck of Cincinnati on "The Secret Doctrine". Denison Hall was filled. Some of the Baltimore Brethren were present, and they and their hosts purpose an effort for lectures from Dr. B. next winter.

### **Pacific Coast Items.**

DR. ALLEN GRIFFITHS, Pacific Coast Lecturer, was most successful in his work at Victoria, B. C., lecturing and privately expounding. A Branch was formed as one result. He was to have lectured in New Westminster and in Vancouver, but was unexpectedly called south. The papers in each place, however, printed long articles which he contributed in default of a lecture.

SEATTLE, W. T., had three public lectures from Dr. Griffiths, upon "The Origin, Development, and Destiny of the Human Race", "Reincarnation", and "Karma". Interest grew, the hall could not contain all comers, and the lecturer was besieged with questions. The press gave copious reports and commented favorably upon Theosophy. Two parlor talks were also conducted by Dr. G. Much of the success is due to Mr. and Mrs. Blodgett and Mr. Schwägerl, whose enviable Karma ever grows.

PORT TOWNSEND gave Dr. Griffiths on June 26th one of the best audiences ever assembled in the "Key City of the Sound". Doctors, lawyers, and editors turned out *en masse*, a coterie of army officers and their wives attended, an ex-United States Senator took an active part in the meeting and assisted in making the collection. The interest was deep, many questions were put, and the meeting did not close till long after 10. Each of the three local papers gave a full account. The subject of the lecture was "Theosophy, Karma, and Reincarnation". This was one of the very best meetings yet held by the lecturer.

WHATCOMBE, W. T., heard the Pacific Coast Lecturer on June 28, the subject being as in Port Townsend. The five papers all commented favorably save one, and its report refuted the attack in the editorial. On the 30th the lecture was in Fair Haven, where again was found a deeply interested audience and a sympathetic press. The librarian of the Free Library said he should introduce therein Theosophical literature. On July 3d at Seattle the lecture was upon "The Aryan Race; comparison of Occident and Orient; the Caste System of India, and other Eastern Customs", and corrected many errors popular here.

THREE LECTURES were given at Tacoma, Washington, by the Pacific Coast Lecturer in the Unitarian Church: July 8th, "The Origin, Development, and Destiny of the Race"; July 10th, "Reincarnation"; 11th, "Karma". On the 10th the auditorium of the church was filled by one of the most intelligent and interested audiences.

THE NARADA BRANCH, Tacoma, Wash., though having suffered the loss by removal of three of its leaders, is keeping up the work and really acting with vigor. Bro. H. A. Gibson, acting President, is ably supported by the Branch in all meetings. Regular public meetings are held each Sunday, and entire harmony prevails.

"*The A, B, C of Theosophy* is the name of a eight-page leaflet issued as a supplement to *The Pacific Theosophist*. It will prove invaluable, and is just the thing to hand to enquirers so often met who say, "Tell me what Theosophy is, in a few words." This leaflet informs beginners what books to read, and includes a full catalogue of T. S. books. It may be had for 1 cent apiece or 75 cents per 100 of *Pacific Theosophist*, care People's Savings Bank, Seattle, Wash." [Communicated.]

ONE RESULT of the Pacific Coast Lecturer's visit to Puget Sound is the inauguration of a local lecture bureau. Mrs. A. L. Blodgett, of Seattle Branch, will shortly visit and deliver lectures on Theosophy in a number of Sound towns.

## Notice about Oriental Department.

AMERICAN SECTION.

In *Lucifer* for June, 1892, Bro. G. R. S. Mead, General Secretary European Section, gives notice on this subject and makes an apology referring to the Oriental Department and involves me in confession of error in these words, "But in the case of the Oriental Department both my respected colleague, William Q. Judge, the General Secretary of the American Section, and myself have erred through too great love of the East rather than from any other cause".

I beg to decline being involved in any such confession or in the apology found in the rest of the notice, and reiterate what was said in my annual report to the Convention of 92, in these words:

"I have had from many quarters in the Society expressions of appreciation of the work of this Department. In the course of time the work of the Department will be found to be of the greatest use. Meanwhile those Theosophists who do not wish to read the opinions of the ancient Hindús, from whom, indeed, the Theosophical philosophy has come, can easily *refrain from reading the publications of this Department.*"

We must take the Indian works as we find them, being only compelled by our laws to omit such portions as appear to the hypocritical and over-prudish modern western mind to approach the line of impropriety; and if the judgment of the Editor of this Department is against some or any yoga treatises, those can be omitted. But I deny any error and make no apology. All that I regret about this Department, in America, is its great lack of funds. The thanks of America are extended to the Hindús who have helped us.

WILLIAM Q. JUDGE.

*General Secretary American Section T. S.*

NOTE FROM COL. OLCOTT TO THEOSOPHISTS.

I have just received a digest of the Resolutions passed by the American Convention relative to my retirement and Mr. Judge's reelection as General Secretary of the Section. As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it—save as I have been forced to do temporarily in the financial interest of the Society—until a long enough time has been given me to see what effect the invigorating air of these lovely mountains will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement. Besides the meeting of the European Convention in July, I am expecting other important

events to happen and I shall give no answer until then. Meanwhile, however, my heart is touched by the universal tokens of personal regard and official approval which have reached me from all parts of the world. H. S. OLCOTT.

*Gulistan, Ootacamund, India, 25th May, 1897.*

THE ASHES OF MADAME BLAVATSKY.

A permanent Headquarters building for the American Section being now actually possessed, the General Secretary, pursuant to the arrangement made by Col. Olcott at the London Convention last year, will bring with him on his return to America that portion of Madame Blavatsky's ashes which was assigned to the guardianship of the American Section. It is to repose in the Headquarters. The purchase of a suitable urn and the preparation of a secure mural receptacle will involve some expense—one, however, to which her pupils in Theosophy may well feel contribution a privilege. As the work should be undertaken immediately upon the General Secretary's return, American Theosophists are invited to forward their kind offerings to me before August 15th if possible. Acknowledgment under initials will be made in September PATH, and a full description of the plan adopted will be published promptly.

WILLIAM Q. JUDGE,  
144 Madison Ave, New York.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in July.....	\$2,124 94	
Additional outlay.....	363 92	
Actual deficiency.....		\$2488 86
Contributions since July report:—		
Members of Aryan T.S. ....	\$125 00	F. N. .... \$ 1 00
J. H. F. ....	5 00	C. M. R. .... 2 00
H. E. ....	1 00	J. B. (add'l)..... 10 00
Narada T. S. ....	3 50	A. B. Sussex..... 4 84
Total.....		\$152 34
Actual deficiency (July 20th).....		2,336.52

THANKSGIVING.

The General Secretary's appeal for help towards office expenses has had many and generous responses. To and including July 18th, there has been received from Branches \$118.50, from individuals \$726.17; total, \$844.67. To all who have thus contributed to relieve his mind from anxiety, and to any others who may wish wholly to free it, he sends a warm message of appreciation and thanks.

**Indian Letter.**

GULISTAN, OOTACAMUND, 7th June.

*Gulistan* will doubtless become a household world in the T. S. soon, and the "Garden of Roses" will develop in time into an orchard of Theosophic fruit.

It is certainly pleasanter working among the Blue Mountains of Coimbatore surrounded by flowers and foliage refreshing by its greenness and in a temperate climate than in the heat of Adyar, albeit that the latter is a pleasant place in itself. Up here the pallid cheeks of the dweller in the plains vanish, and a healthy activity takes the place of the alas! too frequent listlessness of the Madrasee.

To revert to other matters. A French cook, it is said, can from a simple bone and an humble and unpretentious potato concoct an excellent *potage*, so also can the President-Founder from his small means and light purse, with the aid of his artistic genius, fit up for himself a charming little residence. The sitting-room in which the present lines are written is very bright and cheery, and contains mementoes of the past history of the Society, groups of all the Conventions, relics collected during the Colonel's travels, a beautiful bronze medallion portrait of H. P. B. by O'Donovan from life, a very excellent portrait, diplomas of various Societies, photographs of the Lights of the French schools of Hypnotism, etc., etc.

We expect Prince Harisinghi Rupsinghi, an old and faithful Theosophist, here on a visit in the course of a week or so, and innumerable Theosophists have stated their intention of coming from time to time to see the "Colonel Sahib."

We received at Adyar, recently, a visit from Mr. Ernest M. Bowden, the author of that charming little volume, the *Imitation of Buddha*. This gentleman is on a tour through India with the especial intention of investigating Buddhism in the land of its birth.

At the present time we are in the dead season out here; nearly everyone is away and but little is doing. Work goes on steadily, however, but there is nothing particular to report. Bertram Keightley is just returning to Adyar after his long tour, and he will probably be in residence for some months. We have suffered a great loss in the death of Rustomj Ardeshir Master of Bombay, one of our oldest and most devoted members. S. V. E.

### European Section Convention.

The Convention opened at 10:15 in the hall of the Blavatsky Lodge at Headquarters, 19 Avenue Road, London. For three days before, the delegates from various parts of Europe were arriving and the houses filling up. Some 75 delegates were at the opening hour. The Convention was called to order by Bro. G. R. S. Mead, General Secretary, who as temporary chairman organized the Convention and called for election of permanent Chairman. On motion of Mrs. Besant, Bro. William Q. Judge was elected chairman.

The chairman addressed the meeting, calling attention to the need for a lecturer in England and Europe, and also explained the American resolutions about Col. Olcott. He then read the greetings to the Convention from America, and also a telegram just received from Col. Olcott, reading:

Madras, 40 Blavatsky, London. Accept our most hearty congratulations. Hope you may succeed in your endeavors.—OLCOTT.

The telegram was received with applause.

Among the delegates were those from Spain, Holland, Germany, Austria, France, Ireland, Scotland, and many other places.

Bro. Mead then read his report for the preceding year, showing much of great interest, proving the benefit of the amalgamation of the British and other centers into a single section. Sixteen lending libraries were started in the year. He showed that Mrs. Besant had delivered 136 lectures; 150 volumes were added to Reference Library, making 1129 books in all. Nine charters were issued, making 25 active Branches and 41 active centers. The Blavatsky Lodge has 300 members. Four hundred and forty diplomas were issued and 20 resignations received. 711£ received. H. P. B. Memorial Fund has £152 on hand. 2751£ were contributed during the year in all, for Theosoph-

ical purposes. One hundred and fifty-six books were published, 12 translated, and 18 in process of translation. The T. S. League has established a day and night nursery for babies which does not make distinctions as to the birth of the babies offered for care. Swedish Branches were shown to have published 12 new books with 10 on the way, these being translations of standard T. S. matter. In Spain many books and other matter have been published. The French work now looks well, due to the work of E. J. Coulomb. Emile Bournouf has given help to the French T. S. magazine. In Russia the censorship will not allow any of our T. S. matter to get into the country. The report graphically showed how Theosophy had been discussed in the palace and the workhouse, as Col. Olcott had an interview with the King of Sweden, and in a workhouse there had been inquiries and readings of Theosophical tracts.

Letter from the Indian Section was read, showing that the plan of sectional organization has been successful and beneficial, and also thanking Europe for its work and activity; the hope that Annie Besant would visit India was expressed; the American resolutions on Olcott were declared to be concurred in by the Indian Section.

Mrs. Besant then reported that the casket made by Herr Benggston of Sweden, for the ashes of H. P. B. had been finished and was on the way from Sweden and might at any time arrive.

Bro. Mead took the chair at 11:50 a.m. and put the vote on the succession to the presidency of the Society, which was unanimous for William Q. Judge. This was received with applause. The resolution was as follows:

WHEREAS—The President-Founder T. S., Col. Olcott, owing to ill health has placed his resignation in the hands of the Vice-President, William Q. Judge, and

WHEREAS—The vote of the European Section T. S. having been duly taken by the General Secretary and the result declared that the choice of the European Section of a President to succeed Col. Olcott is William Q. Judge,

RESOLVED—That this Convention unanimously and enthusiastically confirms this vote and chooses William Q. Judge as the succeeding President of the Theosophical Society.

Mrs. Besant then presented resolutions regarding Col. Olcott as follows:

RESOLVED—That this Convention hereby puts on record its regret that ill health should have necessitated the resignation of the President-Founder from office, and tenders to Col. H. S. Olcott the expression of its lasting gratitude for the pioneer work he has so bravely and zealously performed.

That this Convention also tenders the President-Founder the expression of its highest appreciation of the unselfishness, assiduity, and open-mindedness which have marked the long years of his office; it also fully recognizes the large share he has taken in building up the Society, rejoices to learn that the Society will still have the benefit of his counsel in the future, and sincerely hopes that his restoration to health may be speedy and permanent.

RESOLVED—That this Convention assents to the proposal of the Blavatsky-Lodge to open a fund for a testimonial to the retiring President-Founder, Col. H. S. Olcott, and hereby establishes such a fund in the hands of the General Secretary and the Treasurer of the European Section.

Unanimously carried.

The resolutions of the American Section asking Col. Olcott to revoke his resignation were then taken up, and it was resolved about as follows: That while agreeing with the American Section in its fraternal spirit, the answer just made by Col. Olcott renders any further action on that point impossible.

Some amendments to the European Constitution were then taken up. A committee of five was appointed to consider and report on any proposition for the amendment of the General Rules T. S., especially regarding General Convention, terms of office, and basis of representation.

Afternoon session. Delegates and visitors assembled at 2:30 p.m., with

William Q. Judge in the chair. A Committee of five was appointed to make recommendations to the General Council of the T. S. to report at 10 a.m. on the 15th inst. A lively discussion took place on the motion to make a Library Committee.

Bro. Coulomb, representing France, then spoke in French on the work in France. Telegram from Limerick, Ireland, of congratulation was then read. The Spanish delegate, Bro. Xifre, read the Spanish report, Mme. de Neufville spoke for Holland, and Countess Wachtmeister for Sweden as their proxy. General discussion on the subject of Theosophical work then was taken up, which was continued until recess.

After recess the delegates and visitors and T. S. members filled the Blavatsky Lodge Hall and took up the discussion of "Mental Action", which was opened by William Q. Judge as chairman, followed by Bro. Xifre for Spain in Spanish, translated by William Q. Judge. Mme. de Neufville spoke for Holland, followed by Herbert Burrows, W. R. Old, G. R. S. Mead, Wm. Kingsland, and others. This discussion was closed by Annie Besant in a speech of fifteen minutes' length. The first day then closed at 10 p. m., having done much good to the members present.

#### SECOND DAY.

The delegates assembled promptly at 10 a. m. in the same place with Bro. Judge as Chairman. Various reports from the Bow Working Girls' Club, the Press, and other activities were then read by the Secretary. The Bow Club, which was started by H. P. Blavatsky, has done very good work, and numbers 300 working-girls. They use the place every night. Library and propaganda fund shows increase; 450 books are in the Duke street reading-room, but, probably in consequence of location, not many use it. Many lending libraries have been established in various towns; 150 volumes were added to the Headquarters Library, making in all 1129 volumes. Most of the books on Occultism and all on Theosophy are in the library. After discussion it was decided not to enlarge the *Vahan*.

A donation of \$100 was ordered to be made to the New York Headquarters as a slight acknowledgment of what America had done for the movement.

#### PRESIDENT'S TERM OF OFFICE.

At 11:45 the question of the term of office of the successor to Col. Olcott was taken up, and after the call of ayes and noes it was decided by 28 for and 16 against that there should be no limitation on his term of office. It was recommended that other officers should act from year to year, and that General Conventions ought to be every three years and in India. On this voting an amendment was proposed by Bro. H. Burrows that the term of office of the President should be limited, and on this amendment to the report of the Committee that considered the matter the above vote resulted.

#### H. P. B.'S ASHES.

After recess the Convention was called to order and received the casket made in Sweden for the ashes of H. P. B. The Convention remained standing while the chairman uncovered the casket which was placed on the table in front of the chair. In it were the ashes contained in a copper vase, the one into which they were deposited last May by Col. Olcott, William Q. Judge, and Annie Besant. After a few words from the chair business was proceeded with and the casket remained on the table until adjournment. It is made of copper, by hand, and represents an oriental *dagoba* resting on a square platform of three

steps, and at each corner of the platform is a smaller *dagoba* holding a square block. The top is finished with a silver lotus out of which bursts a golden flame. The whole looks like a small round temple, dome-shaped, resting on the platform. The smaller vase that holds the ashes is placed inside the dome, and the whole locked by an ingenious device. The platform is 24 1-4 inches square and the dome two feet high. The smaller *dagobas* at the corners are eight inches high. It will be photographed soon, so that those who desire can possess a copy. With the ashes was also deposited a document testifying to the matter as follows:

We, the undersigned, do hereby certify, each for himself, that on the 15th day of July, 1892, at 19 Avenue Road in the City of London, in the front room called "H. P. B's Room", we witnessed the placing of the ashes of H. P. Blavatsky within this vase or receptacle by Herr Sven Benggston from designs by R. Machell, and the said ashes being in their turn within a copper Indian vase. To all of which this shall be testimony. Signed: Constance Wachtmeister, Annie Besant, William Q. Judge, Isabel Cooper-Oakley, Walter R. Old, Alice L. Cleather, G. R. S. Mead, Laura M. Cooper, Edward T. Sturdy.

Resolutions of thanks to Sweden and to the artist Benggston, as also to R. Machell, F. T. S., who made the designs, were passed unanimously. At the same time Gen. and Mrs. Gordon presented a portrait in oil of Col. Olcott by a member of the Scotch Academy to the library.

A recommendation was passed for the General Council that the President of T. S. cannot be removed except by vote of the entire Society; and another by Annie Besant was carried repelling the charges sometimes made of dogmatism. The chair then stated that a member of the Society who did not wish his name mentioned was endeavoring to get up a Theosophical Congress for the World's Fair in Chicago, and thought he had a large percentage of the expense subscribed, but that members could subscribe. This Congress, if carried out, is to have Hindú, European, and American delegates, and to continue a month or so. Mr. Judge said he was unable himself to do any thing about it, and that at present the gentleman referred to would not give his name, having a prejudice against that.

French and Spanish delegates then addressed the meeting, followed by Kingsland, Mead, and others. Bro. Judge then closed the regular session of the Convention in a twenty-minute speech, adjuring all to be true to the Cause, to our ideals, and to Universal Brotherhood, and then declared the deliberations at an end. Thus closed the best Convention that has yet been held in the Society, as testified to by those who had seen those in every Section.

#### PUBLIC MEETING.

In the evening of the 15th there was a free public meeting at Prince's Hall, Picadilly, presided over by Bro. Judge. The chair opened the meeting by speaking of the Society and its principal doctrines. A large audience that filled the hall and galleries listened intently and remained to the close of the proceedings. Bro. Mead followed, and then Charles, Count Leiningen, then Herbert Burrows, and last Annie Besant. Applause was given every speaker, and when Annie Besant finished the applause was enthusiastic. The platform was filled by the delegates, and represented every country but India.

The gods, oh man, are not without; they reside within you; and their earthly dominion is among the fleeting atoms of your body.—*Book of Items.*

OM.

# Ā Ū Ṣ

I have crossed beyond that very impassable place, in which the fancies are the gadflies and mosquitos, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice the beasts of prey and reptiles, desire and anger the obstructors, the way to which consists in worldly objects, and is to be crossed by one alone; and I have entered the great forest.—*Anugita.*

## THE PATH.

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VOL. VII.

SEPTEMBER, 1892.

No. 6.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### Impossibilities Demanded.

**M**ANY impossibilities have been at all times demanded by members of the Society from those who have by the misfortunes of Karma been put in the front row like ninepins to be knocked down by self-appointed critics. Very often H. P. Blavatsky, Col. Olcott, and others in official position have been requested to state why every member other than the questioner—or as well, perhaps—is not a saint; why it is that the enrollment of a person in our ranks did not at once alter the human nature which eighteen hundred years of un-civilization have produced; why the possession of our diploma does not immediately admit to the presence of those glorious Adepts who have occupied incarnations in striving to become real and active altruists; and so on with an immense number of other things as difficult and as presently impossible. In a former issue THE PATH related the experience of the office with the demands of ordinary correspondents, when an order for a book from India or a magazine from London was required to be filled in a week, although the mail to and from India usually takes thirty days each way for transit. But the unattainable and impossible are required most

assuredly, and the opposite to fact stated in a note of which the following are the words:

Our organization [a local one] must first establish its own centre, even though the existence of any such center *is persistently ignored* by THE PATH and Mr. Judge. Mr. Judge sees only New York and Europe and India (later), but notwithstanding *this visual incapacity* there *is* a center in — And much Theosophical activity that *never gets mentioned* goes on.

Quite so; “the visual incapacity” to see what is going on at a distance of a thousand miles from THE PATH office is not confined to the editor of that unfortunate magazine, especially when the members of that “centre” never say one word to the editor of THE PATH about what *is* going on. No doubt they work, and that very energetically, but unless they inform the editor, or unless he obtains the capital to permit the employment of a regular and intelligent reporter at every such centre, it is quite unlikely that the pages of this magazine will be able to record and to encourage their admirable activity. It is an impossibility that is asked and implied in the statement of our “visual incapacity” and “persistent ignoring” of that about which we never have information.

But it is very wide of the fact to say that we see only New York, India, and Europe. Our history shows our Conventions held year after year in Illinois, and the enormous correspondence of the office with every State in the Union indicates in some degree, we presume, an interest in all our work here. The Indian correspondence is very small, and the European the same; the news we print from England is generally obtained from sources outside the members; and nearly all that about the U. S. is culled from stray letters. California is an exception, as from there the members send the facts. But the above complaint is not the only one of the same kind, and these words are meant for every Branch.

If you wish THE PATH to give accounts of the various activities of Branches, you must send them to the office, or else wait the far distant day when our individual purse will allow us to pay for the news we desire. But please do not accuse us of ignoring your work if we never know what you are doing, for as yet we have none of us in THE PATH office developed the power to read thoughts and see actions across hundreds of miles of our country; we are still compelled to rely very much upon the mail-bag and the telegraph-wire.

But since this matter has come upon the carpet, we may remind complaining members that THE PATH has from the beginning sustained its course through the help of the pockets of its editor and a few friends. There are enough members to thoroughly sustain

it if they only chose to subscribe, but as a cold matter of fact the majority of its subscribers are to be found outside the ranks of our own fellows. This is probably due in part to general poverty; and yet we doubt not that even many of those poor ones frequently belong to clubs, to benefit societies, and spend many a dollar on amusements and ice-cream. We do not complain; there are other worlds and other *manvantaras* in prospect, and perhaps the day may come when filthy lucre will not be indispensable to work in the world.

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## The Place of Peace.

THE rush, the turmoil, the hurry of modern life are in everybody's mouth as matter of complaint. "I have no time" is the commonest of excuses. Reviews serve for books; leading articles for political treatises; lectures for investigation. More and more the attention of men and women is fastened on the superficial things of life; small prizes of business success, petty crowns of social supremacy, momentary notoriety in the world of politics or of letters,—for these things men and women toil, intrigue, and strive. Their work must show immediate results, else it is regarded as failure; the winning-post must always be in sight, to be passed by a swift brief effort with the roar of the applauding crowd hailing the winner. The solid reputation built up by years of strenuous work; the patient toil that labors for a life-time in a field wherein the harvest can only ripen long after the sower has passed out of sight; the deliberate choice of a lofty ideal, too high to attract the average man, too great to be compassed in a life-time; all these things are passed by with a shrug of good-natured contempt or a scowl of suspicion. The spirit of the age is summed up by the words of the caustic Chinese sage of yore: "He looks at an egg, and expects to hear it crow". Nature is too slow for us, and we forget that what we gain in speed we lose in depth.

But there are some in whose eyes this whirling dance of gnats in the sun-light is not the be-all and end-all of human life. Some in whose hearts a whisper sometimes sounds softly, saying that all the seeming clash and rush is but as the struggle of shadows thrown upon a screen; that social success, business triumph, public admiration are but trivial things at best, bubbles floating down a tossing streamlet, and unworthy the rivalries, the jealousies, the bitternesses their chase engenders. Has life no secret that does

not lie on the surface? no problem that is not solved in the staving? no treasury that is not scattered on the highway?

An answer may be found without straying beyond the experience of every man and woman, and that answer hides within it a suggestion of the deeper truth that underlies it. After a week or a month of hurried town-life, of small excitements, of striving for the little triumphs of social life, of the eagerness of petty hopes, the pain of petty disappointments, of the friction arising from the jarring of our selfish selves with other selves equally selfish; after this, if we go far away from this hum and buzz of life into silent mountain solitudes where are sounding only the natural harmonies that seem to blend with rather than to break the silence—the rushing of the waterfall swollen by last night's rain, the rustle of the leaves under the timid feet of the hare, the whisper of the stream to the water-hen as she slips out of the reeds, the murmur of the eddy where it laps against the pebbles on the bank, the hum of the insects as they brush through the tangle of the grasses, the suck of the fish as they hang in the pool beneath the shade;—there, where the mind sinks into a calm, soothed by the touch of Nature far from man, what aspect have the follies, the exasperations, of the social whirl of work and play, seen through that atmosphere surcharged with peace? What does it matter if in some small strife we failed or we succeeded? What does it matter that we were slighted by one, praised by another? We regain perspective by our distance from the whirlpool, by our isolation from its tossing waters, and we see how small a part these outer things should play in the true life of man.

So distance in time as well as distance in space gives balanced judgment on the goods and ills of life. We look back, after ten years have slipped away, at the trials, the joys, the hopes, the disappointments of the time that then was, and we marvel why we spent so much of our life-energy on things so little worth. Even life's sharpest pains seem strangely unreal thus contemplated by a personality that has greatly changed. Our whole life was bound up in the life of another, and all of worth that it held for us seemed to dwell in the one beloved. We thought that our life was laid waste, our heart broken, when that one trust was betrayed. But as time went on the wound healed and new flowers sprang up along our pathway, till to-day we can look back without a quiver on an agony that then well-nigh shattered life. Or we broke with a friend for a bitter word; how foolish seem our anger and our excitement, looking back over the ten years' gulf. Or we were madly delighted with a hardy-won success: how

trivial it looks, and how exaggerated our triumph, when we see it now in due proportion in the picture of our life; then it filled our sky, now it is but a point.

But our philosophic calm, as we contemplate the victories and defeats of our past across the interval of space or time, suffers an ignominious breach when we return to our daily life and find it not. All the old trivialities, in new dresses, engross us: old joys and sorrows, with new faces, seize us. "The tumultuous senses and organs hurry away by force the heart." And so once more we begin to wear out our lives by petty cares, petty disputes, petty longings, petty disappointments.

Must this be always so? Since we must live in the world and play our part in its drama of life, must we be at the mercy of all these passing objects? Or, though we must dwell among them in place and be surrounded with them in time, can we find the Place of Peace, as though we were far away? We can, and this is the truth that underlies the superficial answer we have already found.

Man is an Immortal Being, clad in a garb of flesh, which is vivified and moved by desires and passions, and which he links to himself by a thread of his immortal nature. This thread is the mind, and this mind, unsubdued and inconstant, wanders out among the things of earth, is moved by the passions and desires, hopes and fears, longs to taste all cups of sense-delights, is dazzled and deafened by the radiance and the tumult of its surroundings. And thus, as Arjuna complained, the "mind is full of agitation, turbulent, strong, and obstinate." Above this whirling mind, serene and passionless witness, dwells the True Self, the Spiritual Ego of man. Below there may be storm, but above there is calm, and there is the Place of Peace. For that Self is eternal, and what to it are the things of time, save as they bring experience, the knowledge of good and evil? So often, dwelling in its house of clay, it has known birth and death, gains and losses, joys and griefs, pleasures and pains, that it sees them all pass by as a moving phantasmagoria, and no ripple ruffles its passionless serenity. Does agony affect its outer case, it is but a notice that harmony has been broken, and the pain is welcome as pointing to the failure and as bearing lesson of avoidance of that whence it sprang. For the True Self has to conquer the material plane, to purify and sublimate it, and only by suffering can it learn how to perform its work.

Now the secret of reaching that Place of Peace lies in our learning to identify our consciousness with the True, instead of with

the apparent, Self. We identify ourselves with our minds, our brain minds, active in our bodies. We identify ourselves with our passions and desires, and say *we* hope or *we* fear. We identify ourselves with our bodies, the mere machinery wherewith we affect the material world. And so, when all these parts of our nature are moved by contacts with external things and feel the whirl of the material life around them, *we* also in consciousness are affected, and "the uncontrolled heart, following the dictates of the moving passions, snatcheth away" our "spiritual knowledge, as the storm the bark upon the raging ocean." Then excitement, loss of balance, irritability, injured feelings, resentments, follies, pain—all that is most separated from peace and calm and strength.

The way to begin to tread the Path that leads to the Place of Peace is to endeavor to identify our consciousness with the True Self, to see as it sees, to judge as it judges. We cannot do it—that goes without saying—but we can begin to try. And the means are: disengagement from the objects of the senses, carelessness as to results, and meditation, ever renewed, on the True Self. Let us consider each of these means.

The first of these can be gained only by a constant and wise self-discipline. We can cultivate indifference to small discomforts, to pleasures of the table, to physical enjoyments, bearing with good-humored tolerance outward things as they come, neither shunning nor courting small pleasures or pains. Gradually, without growing morbid or self-conscious, we shall become frankly indifferent, so that small troubles that upset people continually in daily life will pass unnoticed. And this will leave us free to help our neighbors whom they do disturb, by shielding them unobtrusively and so smoothing life's pathway for feet tenderer than our own. In learning this, moderation is the key-note. "This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking." The body is not to be shattered: it is to be trained.

The second of these methods is "carelessness as to results". This does not mean that we are not to notice the results of our actions in order to learn from them how to guide our steps. We gain experience by such study of results, and so learn Wisdom. But it does mean that when an action has been done with our best

judgment and strength and with pure intent, then we should let it go, metaphorically, and feel no anxiety about its results. The action done is beyond recall, and we gain nothing by worry and by anxiety. When its results appear, we note them for instruction, but we neither rejoice nor mourn over them. Remorse or jubilation takes away our attention from, and weakens us in, the performance of our *present* duty, and there is no time for either. Suppose the results are evil, the wise man says: "I made a mistake, and must avoid a similar blunder in future; but remorse will only weaken my present usefulness and will not lessen the results of my mistaken action. So instead of wasting time in remorse, I will set to work to do better." The value of thus separating oneself from results lies in the calmness of mind thus obtained and the concentration brought to bear on each action. "Whoever in acting dedicates his actions to the Supreme Spirit [the One Self] and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby."

The third method, meditation, is the most efficacious and the most difficult. It consists of a constant endeavor to realize one's identity with one's True Self, and to become self-conscious here as it. "To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit." It is a work of one's life-time, but it will bring us to the Place of Peace. The effort needs to be continually renewed, patiently persisted in. It may be aided by fixing on definite hours, at which, for a few moments, we may withdraw ourselves like the turtle into its shell, and remember that we are not transitory but eternal, and that passing incidents can affect us not at all. With the gradual growth of this power of remaining "in the Self" comes not only Peace but Wisdom, for absence of personal desires, and recognition of our immortal nature, leave us free to judge all things without bias and without prejudice. "This tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides. The man whose heart and mind are not at rest is without wisdom." Thus "being possessed of patience, he by degrees finds rest", and "supreme bliss surely cometh to the

sage whose mind is thus at peace: whose passions and desires are thus subdued; who is thus in the True Self and free from sin."

This is the three-fold Path that leads to the Place of Peace, to dwell wherein ever is to have conquered Time and Death. The "path winds steeply uphill all the way", but the pinions of the Dove of Peace fan the wearied brow of the pilgrim, and at last, at last, he finds calm that naught can ruffle.

ANNIE BESANT, F. T. S.

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## Modernized Upanishad.

THE TALAVAKARA UPANISHAD.

THE TEACHING OF BRAHMAN.

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### CHAPTER FIRST.\*

**T**HE Master was asked by the pupil to tell at whose wish the mind of man, when sent forth for any act, proceeds on its errand, by whose command the first breath goeth forth, and at whose wish do men utter speech. He was also asked to tell what intelligent power directs the eye or the ear in the performance of natural functions.

The reply given by the Master, thus approached by the pupil, was that in respect to the ear, the brain, the speech of man, the breathing, and the eye, the other organs are of themselves wholly unable to act, but are the means whereby the real, but unseen, inner organs of sight, speech, hearing, seeing, and breathing obtain touch with nature, make themselves manifest, and become able to cognize outside objects.

The perfectly trained man, one fully grounded in philosophy, who has gained control of these organs both within and without, and who can locate his consciousness in the inner being, becomes really immortal when death releases him from the connection with the body. But the ordinary man, by reason of his being fully entrapped and deluded by the outer senses which are always intimately connected with the inner ones, is compelled after death to go into the Devachanic state and to return again to earthly life where he takes up a fresh set of material organs and sense connections.

But there is another sort of consciousness which cannot be expounded to one who has not himself gained an experience of it. It is beyond description in words used on this plane. For it is

\* In the original this is called *Khanda* instead of *Chapter*.

different from the known, above what we suppose to be the unknown, and not that which people here adore as their highest conception of being.

Know, therefore, that the basis for the operations of the mind, of the senses, of the organs is Brahman alone. Without that we could neither taste, smell, hear, see, nor think.

#### SECOND CHAPTER.

Then to the pupil the Master said, so as to impress it on his mind, "If thou thinkest I know the form of Brahman well, thou art not wise; but perhaps thou knowest it thyself; if so, then tell me."

To this the pupil replied that we cannot know or describe Brahman, the substratum of all, in the ordinary manner by connecting him with some things already known to us, but at the same time we are not able to say that we do not know him. We feel the actuality of Brahman, but cannot enter into a description of it as we would of an object, by giving its known characteristics, or of a piece of land by its metes and bounds, its quality and its vegetation. The knowing of it at last, its full realization, is a species of awakening out of the present state, and then the knowledge bursts upon us. By the real Self we gain and keep strength in the interior nature, and by knowledge we become able to destroy the bonds of material reïncarnation, thus attaining conscious immortality. And by knowing this, one has discovered the true aim of life. If this is not understood while a man is existing here on earth in a body, then he will be compelled to reïncarnate until he does comprehend it. But the wise, who have directed their thoughts to all things, and have at last come to recognize the real Self within themselves, are possessors of conscious immortality and pass unfettered out of this life never to return.

#### THIRD CHAPTER.

The elemental spirits of all grades that work in nature on every plane, in air, water, earth, and fire in all their correlations and combinations, were evolved from lower and less conscious states through æons of effort by the highest mind. This was a constant struggle between the informing power of mind and the heavy non-conscious material base which alone existed before what we now call matter had been differentiated from primordial cosmic substance. It was in ages long passed away, while the elemental model of all material things was under construction. Without the informing power, which was itself brought over from previous

and incalculably distant periods of evolution, the elemental spirits would not have come into existence, as they had no power of their own to stir the depths of cosmic matter. Hence their evolution is called the "Victory of Brahman".

They were evolved on many planes, each in a different degree,\* and among them were the higher order related to fire, air, and nascent mind. These being the highest were in possession of a consciousness peculiar to their own plane of existence, and were destined to become the conscious human beings of the future. But it seemed to them that they had themselves obtained the victory over cosmic substance and brought about their own evolution.

And in order to raise these cosmic spirits by gentle steps to a higher state of development, the highly progressed entities from other *Manvantaras* appeared to them on their own plane and in their own sphere of consciousness, but were not comprehended. Then the ruling spirits of fire were unable to burn, and those of air unable to move, a straw that was created before them. Next, Indra, representing the nascent power of mind and imagination, advanced toward those who came to teach, but instead of them perceived only the primordial root and basis of matter.† For spirit as distinguished from matter cannot be perceived. It is from spirit—the eternal *purusha*—that matter is emanated, and together they form the two phases of the one Absolute and Unknowable.

#### FOURTH CHAPTER.

The elemental spirits had to fall down into material existence, suffer in its toils, and at last by experience gain further development through evolution.

But the principles of fire and air, and the thinking man, are nearest to Brahman in the eternal scheme of nature's evolution.

And as Brahman flashed forth only to at once disappear from the sight of the gods, so in like manner a knowledge of the elemental spirits in this manvantara is evanescent and fitful. And in respect to the psychological being called Man, he perceives the truth either directly or by reflection. When he has perceived it by reflection, his imagination keeps the images together through the means of the eternal base which is Brahman itself. After repeated experiences of these reflections of truth he is at last able to look directly on it, and then he may become consciously immortal.

\* They are called *devas* or gods in the original.

† In the Sanskrit this is called *Mulaprakriti*.

A name of Brahman is expressed by the words "The desire of it", and by that name it may be pondered upon. He who has discovered what the true aim of life is should meditate upon it and make all his desires bend to it. And as he progresses toward a knowledge of it, so all beings are insensibly impelled to aid him in the search, because there exists in all the desire to know the root of all things.

Thus you have been told the teaching of Brahman. It stands upon penance, restraint of self, and sacrifice; the Holy books are its limbs and the True is its abode. He who comprehends in their entirety and subtle connection these teachings, and has shaken off all evil, has become conscious of the endless, unconquerable world of spiritual knowledge.

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## Conscience.

IN listening to a conversation upon "Conscience" the other day, I was struck by the apparent confusion in the minds of many of the speakers between the instinct itself and the opinions which we formulate upon its promptings. A desire was shown by nearly all to base an absolute ethical rule upon this inward voice, and to decide beforehand certain vexed questions in morals by an appeal to its jurisdiction. But surely this is to consider conscience as equivalent to a well-considered and carefully balanced *opinion* upon a given course of action, instead of the swift unreasoning impulse that impels to action. In other words, should we not consider conscience as of another nature than reason, or at least as acting upon a different plane?

The instinct that deters us from doing wrong is an intuition, and is quite independent of all formulas. It is not necessarily based upon such ethical knowledge as we may have acquired, because it often acts under conditions that are entirely novel, and in circumstances that we have never anticipated.

The old conundrum compares it to an omnibus strap, as being "an inward check to the outward man", and this is precisely what it is, an inward check. It gives no direction, it formulates no law, it simply stings. Thereupon reason steps in and says to us; "Conscience forbids you to do this thing, therefore it must be wrong, and it is wrong because it is contrary to such and such received ideas of morals". And before we realize the fact, we have gone through this mental process, and are ready to declare that our conscience told us that we must not vote illegally, for instance,

whereas it has told us nothing of the kind, but we have felt its prick and have translated it into our own opinion as to what is wrong; we have transferred an impression upon the spiritual plane into an expression upon the mental and moral plane.

We can call conscience the divine light in the soul of man, burning in each one of us with different degrees of brightness according to the nature of the lamp that holds the light. If the lamp be neglected, the wick untrimmed, the oil unreplenished, the glass coated with dust and dirt, the light will burn dim and low, and its rays be of little service, nay, often invisible to the careless eye. And then we go stumbling along the dark and stony road, often bruising ourselves against obstacles that another would avoid, enlightened by a clearer ray of the Divine wisdom. And as men's natures vary in quality, so in one the lamp may be of tinted glass, and throw a lurid or a ghastly light on all around, and in another be of crystal clearness, without imperfection or distortion to obscure or to divert the ray within.

But whatever be the character of the lamp, so formed by our own Karma, which has built its many-sided form and wrought its purity or its foulness out of the work of our own hands, nevertheless within every lamp most surely burns that Divine ray. If we would have our conscience, then, to be in very truth "a lamp unto our feet and a light unto our path", we must purify the medium through which it shines, and so order our lives that we may become transparent to that heavenly light. It will never formulate for us a code of ethics that will enable us to decide beforehand upon difficult questions in morals, but the more we listen to its voiceless promptings the more clearly we shall hear them, and the more we shall find these problems of our imagination to be indeed "the baseless fabric of a vision", that shall dissolve at the first touch of reality.

How often, in sailing up a winding river, our way seems suddenly shut in by hills; some great mountain-shoulder thrusts itself across our road, and there seems no outlet through which our boat can pass. "Thus far shalt thou go and no farther" the unrelenting hills seem to say, and we can see no possibility of further progress. But still the boat goes on, until all at once a sudden turn takes us round what seemed an impassable barrier, and the river still stretches out before us.

And so with these puzzles that we make for ourselves and call "problems of conscience". When we really get to the tight place, a way that we never dreamed of opens out before us. There is no such thing, actually, as "a problem of conscience".

Conscience simply says "Halt!" or "March!": it is ours to reason why, and instead of obeying to befuddle ourselves with questions of casuistry.

No one can decide for another what is right for that other to do, because, however wise and good he may be, it is impossible for him to understand all his brother's nature and circumstances, to say nothing of the unseen influences which his Karma heaps about him. Therefore none may be the keeper of his brother's conscience, nor, for the same reasons, can he be his brother's judge.

Each must be content to manage his own lamp, and to keep it so clear and clean that the light from it shall not only guide his own feet, but shine out upon the world, so that they who walk in darkness shall be helped to find the way.

KATHARINE HILLARD, F. T. S.

## What Our Society Needs Most.

THE first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings not only in their better natures but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by a tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which

is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves debating complicated doctrines that have no present application to practical life, and at the same time other members and some enquirers breathing a sigh of relief when anyone directs the inquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practise because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

It is preëminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practise, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

## The Cure of Diseases.

**M**ORTAL ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. And the records of science show that the taint in the blood or the lymph may jump over many lives, attacking with virulence some generation distant very far from the source. What wonder, then, that the cure of disease is an all-absorbing subject with every one! The Christian knows that it is decreed by Almighty God that He will visit the sins of the fathers upon the children even to the third and fourth generation, and the non-believer sees that by some power in nature the penalty is felt even so far.

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. That there is more attention given to the subject in America seems true to those who have been on the other side of the Atlantic and noticed how small is the proportion of people there who know anything about the

subject. But in the United States in every town many can be found who know about these schools and practise after their methods. Why it has more hold here can be left to conjecture, as the point under consideration is why it has any hold at all. It is something like patent medicine. Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practised. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly;—but that is not usual for the general run of minds. They see certain effects and accept the assumed cause as the right one. But many persons will not even investigate the system, because they think it requires them to postulate the non-existence of that which they see before their eyes. The statements quoted from the monthly *Christian Science* in March PATH are bars in the way of such minds. If they could be induced to just try the method offered for cure, belief might result, for effects indeed often follow. But the popular mind is not in favor of "mind cure", and more prominence is given in the daily papers to cases of death under it than to cures. And very full reports always appear of a case such as one in March, where "faith curers", in order to restore life, went to praying over the dead body of one of the members of a believing family.

During a recent tour over this country from the Atlantic to the Pacific and back, I had the opportunity of meeting hundreds of disciples of these schools, and found in nearly all cases that they were not addicted to logic but calmly ignored very plain propositions, satisfied that if cures were accomplished the cause claimed must be the right one, and almost without exception they denied the existence of evil or pain or suffering. There was a concurrence of testimony from all to show that the dominant idea in their minds was the cure of their bodily ills and the continuance of health. The accent was not on the beauty of holiness or the value to them and the community of a right moral system and right life, but on the cure of their diseases. So the conclusion has been forced home that all these schools exist because people desire to be well more than they desire to be good, although they do not object to goodness if that shall bring wholeness.

And, indeed, one does not have to be good to gain the benefit of

the teachings. It is enough to have confidence, to assert boldly that this does not exist and that that has no power to hurt one. I do not say the teachers of the "science" agree with me herein, but only that whether you are good or bad the results will follow the firm practice of the method enjoined, irrespective of the ideas of the teachers.

For in pure mind-cure as compared with its congener "Christian Science", you do not have to believe in Jesus and the gospels, yet the same results are claimed, for Jesus taught that whatever you prayed for with faith, that you should have.

Scientific research discloses that the bodies of our race are infected with taints that cause nearly all of our diseases, and school after school of medicine has tried and still tries to find the remedy that will dislodge the foulness in the blood. This is scientific, since it seeks the real physical cause; metaphysical healing says it cures, but cannot prove that the cause is destroyed and not merely palliated. That there is some room for doubt history shows us, for none will deny that many a pure thinking and acting pair have brought forth children who displayed some taint derived from a distant ancestor. Evidently the pure individual thoughts had no power over the great universal development of the matter used by those human bodies.

Turning now to medicine, we find the Italian Count Mattei promulgating a system of cure by the homœopathic use of subtle vegetable essences which may well give pause to those who would make universal the curing by faith or mind alone. Some of his liquids will instantly stop violent pain, restore sight, give back hearing, and dissipate abnormal growths. His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well known sources, for the benefit of our moral nature?

And if Christian healers read these lines, should they not remember that when the prophet restored the widow's son he used physical means—his own magnetism applied simultaneously to every member of the child's body, and Jesus, when the woman who touched his garment was cured, lost a portion of his vitality—not his thoughts—for he said "virtue" had gone out from him? The Apostle also gave directions that if any were sick the others should assemble about the bed and anoint with oil, laying on their hands meanwhile: simply physical therapeutics following a long

line of ancient precedent dating back to Noah. Moses taught how to cure diseases and to disinfect places where contagion lurked. It was not by using the high power of thought, but by processes deemed by him to be effectual, such as sprinkling blood of animals slaughtered in peculiar circumstances. Without declaring for or against his methods, it is very certain that he supposed by these means subtle forces of a physical nature would be liberated and brought to bear on the case in hand.

The mass of testimony through the ages is against healing physical ills by the use of the higher forces in nature, and the reason, once well known but later on forgotten, is the one given in the article of January, 1892,—that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause *and replant them in their mental plane.*

This is the true ground of our objection to metaphysical healing practises, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. For we distinctly urge that the effects are not brought about by any philosophical system whatever, but by the practical though ignorant use of psycho-physiological processes. WILLIAM Q. JUDGE.

## Spiritualism Old and New.

I AM a spirit myself, but in some respects different from those spoken of at modern *séances*. I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit—or in material, intellectual, and universal nature—while they, being deprived of material nerves, sensory organs, brain, blood, and flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King*, the Fireworshippers' *Zend Avesta*, the Egyptian mysterious monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spirit-

ualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but to-day, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summer-land. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasure; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of 1st Samuel, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of Samuel I mentioned: "And Saul had put away those who had *familiar spirits*, and the witches, out of the land," but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams, nor by Urim, nor by the prophets.*" So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one—who was not called a witch—living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah is given; hence Samuel had not been long buried, and, as Theosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practise that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and

discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she "saw gods ascending from the earth". Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromantic evocation of the Shade, by which—reflecting through the clairvoyance of both mediums and drawing upon Saul's mind and recent history—the king was informed of his easily prognosticated defeat and death. Quite properly Moses had interdicted such *stances*. This one, repeating Saul's fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel's astral remains is very plain from its petulant inquiry as to why Saul had disquieted it to bring it up. The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the "voice of Bath-Col"—modern, *independent voice*, as well as many other mediumistic practises, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the law-giver framed his oft-followed "thou shalt not suffer a witch to live" which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium—the High Priest ringing the bells around his robe—communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except that the ancient inspirations have some sense and loftiness. But none of these old mediums and seers and inspired speakers—except the necromancers—took money for what they saw and said. That constituted the difference between a prophet, or one with a god, and a contemned necromancer. Could it be possible that the

ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the "controls", as Spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke, well and good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there it is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

Women there, just as here, often become obsessed. "Controlled" would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or remote ancestor. They abhor it. They run to the priest, or pursue a prescription, physical or psychical, for exorcising the obsessor. They call it a *bhuta*, which with the vulgar means "devil", but among the educated class means "elemental remains". They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error of supposing it to be the conscious, intelligent, and immortal centre of the one who had died. Just as the ancient philosophy universally taught, so they assert that this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

AN EMBODIED SPIRIT.

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## TEA TABLE TALK.

WHAT good are dreams, anyway?" said the Professor the other day. "Is there any use in our paying the slightest attention to them? I have been dreaming that the duck we ate at dinner the other day had grown to the size of an elephant and threatened me with a wave of his web foot. It was really terrifying."

"Oh!" said the student, who had been looking steadily at the Professor, "then it terrified? Do you see nothing in the fact that someone was appalled by this imaginary duck?"

"It was only an image in my brain," responded the Professor.

"Yes, very true, it was an image produced by bad digestion; but you ignore an immense fact connected with the image. That great point is that this unexisting duck gave a shock to the perceiver within. The person and faculties that cause your body to shrink from what you call real danger in waking life are the same person and faculties which were terrified by the duck of your dream."

"Really," said the Professor, "I never regarded it in that light. You mean that even in this foolish instance I had an introspective

experience, showing, by means of the dream state, the actual existence and functioning of myself as a real person within?"

Here the widow, who had stopped in town *en route* for a new seaside, interrupted with, "Ah, Professor, you are at last learning something. Perhaps you will not be so ready hereafter to laugh at my dream of my new bonnet."

"Why, what was that?"

"Well, I dreamed I was tying on a new one before the glass and thinking what a lucky person I was in getting the first of the new style, when I walked Lady Eleanor, who appeared at once to grow green with envy at my success."

"Yes," remarked the student, "it was just the opposite of his elephantine duck. Yours was not caused by indigestion. It was pleasant. It gratified your love of personal decoration, not unmixed with a desire to stand ahead of the others, unmarried or not. But the person within perceived the event which your mind brought up, and was thereupon pleased. That inner person never sees material objects. It only cognizes the idea of the objects, whether presented by the waking senses or by the mind in dreams. It is a thinker who looks on these ideas. And whether the dream be folly or not in itself, the great fact remains that someone perceived it. In our waking moments we run after folly just as much as we do in dreams. We call it experience, whether it be wise or unwise, whether it be the pursuit of great things or their opposite. Why should we refuse to use our dreams as experience appropriate to that state? For the thinker the experience is the same, whether obtained from what the waking eye sees or from the mind's own motions in a dream."

The Professor looked serious a moment and then said, "You have thrown some light on the matter, but what about dreams of other sorts? Are they all equally foolish, and all only for the use you mention?"

"No, they are not all alike. But there are dreamers and dreamers. Not every person is a real dreamer in the old sense of that term. Some dreams are visions of the night. The real man then sees many facts of life, of history, of family, of nations. He is not bound by the body then, and so makes immediate conclusions. He may see a war that is to come, because he sees all the facts that must lead to a war; and so he impresses on the brain the pictures of battles, of armies, of standards. He can also perceive the coming of single events connected with himself or others. This is because no fact can come without an antecedent cause. He looks on the causes, instantly calculates results down to exact dates even, and then throws the picture upon the receptive brain. If he be a king, and at the same time a good dreamer of this class, his dream-visions have relation to the kingdom, and so may be of more importance than those of the peasant. And yet sometimes such dreamers are obscure men, and often dream that which relates to the whole kingdom. Every idea except those of purest mathematics is presented as a picture or drama to the mind and not in words. Hence often the brain distorts the picture, with confusion as a consequence.

"Sometimes, too, we dream of people we do not know to be alive or dead, or that they ever were. These sometimes are caused by our inner self in dream meeting the self of another whom we had known in a prior life, and then we are unable to identify them with our present brain experience. But they are not nonsense or imagination.

"Then, again, there is the dream that often comes to those who are striving to live the higher life and to develop their inner faculties. In this one is often apparently attacked and pursued. It is the struggle between the higher and the lower nature in which sometimes terror supervenes in consequence of old passions and tendencies seeming to get the upper hand. That fear produces a picture of pursuit or battle, and the dreamer wakes up in the condition brought on by an ordinary nightmare. If the aspiration towards a higher life is kept up but a corresponding change in daily thought and act does not take place, the dream will be repeated, varying perhaps in detail, and will only cease to come when the fight is given up and one re-plunges into the lower sort of conduct, or when the battle is won by the opposite course of life and thought."

The Professor thanked the student, promising more questions some other evening. We all then gathered in another room to discuss the Theosophical prophecies so often made, that our selfish civilization is sure to bring on very serious struggles in society.

JULIUS.

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## LITERARY NOTES.

JULY LUCIFER continues fulfilment of the promise of H. P. B's regular presence by "Old Philosophers and Modern Critics". "The Word" is a most nutritious article, both in thought and spirit. Mr. Mead's paper on "Simon Magus" is now giving full exposition of his doctrine as detailed by the Fathers, and one marvels how a sect could have been founded on such meaningless heaps of pretentious verbiages. Mrs. Besant's lecture, "A Rough Outline of Theosophy", is "rough" only in title, being a finished product of rich thought, particularly fine in its treatment of the planes of consciousness and of the methods of investigation appropriate to each. "Islam and Theosophy", A. R. Webb, ought not to say that "to be a Theosophist, one must be a follower of Islam", and might well have described more fully Mohammed's character and life, but his paper is good as far as it goes. *Lucifer* now enumerates all articles in each magazine received, and then appends a brief notice of the more worthy, yet perhaps the former space might be better spent on the latter.— [A. F.]

THE NEW CALIFORNIAN for July is the first number under its changed management, and is vested with a neat and symbolical cover. The leading article is Dr. J. A. Anderson's deeply thought-out "The Reincarnating Ego", but there are three others by careful writers, and Miss Off contributes a poem and an allegory. An Oriental traveller describes scenes in Kashmir, and a Hindû gives two pages of somewhat rambling reflections in which "I" and "me"

occur 21 times. There are no records of Theosophical work, and the transcendental quality of the number is unvaried by any topics of terrestrial interest, so that continuous perusal subjects to some strain, but there is a most attractive portrait of Dr. Anderson, who must be remarkably good-looking.—[A. F.]

JULY THEOSOPHIST. "Old Diary Leaves IV" continues the phenomena by H. P. B. when in Philadelphia,—two precipitations where fraud was impossible, and a third where upon a sheet of paper pressed against a window-pane she caused to appear a perfect likeness of the grandmother of a visitor. A fourth was of a letter received in a valise upon a train far distant from Philadelphia and H. P. B. Col. Olcott most wisely details the strange marriage of H. P. B. to Mr. Bettenelli at this era, and gives the reasons she stated for it, as also the subsequent history of the matter and the divorce. Far better is it that the actual facts should be authoritatively proclaimed, rather than longer allow the perversions and jeers of her enemies. In one respect there is a slight inaccuracy,—the marriage was not solemnized by an Episcopal clergyman, but by a Unitarian, the Rev. Wm. H. Furness D. D., in whose private record-book are the names and date. H. P. B. said also that she had been much annoyed by the spooks of two other men who had killed themselves because of her refusal to marry them, and that she was not going to have a third. Several times in London she remarked "I did it to save him". About this time occurred one of those marvellous recoveries so frequent in her life. An eminent surgeon having declared that she would die unless a partially mortified leg was amputated at once, she got better in one night. Col. Olcott narrates with unsurpassable literary power the production of a rainstorm on a moonlit night by an Italian Occultist, Signor B., in the presence of H. P. B. and himself, and then the effort to poison his mind against her under pretence of an order from Master. It failed, and H. P. B. sent the Italian a request to "forget the way to her door". "Unseen Adept Helpers" is an instructive and encouraging paper to all zealous Theosophists. It helps one to certainty of the reality and the aid of our Elder Brethren.—[A. F.]

H. P. B.'s "NIGHTMARE TALES" is at last issued. There are five:—A Bewitched Life, The Cave of the Echoes, The Luminous Shield, From the Polar Lands, and The Ensouled Violin. Three had appeared in the *Theosophist* or *Lucifer*. "From the Polar Lands" has no particular point and is evidently unfinished, but the others fully merit their title, and probably nothing more ghastly has ever been written than "The Ensouled Violin", or more weird and appalling than "A Bewitched Life". It is most true, as says Mrs. Besant in her "Foreword", that H. P. B. was gifted with a brilliant imagination, vivid and graphic, but that there are touches which only an Occultist could give. The book is in paper, and may be had from the PATH for 35 cents.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 7, contains Dr. Anderson's noble "The World's Crucified Saviours" and "Theosophy and the Hebrew Scriptures". The literary style of the latter is not good, but it shows a liberality and breadth remarkable for a sermon. The great difficulty, however, of supposing the Bible (or any other book) to mean something altogether different from what it says is two-fold,—the destruction of confidence in it as a teacher, and the impossibility of knowing what interpretation is correct. They have much strength on their side who claim that allegory is permissible only when it avows itself such, and that a book professing exact statement has to submit

to the usual tests. Moreover, there is always danger that the word "mystical" may be made to cover fantasy and conceits and vagaries of every kind.— [A. F.]

MR. W. SCOTT ELLIOT, F. T. S., has just published a tastefully-bound volume of poems entitled *The Marriage of the Soul*, nine in number, the principal one giving its name to the collection. They voice a love of Nature and of sentiment and beauty, but all subordinated to that yearning after the unseen and the real which differentiates the Occultist from the sentimentalist. On the title-page Bro. Elliot avows the authorship of *Problems of the Hidden Life*, a book originally appearing as papers in the PATH by "Pilgrim", afterwards collected in a volume. "To the Unknown Goddess" sounds like a witty turn to the inscription on the Athenian altar, but is really very different. [Kegan Paul, Trench, Trübner, & Co: London.]

WE HAVE received from Mr. Ganpatrao Tukeram Tatya, of Bombay, the *Raja Yoga Brahma Dynanubhuti Sangraha Veda*. It is a treatise in Sanscrit upon practical yoga, and is just as complicated as its name. The author is Sabhapathi Swami. Several singular cuts embellish the work. They show the progress of the yogi around the vital centers of his own body and his final triumph. It is for sale at 81 Khetwadi Main Road, Bombay.

BRO. GARDNER of B. T. S., London, has a very curious framed picture in his house, showing the disciple of Occultism in beginning to go with good men and gradually progressing until he is at last admitted to the presence of Vishnu himself. This is all in pictures. He found it in a bookstore in London, bought it, and with it a full description in a hand unfamiliar to him. He showed it to Bro. Judge last July, who at once recognized the description as being in the handwriting of Col. H. S. Olcott and evidently written about fifteen years ago. How it came into the bookseller's hands no one seems to know.

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## Mirror of the Movement.

A CHARTER WAS ISSUED on August 20th to the "Grenada Lodge T. S." St. George's, Grenada, British West Indies. The Lodge has six Charter-members and is the 65th Branch on the American roll.

CAMBRIDGE T. S. has organized by the election as President of Miss Marguerite L. Guild, and as Secretary of Miss Anna L. Dunbar, 14 Highland st.

FOUR HUNDRED DOLLARS are subscribed, and the fifth hundred started, by C. B. T. S. members and others for a Theosophical library for the Chicago Headquarters. Four members subscribed one hundred each, provided the fifth hundred could also be raised. It is already on its way and can be safely counted on.

ON THE EVENING of August 21st Mr. William Q. Judge lectured before the "H. P. B." T. S. of New York on the subject of "Death's Mysteries Unveiled." The Branch had secured a special hall for the lecture, and it was filled with two hundred people. This Branch has lately secured a number of lectures on Sunday evenings from various Theosophists, and is steadily leavening with Theosophy that section of the metropolis.

ON MONDAY EVENING, August 22d, Mr. Judge met the Blavatsky T. S. of Washington, D. C., and addressed it. The audience was not large, this being the dead season at the Capital, but was much interested, and the lecture was a supplement to other Theosophical business which took Mr. Judge to Washington.

THE DANA T. S. has adopted a most invaluable scheme of missionary work. Through a Newspaper Union it has printed the following in 539 Western country newspapers:

THEOSOPHY.

Persons desiring information on Theosophy, and those who find in the prevailing systems of the day no satisfactory answer to the why, whence, or whither of life, may get a clue to the same, free of charge, by addressing F. T. S., 707 14th st, Sioux City, Iowa.

This brings before the eyes of hundreds of thousands of readers scattered over an enormous territory the fact that elementary information on the subject of Theosophy can be thus procured, and opens up a channel of information to many who otherwise would have no idea how to procure a document. So very many responses have been received that the Branch is deeply encouraged and contemplates extending the plan to many other States. Instigated by this example, a like effort has been made by one of the New York Theosophists, and a similar advertisement has been inserted in a large number of Tennessee and Southwestern papers. If in some concerted way the various Branches could arrange for such an advertisement in the whole press of the country, enormous results would ensue. Meantime, local Branches might readily adopt some such method for their own local press, thus making it possible for all persons in their neighborhood to obtain the elements of Theosophical truth.

THE LIBRARIAN of the Headquarters Library, New York, desires to acknowledge the receipt of the following gifts during the last month: *Zanoni, A Strange Story*, a rubber stamp and pad, from L. H. Cannon; *Lumen*, from Alex Friedeberg; *Marriage of the Soul*.

### Pacific Coast Items.

TWO LECTURES were given in Olympia by the Pacific Coast lecturer on July 15th and 17th, in the Unitarian Church: subjects, "Theosophy, Adepts, and Cycles" and "Karma and Reincarnation". Large audiences attended both lectures. Rev. Mr. Hoagland, pastor of the Unitarian Church, introduced the lecturer with the remark that Theosophy and Unitarianism were closely allied, since both were liberal and altruistic in character. While at Olympia the lecturer enjoyed the hospitality of Mr. and Mrs. Whitney, of the Olympia Hotel, and a number of parlor talks were given there, besides other T. S. gatherings at private residences.

OLYMPIA BRANCH promises well. Resumption of regular meetings is decided upon, and four or five applications for membership are pending.

THE PACIFIC COAST LECTURER gave two lectures at Hoquiam, Wash., July 20th and 22d in the Board of Trade Hall, kindly lent by its officers. The attendance at each was over 100. Two parlor talks were also given, over fifty persons being present each time. At Aberdeen also the Board of Trade Hall was offered, and the lecture on the 24th was well attended.

AT THE LECTURES in Hoquiam and Aberdeen the Methodist and Presbyterian ministers were in the audience. The latter asked "What does Theosophy

do for the poor in great cities?", and sat down with an air of having put a poser to star-soaring, cold, metaphysical Theosophy. This gave opportunity to the lecturer to explain the practical work of the Leagues, and the Rev. Bro. had no more questions. The Methodist minister attacked Theosophy at his next service, and thus drew increased attention to it.

GRAY'S HARBOR T. S. had done good preparatory work in Hoquiam and vicinity. The whole town was agog with Theosophy. There and at Aberdeen 800 leaflets were distributed.

ON THE 26th Dr. Griffiths lectured in Centralia on "Theosophy, Karma, and Reincarnation", and the *Weekly* gave a copious report of two columns.

THE PACIFIC COAST COMMITTEE for Theosophic Work have sent out a circular announcing that the Third Ad-Interim Convention will be held in San Francisco on Oct. 1st and 2d. Each Branch can send one delegate for each ten members. The objects of the Convention are mutual counsel and the devising means to sustain and increase Theosophical work. Full reports will be made by the Committee, and each Branch is urged to do likewise. Short papers are to be read. The program will be issued in due time. All F. T. S. are earnestly invited to attend.

THE CURRENT COURSE OF LECTURES at Red Men's Hall, San Francisco, runs thus: Aug. 7th, *Evolution of the Soul*, Dr. J. A. Anderson; 14th, *Good and Evil; their Evolution*, Mrs. S. A. Harris; 21st, *The Power behind the Throne*, Geo. E. Williams; 28th, *Jesus, his Preaching and Patriotism*, Dr. G. A. Danziger; Sep. 4th, *Physiological Evidences of the Soul*, Dr. J. A. Anderson; 11th, *Ancient Races of Humanity*, W. J. Walters; 18th, *The Religion of the Future*, Geo. A. Faylor; 25th, *Theosophy; its Mission*, Mrs. S. A. Harris.

WILLAMETTE T. S., Portland, Oregon, has begun its second course of free public lectures on Sunday evenings. The first was successful, attendance always being 50 or more, and it is hoped that these courses may be permanently sustained. The dates are: Aug. 14th, *Evolution from a Theosophical Standpoint*, J. H. Scotford; 21st, *The Human Mind—the Thinker*, Mrs. L. D. Durkee; 28th, *Practical Theosophy*, A. R. Read; Sep. 4th, *Universal Brotherhood*, Jesse L. Greenbaum; 11th, *Karma*, Mrs. M. J. Robinson; 18th, *Reincarnation*, H. H. Griffiths; 25th, *Theosophical Ethics*, Mrs. A. R. Read. The regular weekly meetings of the Branch have place on Thursday evening in the Lewis Building, there is a free library, and strangers are cordially invited.

A SERIES OF FOUR LECTURES was given by Dr. Griffiths at Portland, Oregon, in the Unitarian chapel. August 1st, *The Origin, Development, and Destiny of the Human Race*; 4th, *Reincarnation*; 7th, *Karma*; 10th, *The Aryan race; a Contrast of Occident and Orient*. The attendance at each lecture was large, and asserted by the local press to be peculiarly intelligent. So much interest was manifested that the audiences did not disperse till late, although the weather was intensely hot. The *Northern Oregonian*, which last autumn abused the T. S. and Theosophy, gave a column interview with Dr. Griffiths and a good report of his lectures, as did also the *Evening Telegram*. These two papers reach all readers on the northern Pacific Coast, and Theosophy has thus been presented to many thousands in that section. The other papers also reported well. Dr. Griffiths met several times the local Branch, the Willamette T. S., and all agree that the prospects of Theosophy in Portland are very bright.

### England.

A DAY NURSERY for Children, called the Clare Crèche, is in full running order at No. 67 St. John's Wood Terrace, near the London Headquarters. It is one of the works of the T. S. League. It has eight babies on hand now. One baby is to be probably a permanent boarder, its mother having gone insane. Arrangements are being made to find 5 shillings a week in order to provide for an illegitimate child, as the Crèche makes no distinctions on the ground of fault of birth in which the child had no voice.

THE LEAGUE has also a sewing-class for making clothes for poor people, to be sold at cost price of material, the work being voluntary. A debating club also arose out of the League, and is now in action. At Woking it helped in giving food and clothes to poor people. This created at that place a center for T. S. which will soon be a Lodge. The Holland League has gone in for classes for girls, men, and children, giving also amusements. Three of the working-men there have joined the Society. The League work in Dublin also resulted in activity, including tract distribution. In London one member goes through the underground trains and gives out notices of meetings, information for inquirers, and book-lists.

VISITING OF LODGES is being done. Mrs. Cooper-Oakley went in August to Bradford, York, for a fortnight to work with them in classes, and from there to Harrowgate, from there to Manchester, and then to Liverpool. Mr. Kingsland starts the same work at Glasgow, to work back through the Lodges, and W. R. Old probably will go to Birmingham and other towns.

BRO. WILLIAM Q. JUDGE lectured at Birmingham July 24th with Mrs. Besant at Midland Institute. The morning lecture was by Mrs. Besant on "Evolution from the animal to the Divine"; that in the afternoon by Bro. Judge on the "Theosophical View of Death"; and in the evening both spoke upon "Karma and Reincarnation" to a large audience.

AT CHISWICK, on the 28th, Bro. Judge addressed the Lodge there on the "Ethics of Theosophy".

LIVERPOOL LODGE had addresses from Bro. Judge and Mrs. Besant on the 30th, upon "Reincarnation".

BLAVATSKY LODGE, London, listened to a lecture from Bro. Judge, July 28th, upon "Spiritualism as explained by Theosophy".

THE CLARE CRECHE, a Day Nursery of the League, has had promise of help from the well-known T. P. O'Connor, M. P., and also permission to use his name.

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### Ireland.

DUBLIN LODGE T. S. had Bro. Judge and Mrs. Besant to visit them in August. There was a lecture at Antient Concert Rooms which held a good and attentive audience who listened to the speakers from 8 to 10:30 p. m. Several pertinacious individuals put questions. A Mohammedan professor of Trinity College asked why some cats were in the family of the Prince of Wales and others in miserable condition. But the result of the lectures was a crowd next evening at a *conversazione* in the Headquarters at 3 Upper Ely Place. The Dublin *Figaro* had pictures of Annie Besant and Bro. Judge with a short ac-

count of their birthplaces and work, some of it true and some not. Chancellor, the Dublin photographer, requested sittings from both visitors, whether as "eminent persons" or as cranks we do not know.

LIMERICK is an old and famous but small town. It has a citizen Gibson who, though not an F. T. S., invited Bro. Judge and Annie Besant down to lecture there on Theosophy the day after the Dublin meeting. The Athenæum was hired and a good audience attended, asking several questions at the close.

CORK. From Limerick the lecturers went to Cork, and at the Assembly Rooms on the Mall lectured to an audience that completely filled the hall and stayed there two hours. Questions were put and answered. Among those present were many ministers. Next day the papers gave excellent reports of what was said, without addition of any unfavorable comment.

A NEW T. S. has been started in North Dublin and is doing active work. The Dublin Lodge still keeps its Headquarters at 3 Upper Ely Place, where it has a library for the use of enquirers. Bro. Russell has begun to illuminate the walls of the place with wonderful paintings symbolizing the journey of the pilgrim soul. These are decorative, startling, and effective. May the Green Isle's workers ever flourish!

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### India.

A NEW JOURNAL is proposed in India by Brothers R. Jagannathia and T. A. S. Iyer of Bellary, who now are working on the *Sanmarga Bodhini*. The new one is to be called *Theosophic Thinker*, at the price of two rupees, and to be under the auspices of the T. S. Profits, if any, will be devoted to a Theosophical Propaganda Fund, and, if it can be afforded, preachers will be trained and sent from village to village. This is an attempt to put into working order a practical vernacular section in India. Hitherto nearly all our work has been in English. Brother Jagannathia and S. Iyer are in earnest, and THE PATH wishes them goodspeed. Any help that may be offered from any Americans will be forwarded by the General Sec. U. S. T. S. very gladly. How we need money, such as is wasted by overzealous Christians in useless missionary propaganda in India!

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### London Letter.

The recent visit to Ireland of the President-elect of the T. S. and Annie Besant has produced good results. Much interest has been awakened in Limerick and Cork, as has been shown by letters of inquiry and demands for literature. In November Annie Besant hopes to visit Belfast, Dublin, Limerick, and Cork, on her way to New York via Queenstown, and thus to water the seed planted in the early days of August.

Mrs. Cooper-Oakley is spending a fortnight in Bradford, Yorkshire, for the purpose of helping the Lodge there and advising with its members upon methods of propaganda for the autumn and winter. The Lodge is making arrangements for lectures by Annie Besant on Aug. 26th and 27th in Leeds and some other neighboring town, and Mrs. Cooper-Oakley will stay for a day or two after the lecture, to meet enquirers and to help in organizing a centre for study. It is felt that it is very important that some such definite action should be taken when a lecture is delivered in a town, so that the impression made by the lecturer may not fade completely away for lack of subsequent attention.

Countess Wachtmeister has gone to Holland for a month to recruit her over-taxed strength, but she cannot be idle even when she pretends to be taking a holiday. She will be helping the Dutch students especially to systematize their work and their studies, her long experience making her advice most valuable to younger propagandists. Holland offers a most promising field for Theosophical work, the solid Dutch intellect fastening on main principles and adhering firmly to them. In the early summer Herbert Burrows found a most sympathetic audience in Amsterdam, and the most thoughtful of the professional and artisan classes are those who seem chiefly to be attracted.

A new feature has been added to the work at Headquarters by the commencing of some Monday evening talks to working men and women. These are a response to a request addressed to Mrs. Cooper-Oakley, by some of the neighbors, for some definite teaching on the elementary principles of Theosophy and their application to the difficulties of everyday life.

No one who saw the Blavatsky Lodge on the evening of Aug. 11th would have suspected that "everybody" was out of town. The hall was packed to the limit of its capacity and a few people were turned away. The discussion was on "Retaliation or Forgiveness—which?" and the question of an ethical basis, and of the bearing of the principle of returning good for evil on our national policy and on our criminal code, was considered. The Blavatsky Lodge has craftily arranged a particularly attractive syllabus for its summer meetings, so as to oppose special interest to summer dislike of meetings.

From philosophy to art. The painting of the roof of the hall is rapidly approaching completion. Mr. R. Machell, the artist who decorated the panels over the platform, has designed some striking pictures for the remaining panels. These illustrate the great religions of the world, and carefully follow original ancient models. It is to be hoped that the attempts in the future of verbal lecturers to attract and retain the attention of their audiences will not be too heavily handicapped by the appeals of the painted lectures on the roof. An audience steadfastly gazed skyward would have an appearance more devotional than encouraging.

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DONATIONS TO H. P. B'S URN.

To August 20th:

- \$10 each from Golden Gate Lodge and A. P. C.
- \$8 from Lucifer G.
- \$5 from F. G. G., B. W., A. F., S. W. C., C. McK., Hot Springs T. S., L. H. F. M. K. S., M. J. G., J. A. A., A. K., No. 567, I. D. F.
- \$4 from J. J. L. H.
- \$3 from M. H. P.
- \$2.50 from M. J. R., I. R. P., L. G. B., E. W.
- \$2 from A. E. P., E. W. P., J. H. O., J. H. C., L. P. C.
- \$1.50 from C. E. T.
- \$1 from C. S. C., J. S. C., F. V. H., E. H., R. H. A., J. A. M., C. A. H., W. M. B., T. N., W. C. J., W. T., R. L. L., A. A., W. E., V. N., M. S., M. F. S. M. E. C., R. O. R. B., J. B. B., J. P. H., L. H. C., W. T. R., L. J. R., M. A. N., R. B., F. I. B., A. L. B., N. A. C., M. A. P.
- 75 cents from E. M.; 58 cents from L. D. N.; 50 cents from L. S.

The total is \$152.83, and is very gratefully acknowledged. The expense of

the proposed mural receptacle will exceed this amount, so that gifts from other F. T. S. will be greatly welcome. The ashes are now here.

WILLIAM Q. JUDGE, *General Secretary.*

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NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in August..... \$2336 52

Contributions since August report:

Members of Aryan T. S....	\$ 9 00	J. J. L. H. (add'l)....	\$ 6 00
L.....	15 00	R. O. R. B.....	1 00
H. L. W.....	10 00	C. A. H.....	3 00
European Section.....	97 40	F. L. D.....	5 00
S.....	97 40	J. R. L.....	2 50
A. L. C.....	24 35	M. E. K.....	1 00
R. L. L.....	1 00	A Friend.....	10 00
L. E. B.....	3 00	L. H. K.....	2 00

287 65

Actual deficiency August 23d..... \$2048 87

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**Notices.**

THE PATH has just brought out a new edition of the *Working Glossary for Theosophical Students*. It contains an Appendix which gives many words not found in the old edition, is well printed on fine paper and tastefully bound.

Every person who orders the *Key to Theosophy*, by H. P. Blavatsky, at the regular price, \$1.50, will receive with it a copy of the new edition of the *Working Glossary* without any extra charge. This offer is made to put within the reach of students the means of acquiring a knowledge of the fundamental ideas of Theosophy and, at the same time, to provide an explanation of the many unusual words and terms found in Theosophical literature.

This is *not* the London edition containing a glossary and advertised in *Lucifer* at the same price.

THE PATH offers on behalf of an F. T. S. 75 cents for a copy of its issue for July, 1888.

BRANCH PAPER No. 26, *A Theosophical Chat*, read before the Brooklyn T. S. by H. T. Patterson, was issued in August, as also *Forum* No. 38.

THE ACTIVITIES in the various Branches cannot be given unless the PATH receives information of them; and as the winter season is soon to begin we beg to ask those who would like notice taken of the work to please send us the facts.

THEOSOPHICAL MANUALS No. 2, Mrs. Besant's pamphlet on "Reincarnation", being a reprint of her articles in *Lucifer*, has arrived from London in sheets and will be on sale by the PATH as soon as bound. The style will be like No. 1 and the price 35 cents. Cloth.

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Having found the Self and the source of illimitable power, let us become one of those who wish to guard the world.—*Rock Cutting.*

OM.

# A U M

Hell was not created by anyone. The fire of the angry mind produces the fire of hell, and consumes its possessor. When a person does evil, he lights the fire of hell, and burns with his own fire.—*Mulamuli.*

Should those who are not with us, O Brethren, speak in dispraise of me, or of my doctrine, or of the Church, that is no reason why you should give way to anger—*Brahma-jala-sutta.*

## THE PATH.

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VOL. VII.

OCTOBER, 1892.

No. 7.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### The Signs of This Cycle.

**M**EN of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millenium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600, 1700, 1800, and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reincarnation as the absolute law of life, we feel somewhat sure of our ground.

This cycle is known as the dark one; in Sanscrit, Kali Yuga, or the black age. It is dark because spirituality is almost obscured by materiality and pure intellectualism. Revolving in the depths of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preëminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed, they feel more keenly the grinding of the chains of circumstance, and therefore the next characteristic of the cycle—among human beings—is *unrest*. This was pointed out in the PATH in vol. I, p. 57, April, 1886, in these words:

The second prophecy is nearer our day and may be interesting; it is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *Sun* (of the time when the famous brilliant sunsets were chronicled and discussed not long ago) for the same prognostications. . . . This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the city of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against

each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to convicted lawbreakers being allowed to take the work and the wages away from the citizen. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

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## A Conversation on Mahatmas.

BETWEEN SMITH, AN INQUIRER, AND JONES, AN F. T. S.

*Smith.*—I have been dipping a little into Theosophy lately and have become quite interested. Some persons of ability seem to be taking part in the movement, and I like many things that they say, but many others seem to me to be fanciful, either unproved, or in their very nature wholly unsusceptible of proof.

*Jones.*—To what points do you especially refer?

*S.*—Well, for instance, I have read and heard a good deal about Mahatmas; the authority of these real or imaginary beings seems to count for a great deal, but I have yet to come across any real proof of their existence.

*J.*—What kind of proof do you want?

*S.*—Any proof. I should like to see one. That would be the best kind of proof.

*J.*—Why would it? What would he look like?

S.—Like a Mahatma of course.

J.—What does a Mahatma look like?

S.—How should I know, never having seen one? If I had, of course I would be less skeptical.

J.—Very logical: but I am really trying to put myself in your frame of mind so as to understand you, so I will change the form of my question. What have you decided a real Mahatma should look like, if merely seeing one is to be proof to you of the existence of such a being?

S.—[After a little thought.] I see what you are driving at. I was speaking off-hand when I said that seeing a Mahatma would prove that he was one. I should not expect to see a monster; he would have to look like any other man of course, except that his face might show some evidence of nobility and power. That alone I know would not prove anything, but what was really in my mind was the exhibition of some powers transcending those of common men.

J.—What would you expect him to do?

S.—I don't know exactly; some miraculous thing such as floating in the air, making gold, dematerializing something, himself for instance, and again reappearing, doing all this, of course, under test conditions so that I could be sure that there was no fraud.

J.—What would be the use of his taking so much trouble?

S.—To prove to me and through me to others that he was a Mahatma, and that consequently if there was one there might be more of them.

J.—Would these performances prove that he was a Mahatma?

S.—It seems to me that they would.

J.—What is your idea of a Mahatma?

S.—I am told that the word means "great soul". If so, it should refer to one who has overcome all animal and selfish passions and ambitions, whose knowledge and wisdom extend far into the unseen world, and who is therefore able to give tangible proof of this wisdom.

J.—I will not criticize your definition; but the proof you demand, apparently considered by you so exacting, would seem to me wholly inadequate. I should be more skeptical, and you, on the other hand, would be more credulous than I take you to be, if the production of these phenomena, genuine and remarkable as they might be, would be sufficient to convince you of the wisdom and purity of the producer.

S.—Perhaps I may still be a little off; but what are you driving at?

*J.*—If you lived in India, a half-naked juggler might come into your court yard, and on your own ground, surrounded by your own friends and servants and in broad daylight, produce phenomena as remarkable as anything you have named. You might see the floating of heavy bodies in the air, the production and disappearance of solid objects, even of living persons, without any possibility of stage machinery, the visible growth of plants, even of trees reaching a height of fifty feet or more, solid and tangible, yet vanishing into thin air at the close of the performance. These and many similar things are exhibited by these strolling performers, who receive your coins with a thankful salaam and depart like an organ-grinder to repeat the performance elsewhere. Would you call these men “great souls”? Mr. Crookes, the eminent English scientist, made many experiments in the phenomena of so-called materialization, and was nearly turned out of the Royal Society for saying that he believed in occult forces, although specially organized committees of experts were unable even to suggest an explanation. Would you say that the ignorant school-girl through whom many of these phenomena were produced was a “great soul”? Mr. Home, the celebrated medium, has floated in the air scores of times, in many places, and in presence of many competent and critical witnesses. Other phenomena, if possible still more extraordinary, have been produced either by or through him under the most exacting test conditions, yet his life was one long exhibition of petty jealousy and ill-temper, and not a sentence of his has left the world wiser or better. Would you call him a “great soul”?

*S.*—Hold on there. I will come down of my own accord, like the coon, so you need not load again. I see that phenomena alone are insufficient, although I confess I had not fully realized it before; but still I think you will admit that the Mahatmas need not make themselves so scarce. They might show *some* phenomena, just enough to attract and interest people, and then having arrested attention might proceed to explain the phenomena and give some of their higher wisdom to the world.

*J.*—What would you have them say?

*S.*—Jones, seeing that it is you I do not mind telling you that you have a most exasperating and disagreeable way of asking questions when I am trying to get some solid information, or at least some points from you, yet I don't suppose you intend it in that way.

*J.*—I certainly do not, and am glad you do not really misunderstand me. Even a single question will often clear up an issue

amazingly, so with your leave please consider my question repeated.

S.—Of course I don't know what they would say, for if I did it would be because I knew these things myself: you must see that. But I should expect them to tell us things that were wise and true, susceptible of verification and tending to the elevation of mankind.

J.—How would you know that they were wise and true?

S.—Why, because some things we might know to be true, and others we would feel *must* be true, and others again if they seemed strange and incredible ought to be capable of verification.

J.—Very good. Now let me analyze your answer. It involves no wisdom to tell us things that we already know to be true; this alone would be mere repetition and platitude, although a starting point from the well-known is necessary. Other truths which are new we feel to be true because the elements of this new experience are already in our minds, although not brought to the surface or combined before. New truths are truths relatively only to a certain number of persons, those who are ready to receive them. The simplest geometrical demonstration would sound like nonsense to a savage; a lecture on calculus would be unintelligible to a class of school-boys. This would be because the elementary conceptions of abstract form and of indiscrete and simultaneously varying qualities exist in but a rudimentary stage in undeveloped minds. An Adept's power of explaining consciousness and modes of existence on other planes would be limited by the capacity of the listeners and could compel the attention of but very few. You say also that statements seeming strange and incredible ought to be capable of verification. That of course is true, broadly speaking, but wholly untrue if coupled with the tacit assumption that the verification must of necessity be an easy thing, convenient to the idly curious. We may listen to a lecture from an astronomer, but to verify his statements would require a telescope like his own, to say nothing of the skill to use it and the mathematical knowledge involving long years of patient study. If there are Adepts, their powers are the results of lives of constant effort, carried on under the most favorable circumstances. How many are there who will even enter upon the rough and rugged road that leads to adeptship, and even of these few how many will follow it for any great distance?

S.—I appreciate the force of your remarks, but still it appears to me that the Adepts or Mahatmas, without going wholly into incomprehensible profundities, could give to the world some of

their wisdom in a form that would be partly understood by the more intelligent or intuitional, could at least indicate the lines of research that would lead most directly to new discoveries. They might smooth the path that leads to higher knowledge and better life, hard enough for common humanity, even if it be less rugged and dangerous than that which leads more directly to adeptship. They might tell us something of the past of our own race and this globe, and of its probable future; something of the unseen world and its forces, even if language could not be found to make it all very plain.

*J.*—Suppose that they did so and that people were not interested enough to read or to listen.

*S.*—You are making a very foolish supposition. I do not overrate the numbers of the really thinking portion of the community, for I know them to be relatively small, but still if such knowledge was put in book form the printers would hardly be able to work fast enough.

*J.*—Are you quite sure of that? I will venture to say that it would be a long time before it would be read by any considerable proportion of the members of the Theosophical Society, still longer before the majority would really study it.

*S.*—You astonish me. You seem to place a very low estimate upon the intelligence of your fellow members. I should have rated them more highly, although I am not a member of the Society.

*J.*—I do not underrate them. On the contrary, I consider them a body of men and women of more than average intelligence; but I do rate the proportion of really independent opinion in any community at a very low figure. People are not so hungry for the higher knowledge as they think they are.

*S.*—I do not agree with you, and should like to see the matter put to the test.

*J.*—It has been put to the test. The knowledge you are so eager for has been published in book form.

*S.*—When, where? Is it in English or any language I can learn?

*J.*—You will not have to study Sanskrit. You know all about the book and have looked into it. It is called the *Secret Doctrine*.

*S.*—What, that book! Why yes, I have seen it and looked into it a little bit here and there, but then you know there is so much of it, and it seemed rather dry, and you have no idea how busy I have been.

*J.*—I don't suppose I have.

*S.*—Besides, I thought Madame Blavatsky wrote that book.

J.—Suppose she did; some human fingers had to be employed, whether those of an Adept or an agent. She drew almost wholly upon the wisdom of the Masters, unless she lies. That book goes straight to the center of every great question in science, religion, and metaphysics, with a boldness of statement and clearness of thought for which there is no parallel in the history of literature. Setting aside its philosophy and history drawn from occult records, no single writer ever equalled its wealth of learning, illustration, and quotation; drawn from the most varied and often recondite sources, from history, theology, and comparative mythology, from science in all its branches and from the philosophical writings of all ages. It is well known and can be amply proved, that this great work was written rapidly and without library or references; yet its quotations and statements are accurate and there is food for profound thought on every page. H. P. Blavatsky was a woman of remarkable intellect, it is true, but neither scholarly nor systematic. During her life of travel and adventure she had no opportunity of evolving this wonderful philosophy or accumulating this enormous mass of literary and philosophical learning, nor did she ever make any pretense of having done so. In my judgment she could no more have composed that work from her own resources than she could have built the pyramids of Egypt. If after reading it with more attention you still find no evidence of the existence of more highly evolved men, call them what you will, further search would be a waste of time.

You must excuse me, Smith, for I have an appointment elsewhere and am overdue.

Come and see me if you think I can help you at any time.

S.—[Soliloquizing.] Now that is the way with these Theosophical people. I have an independent mind and have attended several of their meetings and asked a good many questions with a view of finding things out for myself without so much studying. They seem to answer you, but have an annoying way of throwing a man back upon himself that I don't like.

I wish I knew whether there are any Mahatmas, without reading all of that big book.

I don't much believe there are, perhaps shouldn't know when I got through. [Exit Smith with a puzzled and somewhat disgruntled air.]

WILLIAM MAIN.

## The Persian Students' Doctrine.

**B**EFORE the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet the Great Abad:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority: and every one whom they kill hath been their aider or abetter, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.

The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who

was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's reincarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenceless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshipers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them, he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name", whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams

of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

“He killed a man on the way, in secret. He is a murderer at heart”, said my guide. “This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate center; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reïncarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature’s laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue.”

Then the ugly picture faded out and a holy man, named in the air in gold “Abad”, took his place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

BRYAN KINNAVAN.

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The way of the Adept is like the way of the bird in the air. He goes through all places and leaves no trace of himself, but the effect of his work may be seen by all men. He has been compared to the verse in the Kaballah where it is said the light flashes forth and then disappears again.

# Catechism of Brahmanism.

BY S. T. KRISHNAMACHARYA.

(Concluded from July.)

 QUESTION.—What is soul? Mention some theories about its origin and nature.

*Answer*—In the *Veda* the soul in its embodied state is called Panchajana or five-fold composite, and also Shodasa-Kalapursha, or a Pursha of sixteen parts. In the Sankya sutras it is called the twenty-five tatwa entity, being:

- (1.) Prakriti, Mahat, Manas, Ahankara.
- (2.) Five intellectual organs.
- (3.) Five active organs.
- (4.) Five Tanmatras.
- (5.) Five elements, and Purusha, the latter being composed of the twenty-four tatwas and being the entity. This division is said to have arisen from a false construction of a *Vedic* text.

(62.) Q.—What is meant by the *Vedic* term Shodoshakalapancha? Can you explain what the fifteen parts are of which the soul is composed?

*A.*—It is said that Panchasika explains those fifteen parts as follows:

The soul is composed of:

- (1.) Sensation of five intellectual organs,
- (2.) Sensation of five organs of action,
- (3.) Manas-Chitta-Ahankara, and the three qualities, *Satwa*, *Rajas*, and *Tamas*, thus making up the sixteen component parts.

Asita Devata explains the soul in its embodied state as being composite of the sensations of the organs of intellect and action, *Manas-Buddhi-Ahankara* with the three qualities *Satwa*, *Rajas*, and *Tamas*.

(63.) Q.—What is the doctrine of Panchasika on the origin and nature of the Soul in its embodied state?

*A.*—According to him it is a collection of groups of sensations. The first factor in its formation is *Avidya*, ignorance. The others are *Karma* and *Trishna* or desire. He represents the origin figuratively as: *Avidya* as the field, *Karma* as the seed, *Trishna* as the water by which these components grow the idea of soul. He further maintains that there can be no personal identity between the embodied and unembodied soul. The "I" in the embodied soul, which is the product of the three forces of *Avidya*, *Karma*, and *Trishna*, and also of the several groups of sensation, has no

manner of connection with the "I" of the unembodied soul, as the latter cannot be analyzed into any such parts.

(64.) Q.—What purpose does the doctrine of the non-identity of the emancipated and non-emancipated soul serve in the philosophy of Panchasika?

A.—It is the hinge-doctrine upon which his whole philosophy turns.

(65.) Q.—Explain this.

A.—We have seen that, according to Panchasika, *Trishna* or desire is one of the important factors in the formation of the soul and in its transmigration through various bodies; it is the principal cause of Egotism. If it even be proved that Egotism—which is founded upon the idea of "I"—does not belong to the embodied soul and that it is therefore a false idea, then, according to him, the misery of existence has no real foundation but is solely based upon ignorance. Therefore the means for destroying the misery of existence is by the knowledge that there is no identity between embodied and non-embodied souls. Hence he contends that by constantly meditating on this non-identity and by renouncing all merit, a man attains to emancipation or *Nirvana*.

(66.) Q.—Can you mention any divine philosophy which maintains the doctrine of emancipation by knowledge—called *Nirvana* by *Gnyana*, or knowledge?

A.—The Yoga school which believes in a Supreme Being maintains this doctrine.

(67.) Q.—According to the Yoga school, what are the causes of misery?

A.—The causes of misery according to that school are five.

(68.) Q.—What are those?

- A.—(1.) Avidya or ignorance,  
 (2.) Asmita, or misapplication of concept,  
 (3.) Desire,  
 (4.) Aversion,  
 (5.) Attachment.

(69.) Q.—What is ignorance?

A.—The idea that,

- (1.) What is not natural is natural,  
 (2.) What is not pure is pure,  
 (3.) What is not happy is happiness,  
 (4.) What is not so is so.

(70.) Q.—What is *Asmita*?

A.—The blending together the power which knows with the instruments for knowing.

(71.) What is desire?

A.—It is that which dwells on pleasure.

(72.) Q.—What is aversion?

A.—It is that which dwells on pain.

(73.) Q.—What is attachment?

A.—It is the very strong desire for things of this world, which mislead even the learned.

(74.) Q.—What is the cause of emancipation from these?

A.—One must overcome them by knowledge and by resignation to the Supreme Being.

(75.) Q.—What is meant by resignation to the Supreme Being?

A.—Placing implicit faith in God and dedicating all our acts to Him. It is the same as the doctrine of justification by faith.

(76.) Q.—Is the doctrine of justification by faith taught in the *Vedas*?

A.—Yes, it is in the *Taitteraya Upanishad*, where it is said that Nyassa Vidya, or the doctrine of justification by faith, is one which is different from all others, and that it consists in the dedication of and joining our souls with the Supreme Being. In the sacrificial phraseology it is known as the Soul Offering.

(77.) Q.—What are the essential points of the doctrine of justification by faith?

A.—Those are:

(1.) The inability of man to obtain salvation by means of Works.

(2.) The necessity for an implicit faith in the divine grace.

(3.) The grace of God comes of its own accord, irrespective of man's merit.

(78.) Q.—Can you quote a passage from the *Upanishad* to show that the divine grace proceeds at the first instance from the Divine Being directly, irrespective of man's merit?

A.—In the *Katha Upanishad* it is said: The Supreme Soul cannot be reached by constant lecturing nor by intelligence, nor by universal knowledge. To him whom the Supreme selects of its own accord it reveals its own nature.

(79.) Q.—You said that the doctrine of justification by faith is different from all other doctrines of salvation. Wherein consists the difference?

A.—In all the doctrines the means and the end are different. For instance, in the doctrine of justification by works, the Means are merits and God is the End. But in the doctrine of justification by faith the Means and the End are God himself. He is the Means for obtaining God, and works are not.

(80.) Q.—How is this idea expressed in the *Upanishads*?

A.—There it is said: He is the Bridge. Now a bridge is only a means for crossing. By this phrase the *Upanishad* simply means that God is the means for obtaining God. From this fact the doctrine of Justification by Faith is also called the doctrine of *Permanent Means*.

OM.

THE END.

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[Note by the Editor on questions 76 to end.] It has been commonly supposed by most Theosophists that only in the Christian religion the doctrine of Justification by Faith exists, or at least that it has no place in Brahmanism. But very clearly it is in Brahmanism, and all learned Brahmins will support the views put forward in the above questions. I remember a conversation I had with Mohini M. Chatterji, who is well versed in his own religion, in which he asserted this doctrine most positively as Brahmanical. He quoted *Bhagavad-Gita* where it says that the Self chooses its own. So also in the Japanese Buddhist sects the doctrine is found. The Shen-shu and the Jo-do-shu sects teach the Doctrine of the Pure Land by which one can be saved by faith alone. The Jo-do says: "In the great sea of the Law of Buddha faith is the only means to enter." But all this does not mean that salvation by works is not possible also. Indeed, it seems to me that in Brahmanism and the Japanese Buddhism reference is made only to this or any other present life, and it must be admitted that no Ego would have the faith in any life to rely solely on the doctrine unless in prior lives, no matter how far distant, it had by *works* acquired the ability to at last in that life attain to and have complete faith. If so, then the final faith leading to salvation resulted from works.

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## Spiritualism Old and New.

### II.

SOME of the commands of Moses—speaking for Jehovah—given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage or as inhabitants of the land of Goshen, they could not have been there without learn-

ing many of the spiritualistic and necromantic practices of the Egyptians. In Exodus ch. 22, v. 18, he directs "Thou shalt not suffer a witch to live". The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In Deuteronomy the lawgiver, referring to the land the people were soon to occupy, said: "There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer." Hence these varieties of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself "Jehovah" issued these directions not only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The "consulters with familiar spirits" were those who had in one way or another—either by training or by accident of birth—opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on various matters was obtainable. These elementals are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotiser awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that it is very evident it was a matter of history at that period and not a new development. The same kind of "familiar" is also mentioned in the Acts of the Apostles\*. Paul and his companions came to Macedonia—if the confused statements as to places are to be relied on—and there "It came to pass as we went to prayer a certain damsel *possessed with a spirit of divination* met us, which brought her Masters much gain by soothsaying." Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the divining kind which Paul could drive out because of the power of his human will.

\* Acts, ch. 16.

The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of to day in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralyzed. Other results ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other plane, and then destruction arrives for others as well as for the person who has engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as to-day the "voodoo women" are far more plentiful than "voodoo men".

The last spoken of, and called an abomination, is the necromancer. This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honored rules which vast experience of many nations

before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now miscalled spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practice it and the books written by some of its best advocates have declared year after year that the dead were present—as spirits—at *séances*; the mediums have said they were under the control of dead white men and women, long dead red Indians, or babies, as the case might be; and at the time when materializing *séances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practiced it. Prof. Crookes certified that in his presence the “Katie King spook” materialized so strongly as to give as much evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit—the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a substantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and a barren waste of undigested phenomena, the latter as unexplained to-day by “spirits” or spiritualists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necro-

mancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits". A medium in each city was consulted and paid a pittance for the sittings. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the regular price per day would have been paid even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations in the stock market in New York. But they were all cases of "consulting a familiar", and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums. The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities would surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some St. Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practices. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

AN EMBODIED SPIRIT.

## Replanting Diseases for Future Use.

THE ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to "mind-cure" and "metaphysical healing".

In the article on the "Cure of Diseases" I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of mind healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This inquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease." Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body—the "spiritual body" of some of these schools—nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindûs. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and colored by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond

our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage has to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every center of the inner body has its appropriate correspondent in the physical one, which it affects and through which it is in turn acted upon.) It is by means of these subtle currents—called vital airs when translated from the Sanscrit—that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *stance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practises of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results: in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner nerve currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on—or against, I call it—the effect is either repelled or produced. If produced, it is by the same induction brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teach-

ing how to do it. The mind-curers and "metaphysicians" are doing the same. An army of possibilities lurks under it all: for already there are those practitioners who deliberately practise against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught it will be responsible, since instead of being taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavor. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity, and love.

WILLIAM Q. JUDGE.

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## TEA TABLE TALK.

§ HAD just finished reading aloud a letter from one of our circle sent from the West the other day, when the Professor arrived, and seeing the student sitting at the end of the table cried, "Oh, my dear fellow, you are just the man I wanted. Your talk about dreams the other day gave me so many new ideas I think I have hit on a poser for you this time."

We all became at once very much interested at the prospect of the student's being posed. He is seldom put to flight, for he has a way of waiting until you have said all you wish, and then gives the matter such a turn that his expected defeat is your own Sedan day. This time he looked at the Professor quite straight and laconically ejaculated, "Letters and their forerunners, I presume".

A sort of falling of the jaw came to the Professor, and then I knew that again our dear student had posed the other man, and at the same time the voice of the Widow whispered in my ear "I saw a blue light go out of his eyes when old 'Prof.' first spoke".

"Why," exclaimed the Professor, "that's it exactly, though I don't quite give it just that title. But how did you know? Pshaw, it was only a guess! It is this way. When I am thinking of a man, and the same day or the same hour receive a letter from him, is there any necessary connection between my thoughts and the getting of the letter?"

"There may be and there may not. It all depends. Perhaps as much connection as between our listening here to a letter being read, your coming in just then, and my putting your query for you, 'by guess' as you say. A close connection is quite possible, and exists in the greater number of such cases. You have heard of the so-called superstition of the 'forerunner' in Scotland and other countries? No, you paid no attention to that? Well, they think that some people have what they call a 'forerunner'. This.

is often a fleeting image of the person which comes to the house or place to which the original is actually travelling, as if to give warning of the approaching person, but which does not speak. In other cases it is a knock or number of knocks sent on ahead as a kind of courier in advance. It does not forebode death, but is simply a forerunner, the person's own familiar herald. Well, it is the same thing with letters. They have their forerunners which travel on in advance, some at a long distance, others not far before. It is a sort of pressure of aura, an aura full of the characteristics of the writer, and given impulse and direction from the very definite thoughts and ideas of the correspondent toward the person written to. But really this is preaching; I don't wish to monopolise the evening."

We all drew in our breaths, for this was exactly what we had been talking about one day in the student's absence, and now he provokingly proposed to cut off the explanation at the beginning. So there was a chorus of "Go on! Don't do like that. This is not a tea in Society. You can have the evening."

"Do you mean," questioned the Professor, with an I'll-draw-him-out expression, "that certain objects—such, for instance, as letters—have spheres of their own, of an extensible nature, which can and do travel on ahead, where, impinging on the sensorium of the person to whom they are written, they produce an impression or image or thought of the writer in the brain of the individual against whom this sphere impinges?"

"That is exactly it,"—and I caught a flying look from the student which telegraphed that he was the one who had paused so as to draw the Professor out and on into the web of his own words, which being in his own style, might the more quickly be accepted by his brain.

"The existence of an aura around objects, and especially those belonging to man, has been proved. Letters not only have it on general principles, but also in a specialized state due to the concentration by the writer upon thought, words, and person. It remains with the epistle somewhat in the way a mass of compressed air travels along with a bullet or a cannon ball. This latter is now well known, for by an instantaneous photograph the cushion of compressed air and the bullet have been distinctly reproduced on the plate. What obtains in physics obtains also in the realm of actual physics, to coin a term.

In some cases I have measured the time this forerunner will reach me, and found it often to be one day, which meant in one case five-hundred miles distance and in another one-thousand miles."

"Then of course," I said, "each mass of this aura, which must be personal to the writer, carries with it the idea or picture of the friend?"

"Yes, this is so with all our thoughts, and we fix them firmly in the letter during the writing. Then the aura is all permeated with our image, and when the brain receives it that image produces an idea about the writer. In some sensitive persons a partial knowledge of the contents of the coming letter is gained, though in

most cases only in the vaguest manner. I think we have cumulative proof of this in telepathy and mind-reading."

Just here, in the most annoying way the door-bell announcing visitors not in the charmed circle began to ring, and both the Professor and the Student pleaded engagements—with each other, I suppose, to continue the conversation as they walked along.

JULIUS.

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## LITERARY NOTES.

AUGUST LUCIFER has two gems, the first paragraph of "On the Watch Tower" on page 444, and Dr. Wilder's article on "The Soul", one of the most graceful and beautiful things ever given by *Lucifer*. Full of classical and other quotations indicative of far-reaching lore, and sweet and pure in its thought on the great verities of soul-life, it is deliciously musical in its finished diction, and astonishes those who have only known Dr. Wilder as a lecturer or as an occasional writer praised mainly by H. P. B. "The Adaptability of Eastern Yoga to Western Life" takes hold of its subject with a healthy common-sense which at once secures confidence and respect, and its sound practical teachings are just the kind to produce earnest and progressive Theosophists. Mrs. Patience Sinnett in "The Rationale of Mesmerism and the Higher Self" vindicates Mr. A. P. Sinnett's use of terms by argument and authorities, and with hardly a touch of controversialism dislodges the enemy in so placid and conclusive a fashion that one hardly knows whether the conquest is more masterly in its method or in its success. The reviewer in *Lucifer* understands Solomon's 300 wives and 700 "spouses" to be the 3 and 7 Sephiroth respectively, "his Shaktis (powers, principalities, etc.)". The fractional system of hermeneutics—dividing by 100 and spiritualizing the quotient—must be, one would say, a god-send to evangelical commentators, to whom Abraham's slaves and Solomon's harem have long been a trial sore.—[A. F.]

AUGUST THEOSOPHIST. "Old Diary Leaves V" deals largely with the emphatic manner in which at that era H. P. B. identified herself with Spiritualism, rather hinting at than giving explanation. For the *Spiritual Scientist* Col. Olcott wrote an important circular, and enquired of her by letter how to sign it. She replied that the Masters wished it signed "For the Committee of Seven, BROTHERHOOD OF LUXOR", afterwards explaining that his and her work was being supervised by seven Adepts of the Egyptian group. When she actually saw the circular she pointed out to Col. Olcott that the initials of its six paragraphs formed the name of the Egyptian Adept whose pupil he then was, and the Colonel proceeds to illustrate not only the possibility of such unconscious use of imparted thought, but the reasonableness and naturalness of suggestions from Adepts in a way not violative of Karma. "The Faith of the Nineteenth Century" is good. "Death of a Living Faith" begins auspiciously with great common-sense, and then rambles off into pointless quotation of the silly notions and tales to which East Indians seem so hopelessly addicted. "Light in the Darkness" gives the "highly satisfactory evidence" certain excursionists found of the presence of Yogis, none of the party apparently being exacting as to its quality.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 8, contains *verbatim* the addresses at

the final meeting of the late Convention of the European Section, Prince's Hall, July 15th. They were by William Q. Judge, G. R. S. Mead, the Count Leiningen, Herbert Burrows, and Mrs. Besant. Mrs. Besant of course easily distances all others, but each of these addresses sketches Theosophy and the T. S. from its own view-point, and the combination gives a highly valuable *plenum*. Any reader must see that the foremost minds in the T. S. are intelligent, practical, sympathetic, and zealous, and that they are not laboring for a fanciful fad but for a philanthropic philosophy.—[A. F.]

## Mirror of the Movement.

AURORA BRANCH, Oakland, Calif., has begun again its public lectures after a vacation of three months,—the first in two and a half years. It has engaged the Lecture Room of the Synagogue, which has been newly papered and renovated, and on Sep. 4th the opening address was made by Bro. E. B. Rambo of San Francisco upon "The greatest objection to Reincarnation", *i. e.*, that we do not remember our previous lives. The speaker greatly vivified his treatment of it by the use of diagrams. Regular Branch meetings are held twice a month, the course of study adopted being that recommended by the Convention Committee, and the admission of visitors upon application has increased the interest.

KSHANTI T. S., Victoria, B. C., has elected as President Mr. Wm. Berridge, and as Secretary Mr. Hessay W. Graves. It has arranged for a weekly meeting on Wednesday evenings.

BLUE MOUNTAIN T. S., Elgin, Oregon, was chartered on Sep. 19th. This is one of the Branches due to the labors of the Pacific Coast Lecturer. It has seven Charter-members, and is 66th on the American roll. The President will be Mr. Henry Hug, and the Secretary Mr. Chas. H. Marsh.

RECENT LECTURES FROM NEW YORK HEADQUARTERS have been: C. F. Wright, Aug. 14th, Harlem, *How can man become a God?*; Aug. 19th, Brooklyn, *Astronomical Theosophy*; Sep. 4th, Harlem, *The Secret Doctrine*; Sep. 22d, Brooklyn, *Dreams*; Sep. 25th, New York, *The Secret Doctrine*: W. Q. Judge, Aug. 21st, Harlem, *Death*; Sep. 18th, New York, *The Psychic Man*; Sep. 29th, Brooklyn, *Death*: Wm. Main, Sep. 4th, Harlem, *Nature's Workshops*: A. Fullerton, Sep. 11th, Harlem, *Theosophical Mahatmas*: W. Q. Judge, C. F. Wright, and John M. Pryse, Sep. 11th, New York, *Epidemics*: John M. Pryse, Sep. 1st, Brooklyn, *Yoga Practices*: Dr. A. Keightley, Sep. 25th, Brooklyn, *Nirvana*.

IN CHICAGO, less than a year ago, a class was organized to meet at the house of Mr. H. M. Smith, and Mr. Stanley B. Sexton, first President of the Chicago T. S., was invited to take charge. The meetings grew in interest, strangers came in, the work grew in every direction, and several attendants became members of the Chicago Branch. A library of 40 books has been formed, and an active campaign for the winter is purposed.

AT THE RECENT FUNERAL of Mrs. Henrietta L. West, F. T. S., at San Francisco, the Rev. W. E. Copeland used for the first time a Burial Office especially prepared by him for Theosophists.

### Pacific Coast Items.

WILLAMETTE T. S., Portland, Oregon, continues to feel the result of the four lectures and the work by the Coast Lecturer in the increased audiences at the Sunday evening meetings, the 90 chairs of the Hall being usually filled. On Aug. 19th the Rev. W. E. Copeland gave an interesting lecture on "The relation of Theosophy to Christianity".

DR. GRIFFITHS lectured at The Dalles, Oregon, on Aug. 16th, the editors of all three papers attending and expressing cordial interest. One remarked that he had gone full of prejudice, but found that the ideas were what he had been cogitating upon for years. At The Dalles Dr. G. was invited to meet Messrs. Duncan and Innes, noted geologists, the former urged by Princeton College to seek fossils of the ape. He had given up hope, other relics being numerous, but none of the "missing link".

AT WALLA WALLA, Aug. 20th, the Court House was granted for the lecture and held a large audience. Full press reports followed. The warden of the State's Prison arranged that Dr. Griffiths should address the prisoners upon "Karma and Reincarnation" on the following Sunday, and he spoke to half of the 447 in the morning and to the other half in the afternoon, besides being allowed to talk confidentially with those wishing. Theosophical literature was distributed and books sent to the prison library.

AUGUST 25TH AND 26TH the lectures were at Spokane, W. T., in the Unitarian Church, the leading people of the town attending and a Judge making the collection. The editor of the principal paper was especially interested and wished to read the *Secret Doctrine*.

IN BOISE CITY, the capital of Idaho Ter., Dr. Griffiths lectured twice to good audiences, and gave a number of parlor talks. As usual, full reports were given by the local papers. At Baker City, Oregon, the authorities gave the use of the Court House, and on Sep. 4th an audience of 75 attended the lecture. The Superintendent of Public Instruction expressed great interest and the purpose to study systematically. On the 6th Dr. Griffiths visited Elgin, Oregon, and lectured in the Council Chamber to a good audience. After the lecture a Branch was organized. Three of the most prominent citizens are Charter-members.

DR. GRIFFITHS lectured in Pendleton, Oregon, on Sep. 10th to a good audience in the Court House, and passed the 11th in Portland. Mrs. M. J. Robinson lectured that evening on "Karma" to an audience of 70, Dr. Griffiths and Mr. L. P. McCarty of San Francisco contributing remarks.

SAN FRANCISCO T. S. has freshened up, and, besides the regular attendants at meetings, has from eighteen to twenty-five visitors. More interest is exhibiting itself also in other ways.

THE HEADQUARTERS at San Francisco, like that in New York, is very desirous to possess a photograph of every F. T. S. for its new album. Especially does it wish those of Fellows remote from it and with whom its work does not put it in correspondence. Each F. T. S. reading this item may therefore consider it a personal appeal, and may respond to it without imputation of vanity or of any other motive than a wish to oblige a Committee which is doing so much for Theosophy and the T. S.

### Indian Notes.

Prof. Manilal L. Divedi is engaged on a translation of *Māndūkya Upanishad* and commentary. When finished, the question of issuing it as one of the H. P. B. Memorial volumes will be considered.

The Adyar Library has been able, through the generosity of an anonymous Australian Theosophist, to spend some \$500 in books. This sum is to be appropriated equally between the Eastern and Western sections of the Library.

An old and faithful servitor of the Society has just died in "Nawab", a fine Arabian horse, presented to the Society some ten or twelve years ago by Damodar. He died "regretted by all who knew him".

We hear that the Chinese envoy who recently arrived in Darjeeling has expressed himself as deeply interested in the work of the newly-organized Mahā Bodhi Society. With such patrons as Dhammapāla has found in the short time of the Society's existence, we cannot but feel that the success of the movement is certain.

Good work is being done in the field of vernacular translation. Both the Meerut and Fatehgarh Branches have published pamphlets in Urdu, while Brother Rama Prasad, president of the former Branch, edits an Urdu Theosophical monthly.

S. V. E.

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### Ceylon.

The harbor Mission is working splendidly, and has brought Theosophy within the reach of some who had not heard of it before. The missionaries have been further equipped with a stock of Theosophical literature for the Harbor work by Countess Wachtmeister, Mrs. Gates, and Bro. Fullerton, to whom I am desired to offer the heartfelt thanks of the missionaries.

The many friends of our Sangamitta Girls' School will be pleased to hear that it is progressing under the able management of Mrs. Higgins. The work of the institution has so grown since my last letter that the Principal has been obliged to secure a larger staff. The ignorance and stupidity of the Sinhalese women are immeasurable, and Mrs. Higgins' work is truly a "God-send".

Writing about our educational work among women, I wish to refer the readers of *THE PATH* to the letter written by Dr. Alice B. Stockham, of Chicago, to the *Union Signal*. She writes:

I know there is plenty of missionary work at home, but may it not after all be true that we cannot, as Americans, climb very high on the ladder of progress if any nation or people are far behind us? The world is small, and all emanate from one source. The difference in fundamental principles of religion even is not as great as many suppose, while most life interests are common. I am sure no one would ever regret aiding the Sangamitta Girls' School of Colombo, Ceylon.

Mrs. Stockham has donated \$200, and now on her return home to Chicago she is trying to interest others about our work here. She is not a Theosophist.

We are shortly expecting the arrival of some friends—a family of Theosophists—to settle down in Ceylon and help our work and the spread of the Cause. They are Dr. and Mrs. English and family of New Bedford, Mass. These good people are coming at their own expense and own responsibility to work the mission. On their arrival we hope to extend the sphere of our labors. Mrs. Higgins contemplates to make "nursing" a systematic branch of study in the institution, and Mrs. and Dr. English will teach that. We hope ere long to have a medical class for women attached to our institution.

SINHALA PUTRA.

Colombo, Ceylon, Aug. 2d.

**England.**

August 19th saw a very successful gathering at the Working Women's Club at Bow, founded by the T. S. It was on Aug. 16th that H. P. Blavatsky opened the Club two years ago, and last year and this the anniversary was kept by giving a tea and entertainment to members of the Club. The hall looked very pretty, with long tables gaily decked with flowers and fruit, and when the tables were lined on each side with bright faces, few places could contain more concentrated enjoyment on a given area. Headquarters sent down Annie Besant, Miss Wilson, Miss Black, James Pryse, and J. Ablett, and other members of the Blavatsky Lodge came as willing helpers. These appeared amid a phantasmagoria of tea-cups, tea-urns, milk-pails, cake-heaps, bread and butter piles, and jam—oh! much jam with accompanying stickiness. James Pryse was seen struggling to convey full cups through the whirl; J. Campbell, despite all clatter, sat sternly on one side, looking after the programme and its arrangement. Presently tea was over, the hall cleared, and then after a brief interlude began the entertainment. Some of the girls performed a little dramatic sketch very prettily, and this was followed by glees and solos, and by a couple of clever recitations by J. Ablett that much delighted the girls. Before the music began, Annie Besant made a very brief speech, recalling the memory of H. P. Blavatsky, and her teaching and living of brotherhood; and later, a warm tribute was paid to Mrs. Lloyd for her devoted and persistent work.

Interest in Theosophy seems to be spreading, though slowly, among the London artisans, and Annie Besant is just arranging for a course of six lectures at a Liberal and Radical club at Peckham, a crowded London suburb. The course will deal with main Theosophical teachings, and she is asking Herbert Burrows, James Pryse, and Herbert Coryn to coöperate with her. The details are not yet arranged.

Mrs. Cooper-Oakley has been doing much useful work in Bradford during the last few weeks, and has stimulated the workers there to renewed efforts. Towards the close of her stay, Annie Besant went north and lectured at Heighley and at Leeds. About 200 people were present at Heighley, but the Leeds audience was exceedingly large. On the Wednesday following the lecture a meeting was held by the local friends of Mrs. Oakley, and nineteen persons gave in their names to form a local Theosophical Society. The rent of rooms has been guaranteed for a year, and the prospects of a good Lodge are promising.

From Leeds Annie Besant went to South Shields, and held three large meetings, but unfortunately there is no one there to water the seed sown. It is, hoped, however, that the Newcastle Lodge may be able to do something in that district.

The Blavatsky Lodge was again crowded on Sept. 1st, many persons being unable to gain admittance. The subject was "Death—and after?", and many questions were asked on the Theosophical position.

The General Secretary leaves on Sept. 15th for his tour through France, Spain, and Germany, and we hope to hear of much local activity following his visits. At the beginning of October Annie Besant is to run over to Holland to open the Dutch Headquarters, and to give a lecture in a large church offered for that purpose in Amsterdam.

Bro. James M. Pryse, our American brother and invaluable printer, lectured on September 26th before the Peckham and Dulwich Radical Club on the

"Seven Principles of Man", in a course entitled "What is Theosophy". The other lecturers of that course are Annie Besant and Bro. H. A. W. Coryn, M. D.

There is a Church Congress to be held at Folkestone at the beginning of October. So Annie Besant lectures there in the Town Hall on Sept. 30th, on "Theosophy and Religion". The local paper says:

Friday, the 30th inst., is the date fixed for Mrs. Besant's visit to Folkestone. The great interest displayed on the occasion of the talented lady's last visit leads us to anticipate a very large attendance, more especially as the subject of her lecture may be expected to have a direct bearing upon the Church Congress.

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## Col. Olcott's Revocation.

*To the Members and Branches of T.S. in U. S.:*

On the 30th of August, 1892, I received the following telegram from Col. H. S. Olcott:

MADRAS, August 30, 1892.

TO JUDGE, NEW YORK:

Col. H. S. Olcott remains president [of the Theosophical Society].

Notice of this revocation of his resignation of the office of President was immediately given by me through the newspaper press of the country. His official letter arrived Sep. 24th and is given herunder with the accompanying circular. They are now printed for general information, and will go to the Secretaries of Branches as soon as possible.

The election of successor to the presidency having been held in all the Sections, and the choice having been unanimous, there will be no new election for the office, but the General Council, consisting of the President and General Secretaries, will make the needed Constitutional alterations. The well-working machinery of the Sections will go on with no change of officials, and the President-Founder will remain at the head of the organization till the very last, thus fulfilling the promise given in his resignation of never ceasing to devote himself to the Cause of the Society which he has so long worked for in season and out of season, in every land and in many climates.

WILLIAM Q. JUDGE, *Gen. Sec'y Am. Sec.*

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE, ADYAR, 21st Aug., 1892.

W. Q. JUDGE, *Vice-Pres. T.S.*

DEAR SIR AND BROTHER:—The restoration of my health and other important considerations induce me to revoke my letter of resignation of office, and I beg herewith to hand you an advance copy of the Executive Circular notifying the fact, which will appear in the September number of the *Theosophist*. You will kindly make the facts known to the American Section.

Fraternally Yours,

H. S. OLCOTT, P. T. S.

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### EXECUTIVE CIRCULAR.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE, 21st Aug., 1892.

In January last, confined to my room by sickness, lame in both feet, unable to move about save on crutches, and yearning for rest after many years of incessant work, I carried out a purpose long entertained and sent the Vice-President my resignation of the Presidency. I should have exercised my constitutional right and named him as my successor if I had not been told that the American and European Sections would not consent to having the office filled during my life-time, this being, they thought, the truest compliment that could be paid me. Immediately, I began building the cottage at Ootacamund on land bought, in 1888, as a retreat for H. P. B. and myself in our old age.

On the 11th February, however, the familiar voice of my Guru chided me for attempting to retire before my time, asserted the unbroken relation between Himself, H. P. B. and myself, and bade me prepare to receive further and more specific orders by messenger, but without naming time or place.

The Indian Section had, as early as February last, unanimously agreed to recommend that if I were really compelled to retire the Presidential office should not be filled during my life-time, but my duties performed by the Vice-President, acting as P. T. S. Nearly all the Indian Branches and most influential members, as well as the Branches and chief members in Australasia and Ceylon, and many in Europe and America wrote to express their hope that I might see yet my way to retaining office, in which I had given satisfaction.

Under date of April 20th, Mr. Judge cabled from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote me, enclosing a transcript of a message he had also received for me from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the \* \* \* that you should go out, either corporately or officially."

The Chicago Convention of the American Section, held in the same month, unanimously adopted Resolutions declaring Mr. Judge my constitutional successor and their choice, but asking me not to retire.

The London Convention of the European Section, held in July, also unanimously declared its choice of Mr. Judge as my successor and adopted complimentary Resolutions about myself, but abstained from passing upon the question of my retaining office under the misapprehension—how caused I know not—that I had definitively and finally refused to revoke my January letter of resignation. The fact being that the terms of my May note upon the subject (printed with the June *Theosophist*) left the question open and dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society.

A long rest in the mountains has restored my health and renewed my mental and physical vigor, and therefore, since further suspense would injure the Society, I hereby give notice that I revoke my letter of resignation and resume the active duties and responsibilities of office; and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.

H. S. OLCOTT, P. T. S.

### The Libel on H. P. Blavatsky.

On Sep. 26th the New York *Sun* published a general retraction of the libel emitted by it in July, 1890, which was written by Dr. E. Coues. Coming so late in the month it is impossible to give a full account of this important event, but space will be devoted to it in November. The retraction also covers libelous charges against the Aryan Theosophical Society and William Q. Judge. The law-suit begun by the latter is therefore withdrawn; that brought by H. P. B. died with her death and was not a menace to the *Sun*; hence this retraction, after her demise and when no legal remedy would lie, is unique and reflects credit upon that paper in this venal age.

#### NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in September .....	\$2048	87
Contributions since September report:		
Members of Aryan T. S. . . . .	\$25.00	A. B. L. . . . . \$15.00
M. K. G. . . . .	2.00	E. S. . . . . 5.00
H. W. C. . . . .	10.00	E. St. J. B. . . . . 5.00
P. v. d. L. . . . .	2.40	M. G. W. . . . . 1.00
A. M. W. . . . .	2.50	I. M. R. . . . . 1.00
H. P. J. . . . .	10.00	
		78 90
Actual deficiency September 21st .....	\$1969	97

### Notices.

BRANCH PAPER No. 27, *Intuition* by A. Fullerton and the synopsis of an address by C. F. Wright upon *Dreams*, both before the Aryan T. S., was sent to the Secretaries in September. *Forum* No. 39 was issued late in the month.

A LIMITED NUMBER of *Nightmare Tales* in cloth may be had for 60 cts. The full supply of Mrs. Besant's *Reincarnation*, cloth, 35 cents, is now on hand.

NOVEMBER PATH. The number for November will be peculiar in its make-up, and opinions as to the merit of the method followed in that issue are particularly invited from its readers.

If the soil of the mind be impure, a small flying impression may germinate evil plants of thought.—*Book of Items*.

OM.

# Ā U M

In the beginning of time great sages from other spheres impressed the plastic nature of man with imperishable axioms both of morals and mathematics. These endure through all changes of governments, society, and civilizations: they will never fade, even unto the last great seventh knell which will close the Manvantara.—*Ancient Rock Inscription.*

## THE PATH.

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VOL. VII.

NOVEMBER, 1892.

No. 8.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### Seventeen Years Ago and Now.

IN November, 1875,—seventeen years ago—the Inaugural Address of Col. Henry S. Olcott as President of the Theosophical Society was delivered at Mott Memorial Hall in the City of New York. The members present included a great many who have since abandoned our ranks. The spiritualists were perhaps in the majority on that day, but they soon retired. Col. Olcott remains in the same office; the Secretary of the meeting, Bro. John Storer Cobb, is yet a member in Boston; but H. P. Blavatsky, who then as afterwards was really the central figure, has for the present left this life. The first great change, then, between seventeen years ago and now is the removal from the scene of the personage who for so long was the pivot of the whole movement. The other differences are in the geographical distribution of Branch Societies, our status both in workers and means for accomplishing our work, the increase of members, and the sphere as well as the depth of the influence wielded by the Society and the literature bearing its name.

Until H. P. B. and Col. Olcott went to India in 1879 the Society

was confined to New York, with a few scattered members in India and other foreign lands. The foreign diplomas and those given in America were for a long time engrossed by hand, and among the first European members were some in Corfu, Greece. But upon the advent of the two pioneers in Asia Branches sprang up there, and in England the London Lodge was started by Mr. A. P. Sinnett. For some time the centre of activity was in Asia, because there, in a nation which had been for centuries under the heel of a conqueror, the pioneers were working to gain its confidence in order that the influence of the mysterious and distant East might react upon the West and enable us to bring to light again important religious and philosophical truths. This reaction came, and manifesting itself first in America with full force, a host of Branches began to arise in different cities throughout the United States, until now they number over sixty, reaching to California, entering Canada and British Columbia, and running down to New Orleans.

The so-called "Coulomb *exposè*" in Madras resulted in H. P. B's coming again to Europe, where she settled down in London and once more became, even in old age, the centre of an active propaganda. This last outburst of the same energy and force which were manifested at New York in 1875 led to the founding of the Blavatsky Lodge, now having over four-hundred members, the inclusion among the workers of such a well-known, active, and sincere woman as Annie Besant, to the foundation of many lodges throughout Europe, and at last to the formation of the European Section.

Thus in seventeen years the whole movement spread itself over the globe, with three principal official centres, in India, Europe, and America.

December, 1878, witnessed the departure of H. P. B. and Col. Olcott from New York, leaving not more than three persons who could carry on any official work here, although there were quite a number of members in the country. The movement was still so young that it was weak, but one book had appeared which was distinctively its own. That was *Isis Unveiled*. This was the forerunner of many another. Upon reaching the hospitable shores of India the two pioneers founded the *Theosophist*, which began to emit article after article from the pens of both editors as well as from those of more or less learned Hindus. In it also appeared those articles—called Fragments of Occult Truth—which were afterwards embodied in *Esoteric Buddhism*. To-day, instead of having but *Isis Unveiled*, we have a long list of works all distinctively

Theosophical and creating almost a new language for the needs of a very metaphysical philosophy. Humbler workers arose too on every hand. At first Damodar K. Mavalankar at the Indian Headquarters, then others in Europe and elsewhere. To day the sun never sets on the labors of those devoted men and women who in the face of every obstacle diligently work for the movement which was laughed at in 1875, so that now when the busy Theosophist lays the work aside in India it is taken up in Europe to be carried forward in New York, travelling with the light across the wide United States, until upon the Pacific Slope the band of devotees hands it over again to the lands beyond the Western sea. Yet, strange to say, this is all done without wealth but with nearly empty purses. We thus have to our hand organized Branches, smoothly working Sections, many books to offer enquirers, pamphlets and leaflets uncountable, magazines at all the centres in English and other languages, everywhere activity and energy, while all with one accord must draw their chief inspiration from the life, the labors, and the words of that wonderful and still but faintly understood woman, Helena P. Blavatsky.

A handful of members but seventeen years ago—to-day enrolled friends of the movement in every land on the planet.

When the Society began its work but little attention was paid to psychical research except among the spiritualists, and that continued in a rut made some forty years before: it was profitless; it represented an immense opportunity unused. The world of science, and those whose thoughts are affected by science, thought hardly at all about the psychic nature of man. General literature was devoid of it. The great and ancient doctrines of Karma and Reincarnation were unknown to our people, all reference to them being rare and fugitive. To-day the literature of the West is full of all these things, and "Theosophy" has become a word so familiar that it can be found even in our humorous publications, a sure sign that it has ceased to be unknown. When such a weekly as *Harper's* prints a column about the shrine in London for the ashes of H. P. B., illustrating it with a picture reproduced from the photograph brought from Europe by the General Secretary, we can see what extension the influence of our labors has had.

H. P. B. and her teachers declared in 1875 that the age, in the West, was about to swing back from a materialism "which enthroned scepticism while it destroyed spirituality", and an effort had to be made to furnish the only philosophy which would prevent a return to dogmatism or superstition by giving a rational

explanation to the race mind now about to put questions that science is yet unable to answer and the churches had never pretended needed any reply save a reference to the mercy or the favor of God. This satisfying system of philosophy was once more brought out from its place of preservation, and to-day it brings comfort to many who without it would be forced to blaspheme against nature. Nothing but the influence of these doctrines could have raised up on every hand men and women who without money or hope of fame work on for the real man who is mind and not body. The sphere of influence of the Society is, then, not so much in works of a material character, where physical wants are supplied for the moment and the real man left to his own devices for the perpetuation of a civilization that breeds poverty and a criminal class, but is in the field of man's real nature, which lasts through crash of civilization or cataclysm of nature. Its depth therefore is measurable only by a plummet which touches the depths beyond to-day. It will be known in its entirety when the present centre of eternity shall have moved itself into the far-distant future and become a new present, a glorious reïncarnation.

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## Salvation by Faith.

**T**HE making safe by faith defines the popular idea that a human soul is to escape punishment for evil, not through a reformation of character, or through the cancellation of evil by a subsequent effectuation of good, but through gratuitous pardon made possible because the one believed in has already suffered to an extent which the law will regard as a vindication. Beyond trusting wholly to the merits and work of a Savior, the culprit has nothing to do in the procurement of salvation. It is an act of reliance, not a process of relief. Later reformation attests the reality of the faith, but does not constitute it.

There are many grave objections to this scheme, logical, ethical, and moral. It is eminently artificial, it is in harmony with nothing else in nature, it enthrones unreality in Heaven. By making punishment a mere matter of debt, it voids it of its other two aspects—disciplinary and deterrent, and by making it transferable the connection between it and offense is lost. Nor is the suffering congruous. It is resolved wholly into physical pain. But this is a different thing from compunction, sorrow, remorse, which mentally follow transgression. The poignant shame of repentance cannot be recast in terms of bleeding flesh and agonized nerves.

Then, too, moral sentiments are unbalanced. The shock at seeing the innocent suffer and the guilty escape may be to some extent checked by urging that the suffering was voluntary and from love of the guilty, but a question then arises as to the sacrifice of justice. Surpassing love can hardly supplement defective justice, for in a Divine and therefore perfect system all moral qualities are equally exhibited. And the supposed effect is circuitous. If a man is aroused to consciousness of guilt by perceiving what some one else has undergone on his behalf, the stimulants are sympathy and gratitude. Yet these do not demonstrate that the broken law was right in itself, or that he ought not to have disregarded it, or that an arrangement made without his consent binds him in honor to future obedience. Indeed, if the debt of all humanity has been paid, it cannot properly be exacted a second time, and therefore the inducement to obedience is to that extent logically lowered. Moreover salvation by faith has but a partial operation. It deals only with the sentimental side of man. It is not educative nor reformatory; still less does it take hold of the several elements in our composite nature and make each evolve to the ideal of perfection.

These are but a few of the logical objections to the doctrine. Historically and individually its consequences are what might be expected from the disconnecting of character from retribution, and from the use of any other factor than desert in determining destiny. Substitute a mechanism for a simply-acting law, and you are sure to have not only complication but disaster. And so the consequence of displacing Karma for Faith has been to set religion apart from morals, and to relieve from responsibility at the very point where it needs the sternest enforcement. The test of character has become not merit but belief, and the gauge of acceptability is not the degree to which self-discipline has attained, but the degree in which self-discipline is renounced and the spiritual interests handed over to another.

And yet here, as in so many other theologizings, there is a root of truth beneath the perversion and distortion. It is in the fact that a real faith in spiritual law must precede any actual attempt at improvement. Men will not greatly exert themselves to secure that which is hazy or dubious. If a thing is uncertain or ill-defined, there can be no heart in the pursuit of it. If evil is not seen to be real, salvation will not appear to be valuable. Before there can be any wish, much more any effort, to attain security from the penal consequences of wrong, the wrong must be sensed, the consequences apprehended, and the security assessed. Only

as the solemn reality of these spiritual facts is felt acutely by the soul standing in their presence, will it rouse itself to act thereon. And so salvation must come by faith.

The same faith must attend any true salvation, any scientific salvation, at every step of its progress. As the steady discipline by which ordinary man is transformed from a vacillating, inconstant tool of prejudice and passion to the calm, collected master of himself and Nature goes on through incarnation after incarnation, there is not an action of the will without its background of assured certainty in the correctness of the training. The human constitution, the method of its evolution, the possibilities it enshrines, the laws regulating the seen and the unseen spheres, the validity of the process, the certitude of its outcome, the existence of Those who have attained, the assurance of Their sympathy and aid,—all these must be truths to the advancing soul or there can be no advance at all. It is not a blind faith, for it has evidence sustaining it; yet it is not entire vision, for much is still unseen. But the faith grows. Its inception is only partial and may be feeble. It was enough for the first step. As each increment of vision verified the prophecy, the faith was confirmed. Things it took on trust are now portions of consciousness; much that was confidence has now become certainty. Still, the same condition to advance persists. The new step must be made because it is believed to lead to greater heights, and if there was no such belief the soul would pause and droop. Doubt would check, not as criminal but as weakening. And if faith is “the substance of things hoped for, the evidence of things not seen”, it is because as a scientific fact there can be no pressing forward into the region of the as yet experimentally unknown without an inward certainty that we shall find it as represented and shall rejoice when there.

And so we are saved by faith. Not faith in another's merits, but in the possibility of evolving our own; not faith in another's atoning work, but in our ability to so work that atonement shall be needless; not faith in a visionary mechanism of substitution, but in the universal scheme of Law; not faith in ecclesiastical systems, but in Divine order; not faith in a revelation *from* God, but in a revelation *of* God. Braced with such a faith, salvation progresses steadily to its end. It is a salvation from ignorance and paucity and feebleness, a salvation of the Divine in man from the animal.

ALEXANDER FULLERTON.

## Scientific Salvation.

**S**ALVATION means "the making safe". But safe from what? In the usage of contemporary religionism, safe from future punishment for sin. If we inquire further as to the means to safety, we find it to be reliance upon another who has purchased the right to save by having himself undergone the punishment. The popular conception therefore considers the safety as from suffering, its date the hereafter, and its reception a gift.

But this whole operation is evidently external to the cause which once produced the liability to punishment and may produce it again. Punishment is the result of breaking of law; law is broken because the individual's sympathies are with the thing prohibited; and if still with the thing prohibited, they will continue to violate the prohibition. Hence law will be broken and penalties incurred just so long as the law is distasteful, and the only way to ensure obedience and a consequent immunity is a reversal of sympathy from the thing prohibited to the prohibition.

Now the springs of this sympathy are in the physical appetites, the intellectual convictions, and the moral sense. The state of the body, the mind, and the soul dictates the attitude towards law, and if the attitude is to be changed, that state must be changed because its cause. If a man who loves drunkenness, for instance, is to become sober by preference, it must be through his body's loss of craving for stimulant, his mind's conviction of the good of sobriety, and his soul's repugnance to the evil of indulgence. In other words, the *whole* man must face about,—not his taste merely, or his judgment, or his morals, but all in their totality. Only then is he "safe", for he has no inducement to offend, no conviction to oppose, no impulsion to resist. All unite in producing harmony with the law, conformity to its injunction, immunity from its penalty.

In such a change, furthermore, each section of the composite being must receive distinct treatment. A cancellation of the physical appetite will not alter the mental status or affect the moral sense. Intellectual beliefs will not cure a disordered physique or reverse the pose of the soul. Revolution in moral sentiment will not effect corresponding revolution in the body and the mind. A radical change—"conversion", from *con*, together, and *verto*, to turn—can come only as each is turned, and each can only be turned as the handling appropriate to it is given.

If, then, a man is to be made safe from sin and from its penal effects, it can be by nothing short of such a physical treatment of physical state, mental treatment of mental state, and moral treatment of moral state as shall transform him from a hater of law to a lover of law. He now obeys from preference, and is therefore free both from temptation and from punishment.

Yet freedom from suffering in the pilgrimage of an Ego no more exhausts its evolutionary demands than would a like freedom in one incarnation. Who would consider a life perfect if guaranteed from all risk of disease or accident? Irrespective of such negative good, there is a whole cycle of positive and progressive development. The body has to be trained to such dexterity as is demanded by its avocation; the mind has to be fed with fact from many separated areas and its powers educated to their highest potency; the soul has to be nurtured with truth from above, and its voice in conscience grow clear and regnant. Each component of man needs its copious expansion if it is to fulfil the law of being and mount to the heights designed for it by the Supreme. Every separate incarnation in the chain is to contribute something to the attainment of the ideal, until that ideal is complete and incarnations needless. So long as any element is deficient must incarnations be repeated, and he only can be "safe" from the hamperings of rebirth who has surmounted its necessity.

Considered as immunity from either violation of law or imperfection of existence, "salvation" must, then, be achieved through the perfecting of each component of the being, and that perfecting must be through the specific training required for each. In other words, it must be *scientific*. Now what does this mean?

It means, negatively, that the accomplishment is not by a pious sentiment or a generous sympathy or a spasmodic aspiration. It means, positively, that it is a systematic education of every faculty under the laws impressed by Nature thereon, and after the experience which the most enlightened practitioners have accumulated during æons of action. Evolution of the whole man beyond the danger-limit is as much a matter of formulated knowledge as is the training for athletic sport or a college examination. Neither is done by an emotion or a spurt or a faith: nor is it. Under accepted rules, crystallizing ancestral wisdom, the physical nature is so disciplined that it becomes pliant to the will; the mind is so broadened and vivified that it educes dormant faculty and ranges over areas previously unknown; the spiritual nature secures uninterrupted action and harmonizes the whole being with the highest truth. Nothing is left to haphazard or to impulse. All parts are

developed in accord with law, and the several faculties, fully ripened and in entire coördination, work without jar or an approach to friction. As wisdom and goodness together advance, cognate powers appear, and when the whole nature has reached the point of complete identification with the consciously-perceived scheme of the universe, it is at one therewith in knowledge, character, and function. Thus identified, it is an integral part. It has no discordant efforts, for its purposes are the same; it has no isolated interests, for it is one with the All; it has no risks from broken law, for it is fused with law. Possibilities of deflection are for ever at an end. There is no danger of fracture, for not a spot is weak. Having been harmoniously developed in every department after the ideal mode, it is symmetrical and perfect. It exhibits the design of the Great Architect; it reflects His will. It has no need of salvation. There is nothing to be saved from. It is scientifically safe.

ALEXANDER FULLERTON.

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## From Ostende to London.

A TURNING POINT IN THE T. S.

IN the early months of 1887 there were some few members of the T. S. in London who felt that if Theosophy did not receive some vital impulse, the centre there would be confined to a few individuals only who were pursuing and would continue to pursue their studies. Of course there may have been many who felt the same, but I write here of those with whom I was actually in contact. There were many anxious discussions as to how a vital interest could be awakened in the truths of Theosophy, and how attention should be restored to the ethical philosophy. This was the more necessary, for in the public mind the philosophy had been inseparably connected with the phenomena. We all felt that we were working in the dark and that we were ignorant of the real basis upon which the philosophy rested. Obviously we required a leader who might intelligently direct our efforts. We then determined each separately to write to H. P. Blavatsky, who was then in Ostende, laying before the Founder of the T. S. and the Messenger of the Masters the position as each of us saw it. We asked her to reply in a collective letter giving us advice as to what to do. She replied, however, to each individual, writing letters of eight to twelve pages. The result of this was that we all wrote and asked her to come over and direct our efforts. She had told us that she was writing the *Secret Doc-*

*trine* and must finish that before undertaking other work. Nevertheless we wrote to her that there was, we believed, urgent need of her directing presence, and that she could finish the *Secret Doctrine* in London as well as or better than in Ostende. After receiving her reply, which urged objections, Mr. Bertram Keightley went over to Ostende during the latter part of February or beginning of March and talked matters over with her. She agreed to come to London at the end of April provided we would find a house for her somewhere a little out of London in which she could work in peace. Soon after he returned I went over to Ostende rather unexpectedly to myself. I naturally went to call after leaving my luggage at the hotel. Madame Blavatsky received me with the greatest kindness, although previously to that occasion I was almost unknown to her. She insisted that I should transfer my things to her house and stay with her while in Ostende. At that time she was occupying the first floor of the house, with a Swiss maid to wait on her and Countess Wachtmeister to keep her company. I was at once introduced to the *Secret Doctrine* with a request to read, correct, and excise, a privilege I naturally did not avail myself of. Madame Blavatsky at that time had never ventured out of her rooms since the previous November, and never came from her writing and bed-room into the dining-room until the windows had been closed and the room well warmed. Several attacks of inflammation of the kidneys had warned her that the slightest chill was dangerous to the completion of her work. At the close of my visit I returned to England with renewed assurances of her arrival on May 1st, and under pledge to return and assist Madame Blavatsky on her journey to London. I had not been in London many hours when one of our members, Dr. Ashton Ellis, received a telegram from Countess Wachtmeister saying, as I recall its tenor, that Madame Blavatsky had had another inflammatory attack on the kidneys, that she was comatose, and that her life was in the utmost danger. Dr. Ellis went over to Ostende and attended her. He told me that he was extremely surprised, and so were the others who know her serious condition, to find her recovering in a few days. Her state then was so critical that she began arranging her affairs before the comatose attack came, burning up papers and having a will drawn up so as to be ready for the end. Later on she told me herself that her life was saved by the direct intervention of her Master. Her endurance manifested itself even at this point, for as soon as she could leave her bed she was again at work on the *Secret Doctrine*.

In the middle of April Mr. Keightley again went over, and I

followed him about the 25th or 26th. We were rather in consternation because Madame Blavatsky said she could not possibly leave in such weather as then prevailed, especially on account of her late serious illness. Her landlord said she must leave, for the rooms were let. Countess Wachtmeister had previously left for Sweden to attend to urgent business affairs there under promise to rejoin Madame Blavatsky in London. Staying in the house with us was a friend of Dr. Ellis who assisted in the removal.

The fated day came, and in place of being bright but cold, as had been the case two days before, the morning proved to be cold and foggy, with a steady drizzling rain falling and penetrating all it touched, the thermometer being about 40 degrees. We fully expected Madame Blavatsky would decline to move, and thought her justified in doing so. Nevertheless she appeared that morning in full marching order, the trunks were packed, and all was ready. The carriage arrived and Madame Blavatsky was assisted into it, and off it drove to the wharf. It must be remembered that she had not had a window open in her room while she was in it (and would scarcely allow it open while she was out) for six months. She kept her room at a temperature of over 70 deg., believing that anything under that would kill her. Moreover, she was almost crippled with rheumatism and could hardly walk, and was a constant martyr to sciatica. On getting to the wharf we found the tide low, and in consequence that there was only a narrow gangway leading at a very steep incline to the steamer's deck. Imagine our dismay. Madame Blavatsky, however, said nothing, but simply grasping the rails walked slowly and without assistance to the deck. We then took her to a cabin on deck where she sank on to the sofa and only then betrayed the pain and exhaustion caused by her effort. The journey was uneventful so far as Dover, save that for the first time in her life Mme. Blavatsky knew what the preliminary qualms of sea-sickness meant and was much puzzled. At Dover the tide was still lower, and as a result four very stalwart piermen had to carry her to the top. Then came the greatest difficulty, for the platform is low and the English railway carriage steps were high. It required the united efforts of all the party (and the piermen as well) to assist Madame Blavatsky in her crippled state into the carriage. The journey to London was uneventful, and with the help of an invalid chair and a carriage she was safely lodged in the house we had secured for her. Secretly I was afraid the journey would have serious results, but, whatever was the reason, she seemed to enjoy better health for some time after her arrival in England than she had for months previously.

The day after her arrival she was at work on the *Secret Doctrine* at 7 a. m., and did not appear best pleased because she had been prevented from an earlier start through her writing materials not having been unpacked the previous night. A. KEIGHTLEY.

[EDITOR'S NOTE.—Dr. Keightley was asked to give the above short account of an important point in our history. It was a turning point indeed, since it resulted in the re-awakening of the London centre. A postal card sent to the Editor by H. P. B. after she got to London may be of interest and is here given.

Addressed "W. Q. Judge Esq., Editor PATH, New York, U. S. A.," postmark May 7, '89.

MAYCOT, CROWNHILL, UPPER NORWOOD, LONDON, *May 7th.*

Oh *thy* prophetic soul! Didn't know old H. P. B. was for seventeen days hovering between life and death; drawn irresistibly by the charm *beyond* the latter and held by her coat-tails by the Countess and some London Lodges? Nice intuitional friend. Anyhow *saved* once more, and once more stuck into the mud of life right with my classical nose. Two Keightleys and Thornton (a dear, REAL new Theosophist) came to Ostende, packed me up, books, kidneys, and gouty legs, and carried me across the water partially in steamer, partially in invalid chair, and the rest in train to Norwood, in one of the cottages of which here I am, living (rather vegetating) in it till the Countess returns. Write here "1000 words for the PATH"? I'll *try*, old man. Very, very seedy and weak; but rather better after the mortal disease which cleansed me if it did not carry me off. Love and sincere, as usual and for ever. Yours in heaven and hell.—'O. L.' H. P. B."]

## Two Theosophical Events.

A LIBEL RETRACTED—COL. OLCOTT STILL PRESIDENT.

SEPTEMBER, 1892, will stand as a red letter month in our history. Two events of importance occurred, the one removing a cloud, the other reassuring the Society that its President Founder would remain in office.

In July, 1890, the *Sun*, a daily newspaper of great influence in the city of New York, published a news article in which gross charges were made against the character of H. P. Blavatsky, the Founder of the Theosophical Society, and charging also Col. Olcott, William Q. Judge, and many others with assisting her in fraud and with living upon the Society. It was intended to be a general sweeping attack on all who were in the Society, and, having been written by an enemy who once was counted in the ranks of our members, it was carefully sent by him to as many people as he could think of who would be hurt by it in feelings or

warned off from the work of the T. S. Two suits for libel were then begun by Mme. Blavatsky and Mr. Judge against the *Sun* and Dr. E. Coues of Washington.

Some members thought then that we ought not to have gone to law, but as we do not profess to live by the code of Jesus but felt that the honor and the peace of mind of the members at large were involved, we took the only course given by the laws of the land. The suits went on the calendar of the courts of New York, and there were delayed by the immense mass of cases ahead of them. Meanwhile the author of the libel and certain Spiritualistic friends in another city kept up the attack and asserted that nothing would ever be heard of the suits again. In 1891 H. P. B. died, and, as her action was for a personal injury to character, her demise worked a determination of the suit begun in her name, and by that fact the paper that put out the libel was at once released from any fear from that action. This should be noted in view of what follows. On the 26th of Sep., 1892, the *Sun* published the following in its editorial columns:

We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

The news columns of that issue contained a sketch of Madame Blavatsky by Mr. Judge, which, although having some errors as printed, is in the main correct. The retraction is small in respect to the area of the paper covered, but it is a general one, and at a single blow sweeps away all that our enemies had thought was accomplished by the libel. As many newspaper men since have said, it is as complete as anything of the kind that was ever published. And in view of the fact that no suit by H. P. B. was then pending, it reflects credit on the paper in this age when newspapers in general never retract except when forced by law or loss of money. Thus ends this libel. The suits against the *Sun* have been discontinued, and the only one pending is that by Mr. Judge against Dr. Coues.

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When Col. Olcott resigned the office of President before our Convention of April last, the universal desire in this country was that he should remain in office even if he did no great amount of

work in consequence of bad health, and the Convention asked him to reconsider his decision. India had expressed the same thought before. Replying to the cable sent him from the Convention meeting in Chicago, he said he was willing to do what was right, and later announced that the important matter of the legacy left to the Society in Australia was not settled so as to be secure to the organization, and also that the property owned in India had not been transferred to trustees so as to put the title in a shape to prevent loss or trouble. These delayed his going out of office. Just before the July Convention in Europe he published a notice rather ambiguously worded, but which was meant to read that very likely he would revoke his resignation. This possibility of two constructions led the European Convention to assume that he had declared definitively he would not revoke, and it therefore saw no need of taking any action on the question as had been done in America.

But in August Col. Olcott came to the conclusion that as his health had been fully restored he could not do better than revoke the resignation, and so telegraphed to the Vice-President, and the official circular to that effect went out last month. He is thus still our President, and surely no one there is but hopes he may so remain until the day of his death.

Some words by H. P. B. on the matter, written years ago, may be of interest. She says, speaking of Col. Olcott:

As long as I live I shall never go against one who for ten years was my best friend, my staunchest, dearest, most loyal defender and brother, and one, moreover, whom the Master wants to stand firm at his post till his death-day.

To another:

It may be that you and others and even myself do not always agree with Olcott, and find faults in him, but it is Master's wish that he shall be president until his death or that time which is equivalent to it. There is a quality in him that not many have, and that is the power and disposition to stand for his cause against all and every obstacle.

These serve to show that it is better, wiser, and safer for him to remain, and that it is not time, nor right, nor just, nor wise that he should go out either corporeally or officially. But let us hope that with the month in which the American Section heard of his action and of the retraction of the libel on H. P. B. and all Theosophists a new era began for the movement.

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Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—*Galatians*.

# Dogmatism in the T. S.

SOME OPINIONS OF ITS MEMBERS.

THE Editor of the PATH, desiring to know whether the charge of dogmatism could justly be brought against our literature or prominent writers, sent out to those whose replies follow a question paper, printed hereunder, and now gives the replies as received. They are from members in all parts of the American Section.

The PATH would be glad to have from you, for publication with your name, 200 words only, in reply to the following question, which is sent to several prominent Theosophists:

To what extent, if any, is there in our literature or in the words of Theosophical leaders a dogmatic spirit or a tendency to demand a belief in any writer's or teacher's views?

Please reply immediately, beginning on this sheet. Address Editor PATH, 144 Madison Ave, New York City.

During fourteen years of very careful reading of Theosophical literature and familiarity with the Theosophical movement and its leaders and promoters, I cannot recall a single instance of "dogmatic spirit or a tendency to demand a belief in any writer's or teacher's views". On the contrary, from the issue of the first number of the *Theosophist* in 1878 to the present time dogmatism has been avoided and condemned inside as outside the Society. The motto, "No doctrine gains weight by any pretended authority", has been kept prominent and strictly adhered to. The idea has been that the only authority for any statement must be the statement itself, its reasonableness or demonstrability, and such weight as any reader might give to the name of its author. Alike in the closing section of the *Key to Theosophy* and the opening pages of the *Secret Doctrine*, always and everywhere H. P. Blavatsky was the first to avoid and condemn dogmatism and to repudiate and denounce intellectual bondage, and every leader and writer with whom I am acquainted has followed her lead in this regard. Even the *Secret Doctrine*, itself a definite body of laws, philosophy, and science, must stand or fall solely on its merits, and absolutely without extraneous support, other than corroborative facts and coincident testimony.

J. D. BUCK, M. D., F. T. S.

*Cincinnati.*

I have seen absolutely none. There has been a strong effort, which I heartily endorse, to put forward the truths of Reincarnation and Karma as Theosophic tenets. But this has been and is being done solely upon the appeal to logic and reason, and never in the spirit of dogmatic authority.

If there be in Theosophy a message to the Western world, this must be clear and convincing. It is useless to prate of universal brotherhood unless we are prepared to show why and how this is practicable and necessary. Therefore Theosophy, being a religion, philosophy, and science, must have formulæ for the expression of the forgotten truths for which it demands a rehearing. And in Karma, Reincarnation, the compound nature of man, etc., these formulæ are found. They can never degenerate into mere creeds or dogmas because

their demonstration must lie in reason and scientific observation of facts, and never in the appeal to authority, though that authority be a Dhyan Chohan. Therefore, while the outer body of the Society may be composed of people with no clear cut, definite knowledge of its philosophy, it will fail in its mission if at the center it have not a heart composed of those who know and teach this, even though their utterances seem at times a little dogmatic to those who have not given its teachings the same concentrated study.

JEROME A. ANDERSON, M. D., F. T. S.

*San Francisco, Calif.*

A dogmatic spirit demands the acceptance of a teaching without regard to independent action in the mind of the receiver.

H. P. B. and many writers on Theosophy have been earnest in their statements and untiring in their efforts to place their reasons for belief before the minds of others. They sometimes ask the reader not to object prematurely, but to accept certain tenets provisionally, that the whole philosophy may be outlined correctly and then either accepted or rejected with intelligence.

This, however, is but the common-sense method of searching for truth, which so many forget to practice. A few who have endeavored to ride the ecclesiastical hobby of some special religion into the Theosophical field, have written in a somewhat dogmatic vein. I may mention in illustration the articles entitled "The true Church of Christ" which appeared in *Lucifer*.

We are prone to worship the lower Ego, the root of all dogmatism. Theosophy leads to impersonality. As the outlines of its majestic philosophy are realized, the transient self is dwarfed to a mere tool and vanity seems absurd. The personality of even the greatest teacher becomes as the vehicle which has brought the traveler within sight of a snow-capped mountain range.

WM. MAIN.

*Brooklyn, N. Y.*

It appears to me that, as a rule, Theosophical writers express their intention and wish to be an avoidance of dogmatism. This is their premise. Following on this premise come the statement and development of their views. These views generally are based upon the teachings of Eastern wisdom, and are decided, precise, definite. In order to put them clearly, vigorous English is employed and an earnest spirit displayed, sometimes with great fervor and insistence. Such positive statement, coupled with faithful acknowledgment of the source of these beliefs, might lead the casual reader to infer dogmatism. It is evident that if the writer hedges the article about with caution, proviso, and preamble, it is much weakened, both in style and in its impress. Hence the prior statement, in the earlier writings of an author, that no authority is claimed no dogmatism intended, ought—as it appears to me—to cover all but the most flagrantly dogmatic utterances, and ought to be inferred even amid great fervor of utterance. Have not almost all authors of prominence in the T. S. disclaimed "authority" and deprecated blind belief? I think so.

J. C. KEIGHTLEY.

*New York City.*

The definition of the phrase "dogmatic spirit" is, as I understand it, to be found in the phrase "a tendency to demand a belief in any writer's or teacher's views". So understood, I do not call to mind any dogmatic spirit in Theosophical literature. I suppose that in talking there is at times a greater apparent tendency to dogmatism. But I am sure it is apparent rather than real.

And I have noticed but seldom in the words of Theosophists even any apparent tendency to dogmatize, and no tendency that I can call to mind in the words of our leaders. Earnestness of opinion and forcefulness of statement are to be found in abundance, but no dogmatism that I remember.

GEORGE D. AYERS.

*Boston, Mass.*

The very absence of dogmatism in Theosophic teaching constitutes its greatest force.

E. AUG NERESHEIMER, F. T. S.

*New York City.*

Except in a *Lucifer* editorial last October, which was afterwards manfully modified, I recall no instance. H. P. B. was emphatic in discountenancing dogmatism, and her most immediate pupils evidently cultivate the same spirit, even where their own convictions are most decided. I think that every leading Theosophical writer disclaims the right, the power, and even the wish, to coerce opinion, insisting that no human being has the prerogative of enforcing orthodoxy, as also that a belief under strain has no validity. The Theosophical Society, organically and by its foremost members, has repudiated a dogmatic purpose, and the consistency of its and their course I judge open to no impugment.

ALEXANDER FULLERTON.

*New York City.*

That the tendency of Theosophy is to emancipate, not to fetter, the mind is shown by the very make-up of the Theosophical Society. Its members live in all parts of the world and are of many nationalities and creeds, yet they all meet on the common platform of fraternity. This is against the teachings of dogmatic religions everywhere, which discourage their votaries from friendly intercourse with those of opposing beliefs. Hence it follows as a matter of course that only the most liberal followers of any religion are found in the ranks of the Theosophical Society. Nor does it seem possible that a dogmatic tendency should ever develop to any appreciable extent, although a member here and there may think to impose a particular set of views upon the rest. And the reason why dogma cannot prevail is because all Theosophic study leads to the giving up of dogma. A liberal thinker after joining the T. S. becomes more liberal; the narrow thinker grows enlightened. It seems to me the loftiest claim of Theosophy is that it widens the horizon of the mind. Certainly no one can read the works of H. P. Blavatsky without acknowledging that they breathe the very spirit of religious freedom.

GEO. E. WRIGHT.

*Chicago, Ill.*

I am a subscriber to all the Theosophical magazines, and own most of the literature published during the past five years; I have never noticed in this mass of literature, or in the words of Theosophical leaders, any dogmatic spirit or tendency to demand a belief in any writer's or teachers's views. To assert positively what one knows cannot be called a dogmatic spirit, and those in the Society who so assert are the last to demand belief in such assertions, even though *they know them to be true*; each individual is left to take what he can assimilate, and, whether he takes part or rejects all of what is said or written by leaders of the movement, such action does not in the least impair his standing in the Society. Never have I known a Theosophist to say or write, "If you do not believe this, you are not one of us"; such a position would

be a dogmatic one as I understand the term. It is the right and the duty of every member to voice his honest conviction, and to give the result of his studies for the benefit of all: all are students, from the leaders to the latest member; there is no dogmatic authority, nor can there be, for "There is no religion (authority) higher than truth".

*Boston, Mass.*

ROBERT CROSBIE, F. T. S.

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I do not see any dogmatic spirit in our literature. Theosophy is not a system of negations, but an assertive, positive philosophy, religion, and science, nothing new but the very old.

The writer or speaker presenting Theosophy must do so positively and assertively, and it is so presented, but not to my view in the disreputable sense that has become attached to the word *dogmatic*, *i. e.*, arrogant, dictatorial presentation, the spirit of "Believe or be burned: I have the only truth!"

The individual who studies Theosophy, who thinks, begins to have a dogma at once, this being the meaning of "dogma", and we need more people having a dogma of their own!

Theosophy is my dogma: I think, I believe it, but it only a "hypothesis" for you, presented for your consideration, until you may "think" it also.

Until you can do so, you are right where you are mentally, and filling your place in humanity as well as I. This is the spirit of our literature and leaders. The less we know of Theosophy, the warmer we become in writing and argument, but this I notice becomes temperate, cool, in him who knows.

EDWARD B. RAMBO.

*San Francisco.*

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So far as my reading has extended and so far as my mingling and talking with Theosophical leaders have gone, I have not at any time been impressed with the idea that there was such a spirit as dogmatism anywhere in the literature or in the minds of Theosophists. Theosophy comes free from any demands as to belief or action. The problems are presented, the method of proof suggested, and the student left to work out the answer; and whatever conclusion has been reached must serve as the guide to the person who is climbing the Theosophical ladder, must show him where to grasp the next rung. The knowledge so obtained cannot be transferred to a brother as you would pour water in an empty pitcher. Therefore there can be no room for the class of persons who demand a belief in their particular views, and Theosophy must remain free from dogmatists and dogmatism, or cease to be of any value to the human family.

A. P. BUCHMAN, F. T. S.

*Fort Wayne, Ind.*

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The world of devotion is full of circles which are made up of smaller circles, and these again are included in larger ones; all of them together make up the great circle of devotees who work for the good of the Human Family. There is no part of the round world which is not covered by some part of this great sphere of the heart's effort.

## Kings, Rounds, and Obscuration.

A NUMBER of correspondents have propounded questions growing out of a recent article on "Evolution" and relating to the great progress round the chain of globes of which this earth is one. One of these is:

If we are transferred to the next planet of our chain, shall we be born there like a child on this one, or have we to evolve through minerals, plants, etc.?

No details, such as are requested in this enquiry, have been given out by the Adepts, all that has been said being general in its nature wherever the other planets of our chain were spoken of. In the *Secret Doctrine* H. P. Blavatsky distinctly says the teaching has to do with this earth particularly, and that when other planets are mentioned there are only hints, except in regard to the grand fact that the human life-wave passes from this to the next globe, and so on through the chain. The only other writer on this who quotes authority is Mr. Sinnett in *Esoteric Buddhism*, and in that he copies the letters sent him by H. P. B.'s Masters. He has information of detail regarding only this earth. Consequently, to hazard an answer to the question would be guessing. No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one. Whether we shall be born there as human children or into other forms we do not know. And doubtless it is not necessary we should be informed, inasmuch as ages must pass before we shall be released from this world. By that time we should have forgotten the facts.

These considerations apply to another question, whether only a part, or the whole, of the human family is at the same time on one globe. Of this we cannot speak with authority. But in the *Secret Doctrine* the author says the Adepts teach that seven races appear in the beginning on seven different portions of the earth. This would appear to indicate that the egos within those race-forms come from another planet in the chain. And as it is distinctly taught that an obscuration overtakes a globe when the entire race deserts it for another, it is very safe to assume the teaching to be that deserted planets go into obscuration if the races that left them have not completed all their rounds. And as the matter of obscuration as compared with *pralaya*—or total destruction—is also raised, we may keep in mind at this point that a total *pralaya* only comes when the entire seven rounds of the seven races around the seven globes is completed. The *obscuration* is similar to the sleep

of man's body, making a reawakening possible; while total *pralaya* is similar to the actual death of the body of a man, followed by his ego's going into the state of *Devachan*. This agrees with the views given by H. P. B., as from the Masters, that the *Nirvana* for the great human family is really that long period which intervenes between the total death of a planetary chain and the new birth of a new planetary chain, upon which a higher form of evolution will be started at the hour of that new birth.

When the article in July PATH said "we must go round the whole chain of seven planets three times more before *as a race* we are perfected," the words *as a race* were intended to, as they do, point out that sub-races were not being dealt with. Sub-races grow on the planet, and not by going to other ones. Hence there is no obscuration or *pralaya* after a sub-race. As these, in their process of formation, proceed with their development upon this globe—or any other they may be on, cataclysms for that globe take place from time to time, involving either the entire mass or only a portion of it. These cataclysms are not obscurations of the globe. For the latter can only come on when the egos of the race have abandoned the globe for the purpose of continuing work on another of the same chain. And carrying on the correspondence for the purpose of illustration, those cataclysms are similar to the sicknesses and accidents which come to a man during a single lifetime. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit—seven in all—are completed, then the race, having been thus perfected as such, passes on to the next globe in the chain. This is what is involved in the sentence quoted from the July PATH.

Confusion may be avoided by remembering that the race of which we form a part includes many sub-races, and that the term "sub-races" does not mean that a new sub-race comes on only when a preceding one has disappeared. The true Hindus and many European races are in our race, so that we and they are all sub-races. In America a new sub-race is being formed as preparation for many others, all preparing the ground for the final great race. It is only when sub-races have fully accomplished their task that they leave this earth altogether. And in saying they leave or disappear, what is meant is that the race as a physical expression goes out, not that the egos in the bodies leave this world and go to another one.

As all the egos engaged in this evolution are not in equal stages of progress, but are very varied in their development, some forward and others backward, the whole process is a matter of edu-

cation for the egos. They go backward and forward in the various sub-races which are on the earth at the same time just as the development of the egos requires, in the same way as one incarnates in family after family in his own race. So that in one life one may be in an advanced sub-race in accordance with predominating qualities, but in that incarnation may bring up certain defects or generate certain causes requiring him to pass over next life to some other less progressed sub-race for the purpose of extirpating the defects or working off the causes.

In this way accurate adjustment, perfect development, regularity and roundness are all amply provided for. Classes of egos from time to time move up *en masse*, and at last no ego is left requiring the development afforded by some sub-races, and the latter then, as physical forms, begin to die away, being inhabited only by very low orders of intelligence which need no description. But as these are much lower in power than even the mere brain-matter of the forms they come into, the result is that they drag the physical race down, they are unable to give the natural brain capacity its normal expression, and that race will show all the signs of human decrepitude until its remaining members, gradually becoming curiosities in Ethnology, are at last engulfed altogether by death. This is one of the great facts in racial history not yet understood by the world. A race is both physical and spiritual. The physical body and brain require an informing intelligence of a degree of power sufficient to keep up the exact amount of tension demanded by that sort of body, and if this is not furnished the consequence will be that equilibrium is destroyed, followed in time by sterility among the females of the race, leading inevitably to extinction.

It is an obscure point, but of the highest importance. Not improbably many will reject it, but the fact of racial extinction is known, as in the case of Hottentots and others, and ordinary theories fail to show why a perfect blight falls upon some masses of people.

Returning to the great progress of the seven races, it is to be noted that when the complete seven have all finished the seven rounds the entire family of egos evolving on the seven globes commences to leave the whole chain forever, and the various globes composing it begin to die altogether. This, however, does not take place at the same time for the whole seven. They die one by one because the "human life wave" never arrives at or leaves any globe in a complete mass. Such coming and going is similar to the migration of birds from zone to zone, they being known to go in

detachments until all have migrated. The advance portion of the life-wave will arrive at globe seven on its last journey, the remainder following; and thus the whole wave will be at last withdrawn from globe after globe beginning with number one—or A—until the entire stream has passed out from the seventh, it being, as it were, the door of departure. It is evident, then, that globe A, being the one to be first completely abandoned, has time to throw its energies off into space for the purpose of beginning the formation of a new first-plane globe to be ready in that new chain for the incoming rush of pilgrim souls as soon as the rest between chains is over.

This is exactly what happened for the predecessors of this chain of globes, and, as our earth is a fourth-round or fourth-plane globe, it was formed in space by the energies of the old moon which is a fourth-plane globe of a former chain. For this reason the Adepts call the Moon our parent, meaning the parent of our globe. And the Moon may illustrate the question about *obscuratio* and *pralaya*, as she is not in obscuratio but is in her final *pralaya* and is disintegrating as quickly as nature will permit, this earth meanwhile absorbing her particles slowly from day to day while the great cycle of our evolution unerringly goes on. It has also been stated in letters from the Adepts that the well-known planet Mars is now in obscuratio. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no inhabitants on it such as we. The life-wave belonging to it has passed on to the next or some other globe of its own chain, but since that wave has to return, the body of the planet does not go into *pralaya*, but waits for the new day. Its life as a sleeping globe is maintained by a certain subtle principle which is not publicly referred to by those who know of it, and which will not permit it to die until the whole chain of globes of which it is one has been traversed seven times, or the equivalent of seven, by the wave of life belonging to it.

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## What Shall We Call Ourselves?

§ DO not know how widespread is the tendency, but I have been noticing among many of our best and most thoughtful members a reluctance to style themselves "Theosophist". Instead, the unwieldy title, "a member of the Theosophical Society", is used. To this is usually added "and I am trying to become a Theosophist". The reason given for this course is that

to them a Theosophist is, or more truly would be, a being of perfect virtue and perfect wisdom.

With this meaning attached to the title it is entirely comprehensible that they disclaim it for themselves. But it is a meaning which, to me, seems to have been needlessly and arbitrarily assigned. Needlessly, because we have many other words which will better serve the purpose, as "altruist" from the European terminology, and, in the rarely rich vocabulary which has come to us from the East, a series of titles for the whole hierarchy of spiritually-striving beings, from the lowly Chela to the Buddha of Compassion; arbitrarily, for the etymology implies no such meaning.

In most words of like formation the suffix implies only "one who labors at", while in words such as realist and materialist it means still less, merely "one who believes in". We do not refuse to term a man "geologist" because he is not an Agassiz; we call many a man, and rightly, an artist, although between him and Michael Angelo there be degrees which it must take him ages to climb.

According to all analogy, then, a Theosophist is not one who has attained, but one who labors to reach, Divine Wisdom. To make perfection a necessary qualification for bearing the title would be, in Kali Yuga, to put that title out of use.

Fortunately, whatever the struggle of individuals, the world in general will not be content to use a phrase when it can find a word: and a word it must and will find to express that a man is not merely "a member of the Theosophical Society", but that he recognizes the truth of its chief teachings, that he believes in the Universal Brotherhood of Humanity, in Karma and Reincarnation, and—in H. P. B.

Since, then, to raise the word to its highest is to debar ourselves from using it, and since there is a need which in its lower meaning it well fills, let us accept this lower meaning and call ourselves Theosophists. The title may be borne in all humility; to say "I strive" is but to confess the goal unreachd. In so using the word we cannot belittle it, for not the achievement but the effort that makes it possible is truly great.

M. LORING GUILD.

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## Cities under Cities.

**T**HE theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schlieemann held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London,

asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day—reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies", as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And

thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by men. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *débris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which of course suddenly and forcibly overlay a city, it is quite possible for Nature through her slower processes to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands which rise out of the ocean to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof except such as can be obtained by those few persons who are themselves able to see the devas at work on their own plane.

BRYAN KINNVAN.

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The ancients considered things divine as the only realities, and that all others were only the images and shadows of the truth.

# LITERARY NOTES.

SEPTEMBER LUCIFER is not very interesting. Mr. Edge describes well the Elephanta caves near Bombay, Mr. Mead's "Simon Magus" continues its learned exposition, and Mrs. Besant begins a serial "Death—and After?" "Vasudevamana" exhibits that intimate knowledge of the inmost nature and experiences of Atma with which theologians of both East and West astonish simple folk. How a Calvinist and a Vedantin must smile at Herbert Spencer and his "Unknowable"!—[A. F.]

SEPTEMBER THEOSOPHIST. "Old Diary Leaves VI" deals mainly with the experiences with spiritualistic mediums under examination for fitness as to the proposed examinations in Russia, and is not only an intensely interesting and vivid description of the phenomena wrought (particularly those by Mrs. Thayer, the "flower medium"), but is interspersed with instructive facts and incidents and suggestions, all in Col. Olcott's delicious style. From a moss-rose bud falling on his hand at one of these *séances* and given afterwards to her, H. P. B., to the astonishment of Col. O. and another lawyer, caused a solid gold ring to emerge; and eighteen months later, when the ring was lying in the hand of the Colonel's sister, added three small diamonds to it. In a powerful paragraph the Colonel shows how H. P. B. never wearied of insisting that phenomena were insignificant as compared to spiritual philosophy, and invariably taught that "the psychical experiment has the same relation to spiritual philosophy that the chemical experiment has to the science of chemistry." Mr. S. V. Edge, in "The Hour of India's Need", addresses Hindus in exhortation and warning upon their listless apathy, and with no fear of either denial or offense manfully states and laments the prevalent indifference to the efforts made for them and their country. Flattery and flowers are abundant, but not zeal and coöperation. And, in truth, not much enthusiasm for India can be felt either by Masters or by Westerners until Indians wake up and do something. Bertram Keightley translates from the *Sphinx* a singularly minute interpretation of *The Idyll of the White Lotus*, and in a footnote Col. Olcott says that a very curious history connected with the writing of this book will be revealed by him in "Old Diary Leaves". At the close of the Supplement Col. Olcott, with evident shrinking, prints "The Olcott Pension Fund: a Personal Explanation". It shows how most of the profits of the *Theosophist* and of book sales went to the T. S. (67 per cent), and how the depreciation of the currency has long enhanced the cost of living and of publication. His financial future is gloomy indeed, yet he makes no complaint and maintains the independent spirit of the man and the army officer. But the whole T. S. has a duty and a privilege towards the one who has worn himself out in its work.—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No. 9. W. R. Old with fine analysis and much thought-power treats "The World as Subject and Object". Edward Ellis's paper, "The Ethics of Theosophy", is peculiarly what an American would call "level-headed", and shows up shams with delightful vigor and impartiality. "A Beginner's Sorrows" very truly depicts an experience apt to occur to aspirants, but becomes somewhat indefinite in the philosophy of its outcome.—[A. F.]

THE WOMAN WHO DARES, by Ursula N. Gestefeld, F. T. S. This is a remarkable book, not very strong in its early part, but growing stronger and stronger, nobler and richer, in its sweep towards a grand consummation. A devoted wife slowly realizes that the utter loss of individuality in marriage frustrates its end, and that the physical ministrations which both her physician and her pastor assure her are its essence should not be involuntary. How she vindicated the law of Nature over the law of State and Church, and the blessed result, are the purport of the tale. Its finest parts are the scene at the natural cross on the wayside rock (chapter 15), the admirable lesson of the boy and the bird (chapter 20), and the discussions with the doctor and the minister (chapters 21 and 22). These are masterly, masterly in logic, sentiment, delicacy, and wording. But all through the book are delicate touches or the keenest strokes, pages 186 and 245 illustrating the latter. Only a union of a clear head, a loving nature, and an exalted ideal could produce this work. If not by name Theosophical, it is really so in its full-voiced proclamation of the truths of the Higher Life, the responsibility of individuality, the triumph coming through the sacrifice of self rather than duty, the need for a rational solvent to the sex problem, the glory of womanhood as God intended rather than as man has in his selfishness supposed. Little, if any, deference is due to a brute merely because he is a father, and one should not use "transpire" when he means "occur", or ever say "I am mistaken", but these are small blemishes in a book so tender in sentiment, so high in conception, so affluent with truths invaluable to humanity and so certain in time to enrich its future.—[A. F.]

THEOSOPIICAL SIFTINGS, Vol. v, No. 10, is a reprint from *Lucifer* of two important conversations between H. P. B. and a student upon "Astral Bodies" and "The Mysteries of the After Life". Even if the explanations are sometimes a trifle confused or indefinite, and, in one case on page 16, the question quite dodged, the general statements are abundantly clear, large information is given, and the illustrations are telling. The T. P. S. is sage in reprinting just such articles, and thus ensuring to them a wider influence than *Lucifer* alone could give: such was the plan proposed when T. P. S. was begun.—[A. F.]

THE LIGHT OF THE EAST is a new Hindû magazine issued in Calcutta and devoted to Aryan Philosophy, Religions, and Occultism. Its opening article, "The Signs of the Times", is an able exposition of the service East Indian thought can at this epoch render to Europe, and Schopenhauer is quoted as predicting that the most remarkable historic event of the Nineteenth Century will be the introduction of Aryan religious philosophy to the West. The magazine promises for European readers expositions of the Hindû system by its ablest expositors—the Brahmins, the great Vedantic doctors of Benares and Southern India being consulted on every difficult and intricate problem. An attempt will be made to give a rational explanation of the Shastric injunctions so closely followed by millions of Hindûs even in these days. Valuable Sanskrit works with Sankaracharya's commentaries will be translated. But what is stated as by far the most important object of the new magazine is help to those who sincerely wish to lead the true life but have no trustworthy guide. Assurance is given that the greater articles will be from the pen of those who, by virtue of *yoga*, are on a higher level of spiritual consciousness than the mass of mankind, and therefore able to give practical hints of the utmost value. Readers are cautioned against supposing that the whole truth regarding the secret aspects of ancient science is to be revealed, even if some of the contrib-

utors are acquainted with them. Sacred mysteries are never revealed, but everything will be done to bring to light all that can be disclosed without profanation. "A Study of the *Bhagavad-Gitā*" is begun; also "Psychic Experiments" by a Chela; and among other articles is a discussion of the Sea Voyage Question. If this magazine fully covers the ground of its promises, and if all its articles equal "Signs of the Times", it may indeed be a Light streaming through its own land and reaching far to the West. The subscription in India is 5 rupees, outside is 15 shillings,—a somewhat exaggerated disproportion.

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## Mirror of the Movement.

BLAVATSKY T. S, Washington, D. C, has changed its Headquarters to 919 F st. N. W., second story, where it has two large rooms with seating capacity for 125. They are convenient and tastefully decorated. They are open all day and evening, and books are sold there for the T. S. It purposes weekly or bi-weekly meetings on Sunday evening, conducted by the Branch members with such help as may be rendered by speakers and lecturers from elsewhere. Much expense has been incurred for alterations and fittings, but this is part of the vigorous work projected for the winter. Very many persons of a scientific turn of mind are in the Government employ, but have never yet been reached, and these are specially had in view. All prospects are hopeful. The library is open daily from 10 to 5, and the Universalist Church may be had for lecturers of exceptional prominence. On the 21st of October Bro. William Q. Judge lectured to the Branch on *The Lost Chord of Christianity*. Although several attractions were in the city the room was crowded, and all remained during the hour and twenty minutes the lecturer spoke, The *Post* next day gave a very good report of the lecture. The work of this Branch is broadening out.

DR. J. D. BUCK, thanks to the preliminary efforts of our devoted and self-sacrificing sister, Mrs. L. D. Nugent, who, though sick and alone, has filled Dayton, Ohio, with seeds of Theosophical truth, made a most successful missionary visit to that city on the 9th of October. The Doctor addressed 100 for an hour in the morning, in the afternoon gave instruction and responses to a group of 20 inquirers at Mrs. Nugent's rooms, and in the evening spoke to an audience of from 150 to 200, answering questions for half an hour longer. All were intent, and the speaker was urged to return. Mrs. Nugent has already founded a "Club", and there are indications of spreading interest in Theosophical topics. Dayton is another of the towns ripe for a visit from a Theosophical lecturer.

ARYAN T. S. Sunday evening lectures in October were: 2d, *Heaven and Hell*, Dr. A. Keightley; 9th, *The Common-Sense of Theosophy*, Alexander Fullerton; 16th, *Teachings Christ Withheld*, Claude F. Wright; 23d, *Nature's Workshops*, William Main; 30th, *Theosophy and Christianity*, William Q. Judge.

BROOKLYN T. S. Sunday evening lectures in October were: 2d, *Secret Doctrine*, C. F. Wright; 9th, *Evolution and Theosophy*, Wm. Main; 16th, *The Lost Chord of Christianity*, William Q. Judge; 23d, Miss E. B. Hooper; 30th, *The Three Objects of the T. S.*, Miss K. Hillard.

"H. P. B." T. S. Sunday evening lectures in October were; 2d, *Evolution of the Soul*, William Q. Judge; 9th, *The Sixth Sense*, C. F. Wright; 16th, *Astral Matter and Astral Man*, Myron H. Phelps; 23d, *The Rationale of Heaven*, C. F. Wright.

BOSTON T. S. has moved its Headquarters to Room 2, 136 Boylston st, which is not far from the former, is pleasantly situated, and seats about as many. The first meeting was held on Oct. 6th, and on the 13th Mrs. Mary H. Wade of Malden lectured upon *What is Theosophy?*

ISIS T. S., Decorah, Iowa, has elected as President Mr. Geo. W. Adams, and as Secretary Miss Idena C. Schrubbe.

BRO. ABBOTT CLARK, who has rendered active service to the T. S. in Southern California, has removed to San Francisco, and will add his strength to the local work there.

THE OHIO LIBERAL SOCIETY, Cincinnati, invited from Dr. J. Buck a Theosophical lecture, and on Oct. 16th he gave "Karma and Reincarnation" to an audience both large and enthusiastic. The materialists present attempted puzzling questions, but not with encouraging success.

THE INDIANAPOLIS T. S. is the latest Branch chartered. The Charter was issued October 13th, and the Branch, which is 67th on the American roll, has six Charter-members.

THE ARYAN T. S. has decided to adopt the system found so valuable in London, Brooklyn, and Harlem. It provides that visitors to Branch meetings are admitted on tickets signed by any member, and that after four visits a person can continue only through Associate Membership for three months, that not being renewable, though an opening to regular membership.

OBITUARY. Mrs. Susie A. English, who with her husband and daughter had consecrated herself to the work of female education in Ceylon, and who started in a sailing vessel for Colombo last summer, expired at sea on the 11th of August. The journey aggravated some ailments long held in check, and fatal complications of heart and kidneys ensued. Mrs. English had long labored for the welfare of women as physician, teacher, and lecturer, and her purpose was to supply instruction in medicine and nursing to the Sangamitta Girls' School. She had taken with her a manikin as part of her equipment. Thus sadly ends before it was begun a noble purpose which was the culmination of a dutiful life. Mrs. English was deeply earnest in her Theosophical convictions and in their conscientious outcome, and her death, like her life, was in the path of effort for others' good.

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#### COL. OLCOTT'S GIFT TO HEADQUARTERS.

H. P. B. very properly willed to Col. Olcott, who had corrected its proof-sheets and immensely aided its publication, her interest in the copyright of *Isis Unveiled*. From the profits since her death Col. Olcott has given one-half to Adyar, the other half to the American Headquarters. Its debt is thus lessened by \$187.50. How often has it been the case that he has divided his resources between the country of his birth and the country of his heart, keeping nothing for himself! Thus and otherwise does he illustrate as a man what he has taught as President of the T. S.—that patriotism is better than selfishness, and philanthropy better than patriotism.

GIFT FROM MR. BERTRAM KEIGHTLEY.

Mr. Bertram Keightley has sent from Adyar as an expression of personal interest in the Headquarters Library the five volumes already published of the translation into English of Valmiki's *Ramayana*, the remaining two to follow as soon as in print. This important work will be a great addition to the growing library, which has its thanks ready for all other kind donors of valuable Theosophical literature. Nor will they be lacking for him who shall present an album, a number of photographs of members lacking that accommodation. There are three albums, yet a fourth is needed. Indeed, it has been for long time, but the General Secretary naturally hesitates to multiply appeals when many members are now so taxed. Still—Theosophy and its Society are worth all that we can do for them.

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### Pacific Coast Items.

WILLAMETTE T. S., Portland, Oregon, has the following course of public lectures on Sunday evenings: Oct. 2d, *Why we need Theosophy*, Miss M. E. Keene; 9th, "*We are Seven*", A. R. Read; 16th, *Self-Discipline*, Mrs. M. J. Robinson; 23d, *Astral Light and Kama-Loka*, J. H. Scotford; 30th, *What are Dreams?*, Mrs. L. D. Durkee; Nov. 6th, *The Study of Occultism*, H. H. Griffiths; 13th, *The Great Renunciation*, J. H. Scotford; 20th, *The Idea of Rebirth*, A. R. Read; 27th, *Are we Brothers?*, Miss M. E. Keene; Dec. 4th, *Theosophy and Science*, A. Schuz; 11th, *The Soul of Things*, H. H. Griffiths; 18th, *Theosophy and the Christian Doctrine*, Mrs. A. R. Read.

DR. GRIFFITHS gave two lectures in Masonic Hall, Santa Cruz. Oct. 9th "Reincarnation" was given, and Oct. 11th "Karma". Branch meetings and parlor talks were held. The press gave long and excellent reports.

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#### THIRD AD-INTERIM CONVENTION

At San Francisco, Oct. 1st, 2d, and 3d.

The Convention was called to order by E. B. Rambo at 10 a.m., Oct. 1st. The Secretary's report of the Second Ad-Interim Convention was adopted as printed.

F. I. Blodgett of Seattle T. S. was elected President, and Abbott Clark Secretary. The Branches were represented by 29 delegates.

Two business sessions were held, at 10 a.m. and 3:30 p.m., Oct. 1st.

At the morning session the report of the treasurer of the Pacific Coast Committee, E. B. Rambo, was read. The library is in a flourishing condition. A considerable amount of Theosophical literature has been circulated, including 41,110 leaflets. The receipts at the treasurer's office for the two years had been \$2400, and the disbursements the same.

The Pacific Coast lectureship was tendered to Dr. Allen Griffiths in the latter part of February, 1892. On March 19th the lecturer left San Francisco for Southern California and was absent two months, during which time fifteen cities and towns were visited, twenty-six lectures given, and many parlor talks held. From June 3d for three and a half months Dr. Griffiths was in the Northwest, from Victoria, B. C., on the north, Spokane on the east, and Boise City on the southeast, to the ocean on the west. Twenty-two cities and towns were visited, thirty-eight public lectures given, and many parlor talks. Two new Branches were organized, one at Victoria, with eleven charter-members, and one at Elgin, Oregon, with seven charter-members.

A report by Dr. Copeland of Tacoma was received with applause. Short addresses were made by Miss Walsh of San José, Mrs. A. J. Patterson of San Diego, Mrs. M. B. Smith, F. I. Blodgett, of Seattle, Mr. Ettle, Mrs. McIntyre, and Dr. A. Griffiths.

A recess was taken to meet at Red Men's Hall at 2 p.m.

Rev. Mr. Copeland announced that he had prepared a Theosophical burial service, and submitted the proof-sheets for the approval of the Convention. It includes services of song, admonition, memorial tributes, and selections from the *Bhagavad-Gitá*, for the home, at the grave, and at the crematory.

Resolutions were adopted continuing the Pacific Coast Committee for Theosophic work; thanking Miss Gertrude Piper for her work as Secretary and Librarian; recognizing the value of the Lecturer's work and recommending that he be kept in the field and that funds for the purpose be continued to be raised; thanking Bro. A. Griffiths for his work; and lastly, renewing and reiterating the unswerving loyalty of the Coast to Theosophy and sending greetings of loyalty and friendship to Col. Olcott, Annie Besant, and William Q. Judge.

Five public meetings were held and had good audiences. Practical phases of Theosophy were dealt with by Dr. Copeland, Miss Walsh, Bro. Blodgett, Dr. Anderson, and Allen Griffiths. Excellent reports were made by the daily papers. The greatest harmony and earnestness marked the Convention. It was resolved to hold the next Ad-Interim Convention in San Francisco.

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### England.

There was an immense meeting in South London on Sept. 18th, at one of the big music halls, to hear a lecture from Annie Besant on "Theosophy and Labor". It was listened to with very close and critical attention, and an hour of questioning followed. The applause at the end seemed to show a good deal of sympathy, though it is always hard to say if applause means assent or only momentary pleasure in listening to a fluent speaker.

The Blavatsky Lodge has just issued its syllabus for the autumn session: it ranges over a wide area, from "The Criminal Brain in the Light of Theosophy" to "The Symbolical Paintings in the Lecture-Hall". Ancient religions are to be dealt with by lectures on Zoroastrianism, the *Puránas*, the *Upanishads*, the *Bhagavad-Gitá*, and the *Book of Job*. Conduct will be considered under "Asceticism, is it good or bad?", "Western Idols and Eastern Ideals", and "Man in the Universe, King or Slave?" The occult side of Nature claims two lectures, one on Sound-Forms and the other on Psychometry. No names are attached to the lectures, as it has been found that this plan prevents overcrowding.

On the Saturday evening meetings, confined to members, it has been decided to take the *Bhagavad-Gitá* for study. Mohini's and Subba Row's commentaries will be used, and members have been requested to bring with them any translations they have, so that all the light possible may be thrown on this priceless work.

The Headquarters staff has received a welcome addition in the person of Miss Amy Dickinson, who has put herself under our Bro. James Pryse to learn printing in order to devote herself to the work of the Society. What a good thing it would be if all the work of the Society could be done by its own children!

The North Dublin Centre has just started a printing press of its own, and is going to issue an 8-page monthly for propagandist purposes. May it prosper as well as its elder sister, the H. P. B. Press.

Bro. Kingsland's tour among the Lodges is doing much good. He has nearly every day filled up till the end of October, and when he returns to London at the beginning of November, he will have visited Scotland and Ireland and the northern counties of England. It is impossible to overestimate the amount of good that might be done by an extension of this kind of work, and, in addition to the propaganda thus effected, the bands of brotherhood are drawn closer and the spirit of unity grows. Bro. Kingsland has been to Liverpool and North Wales.

Countess Wachtmeister has been to Ramsgate and Margate and arranged for two lectures.

Bro. James Pryse had a successful meeting at Peckham Rye, Sept. 26th, lecturing for an hour and then answering questions.

The artisan population in London is becoming interested in Theosophy and asks for lectures.

The General Secretary of the European Section desires universal notice to be given that Mr. Alberto de Das has been expelled from the Theosophical Society, that action by the Spanish Group having been affirmed.

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DONATIONS TO H. P. B'S URN.

To October 15th:

C. A. G. \$10.00; M. L. S., A. H. S., A. W. S., J. S., \$5.00 each; J. D., \$4.75; A. M. W., \$2.50; R. L. L. \$2.00; D. N., A. V. E., O. E. S., E. M. D., T. H. S., \$1.00 each; J. E. S., 50 cts; total, \$44.75.

Previously acknowledged, \$152.83; in all, \$197.58.

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NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in October.....	\$1969 97
Contributions since October report:	
Members of Aryan T. S. .... \$46.00	E. L. D. M. .... \$ 5.00
San Francisco T. S. .... 10.00	R. J. N. .... 5.00
A. E. P. .... 5.00	K. M. T. .... 5.00
A. K. .... 10.00	G. F. M. .... 5.00
R. O. R. B. .... 1.00	Col. Olcott. .... 187.50
	279 50
Actual deficiency October 15th .....	\$1690 47

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**Notices.**

FORUM No. 40 was issued late in the month.

THE PATH will pay \$1.00 for a copy of its issue for February, 1890.

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The light of the eye fadeth, the hearing leaveth the ear, but the power to see and to hear never deserteth the immortal being, which liveth forever untouched and undiminished.—*Book of Items.*

OM.

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The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire and imagines nothing but what it ought to imagine, that it is which we must search out, which we must try to understand.—*Chandogya Upanishad.*

## THE PATH

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VOL. VII.

DECEMBER, 1892.

No. 9.

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### Illusion.

IF man were capable of receiving and assimilating the whole of Truth, pure and undiluted, he would no longer be man, but a god. The whole of evolution throughout every kingdom of nature seems to be carried on by a series of illusions, the proportion of Truth or reality concealed under each process, or evolved by its means, being infinitesimally small in proportion to the bulk of its evolutionary veils or garments. Indeed, the lower we descend in the scale of being, the greater the disproportion—the less of spirit, the more of matter, as in the stone, the rhinoceros, and the prizefighter. That which to the purely outward observer seems the essential portion in the flower, the exquisitely tinted petals of the rose, the gorgeous rays of the sunflower or the dahlia, plays a comparatively unimportant part in the economy of nature, whose intention is fruit, seed, reproduction. The increase of the ornamental, such as doubling or trebling the petals of the rose or cherry, is at once resented by the cessation of fruit-bearing, which would seem to imply that, though illusion is in the scheme of nature, it is yet only useful when directed toward a certain end. So long as this is the case, illusion, even when perceived to be

such, is never unbeautiful or ridiculous; on the contrary, it can only be pleasing, for it possesses one of the truest essentials of beauty, that of the perfect adaptation of means to an end. Thus the play of the little child, the one with her dolls and her imitations of domestic life, the other with his soldiers, horses, ships, or fortresses, is never unpleasing, though even the child itself is conscious of the illusion; it is one of nature's educative processes. The play of fancy of the poet, the painter, and the sculptor, even the effort of the actor, illusive and transitory though these may all be, are not in their best aspects mere pastimes and foolishness, but beautiful, inasmuch as they subserve their true end, as they are capable of producing fruits in the minds or hearts of others. Yet if the idea behind the form had been presented bare and devoid of the beautiful imagery and language in which it was clothed, would it have produced the same effect on the minds of the majority? A few would have appreciated and cherished it, but what of the many? Shall they not be ministered unto, and is not all the beauty of the external world for this purpose, illusion though it be?

The same rule applies to religions in their ceremonial and externals generally. To the Sage the words "Know thyself" may be the core of all philosophy, may suggest endless possibilities of victories to be gained over the lower nature, of the final triumph of good over evil, of the true place of man in the universe, of his potentiality for godhood. But for those of lesser mould, myth and allegory, ritual and ceremonial must shadow forth the deeper truths, some rule of life must be imposed by authority on those who cannot steer their course in safety alone, some easily comprehended theory must account for the riddle of existence, some consolation must be attainable for those who cannot yet bear the burden of sorrow unaided, or face the fierce light that is reflected from the pure rays of naked truth. And it seems to lie in the nature of things that such illusions must appear and be received as truth so long as the necessity of each mind requires it; even after its illusiveness is perceived, it is scarcely possible to dispense with it at once, without danger of excessive re-action and a fall into blank despair or a denser superstition. To ask people to abandon a creed or even a church which has served them through many years of life as the garment by means of which they have clung to the Infinite, is to assume a responsibility from which the pious would refrain, and which the wise man would scarcely dare to arrogate to himself.

It is doubtful whether the conception of the Eternal is or can

be received by any man at second-hand from priest or minister. Each one must surely image to himself the Divine after some fashion of his own, based partly perhaps on the suggestions of book or teacher, still thrown into new form by every separate mind, whether it be as Light Illimitable, as Love Unspeakable, or even as a Man of Sorrows, forgiving the sins and compassionating the woes of a tortured humanity. It would be a sacrilegious hand that would tear away the crucifix from the heart of one who had given up every worldly tie to serve those whom she regarded as the poor of Christ, and tried to substitute for this "illusion" the triangle, the square, and the circle. The husk which covers the ripening fruit must be left to the compelling power of nature to open gradually and at its proper time; those who tear away the protecting calyx will never see the bud expand into the blossom. The child deprived of toys and fun, of the merry voices of companions and of healthy romping exercise, who instead of devouring John Gilpin was fed at five years old on Greek verbs, might develop into a John Stuart Mill, but the man who had missed the illusions of youth fell into a far more lamentable one in his old age.

Not less inevitable to gradual evolution are the illusions of motherhood. Is it not partly the belief that the new-born child is her own, her "very own", fresh from the hand of God, that is the spring of the mother's tender, ceaseless, and self-sacrificing care through all the years of its helplessness and the waywardness of its youth, before blind affection ripens into a reasoning friendship? Were prospective motherhood to learn that the offspring so patiently and hopefully expected would be the reïncarnation of a former murderer, would she love and cherish it at the expense of her own life, and give up her best years to its upbringing and education? The whole question of love and marriage with its results, including as it does some of life's greatest illusions, is one of the deepest problems with which Theosophic thought will have to deal in the future.

Many persons skip the preface of a book, and in so doing miss the whole drift of the author. When we can afford to smile at our own illusions, we need not forthwith seek to deprive others of theirs, so long as the charm lasts and they are satisfied.

The poet's warning is not without significance:

"Lift not the painted veil  
Which those who live call life."

E. KISLINGBURY.

## Iconoclasm toward Illusions.

A DISPOSITION not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil. And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church—and more especially by the Roman Catholic branch of it—as a potent means of keeping the mind of man in an iron chain. They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct.

For numerous examples exist in the dissenting or Protestant form of Christianity showing that the important doctrines of the Church are not necessary for the prevailing of good morals; and, on the other hand, immorality, vice, and crime in places high and low coëxist with a formal declaration of belief in the church dogmas. In many parts of Italy the grossest superstition and murderous vengefulness and crooked hearts are found side by side with an outwardly pious compliance with the ordinances of the Church and a superstitious belief in its dogmas. The whole Christian assembly of nations officially violates the commands of Jesus every day and hour.

Shall it be worse or better, or kind or harsh, to tear away the veil as quickly as possible? And if the iconoclastic attack should be made, for what reason ought one to hesitate because the operation and the attack may result in mental pain?

The only reason for hesitation lies in this fear to give pain; there can be nothing but good result from the change from an untrue and illogical, and therefore debasing, creed, if a system that is complete and reasonable be furnished in its place.

Were we dealing with children or with a race mind which though dwelling in an adult body is but that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain? Shall we help a vast brood of

priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal.

Be not beguiled by the argument that 'tis unwise to tell the truth. It is but the song of the siren, intended to lure the traveler to his doom.

Tell the truth, but do not force it. If even a pious soul should lose the historical Jesus Christ and see instead the glorious image of the Self in every man, that were a gain worth all the pain the first rude shock might give. The danger of lifting the veil of Isis lies not in the doctrines of Unity, Reincarnation, and Karma, but in untaught mysteries which no Theosophist is able to reveal. The change from dogma or creed to a belief in law and justice impartial will bring perhaps some tears to the soul, but the end thereof is peace and freedom.

That "great orphan Humanity", now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

A. T. MANA.

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## Three Letters to a Child.

NO. I.—THE MAKING OF EARTH.

**M**Y DEAR LITTLE MARGARET:—I was very much interested, a little while ago, to hear from your mamma that you had been asking her various questions about how the world was made, and how things began, and so on, and the reason I was interested was because these are just the questions all little girls and boys are sure to ask, and just the questions I used to ask myself. I think I was about seven, a little younger than you are now, when I had answered many of them in my own mind, and to my own mind, and had resolved that some day or other I would get up a "Crusade of the Children" like the one I read about in my history, and we would go about the world teaching the grown-up people a good deal they did not seem to know! Of course I learned as I grew older myself that the grown-up people often knew more than they pretended, and sometimes said "I don't know" because they did not want to take the trouble of putting difficult

things into easy words that a child could understand. And sometimes they really didn't *know*, but could only guess, or imagine, or infer. But there are more ways than one of knowing things, which I will not stop to explain here, but will only remind you that you seem to know some things that nobody has told you, but that you seem to feel in your heart, and some things you have learned from books, and some things have been told you by other people.

If you were to find an old chimney standing in a lonely field, I think your eyes and your wits are sharp enough to tell you that that chimney must have been part of a house belonging to some one, and that "some one" must have been poor and lonely, because the house was certainly very small and far away from other houses, and it must have been built a long while ago, because the ruins were all grown over with grass and weeds, and a little tree was growing out of the top bricks of the chimney.

And if you told your mamma these things, and she asked how you knew all that, I think you would probably say, "Oh, I know it!" Well, that sort of knowledge that is made of seeing one or two things and guessing at what they mean is called *inference*, and much of what the wisest men have to tell us about the beginnings of things is inference, because, of course, they were not there to see, but can only guess, as you guessed that there must once have been a house where you found a ruined chimney. Some of these scientific men are so clever that if you show them one little bone they can tell you all about the animal it belonged to, and some of them are so stupid that they cannot see any real difference between your brain and your mind. Your brain is part of your body, just as your blood is, but your mind is the *thinker* inside the brain, and it is this *thinker* which really decides for you as to what you believe, and what you do not believe, to be true.

Now if we are going to learn anything at all about the beginning of the world, I think we shall have to fall back upon *inference* to a very great extent. That is, I think we must find out some facts about things we really know, and they will help us to find out the truth about things we don't know. If you ever tried to put together some of those pictures that are all cut up in queerly shaped pieces, you will remember that after you had put together a certain number of the pieces you could tell by the shape of the hole they left what the form of the piece must be to fill it. And so with the learned men; they very soon found out what thing was needed to help them out with *their* puzzle. They saw that they must find some one thing that everything was made of, or they should never get back to the beginning. Just as if you

wanted to know how all kinds of cake and all kinds of pies and all kinds of bread were made, and your mamma should tell you you must first know what *flour* was, because they were all made of flour, mixed up in different ways and cooked in different ways. And so these learned men thought and thought, and pulled things to pieces and got at their very insides, till at last they discovered, I don't know how many thousand years ago, that you can turn everything that goes to make up the world into two or three kinds of gas, and that if you are clever enough you will see that even these two or three kinds are only varieties of one original stuff that they called *matter*, and that this was stirred about and mixed up in various ways to make earth, or water, or air, or vapors, or fire, and out of these first mixtures all other things were made. And the wise men found that whatever they knew or didn't know about matter, they did know this, that it was always moving. If you look at the very smallest speck of anything in a strong microscope or magnifying glass, whether it be a little bit of a leaf, or a tiny drop of blood, or even a bit of amber so small that your eyes can't possibly see it without the glass, still you will see its tiny particles moving, moving, moving, all the time and forever. And if you look at the stars from night to night, you will see that they too move, and you will be told that our earth is one of the stars, and is swiftly moving round the sun. So you see we have another thing that must have been before the world began, and that is *Motion*.

But this letter is long enough, and I must wait till next time to tell you more about Motion.

KATHARINE HILLARD, F. T. S

## Prophecies by W. H. Blavatsky.

IN the introduction to the *Secret Doctrine*, H. P. Blavatsky boldly affirms the existence of a great Fraternity of Men, Adepts, who preserve the true philosophy through all changes, now revealing it, and again, at certain eras, withdrawing it from a degraded age; and emphatically she says that the doctrine is never a new one, but only a handing on again of what was always the system. Then referring to the reception her works would receive in this century (Introd. xxxvii), she says that scholars with reputations would not regard the teachings seriously, but that "*they will be derided and rejected à priori in this century.*"

This is quite definite, and was a prophetic statement. All

Theosophists have witnessed its confirmation, for surely both she and the old teachings given out have been derided and rejected. Derision arose first on the ground that such things could not be. If there was no strength in the theories advanced, derision would have been all they should have met, but soon their power compelled enough attention to bring on rejection. So this prophecy is fulfilled

The next one is in the same sentence, and may serve to give courage to those who have found light, hope, and strength in Theosophy, and to those ardent members who are not so old as to fail in living a few more years. Continuing, she declares that the derision and rejection met in this century would be "*only in this one*. For in the twentieth century of our era scholars *will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated*, but, on the contrary, simply outlined; and finally that *its teachings antedate the Vedas*".

We have but eight years to wait for this recognition, and then, as she has said in a private letter of some years ago, after her death—already accomplished—Theosophists and the world will know what they have lost. It is not long to wait, and here is a prophecy easy to watch and profit by. These words of hers are not the cry of a martyr, but the clear, bold tone of the sage who, while giving out right teachings in a transitory, a preparatory age, knows full well that present recognition is an impossibility; there is no regret and no note of disappointed hope in it, for she had no such hopes or ambitions to be defeated, and perchance will be on the scene at the time of the prophesied indorsement.

The bearing of the statement about the *Vedas* is important for those Theosophists to remember who, whether Hindus or Westerns, have now and then fancied that H. P. B. rested on and worked for the Indian sacred books. For if her teachings will be one day shown to antedate the *Vedas*, then they must be superior to the latter and to all *Shastras*, *Puranas*, and *Sutras*. What, then, of caste and any school of peripatetics founded upon individual constructions? The answer is easy for those who shall believe in the superior doctrine.

Then passing on to the next page (Introd. xxxviii) to touch upon the subject of the Messenger from the great Fraternity—she herself being the one for this Century—she observes significantly: that "In Century the Twentieth some disciple more informed, and far better fitted, *may be sent by the Masters of Wisdom* to give final and irrefutable proofs that there exists a science called *Gupta-Vidya*; and that, like the once mysterious source of the Nile, the

source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found”.

Herein are two prophetic intimations. The first, that in the Century just at hand the Masters may send another Messenger with power, learning, strength, and credentials to carry on the work she began and in which we have been so fortunate as to be companions; the second, that this Messenger will make clear the sources we have sought. The first will be glorious, the second satisfying; and both will help humanity. It is not long to wait, eight years! And cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up?

To close these words on the future she says (Intro. xlv), “And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the new Cycle at the end of which not a few accounts will be settled and squared between the races”.

This new cycle begins in the next century, and when the end of it is reached much that is now unknown will have been revealed; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed at the ancients; the Fraternity will have caused “accidental discoveries” of manuscripts and objects, the finding of which will make many a theologian quake and bring to the barbarian followers of the ancients great joy that they did not bow down and worship the Golden Calf of to-day. And even if that great day should be some centuries away, we know that we shall all be present in better bodies with better minds, if only we have patience, fidelity, and courage now.

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## Problems in Psychology.

THE materialist will claim the eternity of Matter, the eternity of Force, the universality of Law, and therefore the Eternity of Nature. Eternal Nature is, therefore, an expression with which the intelligent materialist has no reason to quarrel. A ceaseless Evolution takes the place of the old idea of Creation. All Time, past, present, and future, is involved in this ceaseless Evolution. Matter exists in many forms, and differs very widely in density, mobility, etc. So also with force, which manifests in an endless variety of modes. We use the generic terms matter and force so as to include all forms, and these generic terms have

been admitted by many leading scientists of the present day to imply a common substratum, a universal substance from which all forms of matter have differentiated, and a universal energy appearing in many forms. A very considerable portion of modern investigation proceeds from these general concepts of Eternal Nature. When, however, it is proposed also to use the generic terms Universal Spirit, Universal Mind, Universal Consciousness, and Universal Life, the average materialist protests, because of the Mechanical Theory of modern science which undertakes to reduce all problems to mass and motion.

Without stopping to show the absurdity of such a position, we may simply remark that there is precisely the same justification for the idea of Universal spirit, mind, consciousness, and life as for matter, force, and law. In any last analysis we know as much of the one as of the other. Neither is any one less justified by sound reason than another. The materialist without greatly changing his idea has simply to enlarge his thought and improve his methods. We might add that universal spirit, mind, consciousness, and life are latent and potential in Eternal Nature, though manifesting under certain definite conditions, in certain definite forms, and always under the dominion of universal law. The ability to recognize any of these multitudinous manifestations depends on the point gained in the evolution of the individual. We are compelled by logic and analogy to admit that manifestations may be continually occurring around us of which we are entirely unconscious, and as a higher consciousness is evolved in us these manifestations may become known to us. These are logical deductions from common experience, and warranted by the known laws of evolution. In other words, man is capable of recognizing and apprehending universal evolution, according to the degree and extent of his own evolution.

Now the common factor in Eternal Nature and in man by which, while involved in and evolving with nature, man is enabled to know both nature and himself, is *Consciousness*. All of manifested nature has been designated as embodied consciousness. The relation of universal consciousness and individual consciousness is as logical and apprehensible as universal and individual life, or as universal matter and force, and any special differentiation of matter and force occurring either in man or in nature. What consciousness may be *per se*, we know as little as we know the ultimate nature of matter and force. Nearly all of the leading scientists of the day admit that in the last analysis we know really nothing of matter and force. It may, therefore, be logically claimed that

our knowledge of mind, life, and spirit is of precisely the same character, derived in the same way as is our knowledge of matter and force, *viz.*, through conscious experience in the process of evolution. Beyond this is simply a war of words, empty and profitless. In the Theosophical classification of the seven-fold principles or planes of eternal nature we find *Mahat*, or Cosmic Ideation. It is the principle of all forms, universal mind, the phenomenal aspect of universal spirit, or consciousness. Universal consciousness manifests only as universal mind, and this universal mind is the origin of consciousness in man. Universal consciousness is latent, potential, unmanifested. It is the "rootless root". Universal mind or cosmic ideation is the phenomenal aspect of universal consciousness, is its differentiation, while this root from which it springs remains potential and forever concealed. Cosmic Ideation, therefore, manifests that eternal potency which is itself forever concealed, and by differentiation throughout the universe gives form and law to all phenomena, while sinking its roots into that which is itself rootless, because it is the universal, unknown, and forever unknowable source of all. However widely differentiation proceeds, even down to the lowest plane of matter, there is through every manifestation, in every atom of matter, and in every element of force, the endless thread or root connecting the latest differentiation with its primal source. Out from this unknown source of all nature, all being and all life, have all things come, and back into it must all things return.

Here, then, we have the metaphysical basis and the sound philosophy for all psychological problems. Man is an epitome of eternal nature. Mind in man is related to his own consciousness, as cosmic ideation or universal mind is related to universal consciousness. The known, the manifested, the phenomenal is differentiated from the unknown, the unmanifested, the *noumenal*. Observe the logical sequence. Consciousness in man is the root of mind; universal mind is the root of man's consciousness: universal consciousness is the root of universal mind. In the outbreathing of Brahm, or the one life, an unbroken chain runs through all being and all creation, connecting all with the ever concealed "Principle of Principles". Nature and man evolve on lower and still lower planes by virtue of their continually involving their original source or potency, and their continual differentiation of the original substance and energy. Man is thus at one with eternal nature, and his consciousness is but one remove from its original source. Beyond this the problem in man's evolution is his Manasic development, or the differentiation and phenomenal display through his

varied experience of his states of consciousness. Amid all of man's varied experiences, in all mental states, in delirium, hallucination, hypnotization, insanity, even down to imbecility and idiocy, the substratum of mind, *i. e.*, consciousness, remains the same. In sleep, in dreams, and in dreamless sleep, consciousness still remains. That which so continually and so greatly changes is the relations and manifestations of mind to its root, consciousness. Mind is the basis of man's experience, the theater of his evolution, the battle-ground wherein is fought out his triumph or his defeat as a self-conscious, rational individuality.

All that I am is the result of what I have thought. It is composed of my thought, it is made up of my thoughts.

The potency of all that I may yet be lies concealed in my consciousness, as the source of the fountain lies concealed in the bosom of mother earth. The plane of all illusions is in my mind. If I control and suppress thought and sink back into consciousness, silencing the voice of the many, I shall hear the voice of the *One*, the Eternal

J. D. BUCK.

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## Reincarnation in the Bible.

**A**N exhaustive paper on this subject is not contemplated in this article, but even a sketch will show that the Christian Bible has in it the doctrine of Reincarnation. Of course those who adhere only to what the church now teaches on the subject of man, his nature and destiny, will not quickly accept any construction outside of the theological one, but there are many who, while not in the church, still cling to the old book from which they were taught.

In the first place, it must be remembered that the writers of the biblical books were Jews with few exceptions, and that the founder of Christianity—Jesus—was himself a Jew. An examination of his own sayings shows that he thought his mission was to the Jews only and not to the Gentiles. He said, "I am not sent but unto the lost sheep of the house of Israel". This clearly referred to the Jews and as clearly excluded the Gentiles. And on one occasion he refused for some time to do anything for a Gentile woman until her importunity at last compelled him to act: and then too he referred to his mission to the Jews. So in looking into these things we must also look at what were the beliefs of the day. The Jews then most undoubtedly believed in reincarnation. It was a commonly accepted doctrine as it is now in Hindustan,

and Jesus must have been acquainted with it. This we must believe on two grounds: first, that he is claimed by the Christian to be the Son of God and full of all knowledge; and second, that he had received an education which permitted him to dispute with the doctors of divinity. The theory of reincarnation was very old at the time, and the old testament books show this to be so.

“Proverbs” gives the doctrine where Solomon says he was with the Creator from the beginning and that then his (Solomon’s) delights were with the sons of men and in the habitable parts of the earth. This disposes of the explanation that he meant he existed in the foreknowledge of the Creator, by the use of the sentences detailing his life on the earth and with men. Then again Elias and many other famous men were to actually return, and all the people were from time to time expecting them. Adam was held to have reincarnated to carry on the work he began so badly, and Seth, Moses, and others were reincarnated as different great persons of subsequent epochs. The land is an oriental one, and the orientals always held the doctrine of the rebirth of mortals. It was not always referred to in respect to the common man who died and was reborn, but came up prominently when the names of great prophets, seers, and legislators were mentioned. If readers will consult any well educated Jew who is not “reformed”, they will gain much information on this national doctrine.

Coming now to the time of Jesus, all the foregoing has a bearing on what he said. And, of course, if what he said does not agree with the view of the church, then the church view must be given up or we will be guilty of doubting the wisdom of Jesus and his ability to conduct a great movement. This, indeed, is the real position of the Church, for it has promulgated dogmas and condemned doctrines wholly without any authority, and some that Jesus held himself it has put its anathema upon.

When there was brought into the presence of Jesus a man who was born blind, the disciples naturally wondered why he had thus been punished by the Almighty, and asked Jesus whether the man was thus born blind for some sin he had committed, or one done by his parents. The question was put by them with the doctrine of reincarnation fully accepted, for it is obvious the man must have lived before, in their estimation, in order to have done sin for which he was then punished. Now if the doctrine was wrong and pernicious, as the church has declared it to be by anathematizing it, Jesus must have known it to be wrong, and then was the time for him to deny the whole theory and explode it, as well as definitely putting his seal of condemnation upon it for all time.

Yet he did not do so; he waived it then and said the blindness was for other reasons in that case. It was not a denial of it. (See November *Forum*).

But again when John the Baptist, who had, so to say, ordained Jesus to his ministry, was killed by the ruler of the country, the news was brought to Jesus, and he then distinctly affirmed the doctrine of reïncarnation. Hence his waiving the matter in the case of the blind man is shown to have been no refusal to credit the theory. Jesus affirmed the doctrine, and also affirmed the old ideas in relation to the return to earth of the prophets by saying that the ruler had killed John not knowing that he, John, was Elias "who was for to come".

On another occasion the same subject arose between Jesus and the disciples when they were talking about the coming of a messenger before Jesus himself. The disciples did not understand, and said that Elias was to come first as the messenger, and Jesus distinctly replied that Elias had come already in the person called John the Baptist. This time, if any, was the time for Jesus to condemn the doctrine, but, on the contrary, he boldly asserts it and teaches it, or rather shows its application to certain individuals, as was most interesting and instructive for the disciples who had not enough insight to be able to tell who any man was in his real immortal nature. But Jesus, being a seer, could look into the past and tell them just what historical character any one had been. And so he gave them details about John, and we must suppose more particulars were gone into than have come down to us in the writings naturally incomplete and confessed to be but a partial narrative of the doings and sayings of Jesus.

It must now be evident that there is a diametrical disagreement between the church and Jesus. The church has cursed the doctrine he taught. Which is right? The true believer in Jesus must reply that Jesus is; the church will say it is right by acting on that line. For if the doctrine be taught, then all men are put on an equal basis, and hence the power of the human rulers of heaven and earth is at once weakened. Such an important doctrine as this is one that Jesus could not afford to pass over. And if it is wrong, then it was his duty to condemn it: indeed, we must suppose that he would have done so were it not entirely right. And as he went further, even to the extent of affirming it, then it stands with his seal of approval for all time.

John the Revealer believed it of course, and so in his book we find the verse saying that the voice of the Almighty declared that the man who overcame should "go out no more" from heaven.

This is mere rhetoric if reincarnation be denied; it is quite plain as a doctrine if we construe it to mean that the man who by constant struggle and many lives at last overcomes the delusions of matter will have no need to go out into life any more, but from that time will be a pillar, what the Theosophist knows as "Dhyan Chohan" forevermore. And this is exactly the old and oriental doctrine on the point.

St. Paul also gives the theory of reincarnation in his epistles where he refers to the cases of Jacob and Esau, saying that the Lord loved the one and hated the other before they were born. It is obvious that the Lord cannot love or hate a non-existing thing, and that this means that Jacob and Esau had been in their former lives respectively good and bad and therefore the Lord—or Karma—loved the one and hated the other before their birth as the men known as Jacob and Esau. And Paul was here speaking of the same event that the older prophet Malachi spoke of in strict adherence to the prevalent idea. Following Paul and the disciples came the early fathers of the church, and many of them taught the same. Origen was the greatest of them. He gave the doctrine specifically, and it was because of the influence of his ideas that the Council of Constantinople 500 years after Jesus saw fit to condemn the whole thing as pernicious. This condemnation worked because the fathers were ignorant men, most of them Gentiles who did not care for old doctrines and, indeed, hated them. So it fell out of the public teaching and was at last lost to the Western world. But it must revive, for it is one of the founder's own beliefs, and as it gives a permanent and forceful basis for ethics it is really the most important of all the Theosophical doctrines.

WILLIAM BREHON.

## Interference by Adepts.

WHEN things are palpably going wrong in any department of life, and it is known that men deeply interested therein have both the power and the skill to effect correction, they are naturally expected to apply them. To abstain seems a denial of either the interest or the ability. And so when the bitter sorrows of a vast humanity, or calamitous mismanagement in national affairs, or the ills of a locality pain a philanthropic heart, and when it ejaculates a wish that it was mighty enough to arrest the whole evil and dry away the tears from every face, instinctively it wonders why Those who are do not. What is the use of

prerogative if it lies motionless when most needed; of what real value are superior knowledge and power if they do not avert catastrophe and abate suffering? And, indeed, what are we to think of the claim that They are tender and sympathetic and beneficent, if on the face of things They appear wholly indifferent and inactive? Masters would seem a superfluity in Nature if, while able to cure evil and establish good, They let each work itself out untouched.

We shall never solve this anomaly unless through the principle of analogy. Do we instantaneously rectify every evil where we have the power? Every parent and employer can answer this question, every teacher and guardian. All intelligent education is based on the doctrine that truth is real to a mind only as it is realized, and that the realization comes through experience. Guidance, suggestion, warning may be proffered, but, if defied, no amount of coercive restraint can vindicate their wisdom to the recipient: he must learn it only through the results of defiance. A muscular father could always hold back a son from games or projects involving risk, but only at the sacrifice of his own time and the boy's experience. A teacher could always interpose when a pupil was at bay over a problem in mathematics or translation, but what would become of the patience, the resolution, the persistence, the mental dexterity which are the fruit only of self-effort? And what, too, of the healthy glow from conquest which is sweeter far than a relief conferred? It is by undergoing all the processes which lead from inexperience to maturity that a mind becomes developed in its own powers, and that it sees the reason for things and the reality underlying form. This never arrives through the dictum of another, or his enforcement of counsel however wise. The governments known as "paternal" are fatal to self-reliance, and foster a childishness of spirit and judgment which results in national decay. It is as men and nations work out their own problems that they reach wise and enduring issues.

Nor is this the only reason why Adepts are not interposing powers. Ordinary men, being less enlightened, must necessarily have other convictions, and the less the enlightenment the more positive the adherence to them. Any different course would therefore have to be secured through sheer coercion, and the violent subjection of another's will is a thing repugnant to the universal Law, to Justice, Right, and the very initial principles of Occult training. An Adept's nature would preclude the wish for any pressure beyond currents of intelligence and good feeling, and, if it could so far reverse itself, it would be held in check by Law.

And then there is the deep conviction of the sacredness of Karma. To wrest forces from their natural course would do much more than introduce confusion and disorder into the moral world: it would be to create new forces to re-act on their authors. Thus the two-fold result would follow, that the normal order would be disarranged and its ordained good be lost, and the created forces would rebound into the sphere which, because of its occultly-acquired harmony with Law, has surpassed the range of Karmic influence. Illegal interference by Adepts would therefore not only make things worse for men, it would put an end to Adeptship.

But how, then, it may be asked, can Adepts act at all? Why is not suggestion, influence, thought-impression as much an interference as restraint? Simply because it is in accordance with Law and not in contravention of Law. Here again analogy illustrates. We point out to a less experienced person a better way than his own, we suggest to our fellow-men more sagacious plans and easier methods. The bringing of more light is ever a gracious and worthy act. It proffers, it does not insist; it aids, it does not coerce. The choice, and therefore the responsibility, still rest on the one approached. There is no subversion of will, no restraint of freedom. No counter-forces are aroused, and no Karmic reaction excited. The gentle influences of a kind coöperation steal peacefully over the mind addressed, and what would be resentment at dictation is gratitude for assistance. There is health in help: there would be palsy in prescription.

And so, it would seem, the policy of Adepts finds its vindication in our own. When we wish to change the course of a neighbor or a nation, we know that it can effectively be done only as the conviction prompting to that course is changed, and so we expound the contrary considerations and suggest such facts as may operate on reason. Absence of dogmatic method is the first requisite to tact. The plastic material of the human mind is moulded by manipulation, not by blows. Thus the Adepts work. On the flowing currents They let loose a thought which shall be borne along to a harbor where it will be welcomed; They put a motive within the attractive range of a vigorous soul; They gently feed an aspiration which is weakening or a force which has declined. Ever alert for that beneficence of which They are the embodiment, They see with eagerness every glance towards higher possibilities, every motion to a loftier plane. And then They aid it. They know how They were aided as They struggled on to Their present sphere, and They pay the debt by passing on that given

strength. It may not be possible to obliterate human misery, for nothing can do that save obliteration of the human ignorance and folly which produce misery, but it is possible to prompt a wish for its obliteration, and then to help each philanthropist attempting it. And however silent the Masters may seem, and however remote and listless, no man who deeply feels the call to altruistic effort need doubt that it comes from that hidden Brotherhood, and no man who responds to it need imagine that They who have reached him with Their voice will not reach him with Their help.

ALEXANDER FULLERTON.

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## Rounds and Races.

**F**UNDAMENTAL axiom in Theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis.

The realm of knowledge has various departments. Our physical senses furnish us one class of knowledge; our intellectual powers investigate another field on mathematical lines; and yet another faculty enables us to apprehend ethical teachings and to trace them to their true basis in Karma. That we have other faculties, now largely latent, which when developed will enable us to enter other fields of observation and investigation, is beginning to be seen and appreciated. Among the subjects which man may thus in the future examine for himself is a large block of truth concerning evolution, the out-breathing of the Great Breath, the birth and development of a chain of globes, and of human life thereon, some part of which has been imparted to us by those who claim to know, and which is chiefly useful, perhaps, for the light which it throws on our surroundings, our destiny, and our duty.

The grander sweeps of this block of truth are given to us in the barest outline, and not until our present physical earth is reached

do we find anything like detailed information. From the hints given out, however, and reasoning according to the doctrine of correspondences, "as above, so below", we may plausibly infer many things in regard to other globes and other systems; but such flights can hardly be taken with much profit or advantage until we become thoroughly familiar with the things that are revealed in regard to our immediate surroundings.

In reading what has been written about the evolution of our planetary chain, it becomes apparent that some writers either did not have clear views on the subject, or that confusion and even contradiction have resulted from difficulty in finding words adapted to its expression and in using the words chosen in a strictly consistent manner. The article entitled "Evolution" found on page 117 of *THE PATH* for July, 1892, is, it seems to me, open to this objection; and I ask leave of the Editor to contribute briefly to the work of making the subject more clear.

The planetary chain consists of seven companion globes, which for convenience of reference are named from the first seven letters of the alphabet, A, B, C, D, E, F, and G. We occupy globe D, the fourth in the chain. The course of evolution begins on globe A, and proceeds by regular stages through globes B, C, D, E, etc. In the beginning, globe A was first evolved, and life received a certain degree of development upon it; then globe B came into existence, and the life-wave removed from globe A to B, where it went forward another stage; then globe C was evolved and received the life wave for a still further stage in its progress; and so on, until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round.

The first round—the first tour of the life-wave through the seven globes from A to G—having been completed, the monads—the life wave—passed again to globe A, and commenced the second round, or the second tour through the chain. Without following out details, it is enough to say that three such rounds have been completed, and the fourth round has commenced its sweep and is still in progress; and that we now occupy globe D in this fourth round. Three times the life-wave has passed from globe A to globe G; and has now reached globe D in its fourth tour through the chain.

Now, leaving entirely out of sight for the present what has happened during the former three rounds, and on globes A, B, and C in this fourth round, let us consider what has happened on globe D since the life-wave reached it this fourth time; prefacing,

however, the general statement that this globe will be exhausted and the life-wave be ready to pass from it to Globe E when seven root-races shall have finished their course here. Each root-race is divided into seven sub-races; and each sub-race into seven family-races; and so on; these divisions and subdivisions following each the other, and not coëxisting, except as an earlier race or division of a race may survive its time and overlap a subsequent race or division. Since the life-wave reached globe D in this fourth round, four root-races have run their course upon it, and the fifth root-race has reached its fifth subdivision or sub-race, of which we are part. This fifth sub-race is said to be preparing in America for transition or transformation into the sixth sub-race: it is not entirely clear whether we in the United States to-day belong to the seventh family-race of the fifth sub-race, or to the first family race of the sixth sub-race. It seems certain that we are near the transition point, unless there must be an intervening pralayaic period.

The sixth and seventh sub-races of the fifth root-race must run their course, and these must be followed by the sixth and seventh root-races with their various subdivisions, before the life-wave passes from our present globe D and begins its further evolution on globe E. From analogy we may infer that seven great races, with their sub-races, etc., will be necessary to complete the work of that globe; and the same for globes F and G, before the fourth round shall be concluded and the life-wave be ready to pass to globe A for the beginning of the fifth round.

Thus the planetary chain consists of seven globes; the life-wave makes during the existence of the chain seven complete tours of the chain from globe A to globe G, these tours being called rounds; the life-wave remains on each globe after reaching it in each round, until it completes seven root races, divided into forty-nine sub-races and into three hundred and forty-three family-races.

It should be remembered that the flow of the life-wave is not continuous: it has its ebb as well as its flood. There is a period of rest or pralaya after the close of each round before another is commenced: a pralaya after each globe in the round; similarly each race, sub-race, etc., is preceded and followed by its pralayaic rest. The purpose of this paper is not to develop the entire scheme in all its completeness, even if that were possible; but to bring out as sharply as may be the general outlines, and especially to note the distinction between rounds and races, the seven rounds being seven circuits of the entire chain, while the seven root-races are seven life-waves (or seven repetitions of the same wave) which

consecutively flow and ebb on each globe before leaving it. There are seven root-races on each globe; forty-nine root-races in each round; three hundred and forty-three root-races in the seven rounds which complete the life of the planetary chain.

In studying this subject, it must be borne in mind that, while numerous passages in the *Secret Doctrine* refer to universal cosmogony and the evolution of the solar system and of our planetary chain, still the bulk of that work is devoted to the evolution of humanity on globe D in the fourth round only. It must also be remembered that the groups of monads discussed in "Theosophical Gleanings" in vol. vi of *Lucifer* are not to be taken as identical with the seven root-races through which the monadic host passes on each globe in each round.

The foregoing outline of the course of evolution through the SEVEN ETERNITIES of a maha-manvantara is mechanical and clumsy; it is only a skeleton, which must be clothed upon with muscles and sinews by reading between the lines before its true relations and proportions can be understood. The following quotations from *The Secret Doctrine* will perhaps throw a ray of light upon the connection of the globes of the chain: "It only stands to reason that the globes which overshadow our earth must be on different and superior planes. In short, as globes, they are in CO-ADJUNCTION but NOT IN CONSUBSTANTIALITY WITH OUR EARTH". (The capitals are in the text). Vol. I, p. 166.

"When 'other worlds' are mentioned . . . the Occultist does not locate these spheres either *inside* or *outside* our earth . . . for their location is nowhere in the space *known* to and conceived by the profane. They are, as it were, blended with our world, interpenetrating it and interpenetrated by it". Vol. I, p. 605.

In a foot note to page 265 of Walker's work on Reincarnation, (Lovell's edition), the opinion is expressed that the figures (seven planets, seven rounds, seven races, etc.), are only symbols; even so: if they are symbols, they must no less be clearly apprehended before the truths symbolized can be grasped. ALPHA.

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## Imagination and Occult Phenomena.

THE faculty of imagination has been reduced to a very low level by modern western theorists upon mental philosophy.

It is "only the making of pictures, day-dreaming, fancy, and the like": thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest

importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *Occult World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls". Others who made no such investigations have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the Adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating on to paper or other substances of messages out of the air, as it were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *séances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonderworker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer influences his subject by the picture he makes with his imagina-

tion in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the West than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and colored substances any one could wish for use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer packing together of the atoms of matter composing the mass. Modern science has only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for these substances so to be packed together a mold or matrix through which they may be poured, as it were, and, being thus closely packed, become visible. Is there such a mold or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain to which it is directed. The imagination makes a picture of each word of each letter of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed to permit the carbons or other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H. P. B. sent those messages which they did not write with their hands, for while they precipitated some they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their

brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating on to paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistances and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at a jump wish to be adepts or to do as the adepts can do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reaction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H. P. Blavatsky said she would show me precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making the image in her brain and of course followed her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere color as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the falling substance had no matrix and naturally fell on the wood any way and without shape."

A friend on whom I could rely told me that he once asked a wonderworker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?"

The man replied that he was able to see through it, so that for

him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

WILLIAM Q. JUDGE.

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## TEA TABLE TALK.

IF there is a quality valued by this world and seeming to entitle its possessor to the rewards of the next, it is that of Sympathy. How many cruel misfortunes has it not assuaged? The sympathy of a friend! Is not its praise chorused by the public and infinitely relished by the private individual? Does it not provide a bed of mental—and moral—down for the sufferer? And in all this tribute to the delightful quality, who thinks of the cost to the donor?

For it costs. Often the prize is heavy. The sympathizer is what he is by virtue of a highly evolved nervous organization and a plastic imagination. The former mirrors the image of the sufferer upon the latter and enables the sympathiser to put himself, literally, in his friend's place. He feels as feels the sufferer, but more so, for the image of suffering he reflects upon his nerve aura is plus himself, is plus the power of his own plastic potency. The exquisite refinement of the nature which can thus experience the pain of another is in itself a pain. It is a species of moral torture. It is also an instrument of progress, used by the underlying soul as a means of evolutionary advance, and hence needs not our pity, since this is experience of and in the mind, which counts to the full in evolution. Below this mental plane, however, are some curious manifestations of sympathy, quite devoid of mental or moral bearing, species of chemical sympathy, so to say, physiologically expressed, and evidently due to a sensitiveness to vibration. Take, for example, the phenomena of nausea, or other

light illness, felt by one of a married couple the moment it is undergone by the other. Or, as a widely different example, consider the recent experiments made by Dr. Luys at the Charité Hospital in Paris, as well as by Col. Roche, administrator of the Ecole Polytechnique. These gentlemen found that "it was possible to transfer the sensibility of a hypnotized person to the negative of a photograph of the subject, and that the subject not only felt but showed signs of any mark made on the negative", such as a mark made with a pin on the hands on the negative, which the living subject would not only feel with pain, but which would also appear on his hands. We have here what may be called—for want of a better name—sympathetic astral vibration.

A young lady wrote me that the household in which she lived was thrown into a state of commotion and anxiety, following upon which its various members began to see astral forms—shadowy figures of persons—about the house. The inquiry followed, whether these were the astral forms of persons who had experienced a like trouble and were sympathetically attached to the place. It seems more probable that the etheric tension produced throughout the etheric field of the house by the nervous excitement of the residents, added to the heightened vibratory ratio of their nerve auras, had made visible to them those pictures always existing in the "latent light" of which even the late Professor Draper took note.

A correspondent writes:

"Not long ago a married sister spent a week at my house, where there was no one excepting our two selves and the servants. One morning I woke up shortly before daylight with a pain in my stomach, so severe as to cause me to rise and walk the floor. It soon passed away and I slept again. As I went to breakfast later, my sister called to me that she had become ill with stomach pains and asked me to send for a doctor. This I did, and after breakfasting went to my office. Shortly after two o'clock, as I was about taking my lunch, I felt the pain of the previous hours returning, so that I was obliged to ask the hotel clerk to give me a room. I was in such distress that I found it difficult to speak. Once in the room, I yielded to an impulse to go and look into the mirror of the dressing bureau to see how I appeared, and I thought it strange that I should look so well while feeling so ill, and then it struck me as being odd that there were no symptoms of illness except the excruciating stomach pain. I threw myself on the bed, fell into a quiet sleep, awoke perfectly well, and, going to my office, finished my work in comfort, after which I returned home. I went at once to my sister's room and asked her how she had passed the day. She replied that she had done nicely until between two and three o'clock, when she tried to eat and experienced the most agonizing stomach pains. She added that, when the pain was the greatest, she had yielded to a whim, and had risen to look at herself in the mirror, in order to see if she looked as ill as she felt. This experience was followed, on her part, by a two weeks' illness, but I remained perfectly well thereafter."

My correspondent is a person of great sensitiveness; physiologically speaking, he possesses a body of negative polarity. His family ties are unusually close and strong. He was thus well fitted to feel, in his aura, that vibratory and nervous contagion transmitted by tension, that nervous effluvium thrown out by all persons at all times, but only felt by sensitives or sympathetics.

JULIUS.

## LITERARY NOTES.

AS IT IS TO BE, by Mrs. C. L. Daniels, is a minute description of the future world as given to the writer by "Voices". It is a cross between Spiritualism and the *Gates Ajar* theory. Its good points are that it is ingenious, repeatedly expressive of the most rigorous common-sense, and continuously redolent of abounding faith in the goodness and the love of God. Its drawbacks are that it is fanciful, materialistic in supposing evil to be wholly material (p. 56), and with little or no perception of justice. It explicitly denies Reincarnation and Karma as facts, though the treatment shows that neither has been read up or understood,—another warning against ambitious grappling with topics beyond present attainment. The feminine element is noticeably strong, perhaps unduly so in the intimation that the book will prove an epoch. There is a profusion of pictures, though with two exceptions they illustrate nothing in the text. If not a very strong work it is sincere and devout, and may be pleasing to sentiment even when not conclusive to reason.—[A. F.]

THE IRISH THEOSOPHIST is a 8-page monthly just started by members of the North Dublin Center who work at it nightly after their labors through the day are over. Mrs. Besant contributes an article written especially for it, "The Theosophical Life", and various items of local interest show the zeal which has projected the first Theosophic magazine in Ireland. It is particularly pleasant to see the number of lectures now given in Dublin.

OCTOBER LUCIFER in an article entitled "Life and Death" gives the report by H. P. B. of an intensely interesting conversation between herself, a Master, Col. Olcott, and an Indian. The substance has been given in H. P. B.'s *Mysteries of the After-Life* and in the *Key*. The serial articles continue. "Trans- and Cis-Himalayan Schools of Occultism" is more promising in its title than satisfactory in its contents, but it makes clear that an effort to reëstablish Vedic practices will soon begin in India, and that the T. S. will be called upon for increased caution and activity.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 11. Mrs. Bloomfield Moore has again been let loose on the topic of Keely, and once more proclaims the familiar marvels and eulogia. She also "drops into" poetry; not, indeed, in a profound or spirit-stirring way, but with very respectable fidelity to rhyme and rhythm. The work of arousing enthusiasm for Keely would task the most exalted literary powers, and perhaps it would be hardly fair to condemn one who without them has attempted it in vain.—[A. F.]

OCTOBER THEOSOPHIST. "Old Diary Leaves VII" is largely taken up with the negotiations on behalf of the St. Petersburg Committee with the famous

medium Slade, but it tells of H. P. B's "first occult shot", as she called it, *i. e.*, her first published utterance on real Occultism. From this Col. Olcott proceeds to treatment of H. P. B. as a writer,— her style, flood of fact, lack of method, her brilliancy and virility, etc., and of her avowal of her own discipleship in Eastern wisdom. As early as July, 1875, she affirmed the existence and knowledge of the Masters. Thenceforth the Occult Idea was the center of the joint lives of the two Founders of the T. S. Col. Olcott's first extended contribution was in a letter, "The Immortal Life", published in the *New York Tribune* of Aug. 30, 1875, and affirming his personal experience with Adepts. His present paper closes with a brilliantly-written description of a view of the Astral Light and its elementals, effected for him in his own rooms by a stranger. "The Weapons of Ancient India" and "Varieties of African Magic" are interesting. Hellenbach's third article, "Does a Subject, a Soul, dwell in Us?", is able and excellent, far more so than the feeble effort of the translator to discredit his use of the famous "argument from design", that impregnable and eternal reasoning against which hurl themselves so vainly the Atheistic contentions springing from the fancy that an effect can be without a cause. Cyril Travers makes a most temperate and courteous analysis and criticism upon the PATH's article, "The Nature of the Aura surrounding Inanimate Objects." Catechisms are multiplying in Theosophical literature: we have now "A Catechism of Jainism", astonishingly like to Roman Catholicism in penances, austerities, confessions, monkery, etc., and probably as fatal to a fine and elevated manhood. Col. Olcott makes sagacious observations on the utter failure of Christian missions in Ceylon—[A. F.]

THEOSOPHY AND THE SOCIETY OF JESUS, Theosophical Tracts No. 2, by Mrs. Annie Besant, begins by quoting from *Lucifer* a paragraph somewhat confusing because of its combination of variegated metaphors, but then goes on to explain in her own ever-lucid way the serious menace which Jesuitism is to conscience and even civilization. The gross immorality of its official documents is set forth, and peculiarly interesting facts show how some fragmentary parts of the lower Occult Science enable Jesuits to form magnetic circles whereby hypnotically to will suggestions into selected minds, to confuse a public speaker, and the like. Their natural hatred of the T. S. is stated, but so too is H. P. B's published assurance that the Society is protected against them. Mrs. Besant does not say that free Governments would do well to expel them as enemies to freedom, but there are some of us who so believe. (T. P. S.; one penny.)—[A. F.]

THE THEOSOPHICAL RAY, a 14-page monthly, has just been begun by Boston Theosophists. The first number gives a portrait of H. P. B., and reprints, after editorial preface, the recent retraction of libels by the *New York Sun* and the sketch of H. P. B. by Mr. Judge. A copy of the *Sun* containing both was posted by the General Secretary to each American F. T. S., but many copies may have been lost in the mail, and anyhow it is well to have the matter in permanent shape. (Boston Theosophical Publishing, Co., 36 Bromfield st: 5 cents; 50 cents per annum.)—[A. F.]

BEYOND HYPNOTISM, David A. Curtis, is a highly ingenious story, illustrating the fearful possibilities, or rather conceivabilities, in hypnotism of an advanced degree. It is excellently and graphically done, with many effective touches. Mr. Curtis knew H. P. B. well in her New York days, and was accorded frequent access to her presence. (Literary Casket Pub. Co.)—[A. F.]

# Mirror of the Movement.

WESTERLY T. S., Westerly, R. I., was chartered on Nov. 11th with 6 Charter-members. It is the 68th Branch on the American roll.

ALAYA T. S., Santa Ana, Calif., was granted a charter on the 18th of November. It has 9 Charter-members, and ranks 69th on the roll of Branches.

ATMA T. S., New Haven, Conn, has removed its Headquarters to Room 44, Tontine Hotel, though business communications should be addressed to the Acting Secretary, Bro. M. S. Wadham, 998 Grand st. Atma hopes to arrange for a series of public lectures this winter, a step of the utmost moment because of the great importance of New Haven as a College town and a centre of so much intellectual culture.

LEAGUE OF THEOSOPHICAL WORKERS NO. 1 has begun a new phase of work designed to bring into use the efforts and energies of members not in official positions for the benefit of the T. S. Some ten sorts of work are outlined thus: "Lotus Circles" on Sunday for children and youths, thus named instead of "Sunday-school"; extension of propaganda; correspondence on Theosophy with enquirers; helping Branches to obtain libraries; helping Centres in the same way; Theosophical classes; placing T. S. books in public libraries; spreading cheap Theosophical literature; committee to visit and help; miscellaneous. This move has been taken because the experience of a year has shown that to devote the work of the League to charity costs more than the results warrant, and especially so in view of the immense amount of that kind of work done by strong charitable societies. The new plan has already begun to have good results and might well be imitated by other Branches. Any information desired can be had by writing to Supt. League No. 1, at 144 Madison Ave, New York.

LOTUS CIRCLE at New York. This is what is usually called a "Sunday-School", and has been started by League No. 1. It is held at the hall of the Aryan T. S. Miss Chapin of the Brooklyn Branch began it, and a good deal of help was gotten from the work of the San Francisco Sunday-school kindly described by the ladies of that Branch for this very purpose. The name is new and is capable of being used in the work itself, as by dwelling on the Lotus, by calling classes or members "leaves", and what not. Songs have been printed out of the League funds. It has been running three weeks, five classes have been formed, and at the last session about twenty-five were present. But the palm for being first in this sort of work belongs to San Francisco.

ARYAN SUNDAY EVENING LECTURES in November were: 6th, *The Three Objects of the T. S.*, Miss Katharine Hillard; 13th, *Hypnotism and Memory*, William Q. Judge; 20th, *Duty*, Dr. A. Keightley; 27th, *The Birth of a Theosophist*, Alexander Fullerton.

HARLEM SUNDAY EVENING LECTURES in November were: 6th, *Theosophy as a Religion*, Alexander Fullerton; 13th, *The Difficulties of an Enquirer*, Miss Eleanor B. Hooper; 20th, *The Three Objects of the T. S.*, Miss K. Hillard.

BROOKLYN SUNDAY EVENING LECTURES in November: 6th, *Patanjali*, H. T. Patterson; 13th, *The Common-Sense of Theosophy*, Alexander Fullerton; 20th, *The Veil of Maya*, H. T. Patterson.

HARVARD T. S., Cambridge, Mass., was chartered on Nov. 25th. It consists wholly of students in Cambridge University, has eleven charter members, and is 70th on the American roll. Its formation is largely due to the lectures and labors of Bro. Claude F. Wright.

BROTHER CLAUDE F. WRIGHT has been in Boston for the past two weeks, and has succeeded in infusing a great deal of life into the Branch: his plan of admitting visitors to the Thursday evening meetings by ticket only has had the effect of crowding our Rooms to their utmost capacity. In addition to the Thursday lectures, he has given lectures every Sunday evening, also to crowded houses. The following is our syllabus: Nov. 3d at Chickering Hall, *Theosophy and Christianity*, William Q. Judge; Nov. 10th, *Dreams*, Claude F. Wright; Nov. 17th, *Rationale of Brotherhood*; Nov. 24th, *A Conscious Universe*; Dec. 1st, *Reincarnation*; Dec. 8th, *The Fettered Soul*; Dec. 15th, *Death*; Dec. 22d, *What Heaven Really Is*; Dec. 29th, *Conscience*. The monthly *Conversazione* held on the evening of Nov. 12th was well attended by members and visitors: a musical programme was provided by some of the members, and tea, coffee, and light refreshments served; the Rooms were tastefully decorated, and the occasion proved a most enjoyable one. The *Secret Doctrine* Class and the *Key to Theosophy* Class are both well attended each week.—[COMMUNICATED.]

CINCINNATI T. S. Tuesday evening lectures in October were 4th, *Dreams*, Mrs. J. D. Buck; 11th, *Dreams, their Basis in Physiology*, Dr. Thos. M. Stewart; 18th, *The Septenary in Man and Nature*, Dr. J. D. Buck; 25th, *The Seven Planes of the Universe*, Mrs. D. C. Lockwood. November lectures were; 1st, *The Idea of God*, Mr. William A. Schoenle; 15th, *The Astral Plane and the Astral Body*, Dr. Thos. M. Stewart. The attendance has been from forty to sixty at each meeting, the discussions are becoming more general, and the interest seems increasing. This is the seventh year of existence of the Branch T. S. in Cincinnati. On Tuesday evening, Nov. 15th, preliminary steps were taken in the organization of Study Evenings, and admittance allowed only to members and associate members. Brother Edwards, who has just returned from New York and Boston, has suggested plans somewhat similar to those in use in the East, and it is to his interest and earnestness that this plan has been again suggested here, and this time it looks as if it would be successful. The Branch Library has been enriched to the extent of \$100.00, a donation from one not as yet a member of the T. S., but one who sees that the tendency of the T. S. and the spirit of its members are first and last for TRUTH. Our President, Dr. Buck, has, since last report to THE PATH, again lectured in Dayton, and the interest there seem rapidly increasing.—[COMMUNICATED.]

THE ANNIE BESANT BRANCH at Fort Wayne, Ind., is in a most flourishing condition, the Thursday evening meetings are well attended, the members are always on hand, and seldom an evening but finds at least a half-dozen or more interested strangers. The ladies' Wednesday afternoon meetings are becoming very interesting. Mrs. Julia B. Taylor has taken her headquarters in the Society's rooms, and is there from 9 a.m. till 4 p.m., thus keeping the library open for those who want to drop in and read Theosophy, and her genial manner is attracting inquirers every day. We believe the best way to spread Theosophy is to be a Theosophist yourself.—[COMMUNICATED.]

THE TWO BRANCHES IN PITTSBURG, Pa., the Iron City T. S. and the Vishnu T. S., have consolidated under the name of the former, and the united Branch

has been joined by a number of members-at-large in that region. This gives it a membership of 24, and there is a warm determination to begin active work and to impress the surrounding region. The consolidation of the two Branches reduces the number on the American roll to 69. The Secretary is Miss Sophia A. Macmillan, Box 377, Wilkesburg, Allegheny Co. Pa.

### Pacific Coast Items.

MR. L. P. McCARTY of San Francisco lectured in San Diego Nov. 3d, on "Ancient Freemasonry and Occultism: are they Identical, Theosophically Considered?"

DR. GRIFFITHS, the Pacific Coast Lecturer, visited Redding, Calif., on Oct. 31st, and lectured on "Theosophy, Reincarnation, and Karma". The editor of the *Free Press* and the Superintendent of Public Instruction were of the audience, and the latter put many questions. At Red Bluff, Nov. 3d, the lecturer spoke on "Karma and Reincarnation".

AT CHICO, the educational centre of Northern California, Dr. Griffiths lectured on the 6th, the audience being large and including the Principal of the Normal School. Besides asking questions, the Principal afterwards came forward and introduced himself, saying that he had read something upon Theosophy and that the School Library contained Theosophical books, but that he had never before heard a lecture thereon. He expressed great interest. A number of teachers and older pupils were present and took notes.

AT MARYSVILLE on the 9th the lecture was upon "Theosophy and the T. S.". Bros. William Henderson and Geo. Laing assisted, the former leaving his business in an neighboring town. Rev. Leonard Garver, Presbyterian, made no pretense to refute the lecturer's arguments, entirely avoiding them, but attempted to ridicule Theosophy and call it irrational as offering neither foundation nor proof. Asked if he had studied the subject or possessed information upon it, he had to reply in the negative. When told of some eminent scientists belonging to the T. S. and of other leading thinkers in the West, Mr. Garver experienced the recoil of his laugh and wilted.

WILLAMETTE T. S., Portland, Oregon, rejoices over the public interest in its Sunday meetings. At the last one in October fifteen persons were standing and thirty were turned away, unable to enter. On Jan. 1st it is purposed to secure a larger hall. The distribution of leaflets has its usual good effect. So here, as everywhere that real work goes on, Karmic fruits show themselves.

THE PACIFIC THEOSOPHIST gives very full account of the proceedings at the Third *Ad Interim* Convention at San Francisco, with the various Reports and a paper by Mr. E. B. Rambo upon "Judas Iscariot". Nothing can be more cheering than the account of the astonishing work done upon the Coast, the tracts mailed, literature distributed, lectures given, meetings maintained. Over 90,000 tracts had been printed by the Committee, and the copies of the *New Californian* and the *Pacific Theosophist* circulated numbered 33,500. In six months the Lecturer had travelled 6000 miles, visited 37 towns, and spoken 90 times exclusive of Branch meetings. All this great work was made possible through the offerings of whole-souled Theosophists, many of them poor. Some few pledges had not been redeemed, perhaps through inability. Indeed, when one considers what may be done if F. T. S. will only supply the means, and also what a Karmic blessing it is to be in the Society and thus allowed to par-

ticipate in its support and work, any urging to liberality would seem needless. Mr. Rambo's paper reminds Theosophists of all this, and asks them to so help their Branches, the Coast propaganda, and the Sectional centre that the land may be irradiated with the Light of Theosophy and the Masters' favor be found all through the Section.

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THIRD VISIT OF MRS. ANNIE BESANT.

America has again the privilege of hailing the return of Mrs. Besant, this time for a stay of two months. Sailing on the 23d of November, she arrives in time for lectures in New York upon the 2d and 4th of December, the subjects being "Death—and After?" and "Hypnotism, Mesmerism, and Theosophy". Thence she proceeds to the Pacific Coast, whereon she will pass sixteen days, the journey to and from being broken by lectures at Toledo, Cincinnati, Chicago, Milwaukee, St. Louis, St. Paul, Fort Wayne, and other towns of note. So rapid a tour will allow little opportunity for private gatherings of Theosophists, but the sensible will perceive this and not murmur, and the non-sensible would not profit by such anyhow. All of either category can attend her lectures and be stirred by her eloquence, and will promote a fourth visit by doing so. Dates and subjects will be fully stated in local advertisements, and the price of tickets will be as low as the expense of such a tour makes possible.

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ADDRESSES AT THE CONVENTION OF 1892.

After numerous and irritating delays, delays which have exposed the General Secretary unjustly to the animadversion of subscribers, the Convention Addresses have at last appeared. Although months behind time, even not yet trimmed, and with a mistake upon the cover, the pamphlet is very pleasing to the eye, and the introduction of red type and a colored initial letter adds much. The contents are: "Cyclic Impression and Return, and our Evolution", William Q. Judge; "Schools of Metaphysical Healing", Dr. A. Keightley; "Materialism and Spiritualism *versus* Occultism", Dr. J. D. Buck; "Some Thoughts on Reincarnation", Geo. R. S. Mead; "Theosophy and Nineteenth Century Pessimism", William E. Gates; "The Way to the Path", Mrs. Maude L. Brainard. The pamphlet may be ordered from the General Secretary's office for 20 cents in stamps or otherwise. It was printed by subscription.

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NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in November . . . . . \$1690 47

Contributions since November report:

Members of Aryan T. S. . . . .	\$338.47	R. O. R. B. . . . .	\$ 1.00
E. M. . . . .	3.00	E. G. D. . . . .	20.00
P. v. d. L. . . . .	2.00	G. C. B. . . . .	1.50
L. L. . . . .	3.00	E. B. R. . . . .	10.00
E. C. M. . . . .	5.00	W. T. P. . . . .	10.00
L. H. K. . . . .	2.00	E. W. . . . .	5.00
			400 97

Actual deficiency Nov. 22d. . . . . \$1289 50

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Retire to your sleep, O man, with a thought of the True Self, so that with the same thought you may rise.—*Book of Items.*

OM.

# ॐ

And what is the purpose of every effort I make? It is that I may discharge the debt which I owe to other creatures, that I may make them happy in the world, and that they may gain heaven in the next.—*Rock Inscriptions of Asoka, edict 6.*  
Work out your own salvation with diligence.—*Mahāparinibhāna-sūtra, ch. 6.*

## THE PATH.

VOL. VII.

JANUARY, 1893.

No. 10.

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

### A Commentary on the Gayatri.

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat.—*The Gayatri.*

§ I HAVE adopted a translation as above, which is excellent in its giving of the meaning of this verse. What is the Gayatri? It is the sacred verse of the Hindus and begins with Om, their sacred word and letter. Its first words are: *Om, Bhur, Bhurvah!*

The first word contains in it a declaration of the three periods of a Manvantara and the three powers of that great Being who alone Is. Of a manvantara it is the beginning, the middle, and the end, and the three powers are Creation (or manifesting), Preservation (or carrying on), and Destruction. The three first words, Om, bhur, bhurvah, draw attention to and designate the three worlds. The whole verse is an aspiration in the highest sense. Every Brahman at his initiation is further instructed in this verse, but from giving that I am necessarily excused, as I cannot give it in a way in which I have not received it.

*Umwel* is the cry of the man who is determined to know the truth and who perceives that something hides it from him. It is hidden by his own Karmic effects, which have put him now where the brain and the desires are too strong for the higher self to pierce through so long as he remains careless and ignorant. The cry is not made to some man-made god with parts, passions, and attributes, but to the Self above who seeth in secret and bringeth out to light. It is directed to that on which the Universe is built and standeth,—no other than the Self which is in every man and which sitteth like a bird in a tree watching while another eats the fruit.

From this the whole Universe proceeds out into manifestation. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught—and soon discovered—that sun, moon, and stars were in himself, and until he learned this he could not proceed. This doctrine is very old, but to-day is adopted by many modern reasoners. For they perceive on reflection that no object enters the eye, and that whether we perceive through sight or feeling or any other sense whatever all objects are existing solely in idea. Of old this was demonstrated in two ways. First, by showing the disciple the actual interpenetration of one world by another. As that while we live here among those things called objective by us, other beings were likewise living in and among us and our objects and therein actually carrying on their avocations, perceiving the objects on their plane as objective, and wholly untouched by and insensible to us and the objects we think so material. This is no less true to-day than it was then. And if it were not true, modern hypnotism, clairvoyance, or clairaudience would be impossible. This was shown by a second method precisely similar to mesmeric and hypnotic experiments, only that to these was added the power to make the subject step aside from himself and with a dual consciousness note his own condition. For if a barrier of wood were erected in the sight of the subject which he clearly perceived and knew was wood, impervious to sight and an obstacle to movement, yet when hypnotised he saw it not, yet could perceive all objects behind it which were hidden in his normal state, and when he pressed against it thinking it to be empty air and feeling naught but force, he could not pass but wondered why the empty air restrained his body. This is modern and ancient. Clearly it demonstrates the illusionary nature of objectivity. The objectivity is only real relatively, for the mind sees no objects whatever but only their idea, and at present is con-

ditioned through its own evolution until it shall have developed other powers and qualities.

The request made in the verse to *unveil the face of the True Sun* is that the Higher Self may shine down into us and do its work of illumination. This also spreads forth a natural fact unknown to moderns, which is that the Sun we see is not the true sun, and signifies too that the light of intellect is not the true sun of our moral being. Our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True one. We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus. Humanity is doing this for three days, which is merely the mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given to each period. Logarithms were not first known to Napier, but were taught in the pure form of the mysteries, because alone by their use could certain vast calculations be made.

*Which is now hidden by a vase of Golden Light.* That is, the light of the True Sun—the Higher Self—is hidden by the blood contained in the vase of the mortal body. The blood has two aspects—not here detailed—in one of which it is a helper to perception, in the other a hindrance. But it signifies here the passions and desires, *Kama*, the personal self, the thirst for life. It is this that veils from us the true light. So long as desire and the personality remain strong, just so long will the light be blurred, so long will we mistake words for knowledge and knowledge for the thing we wish to know and to realize.

*The object* of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on our *journey to thy Sacred Seat*. This is our pilgrimage, not of one, not selfishly, not alone, but the whole of humanity. For the sacred seat is not the Brahmanical heaven of Indra, nor the Christian selfish heaven acquired without merit while the meritorious suffer the pains of hell. It is that place where all meet, where alone all are one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.

AN OBSCURE BRAHMAN.

## Two Startling Predictions

IN A HINDU BOOK.\*

OM!

HAVING known of a Hindu living in Sheally, Tanjore District, Madras Presidency, India, who has a book of predictions called *Bheema-Kavi*, containing the lives of all those who may consult that book, I had been to him on many occasions alone and in company with others and found many events past as well as future correctly predicted in that work. This gentleman has two big volumes of Cadjan leaves, as well as another small volume of the same leaves serving probably as a key. In them are to be found the lives of all men visiting him. Such lives are not narrated in a regular order in one and the same place. Through a certain key he has, he takes up the page appurtenant to the life of the person consulting him, and there reads out two or more lines marked with the number given to him, which number is arrived at by the *Bheema-Kavi* gentleman after some calculations from the Lagna and star of nativity of the enquirer or any person accompanying the enquirer. After the first reading is over he through another key goes over to another page and there reads out the lines marked with the number of the enquirer. So that it takes a lot of time to read the life of an individual. As regards the predictions themselves, I think the book gives out those events only which are the result of Prarabdha (past events now fructifying) and over which man has no control. Else there will be nothing but confirmed fatalism in this world, and the will in man will exist but in name.

All these facts I mentioned to a respectable friend of mine holding a high Government employment, who wished to test the reality and genuineness of such a book. Some months ago we journeyed on to that place and had sittings with Padmanaba Aier, the gentleman who was in possession of the aforesaid *Bheema-Kavi*, for two days, in the course of which the following two predictions were elicited from that book.

Of course I leave out other predictions read out by him, as they do not concern the public much. Taking as his basis of calculation the star of nativity, etc., which my friend gave out to him, Padmanaba arrived at a certain number, and taking the book of predictions read some lines concerning the life of my friend.

\* This was received from a friend in India, and is printed as of interest and for what it may be worth.—ED.

When I queried him as to what he would do if no data were furnished to him by the enquirers, he replied that he would refer to the events of his own life recorded in that book on the date of enquiry. Having asked him to take up that page of his life on the date we were with him, I was shown that page, which ran to the effect that Padmanaba would be visited on that date by two persons—one connected with the legal profession and the other with another profession (giving out many details which I do not here give out) for the purpose of test and not of knowing their future. For which the book went on, as it said, to give out two predictions.

The following are the two predictions given in the book in the Telugu language, which I have translated verbatim into English with the aid of my friend:

#### FIRST PROPHECY.

A Mlechcha (outcast or European) lady ruling over the earth will die on the year Manmatha when the sun enters Tulâ Râsi [*i. e.* Oct.-Nov., 1895]. She will die accidentally. Her territories will gain then the name, so that the sun will never set upon them.

Another page and sitting:

(This) Mlechcha (outcast) woman governing the world will die in the year Manmatha. Her sons will then create rebellion. The eldest is certainly useless. The eldest son's house, which cost him a good deal of money, will be burnt in the year Kara, Vrichchika month [Nov.-Dec., 1891]. He will not be then there. This unfortunate man will not get the kingdom, it is certain. They [the people] will enthrone the younger son. He will be assisted greatly by his wife's relatives. But the throne will not pass from this family to another. Then for one year there will be much of disturbance is also certain. At such a period the subjects will suffer much. Then to complete the 5000 years of Kaliyuga, a little will be wanting [*viz.* three years]. There will be famine then. It is certain there will be no rain then. People will die in great numbers. Wealthy lords will become paupers, and paupers will become wealthy. This is Truth.

#### SECOND PROPHECY.

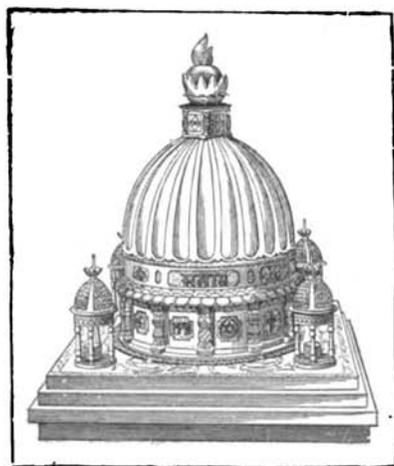
The Sâla (educational institution) situated in Sârangapani [a temple in Kumbakonam] at present on the banks of the river Cauvery will live, it is certain, for 45 years only. It will end with Vilambi year, Dhanur month [*i. e.*, Dec.-Jan., 1898]. It is certain it will not outlive that period. We [*i. e.*, the author] shall dwell upon it in extenso. Three institutions of this sort [in the Madras Presidency, perhaps] will flourish for the good of the people. This, which is one of the three, will become famous for its knowledge of mathematics is sure. The government, after observing the spread of much of education here, will transfer it to the banks of the river Krishna, knowing the subjects there to be illiterate. This fact also is certain. Now about the characteristics of this Sâla. Two persons, one a Mlechcha (outcast) [*viz.*, the late Porter] and another a Vipra (Brahmin) [*viz.*, the late Gopal Row] who will be in this institu-

tion, much acquainted with language. Like a camp guarded by a lion it will be, so long as these persons are in it. (People) will build a Sâla and give the name of the Mlechcha to it [*viz.*, Porter Town Hall]. This is also Satyam (truth). After the death of the Vipra (Brahmin) the prestige of the institution will be lost. Then it will be as if a jackal reigns over it [in lieu of the lion before].

These are the two predictions. I leave the world to judge of the first prediction. As regards the second prediction, I have to state that it refers to the College at Kumba-Konam, as will be evident from the reading of the whole. God forbid the catastrophe that will, as stated by *Bheema-Kavi*, arise on the death of the personage alluded to in the first prediction; but if it should, then it will only go to prove the giant power and intellect of our Hindu ancestors.

## The Ashes of H. P. B.

THE little cut below is a picture of the bronze urn in which reposes that portion of the ashes of H. P. B. which was given to the English Headquarters, at 19 Avenue Road, London. When Col. Olcott arrived at London from Australia, the body of H. P. B. had been already incinerated and all of the



ashes were at the English Headquarters awaiting his arrival. Our English brethren of course felt a certain amount of delicacy, for there has as yet grown up no accepted method of disposing of the ashes of the cremated dead in Western lands. To bury them

seems often not the proper way because they never are large in quantity, and to scatter them to the winds of heaven might hurt the feelings of the survivors, so there is a sort of custom of preserving such ashes in a receptacle like a jar or a niche. Indeed, the creeping on of this latter custom is evidenced by the proposals by Cremation societies to provide niches for the purpose. So came naturally to Western minds the idea of preservation. Probably for those reasons and in the absence of a better way Col. Olcott resolved to have them preserved. Then arose the question of whether there should be any division, and the President himself arrived at the conclusion to divide the whole quantity into three parts, one for India, one for Europe, and one for America, because in England, at any rate, there was a certain shade of desire to have, in the place where H. P. B. had spent the last years of her life, some portion of her ashes, and naturally if one place had any of them the other should also. The President spoke of this when he felicitously said that "If we consider the Theosophical career of H. P. B. we shall find it divided into three stages, *viz.* New York, India, and London—its cradle, altar, and tomb." This is how the division came to be made.

At the same time an agreement was made by the three sections through their officers that in the event of the European or American Headquarters being discontinued the portion of the ashes intrusted to that section should go at once to India. Col. Olcott carried the quantity reserved for India with him across the ocean to America, across America to Japan, and thence to Madras, and thus once again after H. P. B. had passed away her ashes made the circuit of the globe. The General Secretary of the American Section next carried his portion across the ocean to New York where they now remain.

At the time the above took place at London a celebrated Swedish artist in bronze hand-work offered through the Countess Wachtmeister to make for the ashes in London a bronze urn. The kind offer was accepted, and at the Convention there in 1892 the completed urn was presented to the Section. The artist is Herr Benggston, who is so well known and whose work is so highly valued that rulers in Europe come to him for his work, and he will refuse to do anything for anyone unless his heart moves him. So in this case his voluntary offer is a compliment. The urn is just about two feet high, two wide, and two deep. It rests on a bronze platform of three steps, and locks upon this by an ingenious arrangement. All around it are emblems and also the

motto of the Society, as well as the three important dates in the life of H. P. B., her birth, her going to India, her death. The design was made by Brother Machell of the Blavatsky Lodge, London, and the whole shows the influence of loving hearts and grateful recollection. Its top is crowned with a fiery heart resting in a silver lotus. Within and under the dome is a smaller Indian vase in which are the ashes, and with these is a document signed by witnesses and executed at London on the day the ashes were put within and the whole presented to the Convention. The signed declaration is to show that the contents are the ashes of H. P. B., and when and by whom they were placed inside.

In America the sum of about two hundred dollars has been given for the purpose of having a suitable receptacle here, but it is not enough to allow us to as yet construct according to the design made by the General Secretary. Hence up to this date the ashes are under private lock and key. The design is of an Egyptian character, two pillars supporting an Egyptian roof with the flying globe at the top, and on the space between the pillars the name of H. P. B. and the great dates of her life, as also the complete symbol of the T. S. It is impressive as well as beautiful, but would cost over seven hundred dollars, and it is likely that some modification will have to be made if we are to retain the ashes here. Great pressure of important work has prevented any new designs being considered, but there is hope that soon we shall have a proper receptacle for what has been entrusted to our care.

## Three Letters to a Child.

NO. II.—THE MAKING OF EARTH.

Y DEAR LITTLE MARGARET:—In my last letter you will remember we had found out that there must be some stuff of which everything was made, and that was called *Matter*, and that as it was always moving, this moving, or *Motion*, was another thing that was before the beginning of the world. And when you are older, you will be taught that there are a great many kinds of Motion, or rather different *forms*, that heat is one form, and light is another, and, in fact, that all force, everything that pushes or pulls, backwards or forwards, in or out, is a kind of Motion, “a *mode* of Motion”, these wise men say. And I am sorry to have to tell you that when they had said that everything was made out of Matter and Motion, some of them wanted to stop

there, and tried to make people believe that all their thoughts were nothing but modes of motion in the matter that makes up the brain, and that all the beauty and glory of the world and the sky, and all the order of the stars, and the wonderful doings of birds and beasts, to say nothing of little children, just *came* by the stirring up that Motion gave Matter, and that all the rest of it was more or less chance first, and then habit. They did not want to believe in a God that sat outside somewhere (as if there could be any "outside"), and so they said they did not believe in anything but Matter and Motion.

But *we* believe that there was something else always, that had no beginning, called SPIRIT, something inside of Matter and inside of Motion, that was a *thinker*, like the thinker in your brain, only more so, and that directed every motion of matter, just as the thinker in my brain directs my pen and makes it go where I want it to go. If I were dead, the little particles of matter that the pen is made of would still throb and vibrate, but the pen itself would not write till some hand with a thinker behind it took it up and made it form words.

Now there is one thing that Matter and Motion alone cannot do, and that is, make other things: for that you must have the spirit of Life, and not only of life, but of thought and of love. And when you are a big girl and have studied more, you will know perhaps why we say that, after all, the only real thing is Spirit, which is the beginning and end of Matter and Motion and Life, and is the Thinker in every one of us, and the One Thing that always existed and never had any beginning or had to be made, and out of which everything is made, and in which everything lives and moves. We don't see the air, you know, and we don't feel it unless the wind blows, but it is inside and outside us, and we could not live if it were not for air. So it is with Spirit; it is our mind and our life, and it makes and guides all the worlds, and in the tiniest speck of dust there is the Spirit of Life, just as much as in your little mind trying to think about it.

We cannot understand it, but we can see some of its ways, and we can *feel* some of its ways that we cannot see. And one thing that we must believe is that there is one set of rules everywhere, one law, and that all things are ordered alike, or else what a topsy-turvy sort of world this would be!

Suppose fire was sometimes hot and sometimes cold, and you never knew whether it would cook your dinner or freeze it, how very inconvenient it would be! Or suppose the law that makes things cling together, and heavy things fall down, should some-

times stop working, and you never knew when you let go of a thing whether it would stay on the table or fly up in the air and blow away, how very troublesome *that* would be! And the rule that makes fire always hot, and ice always cold, and keeps the stars in their places and your books on their shelves (when you put them there) is called Law, and sometimes "the Laws of Nature", Nature being the world as we know it. And when people talk about the laws of nature, they really mean the ways that Spirit has of forming the sky and the earth (which are really part of It) and of keeping them in order.

And to go back a little, we believe that Spirit (which some people call God) always existed, and never had any beginning, but only was sometimes quiet and silent, and sometimes active and working. And all these things are too difficult for you to think about now, but I only want to try to make you understand that at some time, many hundred million years ago, out of the Darkness and the Silence came a sort of cloud of light, thin like a mist, and bright like fire, but cold. And then, because it was part of Spirit, which is also Motion and Life, this bright mist began to move, and its little atoms to turn round and round till they formed themselves into a ball, but still thinner and finer than any mist you ever saw floating like a fine white veil in the sky. And the more the mist whirled round and round, the thicker it grew, for it had Spirit, the Great Thinker, in it, with its laws, that showed every particle how to move. And the mist grew as thick as air, and then as thick as water, and then as thick as earth, and, as it whirled, pieces of it flew off and made stars and moons and comets that all came whirling, each in its proper place, round the central ball, or Sun, which stood in the middle of the dance, for it was a sort of dance of stars, and our Earth is a star, like the rest. Now it is one of the laws of Nature that all moving things get hot, and so the middle of the Earth grew very hot, but as it became more and more solid, the outside cooled off and made a thick crust, which separating itself from the fiery part naturally got colder and colder. But some of the heat bubbled out now and then, and heaved up great mountains and made the surface of the Earth all uneven. And at first the surface was nearly covered with water, which was mostly warm, and great monsters floated about the water, and queer plants, like seaweed, with enormous leaves grew in the moist hot air.

KATHARINE HILLARD, F. T. S.

## Joining the T. S.

THE question "Whether or not to join the Theosophical Society" is one which meets every person who has read even a little of the literature the Society is circulating. The letters "T. S." appear very often therein, and the closing words of one of its best-known books are an appeal that every interested reader should "register, *register*, *Register*." And, indeed, just as those who in conventional circles feel the warmth of religious principle are conscious of an impulse to join the Church, so do those who give a welcome to the unconventional revelations of Theosophy experience an impulse to join the Society. The great human instinct of sympathy is asserting itself, the desire for companionship, for the friendly touch of fellow thinkers.

That the Society desires the largest possible membership is evident from the unparalleled catholicity of its spirit and the unexampled brevity of its requirements. Any one of any race or class or belief may pass unchallenged in, provided only that he subscribes to the doctrine of Universal Brotherhood. No one is—or, at all events, should be—urged to enter, for entrance is a matter of his own free will and accord, not an involuntary duty, not a saving sacrament, but the natural expression of a cordial interest. If a man enters because of unwillingness to refuse a friend, or because he yields to what he supposes a claim, or because he expects a spiritual illumination, he is sure in time to regret that he ever did so and to regard his membership as distasteful. Then he formally resigns or informally fades out.

The questions which are put to officials concerning membership very often disclose the reasons for contemplating it, and at times reveal the human nature which philosophers and Theosophists unite in considering at far remove from inherent loveliness. There is something amusing, and yet pitiable, in that query which I have read in letters to the General Secretary, "What good will it do me to join the Theosophical Society?" Amusing, for it shows that the very first principle of Theosophy has never come within heart-sight of the questioner; pitiable, for it shows that the universal bane of selfishness persists even in the very presence of the Wisdom Religion. The man cannot even pay homage to Truth as he descries her outlines in the dawning, without asking how much he is to make by it! It is somewhat grotesque to haggle over the commercial value of a tribute to Right.

But if the question must be treated seriously, one replies: "The

good it will do you is dependent on the good you seek. If you desire access at small expense to books, the reception of such documents as the Society issues to its members, and the right to visit Branches when in their neighborhood; or if, living near a Branch, you desire the use of its Library, the privilege of intercourse with other students on the same lines, the participation in intelligent discussion of thoughtful topics at Branch meetings; any or all of these advantages may be secured. They are not unworthy; culture of the mind is a laudable undertaking; to join the Society as a means thereto is quite legitimate. And if this is the good you seek, this is the good you will receive."

But there is another attitude in which applicants approach the door of the Theosophical Society. Improvement they wish and covet. Association with other thinkers promises heart-felt pleasure. Opportunity for the solution of perplexing questions is a boon. But, after all, the factor of personal gain is in the background. The main motive, far to the fore, is personal contribution to the movement. Perceiving that it has within it the germs of a regeneration for the human race, appreciating the fact that Masters have prompted its inception and assist its work because of Their knowledge of what it can do and evolve, an applicant may become such simply and purely because he can thus strengthen a philanthropic cause, because he wishes to add his force to that which is wrestling with ignorance and evil and sorrow. The impulse is to a gratuitous service, not to a gain but to a gift. And here too the good sought is found. Opportunities to help open very readily before any one who is eager for them. Money and time and labor find ample scope in the mission faced by the Society, and he who joins it that he may help it need never be disappointed.

And so the selfish and the unselfish are equally successful in their aims. The great law of cause and effect works impartially upon both, seeing that forces are not wasted or annulled, but go forward duly to their result. The student gets intellectual advance,—his good; the worker gets occasions for assistance,—*his* good. Yet deep down in the mechanism of things is that subtle law which a high authority voiced in the words "He that loseth his life shall save it". It means that self-sacrifice accomplishes more than self-preservation. As the mind slips away from thought for personal interests and is alert for opportunities to drop a seed of truth or help another pilgrim or give strength to the agencies which seek to elevate humanity, it dwells in the atmosphere of sunny sentiment, is in touch with large thought and healthy pur-

pose, is emancipated from the little and the petty and the mean. Unfettered by constant care for self, it can spread out in the broad expanse of universal aims, and so is enriched by all that Nature lavishes on such an area. Of no moment is it whether the fresh thought contradicts the stale, dry husks which the teacher doled out to childhood and the parson doles out to maturity; the sun and the air and the landscape teem with life even though the Sunday-school is in the distance and the Church spire has sunk out of sight. In the free air of a purpose no longer hemmed in by selfishness, truth comes with every breeze and every ray; the mind is ready for it, open to it, filling with it. Small considerations no longer interest; the ties which hamper have been torn off that each muscle may have play; everything which constricts or belittles is of the past. Surely such a state is the precursor of light and strength.

Then, too, the very movement invigorates. When a man is intent on the services which will best forward an altruistic work, he instinctively tends to broad schemes and senses the conditions to their success. He asks himself what will most efficaciously rouse sluggish souls to effort towards right, and, to find it, must think out the influence of particular truths in their bearing upon life. This is no vague speculation. The active Fellow of the Theosophical Society soon sees that the great stimulants to reform are, as Masters have insisted, the doctrines of Karma and Reincarnation, and as he voices them and applies them he perceives even more clearly what they mean and what they involve. Then their relations come into view, and collateral truths begin to shape themselves distinctly before him, partly as the result of the study which his effort induces, partly because intuition is clearing and the Higher Nature beginning to function better. His thought and his effort and his strength are working outside of that little self which used to enclose them, and every new endeavor adds an increment of knowledge from the vaster field.

And then there is another element. The Theosophical Society is the offspring of Masters, formed by Their agent, at Their instigation, to promote Their aims. He who throws himself into its work and strives that its beneficent teachings may permeate the thought of the age is coöperating with Them, an ally in Their unselfish mission, Their friend and helper and servant. Is it not most natural to suppose that They will help him who helps Them? Many a fresh inspiration or invigorating thought or tonic encouragement has doubtless cheered those who have been faithfully laboring to sustain the organization which has such authors and

protectors. And here again the unselfish have without intention prospered, for "there is that scattereth and yet increaseth."

Every sincere believer in Universal Brotherhood is welcomed to the Theosophical Society. He may come as a mere friend to an enlightened sentiment; as a student of Comparative Religions, of psychology, or of the spiritual world; as one who thinks that truth is discoverable on these lines, and that he wishes himself to share it; or as a believer in the doctrines now known as "Theosophical". No matter: there is room for all on the broad platform of the T. S. But I think he most fully realizes all that lies back of and beneath the Society who enters it as an earnest worker for the cause of Truth, who sees it as the greatest of all missions to the regeneration of humanity because it rests on fact and not on fancy, and who is eager to contribute his strength to such an effort. It is this aspect of the Society which is its noblest. Viewed as a group of believers in human fraternity, it is honorable. Viewed as a gathering of students, it is valuable. But viewed as a band of earnest philanthropists, seeking to push everywhere that knowledge of Man as he is and can be which shall make possible revived morals and a changed world, determined not to rest till all men shall recover primeval truth and attain millennial bliss, it is sublime. It has no purpose of selfish aggrandizement; it imposes no creed or ritual or vows; it erects no hierarchy and no altar; but it stretches out eager hands for every truth and fact which can feed the spiritual instincts of humanity, and then scatters them broadcast to the race. This is an unselfish, a glorious mission. To take part in it is a privilege any one may covet and all may have. When we who are passing our existing incarnation in the latter part of the nineteenth century come to summarize its overtopping happinesses, I do not think we shall find them in memories of a progressed civilization or of a refining scholarship so much as in that corrected view of life which made the real past and future a part of its continuity, and in that impulse to share our treasure with all other men which led us to teach and give and scheme and strive in the work of the Theosophical Society.

ALEXANDER FULLERTON.

THE seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul.—*Voice of the Silence.*

## In H. P. B.'s Writings What is New?

**T**HERE are some members of the T. S. who give utterance to mistaken ideas on this point, thereby creating a foundation for laughter at what people are pleased to call the pretensions of H. P. Blavatsky. This is not a right course, for the spread of the idea that we make too large a claim does great harm to the work in which H. P. B. expended her life and for which she sacrificed so much. It is sometimes said that all that H. P. Blavatsky wrote or spoke constitutes a "new revelation". Laying aside all other matters, H. P. B. was accused with equal virulence (1) of having invented all the doctrine she taught; then (2) of having copied it broadcast from Paracelsus, Eliphas Levi, and other writers. These are two opposite statements, and, as she herself writes in the *Secret Doctrine*, she made a nosegay of culled flowers, and all that was her own was the string which tied them together. In other words, every doctrine or law which she taught can be found stated in the records of the nations, but it is her hand which has provided the key to their discovery. The main and most important points in the Theosophy she taught and practised are certainly not "new" in the sense that they originated with her, but she clothed them in modern dress and made them comprehensible for students of occidental philosophy, and especially so by those who had not the means or the time for such study and to whom the knowledge brought peace and rest in the uncertainties of religious and philosophic doubt.

Indian metaphysics and philosophy were plain before anyone who chose to study them: the interpretation amid the six schools was the only difficulty. The law of Karma, so much insisted on by H. P. B., is insisted on by all the Oriental philosophies alike. The threefold constitution of man of the New Testament is to be found in the *Vedas* and elsewhere, while the various schools give a fourfold, a fivefold, and even a sevenfold when you have the hint to find it. The law of periodicity, of rise and fall, or Reïncarnation in another dress, of cyclic progression, is universally agreed on. The insistence on it as applied to man, and the thus widening his view of life and responsibility, that is H. P. B.'s. As to the psychic lore, the belief in it in all nations is too strong and its facts are too well known for there to be any risk of its being an invention of H. P. B.'s; but she gave the facts a new and a more consistent explanation than they had hitherto received. The working of wonders is equally well attested in antiquity, but the

reduction of their miraculous and fantastic appearance to the domain of hitherto unstudied but perfectly natural laws was the work of H. P. B. She did not invent the laws, but drew attention to their existence and proof, provided the student was willing to study them and enter on the training which gave such proof. That training, too, was a necessity for the purpose of distinguishing between what was defined as Occultism as opposed to the Occult Arts. It is the same distinction that exists between the artist who has mastered technique and the man who is artist to the core of his being. Further, the introduction of the word "Mahatma" is not due to H. P. B. It is in common use in India, but she restored to it its real meaning and gave to it its real dignity in the light of living wisdom.

Then, it may be asked, is there anything new? There is the statement of some old thoughts which have been entirely neglected, so that they are absolutely new to Western students; and more, there is the unveiling to our gaze some of the old and familiar mystery teachings, and these are new to the "profane crowd".

The sevenfold constitution of man received an especial insistence at the hands of H. P. B. But in spite of the old Kabalistic maxim "As above so below", it never dawned on students that the Universe was built on the same plan, and, more than all, that the constitution of the earth was on the same arrangement as that of one of its inhabitants—man. In other words, the septenary arrangement is universal in its character and is applied to everything in the universe great and small. It is true that the septenary constitution is found in the Egyptian books, but its application is not so wide as that which was indicated by H. P. B.

Further, there are seven main divisions of mankind of which five have already made their appearance and two are yet to come, and that these seven racial divisions appear on each of the seven constituent members of each planetary chain, thus constituting a "Round". Moreover, a human being does not spring complete from nothing. Commencing with the first race of the first Round on the chain of the planet Earth, there is a development of sense which is commensurate with the evolutionary period, the present number of the senses being five, the said fifth being only partially developed because as yet we are only in the Fourth Round, though in its Fifth Race. Moreover, in H. P. B.'s writings there is found the definite statement of the Universality of Life and Consciousness, with the corollary of its continuity under varying forms. Then that each atom is alive and conscious, and that

there can be nothing which is "dead" in the Universe but only life changing its form and expression, was new in this century. One of the most important declarations made by H. P. B. was concerning the Adepts and Masters of Wisdom. It was not so much the affirmation of that which was known before, namely, that such men existed, but that there was, is, and ever will be a Lodge, a School which preserves all the Wisdom which is the heritage of mankind, guarded carefully for the time when Mankind shall come of age and awaken to its responsibilities. Such are some of the "new" truths brought forward by H. P. B. as a member of that Lodge for the service of man. Such truth is as old as the world, but it is new to us, for we should never have discovered it if left to ourselves. But if the claim is made that H. P. B. was the discoverer of all she taught, one can but reply in the words with which the *Secret Doctrine* is prefaced, "My doctrine is not mine, but His that sent me".

A. KEIGHTLEY, M. D.

## The Adepts.

SOME OBJECTIONS AND ANSWERS TO THEM.

IN this I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

"MASTERS" IS OBJECTIONABLE because contrary to Republicanism or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Every one, in fact, has a master, whether it be physically, mentally, or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon, while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of to-day do the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the

traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese, and other Oriental people tell of such personages, while Chinese, Buddhist, and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Buonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

THE MODERN CRITIC SAYS: *First*, why do not these Adepts come out to satisfy curiosity if they are men? This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, why not appear and destroy evil if they have great powers? The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, why not come and wipe out abuses? *Fourthly*, why not multiply food in famine time?

Other replies to these may be thus tabulated:

(a) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining, and purging.

(b) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when every one knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(c) If food were multiplied thus in the Western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with trade would follow. In Berlin in 1892 the starving people took bread from the shops and were punished for theft. The moral and conclusion are obviously against the objector.

(d) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow that act.

(e) Admitting that the Adepts have great powers, they have disclaimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

(f) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:

(a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear. WILLIAM BREHON.

## Faces of Friends.

SOME years ago THE PATH began to print pictures of friends and workers in the Society, but could not continue the series with regularity because of the expense. Those given were of H. P. Blavatsky, Col. H. S. Olcott, and Mrs. Annie Besant. Col. Olcott's was made from an old picture, and we purpose printing in another issue a picture of him from a late photograph showing how he looks now. Some persons object to any personal matter's appearing in a journal like THE PATH, but to see the pictures of fellow-workers who are so far away that it is unlikely we shall ever see them face to face tends to a closer sympathy and to a feeling, however slight, of acquaintance.

Dr. J. D. Buck\* is one of the old friends of the Society, and is the centre around whom the Cincinnati Branch coalesced. He joined the T. S. in its first years. Those who know him always love him, and he has endeared himself to many members of the Society. Many years ago, as H. P. B. was just about to go on the

\* The picture on the following page is reproduced from a plate kindly furnished by *Frank Leslie's Weekly*.



DR. J. D. BUCK.

steamer *en route* to India, she wrote him a friendly letter, using the top of a barrel for table, and telling him of her intended departure, and Dr. Buck then thought he would never see her. Later, in the year of her death, he sailed for London with Mrs. Buck and Annie Besant to make H. P. B's personal acquaintance. But while they were on the ocean H. P. B's body was deserted by its soul, and the travellers saw nothing on arriving but her empty room.

Dr. Buck was for many years the Dean of Pulte Medical College in Cincinnati, where he is still in active medical practice. His whole family are members of the Society. He was a member of the old Board of Control of the American Section, and has always been actively at work for the Society, having been several years on the Executive Committee. A valued contributor to THE PATH, *Theosophist*, *Lucifer*, and *T.P.S.* series, he is known by name to nearly all of our members. His book, *A Study of Man*, was written with the end in view of benefitting the Theosophical movement, and numerous small Theosophical tracts have been issued by him. As a black and white picture often misleads, we add that Dr. Buck has a light complexion and light hair; he is over six feet high, almost one of the Anakim.

## Friends or Enemies in the Future.

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

*The Voice of the Silence*, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. St. Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist who may be making the mistake of obtaining intellectual benefits but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to

and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of to-day by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves to-day to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist who reflects on this so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by St. Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring

back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve—and there are many such in our ranks for every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

EUSEBIO URBAN.

## Correspondence.

**E**DITOR OF THE PATH:—Is it not true that if you sink a shaft deep enough in any stratum of thought you strike Theosophy? I send you some notes, written from memory, of an address upon the “Psychology of the Musical Scale”, by Professor Bacheller of Philadelphia, which I was so fortunate as to hear last week. They give but a faint idea of the sympathetic and suggestive way in which a fascinating subject was treated, but if of any value are at your service.

An inquiry into the origin of things is always interesting. The origin of the Musical Scale is pre-historic; it is found in the earliest literatures,—the Egyptian and the Hindoo. It probably originated in innate perception.

The Hindoos use a scale of five tones, as do portions of the Scotch and Irish people in their folk-songs. Could a comparative study of the music of races be made in the interest of ethnology, as has already been made of language and folk-lore, the lecturer thought much additional evidence could be gathered of unity of origin.

Not through any natural defect do the Hindoos use a five-toned scale; so fine is their sense of hearing that they use quarter tones while we can only distinguish between semi-tones, and often with difficulty.

Prof. Bacheller believed them to have had a seven-toned scale originally, but to have dropped the bolder tones for an arrangement better expressing the native languor of the race.

The ancient Egyptians considered each tone a deity.

Pythagoras connected sound with vibration, and wrote upon the music of the spheres. The lecturer at one time imagined that he

had made some discoveries with regard to the scale, but afterward found that Pythagoras had anticipated him by many centuries.

Sounds are complementary as colors are; the law of opposites runs through nature. After leaving bright sunlight you see, with closed eyes or in a darkened room, violet rings, violet being the complement of yellow. So the first tone suggests the fifth, etc.

*Do* and *Sol* are pillar tones of the scale; the first being near, positive, firm, centripetal; *sol*, soaring, reaching-out, the centrifugal tone. *Do* expresses vital force; *sol* the intellectual aspect of the spiritual nature. Midway between the two pillar tones we have the third, drawn equally to both (for we were told of attraction in the scale, and of *leaning* tones), and expressing calm devotion, perfect repose. This was illustrated from Pleyel's hymn; and, indeed, all of these statements as to the individuality of tones were beautifully and convincingly supported by passages from Handel, Mendelssohn, and other composers. Otherwise they might well have been thought fanciful.

Prof. Bacheller assured us that he had but touched upon a subject whose depths were yet unsounded.

There is unwritten music in all nature,—the wind in the grasses, the wave breaking upon the shore. Who will teach us the law and the occult significance of these?

C. S. R.

## TEA TABLE TALK.

ANOTHER child has spoken. This time a lady was walking with two children in New York and passed a graveyard. The boy, a small child, said to her:

“What about this of people dying and coming to life again?”

“I do not know”, she replied.

“Oh”, said he, “I can tell you all about it. God keeps making bodies all the time, and the same souls come back and live in them again”.

If we add this to the many sayings of children on this very point reported in these pages during the last few years—and every one is actual fact—we have a body of testimony from children, who are not so far away from “heaven” as we are. Those who have watched the little ones closely are convinced that the hackneyed terms “coincidence” and “imagination” will not account for what children say about reincarnation. Coincidence explains nothing, and imagination cannot work upon a lack of previous experience. But the moment we know that the child brain is not yet able to overcome all old reminiscence, it is clear that they speak of prior lives because the old recollection is

yet in them. Every day, too, it is likely that more children will arrive on the scene with bright memories of previous lives.

After tea the other night the Student showed us an article in *Frank Leslie's Weekly* written by one of the PATH contributors and illustrated with pictures of many Theosophists, including Col. Olcott, Mrs. Besant, and members on the Pacific as well as the Atlantic Coast. The Professor then called our attention to a report of a sermon by a New York minister, in which the Theosophical movement was commended as an ally and not as a foe to Christianity. The Student declared that all this showed a strong current working in the minds of all men at the present time, extending around the world and not confined to Christian lands. For in India there is also much talk of reform, and the efforts of Col. Olcott among the Buddhists indicated the presence of the same current. It was due, he said, to the pressure of the principle of *Manas* from above endeavoring to force itself into the lower nature. Even the peculiar notion of the Red Indians that their Messiah was coming was due to the same force. And it all tended to confirm what had long been taught, that a cycle is dawning which will lead to deeper and wider enquiry into the higher life of Man.

"But how", broke in the Professor, "has this anything to do with what newspapers print? They only work for sales and profits."

"Very true they work for profits", said the Student, "but they are an index of the current of public thought. Seventeen years ago no such articles would have been printed simply because no demand existed. Newspapers rely on demand; they never make public opinion. Seeing that an interest has arisen in Theosophy, they become the indicator because their managers are bound to give readers what those readers want. And just as the morning papers show the actual state of society by the columns of gossip, murder, theft, divorce, scandal, and what not, so by other columns in which different themes are treated they are an index of the national thought both good and bad. And as an illustrated paper like *Leslie's* gives the pictures of six Theosophists besides one of the Society's Headquarters and of the urn containing H. P. B.'s ashes, this shows that our movement has lasted long enough to have six prominent persons and also a headquarters. And recollecting that *Harper's Weekly* not long ago gave a similar article, we have proof positive of the existence of the germ, at least, of the body of thought which the T. S. was organized to foster and develop. Then, too, looking at the field of the mountebanks and even improper advertisements, we see the words 'Theosophy' and 'psychic' attached to the devices of those who trade upon the superstitious part of the community. They would not use these words were it not that the current had started to flow toward such investigations as these words designate."

JULIUS.

## LITERARY NOTES.

NOVEMBER THEOSOPHIST. "Old Diary Leaves VIII" describes the actual formation of what was to be the Theosophical Society. On the 7th of September, 1875, a Mr. Felt lectured upon "The Lost Canon of Proportion of the Egyptians", and promised to show that and how elemental spirits could be evoked, though this he never fulfilled. Col. Olcott wrote on a scrap of paper a suggestion that a Society for such study should be formed, and Mr. Judge passed it to H. P. B. She nodded, and the Colonel proposed it in a speech. The next evening the following sixteen persons gave in their names: Col. Olcott, Madame Blavatsky, Mess. Sotheran, Simmons, Monachesi, Massey, Alden, Felt, de Lara, Britten, Newton, Cobb, Hyslop, Judge, and Stevens, and Mrs. Britten. Col. Olcott was Chairman, and Mr. Judge Secretary. A sketch is given of the various participants, and the evolution of the T. S. will be described later. "The 'Cunning Man' once more" narrates another marvel by Chetty; Mr. Innes begins ably "The Hermetic Philosophy: the Esoteric Key of East and West"; Col. Olcott makes loving and interesting tribute to the late Stainton Moses, introducing a curious phenomenon by H. P. B.—[A. F.]

TWO MEN AND A GIRL, Franklyn W. Lee, is another "occult" story. An impetuous American thrashes a fakir by mistake, but is supposed to be forgiven and accepts from the fakir a curiously carved pipe which he gives to a friend. The pipe carries with it the fakir's curse, the friend is obsessed and dies, his *fiancée* is heartbroken, and the American becomes insane. Not a healthy story, but an indication of drift. (Price-McGill Co., St. Paul.)—[A. F.]

NOVEMBER LUCIFER. Dr. Hartmann records a strange incident occurring to a friend, "A Dance with the Dead". Mrs. Besant continues "Death—and After?", clearly describing Kama-Loka, though perhaps allowing to men a power of affecting its human denizens which many Theosophists would consider incongruous and disastrous. Libra writes most admirably upon "The Coöperation of Man and Woman in Human Life", and with sound reasoning indicates the reform for which thousands are longing and which will come when Theosophy is prevalent. Other long and able articles are "Tao" by W. R. Old, and "The Resurrection" by Dr. A. Wilder.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. V, No. 12, is "Man's Relation to the Phenomenal World as viewed by Transcendental Philosophy and by Occultism", by Oswald Murray. The doctrine that all phenomena are but modes of consciousness is a natural reaction from a material philosophy, but never escapes a certain confusedness of thought which cannot even be concealed by large words and subtle phrasings. Still, this is a strong paper, and becomes clearer as it proceeds. It is followed by "Doubts", the first half well done, the second weak.—[A. F.]

THE PRINCESS DAPHNE, Edward Heron-Allen, is fairly well written on not too high a plane. The leading characters are described as beautiful and brilliant, though the recorded conversations perhaps hardly bear out the latter claim. The speakers have the singular practice of at once translating every foreign phrase they use, so that one feels somewhat as if at school. In description the author is at his best. His book is called by the publishers "a psychological novel", and it does introduce an improbable form of hypnotism,

coupled with an equally improbable explanation of its *rationale*, but it impresses as an effort to utilize present tendencies by imaginatively outdoing anything that Science has even hinted at. If it is not a contribution to the learned or the Theosophic world, it has some well-drawn characters and several striking scenes, and is certainly readable—if one has no Puritanical nerves. (National Book Co., New York.)—[A. F.]

THE DIGNITY OF SEX, Dr. Henry S. Chase, is too jerky and disconnected for satisfactory reading, and, though most rational and sound in many of its positions, is not sufficiently systematic or thorough for potent influence. But it is scrupulously delicate, is in sympathy with the growing recognition of the rights of women and the scientific treatment of marriage, and, with such moderate strength as it possesses, may help along to a better social state.—[A. F.]

THE GOLDEN STAIRS, Arthur E. Waite, consists of seven allegories interpreted in a final chapter. Though the author has not the exceptional skill needed to make allegory consistent and plausible, all are well written, "The Golden Stairs" teaches the most distinct moral, and "The Haunted Marsh" is best as literary work. A Theosophical undercurrent is at times very discernible. (Theosophical Publishing Society, London.)—[A. F.]

DR. FRANZ HARTMANN has completed and published his translation into German of the *Bhagavad-Gitā*.

THE UPADHI is an Australian monthly edited by T. W. Willans, Box 1292 G. P. O., Sydney, modelled after the London *Vahan* and containing both Answers to Questions and general Theosophical news. Earlier numbers are to be multiplied by copying process; later, if sufficiently supported, printed. There is a Branch in Hobart, Adelaide, and Brisbane, and two each in Melbourne, Toowoomba, and Sydney.

THE TRUTH ABOUT BEAUTY is by Mrs. Annie Wolf, F. T. S. It has 212 pages devoted to the subject of physical loveliness, the author stating that that is closely related to the soul. It is well printed on good paper and prettily bound. With the statement in chapter nine that woman is the manifested incarnation of God's love we cannot agree, any more than if she had said the same of man, for we think the most poisonous reptile is as much the incarnation of God's love as is man or woman.

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#### THROUGH THE CAVES AND JUNGLES OF HINDUSTAN.

It is hardly possible to overstate the fascination of this extraordinary book. H. P. B. appears as nowhere else,—humorous, chatty, vivacious in portrayal, brilliant and thrilling and masterful in description of scenery and incident, combining the grandest strokes with the most delicate of touches. There are learning for the *savant*, revelation for the archaeologist, detail for the traveller, philosophy for the student, human nature for the observer, occurrences so strange and absorbing that the mere ordinary reader sits spell-bound. Every variety of power and skill awakens astonishment at the writer's literary wealth. The natural concert on the "Isle of Mystery" and the transcendent description of the tiger incident at the Karli Caves are marvellous. But the deepest interest to the Theosophist is the majestic figure of the Adept who at times accompanied the party and who is so reverently, so touchingly portrayed. Even when his real status is disclosed by his rescuing in emergencies, the character never loses a tender quality which increases veneration. One feels almost close to that august presence, realizes what such a being may be. And

when near the close H. P. B. lets it be seen who He was, those that have heard her refer to Him and have seen His portrait kept ever in her presence feel grateful that they have been told thus more of Him, been allowed such near approach. And yet even she at that date but partially comprehended His nature, for at Karli and at the Island she was mystified—confounded, indeed,—when He read her thought and replied to it. To us H. P. B. is as great a mystery as the Takur to her: more so, perhaps, for she had begun her occult path. And yet, Adept as she too was, how pitiful the wail which breaks from her in her isolation: “No nightingales ever sing for me, either in the neighboring groves or in my own heart. The latter least of all”. (THE PATH, New York, cloth, \$2.50.)—[A. F.]

## Mirror of the Movement.

“H. P. B.” T. S. Sunday evening lectures in December were: 4th, *Chelaship*, J. H. Fussell; 11th, *What the Theosophist Thinks*, Alexander Fullerton; 18th, *Practical Theosophy*, Wm. A. Crane.

ARYAN T. S. Sunday evening lectures in December were: 11th, *A Bird's-Eye View of Theosophy*, Alex. H. Spencer; 18th, *Dwellers in the Astral World*, James H. Connelly; 25th *Theosophy in Practice*, Alexander Fullerton.

BROOKLYN T. S. Sunday evening lectures in December were: 4th, *Veils of Maya*, H. T. Patterson; 11th, *Cyclic Evolution*, Wm. Main; 18th, *Chelas*, John M. Pryse.

A CHARTER WAS ISSUED on Dec. 27th to the Toledo T. S., Toledo, O. There are five charter-members, and the Branch is 70th on the American roll.

ATMA T. S., New Haven, Conn, received on December 18th a lecture from Miss K. Hillard of New York upon *The Three Objects of the T. S.*, and upon the 25th one by Mr. H. T. Patterson of Brooklyn upon *What is Theosophy?*

BRO. J. D. BOND of Fort Wayne has had made little paper-savings boxes for the collecting of money to be forwarded to the General Secretary on May 8th, “White Lotus Day”, for the general fund. The boxes have on their side quotations from *Bhagavad Gītā* and *Secret Doctrine*. Bro. Bond has sent them to every member of the Society with a circular explaining that by next May the general fund would be enriched to the extent of \$3000 if members put in the box each day but *two cents*, and that a year from now the same would be \$7000 or \$8000. The General Secretary received on Dec. 14th from one member his full contribution—amounting to \$7.30,—with the box to be used by someone else.

MR. LEON LANDSBERG has presented to the Reference Library at the New York Headquarters fourteen books: in English, *The Shīva Sanhito*, *Mesmerism*, *Hitopavesa*, *India—What can it Teach us? A Strange Story*, *Atla*, and *Fo-hi*; in French, *Haute Magie*, *Grandes Mystères*, *La Science des Esprits*, *Histoire de la Magie*, *La Magie et l' Astrologie*, and *Lumen*; in German, *Reise um die Welt*.

CLAUDE F. WRIGHT has, since Nov, 21st, lectured and visited Branches as follows: During the week commencing Nov. 21st he on Monday attended first meeting of new Harvard Branch, and on Wednesday lectured before Cambridge T. S. on “The Secret Doctrine”. The following week he lectured twice

at Malden on "The Sixth Sense" and "Reincarnation", addressed Cambridge Branch on the subject of "Dreams", and attended ordinary meeting of Boston Branch. The Sunday following he gave a public lecture in Chickering Hall, Boston, on the subject of "Occultism". The week commencing Dec. 5th he addressed the Providence Branch three successive evenings, and on Sunday gave a public lecture in the rooms of the Franklin Society in Providence. He visited New Haven the following week, and while there addressed three meetings in Tontine Hotel parlors, afterward visiting Bridgeport Branch and addressing the Branch on "Reincarnation". The Sunday following he gave a public lecture in Bridgeport on the general subject of "Theosophy", returning to New York the same evening. Mr. Wright has besides given many parlor talks and made numerous personal visits to Theosophists and interested non-members. He goes to Jamestown, N. Y., for Christmas week.

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ANNIE BESANT'S TOUR.

Mrs. Annie Besant arrived from London in steamer "City of New York" on Nov. 30th. On the 3d and 4th of December she lectured at Chickering Hall, New York, to very large audiences on "Death—and After?" and "Hypnotism, Mesmerism, and Theosophy". These made a deep impression and were well reported in the press. On the 3d the Aryan, Brooklyn, and H. P. B. Branches met her at a special meeting in the Aryan Hall in Headquarters Building. Starting on Monday she went to Toledo, and from there to Fort Wayne, Ind., at both places having good audiences. A special house-to-house canvass was made in Fort Wayne by clergymen against the lecture and kept some away, but it was nevertheless successful. Such bigotry is a commentary on our progress, and shows how ignorant men must be to try to stop a movement that is an actual ally of true Christianity.

Chicago was reached on the 9th, and on that evening and on the 10th she lectured in Central Music Hall to good audiences. These meetings have done much good to the centre there, as reported elsewhere. Mrs. Besant found the cold intense for her as she proceeded, and especially at St. Paul and Minneapolis, which she reached after Milwaukee. A fair audience greeted her at Milwaukee, to which place she was escorted by Mr. and Mrs. Wright, and Mr. and Mrs. A. M. Smith.

St. Paul and Minneapolis gave good audiences and she aroused great enthusiasm. At St. Paul the lecture was in Unity Church, and at Minneapolis in a theatre. From there she went to Sioux City, unfortunately with a bad cold contracted in the Minneapolis theatre. A good audience listened at Sioux City, and there, as elsewhere, the results and effects were very marked. Leaving Sioux City at 6 in the morning of the 18th, she reached Omaha that day to lecture in the evening. At Omaha she stopped with Dr. and Mrs. Jensen and was met by Dr. Borglum, her hosts having got on the wrong section of the train. News of her stops at this point. From Omaha she will go direct to Portland, Oregon, for a lecture on Christmas Day, then to Tacoma and Seattle, whence her trip takes her down to San Francisco. May the Gods forfend her from colds and storms and enemies!

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CHICAGO HEADQUARTERS CENTRAL STATES BRANCHES.

Our Headquarters here is greatly improved. A handsome new rug nearly covers the floor, fresh shades are on the windows, and to former scanty furnish-

ing a fine desk and increased supply of chairs have been added. On one side of the room, overlooking a well-filled reading table, hangs in prominent position the large photo of H. P. B. Directly opposite is the crayon portrait of Col. Olcott done by Mrs. Nugent of Dayton, Ohio. To the right and left are pictures of Mrs. Besant and Victor Hugo; this is a striking crayon done in Paris by one of our members. Numerous small articles, useful and decorative, have been presented, each contributing somewhat to that air of comfortable completion which now marks the place.

But better than any outward show of prosperity is a daily increasing interest in Theosophy. Beginning before Mrs. Besant's arrival, it was given by her lecture an impetus which it is now impossible to estimate. We can only know that a wide interest has been awakened, unknown investigators brought into touch with the Society, and many new members won. Inquiry has poured in upon us. Each day brings to Headquarters strangers who announce their desire to join us and to learn more of our doctrines. Book sales increase, members are more enthusiastic. So many ask for help in study that two new classes are to be at once formed. One on the North Side will take up the *Key*, another will study the *Secret Doctrine* at Headquarters. Thus it is hoped to take advantage of the impulse given by Mrs. Besant's magnificent work, that it may not be lost but rather reach ever-widening circles of effort.—MERCIE M. THIRDS.

### Pacific Coast Items.

DR. ALLEN GRIFFITHS, Pacific Coast Lecturer, lectured in Watsonville, Calif., on Oct. 16th, and on the 19th and 22d in San José, also giving a parlor talk and meeting the Branch. On Nov. 13th the lecture was at Oroville in the courthouse, a Judge and the Principal of the High-school expressing special interest. On the 16th the Lecturer spoke at Woodland, where the Vice-President of the State Educational Association experienced thereby an "unsettling" of beliefs. Three lectures, 23d, 25th, and 27th, were given in Sacramento, Branch and private meetings were held, much interest was shown, and most ample press reports appeared. At Auburn no hall could be procured, but a long article was accepted by the local paper and leaflets were distributed. On Dec. 4th at Nevada City the lecture was attended by the Congregational minister, who had previously invited Dr. G. to a private discussion. A Judge, attended by a number of prominent lawyers, also had an hour's interview. Grass Valley was visited on the 7th, and an urgent invitation given for another lecture. On the 11th the lecture was at Placerville.

EUREKA T. S., Sacramento, has resumed public meetings on Sunday evenings, and with excellent prospects of a good winter's work.

### India.

THE ADYAR HEADQUARTERS were entered by burglars on the night of Nov. 4th, although three men and a boy were sleeping in the large hall. The *Theosophist* office and the main building were ransacked, the drawers in Mr. Bertram Keightley's room broken open and his iron strong-box carried off to the river. It was there mashed and the contents—jewelry, gold coin, and bank-notes to the value of over £100—stolen. A number of important private letters and papers were wantonly destroyed.

THE INDIAN MIRROR of Oct. 27th gives nearly three columns to a report of

and editorial upon an address in Calcutta by Col. Olcott, the subject being "The kinship between Hinduism and Buddhism". The T. S. had been represented as a masked propaganda of Buddhism, and some angry feeling had been aroused through India. Col. Olcott showed the utter falsity of this charge, learnedly analyzed the historic books antagonizing the two religions and exposed their mistakes, proved the fundamental sympathy he claimed, and cited the history of the T. S. and his own life as additional evidence. The large audience warmly thanked him. There is talk of a "Blavatsky Hall" in Calcutta.

### Ceylon.

The Harbor Missionaries beg to acknowledge with thanks the receipt of a further supply of bound books from Brother Fullerton. They are specially meant for presentation to ship libraries. The work of the Harbor Mission is carried on slowly but surely.

The Sangamitta Girls' School is daily increasing numerically in its pupils. There are now one hundred girls and eighteen boarders. Mrs. Higgins created order out of chaos, and she has brought the institution into its present good standing. Her work among the women is a most noble one, as the ignorance of the women is terrible to conceive.

The 15th inst. was a gala day at the Sangamitta Girls' School, being the first anniversary of the arrival of Mrs. Higgins to Ceylon. The school had a holiday, and the girls, dressed in their best, came with bouquets of flowers to Mrs. Higgins to greet and congratulate her on her unselfish and disinterested work for humanity. An entertainment was provided for the School, and all had a very pleasant time in sports and games, a "tea fight" and Magic Lantern Exhibition. Before tea and cake were served around, the teachers and the pupils of the school presented Mrs. Higgins with a very handsome Tea Service. It was a very touching sight to witness.

The defunct Woman's Educational Society has received the attention of Mrs. Higgins. A meeting of the Society was called a few days ago, and officers were elected for the forthcoming year. Mrs. Higgins was unanimously elected President.

The World's Columbian Exposition has not been forgotten by "our girls", for the Sangamitta Girls' School is sending its quota of exhibits through the local Ladies' Committee of which Lady Havelock, the wife of his Excellency, the Governor, is the President. Readers of this who go to Chicago should see the Sangamitta articles and interest their friends about the institution. A photograph of the School will also be sent. Since writing the above, Mrs. Higgins and Mr. Peter de Abrew had an interview with Lady Havelock at Queen's House, where the Sangamitta articles were handed over to her Excellency. Lady Havelock was quite pleased with the collection.

Owing to the increasing demand for room by intending pupils to the Sangamitta Girls' School, and owing to the heavy rent for the present premises of the Institution, the purchase of a new building has been deemed very desirable. With that object in view Mrs. Higgins has formed a strong and representative committee of gentlemen who are to cooperate in securing a house and ground for the School. The Secretaries of this fund and committee are Mrs. Higgins and Mr. Peter de Abrew. A Trust Deed was at once drawn and

trustees have been appointed for the fund. We do sincerely hope that ere long a home for our girls will be an accomplished fact.

"My Lord", the Bishop of Colombo, has been asked by the "Powers that are" in Ceylon to write a treatise on the ancient religion of Ceylon, Buddhism! to be placed at the Ceylon Court of the Chicago Exhibition. We Buddhists think that His Lordship cannot do justice to the subject, and the appointment made of him is a gross blunder. His Lordship knows nothing about Buddhism. Apart from that fact "My Lord" views Buddhism with jaundiced eyes! Theosophists who may chance to look around the Ceylon Court will please note this. They will find several parcels of Christian or Churchian Colonial bigotry and narrow-mindedness labelled with hypocritical terms.

SINHALA PUTTRA.

## Notices.

### I.

Persons using the Circulating Theosophical Library are invited to insert in their catalogues the following books added: No. 224, *Letters that have helped Me*, Jasper Niemand; No. 225, *Memorial Volume to H. P. B.*, by Some of her Pupils; No. 226, *The Kaballah*, Meyer; No. 227, *Branch Papers*, 1-25; No. 228, *Born of Flame*, Peeke; No. 229, *Nightmare Tales*, H. P. Blavatsky; No. 230, *Reincarnation*, Annie Besant; No. 231, *The Historical Jesus*, Massey; No. 232, *Transactions of the Scottish Lodge*; No. 233, *Transactions of the Blavatsky Lodge, Part 2*; No. 234, *Lucifer*, vol. x; No. 235, *India: What can it Teach us?*, Max Müller; No. 236, *Caves and Jungles of Hindustan*, H. P. Blavatsky; No. 237, *The Theosophist*, vol. xiii, Part 2; No. 238, *The Golden Stairs*, Waite; No. 239, *Simon Magus*, Mead.

### II.

Branch Paper No. 29, *Theosophy and Christianity*, read before the Stockton T. S. by Rev. Wm. E. Copeland, was sent to the Secretaries about the middle of December.

### III.

*The Secret Doctrine* was not electrotyped, and the new edition, instead of being printed from plates, has to be re-set throughout. Meantime every copy of the original issue has been sold, and orders now can only be received upon understanding that they will be filled when the new edition is issued. As before, the work is being done in London.

#### NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in December.....				\$1289.50
Contributions since December report:				
Members of Aryan T. S. . . . .	\$741.00	R. O. R. B. . . . .	\$	1.00
A. W. W. . . . .	10.00	L. . . . .		10.00
L. H. K. . . . .	2.00	A. M. S. . . . .		5.00
L. L. . . . .	2.50	P. v. d. L. . . . .		4.50
W. A. R. . . . .	5.00	J. J. L. H. . . . .		5.00
				786 00
Actual deficiency Dec. 20th.....				\$ 503 50

Stand not with your back to the sun; let not your shadow fall on the work; in the night's darkness no work is well begun or ended.—*Book of Items*.

OM.

# ATM

There is no happiness except in righteousness.—*Attanagalu-  
vansa, c. 2, 14.*

Full of love for all things in the world, practising virtue in  
order to benefit others—this man only is happy.—*Fa-kheu-pi-u,*  
79.

On first awakening from my sleep, I should pray that every  
breathing thing may wake to saving wisdom, vast as the wide  
and boundless universe.—*Shaman's Daily Manual.*

## THE PATH.

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VOL. VII.

FEBRUARY, 1893.

NO. II.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in  
this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible  
and for those which are unsigned the Editor will be accountable.

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### What the Masters Have Said.

IN 1888, speaking of Col. Olcott, an article in this magazine  
quoted from letters from the Adepts sent to Mr. Sinnett at  
a time some objections were made to the work of the Society  
on the ground that enough attention was not paid to men of  
science and to science itself.\* Since the year in which those  
letters were written many persons have joined the Theosophical  
Society and its sphere of work has greatly extended. And now  
no less than then, the workers have begun to pay too much atten-  
tion to the intellectual side of Theosophy and too little to that  
phase on which the Masters who are behind insist and which is  
called by H. P. B. in *The Voice of the Silence* the "heart doctrine".  
Others also have said that they do not want any of the heart doc-  
trine, but wish us to be highly respectable and scientific. Let us  
consult the Masters, those of us who believe in them.

When the letters to the Simla Lodge were written it was said  
by objecting Theosophists that it was time now to take a different  
tack and to work for men of science, and there was a slight sus-  
picion of a repulsion between the Hindus, who are black, and the  
Europeans, as well as an openly expressed condemnation of the

\* PATH, vol. iii, p 12

methods of Col. Olcott and H. P. Blavatsky. The reply from the Adepts, made after consultation with others very much higher still, runs in part:

No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wider, and especially a more benevolent intermingling of the high and the low, of the alpha and omega of society was determined on.

Who determined this? The Adepts and those who are yet still behind them, that is to say, for the Theosophist, the Dhyan Chohans who have control of such matters. Why was it decided? Because the world is sunk in sorrow and in selfishness which keeps the one side of society from helping the other. The letter goes on:

The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no Theosophist who objects to the principle . . . and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, *The Brotherhood of Humanity*, to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it need not undertake a task too heavy for him.

The depth of the sarcasm here cannot be measured, and at the same time it is almost impossible to fully understand the opportunity pointed out in those words and the loss of progress one may suffer by not heeding them. They apply to all, and not merely to the persons they were written to, for the Masters always say what applies universally. The letter continues:

But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea.

Later on, near the time when H. P. B. was in Germany, others came and asked what they might do, how they might work, and what "sphere of influence" they might find. The Master known as K. H. then wrote a letter to one, and at the same time sent copies with fuller notes on the communication to others. A part of that letter has lately been published in the German magazine, the *Sphinx*. In it the Master said among other things:

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist, who "Not for himself but for the world he lives". This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue. Yet the best "sphere of influence" for the applicant is now in [his own land].

The reference to *a basis* and *a sphere of influence* is to the idea of

those who held that a scientific or at least a very long preparation to get a basis and a sphere for work was needed first. But the answer shows the Adept as not agreeing, and as pointing out the way to work along the line of the heart doctrine. And some of the fuller notes annexed to the copy of this letter sent at the same time to others read:

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye". And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear".—K. H.

After seventeen years of work it is now time that the whole Society should pay a little more attention to the words of those Masters of wisdom who have thus indicated the road, and these are the "original lines" traced out and meant to be followed. All those who do not follow them are those who feel dissatisfied with our work, and those who try to go upon these lines are those who feel and know that help is always given to the sincere Theosophist who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine and object of Universal Brotherhood.

ONE OF THE RECIPIENTS.

## The Spheres of Inanimate Objects.

A CRITICISM CRITICISED.

MY attention has only recently been called to a paper with the above title in the October *Theosophist*, in which my critic contends that it is difficult to determine by my article in July PATH on the "Spheres of Inanimate Objects" "whether the writer was fully satisfied that his experiments reasonably demonstrate his hypothesis", when in the paragraph below it is stated that "Mr. Karr considers his hypothesis to have become reasonably demonstrated."

In the face of such cross-statements, and of others which will be noticed later on, it is somewhat difficult to handle the subject seriously.

Mr. Travers's next complaint is that I have failed to make it entirely clear in my paper whether inanimate objects are devoid, or not, of any *aura*. One would have thought from the mere title

of the article in question let alone its matter, that this point had been given sufficient prominence, inasmuch as inanimate objects are admitted to have certain obscure properties that, for want of a better term, we call *sphere* or *aura*. But not mindful of this tacit admission my critic proceeds to ask, with a passing allusion to my confusion of mind, "What does Mr. Karr mean? Are his readers to understand that objects are devoid of any *aura* whatever?" Then, a ray of light flashing in upon his darkness, he demands, "Or does Mr. Karr mean that the *aura* of an object is barren until impressed by the thought of individuals or the associations of a locality?" Surely the instances I recorded would seem to make this latter surmise inferentially clear enough to most readers, even without the direct statement of such a belief on page 113 (July PATH.) It was the purpose of the writer throughout, to show from his own careful investigations that, however rank the scepticism and loud the denials of those unfamiliar with psychic phenomena, there manifestly is some inherent quality, call it what you will, resident in inanimate objects. That this quality appeared to be a *neutral* one seemed reasonably demonstrated by the experiments recorded: neutral, I say, forasmuch as the objects chosen were in each several instance incapable of giving out any clue to their structure, origin, or habitat, save as these missing facts were read into them, so to say, by the strongly positive current of a mind aware of all three factors, or, as in certain instances, where by personal contiguity the active quality of an organic structure had been superimposed on the passive sphere of the inanimate object.

Mr. Travers intimates it is from familiarity with Reichenbach's writings that I derive authorization for the idea of spheres around objects. I would, however, say that though possessing both Reichenbach's and Gregory's works, and especially curious as are the accounts given by the former experimenter, I do not place reliance for the fact of spheres surrounding objects on the record of these authors alone. Far more trustworthy, to my mind, is the evidence of independent clairvoyants of good character and undoubted sincerity who, with no theory behind them to sustain, claim to see the glow emanating from things. It may even become a question, in the light of a fuller knowledge of the powers of the mind and its strange intricacies, if in Reichenbach's experiments with his sensitives anything beyond the power of thought-transference is proved; for it must be borne in mind that his theory of crystals and metals was exceedingly dear unto him, and his mind, saturated with his own idea and dominating the plastic sphere of his

sensitive, naturally projected all that he thought concerning their properties into the mind vibrating in unison with his own, and, as usual in such cases, the subject received the given idea pictorially, and *saw* what the agent wished him to see. This is not so unlikely an assumption in view of what takes place every day in experiments of an hypnotic order, when we remember that other investigators following Reichenbach's methods failed utterly to obtain his results.

Of Prof. Denton's experiments, which are also cited by my critic on one leaf as authoritative proofs (see p. 42, *Theosophist*, October) and on the page facing the former (see 43, ditto) are conceded to have been often carelessly made, it may be said that such slovenly conducted and badly recorded researches cannot be held to have much scientific value.

To turn now to Mr. Travers's examination in detail of my first batch of experiments which he refers to as Nos. I, II, III, and IV, but as he does not take them in the order related this numeration may be somewhat misleading.

In Case No. 1 the critic regrets that it was not stated whether the agent had actually visited the Palace of the Cæsars or not. It so happens that he had, and that it was familiar ground to him; but even were the reverse the case, given an educated person with the degree of cultivation that reading, familiarity with engravings, and conversation with travellers would bestow, the evidence for thought-transference would still be unshaken. In spite of the distinct assertion on p. 110 of PATH article that there followed this test "a minute description of the past and present appearance of the historic site", our friend solemnly declares that this "very important point is left unmentioned by the writer." To a careful reader, therefore, the conclusion arrived at is hardly a forced one, that the description of the locality by the clairvoyant was in response to the clear mental image called up, consciously or unconsciously, in the agent's mind by the mere act of handling the bit of pavement. And here I must put in a mild protest to the charge advanced that "Mr. Karr seems to *wish* to explain the case as one of pure thought-transference", as I hoped I had made it quite patent in the preamble that neither I nor my coadjutors were laboring under any preconceptions for or against a particular theory, but were intent only on a search for facts, which motive would exclude any provings in accordance with merely personal preferences and *wishes*. The reason for advancing an explanation on the telepathic hypothesis is that in researches like these one takes a rational solution near at hand on familiar ground, rather

than wander far afield for one based on some pet superstition, or on a vague and yet unproved theory.

In Case No. II it is contended that the servant girl test is useless, "because she may have overlaid the real aura of the object by her own aura, which seems to have been the case"; but unhappily this surmise is nowhere near the truth, for, as it happens, the girl hit off some correct items concerning individuals who had just before been handling the object (*not herself in the number*), which demonstrates that if any aura overlaid the object's own it belonged to the forenamed persons. But the admission thus made by Mr. Travers that auras of objects can thus be overlaid affords valuable support to my hypothesis that the original spheres of things are neutral.

In a magazine article limited in length it is impossible to dwell upon details, else in No. III it would have been told how in the test with the "never worn trinket" what were characterized as the commonplace statements that would naturally be suggested by the object were in fact precisely those Mr. Travers makes, *i. e.*, that it was of metal, had come from some dark place (presumably the mine or jeweller's box), had been handled by people with sharp things (tools?), etc., etc., all of which amounts to nothing as far as psychometry or clairvoyance is concerned, but which considerably strengthens the telepathic hypothesis, inasmuch as every one of the statements made was doubtless, and almost inevitably, formulated as an idea in the mind of the agent who handled the object. I will here say in passing that the suggestion offered by Mr. Travers for the purpose of testing the thought-transference theory, of taking a fragment of an Egyptian monument and thinking of it as a Roman relic whereby to conjure up before the sensitive's mind the scene of the Via Sacra overhung by the Arch of Titus, would make an extremely good experiment, and one I would gladly try on some future occasion.

In the case of the antique, which the sensitive failed so utterly to describe, it may be added now that, though it had never been worn by its past owner, she cherished it as the very apple of her eye, that it was for a quarter of a century in her immediate surroundings, often looked at and handled, hence one would not unnaturally have looked for some description of her and her environment, in the failure to obtain anything of the object's original surroundings. Oddly enough, in place of either of these reflections the article dimly gave out, as in the case of the "never worn trinket", its *latest contacts*. While I was packing it to send away by express, two interruptions came in the shape of visits. I

left the article each time, and immediately returned to it upon my caller's departure to complete the preparations for its safe transit. All that the clairvoyant sensed of the actual history of the object was that a gentleman had got it travelling (which was only partially accurate), that it was silver (really gold), and that it had been made out of a dish or other vessel (not an unlikely assumption),—all of which, except the second statement, might have been conveyed through the agent's mind to the percipient's. What cannot be so explained is what followed, when the Christian name of one of my visitors and the relationship to me were given, coupled with a statement as to the person's health which had been a topic of conversation, though I was unaware at the time of having been much impressed by what had passed between us. The agent, it must be added, was unaware of the very existence of this individual, as was also the clairvoyant in her normal state.

If this does not go towards establishing the hypothesis that the sphere of objects is negative until stamped by the positive influences they have been in touch with, I am at a loss to know what it does point to, and will be much indebted to anyone who will advance a more plausible theory that will knock this one into a cocked hat. It would afford rare sport, and "may I be there to see!"—as Macauley sang in his ballad.

That the sensitives with whom these experiments were conducted were clairvoyants and not psychometers, as Mr. Travers suggests, (if there be any appreciable distinction between the two), is controverted by the case of the watch when a house was described, unknown to the owner of the watch even by hearsay, which subsequently was found to be correct after long investigation. And here comes in the "sphere borrowed from a locality" on which Mr. Travers animadverts so strongly. A locality identified with human beings, such as the Palace of the Cæsars and a dwelling house in Italy, must have received more or less the imprint of the builders' and dwellers' and frequenters' minds, which collective forces could hardly fail to be mirrored in the, as contended, passive spheres of the surrounding inanimate objects. This is what I have meant to convey by a sphere borrowed from a locality, though necessarily the locality first receives the impress from the master force of man's mind. The hypothetical case of the sea-shell cited by Mr. Travers is not an analogous one; but it would afford an interesting trial, though I doubt much from my past experiences if anything more than its recent contacts and human environments would be elicited. Were, however, a correct picture of the bottom of the sea to be given by the sensitive, how

could the possibility of thought-transference be guarded against, even with the agent consciously ignorant of the nature of the shell, when we take into consideration the evidence collected by some of the most acute investigators of England, Prof. Lodge, F. W. H. Myers, and others, for an underlying stratum of consciousness (which Theosophists will recognize as analogous to the plane of our Higher Ego) which is apparently almost omniscient in its quality, and which seems to be the telepathic channel of communication?

No one will endorse more heartily than I myself the recommendation of my critic as to the expediency of making trials with more than one percipient, though the difficulty of finding really reliable and otherwise competent sensitives is greater than anyone can imagine unless one has oneself set forth on the quest. All paid mediums, clairvoyants, and the like, have been excluded on account of the strong aversion they usually manifest to the imposition of scientific conditions,—without which all such trials are valueless. Sensitives in private circles are extremely difficult to approach, and, indeed, usually conceal their gifts with such care that the inquirer often remains ignorant of their possession by acquaintances tolerably well known to him. If any of my readers interested in the subject of these investigations, to whom good psychometers and sensitives of *perfect integrity of character* are personally known, such as exercise the faculty with *no mercenary motive*, I would be pleased to receive their names and addresses with a view to further trials in the same direction.

In conclusion, I would add a word on Mr. Travers's inclination to draw a distinction between psychometry and clairvoyance. In my experience the line seems so impalpable between them that it is doubtful if the processes are distinct. At all events, we must have more authentic cases of what he calls "pure psychometry" than are at present on record, before we can give it a place by itself; as yet, only "mixed psychometry" is the rule. The whole subject is so complicated, wheels within wheels involved, that the mind is led on to an inextricable tangle of conflicting theories, and that anyone at this stage of our knowledge should constitute himself a special pleader, as in fact Mr. Travers has done for the occult theory, when we have absolutely no proofs as yet where-with to support it, seems to me not only futile, but also injurious to the full and free acquisition of further knowledge. On this ground it is not enough to say, "I believe": one must have a reason—that is, proof—of the faith that is in you.

THOMAS E. KARR, F. T. S.

## Three Letters to a Child.

NO. III.—THE MAKING OF EARTH.

**M**Y DEAR LITTLE MARGARET:—Of course you know that *we* could not live in such a world as I told you about in my last letter, so soft and wet and hot. The men who lived then, like the plants and the animals, were more like soft jelly than anything else, and very large, great giants in fact, to match the other things. For we know, as I said before, that Law always works in the same way, and when all vegetation and all animal life was enormous, and soft, and more than half water, you may be sure that the men were like the other animals, and the learned professors who say there were no men then, only say so because they don't like to think that human beings could ever be very different from what they are now.

But they know, and they will tell you, that every separate human being goes through a great many changes before it is born as a real live baby, and so I think they might realize that all men were at one time different, and that the soft jelly-fish kind belonged to the soft and wet earth, and could not leave any bones behind them to prove what they were like, because they had no bones to leave! And so, if you will believe my story, which has been told by men I believe to be *very* wise, because all they say agrees with *universal* law (that is, law which is the same everywhere and always)—if you will believe my story, I say—the Earth and the plants and the animals and the men all grew drier, and harder, and smaller, and more and more different from each other as time went on. And the ice at the cold ends of the earth, where the sun does not shine much, grew thicker and heavier, and heaped up higher and higher, till finally the Earth tipped up a little, and great floods of water and ice came crashing down over the warmer countries and burying everything in what is called a Deluge, or a great flood. And the ice blocks, or glaciers, made great marks as they tore their way over the rocks and mountains in their path, and you can see the marks yet on some rocks, and they are called glacial scratches. And sometimes the inside fires boiled up through the volcanoes, and through great cracks in the earth, or the floor of the sea, and made a different kind of destruction. Whole continents disappeared under water, and new ones came up, so that the earth we live on to-day is a very different place from the home of the first families of men. It is even very different

from what it was when the first men like ourselves began to live in it, which was many million years ago, and many great nations have lived and flourished and vanished away, to make room for others. We are the fifth great Race or family that has lived here, we are told, and there are to be seven in all, but it will be many thousand years yet before this Race has learned all it was put here to learn, and has brought up another Race to take its place. And besides the changes that have been made in the whole face of the earth, parts of it have grown hotter and colder and perhaps hotter again, as it has tipped up more or less towards the sun and the ice has thickened or melted. Away up in Greenland, where it is winter now nearly all the time, people find skeletons of elephants and remains of magnolia trees, and many other animals and plants that can live now only in hot countries, far to the south of us, and so we know that once upon a time it must have been much hotter in Greenland than it is in New York.

And now I hope you will be able to see, although this is a very rough and hurried story of the making of the Earth, that it was not quite what you thought it was when you asked your Mamma "what they laid it on, when it was only a little tiny speck, millions and sextillions of years ago?" For I think that you will understand now that it did not begin as a hard "speck", however small, but as a cold bright mist, thinner than anything you can think of, floating about in space, which you can think of as the open part of the sky, far beyond the clouds. And as there are two kinds of force always at work, one pushing out and one pulling in, they pulled and pushed at the floating mists, and squeezed them together and made them into balls, and one pushed and the other pulled, and so they kept the earth and the stars going round and round. And the sun pulls one way, and the earth and the stars pull another way, and their strength is so well balanced that they keep each other in order, and they all move in their proper places and don't interfere with each other. And so the mists became first round and then gradually harder and cooler, and at last the Earth was formed, and by degrees became fit for our kind of men to live on it. When you are older, you can study astronomy and geology and ethnology, and many other things with very hard names, and perhaps you will know a great deal more about it, and perhaps you won't, but at all events this is all I can tell you now. And some day or other, if you like, I will write you another letter and tell you some more wonderful stories about the making of Man.

KATHARINE HILLARD, F. T. S.

## A Reminiscence.

THE interesting series of historical papers now running in the *Theosophist* entitled "Old Diary Leaves" by Col. Olcott naturally recalls to the mind various small events of the early years of the Theosophical Society, but nearly all the first members have disappeared from sight, some wholly uninterested in our work, others gone over to the other side of death. But some remain who do not concur in all the details written by Col. Olcott.

The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time. The cut here shown is from the original electroplate made in 1874 or '75 or even earlier from a wood-cut produced at the same time. The wood-cut would have been used in this printing but that the impression might destroy it. Both, the plate and the wood-cut, have been many years quietly resting in a drawer. Very plainly this cut is substantially our seal. The omitted portion is the Egyptian cross in the centre. In place of that cross the letters "E.



B." appear, and those letters mean "Elena Blavatsky", the initial E being aspirated. Above is the coronet of a Countess. Added within the circle are astrological and cabalistic signs referring to the owner who used it. That owner was H. P. Blavatsky. It has been used often by her for stamping letter paper, and a quantity of the same letter-paper she used is in the drawer with the wood-cut.

Who, then, is the person from whom came the idea of our seal? Is it H. P. B. or some one else? If not H. P. B., how is it that she was using this design for her paper so many years ago? Several persons have claimed to be the founders of the Society, or designers of its seal, or first movers in its early years. A Philadelphia Doctor some years ago had the hardihood to write to the New York Headquarters saying that he was the one who designed our seal. Since then he has passed away. The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chess-board. What is the use of permitting vanity to influence us toward denying the facts?

No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H. P. B. predominant with us in 1875, but she is yet. The very organization was suggested by her in a letter which will be published in facsimile if any one feels disposed to deny the foregoing assertion. She wrote that we ought to model our Society on the United States, which is a collection of sovereign bodies united in one aim.

In the "Diary Leaves" Col. Olcott says that it was proposed to make the Theosophical Society an extra-Masonic degree. The impossibility of this may be seen when we reflect that such a thing—out of the question in itself—would leave out H. P. B. But, you say, he refers to letters from William Q. Judge and Gen. Doubleday asking for the ritual. This is but one of the little errors that creep in after lapse of years. An examination of the correspondence shows that Brothers Judge and Doubleday wrote—often—that if there was to be a ritual for the initiation into the Theosophical Society, then it should be sent, or the whole initiation abandoned. And many members recollect how much was said *pro* and *con* about abolishing initiation and accompanying ritual altogether, until at last it so came about. Masonic degrees were not once talked of, unless Col. Olcott may have said he would have wished us to be affiliated with Masons. This item in the "Diary Leaves" is clearly *lapsus calami*. In the same number of the "Leaves" there is a reference to G. H. Felt and a long draft of a letter of his as to which Col. Olcott is not clear. This is easy to settle. The letter was drafted by William Q. Judge and copied out by Felt, and the person he speaks of in the letter as experimenting with is Brother Judge. These things I state advisedly and with permission. It was intended for use at a meeting of the T. S. in 1876, but instead of using that a paper was read by Bro. Judge embodying the facts and including many other records of different experiments.

Other fitting scenes will recur later. Some embrace the funeral of Baron de Palm and what led up to it, others the making of our early diplomas by hand, and so on. But however the facts may come out, it remains a fact that the T. S. stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented, and we triumph.

ONE OF THE STAFF.

## Planetary Influences.

SOME writers, in order to avoid what seems like fatalism or predestination in astrology, have denied that the planets possess any inherent influence or exercise it upon the human race. They do not question the main features of astrology, nor do they, like many materialistic and scientific authors, dismiss it as visionary and unworthy of examination. They admit that the directions at which the planets arrive with regard to each other seem to tally with certain events which happen in the life of the native. But they claim that this coincidence is due to the fact that the planets are only markers, and that they indicate things which occur without their active interposition. They are thus merely recorders of Karmic effects. At first sight there appears to be much weight to this argument, since none can deny that we fashion our own selves and by our own actions bring upon ourselves certain results either good or evil. To deny volition would be to deny the law of Karma. We must insist upon a certain amount of free-will; without it, existence has no reason and humanity no hope.

We are, however, brought face to face with the perceptible facts of astrology; and these will not down even to save a theory. It is evident that the sun and moon exercise a direct influence upon the material world. It would be absurd for us to attempt to explain the tides of the ocean by saying that the moon did not cause them, but was only an indicator; or to say that the sun's heat did not produce the summer, but was only a coincident record of that season. How much simpler is it for us to imagine that each of these orbs of the solar system is continually pouring down upon us its astral waves, just as it sends down upon us its ethereal rays of light! And then, moving on in endless procession, as it were, new angles are constantly being formed, new positions are momentarily being developed, and consequently new effects are being produced.

This is the natural view to take. It is the one adopted by all astrologers that have ever lived. But how is it to be reconciled with the law of Karma, which says that all actions are the result of other actions, and good and evil conditions are caused by good or evil conduct? This seems a perplexing question, and no doubt it has puzzled many young students, especially those who have never given much attention to the subject of astrology and who do not have any clear idea of its relation to the Theosophic philosophy. In order to understand that relation, however, it is only

necessary to obtain a just understanding of the principles of astrology so far as fatalism, or determination, is concerned.

Let us see what is meant by fate. In Zadkiel's *Grammar of Astrology*, chapter 10, entitled "To judge the future fate by the figure of the heavens at the moment of birth", occurs the following remark:

The word fate does not here imply *inevitable* fate; for though the planets produce a certain influence on the native's affairs, yet that influence is capable of being opposed by the human will, and may by that means be entirely or greatly mitigated. If, however, it be not attended to, but allowed its full scope, it will then certainly produce its full effect; and the reader must remember that astrologers in predicting events always presuppose that the last circumstance will be the case.

We see here that there is no absolute fatality. On the contrary, each person is given an instrument known as the human will, with which he may oppose the evil influences and may take advantage of the good. To be explicit, the planets are continually shedding down their astral rays upon us, and according as they make certain angles in the course of their revolutions, so do their influences become good or malefic. But there is no necessity, no absolute law, that we should succumb to those influences. It is, on the contrary, our duty to oppose them when evil, just as it is our duty to turn away from every temptation. And the human will is all-powerful. When well developed, it can avert evil equally as well as it can magnify good.

We thus see that there is no fatality, but only a tendency in certain directions which, when evil, we have to combat. Let us now try to learn how this may be reconciled with Karmic law. The latter supposes certain acts as a result of previous acts. But no explicit time is given by any authority on the subject as being the date when Karma takes effect. There is an old Hindu aphorism saying that Karma acts after two days, two fortnights, two years, or two lives, which is equivalent to saying that it has no stated season, but comes whenever the occasion is ripe. We can, then, very easily suppose that Karmic action takes effect in accordance with the principles of planetary motion. In other words, if a given result is to take place, it will wait until in their regular revolutions the spheres have reached a certain combination answering to or corresponding with the event. The planets are not markers; they influence. But they only exercise that influence in accordance with the law of Karma.

Now, as to the extent of that influence, it may be said that it is limited. Some people are much less affected by planetary positions than others. This, as has been previously suggested, is due to the extent to which they have cultivated the will. Most people,

it is true, respond promptly to their astrological directions. Some succeed in opposing evil influences to which the majority succumb. There are a few—a very few—who have risen above the planetary suggestions, and whom evil does not harm. Such have evolved themselves beyond the astral plane, and are no longer subject to Saturn. For it should be known that astrology acts only through the astral form and upon the astral plane. It is therefore only concerned with humanity in its lower stages. It is exoteric and base to that extent. Whenever we can as a race pass beyond the limitations of the flesh, astrology can no longer be a science. It teaches us at present very much about our organization, and is indeed one of the keys to a knowledge of the universe. Rightly understood, it is of inestimable value. Wrongly looked at or used for evil ends, it is worse than ignorance. No doubt it has been in the past very often employed for selfish ends. Let us hope that the students of the future will have a better aim, and will turn astrology into a means for helping and enlightening the race rather than to employ it as a mere money-making agency.

It is not generally known that there are three sets or kinds of astrological directions, each producing certain effects, yet all dependent to a considerable extent upon each other. They may be described briefly as primary directions, secondary directions, and local transits. The latter are extremely simple and are generally employed by professional astrologers. They are based upon the direct motion of the planets around the sun. While to the observer of the heavens night after night the planets which are visible appear to retain about the same relative position to each other, in reality they are moving onward at varying rates of speed, and each night take a slightly different position. While our earth completes the circuit of the sun in one year, it takes about thirty years for Saturn to finish its orbit. Each planet has a different motion. Hence the combinations of position that arise daily are practically infinite. The local transits are the transits of one planet over the place of another in any nativity. They produce the minor events of life, the daily cares, annoyances, triumphs, and joys which every one has, but which do not as a rule produce any lasting effect. If, however, there is a coincidence of several evil transits at about the same time, particularly if the primary and secondary directions are also bad, then serious results may be expected. It is said that even primary directions cannot take effect without having transits of a similar nature to work through, and on this many professional astrologers ignore primary directions altogether, claiming that the local transits furnish all the

data required for making predictions. In reality the reason for such omission is the difficulty of computing such primary directions. Local transits, on the other hand, require no mathematical skill or labor. The positions of the planets from day to day are given in every ephemeris or almanac that is published.

Secondary directions are also comparatively easy to compute, although it is difficult to explain the nature of their influence. They are said to be "merely the aspects formed by the Sun or Moon within a few weeks after birth by their proper motion, in longitude, in the heavens". But this definition fails to convey any meaning to the ordinary reader. I would therefore add that in astrology each day is but a micro-cosmic aspect of a longer period, and in a nativity each day succeeding birth is regarded as equivalent to a year of life. Thus the tenth day after birth will show events that will happen in the tenth year, the twentieth day the twentieth year, and so on. Most astrologers use the secondary directions; and, in fact, it is said that the old Arabian astrologers used nothing else for their prognostications. Certain it is that, however inexplicable it may appear, the secondary directions are generally reliable. Their effects are short-lived, not lasting over two or three weeks at most.

Primary directions are what prove the stumbling-block for nearly all would-be students of astrology. They require very complicated and abstruse computations, and one must be acquainted with logarithms and sines and tangents in order to make any progress whatever. Hence most modern professional astrologers discard them altogether, and even speak slightly of them. In fact, Raphael openly advises against their use in his latest *Guide to Astrology*. But all the older astrologers considered primary directions as being of primary importance. They bring about the great events of life. Marriage, death of parents, bankruptcy, professional success, are all denoted by them. Sometimes the influence of a primary direction is so great that it will last through several years. Hence these directions should not be ignored. It is no doubt true that a primary direction cannot act until there is a suitable combination of local transits for it to act through, but that does not give us sufficient ground for depending entirely upon the transits or even upon secondary directions.

The principle upon which is based the doctrine of primary directions is the same macro-cosmic and micro-cosmic idea which underlies the secondary directions. The earth turns upon its axis every twenty-four hours. In that time each planet apparently travels completely around us, making a circuit of 360 degrees.

As in 24 hours there pass over the meridian 360 degrees, in one hour there will pass over 15 degrees, and one degree, being equal to one-fifteenth of an hour, is therefore equivalent to four minutes. Hence an error of four minutes in the time of birth will cause an error of one degree in right ascension, or of one whole year in the life of the native. It should be explained, however, that there are two methods of computing time. By the Ptolemaic system one degree equals a year of life. The Placidian theory, while more complex, has much to recommend it in the way of exactitude. As there are only 360 degrees in a circle, and as there are  $365\frac{1}{4}$  days in a year, it follows that to take a degree for a day or for a year is not, strictly speaking, correct, although much more convenient. According to the Placidian rule, the right ascension of the sun is added to the arc of direction, and then to this are added the actual degrees and fractional parts thereof, in proportion as the days are actually longer or shorter. By this method a degree is sometimes greater and sometimes less than a year of life, but it is always proportional to the exact length of the day as shown by the ephemeris. Zadkiel and most modern astrologers employ the Ptolemaic system of measurement. The difference between the two is so slight that it does not cut much of a figure either way.

There is one fact, however, about astrology which cannot be too strongly dilated upon, and that is the necessity for ascertaining the exact time of birth. Astrologers who pretend to set up horoscopes, merely guessing at the hour of birth (in the absence of definite information), know very well that their predictions are extremely precarious. While the difference of a few hours does not affect materially the local transits—and it is from these that they draw their deductions—the difference of *one minute* in the time of birth will cause an error of three months in the time of any subsequent primary event, and an error of four minutes will throw a prediction out an entire year. Hence it cannot be too strongly urged that the first and greatest necessity in the casting of nativities is the determination of the exact time of birth.

Fortunately rules are laid down in the astrological books by which the true time of birth may be obtained. Without that knowledge astrological prediction is futile, striking here and there perhaps a few unimportant details, but leaving out all of the main and determining events. With a knowledge of the exact minute of birth the astrologer may confidently set forth all the leading and minor occurrences of life, may warn of impending danger and prepare people to take advantage of fortunate incidents and epochs in their careers.

G. E. W.

## Jared.

THE STORY OF AN ANGEL THAT CAME FROM PARADISE.

WHEN Jared entered the fold he marvelled much that his brother angels were so indifferent to the sorrows of the men that dwell on earth.

“Why do you not teach them wherein they err, that sin, sickness, sorrow, and death may be theirs no longer?”

“Jared, thou knowest them not,” answered the angels. “Didst thou speak unto them with a voice of thunder and with words of fire, they would not hearken unto thee”.

“Surely thou dost them wrong”, said Jared. “They cannot be deaf to the voice of God, since they themselves are of God. I myself will go unto them”.

The angels smiled pityingly and said again, “Jared, they will not hearken unto thee”.

Jared left Paradise and went unto the abode of men, but they could not see him, for they were blind to things of the Spirit. And Jared saw that to teach men he must appear as a man.

He watched unto what manner of man men listened most, and he found that they who were bowed and old were reputed most wise, so as such he appeared unto them. He taught them the truths of the Spirit, and how good deeds bring forth rewards and evil deeds punishments.

But the people cried, “Whence comes this grey-beard who doth teach such strange things! Doth any know his kin?” And when they found that none knew him they would not hearken to his words, and Jared went back to Paradise in sadness. But he despaired not. He saw that to have the ears of men he must be born as a man, and live and die as they do.

He willed that it should be so, and it was so. He became a teacher of the people, and they marvelled at the grandeur of his thoughts and said, “How beautiful and fine are his words; they must be true.”

But many said, “All that he says of duties due from man to man is beautiful, but too impractical for us who live in the world.”

And when Jared knew that they would not hearken unto him, he was sore grieved, and he reviled the leaders who mistaught the people and he called them hypocrites and knaves; so that they feared him, and lest he might do them hurt they laid hands upon him and slew him.

When Jared returned to Paradise he looked back to the earth with sadness and longing in his eyes, and lo!—he saw that the people had overthrown those who had slain him, and many sang Hozannas in his name and called him God!

And Jared murmured, "My work is not yet done."

ETHELBERT JOHNSTON, F. T. S.

## The Earth Chain of Globes.

ALTHOUGH H. P. B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H. P. B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes", the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H. P. B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism*, 6th ed., p. 77, we find in reference to the "Chain of Globes":

Separated as these are in regard to the grossly mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces. . . . It is along these subtle currents that the life elements pass from world to world. . . . The most ethereal of the whole series. . . . As it passes from world Z back again to world A.

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling

up from the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from; and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven "globes". It has been thought that they were as much apart from each as any visible planet, although connected by "subtle currents and forces."

But the fact is otherwise. The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth—a fact not yet cleared up—it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on—and it was not of enough importance to require insistence—the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new but who were not sufficient in number to risk then an insistence on a point that might too far violate the materialistic conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: "*Separated as these are in regard to the grossly mechanical matter of which they are composed.*" Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not "separated in regard to the grossly mechanical particles", but their particles are interblended. When we pass on to the plane of life which Globe 5 or

E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It was to this very sentence that we objected in 1875, because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H. P. B. wrote, *Secret Doctrine*, v. 1, p. 166:

Were psychic and spiritual teachings more fully understood, it would be next to impossible to even imagine such an incongruity. . . . In short, as globes, they are in COADUNITON but not in CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness."

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance*. This is negatived in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass*, for such is the meaning of "co-aduniton". If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself:"—and this is from another explanatory letter from the first authority. In the paragraph from *Secret Doctrine* attention is called to the fact that just because the seven globes are in co-aduniton but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H. P. B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps

dogmas about places that do not exist, when states of consciousness should be dwelt upon. For, as was written in a letter quoted by H. P. B. :

Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, “natural” being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses—no progress can be really achieved.

And on page 169 of vol. 1 of *Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher's letters, reading :

To be fully realized [the evolution of the monads on the globes] both this process and that of the birth of the globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint.

Although the Lodge has declared through the mouth of H. P. B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

WILLIAM Q. JUDGE.

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## Faces of Friends.

**E**DWARD BURROUGHS RAMBO is now the treasurer for the Pacific Coast Committee for Theosophical Work. He is an old friend of ours, yet it was under protest that we obtained facts for this article. It should be known that none of the persons given in this series desired to be written about, but we think it well to have the faces of friends before us when they are so far away.

Mr. Rambo was born in Cincinnati in the year 1845 on the 5th of April, of Quaker parents. He went to public school in the west, and his father died when he was but 13. Later on, with money earned by himself, Rambo went to school again in Providence to the Quaker School, and still later he went into the schooling of the T. S. After various business changes he became con-



E. B. RAMBO, OF SAN FRANCISCO.

nected with the Winchester Arms Co., and in 1882 was sent by them to open their house in San Francisco. He was married in 1870 and left a widower in 1888.

Quaker teaching of the "light within" was the main cause for his coming into the T. S. He went into the Presbyterian Church in Chicago, but that was not satisfying to his soul, and he still sought among the primitive Friends the Theosophy he claims is found there. In 1886 from studying the character of a friend he was led to investigate spiritualism, and gave it attention for some years but with no satisfaction, but it made an alteration in his mode of life so that he became a vegetarian and a strict abstainer from alcohol and narcotics; it also led him to believe in continuity if not in immortality. In 1886 he went to a camp-meeting of spiritualists at Oakland, Cal., and there a speaker showed that Reincarnation is the only just and true doctrine of immortality, and he left that meeting convinced of the fact of reincarnation for the thinking man. But still not finding the satisfaction desired, he read Theosophical books, and in 1888 joined the Golden Gate Lodge of the T. S., and there he is still but not quiet.

As Treasurer of the Committee he is of the greatest use, and when helping in the work of the Branch he often reads papers

But as a steady, calm, and judicious Theosophist, he must meet with grace from all. Such members are wanted. At the Convention held in Boston in 1891 he was the chairman, and there presided at Annie Besant's lecture on her first visit to America. And now in 1893, on his own Coast, he has generously acted for the editor of the PATH in managing the lecturing tour of Mrs. Besant from Seattle to San Diego. His friends on the Coast sometimes think him over-careful and backward, but that is well, for he thus acts as a counter-balance to the members who might fly off too far on a tangent. In fact, our Brother Rambo is almost good enough to be a native son of the Golden West.

## The Formation of Crystals.

IN the writings of Froëbel, the German mineralogist and educator, there are some interesting passages on the formation of crystals. He says, "The world of crystals proclaimed to me in distinct and unequivocal terms the laws of human life".

"What the spiritual eye sees inwardly in the world of thought and mind, it sees outwardly in the world of crystals".

"Man in his external manifestation, like the crystal, bearing within himself the living unity, shows at first more one-sidedness, individuality, and incompleteness, and only at a later period rises to all-sidedness, harmony, and completeness".

Having thus perceived intuitively the inner meaning of development as seen in crystals, he describes in detail the action of force in its tendency "to represent each thing in unity, individuality, and diversity; to generalize the most particular and to represent the most general in the most particular; and, lastly, to make the internal external, the external internal, and to represent both in harmony and union". He speaks especially of "the tendency of force to derive the line and the plane from the point, to represent the point as a line and as a plane, the line as a point and as a plane, to contract the line into a point and expand it into a plane", etc. These processes are illustrated in the formation of the different crystal forms. The inner nature of the force is always spherical, and the crystal having passed through various stages tends to return to the spherical form.

"The force at last reaches so high a degree of tension of inner and outer opposition that even the external results show that the tendency to relieve this antithesis has become the chief tendency of the force".

This is the story of evolution and involution given in a few words, and is even more significant for us with our wider knowledge than it was for Froëbel himself. Yet he says that to him the crystals were "a mirror of the development and history of mankind". Much more are they so for the student of evolution.

He describes the development of the cube form according to the law of necessity. The force proceeds from a centre, and there is always at that centre a set of three bilateral directions perpendicular to one another.

"The result of the predominance of these three bilateral perpendicular directions must be a crystal limited by straight lines and planes, revealing in every part the inner nature and action of the force".

The cube is the only form which fulfils these conditions. For "each of the eight corners shows the perpendicularity of the three bilateral directions at the centre, and thus indicates externally the centre of the cube. Similarly, the three sets of four parallel edges show each of the inner directions fourfold. The six faces mark in their centres the six terminal points of the three bilateral directions, and thus determine the invisible centre of the cube".

He then explains the development of other regular forms from the cube—the tetrahedron and octahedron, by the tendency of the corners to become planes, the faces to become points, etc., and thus traces the inner meaning of the development of form. Following his line of thought carefully, one is not surprised that he saw so clearly the analogy between human development and the development of crystals, and that he saw in crystallography "the possibility of direct proof of the inner connection of all things".

SARAH CORBETT, F. T. S.

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[EDITOR'S NOTE.—The foregoing short article is highly suggestive, and a study of the laws governing formation of crystals would be very instructive for Theosophists. The whole scheme of evolution on the planet had to be gone through in the mineral kingdom before the materials could be gotten ready for animal and present human bodies. These laws therefore are at the bottom of our mental and physical acts, inclusive of occult phenomena of every sort. Next after this are chemical laws, which must be understood as well as the first before the student can do anything practical in occultism. And when students study these and comprehend their complexity and vast range, it will be seen how foolish it is to wish to be Adepts when we are only children, and how much better it would be for the world if Theosophists hungered to seek and to save the world from its sorrow, rather than to be ever wishing to see wonders in nature and to do what only scientific training for lives can enable us to do. Disciples are many, but earnest, devoted, self-sacrificing disciples are few.]

## LITERARY NOTES.

DECEMBER THEOSOPHIST. "Old Diary Leaves IX" describes formal meetings at the beginning of our history, and also shows that our name was adopted Sept. 18, 1875. The series begins to lose interest, as the central figure, H. P. Blavatsky—without whom nothing would have been possible for us—almost disappears from the account and is, in fact, suppressed. There is a lapse of memory in the statement that it was proposed to make the T. S. a degree in Freemasonry. No such thing was seriously proposed. The references to ritual are also incorrect, as what was asked for by me and Gen. Doubleday was the ritual of our own initiation or else its abolishment, and not any imitation of Masonry. These slips are not unnatural, considering the great lapse of time. "Three Thousand Years Ago" is a singularly interesting translation of an Egyptian hieroglyphic showing the employment of mesmerism at that date, and is copiously illustrated and commented upon. "Thibet and the Thibetans" gives a little, a very little, information about both, the most salient item being that "bathing is quite unknown to them".—[W. Q. J.]

THEOSOPHICAL SIFTINGS, vol. v, No. 13, begins with "Hermetic Philosophy" by P. W. Bullock, a clear, reverent, and beautiful exposition thereof, instancing its unison with what we now know as Theosophy, and pointing out its elevation of character and spiritualizing influence. "The Occultism of Southern India" is a reprint from the *Theosophist*, and gives large information in most compact form. It ends with these words: "It is wiser therefore not to seek the path of chelaship; if the man is fit for it, his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela, and will not fail to find him when the fit man presents himself".—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No. 14, has two papers. "The Mystic Side of Christianity" has all of that gracious spirit and charm of expression which makes everything by Miss Emily Kislingbury such delightful reading, but it is not wholly satisfactory in treatment. It is mainly a chronological list of mystics, not an exposition of mysticism, whereas the title promises the latter. A very rich paper might have been prepared upon the distinctively mystic mind, method, habit, doctrine, effect on life, etc., its relation to occult law, and its risks from sentiment and unpracticality. "Christmas Peace", by the Rev. Geo. W. Allen, is of singular clear-headedness and catholicity, and expresses a volume in the words, "When Christians are Christ-like the world will believe in Christ".—[A. F.]

A MODERN CATECHISM, for the use of those who are outgrowing their swaddling clothes", by Mrs. U. N. Gestefeld, F. T. S. It is bright, incisive, terse, elevated, and fearless. Any one may breathe more freely and healthily in such air. The allegorizing of what purports to be history must always be uncertain even when not fanciful, and a catechism should not raise a suspicion of insecurity. Nor, to be perfect, should it assert doubtful propositions which its necessary brevity prevents it from vindicating. One can hardly say that Mrs. Gestefeld's avoids these dangers; nor that every expression is rigorously accurate, as, for example, that "the individual and particular person is the complement of the general person", or that Bethlehem means "the house of obedience"; nor that there is at all times entire absence of haziness in idea. The

definition of sin as "error in thought" is unfortunate as implying that mistaken doctrinal opinion is sinful, and that assaults and robberies are not; and the answer that diseases are healed "by healing the soul" seems rather the dictum of a generous enthusiasm than of demonstrated pathology. All the same, a reader can enjoy the thorough emancipation from conventional dogma, and particularly the epigrammatic punctures thereof, with which the whole book is so delightfully marked. (Lovell, Gestefeld & Co., New York.)—[A. F.]

THE LIGHT OF THE EAST, No. 3 (Nov.) has an instructive article on the *Vedas*, and gives an extract from Mansel's famous *Limits of Religious Thought* with notes attempting, but of course vainly, to save Hindu Theology from the contradictions which Mansel shows inherent in *all* theology. Each system naturally supposes itself free therefrom, and each thereby proves anew the truth of Mansel. "Buddha and Buddhism" begins a series of papers promising well, and the *Bhagavad-Gitā* with notes opens. The subscription to *Light* is 12 shillings, not 15.—[A. F.]

PAPERS ON THEOSOPHY are three documents read at a public meeting in Auckland on Nov. 6th, replying to an attack upon Theosophy and H. P. B. by a clergyman named Carter. The first, by W. H. Draffin, excellently well defines and explains Theosophy itself; the second, by Mrs. Sarah Draffin, is a spirited defense of H. P. B.; and the third, "The truth about Madame Blavatsky", compiled by members of the T. S., exposes the Coulomb-Hodgson slanderers. They make a pamphlet of 24 pages, and can do great good wherever clerical or lay defamers lift up their voices.

DECEMBER LUCIFER. Miss Arundale contributes a studious paper on "The Religion of the *Puranas*", and Miss Corbett a short but singularly sensible article on "The Natural and the Artificial in Morality". A dialogue upon "The Infinite Universe and Worlds" by Giordano Bruno is translated into English for the first time by W. R. Old, and would be a good deal more valuable if less wordy and involved. It reads like much of Plato, a meaning in the author's mind being presumable, but one in the text doubtful. "Father John of Kronstadt" describes an extraordinary Russian philanthropist and mystic of our day. The activities of the European Section are astonishing, and *Lucifer's* book reviews are marvels of thoroughness.—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No. 15, "Theosophical Conceptions of Compassion and Human Affection" is a noble paper, fine and elevated and searching. Its general teaching is rich and true, though the statement on page 10 that the meanest and most despicable is as much entitled to affectionate interest as the foremost and most loyal is one of those extravagances which distress the friends and delight the enemies of Theosophy. No doctrine can be true or enduring which outrages reason, justice, and the moral sense; and the denial that character and acts should have any proper effect on estimation is exactly such doctrine. As Theosophy is sometimes put, it seems to lack a perception of moral distinctions and to treat desert as of no consequence. Any tendency to let fine sentiment or doctrinalism run away with common sense needs to be watched, especially at this early childhood of Theosophy in the West, where the world is mostly inimical and only too sure to interpret exuberance as folly. "The Planetary Chain" is an able *resumé* of the teaching given in the *Secret Doctrine*, and is by G. R. S. Mead.—[A. F.]

DR. D. J. EDAL-BEHRAM, of Nanpoora, Surat, India, has reprinted as a pamphlet Mr. Judge's article in the *New York Sun* upon H. P. B. called "The

Esoteric She", and Mrs. Besant's "The Theosophical Society and H. P. B." Two thousand copies have been printed for gratuitous issue among Theosophical inquirers in India. Thus in India as in Australia private devotion is manifesting in glad attempt to confute the slanderers of the Master's messenger, and to displace falsehoods by facts.

MR. JAMES H. CONNELLY'S "Calling Araminta Back", which delighted readers of the PATH some eighteen months ago, has been republished in full by the *New York World* (Weekly) of January 18th.

FUNERAL SERVICE FOR STUDENTS OF THEOSOPHY is a form prepared by Rev. Wm. E. Copeland, F. T. S., providing distinct parts for the house or church, the grave, and the crematory. It is published under the auspices of the Pacific Coast Committee for Theosophical Work, although with a very proper disclaimer of committing the T. S., or anyone but the compiler, to its views. It contains Invocations, extracts from the Scriptures of various nations (other than the Bible), their sages and poets, Aspirations, an address, and Benedictions. The poetry selected is not always of the highest grade, and that by Minot J. Savage is bad, very bad indeed. Naturally, and properly, all sectarian expressions have been avoided, though this scrupulosity has been extended, one observes with a touch of amusement, to an omission of prayer or of anything beyond vague reference to God. On page 19 it is said that "Love is God", the converse of St. John's more inspiring expression. Mourners may perhaps become confused over the last sentence of one "Aspiration",—"May the Sacred Fire, most glorious of all which has come forth from the Absolute, lift us from bondage to the Lower Self and raise us to sit with the Christ at the right hand of the Father"; and the suggestion in the "Introduction" that the service be used "whenever a brother, sister, or friend enters Devachan" seems impracticable from our ignorance of the time. Nor perhaps is it quite accurate to say (page 31) that we commit the body to fire that it may be "compelled to relinquish its hold on the higher elements of the complex being whom we call man." The service gives evidence of caution, reverence, solemnity, and deep sympathy with Theosophy in certain of its aspects, but not of that delicate sentiment, copious perception of human needs, and rich literary and religious resource which must be indispensable to the preparation of any Office that shall prove other than local and transient. Still, it is well to have some attempt, and in this matter as in all others there will doubtless evolve in time a provision in all respects elevated, dignified, consolatory, and correct.—[A. F.]

On behalf of the Executive Committee I have to say that the issuance of this "Funeral Service" with the endorsement of the Pacific Coast Committee on the fly-leaf and the name of the Theosophical Society and its seal on the title-page is irregular, improper, and injudicious, as well as contrary to my suggestions and requests previously given.

WILLIAM Q. JUDGE,  
Gen. Sec. American Sec.

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## Mirror of the Movement.

BROOKLYN T. S. adopted a suggestion from Bro. Claude F. Wright, and on Saturday evening, Dec. 31st, assembled to await the coming of the New Year. It was a cheery gathering and of light conversation except during an interval at midnight, when the thoughts of all were directed into a deeper channel.

SEATTLE BRANCH No. 1 has elected as President Frank I. Blodgett, and re-elected as Secretary E. O. Schwagerl. Branch meetings continue earnest and profitable, are held at the President's house, and have an attendance of 10 to 12. The Sunday evening lectures attract 30 to 40, and are invariably followed by questions from the audience.

ARYAN T. S. public lectures on Sunday evenings in January were: 1st, *The Haunts of the Soul*, Claude F. Wright; 8th, *Karma and Reincarnation*, Miss K. Hillard; 15th, *The Veils of Maya*, H. T. Patterson; 22d, *What the Theosophist thinks*, Alex. Fullerton; 29th, *Evolutionary Cycles*, Wm. Main.

BROOKLYN T. S. public lectures on Sunday evenings in January were: 8th, *The Astral Body*, M. H. Phelps; 15th, *What the Theosophist thinks*, Alex. Fullerton; 29th, *Practical Theosophy*, Burcham Harding.

"H. P. B." T. S. had Sunday evening lectures in January: 8th, *The Heaven of Theosophy*, Alex. Fullerton; 15th, *Sorrow, its Cause and Cure*, Miss Anna M. Stabler; 22d, *Adepts: Who They are and What They do*, Miss Anna M. Stabler.

ATMA T. S., New Haven, Conn., had the following lectures in January: 1st, *The Common Sense of Theosophy*, Alex. Fullerton; 8th, *The Veils of Maya*, Henry T. Patterson; 15th, *Nature's Workshops*, Wm. Main; 22d, *Dwellers in the Astral World*, James H. Connelly; 29th, *Theosophy in Practice*, Alex. Fullerton.

TOLEDO T. S. has elected as President Mr. John M. Wheeler, and as Secretary Mrs. Helen L. Wheeler, 215 10th St. Immediately after being chartered, this Branch took in 20 new members,—an incident probably unparalleled in the American Section.

CHICAGO T. S. has elected as Secretary Mrs. M. L. Brainard, Flat E, 4201 Ellis Ave; Dhyana T. S., Los Angeles, Miss Stella W. Hart, 236 Newton St.; Los Angeles T. S., Miss Eleanor A. Bromley, 823 Boston St.; Ramayana T. S., Chicago, Miss M. E. Applegate, 619 W. Jackson St.; Varuna T. S., Bridgeport, Conn., Mrs. Isabella H. Butler, 89 Congress St.

CLAUDE F. WRIGHT has since December 20th lectured and visited Branches as follows. On December 22d he lectured before the Brooklyn Branch on "The Astral Sphere"; on the 24th he visited Jamestown, N. Y., and attended a meeting that evening of the Theosophists there. On Christmas day he lectured at morning and evening services in the Independent Church, his topics being "Theosophy" and "Reincarnation" respectively. On 26th he lectured before the Branch at Jamestown on "Occultism". On the 27th he addressed it on "Dreams". On the 28th he attended the weekly ordinary Branch meeting and gave suggestions for carrying on the work of the Branch. He then returned to New York City. On New Year's eve he attended informal meeting of the Theosophists of Brooklyn Branch. January 1st he lectured before Aryan T. S. on "The Haunts of the Soul". On January 2d he again addressed Aryan T. S. on "The Soul". Thursday, January 5th, he left for Pittsburg, Pa. A meeting was held on Saturday evening of the members there. On Monday he lectured in the Hall over the Carnegie Library, Allegheny, Pa., on "Theosophy", and next evening attended another meeting of the members in Pittsburg. The same evening he left for Columbus, Ohio, where he visited the members. Thursday, Friday, and Saturday following he stayed with Dr. Buck of Cincinnati. On Saturday, January 15th, he lectured in St. Louis, Mo., on "Theosophy". This was at 3 p. m. The same evening he met the Branch

separately and gave suggestions for further work. On Tuesday the 17th January he took the chair at Annie Besant's lecture in Kansas City. Besides this Mr. Wright has given numerous parlor talks and visited personally.

### **Pacific Coast Items.**

GOLDEN GATE LODGE, San Francisco, has adopted the Associate Membership scheme now in vogue in London and New York Branches, and with gratifying results in increased attendance and interest. Another feature in Branch proceedings is that the President appoints a member to prepare a paper of 10 or 15 minutes' length, to be read at the following session. After the paper is read, blank slips are distributed to all present, members and visitors, upon which may be written questions upon the subject treated. The slips are then collected, well mixed, and redistributed among members only, each being in turn called upon to answer the question upon the slip given him. Members unable to answer at once are given until the next session to look up the subject. The scheme originated with Mrs. A. T. Bush, and has proved most successful.

WILLAMETTE T. S., Portland, Or., has the following course of Sunday evening public lectures: Jan. 1st, *Cycles, World-building, and Planetary Chain*, J. H. Scotford; 8th, *Theosophy the Philosophy of the Day*, A. R. Read; 15th, *Seven Divisions of Nature and Man*, J. H. Scotford; 22d, *Elementals, Elementaries, and Nirmanakayas*, Miss M. E. Keene; 29th, *Chelas, Yogis, and Adepts*, Mrs. L. D. Durkee; Feb. 5th, *Reincarnation and Phrenology*, J. H. Scotford; 12th, *Karma, Law of Cause and Effect*, Wallace Yates; 19th, *Devachan, Kama Loka, and Nirvana*, Martin Quinn; 26th, *Theosophy and Modern Civilization*, A. R. Read; March 5th, *Macrocosm and Microcosm*, J. H. Scotford; 12th, *Lost Continents and Ancient Races*, W. H. Galvani; 19th, *Books of Knowledge*, J. H. Scotford; 26th, *The Soul*, J. H. Scotford.

THE PACIFIC COAST LECTURER gave lectures in Stockton, Calif., on the 14th and 17th of December, and on the 16th met the Stockton Branch to discuss local T. S. work, with view to inaugurate regular public meetings. Nothing definite resulted.

ALAYA T. S., Santa Ana, Calif., has elected as President Mr. Benj. F. Grouard, and as Secretary Mr. Orange J. Clark.

### **Obituary Notices.**

GEN. ABNER DOUBLEDAY died at Mendham, New Jersey, on the 26th of January, 1893, of Bright's disease. He was born at Ballston Spa on the 26th of June, 1819, served honorably through the war, and went on the retired list Dec. 11, 1873. When Fort Sumter was fired upon he was on duty there. All his life he was an enquirer into the true life of the soul, and was inclined to Theosophy before he joined the Society. Soon after the T. S. was founded he entered the ranks, and his name is the second on the first page of the American register of members. When Col. Olcott went to India in 1878, Gen. Doubleday was appointed President *pro tem* of the T. S. in America. He joined the Aryan Branch in New York in its beginning, and was well known to the members, who universally respected his character and were attracted by his gentleness. Only a few days before his death he wrote to the General Secretary a letter in which he spoke of the unlikelihood of his being cured, yet with great calmness. Peace to him, and doubtless when he returns to earth he will do more and still better work for Theosophy, the cause he loved.

MRS. MARY GEBHARD, F. T. S., wife of Gustave Gebhard, F. T. S., died in Berlin in her sixtieth year on the 15th of December, 1892. Mrs. Gebhard was an old friend of H. P. B., as was also her husband. In their house H. P. B. and many Theosophists were entertained; her son, Arthur Gebhard, joined the editor of the *PATH* in starting the magazine; she was a pupil in occultism of the famous Éliphas Lévi; in her life she was beloved by all, who without exception regret her departure.

MRS. EMMA L. STONE, Secretary of the Varuna Branch, Bridgeport, Conn., passed from this incarnation in December after a long illness.

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ANNIE BESANT'S TOUR.

Last month we stopped the account at Omaha. A good reception met her here and the audience was very much pleased. She met all the members also, and was able to prepare herself for the long trip to the Coast. Our prayer that she might be helped by the Gods and not stormed upon was negatived by the failure to start two days earlier, and the result was that she was snowed up very near to Portland and missed the date set. But the members at Portland got out a lot of posters announcing the delay, and the next day had another hall and a good audience. On the train there were some discomforts, as all the provisions gave out and they had to do the best they could. Mrs. Besant had but little to eat for a good many hours. But that was all forgotten when the genial kindness of the Californians shone on her. From Portland she went to Tacoma and Seattle, and at each place had good audiences and good notices in the press. No one can speak too highly of the work done by the members and the kindness shown to our mantram Annie Besant. After the lecture at Seattle she went to Olympia by boat. The trip was made long by wind, and the audience good-naturedly waited for nearly two hours and then stayed to hear the last word. Members and others followed Mrs. Besant to Olympia from Seattle. They are all enthusiastic about her, and we do not wonder. She then set out for San Francisco and had a good trip over the mountains and was surprised to see the engines working with wood for fuel. But wood is more plenty there than coal.

'Frisco was reached by New-Year's-Day as a gift to the people. Many members met her at Oakland. We give no names, as all must be included. They took her over the bay and deposited her in the house of Brother Rambo of good and gentle memory, and as a sort of offset to the honors on Dr. Anderson, who has a sort of mortgage on all the Theosophists from the East. But either house is truly one of rest. In 'Frisco and Oakland five lectures were given and all successes. Members were also met and benefitted by talks and suggestions. The lectures have been the most successful of any ever given in the city, and evoked a plenty of newspaper comment. Managers advised against so many lectures on Theosophy, but all were bad prophets, for the public came to hear all. The actual audiences reached can only be measured by the circulation of the San Francisco daily papers which are read all over the State. Their ideas on it all have been copied here in New York. All this goes to show, as members report from the Coast, that Theosophy is no longer an unfamiliar subject. May the members cultivate the seed sown and reap the harvest.

From San Francisco Mrs. Besant arrived at Los Angeles on the 9th of January and lectured in the theatre to a large audience on *Death and After*. The papers of that city said that she had her audience in spite of counter attractions. On the 11th another lecture was given on *Theosophy in Daily Life*.

From Los Angeles she went to San Diego, the extreme end of her Western trip. Stopping with Brother Thomas she had good meetings there. In this city Captain Simpson had guaranteed results for a lecture. This ended her Pacific tour, begun at Portland December 26th. Everywhere, as usual, nothing but praise follows her work. From Los Angeles train for Kansas City was taken *via* the North and Denver. Snow, as feared, again, but fortunately she got through safely and on time for work at Kansas City on the 17th, where she was met by Dr. J. P. Knoche and Claude F. Wright, who is also on a Theosophical lecturing tour among Branches. The next places are St. Louis, Indianapolis, Cincinnati, Dayton, and Columbus.

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ETCHING OF INDIAN HEADQUARTERS.

A very fine etched plate of Headquarters at Adyar, Madras, has been made by Brother George L. Cowee of Gardner, Mass., as an offering to the T. S. in America, the profits to go to the general fund. Artist's *remarque* proofs, well printed on Japanese paper of special thickness and carefully packed in a tube, will be sent postpaid on receipt of \$3.00. The size of the sheet is 14 1-2 x 18 1-2 inches. The price is absurdly below the value of the picture, but is fixed upon in order to permit all members to feel that they can have it for themselves or to present to others. The *remarque* is the seal of the T. S.

Address the PATH, 144 Madison Ave, New York.

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RESPONSE TO THE GENERAL SECRETARY'S APPEAL.

The General Secretary has received not a few generous replies to the circular sent out with December *Forum* to announce the depleted state of the treasury and the immediate need for relief. To and including Jan. 20th, 135 members sent \$713.29. Six Branches sent \$22.45. One member of very moderate means gave \$100. Two members sent at once the \$7.30 which would have accumulated in one year under Mr. Bond's box-scheme. As the yearly dues from Branches are mostly yet to be paid, there is a probability that the accruing income will, with above donations and those contemplated by Branches, secure expenditures for 1893. But this is not yet certain. If all Brethren realized the very small amount actually available from dues, and the propriety of the policy whereby dues are placed at an insignificant figure so as to exclude no one, the generosity of members being relied upon to fill the deficit, almost every one could and would exert himself to contribute. For all the kind help received the General Secretary expresses the most cordial acknowledgment and thanks.

WILLIAM Q. JUDGE.

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NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in January Path.....					\$503.50
Contributions since Jan. report:					
Members of Aryan T. S. ....	\$87.30	R. O. R. B. ....	\$	1.00	
J. B. ....	4.00	H. L. W. ....		10.00	
L. H. F. ....	5.00	L. ....		5.00	
E. S. B. ....	5.00				117 30
					<hr/>
Actual deficiency Jan. 21st. ....					\$ 386 20

Since we see that the harsh word affecteth the brute which knows not language, we are assured that harshness of itself doth pierce.—*Book of Items*.

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There is in all created beings an inconceivable light by which all good acts are performed, and in it as in a immortal essence is comprised whatever has been past, is present, or will be hereafter.—*Hindu Wisdom.*

Give to him that asketh.—*Udanavarga, 20-15.*

He delights in giving so far as he is able.—*Questions of King Milinda, B. 4. c. 1, s. 9.*

## THE PATH.

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VOL. VII.

MARCH, 1893.

No. 12.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible and for those which are unsigned the Editor will be accountable.

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### Seven Years Gone.

THE PATH was started in April, 1886, and with this month completes the first seven years of its life. Many things have happened here in these years.

In April, 1886, we had no sectional organization here; by the next year our organization was completed and became the model for Europe and India. No Headquarters existed then; to-day we have the large General Headquarters in New York, with smaller local ones in San Francisco, Chicago, Boston, Washington, and elsewhere. Our literature included few books; now enquirers are assisted by many works from the pens of many Theosophists. For some time after 1886 ridicule was our portion day by day; but now Theosophy is a familiar word, our books are constantly sought, our ideas have affected general literature. Even the worthless novels which stream weekly from the press try to catch readers by introducing *quasi-occult* ideas and superphysical phenomena. The newspapers which are written to sell and which used, at the most, to fill a corner with a jeer at the Theosophical cranks, now send their brightest reporters to interview any Theosophical speaker visiting their town, because their public wants to know what the Theosophist has to say. Considering the oppos-

ition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The era of apostolic work has come in since we first opened the PATH. Then no one was speaking for Theosophy in America. To-day there is the lecturer on the Pacific Coast going up and down the land; Bro. Claude F. Wright making extended tours as far West from the Atlantic as Kansas City; several members of the New York and Brooklyn Branches lecturing in cities of adjacent States; and last, but not least, we have secured since 1886 the interest, efforts, abilities, voice, and pen of Annie Besant. Seven years have seen many things with us. We salute the Brethren!

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## Aphorisms on Karma.

THE following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them.

WILLIAM Q. JUDGE.

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### APHORISMS.

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds

of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma

with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (*a*) through intensity of thought and the power of a vow, and (*b*) through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

(22) Karma may be of three sorts: (*a*) Presently operative in this life through the appropriate instruments; (*b*) that which is being made or stored up to be exhausted in the future; (*c*) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: (*a*) the body and the circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter

the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (*a*) by repulsion acting on their inner nature, and (*b*) by being called and warned by those who watch the progress of the world.

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## Devachan.

A CORRESPONDENT writes to say that there seems to be some confusion or contradiction in theosophical literature and among theosophical writers in respect to the length of time a person stays in Devachan, and cites the statement by Mr. Sinnett that the number of years is 1500, while I am quoted as giving a shorter time. Two things should be always remembered. First, that Mr. Sinnett in writing on Devachan in *Esoteric Buddhism* was repeating his own understanding of what Mme. Blavatsky's

teachers had communicated through her to him—a copy of each letter being kept and now accessible, and he might very easily make an error in a subject with which he was not at all familiar; second, that only the Adepts who gave out the information could possibly know the exact number of years for which any course of life would compel one to remain in the Devachanic state; and as those Adepts have spoken in other places on this subject, the views of Mr. Sinnett must be read in connection with those superior utterances.

There is in reality no confusion save in the way different students have taken the theory, and always the mistakes that have arisen flow from hastiness as well as inaccuracy in dealing with the matter as a theory which involves a knowledge of the laws of mental action.

In *Key to Theosophy*, p. 143, 158, H. P. B. says, "The stay in Devachan depends on the degree of spirituality and the merit or demerit of the last incarnation. The *average* time is from 1000 to 1500 years." . . . "Whether that interval lasts one year or a million."

Here the average time means "the time for the average person who has any devachanic tendencies," for many "average persons" have no such tendencies; and the remark on p. 158 gives a possible difference of 500 years. This is exactly in accord with the theory, because in a matter which depends on the subtle action of mind solely it would be very difficult—and for most of us impossible—to lay down exact figures.

But the Adept K. H., who wrote most of the letters on which Mr. Sinnett's treatment of Devachan was based, wrote other letters, two of which were published in *THE PATH*, in Vol. 5 in 1890, without signature. The authorship of those *Notes on Devachan* is now divulged. They were attributed to "X." He says:

"The 'dream of Devachan' lasts *until Karma* is satisfied in that direction. In Devachan there is a gradual exhaustion of force.

"The stay in Devachan is *proportionate to the unexhausted psychic impulses* originating in earth life. Those whose attractions were preponderatingly material *will be sooner brought back* into rebirth by the force of Tanha."

Very clearly in this, as was always taught, it is stated that the going into Devachan depends upon psychic (which here means spiritual and of the nature of soul) thoughts of earth life. So he who has not originated many such impulses will have but little basis or force in him to throw his higher principles into the Devachanic state. And the second paragraph of his letter shows that

the materialistic thinker, having laid down no spiritual or psychic basis of thought, is "sooner brought back to rebirth by the force of Tanha," which means the pulling or magnetic force of the thirst for life inherent in all beings and fixed in the depths of their essential nature. In such a case the average rule has no application, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of a materialistic thinker might emerge to rebirth out of the Devachanic state in about a month, because we have to allow for the expending of certain psychic impulses generated in childhood before materialism obtained full sway. But as every one varies in his force and in respect to the impulses he may generate, some of this class might stay in the Devachanic state one, five, ten, twenty years, and so on, in accordance with the power of the forces generated in earth life.

For these reasons, and having had H. P. B.'s views ever since 1875 on the subject, I wrote in *PATH*, v. 5, 1890, p. 190, "In the first place I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of 1500 years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as 1500 years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than 1500 years." This contradicts nothing unless Mr. Sinnett shall be shown as saying positively that every man and woman is bound by an arbitrary inflexible rule to stay 1500 years—no more nor less—in the Devachanic state; and this it is quite unlikely he could say, since it would involve a contradiction of the whole philosophy of man's nature in which he has faith. And what was said in vol. 5 of *PATH* accords with the views of those Adepts who have written on the subject, as well as with the very ancient teachings thereupon in the *Bhagavad-Gita* and elsewhere.

In everyday life many illustrations can be found of the operation upon living men of the same force which puts disembodied man into Devachan. The artist, poet, musician, and day-dreamer constantly show it. When rapt in melody, composition, color arrangement, and even foolish fancy, they are in a sort of living Devachanic state wherein they often lose consciousness of time and sense impressions. Their stay in that condition depends, as we well know, on the impulses toward it which they have amassed. If they were not subject to the body and its forces they might remain years in their "dream." The same laws, applied to the man divested of a body, will give us exactly the results for Devachan.

But no one save a trained mathematical Adept could sum up the forces and give us the total number of years or minutes which might measure Devachan. On the Adepts, therefore, we have to depend for a specific time-statement, and they have declared 1000 to 1500 years to be a good general average.

This will therefore result in giving us what may be known as the general *Cycle of Reincarnation* for the average mass of units in any civilization. By means of this a very good approximation may be made toward forecasting the probable development of national thought, if we work back century by century, or by decades of this century, for fifteen hundred years in history.

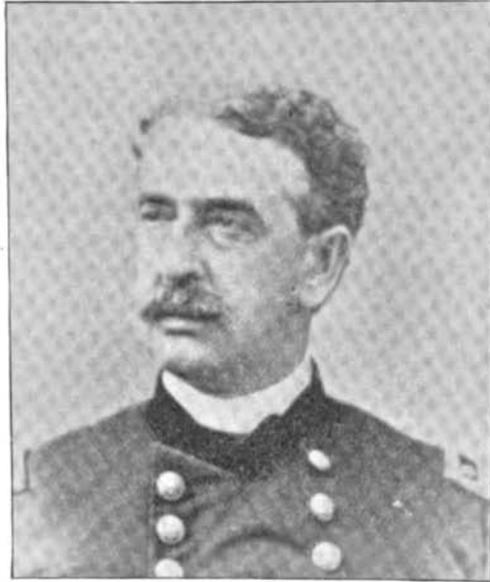
WILLIAM Q. JUDGE.

## Faces of Friends.

AJOR GENERAL ABNER DOUBLEDAY,\* F. T. S., died at his home in Mendham, New Jersey, on January 26, 1893, of heart failure. He was born on June 26, 1819, at Ballston Spa, N. Y. His father served in Congress during Jackson's Presidency, and his grandfather fought at Bunker Hill and Stony Point. Abner Doubleday was graduated from West Point in 1842, and afterwards served through the Mexican war and later in the Seminole campaign. He was second in command under Major Anderson at Fort Sumter when the last war began, and sighted the first gun fired for its defense on the 12th of April, 1861. During the war he was in continuous active service, and took part in the bloody battle of Gettysburg, and in that military event he was a prominent figure. After the war a series of promotions followed until he was made Brevet Major General on the 13th of March, 1865. Thereafter he was stationed in the South for three years. On the 11th of December, 1873, he was retired from the active list of the U. S. Army at his own request. During succeeding years he wrote many articles relating to the war, as well as two books, *Reminiscences of Forts Moultrie and Sumter* and *Chancellorsville and Gettysburg*. His body was carried to New York, where it lay in state, and then was taken to Washington and buried in the National Cemetery, escorted by a guard of honor and receiving a military salute. This is the rough record of a noble and gentle life. The picture printed shows Gen. Doubleday as a young man.

Almost immediately after the Theosophical Society was formed

\*The illustration is from an old photograph of Gen. Doubleday, as no later ones were obtainable. Although young looking it is very like him.



GEN. ABNER DOUBLEDAY.

he joined its ranks, attended its meetings, met Mme. Blavatsky and Col. Olcott very often, and on their arrival in India was made the President *pro tem.* here with William Q. Judge as Secretary, January 17, 1879. He was often at our meetings, and his beautiful voice was heard many and many a time at the Aryan Branch to which he belonged. His name is the second on the roll-book of this Section. A varied experience furnished him with a fund of anecdote of many strange psychical experiences of his own, and these, told with such gentleness and sweetness, could never be forgotten. The spiritualistic journals claim him as one of their number, but as an old and deep student of theosophy he was not one of that cult but a genuine theosophist. A gift from him of over seventy books to the Aryan Branch was the nucleus for its present large library.

A translation into English of the *Dogma and Ritual of High Magic* by Eliphas Lévi was made by Gen. Doubleday, and presented to his friend, Bro. Judge, but as yet has not been published. He also translated Lévi's *Fables and Symbols*. Another Theosophical work, yet unfinished, is a complete Index and Digest of the early numbers of *The Theosophist*. Both of the last named are also in the possession of Bro. Judge.

On the 16th of May, 1879, the famous Dyanand Saraswati

Swami wrote to the General from Meerut in India, expressing pleasure at hearing that Bro. Doubleday had been made president *bro tem.* and sending him brotherly greetings: he also went on to say "I will soon send you the manuscript of three ceremonial degrees based upon Aryan Masonry which will teach western enquirers who may join the Theosophical Society the fundamental principles of primitive Aryan Philosophy". This shows, as said in a former article, that the ritual proposed for the T. S. in the early days was solely for that body and not for the Masons. The Swami further adjures all to have courage and to persevere against every obstacle.

An official letter from the Indian office signed by H. P. Blavatsky and dated the 17th of April, 1880, notified Gen. Doubleday of his election to the office of Vice-President of the Theosophical Society, and is now on file in the office of the General Secretary. After the organization of the Aryan T. S. in New York he was made Vice-President of that Branch, and continued a member of it to the day of his death. Constantly writing to the office and to members of the Society, no one can with truth say he was other than a member of the Theosophical Society, a believer in Theosophical doctrines, and one who ever tried to follow out the doctrines he believed in. It will be difficult to find another such gentle and sincere character as that of Abner Doubleday.

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## The Mahatmas as Ideals and Facts.

A VISITOR from one of the other planets of the solar system who might learn the term *Mahatma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahatmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the Theosophical Society could not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have

triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reincarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, develops the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahatmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine—this article is meant for those who believe in the existence of the *Mahatmas*, whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed, as it surely will be in the course of no long time. For a belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same

time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H. P. B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahatmas*, the power to help was for some reason inhibited. This is the interesting point, and brings up the question "Can the power to help of the *Mahatmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahatmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not

against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefitted. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one,—the wish to save others. Let us remember the story in ancient writ of Arjuna, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN.

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## The Earth Chain of Globes.

No. II.

IN February PATH the subject of the *coadunition* but *non-consubstantiality* of the seven globes of the Earth-chain was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that—as was suspected—the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at most if not all of the naturalistic and materialistic doctrines and modes of thought of the day will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influ

enced, as many are, by the education which for centuries has been imposed upon us. When the Adepts say that these doctrines must be examined from a metaphysical standpoint, the nineteenth century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts, since "facts" are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master's pen quoted in *Secret Doctrine*, is whether we will be able to see but one globe at a time as we change our centre of consciousness? That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left therefore to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written :

You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of (modern science). You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines. . . . Such is, unfortunately, the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of practical Materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all. And here is the bar which has hitherto prevented a conviction of the Theosophical truths from gaining currency among Western nations—caused Theosophical study to be cast aside as useless and fantastic.

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to

give an account of the little they know of the "occult cosmos" to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them they would be forced in sadness to conclude I was a most superstitious person—meaning of course that their ignorance and inability would constitute my superstition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone to some other centre of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made more probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only "phases of the Earth." The letter from the Master above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are "phases of consciousness." The consciousness alters and we function in another state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops new senses and instruments for perception, but these proceed along with the changing centre of consciousness, and are not the causes for the latter but are effects due to the operation and force of that inner

power of perceiving which at last compels nature to furnish the necessary instrument. When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of universal brotherhood upon which the Adepts have insisted. For the changing of consciousness as to centre is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves. But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of its being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses non-existent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did any one see through a solid wall. For while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the "objective" usually means that which can be seen and felt. But in the machinery of the "occult cosmos" the objective is constantly changing to the subjective and *vice versa*, as the centre of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar manner will the race see, feel, and know when it has changed all and begins to function on another globe.

WILLIAM BREHON.

## H. P. Blavatsky on Precipitation

AND OTHER MATTERS.

THE following is the greater part of a letter written by H. P. Blavatsky some years ago at a time when, subsequent to the Psychical Research Society's Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts. Its publication now will throw upon her character a light not otherwise obtainable. Written to an intimate and old friend for his information and benefit, it bears all the indicia of being out of the heart from one old friend to another. Those who have faith in her and in the Masters behind her will gain benefit and knowledge from its perusal.

Now what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times I have declared that *I shall not* put the Masters any worldly questions or submit before Them family and other private matters, personal for the most part. I must have sent back to the writers dozens and dozens of letters addressed to the Masters, and many a time have I declared I will not ask Them so and so. Well, what was the consequence? People still worried me. "Please, do please, ask the Masters, only ask and tell Them and draw Their attention to" so-and-so. When I refused doing it — would come up and bother, or —, or someone else. Now it so happens that you do not seem to be aware of the occult law—to which even the Masters are subject Themselves—whenever an *intense desire* is concentrated on Their personalities: whenever the appeal comes from a man of even an average good morality, and all the desire is intense and sincere even in matters of trifles (and to Them what is *not* a trifle?): They are disturbed by it, and the desire takes a material form and would haunt Them (the word is ridiculous, but I know of no other) if They did not create an impassable barrier, an Akasic wall between that desire (or thought, or prayer) and so isolate Themselves. The result of this extreme measure is that They find Themselves isolated at the same time from all those who willingly or unwillingly, consciously or otherwise, are made to come within the circle of that thought or desire. I do not know whether you will understand me; I hope you will. And finding Themselves cut off from *me*, for instance, many were the mistakes made and damages *realized* that could have been averted had They not often found Themselves *outside* the circle of theosophical events. Such is the case ever since . . . , throwing Their names right and left, *poured in torrents* on the public, so to say, Their personalities, powers, and so on, until the world (the outsiders, not only Theosophists) *desecrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put His foot on that from the first? Has He not forbidden Mahatma K. H. to write to anyone? (Mr. — knows well all this.) And have not since then *waves* of supplications, torrents of desires and prayers poured unto Them? This is one of the *chief reasons why* Their names and personalities ought to have been kept *secret* and inviolable. They were

desecrated in every possible way by believer and unbeliever, by the former when he would *critically* and from *his* worldly standpoint examine Them (the Beings beyond and outside every worldly if not human law!), and when the latter positively slandered, dirted, dragged Their names in the mud! O powers of heaven! what *I* have suffered—there are no words to express it. This is my chief, my greatest crime, for having brought Their personalities to public notice unwillingly, reluctantly, and forced into it by — and —.

Well, now to other things. You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas it was produced either by *elementals* or *my own falsification*. Believing the latter, no honest man or woman ought for one moment to permit *me*, *such a FRAUD*, to remain any longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out*—if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me!* Why, if They are the exalted Beings you rightly suppose Them to be, how could They permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws I see. And here — and others *are* right. Before you volunteer to serve the Masters you should *learn Their philosophy*, for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit*. Do you suppose for one moment that what you write to me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years, for I had to bear it *in silence* and had no right to explain things unless permitted by Masters, and *They commanded me to remain silent*. To find myself day after day facing those I loved and respected best between the two horns of the dilemma—either to appear cruel, selfish, unfeeling by refusing to satisfy their hearts' desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages", as — truly calls them) were *sure* in their eyes—again 9 times out of 10—to be of that spook character. Why? Was it *fraud*? *Certainly not*. Was it written by and produced by elementals? NEVER. It was delivered and the *physical* phenomena are produced by elementals used for the purpose, but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as *this morning before the receipt of your letter*, at 6 o'clock, I was permitted and told by Master to make you understand at last—you—and all the sincere, truly devoted Theosophists: *as you sow, so you will reap*. . . .

It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our MASTERS, you who have unconsciously and with the best of intentions and full sincerity of good purpose DESECRATED Them by thinking for one moment and believing that THEY would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special

laws), you had a *right*, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address Them, once that a monotheist addresses his *personal* God, desecrating the GREAT UNKNOWN a million of times *above* the Masters—by asking Him (or IT) to help him with a good crop, to *slay* his enemy, and send him a son or daughter; and having such a right in the absolute sense, They could not spurn you off and refuse answering you, if not Themselves, then by ordering a Chela to satisfy the addressers to the best of his or hers [the chela's] ability. How many a time was I—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having sometimes expressions that in Thibetan, Sanscrit, or any other Asiatic language had quite a different sense. As in one instance I will give.

In answer to Mr. —'s letter referring to some apparent contradiction in *His*. The Chela who was made to precipitate Mahatma K. K.'s reply put, "I had to exercise all my *ingenuity* to reconcile the two things." Now the term "ingenuity" used for and meaning candor, fairness, an absolute word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even — to mean "cunning", "cleverness", "acuteness" to form a new combination so as to prove there was no contradiction. Hence: the Mahatma was made apparently to confess most unblushingly to ingenuity, to using *craft* to reconcile things like an acute "tricky lawyer", etc., etc. Now had I been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness", "openness of heart, frankness, fairness, freedom from reserve and dissimulation", as Webster gives it, and opprobrium thrown on Mahatma H. K.'s character would have been avoided. It is not I who would have used "*carbolic acid*" instead of "*carbonic acid*", etc. It is very rarely that Mahatma K. H. *dictated verbatim*, and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—*is* of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion.

Pick up stones, Theosophists; pick them up, brothers and kind sisters, and stone me to death with them for such mistakes.

Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and I *had to hold my tongue*, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew*. Think only (a case with Solovioff's at —) I sick in my bed: a letter of his, *an old letter* received in London and torn up by me, *rematerialized* in my own sight, I looking at the thing. Five or six lines in the *Russian language* in Mahatma K. H.'s *handwriting* in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even

I could not see the astral hand of the Chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawing-room correcting my manuscript, Olcott standing closely by him and having just handled the papers, looking over them with Solovioff, the latter finding it, and like a flash I see in his head *in Russian* the thought "The old impostor (meaning Olcott) must have put it there"—and such things by hundreds.

Well—this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have no right to explain if I *had to be hung for it*. Now think for one moment. Suppose — receives an order from his Master to precipitate a letter to the — family, only a general idea being given to him about what he has to write. Paper and envelope are *materialized* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why *his* English, his ethics and philosophy—his style all round. "A *fraud*, a *transparent FRAUD!*" people would cry out, and if any one happened to *see such a paper before him* or in his possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master "to send on". I went into the back parlor and he went down stairs to wait for the answer.

Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made. I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialized* at any distance where Master was.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bedroom and get the stone there from a drawer it was locked in. That minute I was away, the addresser, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was *horror-struck*, he told me later, *disgusted*, ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes*, his *faith*, his heart's creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but thinking, as he told me, that if there were no Masters *I was* a Mahatma, did what he was told, and his fortune and honor were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the *greatest impostor* on earth?

So it goes.

It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect.

Please read the present to all, even to ——. FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the Karma fall on their heads. I AM FREE. Master has just promised me this blessing!!*

H. P. B.

## The Coming of the Serpent.

THE white rays shed over all the Island when the Diamond on the mountain\* shot forth its last light continued shining until the malignant snake formed from the serpent's blood had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high-priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose up from his bending attitude I heard a solemn voice that filled all the space around utter these words:

"The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light."

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness—and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it one day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope

\* See PATH, Vol. III, p. 313, "The Serpent's Blood".

arising from a vast and comprehensive view of the future; for he was a seer and knew the coming and going of the great tides of time. He said:

“Boy, your questions grow out of experience in the past. The serpent is in this land. Here we came long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer: magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, become clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

“Across the sea the Diamond Mountain threw up over the horizon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent's blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

“In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

“Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent's blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget no duty, omit no effort, and one day the last drop of that ophidian blood will be altered by thy power and art, will be transmuted into elixir.”

BRYAN KINNAVAN.

## Correspondence.

DEAR PATH:—The article in February about our seal interested me, but the writer only hints that perhaps the seal used by H. P. B. on her letter paper was the origin of our seal. Is there any proof as to dates? May she not have adopted it from our seal?

Yours,  
X. M.

ANSWER.—Since the February article was written I have obtained proof positive that H. P. B. used the seal, as given in that article, upon her letter paper and envelopes as early as June, 1875. The Society was founded in November, 1875, so that she was using the symbol for four months before we adopted it. If the writer of the article "A Reminiscence" had known of this he might have gone further and positively asserted that her private symbol became our public corporate seal—another proof of the predominance of herself and her Masters in the Theosophical movement. The positive evidence secured during the month consists in old letters and envelopes of June and earlier in 1875, bearing the seal in colors, red, gold, and white. There lies before the writer a letter with its envelope, written by her from Philadelphia on June 10, 1875, each having the symbol precisely as printed in February PATH and from the same plate.

WILLIAM Q. JUDGE.

## TEA TABLE TALK.

**M**ANY persons think that the children are not good witnesses to such doctrines as Reincarnation. The Tea Table has recorded many true cases of children knowing that they had lived before, and now another was sent the other evening.

A lady writes about her own boy, aged 12.—"A lady friend told me last week that Harold had made a morning call on her, and in the course of conversation said that he intended some day to be an author and to write a book. Indeed, and upon what subject? Oh! upon Theosophy; I am convinced that it is the most natural thing; in fact. I never really believed anything else.

'Who told you anything about it?'

'Oh! I have heard father and mother say a little, but no one really told me; I knew it was so always; even when almost a baby I used to lie and think in my cradle.

'Reincarnation! of course, it stands to reason! Suppose two good people such as you and I were to die, and two bad people at the same time. Well! the bad ones could not be put quite with us, nor would it be just to punish them and keep them out for ever. *Of course* they must be sent back to try again.'

My friend has read no Theosophy, and told me this with a mixed feeling of horror and amusement."

The great Wordsworth was right when he said:

Heaven lies about us in our infancy;

Shades of the prison-house begin to close

Upon the growing boy;

But he beholds the light, and whence it flows,

He sees it in his joy.

The youth who daily farther from the East

Must travel, still is nature's priest,

And by the vision splendid

Is on his way attended.

At length the man perceives it die away

And fade into the light of common day.

And what a common day it is, hard, dry, rough, and in the West full of negation of all that is high and holy. This is why so much good evidence of prior lives is not easy to get. Children soon feel that the grown-up ones do not want to hear these things, so we do not get from them the knowledge they have, but ourselves slowly, relentlessly, and surely stamp it out until the "light of common day" overpowers the silvery shining of the radiance from the blissful state the child has but just left. I have often found children who were amazed that I wanted to know what they thought about such matters, for they had supposed their elders did not like to hear and were very sure to accuse them of lying or imagination. But those who have examined into the faculty of imagination know that no child could invent what had no basis at all in experience, and therefore are ready to accept the evidence of such when they, without any hint from parent or associate, hold the view quite natural and inherent that they always existed and must exist for ever. But the thorough man of the day not only crushes out the truth from children, but also refuses to admit that he has himself thoughts of soul and of the life before birth and the one to succeed death.

JULIUS.

## LITERARY NOTES.

JANUARY LUCIFER may be considered by some a trifle heavy, yet it is not without its merits. Mr. Mead's "Vestures of the Soul", though perhaps not always entirely consistent in its analyses or conducting them upon the rule of "mutual exclusiveness", is an illustration. "The Balance of Life" contains a great deal of thought. "Mind, Thought, and Cerebration" is a delightfully-written article by Dr. Alex. Wilder. "Andarze Atrepat" is a running commentary upon the utterances of a Zoroastrian sage, though the utterances themselves hardly merit the reverential encomium of the commentator. They may not be insipid, but most are rather commonplace and truistic. Western moralists will not be awestruck at the injunctions "Be industrious that you may be able to obtain your wishes" and "Let your speech be sweet". "The Destiny of Man" and "This is enough to Know" begin hopefully and end feebly. The last page of *Lucifer* must have been provoked by some specially grave case of Oriental nonsense, and language is used which no devotee to the East can peruse without a shudder.—[A. F.]

JANUARY THEOSOPHIST. "Old Diary Leaves X" is devoted to an account of the character and funeral of Baron de Palm, a titled adventurer befriended by Col. Olcott and whose cremation produced tremendous excitement in New York in 1876. A most spirited description is given of the funeral and of the way in which the Colonel quieted the mob. From the executor's examination of the Baron's effects is evident the monstrous absurdity of the story that H. P. B. took *Isis Unveiled* from his MSS. He left none, nor, indeed, any other evidence of a literary turn. The cremation is to be described in February. "Epidemics from the Theosophic Standpoint" contains some important thought, and if re-written connectedly and fully might be valuable. It is now jerky and inadequate. The Proceedings of the December Convention are appended. There are now 280 Branches in the T. S., though of the 168 in India only 5 are doing first-class work and 54 are entirely dormant. The Headquarters at Adyar, as also the invested funds, have been transferred by the President to a Board of Trustees,—himself, the three Secretaries, Mr. Edge, and three Hindu gentlemen. This secures the property from legal dangers. *The Theosophist* prints a review of *Caves and Jungles of Hindustan* with the spirit of which the PATH can in no wise agree.

THEOSOPHICAL LEAFLETS Nos. 3 and 4, T.P.S., are upon "Karma" and "Reincarnation" respectively, and give much solid thought in most condensed form.

THEOSOPHICAL SIFTINGS, Vol. V, No. 16, is upon "Some Anomalies in the Biblical Views of the Constitution of Man". It opens with most excellent and impartial remarks, and then proceeds to unfold with learning and discrimination the exact meaning of each Hebrew word used for any one of the human "principles". "Reincarnation in Tibet" is a reprint from the *Theosophist*.

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## Mirror of the Movement.

THE COUNTESS WACHTMEISTER of London recently lectured before the Adelphi Lodge on "How H. P. B. wrote the *Secret Doctrine*", and was afterwards importuned to expand the subject into a book, it being so full of interest and suggestiveness. If she can be persuaded to do so, she will procure additional matter from both English and American friends and thus produce what will be in effect an Appendix to that immortal work.

KALAYANA T. S, New Britain, Conn., was chartered Feb. 8th, Eight new applicants united with five members-at-large in request for Charter, and the Branch thus starts with 13. It is No. 71 on the American roll. The President is Wm. H. Todd, and the Secretary is Wm. H. Witham.

BLAVATSKY T. S, Washington, D. C, is showing great activity and vigor. A series of Sunday evening lectures has attracted more people than the Hall can accommodate, it seating but 125. Mr. Burcham Harding of the Aryan T. S, New York, lectured on "Shall we Live on Earth again?"; Col. R. E. Whitman, U. S. A, on "Theosophy and the Bible"; J. Guilford White, President of the Branch, on "Modern Miracles"; Mrs. Mary A. Watson on "Intuition"; Geo. M. Coffin on "The Purpose of Theosophy". After the visit and lecture of Mrs. Besant on Feb. 12th a new series was begun, the first being upon "Immortality" by Col. Whitman. The dailies sometimes give good reports, and Theosophical articles are appearing.

THE REVOCATION BY THE Y. M. C. A. in Oakland, Calif, of the lease of its hall for Mrs. Besant's lecture was not contested by the lessees, although their legal claim was indisputable, but the daily press took up the matter, and the editorial of the *Morning Times* was one of the most scorchingly contemptuous articles we have ever seen in print. It seems that the President of the Y. M. C. A. knew neither who was Mrs. Besant nor what is Theosophy, and invoked light from the janitor! The janitor knew nothing of Mrs. Besant, but surmised that a Theosophist was "some sort of a Spiritualist". Nothing better could have happened. President Collins was tormented with ridicule and jeers from the press, an enormous amount of gratuitous advertising was vouchsafed, and the Opera House was packed. The occurrence gives an important hint to Theosophists. Y. M. C. A.'s are very plentiful through the land, and usually no more sagacious than that at Oakland. Cannot they be made serviceable in some analogous way? A Theosophical Apostle, like St. Paul, might, "being crafty, catch them with guile". And then, also like St. Paul, he might make fun of them and expose them. Why should not one of our lecturers prepare a lecture on "Paul, an Initiate of Theosophy" and offer to rent for its delivery a Y. M. C. A. Hall? Think of this, Brethren!

LEAGUE NO. 6, THEOSOPHICAL WORKERS, Chicago, after a pralalyic period resumed activity on Jan. 29th, with prospect of valuable results. It has secured commodious quarters at the centre of the "South Side", near Jackson Park, site of the World's Fair, and established there a free reading-room. The formal opening was attended by a large company interested in propagating Theosophy, and Mr. Geo. E. Wright, President of the Chicago Branch, gave a scholarly lecture on "New Aspects of Old Truths". Great interest was evinced, and it is believed that the League will greatly extend Theosophical thought in Chicago and furnish hospitalities to World's Fair visitors next summer. The Central States Committee elected Geo. E. Wright President, Mrs. F. Pratt vice-President, Alpheus M. Smith treasurer, and Mrs. M. M. Thirds Secretary.

PRANAVA T. S., St. Louis, is holding a public meeting each Sunday evening, and with continually increasing attendance. Numerous inquiries are coming in, the whole aspect of affairs indicating future strength, and membership begins to increase. The old story,—action, then growth.

ATMA T. S., New Haven, Conn., had a lecture on Feb. 12th from Miss K. Hillard upon *Karma and Reincarnation*, on Feb. 19th from Wm. Main upon *Evolutionary Cycles*, and on Feb. 26th from Alex. Fullerton upon *The Theosophical Mahatmas*.

KANSAS CITY T. S. has waked up very much indeed as consequence of Claude F. Wright's missionary visit. It has added seven members to its roll, promoted the Secretary to be Vice-President, elected a new President and Secretary, and issued a Syllabus of Discussions. The Thursday evening meetings are held at the Society's room, 17 Masonic Building, and visitors may participate in discussion. The new Secretary is Dr. Chas. I. Hungerford, 306 Rialto Building.

MRS. ANNIE BESANT honored the Aryan T. S. with an unannounced visit upon the evening of February 7th, and took the chair at request of President Judge, whose voice has not yet recovered from its prostration of two and one-half months. After a paper by Miss Hart and short addresses from Misses Stabler and Hillard and Messrs. Fussell and Spencer, Mrs. Besant took in hand the evening's topic and with her unapproachable skill illuminated it with thought and fact and illustration. The presence of the illustrious visitor had

evidently been suspected, for attendance was exceptionally large, and the unsuspecting or slothful may forever lament a loss which they cannot make up and for which nobody need pity them. The excellent system of Associate Memberships is working grandly in the Aryan, and the roll is enlarging with interested students.

SANTA ROSA T. S., Santa Rosa, was chartered on February 21st. It has five Charter-members, one from membership-at-large and four new. It is 72d on the American roll. There are now twenty-three Branches on the Pacific Coast.

THE WOMAN'S WORLD, a new journal about to appear in Pittsburg, Pa, has requested from a cultured Theosophist a sketch of Theosophy for its initial number.

THE TUESDAY MEETING of Aryan T. S. Feb. 21st was presided over by Annie Besant, the President being kept away by indisposition. The meeting was crowded. As usual in her own Lodge, Mrs. Besant closed the meeting by summing up the discussion.

ARYAN T. S. public lectures on Sunday evenings in February were: 12th, *The Heaven of Theosophy*, Alex. Fullerton; 19th, *Measure for Measure*, James H. Connelly; 26th, *Evolution* (Part I), Miss K. Hillard.

VARUNA T. S, Bridgeport, Conn, had a lecture on Feb. 3d from Alex. Fullerton upon *The Common-Sense of Theosophy*, and on the 17th from Miss K. Hillard upon *The Three Objects of the T. S.*

BROOKLYN T. S. public lectures on Sunday evenings in February were: 8th, *Historical and Mythological Evidences of Theosophy*, J. H. Fuscill; 19th, *Man in the Universe*, Alex. H. Spencer; 26th, *Dwellers in the Astral World*, James H. Connelly.

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### Pacific Coast Items.

THE PACIFIC COAST LECTURER spoke in Calistoga, Calif., on January 11th to a good audience, the local Chautauqua Society adjourning that its members might attend. On the 14th the lecturer was at St. Helena, and on the 18th at Napa. On the 19th, by special invitation of Maj. Merriman, Commandant of the Veterans' Home at Yountville, Dr. Griffiths spoke to the 500 old soldiers for two and one-half hours on "Theosophy, Karma, and Reincarnation". During this long time the closest attention was given, and both officers and men expressed their pleasurable interest. The Library of the Home is to receive a supply of T. S. books.

ALLEN GRIFFITHS lectured three times on Theosophy, Jan. 25, 27, and 30th, at Santa Rosa, by invitation. Parlor Talks were also given. An attempt was made by opponents to take charge of the meetings, but auditors arose, objected, and stopped the scheme. At the third lecture the same plan was tried by asking if the Coulomb *exposé* had not hurt the T. S. in India. The lecturer then showed that the *exposé* had no basis. Upon this a clergyman asked if Theosophy had done as much for India as Christianity had done for the West. Dr. Griffiths then corrected the misconceptions involved in the question, dwelt on India's actual condition, drew sensible comparisons pointing out that there was as much crime and poverty, person for person, here as there. This was applauded by the audience. At the Roman Catholic Church Father Castle read a long report of Dr. Griffiths' lectures, commented unfavorably, and ordered his flock not to attend any theosophical lectures.

UKIAH, CALIF, was visited by Dr. Griffiths Feb. 2d and 6th. A storm was raging, but did not prevent a goodly number of influential citizens from attending on the lecturer and asking him to come again at their expense. A good sign. Leaflets were distributed and local papers accepted articles on Theosophy.

BALLARD, a suburb of Seattle, Wash, had a lecture on Theosophy on Jan. 27th and another on the next Sunday by Mr. and Mrs. F. I. Blodgett.

LAKE PARK, near Tacoma. On Jan. 23d Mrs. Blodgett and Bros. Sheffield and Gibson of Narada Branch lectured here.

PUYALLUP. In the Unitarian Church there was given a lecture on Theosophy Jan. 29, by Mr. and Mrs. Blodgett and Mr. Gibson.

SEATTLE. At the Armory a joint debate recently took place between a champion of Churchianity and a Secularist, a large audience of thinking people being present. A sagacious Theosophist, Mr. E. O. Schwägerl, took advantage of the opportunity to advertise Theosophy by printing and distributing among the crowd a large number of cards setting forth the aims of the Society, as well as cordially inviting all to attend the Sunday evening local Branch meetings.

PACIFIC COAST LECTURER. When the General Secretary was in California the idea of having a lecturer on the Coast came to a head and Brother Allen Griffiths of San Francisco was selected. He gave up his business to do the work, and the Committee on the Coast offered to raise the money for the purpose of getting the work done. This is not the same as the employment for a salary of a minister, but is the enabling of a sincere and practical Theosophist to go out and spread Theosophy up and down the great Pacific Coast. The report of the work issued with an appeal for funds is good. 7000 miles have been traveled, 55 cities visited, 86 lectures given, 39 parlor talks had, 27 branch meetings attended, 18,000 leaflets distributed, and 500 columns of press reports secured and nearly all favorable to the ideas given out. Members and branches coöperated, but some failed to pay, hence certain individuals had to advance for deficiencies. These advances have been made by persons in other parts of the country than California. This should be recollected, as it will show to those on the Coast who did not pay that in the centre and the east there is no desire to keep means for special districts. It is to be hoped that the Coast members will make the next year a great success, for the work of a traveling lecturer benefits all places by reaction and by the making and educating of public opinion.

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#### SEVENTEENTH T. S. ANNIVERSARY IN INDIA.

The Seventeenth Anniversary of the founding of the T. S. was held at Adyar, Madras, on the 27, 28, and 29th of December, 1892. It was not, of course, a General Convention of the whole Society, as the Constitution has no provision for such, though one is to be added, but was the occasion of the Indian Section Convention. This being held where the President now is and his official headquarters being there, he takes it as the time when he can present to a large meeting of the members his annual report made up from those given to him by the various sectional officers, and of course at the same time he presides at the meeting of the Section. At this meeting delegates and members were present from India, Europe, the United States, and Ceylon. Bro. Walter Old

came from London and had credentials from the American Section; Bro. B. Keightley was there as Secretary of the Indian Section, and the meetings were full of interest. The first day opened at noon with Col. Olcott in the chair. He read his address.

Thirty-one new Branches were formed in the year; up to the close of 1892 he reported 310 charters from the beginning of our history, leaving 280 living ones. The new ones were: Asia 8, Europe 7, America 13, Australasia 3. Again America is in the lead according to cyclic law. It is not vanity. The table for years is as follows:

1875	'76	'77	'78	'79	'80	'81	'82	'83	'84	'85	'86	'87	'88	'89	'90	'91	'92
1	2	2	4	11	27	51	93	104	121	136	158	179	206	241	279	310	

The Adyar library has 5,381 books in a vast variety of languages. This work merits the good will of everybody.

The estate of the T. S., consisting of the grounds and buildings, the books, the furniture, and the cash—not much—has been put in the hands of a board of trustees consisting of men from all parts of the world, thus: Col. Olcott, Bro. William Q. Judge, Bro. B. Keightley, Bro. G. R. S. Mead, Bro. S. V. Edge, Bros. Tookaram Tatya, N. D. Kandalawala, and V. Cooposwamy Iyer. Thus no trouble can arise, and we can all go on spending all the money we can for the work and not bother ourselves about the property the T. S. does own. Our movement is really one that goes on without money in great measure, as those who have the money are willing to spend it all for the Cause and trust to Nature to look out for them, and the remaining members have perhaps enough to do to look out for themselves.

The Ceylon work shows magnificently, owing to the efforts of Mrs. Higgins, formerly of Washington, U. S., and the work of all those who have helped her. Mr. A. E. Bultjens was made the General Manager of the Buddhist schools and was present at the Convention. The Colombo T. S. was most active in the work.

Receipts from America are given; as donations, 3779 rupees; for charters and diplomas 1739 rupees; which is more than half of the total from all parts. That total is 9850 rupees, of which Europe sent 1004 rupees, India 978, Australia 236, and China 10. These are rough, as we confess an inability to analyze the accounts. The surplus not given here comes from one place or another. America's total is 5518 rupees, and a greater part of that from the city of New York. If does not clearly appear that India gives as much as she ought. We have no faith in the idea that they are too poor. They are poor, we admit, but from a personal knowledge of the American ranks the fact is that here the members are very poor and have hard work to get on, and what money they do send is taken from the remuneration they get for labor. Every one knows that if it is true high wages are paid here it is also true that rents and other high-priced necessities eat up all that a man can earn. We would all like to see India help itself more, while we are willing to send a good deal of our money there. That the Indian Section can get money if it likes is proved by the fact that its payments to the Olcott fund, made up when some thought he would retire, amounted to 2072 rupees as against only 576 from America and none from Europe. In a personal matter where personal sympathy is aroused, they were able to get the money and go ahead of the rest. Of course the other Sections would in time have given much, but America knew there was no need then, as it was aware he would not retire. But the fact proves that India can get money. Refer-

ring to the pension fund the President said he had invested it in government notes at the pleasure of the subscribers.

The Indian Section report put the Indian Branches into four classes:

First class being really active branches, five in all; second class working fairly well, fifteen; third class paying dues but doing little, seventy-one; fourth class absolutely dormant, fifty-four. The work goes on as usual, but Bro. Keightley does not know whether the results from long tours warrant the expense of them.

On the last day there was a meeting in Patcheappá's Hall in Madras. Bro. Old spoke, also Bro. English from America, and there were other addresses. Col. Olcott in closing said that his work for the Buddhists would be as much for the benefit for the movement as had been previous work for the Hindu cause. This is true, as so far as concerns religion the T. S. tries to make every man know his own and practise it or else give it up for one he thinks to be better, and it is only by a comparative study of religions that we can get at the truth on which they are one and all based.

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#### ANNIE BESANT'S TOUR.

ST. LOUIS was reached 19th of January with the thermometer very near the zero point and a great change from the heat of San Diego. Mrs. Besant went to Southern Hotel, met members of the Branch and the Branch also. She lectured that night on "Labor Strifes in the Light of Reincarnation". There was not a large audience. Experience has shown that labor questions do not attract in her case, but that people wish to know of Theosophy. A lesson thus was learned,—to stick to Theosophy. Blame for this must rest on us and not on Mrs. Besant, as she did not select the title.

INDIANAPOLIS was the next, on Jan. 20th. Reaching there at noon, she met members, was interviewed, and in the evening lectured in the Unitarian Church on "Hypnotism, Mesmerism, and Theosophy". Dr. Adkinson and others worked here very hard.

CINCINNATI was reached at noon of the 21st of January, the weather being still very cold. Dr. and Mrs. Buck and others met her, and she stopped with the Bucks on Walnut Hills. A continual stream of people called upon her, and if she had had to shake hands with all, an amputation would have been indicated. She was interviewed, and also addressed the Branch. Dr. Buck's house was packed, in rooms, halls, and stairs, and our old friend's heart must have almost burst. He could see, as we do, that it was the result of all his work under great difficulties for years. It made him go back in memory to the letter H. P. B. wrote him years ago on the head of a barrel with a bruised thumb, just as she was about to go to India. Mrs. Besant the next afternoon and evening lectured in Pike's Opera House, and on Monday in Scottish Rite Cathedral to large audiences. Escorted to the station by the Bucks, she went to Columbus with Mrs. Buck.

COLUMBUS: here Rabbi Eisenberg and Prof. Waggoner met the party. A lecture was given that evening on "Evolution of Man" to a fair audience in the Board of Trade Auditorium. Next day she left for

DAYTON, arriving at noon. A lecture was given there at Knights of Honor Hall, and on the 26th two meetings were had of questioners and interested persons. She left for New York that night, and arrived once more safely on the Atlantic shore on 27th of January.

NEW YORK: on Feb. 2d and 5th she lectured in Chickering Hall upon "Ghosts

and Apparitions" and "Theosophy and Christianity" to good audiences. The latter lecture was especially fine and thrilled all the hearers. On the 6th a lecture was given in the afternoon upon "Theosophy and Recent Science" in the Hall of the Headquarters Building at 144 Madison Ave. to a good audience.

A SUPPLEMENTARY TOUR was then begun, to take in Philadelphia, Baltimore, Washington, Pittsburg, Providence, New Haven, and also New York. Philadelphia on the 8th gave a fair audience, Baltimore the 9th another, Washington the 12th at the Academy of Music furnished a crowded house. Meetings were had with members and others. Pittsburg was reached the 13th in a rain storm which kept up next day. She lectured 14th in Carnegie Hall, Allegheny City, on "Theosophy and Recent Science", and met members. Leaving Pittsburg at 3 a. m., she arrived at New York on the 15th at 5 p. m., took a day's rest, and on the 17th went to Providence to lecture 18th, from there back to New York for a Sunday lecture on the 19th in the upper part of the city commodly called "Harlem", and on 20th went off to New Haven for another lecture. Thus ends a successful tour. Thanks to her, to Karma, and to all the kind and earnest members who everywhere gave time and labor and were correspondingly benefitted.

#### A WORD OF THANKS.

DEAR BRO. JUDGE:—Will you grant me the hospitality of your columns to send a word of thanks and farewell greeting to the many Branches and members of the T. S. that have shown me unvarying kindness since I set foot on American shores on the 30th of November last. From New York on the Atlantic to San Francisco on the Pacific, I have had but one experience: that of warm welcome to me as servant of the Theosophical cause, and hearty coöperation in the spreading of the Theosophical message. If I say naught of persons, nor of kindness to me as person, it is not because I have not kept grateful memory of over-generous consideration and goodness; but it is because in this work we are all one, and the work overshadows the workers.

In all the towns I have met comrades devoted to the service of the Masters and counting it privilege to be allowed to put hand to Their work; the Society must grow in depth and in extent where such hearts are found, for in them beat the pulses which carry the life-blood through the whole body. Let me put here on record my experience that just in so far as some members in each Branch feel this deep inner conviction of the reality of the forces behind the movement, and are earnestly devoted to the Masters as the Leaders of Humanity, so far does the Branch as a whole flourish and the movement in its district spread. I knew this ere I came, and the knowledge has been deepened since.

And so good-bye and good fortune.

ANNIE BESANT.

#### CLAUDE F. WRIGHT'S LECTURE TOUR.

Since Jan. 19th Bro. Wright has lectured and visited as follows: On Thursday, Jan. 19th he gave an "An Outline of Theosophy" in Unity Hall, Kansas City; the Sunday following he lectured on "Reincarnation" in Olmstead's Hall. On Tuesday, 24th January, he lectured again in Unity Hall on "The Esoteric Philosophy". The Thursday following he lectured in the new rooms, 912 Walnut Street, of Kansas City T. S. on "Dreams". On the Sunday following he addressed the Science Association on "Theosophy", and Tuesday, 31st January, the Kansas City Branch on its work and gave suggestions for renewed

activity. February 2d, he lectured before the Branch on "Universal Brotherhood". The Saturday following he left for Memphis, Tenn. Here he attended meetings nearly every night for a week, besides lecturing before the Nineteenth Century Club February 9th, and giving a public lecture in the Hebrew Hall, Sunday 12th. This was followed by reorganization of the Memphis Branch on 13th of February, on which evening Mr. Wright left for Chicago. Nine new members joined during Mr. Wright's stay in Kansas City, and nine during the week's visit to Memphis. Both Branches are now on a good permanent footing and hold weekly meetings. The former has a room of its own and the nucleus of a library. Besides the lectures noticed above, Mr. Wright has made numerous personal calls, given parlor talks, and written newspaper articles.

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RESPONSE TO THE GENERAL SECRETARY'S APPEAL.

Since the report to Jan. 20th, 79 individuals have contributed \$296.05, and 5 Branches \$24, making a total to Feb. 21st of \$1009.36 from 214 individuals, and of \$46.45 from 11 Branches. Evidently this gives great relief to the treasury, and, adding to it the dues paid and still to come from Branches, excites hope of a sufficiency for the year's expenses. Hope may blossom into certainty if all members and Branches emulate those in the above account. Once more the General Secretary has to thank those who thus show their personal interest in the work and their sense of what is desired by its Greater Friends behind it.

WILLIAM Q. JUDGE.

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NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in February Path.....				\$386.20
Contributions since Feb. report:				
Members of Aryan T. S....	\$59.00	G. D. A.....	\$	10.00
E. P. J.....	10.00	A. H. B.....		1.50
W. J. W.....	5.00	A. M. B.....		25.00
E. S.....	5.00			115.50
Actual deficiency Feb. 21st.....				\$270.70

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**Notices.**

I.

Branch Paper No. 30, *Theosophy as a Religion*, read before the Aryan T. S. by Mrs. Ursula N. Gestefeld, was mailed to the Secretaries on Jan. 21st. Branch Paper No. 31, *Mediatorship and Mediumship Theosophically Considered*, read before Cincinnati T. S. by Edgar A. Edwards, was mailed to the Secretaries February 21st.

II.

A correspondent offers \$1.00 for each number of *Lucifer*, Vol. I, Nos. 1, 2, 3, 5, and 6, and Vol. II, Nos. 7 and 8. Address PATH office.

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Rapidity and clearness of the intuition are obtained by attending also to its errors.  
—Book of Items.

OM.

# THE PATH.

VOLUME VIII, 1893-94.

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# Æ U M

Hitherto I have been an exile from my true country; now I return thither. Do not weep for me: I return to that celestial land where each goes in his turn. There is God. This life is but a death.—*Hermes Trismegistos*.

A man winnows his neighbor's faults like chaff; his own he hides as a cheat the bad die from the gambler.—*Dhammapada*, v. 252.

## THE PATH.

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VOL. VIII.

APRIL, 1893.

No. 1.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in his Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### AUTHORSHIP OF SECRET DOCTRINE.

A GOOD deal has been said about the writing of *Isis Unveiled*, and later of the *Secret Doctrine*, both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H. P. B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. The *Secret Doctrine*, however, makes no disguise of the real

help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism*, as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom of those who had received at the hands of H. P. B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed". Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of [here are the names of one of the Masters and of H. P. B.] and — most humble servant," [signed by the other.]

On the back of this was the following, signed by the Master who is mentioned in the above:

If this can be of any use or help to —, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H. P. B.], partly by myself and partly by my brother —."

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of [H. P. B.'s name], —, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of

this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of [H. P. B.'s name] into its pages, though without quotation marks, from my own manuscript and perhaps from —, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.

ONE OF THE STAFF.

## THE WHITE CROSS KNIGHT.

ONE day Bertrand had gone into the town with some of his companions. As they passed the place where the Sages and Philosophers were wont to gather, they observed that the crowd was even greater than usual; so much so that some stood in the vestibule and some even on the outer porch.

“Let us go up,” said Bertrand, “and hear that which is being taught.”

So they ascended the steps and not without difficulty came near enough to the door to see the Teacher to whose words all were so eagerly listening.

He was a man of venerable aspect, a Sage who spoke of things mysterious and deeply hidden, and not to be understood save by those whose feet had entered upon the Path of Knowledge.

Though the youths listened attentively they could comprehend little of that which he taught. Soon they whispered one to another, “Let us depart.” And so they stole silently away. All but Bertrand; for though he understood not the words of the Teacher they seemed to burn within his heart, and there was something about this man which he had never before observed. It was a light which shone from his breast, and at times when he appeared most earnest in delivering the message of the Master it shone with a dazzling radiance. The lad could not determine whence it proceeded. At times it appeared to him that he could plainly perceive a white cross upon his breast; and then again it was hidden by the folds of his garment.

So absorbed did he become in watching this light that he forgot all else, and was only aroused when the speaker ceased and the listeners began to disperse. Then he slowly descended the steps with the others, but he had no mind to seek his young companions. Instead he went on like one in dream until he was beyond the town and had penetrated deep into the forest. Here he seated

himself on a mossy stone beside a still, deep pool, musing upon what he had seen.

Suddenly he was startled by a voice which asked:

"Why think ye so intently upon the Light and the Sage from whose breast it shone?"

Bertrand looked up and saw one much like the Teacher upon whom he meditated. So he replied without hesitation:

"The Light was glorious, and I felt that so also must the words have been, could I but have understood them."

"The Light is glorious because it proceeds from the One Source. And the words thou hast heard are the words of Truth."

"But tell me," said Bertrand, "what is this which the Sage wears, and of what is it the symbol? To me it seemed like a cross of purest white."

"It is; and it is worn only by those who are faithful in the service of the Master."

"How is it attained? May I, even I, hope to reach it?"

"Truly thou may'st. It within the reach of all, even the lowliest."

"But how is it to be won?"

"By seeking the Path and walking therein."

"But tell me, Master, how is the Path to be found?"

"There is but one way: the way of duty. That will lead thee into the Path."

"But I am so weak, so ignorant; I know not how to take the first steps: yet would I win and wear the cross."

"As I have said, thou mayest. If thou art fully determined to become a Knight of the White Cross, thy weakness will be aided, thy ignorance guided."

"O, Master!" cried Bertrand, starting up, "I am truly so determined, I am ready even now to go with thee and to become thy pupil. Shall I follow thee to thy dwelling?"

"Nay," said the Master. "The way for thee lieth not so. Alone must thou walk. Yet at thy need will I come to thee. Farewell!"

Even as he spoke the last word he had disappeared. But not before Bertrand had caught a glimpse of the White Cross gleaming on his breast, so that he knew he also was a Knight.

The youth went back to the duties of life. Yet in his heart he carried the memory of these things and the hope of winning the cross. His school-days passed, and he took the place in the world to which his name and rank entitled him. He endeavored to rule his estate with kindness and justice. He wished to enlighten the people and provide the means of education for their children. In

the midst of these occupations, surrounded by congenial companions and loving friends, time passed swiftly and pleasantly. Yet he forgot not the words of the Sage, and he longed to receive and wear the shining cross which should proclaim to all his acceptable service to the Master.

One evening as he walked alone musing on these things, the Sage who had promised to become his teacher stood before him.

“On what dost thou now meditate?” said he.

“On the duties of life and the way of their performance. Thou said'st the way of duty led into the Path. Have I not walked in that way?”

“Thou art so walking; but thou hast not yet traveled far.”

“What more can I do?”

“Nay, ask not of me. Inquire within. There wilt thou find thy highest counselor, there the kingdom wherein thou art to rule.”

“Then I have not yet earned the cross?”

“Not yet,” replied the Sage.

Now there was war in the land and Bertrand went into the field. The war was to decide a question of justice and right; so he fought bravely in the cause of truth. Privations and wounds he bore without murmuring. Most of his wealth he gave to sustain the cause. His estates and territories were laid waste and devastated by the enemy, led on by one who had ever been his rival and his most deadly foe. His beloved wife and a young child perished through fright and exposure, so that his heart was wrung with the anguish of bereavement. But at last there was peace, and what men called right prevailed. Bertrand returned to his ruined and desolate home. Bitterly he thought of him who had wrought the ruin of his family, and sought to find means to avenge them.

One night as he sat alone, mourning over the desolation of his life and hopes, the Sage again stood before him.

“O my Teacher!” cried Bertrand. “Thou findest me indeed changed. Thou hast spoken to me of the kingdom within. Of a truth none other is left to me. And the inner—it also lieth in ruins.”

“But canst thou not rebuild?”

“Nay; my losses are beyond repair. And yet could I but gain the cross, I might, perchance, be able to rise and press on. Hast thou brought it?”

“Nay, not so. Thinkest thou it is I who can confer it upon thee? There is but One—even the *Master*—who can do that.”

“Where shall I find that *Master*? Once more I entreat thee, tell me, that I may arise and go to Him.”

“And again I answer thee, seek within.”

“And what shall I find there save ruin and desolation?”

“Thou wilt find the Highest. The only road to the *Master* whose symbol thou would'st wear lieth through toil and suffering and tears. The Kingdom of Heaven is within. When thou hast found it thou wilt also find the *Master* whom thou seest, for He dwells there.”

Then Bertrand went into the councils of the Nation and for many years he toiled for the public good. He strove to amend the laws; to render the government equal and just; to aid and uphold the rulers who were least selfish and tyrannical. But he met with envy, ingratitude, and injustice. Those who desired to plunder the public hated and feared him. Constantly they schemed and plotted to ruin him in the estimation of the Rulers and the world.

At last, worn out with cares of State, saddened and depressed by the malice and want of appreciation and gratitude in those he had so arduously labored to serve, he sought again the solitude of his home.

“If I could have gained and worn the cross it would have secured me attention and respect, and my enemies would not so often have triumphed,” he murmured sadly as he walked under the great oak trees.

Then again the Sage stood before him and asked,

“Dost thou still desire the cross?”

“When have I ceased to desire it? But it comes not, and I grow less hopeful.”

“Nay, then, thou art nearer to it than formerly. But tell me, in all the years that have passed hast thou toiled and suffered for the cross only? Has no taint of ambition and self-seeking mingled with thy desires? Has not the thought of reward been ever with thee? Nay! hast thou not even thought more of the glory of wearing the cross than of serving the *Master* who would bestow it upon thee?”

Bertrand remained silent for a while. Then he said:

“Of a truth thou readest my heart more clearly than I myself have done. It may be even as thou sayest.”

“Yea, truly it is. I have said to thee ever, Look within; for there wilt thou find the Kingdom of Heaven. That Kingdom is composed of thy subjects, and it is thine to instruct and bring them into obedience. All the desires and passions of humanity are thine,—thy servants if thou wilt train them into obedience and usefulness. But if thou dost neglect and permit them to rule,

they will make of thee slave and bondsman. Hast thou not read, 'A man's foes shall be they of his own household'? These are thy household. Make of them trusty servants, or they will become thy most deadly foes. Seest thou now how important it is to conquer thine own kingdom?"

"But this, O Master! is a mighty work."

"Thou sayest. But it is the work of all who would enter the Path and wear upon their breasts the emblem of the White Cross."

From this day Bertrand ceased to grieve over the apparent failure of all his schemes. He also ceased to cherish feelings of hatred and revenge toward those who had wronged him, and strove to forgive even those who had wrought the ruin of his house and the destruction of his family.

But this was not a thing to be speedily or easily accomplished. He found that the Kingdom within was vaster and more wonderful than all that could be found without. He also found that its subjects were harder to conquer and to keep in subjection than those he had met on the field of battle or in the council chambers of Nations. Nevertheless he would not yield, but kept ever a faithful watch over this kingdom, while busily employed in aiding his neighbors and toiling unceasingly for the welfare of all around him.

Yet many for whom he labored returned him evil for good; and one, the bitter foe who had wrought him so much harm, now openly taunted and reviled him, since he knew that he was striving to walk in the Path and therefore would not return his evil unto himself. And this to Bertrand was the bitterest draught that was pressed to his lips. Again and again he put it aside, declaring that he could not drink. But the thought of the *Master* would prevail; and a time came when he could listen to his enemy's revilings with calmness and say to him:

"Depart in peace; for thou art my brother, even though thou knowest it not. I will not sin against the *Master* by failing in love toward thee."

And it came to pass that as he sat one night in his chamber meditating on what he might do to reconcile this foe and turn him toward the Path, the Sage was again with him. A smile was on his face and he said in tones full of love and gladness:

"Peace be with thee, my brother."

"Nay," replied Bertrand, "I am but thy pupil."

"Tell me, then," said the Sage; "on what dost thou now meditate?"

“On one who is my ancient and most deadly foe.”

“And thou wouldst seek revenge?”

“Nay, I would win his love.”

“And hast thou ceased to care for the cross, once so highly prized?”

“Nay, Master! but more I prize the winning of my brother.”

At that moment the cross of the Lodge shone out with such luster that Bertrand's eyes were dazzled by the radiance.

“O Master!,” he cried, “how brightly shines the White Cross upon thy breast! Surely among the Knighthood thou art one of the highest.”

“Nay, O brother! but look at thine own White Cross! for thou art one of us.”

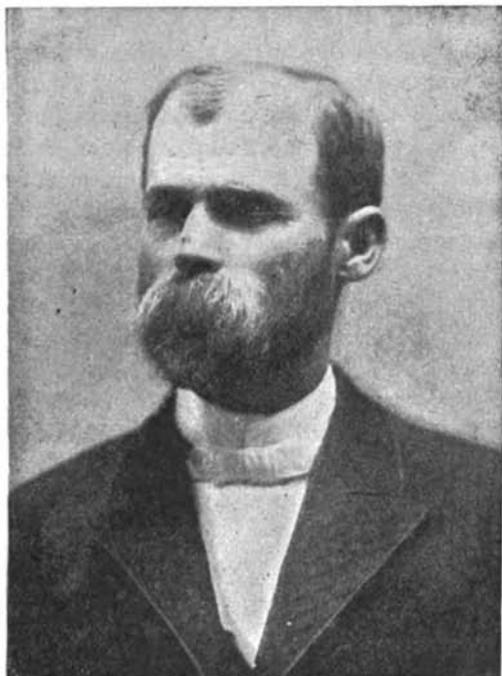
Then Bertrand turned to a large mirror near him and lo! upon his own breast gleamed a cross of glowing light. And it was not of silver; nor was it wrought of any metal nor of precious stones. But it was the pure and lambent flame of Love, the White Symbol of the *Master* which each must win for himself, and which no man giveth nor can take away.

STANLEY FITZPATRICK.

## FACES OF FRIENDS.

OUR old friend Jerome A. Anderson is now President of the San Francisco T. S., and used to be in the old one, the Golden Gate. He is one of the hard workers who have made the Pacific district famous among us. The picture is as good a one as could be had, but does not show him exactly as he is. He is a slightly-built man who does not look as if he could endure the strain of work we have seen him under. He lives up on the hill near the old Mission and overlooking the city. In his house many theosophists have staid. There Col. Olcott and William Q. Judge lived while they were in San Francisco in 1891, and from there the Colonel went to the steamer that took him to India. It is a pleasant house on 20th street. The Doctor says that after it was built the astral shell of the builder who committed suicide bothered around a little, making noises, and then suddenly left for other regions of kama loka.

Dr. Anderson was born in Indiana, July 25th, 1847. His parents emigrated to Kansas a few years later, in which State he



DR. JEROME A. ANDERSON, OF SAN FRANCISCO.

grew up with almost no educational advantages, being far more familiar with Indian war-whoops than with their civilized congener, the college "yell". It must not be supposed that because of this he has acquired no education. His thirst for knowledge was insatiable, and by tallow lamps or the flame of hickory bark he spent hours poring over books in the evening after the rest of the family had retired.

It is a legend of his childhood that he never learned to read, being found by accident to possess this ability when four years old. Indeed, all his mental acquirements have been more in the nature of reviewing old and familiar studies than in the pursuing of new. Thus almost entirely unaided, this self-education enabled him to become first a teacher, and later a County Superintendent of Schools, in a State which had by this time developed a school system second to none. That this education was thorough is shown

by the fact that when he came to California he, without preparation, passed an examination in the Public Schools of that State embracing 27 studies with an average percentage of 96+.

At the age of sixteen he became a substitute for his father in the 16th Kansas Cavalry [State troops] during the campaign necessitated by the invasion of the State by General Price.

Mentally, he was a pure-minded boy of religious inclinations, and became connected with the Presbyterian Church while still young. But he soon abandoned the Christian faith, becoming first a Universalist, then an Agnostic, then a semi-spiritualist, and lastly a Theosophist. While doubtfully floundering among spiritualistic phenomena, an editor friend sent him a review, published in the *Sacramento Record-Union*, of the *Occult World* by Sinnett. This led to the purchase of the work, followed by that of *Isis Unveiled*. The same friend, then an editorial writer upon the *Morning Call* of San Francisco, and now its Managing Editor, sent him the first copy of the *Path*, which brought him into correspondence with Wm. Q. Judge, through whose influence he entered the Society as a Member at Large in 1887.

Dr. Anderson stands, in integrity and professional capacity, among the foremost of San Francisco physicians. Entering primarily the Medical College of Ohio, he completed his studies and took his degree at the Medical Department of the University of Cal., having earned his own expenses throughout by teaching. He has written many medical brochures, the most noted of which was his work upon the "Nutrition of the Fœtus", based upon original experiments and fairly marking an epoch in embryological physiology.

He was chosen President of the Alumni Association of the Medical Department of his University, and has been an active member of many regular Medical Associations. At a time, however, when all the honors of his profession lay apparently within his grasp, he deliberately put them aside—retaining only his Fellowship in the San Francisco Gynæcological Society—and entered upon that Theosophic work which still employs his best efforts.

Besides medical essays, he has written many short novels and numerous poems. The latter are collected with a view to future publication. He founded the *New Californian*, and edited it during its first year. His last literary work is the publication of a book of over 200 pages upon Reincarnation, which he approaches from the scientific and philosophic aspect his scientific training and natural trend of mind make appropriate.

## THE EARTH-CHAIN OF GLOBES.

No. III.

THE Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students—inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S. D.* Vol. 1 that the "seven globes from the 1st to the 7th proceed in seven Rounds", that *each globe revolves seven times around the World Chain with its own particular development* [say the *Mineral Kingdom*], before the next in order [say the *Vegetable Kingdom*] appears on Globe A? Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism*, Page 91, it is stated that the several kingdoms pass "*several times* around the whole circle as minerals, and then again *several times* as vegetables", but there is no distinct statement of this in *S. D.*—Yours, IGNOTUS.

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, the *Secret Doctrine* does not say on the page quoted, nor any where else, what "Ignotus" writes. Instead of reading as quoted, the passage is:

I. Everything in the metaphysical as in the physical Universe is septenary [p. 158]. . . . *The evolution of life proceeds on these seven globes or bodies from the first to the seventh in Seven Rounds or Seven Cycles* [p. 159].

I insert in italics the omitted words, the word *proceeds* having been put out of its place by "Ignotus". The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from the restoration of

the passage that the Globes do not "revolve around the world chain". The supposition of the correspondent is not peculiar among the many hurried ones made by superficial readers. He first assumed that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds—I presume in some imaginary orbit of their own—in what he called the "world chain", and then he went on adapting the rest of the evolutionary theory to this primary assumption. By reading the *Secret Doctrine* and the former articles on this subject in the PATH, the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in the *Secret Doctrine* and attempted to be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as "round", "around", "chain", and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. "To go around" the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man "went the whole round of sensations".

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In the *Secret Doctrine* one of the Masters writes that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in the *Secret Doctrine* on p. 159, para. 4;

The Life Cycle . . . arrived on our Earth at the commencement of the fourth in the present series of life-cycles. Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man.*

This states quite distinctly (a) that after the second round the order alters, and (b) that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come

originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and savior may be able to intelligently raise up not only humanity but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in the *Secret Doctrine*, and it is a matter for surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

WILLIAM BREHON.

## SPIRITUALISM.\*

THE subject of spiritualism brings us face to face with the history of the Theosophical Society and the true progress of the human soul. When Mme. Blavatsky came to this country in obedience to the orders given her by those she called her Masters and who are known to us as the Mahatmas and Adepts, it was with spiritualism here that she began. It was seen by the Masters that the new wave of inquiry had begun in those ranks but had been deflected into the channel of materialism miscalled by the high name of "spiritualism", and it was sought at first to give the spiritualists a chance to do what they might and ought for the sake of the western races. But the opportunity was not

\*Read before Aryan T. S., February 28, 1893.

availed of at all: instead, ridicule and hate were thrown by them at H. P. B. Anyone who reads the published letters of the Masters can see the attention paid at first to this. One said that he was engaged in looking over the utterances of the mediums at their camp meetings, and H. P. B. often wrote her views as if she wanted to get into their ranks. She did wish to get there for the purpose of reform, but they would not let her in, and thus missed the greatest chance of the age. Letters were written by her to many people to have them help a new paper in Boston called the *Spiritual Scientist* as one that would give the right views about these matters, and she and Olcott wrote for the paper and gave money to it. It, however, died out soon. I knew the editor, and personally knew what H. P. B. and Olcott were then doing in that particular instance. She wanted to reform such abuses as paid and public mediums, and all the mass of wrong notion and wrong dealing with the whole subject, and especially she wished, as we do also, that things should be called by their right names, and that certain facts should not be accepted as proofs for theories advanced by mediums, and especially by A. J. Davis, as to the state after death and the power and nature of the forces that come to and about mediums. So it may be justly said that at first she had in mind to carry a reform in spiritualism at a time when the cycle permitted vastly more phenomena than now. And a student in Theosophy will see in this her knowledge of facts and laws of which so many are ignorant to this day. For it is the fact that then more psychic power was loose in the country than there now is, and also that it was bound, as years rolled on, to fade out to some extent. This is borne out by history, for it is hard to-day to find many good physical mediums, while then it was very easy and they were quite common. The world thinks that the reason that they have now grown rare is because of many exposures, but the real reason is that the *force* has for the time diminished. Her desire, in fact her haste, was to take advantage of time before all was too late. And so when she found no acceptance among the spiritualists, she and Olcott began the Theosophical Society.

We are brought by the subject face to face with the problem of the nature and destiny of the human soul, because the facts of spiritualism are the facts of the soul's own life and of the various vehicles it uses for its experience of Nature. Spiritualists look at this subject in a material way and go at it blindly, endangering all who have anything to do with it. They speak of the life after death, and give details as to the facts of that life which are to the spiritually minded the grossest form of materialism, for they but

deify and enlarge in the most sensuous manner the life supposed to be led after death, a life modeled entirely on this poor mean existence of ours and not at all resembling what soul-life ought to be. They have merely made the old christian heaven a little more definite and gross.

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards. It is folly and waste of time to go day after day to a medium and hear over again that which excites wonder. And the careful Theosophist knows it is also dangerous to seek mediums; it is better to stay away and try to understand philosophy first of all. Not a single thing seen at a *séance* but can be found in smaller measure elsewhere if you but choose to look, for the world is full of wonders every day, and each one's life has in it much that gives the explanation for what the spiritualist claims as exclusively his own. If you will watch your own life in its three stages of waking, deep sleep, and dream, you will find the key to all the mysteries of mind and even to the mysteries of the whole of nature. So in considering spiritualism you must not set it in a compartment by itself, but must examine every part of the subject with reference to the living man and the philosophy of that living man's constitution. If you do not do so, but go on looking at these phenomena by themselves, you will be all the time on the wrong road and sure to come at last to wrong conclusions about the whole matter. It is hence important for us to keep clearly in mind the sevenfold constitution of man as explained in Theosophical literature. Our septenary nature must be known if we are to know all that the psychical phenomena mean, and we must also remember that what we are really considering is not the body but the action of the soul itself in the use of its various sheaths sometimes called "principles". And also it is essential, if you wish to know the truth, that you should accept, and try to understand, the impermanent nature of all that is usually called "material", and "matter", and "objective". The dense may at once become the fluid, and the objective turn into the subjective; in the same way also the subjective may, by the operation of natural laws, become the objective, and the unseen is more permanent than the seen. If this is not accepted and realized, then there will be no hope of the enquirer's really knowing anything but the outside of all these strange phenomena. Set it down very carefully in the mind, then, that thoughts and ideas make shapes

of their own which have the power under certain conditions of affecting our senses in such a way as to seem objective to our waking cognition. This often happens in the realm of the psychic nature, and has deluded hundreds into thinking that to be spirit which was not spirit, but was of the very grossest part and essence of matter. And this brings us to the root of it all, which is that matter *in its essence* is invisible but at the same time far more gross than the matter we talk of daily. Almost to this conclusion such men as Tyndall and Huxley have been led when they tell you that it is impossible for us to really know anything of the essential or ultimate nature of matter.

In looking over spiritualism it resolves itself, so far as distinguishing it from other matters, into those phenomena called the coming back of the spirits of the dead, the materialization of forms said to be those of the dead and hence called "materialized forms", the carrying through the air of objects or the bodies of mediums, the writing of messages or the giving of them, and the precipitation of such messages in the style and handwriting of the deceased. Trance speaking, messages delivered in trance or not, speaking by inspiration, clairvoyance, and clairaudience, and all such phenomena are not distinctively the property of present-day spiritualism, as they have all been known for ages. But what I have laid aside as distinctive is quite wonderful to the ordinary lay mind, as we do not know how it may be possible for a tangible form to come out of the air, nor how a woman sitting in a trance may be able to tell many facts such as the name, the circumstances, and all such details about a dead man whom she never knew. And just here is the point of departure between the Theosophist and the Spiritualist. The latter says this proves that the dead man's spirit is present, but the theosophist denies it and says it is all done by some or all of three agencies, excluding kama-loka entities. The *first* is the astral remainder of the dead man, devoid of his soul and the conscience; the *second* is the astral body of the living medium; and the *last* the minds and astral bodies of those present. In these three agencies is the explanation of every one of the phenomena; the elemental sprites being included in all the three, as they take part in every movement in nature and man all over the globe and around it. That is why I have not given them a separate part in the matter. Our every thought stirs up and uses these elementals, and the motion of the wind, the rays of the sun, and the fluids of the body, with the motions of the organs, all do the same thing. These elementals are the nerves of nature, and not a thing can

happen or be done in any department of life that does not involve and use the sprites of the elements. By their aid, acting only under law, do our thoughts fly from place to place. They galvanize the deserted astral bodies of the dead, and thus, giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what they had been concerned in, to imitate the once active and ensouled person. This is about all the "spirit" there is in the communications from the dead. We might as well say that a lot of educated parrots left in a deserted house were the souls of the persons who had once lived there and owned the birds. Indeed, the illustration of the parrot is perfect, for a good parrot behind a screen could make you think that an intelligent man was hidden from view but speaking in a voice you hear and words you understand.

Take now the case of a "materialized form". Here you see, rising out of the floor or coming from the cabinet, an apparent human form which you can touch and feel, and which, in the very best case, utters some words. What is this? Is it real? Is it a spirit?

It is not a spirit. It is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present. The medium furnishes the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective, but which cannot remain. It will fade away. A framework of magnetic and astral particles is first made, and then is condensed by adding the physical particles from the bodies of those present. Then it becomes visible. But it has no organs. It could not be dissected. And did it last long enough to be sawed in two you would find that it was solid all through, or ethereal as you please, for the dividing line between those two conditions would be constantly changing. It certainly would not be the heavenly form of your departed dead. More likely it is made up by the great force of some person of a very bad and utterly depraved nature lingering in the sphere of the earth and unable to get out of it, but constantly desiring to gratify its old lusts.

This is the ancient explanation, and the same solution has been given by one or two mediums under what they call control. Once, some years ago, a medium in Chicago reported that one Jim Nolan, long dead but said to be a very learned spook, came to her and said that materializations were just as I have told you, and added, "Why do you suppose it useful or necessary for us to

make a new form for every new spirit that comes to you? We use the same old form over and over again, and we just reflect upon it from the astral light the face of those who are dead whom you wish to see."\* He might have added that if the callers persisted in asking only for those who were still alive, the forms and faces of the living would also materialize from the cabinet. This experiment has not been tried by the spiritualists, but it would inevitably result in proving that others than the dead would appear, and would cover with doubt the question of the dead returning. For if a spirit materialized, which after all turned out to be the *simulacrum* of a living person, what proof would one have that all the other spooks were not also alive? This is just what Theosophy says. They *are* all alive, and are one and all fraudulent representations of those whose names are taken in vain. And until this crucial experiment has been tried and well tried, the spiritualist cannot properly assert that the dead come back and make themselves visible.

The imagination of both sitters and medium is also very potent. Not in making them see what is not there, but in giving the shape or form to what does come. I have seen by the side of a medium of weak picture-making power the forms of so-called spirits that looked as if made by an amateur, as if cut out roughly from some substance. This was because the medium had no ability to draw or picture a thing to himself, and so, the elementals having to follow the natural model in the medium's mind, had perforce to produce just what shape was there. But others there are who have good picturing-power, and so with them the spook is well formed.

This brings me to the precipitation or writing of messages; and here it does not make any difference about the ability of the medium to write or draw, as the model or matrix of writing or picture is fixed in the astral light, or ether, and makes it easy for the natural forces to produce an exact imitation of the writing of those who have died. As I have seen the writing of the *living* thus imitated in precipitation, I know that this is the process, and that the matrix or model is independent of the medium.

The laws governing the production of a precipitation of matter from space on to a surface so as to become fixed and visible on the paper or other material are the same in every case, whether done unconsciously by a medium or consciously by an Adept in the art.

The medium acts as the controlled and ignorant means; the Adept is the master, and at his own will, using the same laws,

\* See *Religio-Philosophical Journal* for 1877.

brings about the same end. The difference between the two is just that which exists in the case of the person who throws a mass of paint at a canvas and produces, by an accidental combination of color, a sunset or other scene, and the artist who with knowledge and skill deliberately paints a picture. Other illustrations will occur to you of the same kind. In the realm of psychic force, however, the laws act with greater certainty and power, thus showing results more astonishing. So we may not say that the medium uses any of the laws consciously, but we can assert that the inner body, the astral one, of the medium may use these laws and forces in a manner not understood by the waking sense of the person.

Now when the Adept makes a precipitation he constructs with the developed imagination or picture-making power of the mind an image, exact in every detail, of the words or figures to be precipitated, and then, using the force of his will, draws from the air the carbon or other matter for the color. This falls like rain, condensed from the air, and is unerringly drawn into the limits of the picture thus made by the mind. The drawing force being continued, it gradually condenses on the paper, and you have the message or the picture. Of course there are some other details I have not given, but they are not now necessary for the explanation. The medium is the means for the same action helped on by the elementals.

The cases of slate-writing are not usually precipitation, but are the actual rubbing of the pencil on the surface of the slate, and this is always done by the astral hand of the medium urged on by the elemental forces and the vivified astral shells of the dead. The explanation of the resemblance to handwriting and so forth is as adverted to above, from the pictures in the astral light, the pictures in the aura of the sitters, and also those in the aura and mind of the medium. There is no spirit present but those enclosed in living bodies, and none of the messages will be any higher or better than the education and nature of medium and sitters and the sub-conscious impressions in the medium's astral body.

Objects have been carried through the air and even through walls in the presence of some mediums, and also sometimes the bodies of mediums have been levitated. How is this done? If you go to India you can see, by searching, the bodies of yogees levitated and objects sent flying through space. I have seen both there, as well as in the presence and by the conscious force of Mme. Blavatsky. In levitation of the human body the thing is

done by altering the polarity of the body so that it is of the opposite kind of electricity to the spot of earth beneath. The distance it will levitate depends on the force and strength of the polar change. This is not contrary to gravitation, for that law is but one half of the great law which should be called attraction and repulsion, or, in other words, sympathy or its opposite. Gravitation, in the opinion of Occultism, depends entirely on electrical law, and not on weight or density.

Carrying of objects through the air by no visible means is a feat of the elementals or of the astral hand of the medium. And hence we have to know all about the astral body. One of the powers of the astral body is that of stretching out to a distance of a great many yards.

The sending of a hard object through a wall is done with small objects, and then a portion of the wall equal to the size of the object selected is disintegrated, so that the small object may pass through. It cannot be done with very large things, nor with the human organized frame, except by the exertion of a vast amount of force not in the control of any one save a Master. I have seen H. P. B. push out her astral arm and hand for a space of over ten feet and draw into her physical hand an object at the other side of the room, and this is what she meant by "psychological frauds", as you did not perceive the arm and hand and were filled with wonder to see inanimate things move of their own accord, so far as you could tell. The medium does the same thing most of the time, and in very few cases are they aware that it is their own member that does it. But of course there are instances when the elemental sprites do it also.

Other phenomena belong to other fields. For all of them have been long before the world, and all that really distinguishes spiritualism from the rest is that it amounts to no more than the worship or following of the dead. It is not the worship of spirits at all. It is dealing with the dead shells of once living men and women. We hold that at death the soul flies to other states and leaves its coats of skin and of astral matter behind it. These should be let alone, as there is danger in them. They belong to other planes of nature, and if we wake them up, brutes and devils as they really are, we then subject ourselves to their influence and power. I say they are brutes and devils because the best of us knows that a part of our nature is not divine but is related to the earth and to brute matter, and is full too of all the passions and desires we have had in life. The soul being gone, there is no director to guide and prevent, and so we deal only with the gross

dregs of man when we attend *stances* or let ourselves become mediums. In sleep we see a slight but convincing evidence of this. Then we are gone for a time, and the body, left to itself, throws itself into unbecoming attitudes, snores, throws itself about, and may strike another: I have read of cases where a man in sleep has leaned over and killed the person lying beside him. "Oh," you say, "that was a nightmare". Precisely; it was; but it was the body of the man not controlled by his soul that did the act. It is the same with these spooks. They are devoid of soul, no matter who may have been the owner in life, and it is better to leave them alone and try on the other hand to develop and educate the living soul while it is in the body and is the real trinity, through which alone in any life real knowledge may be gained.

In a short paper it is impossible to fully treat this subject, as it brings up the whole of dynamics and science of psychic forces. But I have indicated the solution to all the problems that arise. For the present, until you have carefully studied the sevenfold constitution and the nature of mind with its powers, you may have difficulty with the matter except so far as concerns the historical and analogical arguments. These, together with the improbability deduced from absurdities of speech and action shown by the alleged spirits, should sustain the position taken so many years ago by H. P. Blavatsky and outlined above. And no one surely can doubt but that no truthful spiritual utterances—other than as to mere facts—can come out of the practice of sordid money dealings between mediums and enquirers. This is the bane of spiritualism, and should be eliminated at whatever great or painful cost. Until that is done no good can come out of that Nazareth

WILLIAM Q. JUDGE.

## CORRESPONDENCE.

THE SUPPORT OF THE T. S.

WE gladly publish the following, referring members to PATH, March, 1891, *How the Society is Run.*—[ED.]

How many members of the T. S. care enough about their organization to inquire how it is supported? How many of them, not members of churches, contribute as much as they would expect to contribute to the support of their churches were they members of such? How many of them contribute nothing beyond their annual dues, or ever take the trouble to wonder who bears the burdens of the grandest work ever undertaken by man?

I should like members to reply.

The writer will be one of five hundred to bind themselves to contribute two dollars per month in addition to their present payments.

He will be one of three hundred to contribute three dollars per month in addition to present payments.

If the amount is too high for many, he is willing to reduce it to suit, or to go into several "classes" who will bind themselves to contribute from ten cents to three dollars per month in addition to all sums now paid.

The point aimed at is the establishment of a certain fund that can be depended upon to carry the work, or any part of it that most needs support. The work must be increasing, additional help must be needed from time to time, and unless a way is provided it strikes me that we shall be guilty of allowing those who are doing the work to work themselves into the grave sooner than necessary.

I should like this matter to be taken up and acted upon promptly.

G. E. H.

## TEA TABLE TALK.

THE editor let me see the sketch of Dr. Anderson, and in that the incident of his having never learned spelling is noteworthy. He gave this in detail to the editor, who tells me. He was but four years of age and had not up to that time studied anything, and his parents were thinking of how to go about his education. They found him reading, and he himself could never explain how it had come to him except that he just knew. This is a very interesting fact, and one of many of the same sort which could be gathered if we only looked for them. I told the story at the table, and the Student said he had had a similar experience in the same line. He said,

"I was not a precocious boy nor a dull one; simply ordinary. Sent to school very early, the spelling book was a terror to me and occupied most of my thoughts. I could not get on and was low in the class. One day I was especially annoyed by this, and after thinking of it all day went to bed full of grief and trouble on the matter. A very sound sleep came and I waked in the morning with the first and prominent thought, 'Oh I can spell now and will not look in the miserable book again.' I was then about seven. Without taking the book I went to school and rose through the class. Never again did I study the speller, and am now able to spell all words except the very rare and peculiar."

"What was that?" said the widow. "Was it your astral, or the mayavi-rupa, or what?"

The Student smiled at her utter disregard of terms, and said that he had not the slightest doubt about its being the taking up of old knowledge from another life, for he declared it had always been a most distinct experience and one he could not forget nor

be in the least confused about. Such incidents had happened to him before. In one case he was given as a small boy a missionary book that depicted the Hindus as a lot of miserable black men who were very near savages. This he took home, looked over, and then growing suddenly angry threw it on the floor saying it was a lie. He found in after life he was right, although at the time he had no means of knowing the facts about India or the Hindus, but had to rely on prejudiced tales and interested persons.

All this while the Professor was looking very grave. The old ridicule was not on his face, and the Student and I were beginning to think some inroads had been made on his skeptical mind. We asked him what he thought of it all.

"Well", said he, "I am bound to accept the evidence offered, and it certainly gives much extraordinary introspective experience. I can hardly put it down to imagination, as there was no basis, and besides, imagination will not confer knowledge. In the Student's case there was a slight beginning, as he had been studying, but in that of the Doctor there was absolutely no basis. Could it be that the cells of the body have a power of transmitting forms of knowledge such as spelling?"

At this all of us, even the widow, had to laugh, for we saw the Professor was, like so many of his brethren, in a very small corner and hardly knew how to get out. The Student came to his relief to our astonishment, telling us we must not ridicule the Professor, for he had hit on the explanation, provided he went just a little farther. The physical cells have such a power, but it is latent and can never come out until the Ego, the inner man, draws out the latent impression. And this is not possible unless the Ego in the body has been through a similar set of impressions as those tried to be brought out. That is, there must be an interaction and interrelation between the physical collection of atoms and man inside. If the inner man has been, say, a speller of English, and the mass of atoms composing the body has been also used by those who have been good spellers, then it will be possible for the person to pick up old knowledge. But this goes to show that it is in any case the remembering of what we once learned, and that always depending on the physical instrument we are using at the time. The Professor looked relieved, as we were all so interested in the solution of the matter that we forgot the person who brought it out.

The very cases that seem against this are really supports to it. Take that of the family of the great musician Bach. His descendants were, indeed, good musicians but not such as he, and little by little his great abilities faded from the family. At first this seems to negative the idea, but if you will remember that the Ego must have the power in itself you will see that though Bach may have left atoms with musical impression the new Egos coming to the family line were not able to draw out the power of the instrument, and so it sounded no more. This is a great lesson in karma and universal brotherhood if looked at in the right way. It was the karma of that family to draw Egos to it of indifferent capacity,

and those using the atoms of the family gave them new and other impressions and tendencies until at last Ego after Ego was attracted to the family devoid of talent. The same may and does happen in respect to virtue. Hence as we act and live we raise up or pull down the general standard. This is also beyond doubt the real reason for the ancient insistence on the purity of the family line; it is at the same time the cause for the amalgamation of many races to produce a new one, as we see here in our own land.

JULIUS.

## LITERARY NOTES.

DR. HUBBE-SCHLEIDEN, F. T. S. and Editor of German periodical *Sphinx*, has seen fit to start a Theosophical Society in Germany which has no official connection with the T. S., and yet he has at the same time used our seal and symbols on the prospectus issued. The name he takes is *Theosophische Vereinigung* instead of *Gesellschaft*. All the original impulses and light he had in the direction of theosophy he got from the T. S., and it passes the comprehension of German and non-German theosophists why he should desire to start a similar movement, declining all coöperation with the T. S. The weak excuse is offered that Germans are so insulated as to refuse to belong to a Brotherhood they do not themselves start. The Doctor believes this but we do not; and it must be evident to any thinker that the realization of a Brotherhood is put very far away when another is begun simply because ours started first with English-speaking people. Sweden, Spain, France, and India do not think so, nor do the mass of Germans either. He also mistakes and issues misleading notice when he calls the T. S. "Indian", for it is not that. If it is anything special, it is American in impulse, origin, form, and method. But as Dr. Hübbe-Schleiden is bent on his course, even though he was years ago advised contrarywise by the Masters of T. S. in whom he believes, we wish him well, and may all good attend his efforts.

THE DREAM CHILD, by Florence Huntley, is one of those imaginative treatments of the unseen world which the now-pronounced popular tendency to the Occult is sure to educe by the dozen from writers eager to seize the spirit of the age and to supply it with pabulum that shall have quick reward. Ingenious, vivid, tender, perceptive of the all-powerful force of a pure and mighty love, this book gives a picture of the supra-sensual life which may captivate many a soul just hearing of Reincarnation. There is no need to point out its inaccuracies or misconceptions, for one great fact disposes of all,—namely, that revelation of astral and spiritual condition can never come from imagination or preference, but only, if genuine, from *Those who Know*. Novels and dreams and fancies must ever be fruitless, since nothing but testimony can certify, and testimony has to be from witnesses. The most vigorous intellect and the purest heart furnish no map of a realm they have not entered, and for the outlines of such a map we can but go to such disclosures as Masters have been pleased to make. Other searches are vain and misleading, however they may

charm or soothe. And so the successive books, like *The Dream Child*, as they patter from the press, need only the touchstone of Masters' testimony to dispel any confidence in them as real. (*Arena Publishing Co.; Boston.*)—[A. F.]

AZOTH, or the Star in the East, is by A. E. Waite and published by the Theosophical Publishing Society, 7 Duke Street, Adelphi, London. It makes large claims in the most gentle words, but none of which it in any way supports. It cannot be regarded as a useful contribution to theosophical literature. Its sub-head is "Embracing the First Matter of the Magnum Opus, the evolution of the Aphrodite Urania, the supernatural generation of the Son of the Sun, and the alchemical transfiguration of Humanity". It is also called "a new light of Mysticism", but I fail to see where the new light is. The style is good, but for all that it is no way clear to a theosophist. The printing is by the H. P. B. Press and is well done. The book is very large and the price is 21 shillings, 236 pages Imp. 8 vo. It is fair to state what the author claims thus: "The conclusions reached in the work are the result of considerable research into the significance of the Hermetic and Mystical Symbolism contained in alchemical literature, and as regards fundamental doctrine they offer a reasonable harmony between the transcendental teachings of Eastern and Western Theosophy".—[J.]

FEBRUARY LUCIFER is a particularly rich number. H. P. B. gives "Notes on the Gospel according to John"; Dr. Hartmann writes on "The Foundation of Christian Mysticism"; Dr. Pratt's able article on "Linguistic following Doctrinal Change" concludes; most curious facts are stated in Mr. Frank Cushing's "Zunis"; Mr. Rego sends a paper upon "The Musical Scale and Man: an Analogy", read before an Australian Lodge and worthy of preservation everywhere. Mr. Laheri's article, "Buddhism and Hinduism", shows that there is a tendency among Eastern Theosophists to excite the jealousy of the latter by encomia upon the former, and quotes Mr. B. Keightley's correction of the President-Founder's assertion that H. P. B. avowed herself a Buddhist. The article is calm and fair and judicial, and its excellent spirit, joined with the facts it cites and the others it evidently has in store, commend it to the fraternal consideration of all who love peace and would save the T. S. from any sectarian leaning. *Lucifer's* magazine reviews are ever of astonishing extent and care, and its record of Theosophical works makes an exhibit whereof any Society might be proud.—[A. F.]

SHORT CHOICE SELECTIONS from H. P. Blavatsky, with contributions by several members of the Swedish Theosophical Society, is edited by Bro. William Harnquist of the Swedish Branch, who has sent it to us. It is published at Stockholm. Beginning with the Address to the Archbishop of Canterbury, it gives several good articles by H. P. B. But the first one, to the Archbishop, was not in fact written by her, but by our old friend Richard Harte, F. T. S. The series ends with H. P. B.'s article, *My Books*.

THEOSOPIICAL SIFTINGS, Vol. V, 17-18, is a reprint from the *Theosophist* of Mr. Sinnett's "Studies in Buddhism". The enormous expansion of public interest in everything touching Theosophical doctrine revives in journalism the formerly-passing questions as to Oriental thought upon the soul, immortality, Nirvâna, and the like, and it is timely to reissue correction by a competent and perceptive expositor of the strange misconceptions of such writers as Max Müller, Rhys Davids, and Dr. Kellogg. In his lucid manner Mr. Sinnett presents the real Buddhist thought, shows it contradictory of the Western inter-

pretation of it, and with relentless logic disperses the gaping wonder and the pious groans and the Evangelical pity of the philologist and the parson. Theosophists need this clear-cut exposition for use at the present era, and will need it all the more as the Church wakes up to the advance of Theosophy and seeks to hinder it by blundering quotations and mistaken exegesis. The authoritative works by Buddhist teachers are better guides to Buddhism than a dissection of Sanscrit works by an Oxford student or a superficial glance at Hindustan by an American missionary.—[A. F.]

FEBRUARY THEOSOPHIST. "Old Diary Leaves XI" relates circumstantially the cremation of Baron de Palm, the first public cremation in the U. S., at Washington, Pa., under Theosophic and scientific auspices. The sheet soaked in alum, now universally used, was a device of Col. Olcott. The whole cost of the incineration was only about \$10. Mr. John M. Pryse continues his collection of "True Welsh Ghost-Stories"; there is a long *critique* on Bishop Copleston's "Buddhism", but done with too little controversial and literary skill to be thoroughly effective; and W. R. Old, with the same admirable diction and force which made his *What is Theosophy?* one of the choicest and best-selling of recent Theosophical publications, begins an article on "Psychometry". The *Theosophist* reprints a letter from Col. Olcott to the *N. Y. Evening Telegram* offering to "cordially greet" any aspirant for H. P. B.'s vacant place who shall produce two passwords given him years ago as an easy means of identifying real messages. The letter has not secured from all Theosophists a conviction of its wisdom, little as they anticipate the advent of an aspirant thus fortified with vouchers.—[A. F.]

THE ASTROLOGER'S MAGAZINE is published by Allen Leo at 12 Ludgard Road, London, England (Peckham), and is devoted to a proper presentation of the science devoid of charlatantry. It contains from time to time simple lessons in astrology. The price is \$1.50, to be ordered from the proprietor.

BOOK NOTES, Theosophical, Occult, Oriental, and Miscellaneous, is a little monthly in charge of Mr. John M. Watkins and issued by the T. P. S. The subscription is 1s. 6d. It contains a synopsis of the contents of every Theosophical periodical, and a notice of new works. If carefully and judiciously carried out as projected, it will give important information to Librarians and others.

JOURNAL OF THE BUDDHIST TEXT SOCIETY OF INDIA. The first number of this, January, 1893, is at hand. It is published in Calcutta and edited by Sarat Chandra Das, C. I. E. The yearly subscription is five rupees; address the Secretary, 2 Creek Row, Calcutta. There are eighty-six pages in this number, with eight pages Appendix. To orientalists this journal will be very useful. It has several pages in original Magahdi, Tibetan, and other text. It is pleasant to see that all the offices of the Society are filled by native orientals, with no disfigurement from so-called European oriental sham lights. Bro. H. Dharmapala, F. T. S., is Assistant Secretary. Among the articles in this are *Constitution of B. T. S.*, *Indian Pandits in Tibet*, *Lamaic Hierarchy*, and several old oriental works. The Appendix treats of the Bon Religion in Tibet and gives some Folk Tales.

"THE COSMIC ETHER, the Invisible Actuator of the World of Matter and Life", by B. B. Lewis, is a learned treatment of the Ether as the source of universal vital phenomena, and in most condensed style handles Light, Electricity, Gravitation, the Aurora, Comets, the Solar Corona, Cosmic Evolution,

etc. There are not a few Theosophical affiliations, and the work is serviceable to Theosophy directly by expanding conception of the ether and thus pointing to the Akasa behind. So instructive is it that students may salute it with glad welcome. But unfortunately the punctuation has apparently been left to the printer, and is of exaggerated atrocity, so bad that almost every sentence has to be reconstructed to educe sense. This becomes so wearisome as to be intolerable. A valuable book is thus made practically serviceless, and learning paralyzed by ignorance. A worse case has rarely occurred. It should be reprinted and carefully corrected, being well worth that. (M. A. Sewall, Bridgeport, Conn.)—[A. F.]

## Mirror of the Movement.

### AMERICA.

DAYTON T. S., Dayton, Ohio, was chartered March 18th. It has 14 Charter-members, and is 73d on the American roll.

ARYAN T. S. Sunday evening lectures in March were: 5th, *Evolution* (Part 2), Miss K. Hillard; 12th, *The Man in the Universe*, Alex. H. Spencer; 19th, *The Solitude of the Soul*, H. T. Patterson; 26th, *The Theosophy of St. Paul*, Rev. James Taylor.

"H. P. B." T. S. had Sunday lectures in March: 5th, *Resurrection and Reincarnation*, Donald Nicholson; 12th, *Measure for Measure*, Jas. H. Connelly; 19th, *Health*, Dr. E. G. Day; 26th, *Monads*, Dr. T. P. Hyatt.

BROOKLYN T. S. had for Sunday evening lectures in March: *Theosophy as a Religion*, Alex. Fullerton; *Evolution, Theosophy, and Religion*, Wm. Main; *The Destiny of the Soul, as taught by the Church, Materialism, and Theosophy*, Leon Landsberg; *The Persistence of Spirit and Matter*, Miss E. M. Daniell.

N. Y. LECTURE BUREAU supplied lectures in March: Krishna T. S., Philadelphia, Wm. Main on *Evolutionary Cycles* and Miss K. Hillard on *The Serpent of Evil*; Varuna T. S., Bridgeport, Jas. H. Connelly on *Dwellers in the Astral World*, Henry T. Patterson on *The Solitude of the Soul*, and Burcham Harding on *Practical Theosophy*; Atma T. S., New Haven, Leon Landsberg on *The Origin of the Devil*, and H. T. Patterson on *The Solitude of the Soul*.

CHICAGO T. S. has for its Syllabus of Discussions in March and April, Universal Brotherhood, Reincarnation, Karma, States of Consciousness, Manas, Death and After, The Rationale of Heaven, Conscience, and Links between Religion and Science.

ARYAN T. S. invited Mr. Alex. R. Webb, the late Consul at Manilla whose conversion to Mahommedanism has been so extensively noticed in journalism, to address it, March 7th, upon "Theosophy in Islam". Mr. Webb joined the old Pioneer T. S. in St. Louis years ago. He has of late travelled and studied in Moslem lands, and is establishing in New York the publication of a weekly Moslem paper and of books expounding that religion. The Aryan Hall was

crowded, some persons standing. After the single speaker upon the schedule, topic of the evening, "Spiritualism," Mr. John M. Pryse, concluded, Mr. Webb lectured for an hour and a quarter. It was deeply interesting to see and hear upon the platform of the unsectarian T. S. a representative of a religion so little known in America. *Five* of the world's great faiths have now been represented at the Aryan meetings.

BLAVATSKY T. S. has received a munificent gift from one of its new members, —Bro. Pom K. Soh. It is a full set of the *Encyclopadia Britannica*, an excellent general library, a table and book-case. Others have aided in various ways, the hall is filled on occasion of public lectures, and the Branch is growing in numbers. It was fitting that the Branch in the Capital should be named after the Head of the Society, and for both reasons the American Section regards it with special interest and hope.

BROOKLYN LOTUS CIRCLE began on Sunday the 12th of March with Miss Chapin in command and an attendance of twenty-seven. This is very good for a beginning. They have an advantage in being in a residence part of the city near a great many homes. They meet at the Brooklyn T. S. headquarters. Miss Chapin and others who started the N. Y. Circle are missed by that, but did well in beginning the work in their own Branch. The songs used by the Circles are being printed on the Aryan Press and will be for sale very cheaply by the PATH in a short time.

"THE PAST MONTH has been a rushing one in Chicago Theosophical circles. What with lectures, Branch meetings, special meetings, socials, etc., sometimes as many as three gatherings crowding into one day, we may fairly claim greater activity than ever before. Bro. Claude F. Wright's presence has given an impulse to local work which has already produced encouraging results. At his suggestion Chicago Branch has adopted the plan of admitting visitors by card, also his idea of associate memberships, which have been readily sought by inquirers. A syllabus of discussions, also his suggestion, has been issued, with the result of increased attendance at Branch meetings and vigorous study on the part of members called upon to participate. A course of Sunday evening lectures has been started at Headquarters in addition to similar work done in the southern part of the city in the League Room. Bro. C. F. Wright opened the down-town course with an address in Athenæum Hall, March 5th, his subject being "Salient Points of Theosophy". About 300 people were present, many of whom before leaving asked for tickets of admission to next Branch meeting. Another promising result of the present activity is the formation of a new Branch by our Swedish members in the northwestern part of the city. It is appropriately called the Wachtmeister, in honor of the Countess whose name is dear to all Theosophists. Bro. Jakob Bonggren is its President; Bro. Wm. Westerlund, Secretary. There is promise of another Branch in Englewood, a near suburb, of whose organization I may be able to give account next month." (Communication).

CLAUDE F. WRIGHT arrived in Chicago, Tuesday, February 14th. On the Thursday following he attended a class for the study of the *Key to Theosophy* on the north side of the City; Friday he addressed a meeting on the south side on "The Ego." On Saturday he lectured before the Chicago Branch on "Occultism". Sunday afternoon he addressed the Ramayana Branch on "Dreams", and in the evening spoke at the rooms of the League T. W. on "The Theosophical Philosophy." The Tuesday and Wednesday following he

attended *conversazioni* at League Rooms and Ramayana Branch respectively. Thursday, the 23d of February, he addressed a special meeting of the Chicago Branch and made proposals for some changes in its methods of work. Friday, the 24th, he lectured at League Rooms on "Dreams"; on Saturday he addressed the Chicago Branch on the "Sixth Sense". Next day, Sunday, 26th, he lectured in the afternoon at Merrick's Hall on the "Unity of Religions", and in the evening at League Rooms on "After-death States". Monday he spoke at a meeting on the north side on "Theosophy". Wednesday, March 1st, he spoke on "Universal Brotherhood" to the Chicago Branch. Thursday, March 2d, he addressed a meeting in Englewood on "Theosophy". Friday he lectured on the "Haunts of the Soul" at League Rooms". The Sunday following, March 5th, he gave a public lecture in Athenæum Hall on "Salient Points of Theosophy", 320 persons being present. Wednesday, Mar. 8th, he spoke before the Chicago Branch on "Reincarnation". Thursday he organized a Swedish Branch of T. S. on the north-west side, to be called the "Wachtmeister Branch". Friday, March 10th, he attended a meeting in League Rooms and answered questions on Theosophy by the public. Saturday at a special meeting of members only of the Chicago Branch he spoke on "Memories of H. P. B.; and criticisms of the Chicago Branch." Sunday, March 12, he lectured in the afternoon at All Souls' Church on "Reason and Intuition", and in the evening on "Elementals" at League Rooms. March 14th, Tuesday, he attended a meeting at Englewood for the formation of a Branch there, and addressed it on "The Theosophical Society". Wednesday, March 15th, he addressed Chicago Branch on "Karma". The above does not include numerous parlor meetings and personal visits. All the meetings have been well attended, and many were crowded to excess.

ST. LOUIS *GLOBE-DEMOCRAT* reports the Pranava T. S. meeting on March 5th, when Mr. Seth Wheaton, President, discoursed on "Theosophy and its Relations to Religion", and Mr. W. C. Johnson read a paper entitled "A Theosophical Argument". The missionary visits to St. Louis of Miss Stabler and Claude F. Wright are showing effect in the firmer grasp Theosophy now has upon F. T. S. there, and in the earnest attempts of Mr. Wheaton and other workers to bring its teachings to public knowledge. The above papers, both of which are said to have been excellent, are one of these attempts, and are sure to have results. St. Louis has never been a fruitful Theosophic field, yet unquestionably might make a far different record if every F. T. S. there would throw away his lethargy or his time-serving or his fancied "respectability", and give a manly and a helping hand to the few Brethren who are trying to exemplify Theosophy rather than secrete it. The latter have the respect of the public, the sympathy of the Society, and the gratitude of—Higher Powers.

#### PACIFIC COAST.

BRO. E. B. RAMBO, while upon a business trip through the northern part of the Coast, has visited the Branches at Tacoma, Seattle, Victoria, B. C., Portland, and Olympia, lecturing to them upon "The Heart Doctrine" and "Objections to Reincarnation".

BRANCH MEETINGS in San Francisco are much larger than ever before, the capacity of the rooms having been taxed to its utmost several times of late. An offer from an experienced and able Sanscrit scholar to lecture once a week

was gratefully accepted, and Monday evening is devoted thereto, the instruction being careful. Attendance is good and interest very deep. Every evening of the week is occupied by some class for Theosophical study. This is a very significant indication of a steadily enlarging devotion to such topics, and must ensure progress.

UPASANA T. S., San Diego, has been enriched with provision from President Sidney Thomas of a neatly fitted Hall for meetings, wherein the first address was made by Mrs. Annie Besant. There is a perceptible increase in the Branch of the spirit of unity and zeal, the new members especially being earnest students. The recently-elected Secretary is Mrs. Julia Y. Bessac, 4th and Palm streets.

THE PACIFIC COAST LECTURER addressed a good audience at Petaluma, California, on February 9th, and another at Visalia on the 20th in Native Sons' Hall. Much interest was evinced and the meeting was long. On the 23d and 25th, Dr. Griffiths lectured at Fresno to large audiences. A Branch there is probable. On March 3d, the lecture was at Merced, and it received unusually extended press notices.

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### FOREIGN.

BRAHMINS OBJECT to Buddhism. From trustworthy sources we hear that many Brahmins in India are raising objections to the T. S. on the ground that it is a Buddhist Society. This doubtless arises from the fact that Col. Olcott is a Buddhist, and from the prominence given to the name in Mr. Sinnett's *Esoteric Buddhism*. If we could only get the ear of these objectors we could show them that the T. S. is too catholic and broad to be either Buddhistic or Brahmanical. As Mr. Sinnett is more Vedantin than Brahman, his book proves naught in the line of the objection. It is to be hoped that Indian Fellows of the T. S. will dissipate the objection raised.

MRS. BESANT arrived in Southampton on the 4th of March in the "New York". This was the first trip of that vessel under the American flag, and it is a good omen that it bore Mrs. Besant home. Very rough weather was met on the voyage, but Mrs. Besant's friends will be glad to know that she stood the trip well and was able to at once go up to London where she arrived in the early hours of the morning. The house was dark and no one up to meet her, as she was not expected until next day. Reporters came as usual, and on Monday the *Gazette*, the *Chronicle*, the *Morning*, and other papers had long reports. They remarked that Mrs. Besant had grown greyer during her absence, and the first picture was a copy of one taken in San Francisco. On the next day Mrs. Besant began her work in England of lecturing. Thus it is the theosophists cannot wait for amusement when there is work to do.

THE OTHER theosophical arrival is that of Bertram Keightley from India almost from the depths of the sea. He was wrecked on the way from Madras to Colombo, the steamer sinking within a few hundred yards of shore. The passengers passed the night in crowded boats, unable to cross the surf till daylight, and then were obliged to walk many miles through sand, marsh, mud, and jungle to the nearest village, the sun blistering them and hardly any food or water being attainable. Mr. Keightley was barefoot. A few articles were washed ashore, but almost all of his luggage was totally lost, money, letters, personal souvenirs,—worst of all, the notes collected during two years for a

work on Indian literature, and the cherished letters from H. P. B. Mr. Keightley was well upon arriving in England, but later gave evidence of the climatic effects of India, and will need no small treatment before entire restoration to health. To be robbed and then shipwrecked within a few months is certainly Karma in severe form, and Bro. K. would seem now entitled to a long stretch of uninterrupted bliss. Perhaps this may include his attendance at the American Convention in April!

THE SIDNEY T. S. reports activity. A Lending Library is being formed, and meetings are held Wednesday and Sunday evenings. There is a *Secret Doctrine* class of seven with E. W. Minchen as Conductor. Literature is also being spread. There is encouragement in this, as the S. T. S. passed through a dark period recently. Personalities, contrary to our first object, did damage. A certain stranger who preaches Theosophy and Christianity mixed is for a time obstructing the work of all. But experience shows that if Theosophy is attended to and promulgated it will win at last. Our Australian brothers seem to think that Annie Besant was needed in U. S. to wake America to Theosophy. Not so. It has long been awake, and because of that—and not to bring it about—did she come here. Let them not judge America by English newspapers behind time and insular in thought.

COLONEL OLCOTT has issued an Executive Order declaring that the *Theosophische Vereinigung*, started by Dr. Hübbè-Schleiden in Germany, is not a Branch of the T. S. The name of this new body really means Theosophical Union. In February the Colonel was on tour, and writes from Bhagalpur, India. We understand that Bro. S. V. Edge is with him.

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#### CEYLON LETTER.

BRO. B. KEIGHTLEY, who was wrecked on his way to catch the English steamer, stopped here for a few days after the disaster while waiting for the French boat, and weak and exhausted as he was held T. S. meetings, lectured once, and visited the Sangamitta Girls' School. During the latter part of last month we had the honor of a flying visit from our good sister Mrs. Cooper-Oakley of London, who was on her way to Australia. She was travelling by that fine ocean palace, the S. S. *Ophir* of the Orient Line. The steamer hove in sight on the morning of the 23d ult., and as soon as it anchored in the Colombo Harbor Mr. de Abrew boarded the steamer and exchanged greetings with Mrs. Cooper-Oakley. The whole party landed soon afterwards and drove down directly to the Sangamitta Girls' School, where Mrs. Higgins received them as her guests. The visitors made a tour of the institution with Mrs. Higgins, visiting each class, hearing the girls read, and speaking to them. The girls then beautifully sang for the visitors some English hymns and songs and Sinhalese lyrics, Mrs. Higgins accompanying them on the piano. The visitors were delighted with what they saw and heard at the school, and they all made encouraging observations in the Visitors' Book. Mrs. Cooper-Oakley resumed her voyage that very night: Mrs. Higgins and a party of friends went to see our sister off to Australia. Mrs. Cooper-Oakley was not a stranger to us, for nine years ago she was here with our H. P. B., when she was our lamented teacher's constant companion. Next Sunday there will be celebrated the annual Convention of the Society in Ceylon, when several important measures concerning the T. S. and the educational movement will be discussed.

SINHALA PUTRA.

## THE THEOSOPHICAL SOCIETY'S PROPERTY.

The president of the T. S. has issued notice to the following effect under date of December 29, 1892:

(a) that he has executed in due form of law a deed transferring the title of the real estate of the T. S. to a Board of Trustees consisting of himself and the General Secretaries of the various Sections with some other individual members, and that said deed was recorded in Chingleput, Madras, on the 21st of December.

(b) that he will, as soon as circumstances permit, transfer to the same Board all the funds of the T. S.

(c) that henceforth all the property of the T. S. as a whole will be vested in the Board.

(d) that it is necessary for all who have made wills in favor of the T. S., as distinguished from any Section of it, to alter such wills and make a codicil or new will in the following form: I give and bequeath to the Trustees for the time being of the Theosophical Society appointed or acting under a deed of trust dated the 14th day of December, 1892, and duly enrolled (the sum of . . . or such and such property) out of such part of my estate not hereby specifically disposed of as I may by law bequeath to charitable purposes, etc., etc."

(e) lastly he draws attention to the fact that bequests made to the American or European Sections are not to the T. S. as a whole but to those Sections. This was, we thought, well known, but it is right to state it again.

At the same time it should also be remembered that bequests made to the T. S. as a whole do not put any money into the treasury in any way directly or indirectly of any of the Sections, unless we except the Indian Section which has its offices in the Adyar Headquarters.

WILLIAM Q. JUDGE,

*General Secretary American Section.*

## NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in March Path.....				\$270.70
Contributions since March report:				
Members of Aryan T. S....	\$ 6.00	H. G. S.....	\$ 5.00	
F. B. D.....	2.00	J. B.....	1.00	
J. P. K.....	75.00	A. K.....	2.00	
L. H. K.....	1.00	P. v. d. L.....	2.50	
R. O. R. B.....	1.00	E. A. H.....	7.00	
				102.50
Actual deficiency March 22d.....				\$168.20

## NOTICES.

BRANCH PAPER No. 32, *The Theosophical Idea of Immortality*, read before the St. Paul T. S., was issued to the Secretaries on March 25th.

A GRIEVOUS MISPRINT in Branch Paper No. 8, page 4, line 4, made *selflessness* to read *selfishness*, thus reversing the sense. Secretaries will please make written correction.

The disappearance of virtue and philosophy is only for a time: the souls possessing these will return again, bringing both with them.—*Book of Items.*

OM.

# Ā Ṭ M

Let none be forgetful of his own duty for the sake of another's.—*Dhammapada*, v. 106.

Better to fling away life than transgress our convictions of duty.—*Ta-chwang-yon-kinglun*, 44.

Better for me to die battling with the tempter, than that I should live defeated.—*Padhana-sutta*, v. 16.

It is better to die in righteousness than to live in unrighteousness.—*Loweda Sangrahaya*.

## THE PATH.

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VOL. VIII.

MAY, 1893.

No. 2.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### A VIEW OF GRECIAN MYTHOLOGY.\*

**I**N the study of Grecian Mythology or the religion of the ancient Greeks and Romans, we have no living professors or exponents of this belief, as is the case with most of the religions of the world. Yet as a system of religion and thought, and that one existing at the birth of the Christian religion and immediately preceding its advent, it is most important as a system. It is not only without living exponents, but it has no great bibles, vedas, shastras, or puranas as other religions have, and we must judge it by the few poems of the ancient Greeks, those of Hesiod, Homer, and the Orphic poems, and as we may find the powers and attributes of the various Gods symbolized in the statuary and gems of ancient times preserved or brought to light in these latter years, dumb yet speaking witnesses. It is an error to call the religion of our forefathers a mythology and attach to this word the meaning we usually attach to the word Myth or Fable,—that of something mythical, that is, untrue, imaginary, having little or no basis in fact, of the fancy. Quite the reverse is the truth; that there is no myth but what there is behind it and for it a true basis in fact. Myth is not of the imagination, no more

\* Read before the San Francisco T. S., by E. B. Rambo.

than is the image or the shadow without the original producing the shadow, the image. Myths and fables in all ages have concealed the whole truth, and have been the external husk, generally made attractive, for covering and keeping the deeper truths and secrets of Nature.

In all ages it seems to have been necessary for the greater part of mankind to look upon knowledge veiled, both because he could not understand the whole of the deeper truths of Nature, and because he could not be trusted with the knowledge. If possessed, he would destroy himself and all others with the power conferred.

Myth and Allegory were the code, the cypher, in which the initiated transmitted to each other and their successors their own deep and perfect knowledge. We are told that these myths, legends, and allegories are to be read in at least seven different ways, and that as many correct readings may be had, all depending upon the key taken to unlock the hidden mysteries. According to the understanding, there is that for the plodding ignorant and for the most spiritual philosopher.

In a study of ancient Mythology we may take only one of these keys and may use it for only a very partial glimpse into the deep past. In this study we cannot take the interpretation of any one translator or student, for we see each one biased to a considerable degree by his previous thought, his education, moral and religious, and by what he desires to prove. It is only by taking many interpretations and comparing these with the silent carvings of the sculptor, observing the love and passion, the hate or tenderness expressed, dress, implements, attitude depicted by those who chiseled a religion into stone, that we may approach a correct understanding of the religion of our Grecian forefathers.

It is well to remember that Philology now proves that with few exceptions our present civilization is descended from the Aryan Race, the Fifth Race of the Fourth Round of Theosophy, and that it is well proven that the Greek and Roman people by their language were closely connected with the Aryan race and one of its direct sub-races, coming from that land of Northern India whence have traveled by slow marches many sub-races as they scattered westward from that land where the Masters keep their watch to-day. Why should They not live in the original home of our Race? This intimate connection shown between the Grecian and Aryan Races, we should expect to find traces of the earlier Secret Doctrine in Grecian Mythology, and as names of Gods and heroes are shown to have a common derivation, we are warranted

in using that which is known of one in explanation of the other and more obscure.

As in all other religions, we find the later expression of Grecian Mythology far removed from its earlier grandeur and simplicity. In the most ancient, we must seek the clearer and purer ideas.

The limit of time assigned to this subject this evening will only permit pointing out in a general and assertive way on one or two lines the deep and pure Theosophy to be found in the religion we are considering.

We read most of Zeus and Jupiter, of Father Jove who alone had power over all men and mortals, but Zeus was by no means the beginning of Grecian Mythology, although worshipped as the All-Father.

As in Theosophy, the first fundamental proposition is that of an Omnipotent, Eternal, Boundless, Immutable Principle on which all speculation is impossible, an Infinite and Eternal cause which cannot be described, but is the Root, the Container, and Essence of All, so we find with the Ancients, before all else, Chaos,—not Chaos in the usual sense of a heterogeneous mass, or a mixed state of matter in which manifested things exist in a disordered state, but as that state which contains all that is unmanifested, that which can only be described by negatives, and as the Absolute, holding and being itself Absolutely All. From Chaos are born all later manifestations, and as in all religions the one becomes the Trinity, or Three, so in the earliest Grecian cosmogony we find a primeval Trinity, Chaos, Gaea, and Eros, answering to the Boundless All. In the unmanifested Universe, for while in later times Gaea becomes the physical earth, it originally is that aspect of the Absolute which we must think of as matter, and while Eros later becomes the brilliant winged Cupid, or passionate love and desire, in the first awakening out of Chaos he is that propelling force, the active power which causes the One to divide and to appear on the Cosmic plane of Manifestation. From this first primeval Trinity is said to be born Erebus and Nux, or, in other words, over all is Darkness and Night, and from Darkness springs the light, or Aether, the superior light, and Hemera, the light of the terrestrial regions. With light, Heaven is made manifest, and over all is Heaven, or Ouranos. From Ouranos with his consort Gaea, or matter, are born first the Twelve Titans, six male and six female. Now these, while named, were not personages, but stand for various elementary forces in Nature, and we see their correspondences described in Theosophy as aspects of the one Fohat, the Universal force.

From Ouranos and Gaea are also born the Cyclops, three in number,—Brontes, thunder; Steropes, lightning; Arges, sheet-lightning; and three Centimanēs, the Hundred Handed; Coltus, the earthquake; Briareus, the tempestuous sea; Gyes, the storm wind; other manifestations of this one same force prevailing and co-existing with Matter and Consciousness. Still, we have not come to the Gods over mortals, and we find that the earlier manifestations retire into darkness and silence, while from one pair of the Titans, Chronos (Time) and Rhea (Succession), are brought forth again six children, five of whom as they are born are swallowed by Chronos, this myth standing for the Ancients as expressing the fact that as all manifestation was in time and as all things which have a beginning also have an ending in time, Chronos may be said to devour his own offspring. The sixth child, or Zeus, is saved by the mother, Rhea, and becomes in time the slayer of his father, Chronos, taking away from him the creative power, after first compelling him to give up or reincarnate his first-born children.

We now have Zeus, the Sky Father, or Father over All; and in the name itself we have a proof of the descent of the Grecian people from the Aryan race, carrying with them the ancient and original religion, for the Sanscrit word *Dayus* meaning Sky becomes the Zeus of the Greeks, as fully shown by Prof. Max Muller, and with the addition of another Sanscrit word, *Pitar* or Father, becomes Zeus Pater, or Jupiter of the Romans.

We cannot consider the entire Grecian pantheon, but we take up one line only, and in a rapid way will endeavor to show how the idea of Karma of Theosophy is most fully incorporated in Mythology. Zeus had at different times several wives. He is united with Themis, one of the Titans, and her statue is familiar to all of us as the figure of the noble, majestic woman with bandaged eyes, balance and sword in hand, standing for Justice and Law.

She is more than administrative law. Themis is the source of all Law as Karma is Law and action of every kind and on every plane. Themis represents the reign of law among Gods and Men, and from her union with Zeus are produced deities and gods, which are but aspects of the one Great Law, acting on different planes, cause and effect in their inter-action. First may be mentioned that group of their children called the Horæ, whose office it was to promote Equity and Justice, whose stand was about the throne of Zeus, and who were as well the Seasons, representing the regular and orderly march of Nature in the changes she

ever effects. While they stand for the higher workings of Universal Law, they also preside over law and order in human affairs.

A second group of the children of Zeus and Themis was the *Moræ*, or *Parcæ*, by some called the Daughters of Night. The sacred Three, the Fates, dark and inexplicable powers of fate, and yet they are represented as beautiful females spinning and singing the song of the Sirens. As we have Karma, past, present, and future, so the *Parcæ* represented these divisions of time, yet all three are represented as seated together, connected with the one thread of Life passing through each of their hands, first *Clotho* spinning the thread, the action taking place, while *Lachesis* with parchment made the record, and *Atropos* with balance and shears determined and assigned the result.

While they were Fate, yet they really denote the boundary of Man's own making as well as that portion of his life which is determined by his birth, for this is but the expression of his former life or lives.

Another daughter of Zeus and Themis born of Law was *Nemesis*, and when we look upon that aspect of Karma which is retributive justice on this our plane, we have the idea pervading the minds of most persons of *Nemesis*. She was not only this, but more. Harsh, cruel only when Karma demanded it; equally she was loving, just, giving true deserts, and specially adjusting all that which was not deserved. She was the Goddess of Equality, as Karma is, watching over the equilibrium of the moral universe, seeing that happiness and misfortune are allotted to man according to merit. From this arose the idea of *Nemesis* as an avenging deity, visiting punishment upon the crimes of mankind. As such avenger she is shown with wings, in a chariot, with sword and whip.

Again, however, she is the just judge, a kindly, gentle Goddess who dispenses that which he is entitled to who has sown wisely, and again as a young woman of grave and thoughtful aspect, holding in her hand the cubit, the bridle, and rudder, emblems of control, as Karma calls her to act as the one who controls, for Karma rewards and controls all action and effects of action. . . .

To the student of Theosophy there seems to be but one truth underlying Grecian Mythology, and this truth is the jewel hidden in the Secret Doctrine, that Divine Wisdom which appears on every hand, in every religion, in every age.

He who would be a better occultist will study the loves and hates of the Gods and Goddesses, and underneath the chaff will be found the rich kernel of true spiritual knowledge.

## RISHEES, MASTERS, AND MAHATMAS.\*

DEAR BROTHER:—I am a Hindu, and though in essence—in my inner man—the same as your fellow workers in the West, it happens through the subtle action of karma I now have a body born of the Hindus, with Hindu blood and all the history of the Hindus behind me. I do not regard this as any more than an “accident of birth”, as they say, but of course due to law and order, as we never admit any accidents in reality, and look on that word as one which designates for the time something which we cannot just for the moment explain. But being as I am it is easy for me to look at life, at man, at nature from quite another point of view than that which I see is often taken by the Western mind. And that other point of view will surely add something to the stock of general experience and knowledge.

From my stand and station it has seemed strange to me that in your West so many people have doubts of the existence of the personages who have been called by many appellations but all meaning the same. We call them Rishees, sometimes Mahatmas, sometimes Gurus, at other times Guru devas, and again Sadhus. But what of all these names: they all point to the same thing, the same end, the same law, and the same result. Looking over the old numbers of the *Theosophist* in our library here, I find now and then seeming protests from fellow-countrymen of mine against the use of the names of the Mahatmas, but never any protest contrary to declaring the existence of such beings. I remember one when the very wise and wonderful H. P. B. was at Adyar, in which the writer of it takes her severely to task for letting out any names, but all through it you can read if you wish, and as I can see plainly, the attempt to once more declare for the existence of those beings. We think it very queer the West should doubt the existence of men who must in the order of nature be facts or nature is a lie, and we sometimes wonder why you all have so many doubts. No doubts are in our minds. Perhaps some of us may now and then doubt if such and such a Rishee or Mahatma was the Guru of so-and-so, but the general fact of their existence we do not question; they must be, and if they be, then there must be a place for them on the earth. Now I know myself of

\*This letter is published as a contribution on the question of the existence of the “Masters” so often spoken of in the literature of the T. S. and especially by H. P. B. The writer is a reader of this magazine and doubtless also of all the others throughout the Society.—ED.

some, and have conversed in private with some of my friends who have given up the world and are what you call yogis and bramacharis, who have told me of seeing and meeting others of the same class and all telling the same story and declaring the existence of their order. So many proofs of that sort exist for any sincere observer, we have no hesitation in our belief.

Once I thought the Westerns never had any record of such beings among themselves, and I excused them, as their karma seemed hard to have crowded out such noble men and women, or rather such noble souls. But after my Guru-deva told me to read certain works and records of the Western people, I discovered you had almost as much testimony as ourselves, allowing for the awful materiality of your civilization and the paralyzing power of priestcraft. You have a Paracelsus, the Rosicrucians, Boehme, Cagliostro, St. Germain, Apollonius, Plato, Socrates, and hosts of others. Here is a vast mass of testimony to the fact of the existence of a school or schools and of persons sent out by them to work in the world of the West. Looking further I hit on the Rosicrucians, an order now extinct evidently, and imitated by those who now carry on so-called orders that might be called in fact bazaars or shops. But the real order once existed, and I am sure some one or two or more of the old companions are on the earth. They were taught by our older Masters, and carried the knowledge home from the old eastern journies of the Crusaders. If you look you will find no trace of the order before that time. It is then another testimony to the Adepts, the Rishees, those known as Mahatmas. So karma did not leave the West without the evidence.

I have also with sorrow seen writings by men in literature who should never be guilty of the crime of falsification, wherein it was said in derision that the Mahatma is not known in India, that the word is not known, and that the name given out of one is not even Indian. All this is mere lie. The word Mahatma is well known, as well as Rishee; even the name attributed to one of the Masters of H. P. B. is known in India. I took the trouble to look it up in European sources at a time one of these scholars uttered the lie, so as to have the proof that the West had the information, and I found in an old and much used book, a dictionary of our Indian names, the name of the Mahatma. Such lies are unpardonable, and beyond doubt karma will give these men many lies to obstruct their progress in another life, for what you give you get back.

Some of us have objected to the giving out of the names of the

Masters because we have a very great feeling of the sacredness of the name of such a person and do not wish to give it out to the ordinary man, just as a good man who has a good wife does not like to have her name thrown about and used by a lot of wicked or beastly men. But we never objected to the fact of the existence of the Rishies being discussed, for under that belief lies the other of the possibility of all men reaching to the same condition.

Lastly, it appears to me that the reason the West so much lays stress on the fact that the Masters do not come out to help them is, that the West is proud and personal, and thinks that any man who will not come forth and ask for their judgment and approval must by that mere fact be proven a myth or a useless and small person. But we know to the contrary, and any man can prove for himself that our humble fakirs and yogis do not want the approval of the West and will not go to it to procure any certificate. When one does go there, it is because his powers are on the wane and he has but little good to live for.

I hope your friends will not doubt the great fact under the existence of the Masters, but will feel it and put it into action for the good of the race.

LAKSHMAN.

*Punjab.*

## FACES OF FRIENDS.

ALLEN GRIFFITHS was born in St. Louis, Mo., Feb. 8, 1853. His ancestors came from Wales to America and settled in Pennsylvania in 1685. In 1864 his parents crossed the plains in a horse team to Oregon.

At the age of fifteen Bro. Griffiths was caught in a revival in a church there. He went to San Francisco in 1874 and was asked by his church to take a letter of demit, but refused, saying his views had altered; and as that church lets one out by death, by demit, or by expulsion, he supposes he was expelled. In 1877 he graduated as a dentist, and in 1880 married. Investigated "spiritualism", recognized something in it, but had no satisfaction. Just then a friend asked him if he had read the *Occult World*, but even the word "occult" was new. Yet he felt a thrill on hearing the title, and got the book. The first three lines showed him he had the end of the thread he had looked for, and, after finishing the book, felt he had known all this, and never had a doubt of the





great doctrines of Karma, Reincarnation, and the Masters. He then learned of the T. S. and joined the Golden Gate Branch on Dec. 18, 1887, serving in it until March 15, 1892, when he was appointed by the Branches on the Coast as the lecturer for the T. S. there.

Brother Griffiths is now lecturing for the T. S. in California, and has visited nearly all the Branches and towns and had good success in promulgating Theosophy according to his lights in all parts of that District. He is not a large man, has a piercing black eye, and, as some think, a very aggressive manner, but that is simply the vast energy that is in the man, as he thoroughly believes in the idea that no man or woman should be forced into Theosophy.

May all his efforts have success!

## BRAHMANISM.

### ITS FUNDAMENTAL BELIEFS.

**A** STUDENT of the Divine Knowledge—*Brahma Vidya*—should practise without fail the Moral and Universal laws. These concern him more immediately than the ceremonial ones.

2. There must be a cause for every effect. The material means or basis for a cause or effect is one and the same. It is impossible to create something out of nothing, or to reduce something to nothing.

3. The truths of Buddhism are all found in the writings of Brahmans known by the name of Dorsanas. The word Buddha in Sanscrit means an enlightened man, as in the well-known stanzas of the *Mahabharata*. A Buddha is he who has seen God, and a Buddhacharya, a man of enlightened conduct, worships not Brahma and Sita-Hunta and other minor deities, since the result of such worship would be of little or no consequence.

4. The Brahmans believe that Buddha is one of the incarnations of God, and that his incarnation took place after that of Krishna.

5. Gautama Buddha or Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth is the cause of sorrow. This is the same as the Brahmanical doctrine of Chatur Vyuhā or the Four Noble Truths.

6. As ignorance is the cause of rebirth, emancipation from rebirth can be attained only by knowledge.

7. To dispel ignorance one must practise altruism perseveringly in conduct and non-attachment.

8. When right meditation is successfully practised, then the practiser attains the nirvanic state. Then the soul resumes its natural state, being deprived of all its accidental qualities and passions, or, as some say, the Soul reverts to the state of potential thought.

9. Ignorance can be dispelled by knowledge and by the study of the Chatur Vyuha or the Four Noble Truths, which are: (1) Miseries of existence, (2) Cause productive of misery, (3) The destruction of that cause, (4) The means of obtaining that destruction.

10. Right meditation is necessary for Emancipation and spiritual enlightenment. It should be continually practised until the end is attained.

11. The best way to attain spiritual enlightenment is: (1) To love happiness, (2) To pity the miserable, (3) To take pleasure in the practice of virtue, (4) To turn away from vice.

12. The doctrine of an eternal karma is necessary to prevent God from being passionate and capricious, and to explain the design of the Universe by the law of causation. The merits and demerits of a being in past existences determine his condition in the present one. Each man therefore has prepared the causes of the effects which he now experiences.

13. The universal laws which should be practised by all, irrespective of class, place, time, and condition, are called *Yamas* and are of very great importance. They are: (1) To abstain from causing pain, (2) To abstain from falsehood, (3) To abstain from stealing, (4) To abstain from illicit sexual intercourse, (5) To abstain from illicit gain.

14. A wise man should gather everything that is reasonable from every where. He alone comprehends Truth and Duties who can explain them by the test of reason.

S. T. KRISHNAMACHARYA.

*Pondicherry.*

## GLAMOUR.

## ITS PURPOSE AND PLACE IN MAGIC.

THE word "glamour" was long ago defined in old dictionaries as "witchery or a charm on the eyes, making them see things differently from what they really are". This is still the meaning of the word. Not long ago, before the strange things possible in hypnotic experiments became known to the Western world, it seemed as if everything would be reduced to mere matter and motion by the fiat of science. Witchery was to fade away, be forgotten, be laughed out of sight, and what could not be ascribed to defective training of the senses was to have its explanation in the state of the liver, a most prosaic organ. But before science with its speculation and ever-altering canons could enlighten the unlearned multitude, hypnotism crept slowly and surely forward and at last began to buttress the positions of theosophy. Glamour stands once more a fair chance for recognition. Indeed, H. P. B. uttered prophetic words when she said that in America more than anywhere else this art would be practised by selfish men for selfish purposes, for money-getting and gratification of desire.

Hurriedly glancing over some fields of folk-lore, see what a mass of tales bearing on glamour produced by men, gods, or elementals. In India the gods every now and then, often the sages, appear before certain persons in various guises by means of a glamour which causes the eye to see what is not really there. In Ireland volumes of tales in which the person sees houses, men, and animals where they are not; he is suddenly given the power to see under the skin of natural things, and then perceives the field or the market-place full of fairies, men, and women gliding in and out among the people. Anon a man or woman is changed into the appearance of animal or bird, and only regains the old semblance when touched with the magic rod. This change of appearance is not a change in fact, but always a glamour affecting the eyes of the other person. Such a mass of similar stories found during all time and among every people cannot be due to folly nor be without a basis. The basis is a fact and a law in man's nature. It is glamour, the reason for glamour, and the power to bring it about. Just because there have always been those who, either by natural ability or training, had the power to bring on a "witchery over the eyes", these stories have arisen.

A writer well known in England and America once thought he

had found a mare's nest when he reported that Mme. Blavatsky had confessed to him that certain phenomena he enquired of had been caused by glamour.

"Ah, glamour!" he said; "thus falls this theosophic house of cards"; and he went away satisfied, for in truth he had been himself thoroughly glamourised. But theosophists should not stumble and fall violently as this gentleman did over a word which, when enquired into, carries with it a good deal of science relating to an important branch of occultism. When I read in an issue of the *Arena* all about this confession on glamour, I was quite ready to believe that H. P. B. did say to the learned enquirer what he reported, but at the same time, of course, knew that she never intended to apply her enchantment explanation to every phenomenon. She only intended to include certain classes,—although in every occult phenomenon there is some glamour upon some of the observers according to their individual physical idiosyncrasies.

The classes of phenomena covered by this word are referred to in part by Patanjali in his *Yoga Aphorisms*, where he says that if the luminousness natural to object and eye is interfered with the object will disappear, whether it be man or thing and whether it be day or night. This little aphorism covers a good deal of ground, and confutes, if accepted, some theories of the day. It declares, in fact, that not only is it necessary for rays of light to proceed from the object to the eye, but also light must also proceed from the eye towards the object. Cut off the latter and the object disappears; alter the character of the luminousness coming from the eye, and the object is altered in shape or color for the perceiver.

Carrying this on further and connecting it with the well-known fact that we see no objects whatever, but only their ideal form as presented to the mind, and we arrive at an explanation in part of how glamour may be possible. For if in any way you can interfere with the vibrations proceeding to the eye on the way to affect the brain and then the percipient within, then you have the possibility of sensibly altering the ideal form which the mind is to cognize within before it declares the object to be without which produced the vibration.

Take up now imagination in its aspect of a power to make a clear and definite image. This is done in hypnotism and in spiritualism. If the image be definite enough and the perceiver or subject sensitive enough, a glamour will be produced. The person will see that which is not the normal shape or form or corporature of the other. But this new shape is as real as the normal, for the normal form is but that which is to last during a certain stage of

human evolution and will certainly alter as new senses and organs develop in us.

Thus far having gone, is it not easy to see that if a person can make the definite and vivid mind-pictures spoken of, and if the minor organs can affect and be affected, it is quite probable and possible that trained persons may have glamourised the eyes of others so to make them see an elephant, snake, man, tree, pot, or any other object where only is empty space, or as an alteration of a thing or person actually there? This is exactly what is done in experiments by the hypnotists, with this difference, that they have to put the subject into an abnormal state, while the other operators need no such adventitious aids. Glamour, then, has a very important place in magic. That it was frequently used by H. P. B. there is not the smallest doubt, just as there is no doubt that the yogee in India puts the same power into operation.

In many cases she could have used it by making the persons present think they saw her when she had gone into the next room, or that another person was also present who was not in fact. The same power of glamour would permit her to hide from sight any object in the room or in her hands. This is one of the difficult feats of magic, and not in the slightest degree dependent on legerdemain. Persons sometimes say this is folly even if true, but looked at in another light it is no folly, nor are the cases those in which anyone was entitled to know all that was going on. She exhibited these feats—seldom as it was—for the purpose of showing those who were learning from her that the human subject is a complicated and powerful being, not to be classed, as science so loves to do, with mere matter and motion. All these phenomena accomplished two objects. First, to help those who learned from her, and second, to spread abroad again in the west the belief in man's real power and nature. The last was a most necessary thing to do because in the West materialism was beginning to have too much sway and threatened to destroy spirituality. And it was done also in pursuance of the plans of the Great Lodge for the human race. As one of her Masters said, her phenomena puzzled sceptics for many years. Even now we see the effects, for when such men as Stead, the Editor of the *Review of Reviews*, and Du Prel, Schiaparelli, and others take up the facts of Spiritualism scientifically, one can perceive that another day for psychology is dawning.

This power of glamour is used more often than people think, and not excluding members of the T. S., by the Adepts. They are often among us from day to day appearing in a guise we do

not recognize, and are dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as also inciting men and women to good acts. By this means they pass unrecognized and are able to accomplish more in this doubting and transition age than they could in any other way. Sometimes as they pass they are recognized by those who have the right faculty, but a subtle and powerful bond and agreement prevents their secret from being divulged. This is something for members of the Society to think of, for they may be entertaining now and then angels unawares. They may now and then be tried by their leaders when they least expect it, and the verdict is not given out but has its effect all the same.

But glamour covers only a small part of the field of occultism. The use of the astral body enters into nearly all of the phenomena, and in other directions the subject of occult chemistry, absolutely unknown to the man of the day, is of the utmost importance; if it is ever given out it will be a surprise to science, but certainly that divulcation will not soon be to such a selfish age.

WILLIAM BREHON.

## THE FINAL CHOICE.

**I**T must necessarily be with the greatest diffidence that any one can presume to utter one thought about the final choice that awaits at infinite distance the emancipated soul.

To the writer the very fact that such a choice would have to be made came as a revelation of the most awful import, for it points to what is but vaguely hinted at in the most mystic works, but which nevertheless we feel must be the outcome of all that we know of evolution, *viz.*: that there is no final or never-ending bliss; that the great law of duality pervading the Cosmos is effective not only in the limited period open to our view, but that the alternation of the day's activity and the night's rest has through all space and all eternity its correspondence; and thus though the periods of Nirvanic or Para-nirvanic bliss are of such stupendous duration as to merit the term eternity, that even these eternities have an end when activity again takes the place of rest.

Hints, no doubt, lie scattered through the mystic writings of all ages as to this ultimate choice, but in the *Voice of the Silence* is the fact as bearing on each of us individually stated with a defin-

iteness that must at once attract attention. Nothing in the realm of fiction inspires the mind with a more vivid awe than the passages descriptive of the sustained warfare waged by the pilgrim who dares to attempt the passage of the "seven portals".

This warfare is waged in a field of which man as yet has but the dimmest consciousness—the infinite field of "self", bristling as it does with all the terrors of an unknown world. The world of the senses is now well explored; oft has experience tasted its pleasures and its pains; but the world within is to most of us a yet unopened book. And when the former has been experienced *ad nauseam*, who can stay the explorer from fresh fields of knowledge and of conquest? But it is an exploration that needs the courage of a hero: "The path that leadeth on is lighted by one fire—the light of daring burning in the heart." And this expression is used with reference to the passage of the third gate only, the gate of Kshanti. When it is passed thy body is thy slave.

Now for the fourth prepare, the portal of temptations which do ensnare the inner man. Ere thou canst reach that goal, before thine hand is lifted to upraise the fourth gate's latch, thou must have mastered all the mental changes in thyself and slain the army of the thought-sensations that, subtle and insidious, creep unasked within the soul's bright shrine. If thou would'st not be slain by them, then must thou harmless make thine own creations, the children of thy thoughts, unseen, impalpable that swarm round humankind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of the seeming void. O fearless aspirant, look deep within the well of thine own heart, and answer. Knowest thou of self the powers, O thou perceiver of external shadows? If thou dost not—then art thou lost. For on Path Fourth the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Maya's gifts illusive—a thought as fleeting as the lightning flash, will make thee thy three prizes forfeit—the prizes thou hast won. For know, that the Eternal knows no change.

When such language is used with reference merely to the fourth, the "gate of balance", what unthinkable heights of Being must be revealed by the passage of the further portals! And yet at the end there lies the choice—on the one hand the well-earned reward—Nirvana—the glorious state of Absoluteness, the Bliss past human thought; on the other the "Great Renunciation"—the "Path of Woe" through countless Kalpas; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals. What can man think or say about a choice to be made by beings who have passed the threshold of Divinity! Contemplation stands awe-struck in amazement, and the man can but bow his head in worship before the God.

The use of such utterly inappropriate terms as selfish and un-

selfish with reference to the choice seems to be a blot on the otherwise faultless expression of this marvelous little volume, for it must be recognized that a renunciation and a selflessness such as is absolutely inconceivable by ordinary men has already been attained by the aspirant, whatever may be his final choice.

Nevertheless it is very apparent which is the greater and the nobler choice. The Bôdhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion "For others' sake this great reward I yield", accomplishes the greater Renunciation. A Saviour of the world is he.

What terrible possibilities too for Humanity are hinted at in the following description of what the self-immolation implies for one who chooses the Path of Woe.

Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall"—such is thy future if the seventh gate thou passes\*. Built by the hand of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

A similar passage in *Light on the Path* points to the same awful possibility.

Give your aid to the few strong hands who hold back the powers of darkness from obtaining complete victory.

The thought at once arises, What are these powers of darkness? Nothing, we may be sure, that exists outside our own Karma, nothing that has not been created by our own thoughts or acts, that is, by the thoughts and acts of Humanity since its evolution, for we cannot separate ourselves from the race. To the unthinking this explanation may seem to—though it does not by one iota—detract from the awfulness of the situation. Creations of humanity though they are, how terrible must they be in their semi-conscious hostility, and whatever elemental forms they may assume, it is doubtless such as they who act as guardians of the entrance of the path of knowledge.

Stress has recently been laid in some Theosophic writings on the awful nature of this journey whose stages we have been considering and which by some is called Occultism, compared with which the mere acceptance of the Theosophic teachings is an easy thing—including, though it may, the strenuous endeavor to make the life correspond with the teachings. It has been stated as an axiom that—"we may all become Theosophists, not one in ten thousand can become an Occultist". In some respects this is quite true, and it is very desirable in an address to the general public that stress should be laid upon the great gulf that separates

Occultism from Theosophy. Nevertheless from another standpoint the two merge into one, and the path of Occultism is but a continuation of the Ethics of Theosophy. The former does not necessarily need a gateway of external ceremony or initiation. These will come in due time when the neophyte is ready. Even now, though he may be quite unconscious of it, the hand of a Master may be upon him, guiding him through the anguish his own Karma has merited and educating him for a higher service. And however terrible may appear to us the stages of that awful journey, there are some to whom no other path is open, for when it is felt that every phase of the ordinary life of man has been realized, until no mystery is left to probe, the unsatisfying and impermanent character of all earthly bliss is itself the finger of destiny pointing to the great attempt.

A thorough transformation of character in one life-time is doubtless a rare and a difficult achievement, but when the one central desire that alone gave life any color or meaning has been completely abandoned, the transformation may at least be said to have begun. With heart rending and in absolute despair is destiny's decree accepted—that is the first step of renunciation, and the second is like unto it save that the anguish is tempered by a subtle sense of exaltation. But when the whole nature can with the equanimity of entire dispassion and in the calm of matured conviction repudiate all desire for earthly union, may not the desire be then considered dead?

Assuredly it is a great achievement. The growing knowledge of Soul has wiped out another of the Sense-illusions, and the peace of serenity has taken the place of the vague unrest. Union—the real union—is still, as ever, the lode-star of our effort and desire, but the false and the fleeting is now replaced by the real and the abiding, for how should any earthly bridal still satisfy our longing when the heavenly bride—the soul—has once begun to lift the veil concealing her divine perfections?

By unexpected means too may the result above described be reached. Words can scarcely convey to those who have not yet passed through the battle, the awful tempest of emotion in which the first two stages are achieved, but the final one may be the result of an apparently intellectual conviction. It is, in fact, the attainment of knowledge. And this is but another illustration of that great truth so often dwelt on by the old Greek sages,—that ignorance is the prime curse on man, and that only with the attainment of wisdom will his sin and misery depart.

A great achievement it undoubtedly is, even this first little fight

with the hydra-headed monster of desire, for it implies a conscious increase of strength. Concentration *is* strength, and when the restless diffusion of energy caused by desire is replaced by the serene survey over the fields of life, a step at least is made towards that perfect concentration which is the key to all real power.

A glorious achievement truly, if only we could be sure that the snake was slain beyond reanimation, for, as it is written, "the enemies he slew in the last battle shall not return to life in the next birth that shall be his". But remember, O Lanoo, this also is written, "Kill out desire, but if thou killest it take heed lest from the dead it should arise again". To further emphasize the terrible possibility of falling back even from the threshold, a very mystical passage, pregnant with deep meaning, may here be quoted from the *Secret Doctrine*. It is about the "Nameless One", also called the "Great Sacrifice", who holds spiritual sway over the initiated Adepts throughout the whole world.

For sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their home are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called earth-life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few elect may profit by the Great Sacrifice.

To the great majority of men the life of action and sensation must necessarily appear to cover the field of reality; their consciousness of an inner life at all is but occasionally galvanized into spasmodic activity. To such the use of realistic language about the subjective life of thought and emotion must inevitably convey a feeling of reality. It is no doubt a far-off day when humanity generally will have transferred its energy to the field of the deeper consciousness, but there are some to whom the inner life is daily becoming the more real of the two, and to whom therefore this attempt to describe "the fierce fight between the living and the dead", culminating in the final choice, may not be without meaning.

When dealing with the higher ethics it seems impossible to state the whole question except in paradox. According to the teachings, renunciation is the watchword all up the line, but for us mortals to whom renunciation is unmixed pain there must be another side of the shield, and surely that can best be formulated by stat-

ing that nothing that we can dream of bliss but will be more than realized on the "great journey". The stages of that journey may, indeed, bring "terrible toil and profound sadness, but also a great and ever-increasing delight", and the delight to the aspirant must surely outweigh the toil and the sadness. To think otherwise seems a stultification of all evolution.

True, the thought that now has hold of us is the impossibility of our ever souring to such heights of self-sacrificing devotion as to choose the path of woe. But there are correspondences on all the planes of nature, and very valuable inferences may be drawn from such correspondences. Most of us must look forward with some sort of satisfaction to the blissful rest that follows the strife of earth, and few would be ready at once again to begin the weary round. Nevertheless there are some who feel that they are prepared to forego the bliss of heaven and to accept immediate reïncarnation for the sake of shortening the journey, though, as is well known, this is a possibility outside the ordinary course of evolution and only realizable by those who have progressed so far as to be under the direct guidance of a Master.

To choose the pathway of the great renunciation may indeed be impossible for thee now. Nevertheless hope still—what is beyond thee to-day may be within thy reach to-morrow. Many life-times must elapse ere the final choice has to be made. Meantime content thee to prepare for the great journey, and though every attainment of knowledge may only seem to make the mystery of thy own being a little harder to ravel, remember that the light that can illumine comes only to the bosom passionless. To reach that light the "higher carelessness" of the Sage must have been practised, the serenity of the Sage must be attained. And here is his picture from the *Mahābhārata*.

" For richest, greatest, that one is  
Whose soul, indifferent to bliss  
Or misery, to joy or pain,  
To past or future, loss or gain—  
Sees with calm eyes all fates befall  
And, needing nought, possesseth all."

W. SCOTT ELLIOT.

TIME like a steed carries us forward. It has seven rays, a thousand eyes, it is full of fecundity, moving on seven wheels, with seven naves; its axle is immortality.—*Rig Veda*.

## THE THEOSOPHICAL SOCIETY

AS RELATED TO BRAHMANISM AND BUDDHISM.

THE subjoined circular has been sent by me to as many Brahmins as I could reach. I have purposely used the words "Brahmins of India" in the title because I hold to the view of the *Vedas* and the ancient laws that the Brahmin is not merely he who is born of a Brahmin father. In America lack of accurate knowledge respecting Indian religions causes a good deal of misapprehension about Brahmanism and Buddhism, as very many think Buddhism to be India's religion, wherea in fact it is not, but, on the contrary, the prevailing form of belief in India is Brahmanism. This necessary distinction should be remembered and false notions upon the subject dissipated as much as possible. Buddhism does not prevail in India, but in countries outside it, such as Burmah, Japan, Ceylon, and others. The misconception by so many Americans about the true hodie of Buddhism if not corrected may tend to cause the Brahmins to suppose that the T. S. here spreads abroad the wrong notion; and no form of religion should be preferred in the T. S. above another.—W. Q. J.]

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TO THE BRAHMINS OF INDIA.

144 MADISON AVE, NEW YORK, *April 5, 1893.*

MY FRIENDS:—

In the English Theosophical magazine, *Lucifer*, for the month of February, 1893, is an admirable article by Rai B. K. Laheri of Ludhiana, Punjab, in which he asks his fellow Theosophists to remember that no religious form of belief should be prominently brought forward or disparaged by members of the Theosophical Society, and his words appeared at the very time I was contemplating a fraternal letter to you to show you that that Society is not engaged in any attempt to bring forward the Buddhist religion. I was the pupil and intimate friend of H. P. Blavatsky who founded the Theosophical Society; I took part with her in its first organization; I was conversant with her sleepless devotion and untiring zeal in the work she wanted that Society to do, which was to follow out the plan laid down for it by some of your own Indian Rishies, the Mahâtmas who were her Gurus; I was told by her in the very beginning of that work that her object as directed by her Guru was to bring to the attention of the West the great truths of philosophy contained in the old books and thought of India; I know that her first friends in the work in your country, even before she left this one, were Indians, Brahmins, sons of Aryavarta: hence my sensitiveness to any misapprehension by you of its purposes or of its supporters can be easily understood by you. I am not a Christian nor a member of any religious body;

as I was born out of India in this incarnation I could not be a Brahmin under your present laws; but if I am anything I am a follower of and believer in the *Vedas*; I have therefore a peculiarly deep interest in the philosophic and religious literature of the Indian Aryans, am in strong sympathy with its convictions and spiritual quality, and have in all ways, but especially for the last seven years in my own magazine, the *Path*, labored constantly to bring its treasures to the attention of students in this Western World.

Having, then, this triple devotion,—to the teaching of Indian sages, the ideals of the Messenger of your own Rishies, and the welfare of the Theosophical Society, it will be evident to you why the evil so strongly felt by my honored Brahmin co-worker, Bro. Laheri, and by myself should lead me, as an individual and as Vice-President of the T. S., to address as many of you as these words can reach. The evil is this: that a suspicion is spreading through the Brahmin community that the Theosophical Society is losing its impartial character as the equal friend to all religions and is becoming distinctly Buddhistic in its sympathies and affiliations. And the evil is not a mere mistake as to fact: it is evolving the practical consequences that interest in the Society diminishes among its natural friends in Brahminism, that they hesitate to enter its membership or cooperate in its work, and that they withhold the aid without which the priceless treasures of their literature, so indispensable to the efforts we Theosophists are making to throw light upon the great problems of existence now agitating the Western mind, and thus unite East and West, cannot be used in the spiritual mission the ancient Rishies have approved. In brief, Brahmins will not sustain the Theosophical Society if they believe it a Buddhistic propaganda; nor can they be expected to. No more could Christians, Mahomedans, or Parsees.

Although, as I am unreservedly convinced, this evil is due to misapprehension, it must none the less have had some cause to originate it. I believe this cause to have been threefold. First, the name *Esoteric Buddhism* given to one of our books. This book, as many of you know, was the first important attempt to bring the truths of real Indian spiritual philosophy to the knowledge of Europe and America. But it was not Buddhism. It was first named *Fragments of Occult Truth*, and might just as properly have been published with the title *Esoteric Brahmanism*. Its enormous circulation and influence, both on a constant increase, show the readiness of the Western mind for just this teaching. But its

title, adopted from lack of a more accurate term at the time, has naturally led many to suppose it an exposition of mere Buddhism, although its author, Mr. Sinnett, has been at pains to explain the contrary and Madame Blavatsky has also pointed out the mistake.

Second, the well-known membership in the Buddhist Church of Col. Olcott, President of the Theosophical Society, and his earnest efforts to unite the two schools of Buddhism, as well as to popularize their teaching and to restore the temple at Buddha-Gaya. And yet you must remember that Col. Olcott was himself invested by Brahmin authorities with the Brahminical thread, the highest possible evidence of confidence in his character, and that he has recently lectured with enthusiasm on the essential unity of the inner teachings of Buddha with your own religion. Nor should any of us forget that any personal predilections for his own faith are as much the right of the President as of any private member of the Society; and that the very Constitution of that Society, the Constitution he himself was active in shaping, forbids the identification of the Society by any officer or member with his personal beliefs in either politics or religion. Those of you who know Col. Olcott must be aware how utterly he would repudiate any wish, or even willingness, to thus abuse his official station.

Third, the incautious remarks of Buddhist members of the Society. No doubt such have at times been made, and in the warmth of personal zeal or in momentary forgetfulness of the scrupulous impartiality a true Theosophist owes to all other lovers of truth, our Buddhist friends have occasionally used comparisons which were unwise. Yet even here we need remembrance that absolute fidelity to the highest ideal, ceaseless prudence in speech and pen, total faultlessness as to tact and wisdom, are not vouchsafed to any body of religionists or to any individual of them. In this, as in other departments of human conduct, there will be lapses of discretion, and it would be unfair to refuse to an inconsistent F. T. S. the allowance we concede to an inconsistent citizen or an inconsistent moralist. Certainly it would be unfair to antagonize the Society because some of its members proved defective in its spirit.

It is my conviction, then, that the suspicion which has thus interfered with the Society's work and impaired your own interest in it has no real basis. And I think you will share it if you recall such additional facts as these:—the explicit statements of the Society in its Constitution; the absolutely unsectarian spirit and proclamations of its great Head, Madame Blavatsky; the total freedom from sectarian affiliation exhibited in the actual conduct of

the Society; the whole-souled devotion to its mission of many, both in East and West, who are not Buddhists in belief; the eager effort by many after all the light and truth your invaluable literature contains; the unqualified welcome given by Western Theosophists to such of your co-believers as they have been privileged to meet in their own lands. And possibly you may give weight to the unreserved assurance from myself, who have been close to Madame Blavatsky from the first and in constant conference and coöperation with her, an active worker in the Society and familiar with its history and genius, that it has not been, is not, and is most unlikely to become the organ of any sect or faith, the thing essential to its operations, nay, even to its existence, being the most absolute catholicity of thought and sympathy and respect. And I may go further, assuring you also that no one would more immediately, sternly, uncompromisingly, ceaselessly resist the contrary policy than would I. I use these words in their fullest significance.

And so the purpose of this letter is to invite a revival of your confidence in the Theosophical Society. In many of you it has never declined. Where it has done so I would restore it. In my own country and in Europe the interest in the work of the Theosophical Society and in Indian philosophy and thought has had an expansion in the last few years which is simply amazing. I can hardly give you adequate idea of the change in the press, in public sentiment, in private study. The Society itself is growing steadily. In America we have seventy-three Branches and shall have seventy-five before this reaches you. Only one is really moribund. This means an increasing zeal for Oriental truth. More expositions of Eastern philosophy are demanded. The three editions I myself published of the *Bhagavad-Gita* have been exhausted, and a fourth is just coming out. Ancient Aryan ideas and views of life are permeating the land and moulding the convictions of its people. We need help to increase and fix them. Much of this can come only from yourselves and others in India. By your own identification with the Society you can strengthen it for its local work, aiding it to dissolve the barriers between religions and sects and to enliven fraternal feeling through all, assisting in the attempt to uplift higher ideals among your countrymen. And if you cannot join the Society, you can help it by countenancing its work. On our behalf you can transmit those valued treatises which throw light on the great problems of destiny which concern us and you alike, and can thus take part in the truly philanthropic work of giving truth to those who need and ask it. We who are,

with you, fellow-seekers after light and aspirants after progress know the joy of sharing our treasures with the sincere, and we invite you to give us more towards such sharing. Like you we are workers in the Rishees' cause, and we seek the most efficient aids in that work. If you do not give this aid or if you continue to rest under the wrong impression I have spoken of above, you will interfere with a work that is for the direct benefit of India and of your religion. For our work is meant also to bring the attention of the West to the philosophical and religious truths of the Sacred Books of India, to the end that India may be helped to lift itself up once more to spiritual heights of power and thus in its turn benefit the whole race of man. It is only by teaching the West the soul-satisfying philosophy of the ancient Aryans that we can lead them on as parts of the human family, and as, indeed, perhaps the very nations where some of you may be drawn by Karma to incarnation in some future life. By having a wrong impression of the work of the Society you will be led to speak against it and to throw your powerful influence in the scale opposite to it, and thus very materially hold it back.

I invite you to communicate freely with me in answer to this letter, and to give the letter itself the widest circulation possible among Brahmins. I shall arrange for its translation into a native tongue. And so with respect and sympathy and fraternal spirit, and with the hope that these words may avail to correct an error which has distressed and alarmed me, I am

Your friend, however distant,

WILLIAM Q. JUDGE.

## LITERARY NOTES.

MARCH LUCIFER. Mr. Mead begins a very fine article on "Nirvana", which all may hope will prove a copious treatise permanently invaluable for reference. and Mr. Thomas Williams bewilderingly mixes up spiritual essences and stellar atoms in "The *Secret Doctrine* and our Solar System". One may alter the famous French phrase and say, "It is marvellous, but it is not sense". H.P. B.'s "Notes on the Gospel according to John" are an ingenious Orientalizing of a Greek book, but can hardly be deemed exegetical. Real exegesis is not the infusion into a passage of any thought the words can be forced to hold, but the extraction from it of what the author had in mind. It is inconceivable that the Evangelist held or intended to express the interpretations here given, or that he would accept the description of much of his work as "narrative, and

therefore a 'blind' ". A straight-forward and reverent account of a Teacher by a disciple is one thing : a fanciful allegory of patristic or modern imagination is another thing. But don't let us pretend that the former was meant to be the latter. The letters from India are very interesting.—[A. F.]

THE IRISH THEOSOPHIST, after six months' issue, changes its name to *Isis*. There are two articles in the March number of remarkable merit,—“Theosophy in Plain Language” (very beautiful language, however), and “The Three Paths”, by H. T. Edge. The striking and most practical thought in the latter should be digested by every Theosophist. Part of it was once given in the *Forum*, but not so well. Emeff Dubalyu and Æ. must remember that dreaminess is not mysticism, nor unintelligibility depth.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. I, is by E. Adams and upon “The *Bhagavad-Gita*”. It is one of the most wholesome papers ever issued by the T. S., singularly impartial and judicious, free from all extravagance or strained interpretation, natural, savory, beautifully clear and sweet. The only unsatisfactory parts are the unexplained (perhaps unexplainable) ending to the eighth chapter, and the contradiction cited, but not justified, at the beginning of the ninth (page 13). As a peculiarly common-sense and well-worded commentary upon a work revered by all Theosophists, even by those who rank another above it, it should have large and appreciative circulation.—[A. F.]

MARCH THEOSOPHIST. “Old Diary Leaves XII” narrates minute facts concerning the nature and the publication of Mrs. Britten's *Art Magic*, all the more readable because seasoned with occasional sarcasm of delightful skill and flavor. It is well to have the history in this permanent shape, for the book, though now out of print and bringing large price, is supposed veracious by many, a real contribution to Occult lore. Col. Olcott riddles its genuineness, value, asserted authorship, and learning, discloses the treachery to the subscribers (1500 copies were printed instead of the 500 covenanted), and proves its plagiarisms. Casually the humbuggery of claiming an Adept as author is revealed, and a gratifying hit administered to an “erudite” calumniator for many years of H. P. B., one who fancies that residence in San Francisco saves him from public condemnation for the publicly-exposed lie that he was present at a gathering at H. P. B.'s in New York, the lie being exposed by a prominent Theosophist who *was* present. A remarkable phenomenon by H. P. B. is detailed, poor Mrs. Britten appearing rather laughably. It does truly seem as if Time spared none of H. P. B.'s enemies, for one after another they are relentlessly “shown up”, character and motive and life becoming patent, to their great consternation. Mr. W. R. Old's “Psychometry” ends, but never the impression of its captivating style and fulness of scientific treatment. What a pen he has! The last chapter of the *critique* on Bishop Copleston's “Buddhism” is better done; Mr. Pryse gives further installment of “True Welsh Ghost-Stories”; “Theory of Indian Music” is full of singular learning.—[A. F.]

THE THEOSOPHICAL MAHATMAS. This is a publication in pamphlet of 20 pages of Alexander Fullerton's lecture, \$1.50 per 100, or two cents each, THE PATH. As usual with Bro. Fullerton's work, this is clear, concise, and full. On the first page it “hits the nail on the head” in saying that wounded pride will account for much of the opposition to the belief in Mahatmas. He broadly defines Them “a man who, through full development of the various faculties of human nature latent in all men, has the knowledge, wisdom, and power belonging to a being thus expanded”. Very true is his statement that the

improbability of the existence of Masters springs from the rareness of their appearance; but he then shows that the probabilities arise on every hand. Passing to current progress in science, the pamphlet shows how the wonders attributed to Masters are only what we have not yet discovered how to perform, and that the men of older centuries would call us all magicians. The lecture is a magnificent tribute to Masters, a useful, clear, comprehensive presentation of the best arguments for Their existence, and a valuable contribution to our literature. It is in the forefront of the special expositions of topics in Theosophy which more and more every day we must have.—[W. Q. J.]

**BHAGAVAD-GITA.** A new edition of this, the fourth, has just been issued by the PATH, beautifully printed on excellent paper and bound with round corners and gilded edges. It is the old size, for the pocket.

**PATANJALI'S YOGA APHORISMS.** The rendering of these by William Q. Judge has reached its third edition, just out and well-printed on good paper. This book and the *Bhagavad Gita* will reflect credit on the publishing department of the PATH.

**THE OCEAN OF THEOSOPHY,** by William Q. Judge, will be ready in May. It will have seventeen chapters dealing with the whole field of Theosophy. The seven principles are treated separately, there are chapters on the principal doctrines and two on psychic phenomena and differentiation of species. It will be bound in cloth and also paper, having about 150 pages. Price, cloth, \$1.00; paper, 50 cents.

**THEOSOPHICAL SIFTINGS,** Vol. VI, No. 2, has two articles. "Priesthoods" treats of a subject little noticed in our literature, and has a good analogy between the degrees of Priesthood and the Upper Ternary. It is a practical and wholesome paper, not very finished in style or especially profound, but lifting up a high and salutary ideal. "Akasa-Ether, the First Duality", a lecture before the Adelphi Lodge by R. B. Holt, is very well written indeed, being always concise and usually clear. It of course is somewhat venturesome when expounding the nature and method of Divine Consciousness, and one may not wholly share its certainty that "even Iswara knows not Parabrahm", perhaps may find the last paragraph but one upon page 15 a trifle mixed, but there is an ample supply of marginal authorities for all who find finality in texts. Possibly an exacting thinker might demur to the statements "Akasa is Divine Consciousness", "Unless we had knowledge of them, to us they would not be", and a few more, but even if the speculative element is somewhat more spirited and less conclusive than the Occident can quite applaud, the whole spirit of the paper is elevated and fine.—[A. F.]

## Mirror of the Movement.

AMERICA.

ARYAN SUNDAY EVENING LECTURES in April were: 2d, *The Destiny of the Soul as taught by the Church, Materialism, and Theosophy*, Leon Landsberg; 9th, *The Persistence of Spirit and Matter*, Miss E. M. Daniell; 16th, *The Serpent of Evil*, Miss K. Hillard; *Scandinavian Myths and their Theosophic Teaching*, Wm. Main.

BROOKLYN SUNDAY EVENING LECTURES in April were: 2d, *The Resurrection*, Donald Nicholson; 9th, *Solitude of the Soul*, H. T. Patterson; 16th, *What is Karma*, Burcham Harding; 30th, *Teachings Christ Withheld*, Claude F. Wright.

"H. P. B." T.S. had Sunday evening lectures in April: 2d, *Immortality*, Alexander Fullerton; 9th, *Man's Higher Nature*, Jos. H. Fussell; 16th, *Christianity and Theosophy*, T. Richard Prater; 30th, *The Serpent of Evil*, Miss K. Hillard.

N. Y. HEADQUARTERS sent to Philadelphia as lecturers, Jas. H. Connelly, April 13th, on *Measure for Measure*, and Alex. Fullerton, April 27th, on *The Birth of a Theosophist*.

BOSTON T.S. goes on working hard. Its syllabus includes some of the most useful and practical points in Theosophy, such as Post Mortem States, Reincarnation, Heredity, Individuality and Personality, Man as a sevenfold entity, Ascetism, Cycles. "Socialism and Theosophy" was one of the subjects lately discussed, after which some lively discussion ensued on the attempt to show misconceptions. Free discussion is best, and the expression of views if done calmly is not dogmatism. The Branch still meets at 136 Boylston street.

"G. E. H." WRITES that several replies have been had to his communication in April PATH, and that he will distribute responders in classes, according to the amount pledged. He will have direct relation to each participant, and will from time to time forward accumulations to the General Secretary. Any one desiring to address him can do so through the General Secretary.

BLAVATSKY T.S. is very hard at work with its Sunday lectures, weekly *conversazioni* for inquirers, and Friday meetings. Dr. Buck of Cincinnati lectured in the Universalist Church on April 26th, upon "The Antiquity of Man".

DAYTON T.S. has elected as President Mr. William Watkins, and as Secretary Mr. Wm. W. Buchwalter, 735 River street.

WACHTMEISTER T.S. Chicago, Ill., named in honor of H. P. B.'s close friend and devoted supporter, the Countess Wachtmeister, was chartered March 27th with seven charter members. It ranks seventy-fourth on the roll. The President is Jakob Bonggren, and the Secretary C. P. Wm. Westerlund, 1272 Maplewood Avenue.

BULWER-LYTTON T. S., Rapid City, South Dakota, was chartered March 27th, with six charter-members. It ranks seventy-fifth on the roll. The President is Arthur E. Wallace, and the Secretary is William Norrington.

ENGLEWOOD T.S., Englewood, Ill., was chartered March 29th. It has twelve charter-members, and is seventy-sixth on the American roll. The President is Mrs. Ellen D. DeGraff, and the Secretary Mrs. Lillie A. Lockwood, 325 Chesnut street.

COLUMBUS T.S., Columbus, Ohio, was chartered April 17th. It has twelve charter-members and is seventy-seventh on the roll. The President is Wm. B. Waggoner, and the Secretary Dr. Harriet L. Henderson, 801 Oak street.

CHICAGO has realized its pleasant anticipation of another Branch, the "Englewood T.S." having been formed in that suburb. It starts out full of enthusiasm, and is one of the many good things due to Claude F. Wright. Study of the *Key* and weekly meetings have been begun. "Wachtmeister T.S." also starts out energetically. Besides its regular meetings it is preparing for large distribution of a leaflet in Swedish outlining Theosophy and giving facts as to

meetings. Chicago T.S. finds its Branch and Sunday meetings constantly better attended and more efficient. On May 1st the Central States Committee move to larger rooms in the same building, thus securing in addition to the reading room a hall seating 100.

LOTUS CIRCLE in Brooklyn has had great success. At the session of April 9th thirty were present. It bids fair to grow quite large, and we hope it may.

CLAUDE F. WRIGHT finished April 20th the long tour he began in January. He has visited Chicago, Minneapolis, St. Paul, Muskegon, Fort Wayne, Indianapolis, Cincinnati, and Pittsburgh, organizing new Branches and stimulating old ones. A most interesting account of his tour, set up in type, has been crowded out by the Convention Report.

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### PACIFIC COAST.

ALLEN GRIFFITHS continues his work. He reached San Diego March 21st and was well received by the Branches. The Hall and rooms devoted by Bro. Thomas to the work were used for meetings, and during a month those were constant. Horton Hall was also used, and crowds attended the lectures. The public lectures were on Theosophy, Adepts, and Cycles; Reincarnation; Karma. On April 9th, Bro. Griffiths went to National City near by and gave a lecture outlining theosophy. April 14th the lecturer went to Los Angeles, where he will lecture and work with the local branches. He will also go to Colton, San Bernardino, and other places. Last year, Mr. W. C. Bailey, editor of a Colton paper, went to one of the lectures, being then an ardent Baptist, and this year he personally invites Bro. Griffiths to go there and offers to help, saying that Theosophy had given him light.

SAN DIEGO. A union of two of the Branches there has been effected. During Dr. Griffiths's visit, propositions were made to unite the Upasana and Gautama. Committees from each met, it being proposed that each give up its charter and take a new one to include the members of both. This was agreed to, and a new one organized under the name of San Diego T.S. The intention is to thoroughly cooperate for the purpose of doing the greatest good in the district. Horton Hall has been hired, and a course of lectures will begin with one from Mrs. A. L. Doolittle on "Nemesis from a Theosophical Standpoint". An Executive Committee has been formed. The new president is Sidney Thomas, the vice-president, Mrs. A. L. Doolittle, Secretary, Col. E. T. Blackmer, Treasurer, Miss H. C. McKenzie. The new branch has a determination to carry on systematic and sustained work; a library will be formed and other things done. Now that the change has been made the PATH is free to say it never thought the existence of many branches in San Diego was warranted, but tended to too diffuse effort.

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### SEVENTH ANNUAL CONVENTION.

The Seventh Annual Convention of the American Section held in New York was the most useful, well-attended, and successful of any that we have yet had. At first it was purposed to hold it at some other place, and San Francisco was talked of, but on the suggestion of the Chicago members it was decided in view of the recent acquirement of the Headquarters in New York to hold it in the latter city.

The delegates assembled at 10 o'clock on the morning of Sunday, the 23d, at the Headquarters, 144 Madison Avenue, and were called to order by Alex-

ander H. Spencer of the Aryan Branch, acting on behalf of William Q. Judge, the General Secretary, as the latter was not able to use his voice. Brother Elliott B. Page was elected Secretary of the Convention, and Brother A. S. Brolley of Albany as Assistant Secretary. Dr. A. P. Buchman of Fort Wayne was elected temporary Chairman and proceeded to organize the Convention. The Branches were well represented, the Pacific Coast having sent E. B. Rambo from San Francisco and Mrs. A. L. Blodgett from Seattle. The Hall was crowded. The Convention being organized, Dr. J. D. Buck was elected un-animously as permanent Chairman. The order of business was then adopted, by which it was decided to meet in the afternoon and evening at Scottish Rite Hall, near by on Madison Avenue, and on Monday in the Headquarters Hall in the morning and afternoon. Brother Bertram Keightley, the Secretary of the Indian Section, being present as delegate from India and Europe, and Brother Claude F. Wright, who is still a member of the European Section, being also present, they were both elected members of the Convention and received by the Chairman. The reading of the minutes of 1892 was dispensed with, they having been already printed. Mr. B. Keightley then read the address from the European Section and a letter of greeting from the Indian Section; and the Secretary read a letter of greeting from the President, Col. Olcott, sent from Adyar, Madras, and dated the 23d of March.

The report of the General Secretary was then read by Brother Fullerton, in which he dealt with the work in the past year, showing its great expansion and the continued activity throughout the Section. The financial part of the report showed a surplus in the treasury of \$2694.50, including all funds. The following committees were then appointed:

Brothers A. H. Spencer, A. W. Goodrich, G. E. Wright, members of the Auditing Committee; Sister Blodgett, Brothers Wade, Hooper, Smythe, Temple, Fullerton, Patterson, on Resolutions; Brothers White, Ayers, and Buchman, on Nominations. At this point, the Chairman gave Brother G. E. Wright the floor, who then made a very full report to the Convention about the Religious Parliament, stating among other things:

That the World's Fair had added to it an intellectual, moral, and religious side, including a grand Parliament of Religions at which all great religions of the world were to be represented, and that the Vice-President of the Theosophical Society had made application to the managers of the Fair for an assignment of the Society in the Parliament for the purpose of showing the Theosophical view of religion and ethics; that the same had been granted, and the local committee in Chicago appointed by the Fair managers, the Theosophical Society itself to nominate its Advisory Committee. He then asked the Convention to endorse this action and to give its coöperation to the Vice-President. He fully explained the purpose of the Fair and of this particular movement in his report. Among other things he stated that the assignments made for the Society were for the 15th and 16th of September, 1893, about the best time of the whole Parliament, and that the Parliament was to be held in the Memorial Building on the Lake front near the Auditorium Hotel. Brother Wright's report was received with attention and applause, and the following persons were appointed as a committee to consider the matter and report to the Convention for the benefit of the Vice-President as follows:

Bertram Keightley, Chairman; Julia S. Yates, of Jamestown, N. Y.; Charles F. Strauss, New York; Henry Turner Patterson, Brooklyn; Col. R. E. Whitman, U. S. A., of Washington; Marguerite L. Guild, of Boston.

A letter from the General Secretary of the Indian Section was then read, offering on behalf of that Section its endorsement of and concurrence in the effort to make the Theosophical Congress a success. The Secretary then read the translation of a telegram received from the European Section and Mrs. Besant in respect to the Parliament of Religions :

Congratulations on your Convention. In reply to your telegram the European Section will give its approval and support of the plan for representing the Theosophical movement at the World's Parliament of Religions at Chicago. The dates will suit, and Mrs. Annie Besant will attend at the dates named by you, Sept. 15th and 16th, on her way to India.

This telegram was received with applause and enthusiasm.

The League of Theosophical Workers then presented a report showing a great deal of work done. A telegram of greeting and loyalty was received and read from the Pacific Coast Committee, and another from Dr. and Mrs. Keightley from Europe, and one also from members in California. The hour of adjournment having been reached, the Convention adjourned.

#### AT SCOTTISH RITE HALL.

The Convention reassembled at Scottish Rite Hall with Dr. Buck in the chair. The body of the hall was full. Miss Alice M. Judge played the organ while the delegates were assembling, and at about 3 the meeting was called to order.

The first business was the report of the Committee of the Parliament of Religions, which was read by Brother Bertram Keightley, as it contained a great many Indian names of very difficult character. A great deal of amusement was created by two or three extraordinary Indian names over which he stumbled, although as to the other names he did very well. The report stated that the Committee was of the opinion that the Convention should give its unqualified endorsement and approval of the proposals and place submitted in the address of Brother Wright and the documents annexed; that Branch Societies and individual Theosophists all over the world should join in the effort to make the Theosophical Congress at the Columbian Fair a success to the fullest possible extent. The General Secretary of the American Section was directed to call for subscriptions towards defraying the necessary expense incidental to the Congress, including travel of delegates from foreign countries. The report was received with great applause and intense interest, and the resolutions proposed were unanimously adopted.

Miss Katharine Hillard then read a paper on "Hurry" in America as arising from the element of greed. After Miss Hillard's paper Brother George D. Ayers of Boston addressed the Convention upon the subject of the "Masters", and then Brother J. Ransom Bridge of Boston read a paper on "The Gates of Gold". A paper by Dr. Allen Griffiths of San Francisco on "Karma" was then read on his behalf by Miss E. M. Daniell of the Aryan Branch. Brother Keightley then made an address of great interest, which was listened to with approval and applause, upon "India and the Theosophical Society", in which he related his experience in India and his work there as General Secretary. He also showed how the activity of the West is not possible in the Orient, the conditions being different, but he conclusively established the fact from personal observation of his own that Theosophy is by no means dead in India. His address was received with great applause, bringing the second session to a close. While the audience were dispersing there was music from the organist, which was encored by those who waited. Some of the delegates were entertained in the Aryan Hall with a lunch.

## THIRD SESSION

The Convention reassembled at 8:20 in Scottish Rite Hall with Dr. Buck in the chair, the opening being preceded as before with music on the organ. As Dr. Buck was to speak on "The Antiquity of Man", he requested Dr. Buchman to take the Chair, and then delivered an address on the subject named, which was listened to, as were all the papers, with the deepest attention. At the conclusion of his address Dr. Buck reassumed the Chair, and at the request of some of the members asked Brother Judge to make an address, requesting the audience to excuse the hoarseness of his voice. Brother William Q. Judge then addressed the Convention on the general subject of "The Actual Foundation and Impulse for the Theosophical Movement", showing that the Society was actually founded under the direction of the Mahatmas who constitute a Lodge of Initiates from whom religion and philosophy flow at all times. In the course of his remarks he drew attention to the fact that in a few days there was to be a parade on the Hudson River of fleets of all nations, engines of war and destruction of the most frightful power, and every one of them Christian, and that not a single Buddhist or Hindu ship would be there. These remarks were followed by prolonged applause. After Brother Judge Brother Claude F. Wright spoke on the subject of "Reason and Religion", showing that reason should be added to religion, and dealt mainly with intuition, which might be erroneous if not checked by reason. This brought the evening session to a close, and Convention was adjourned to Monday, the 24th, at 10.30.

## FOURTH SESSION.

The Convention met on the 24th of April at 144 Madison Avenue. The Committee on Nominations reported names for the Executive Committee, the Council, and the General Secretary and Treasurer for the ensuing year:

Brother William Q. Judge was elected General Secretary, Brother Alexander Fullerton, Treasurer. The following Executive Committee: William Q. Judge, Alexander Fullerton, Alpheus M. Smith, Elliott B. Page, Frank I. Blodgett, Henry T. Patterson, Robert Crosbie

The Council was also elected, representing all sections of the country. After this Brother Keightley lectured on "The Necessity for the Study of Metaphysics", which elicited a great deal of discussion, begun by Mr. Henry Frank and participated in by Ayers, Wright, Judge, Keightley, and others. This brought the meeting to the hour of adjournment.

## LAST SESSION.

The last session was held at Aryan Hall, 144 Madison Avenue, at 2:30, Dr. Buck in the chair, the Hall being full. The Chairman proposed discussion, and the subject of Branch work was taken up and discussed in a very able manner by Brother White of Washington, Patterson of Brooklyn, Claude F. Wright, B. Keightley, Mrs. Blodgett, Miss Hooper, Mr. Wadham, Mr. Percival, Mr. Hecht, Miss Stabler, Mr. Rambo, Mr. Wright, Dr. Day, Mr. Wade, Mr. Faulding, and others. This session was interrupted at about 3 o'clock, and the whole Convention was then photographed on the front steps of the building. Many street urchins and truck drivers assembled on the street to watch the operations, creating no little amusement. At 3.45 the delegates reassembled in the Hall, and the discussion was closed at about 5.15.

The following important resolutions were passed:

*Whereas*, the growth and reputation of the Theosophical movement have caused persons in various parts of the country to advertise themselves as teachers of Theosophy and to offer, as such, tuition in Occultism and Occult arts for a money consideration; and

*Whereas*, the Founders and leaders of the said movement and of the Theosophical Society have uniformly declared that genuine instruction in Occult study can neither be given

nor received upon condition of pay, such instruction being possible only to the spiritually qualified, and never imparted for gain;

*Therefore Resolved*, that this Convention hereby declares its disapproval and condemnation of any persons who, being members of the Theosophical Society, claim or offer to teach knowledge of Occultism, the Occult arts, or of any Occult practice or the means for performing any phenomena, or to give training or teaching in any Occult or psychical development, for payment to be made to such asserted teacher for such teachings.

*Resolved*, that any member of the Theosophical Society offending against the spirit of the foregoing Resolution thereby proves his or her unfitness for membership, and is to be justly regarded as not in conformity with the nature, spirit, and teachings of true Theosophy.

*Resolved*, that the General Secretary be empowered to transfer the sum of \$100 from the Lectureship fund in his hands to the Pacific Coast Committee for Theosophical work as a contribution towards the maintenance of the Pacific Coast Lecturer.

*Resolved*, that no Officer or Committee of the T. S. should appear as such in print as publisher or approver of any general treatise, doctrinal, expository, or other controversial matter, but that they should confine their official names to diplomas, charters, blanks, general information about the T. S., and the like.

The last resolution was in respect to the *imprimatur* which was printed by the Pacific Committee on the burial service written by Bro. Copeland. The scheme for raising money for the work by G. E. H. was also brought forward, and some badges in enamel with the seal of the T. S. were examined. These are being made at Dayton, and, as so many liked them, the notice will be given later of price; they are gotten up also by G. E. H., who will give the small profits, if any, to the fund.

The Convention adjourned *sine die* after passing a vote of thanks to Miss Judge the organist, to the ladies and gentlemen who had made the reception on Saturday evening a success, and to Brother A. S. Brolley, who had voluntarily acted as stenographer to the Convention. After this the delegates informally met in the same place and listened to an address from Brother Keightley on the subject of the study of the "Secret Doctrine".

On Saturday evening, the 22d, a reception was given to the delegates and visitors at the Aryan Hall, which was crowded and full of the greatest and best feeling. Music was added to the proceedings, and the members of the League furnished refreshments. This Convention was certainly most successful in every respect, and the newspapers of the city gave it the fullest reports, the best being in the New York *Tribune*.

#### THE ASHES OF H. P. B.

On Saturday, the 22d of April, the General Secretary had succeeded in having the receptacle in the Headquarters Room finished to receive the ashes of H. P. B., and the same was inspected by the delegates to the Convention during the recesses. It consists of a portion of the design adopted, being the central marble slab and the receptacle combined. On the slab are the seal of the Society, the word "Om", Madame Blavatsky's full name, and the prominent dates of her life, 1831, 1875, 1879, 1891. The slab is of Sienna marble. The receptacle is a bronze box faced with plate glass, and inside is the casket made of pure onyx, resting on four crystal balls, and in which rests the portion of H. P. B.'s ashes given to the American Section. When funds are in hand the remainder of the design adopted will be added. A full description of the receptacle and the casket, both as now erected and as to be finished, will be published in a subsequent issue of the PATH.

Disappearing through the eye, objects cease to exist as such and become ideas alone.  
—Book of Items, 88.

OM.

# A U M

If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit.—*Fo-sho-hing-isan-king*, 470-480.

TRUST is the best of relationships.—*Dhammapada*, v. 204.

## THE PATH.

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VOL. VIII.

JUNE, 1893.

No. 3.

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### MASTERS, ADEPTS, TEACHERS, AND DISCIPLES.

THIS article is meant for members of the T. S., and chiefly for those who keep H. P. B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H. P. B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

The case I wish to briefly deal with, then, is this: H. P. B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and

whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T. S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H. P. B. So much being laid down, we may next ask how we are to look at H. P. B.

In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age". But with this reverence for her teachers she had for them at the same time a love and friendship not often

found on earth. All this indicates her chelaship to Them, but in no way lowers her to us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and without a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H. P. B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably

pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H. P. B. and her Masters.

WILLIAM Q. JUDGE.

### HURRY.\*

I HAVE heard of a man who was born in a hurry, who lived in a hurry, who married in a hurry, who repented in a hurry—instead of at leisure, as so many do—who died in a hurry, and who went in a hurry—to another state of consciousness. His was undoubtedly an extreme case, and yet is not this element of hurry the curse of our Western civilization? What is it that reduces us to clamor for “rapid transit” as the crowning grace of life, and prevents our recognizing any element in a journey as superior to that of speed? As the now-famous old Indian said: “We have all the time there is”: what, then, are we trying to secure? Nevertheless, how many people we all know, who enter a room as if borne on the wings of the whirlwind, who keep every particle of the atmosphere in a state of restlessness while they remain, whose brows are wrinkled with anxiety, whose voices are sharpened with care, and who, having fidgeted through a brief call, are borne away again in a tempest of haste!

Another class of people are always in a hurry because they are always behindhand. At some time or other they have lost a golden half-hour, and the rest of their life seems to be spent in its fruitless pursuit. I have a friend of this class who is always unpunctual, and who scatters the time of other people with most reckless prodigality. She explains her dilatoriness by saying that she is always so much interested in what she is doing now, that she forgets all about what she has to do next; an excuse more satisfactory to herself than to those who are waiting for her. And another disappoints people because she always tries to do the work of two hours in fifty-nine minutes, and never gets over the fond delusion that she will yet accomplish it. This is the vain hope that betrays most of us, I think, and is the cause of much of that nervous restlessness so generally charged to the much-abused American climate.

\* Read before the Seventh Annual Convention American Section at New York.

Yet there are those who live within its baneful influence, and are as unaffected by it as the dwellers on a mountain top are by the miasma of the valley far below. These are they who are in the world but not of it. Look at the clear and placid faces of the Sisters of Charity, of the Society of Friends, of those whose pursuits keep them far from the madding crowd and its constant and harassing interruptions. There are certain people whose presence is a benediction, whose coming brings with it a sense of repose that rests the weary spirit and seems to lift one above the petty turmoil of the world. These people are never in a hurry. It is impossible to associate the word with their gracious presence. When they enter, the busy wheels of existence stop, and the whirr does not begin again till they depart. Somehow they have lifted us above our carking cares, and when they leave us we awake, bewildered, from a beautiful dream of peace. It is not that they are careless of time, for that would interfere with the convenience of others, but they manage to be its masters, not its slaves.

Behind the superficial aspects of our hurry, however, there must lie a deeper cause, and I think we find it in the element of Greed. The machinery of our modern civilization has Mammon for its stoker, and "making haste to be rich" for its watchword. All trade is corrupted by the money-getting instinct, and in the mad race for wealth the devil generally gets the foremost rather than the hindmost. Men are so absorbed in the pursuit of riches that they can give no thought to the cultivation of the mind or the elevation of the soul. Home represents to these galley-slaves of money only a dormitory where they may snatch a few moments of rest from their toil. Their sons follow the same routine; their daughters are carefully educated because it is the fashion, and when these young girls emerge into the world and look for the men they are to marry, what do they find? Men who have no time to think, much less to read, who snatch a few hours for a hasty courtship between the figures of a dance or the courses of a dinner, and then, as the brief honeymoon wanes, the inevitable gulf widens between the two and another tale of domestic unhappiness begins. For the fever born of greed spreads into every realm of life. It keeps the man grinding at the counting-house, it keeps the woman toiling over what she calls her "social duties", born of the same greed for more prestige, more fine raiment, more display than her neighbors.

Nor is the desire for riches and social position the only form of greed; there are others more subtle, less objectionable on the

face of them, but all, nevertheless, forms of desire for the advancement or aggrandizement of *self*, and all productive of that element of hurry which is the bane of modern existence. We, as Theosophists, profess to believe in reïncarnation: but were it a *real* belief, it would, I think, give us that wide and far-reaching conception of life which alone should have weight to calm our excitement, and to make us say with Walt Whitman:

“Whether I come to my own to-day, or in ten thousand or ten million years,  
I can cheerfully take it now, or with equal cheerfulness I can wait;  
My foothold is tenon'd and mortised in granite;  
I laugh at what you call dissolution;  
And I know the amplitude of time”.

That is the great lesson the doctrine of reïncarnation should teach us, *to know the amplitude of time*. Why should we fume and fret because we are “not so far advanced” as some one else, not so highly developed as we think we ought to be, “desiring this man’s art and that man’s scope”? We are set in the midst of Eternity, not time, and are in a truer sense than perhaps Tennyson thought, “the heirs of *all* the ages”. These years of life that we cling to so fondly as they sweep past us are but insignificant portions of our existence, and each existence is but a lightning-flash across the dial of Eternity. All the phenomena of dreams and of hypnotic conditions teach us that time and space are illusions of this plane of consciousness which we call the waking plane, and that upon other planes all the relations of time and space are changed. We need to take this lesson to our hearts, then, of the uselessness of hurry, and, indeed, of its worse than uselessness. It is in the still liquid that the beautiful crystals form; the perturbed waters will bring forth nothing but idle foam. “Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air”. But there must be no hurry, no eager desire for growth, or the longing is frustrated and “you harden by the forcible passion for personal stature”. And the *Light on the Path*, from which these words are taken, says further: “The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons”.

Nor does this quietude necessarily involve idleness. “Without haste” but also “without *rest*” is the watchword of the stars, and the elimination of hurry does not imply inactivity. It is always better to do three things well than to do thirty things badly, and if we wish to purge our lives of the element of hurry, we must take as our rule two golden maxims: Never to try to do more in a day

than we can do *well*; and when sure we can accomplish a thing in half an hour, always to allow ourselves forty minutes. Then we are able to move serenely through the bustle of life, and although each day we seem to have accomplished very little and to have relinquished very much, at the end of many days we shall find that on the whole we have done more and have done it better than when we grasped with both hands at the hedge-flowers, and tore away few blossoms and many thistles.

For, indeed, much of our hurry arises from an overwhelming sense of our own importance. We are too sure that if *we* are not on the spot everything will go wrong; that the work will not be properly done unless we direct it; that no one else can conduct a certain difficult transaction, or fill with any sort of satisfaction our own vacant place. But some turn of fate compels us to step aside, and lo! the wheels of the universe manage to roll on just as well as if we had been there. Let us, then, lay this lesson also to our hearts—there never was a man yet whose place could not be filled, and we shall have plucked another fruitful seed of hurry from our lives. A hundred years at least before Columbus discovered America, the "Good Counsel" of Geoffrey Chaucer was given to the world, and part of that good counsel read:

"Paine thee not each crooked to redress,  
In trust of her that turneth as a ball;  
Great rest lieth in little business".

And Shakespeare's keen insight recognized the root of much of our striving when he made Pembroke say:

"When workmen strive to do better than well,  
They do confound their skill in covetousness".\*

In that very delightful book containing the philosophy of Chonang-tsu, the Chinese mystic, there is a chapter called "Autumn Floods", wherein the Spirit of the River converses with the Spirit of the Ocean, and confesses that having seen the ocean he at last realizes the existence of something far greater than himself. To which the Spirit of the Ocean replies: "Now that you know your own insignificance, I can speak to you of great principles. . . . Dimensions are limitless; time is endless. Conditions are not invariable; terms are not final. Thus the wise man looks back into the past, and does not grieve over what is far off, nor rejoice over what is near, for he knows that time is without end".

In a deeper sense, then, than was even in the thought of the wise old Indian, "we have all the time there is", and when once the idea of reincarnation shall have become a living reality to us, it will

\* King John, iv, 2.

give us a sense of the fulness of time that nothing else can impart. For when we realize that we are not obliged to learn all the lessons of earthly existence in one brief life, a terrible urgency is lifted from our souls, and we can afford to wait, while we also serve.

Nor is the least of our serving the making of that atmosphere of repose which shall benefit the souls of others as well as our own. What is that element of hurry and unrest that makes life in our great cities so intolerable but the effect of each one's contribution to the general whirlwind surrounding us? There is nothing more contagious than haste, and the mere fact of seeing a wild necessity for hurry imprinted on the face of every one else almost inevitably inspires us with a feeling that we must hurry too. Watch the crowd leaving a ferry-boat, for example, and see the outer fringe of men and boys leap from the deck and tear up the pier as though they were rushing from a sinking ship. But no sooner are they fairly beyond the gates than they settle down into a saunter, and prove, in nine cases out of ten, to be people who have more time than they know what to do with. None the less, this fictitious hurry of theirs has infected their neighbors, and they too have been swept away in the wild rush. If we walk through the bustling streets of lower New York on a weekday, we feel how strong is the effect in its atmosphere of all this element of greed that drives the wheels of business and makes men hasten to and fro as if each trivial errand were of the most vital importance. Go through the same streets on a Sunday, and you will feel the peace that settles upon those empty spaces as soon as the human element is withdrawn. No village green is more tranquil.

If, then, it is our fault that the atmosphere of city-life is so full of hurry, it is our privilege to be able to make it less so. If we can surround ourselves with a sphere of serenity, we shall tranquillize those around us, and from them the sense of repose will spread to others. Not very long ago I heard a lady say, "If I could look as serene and happy as all the Theosophists do, I should be willing to join the Society at once". So we may take heart of grace, and feel that even as a nucleus of *repose* the Theosophical Society may hope to accomplish something.

And as a nucleus for the promotion of universal brotherhood, it should accomplish much more in the same direction. For the idea of universal brotherhood is based upon the conviction of our spiritual unity, and as the *Vedas* say: "To him who knows that all things are one with the Supreme Spirit, what room can there be

for delusion, or what room for sorrow?" With the sense of separation from others killed out, there can be no more striving to excel our other selves, but realizing that in the truest sense we are all members of one body, we rejoice in their advancement as our own, and in our gains as theirs also. And knowing that in the light of Eternity a century is as insignificant as a second, we learn that time is to be measured, not by the revolutions of the sun and moon, but by the growth of our souls. As Carlyle has said, in words that cannot be too often quoted: "The curtains of Yesterday drop down, the curtains of To-morrow roll up: but Yesterday and To-morrow both *are*. . . . With God, as it is a universal *Here*, so is it an everlasting *Now*".

The conviction of our unity in spirit with each other and with the Divine, that unity upon which rests the true basis of universal brotherhood, and the "Knowledge of the amplitude of time", are, then, the pillars upon which we should rear the structure of our lives. "To whatever object the inconstant mind goeth out, thou shouldst bring it back and place it upon the Spirit," says the *Bhagavad-Gita*. "For supreme bliss surely cometh to him whose mind is thus at peace." And this is the real meaning of that beautiful verse of Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on Thee".

KATHARINE HILLARD.

## REASON AND RELIGION.\*

IT has been observed by many persons who are students of nature and observers of the progress of mankind, that all thought seems to pass in waves, or cycles, across the Earth. An idea which awakes in Manchester is to be found in Bombay and San Francisco at almost the same time. So it is that we say, Ideas float in the air. In a lesser degree, but perhaps even more strikingly, the same thing holds in great movements. What Theosophist has not observed the way in which ideas run their cycle in the Theosophical Society?

We had throughout the whole world some time ago an idea that every body was becoming dogmatic; as undoubtedly everybody was. Dogmatism as a whole was promptly crushed by great

\* Substance of Address at Seventh Annual Convention, New York, by Claude F. Wright.

movements against it, particularly, I think, by the Theosophical Society. Then commenced a cycle of materialistic thought, which has likewise been oppressed by thinkers in every land. Now there is a phase of thought sweeping over the Earth which, if carried to excess, as it certainly is going to be, will land us, as we have been landed before, in error, in ignorance, finally occasioning the loss of proper notions concerning human and real thought. It is this: Religion, or the religious idea, has begun to be adopted, to be thought of, to be felt, to be experienced by men, without their use of their faculty of Reason. In two of the cities that I have visited, I have been interrupted in my work by the appearance on the scene of persons who have misrepresented Theosophy. As lovers of justice we should perhaps militate against such misrepresentation, but in this instance the falsity of the ideas brought forward as "Theosophical" deserves even far greater condemnation than even the fact of the misrepresentation itself. These people affirm that knowledge is obtained in some way other than by good honest work and endeavor; by a species of spiritual insight that they are the happy possessors of. It is a new "Salvation by Faith". They say that they *know* things, that they have "intuitions", that they have experiences about which they will not permit any reasoning because they know. And as a result of this, we have persons all around us and in every city who have often not an inconsiderable number of followers of all kinds, whom they lead most certainly astray because they destroy their individuality and will not permit their reasoning faculties to have any play. This is a fact. It is a most serious thing and deserves our prompt consideration, that we may affirm it not to be a principle of Theosophy.

I have spoken of "Intuition". I have used the word *Religion* in the title of my address simply because I can find no other word which so satisfactorily combines (*a*) the idea of dogmatism; (*b*) creed; (*c*) intuitions of all kinds. As I use the word in the broadest possible sense, I do not want you to tie your minds too closely by it.

As I said, I shall shorten my speech: so I am only going to refer to two conditions of men in order to give you the drift of my ideas. First of all I shall refer to that type of individual, whose name I will not mention, that is to be found in all your cities, and who will tell you that there is no such thing as "evil"; that all things are good. He, or she, *knows* this by the religious faculty; by the intuition. There can be no mistake about it. I have read books which tell you that there are no such things as earth-

quakes, no such things as plagues, diseases, fires, wars, or anything which is dangerous or devilish or cruel; that all things are good; there is no evil. Works of 36 to 39 pages, books, brochures, pamphlets, tracts of all kinds, dilating upon this *fact* in Nature, as it has been called. Surely this must come of insanity, not of intuition! There *are* such things as earthquakes, plagues, diseases. To say that there are not is to speak falsely, nothing less. And if such persons had any metaphysical ability, or understood anything of logic, they would know also that if they get rid of "evil" in nature, they must also leave "good" out of account, since these are but relative and mutually exclusive terms. Others, wiser in their generation, will tell you that they say these things are not, because if mankind holds the idea long enough, if we constantly assure ourselves that there are no such things as plagues or diseases, we shall eventually rid ourselves of them. That may be a fact. I do not say it is not so. I am not here to consider one side or the other. What I desire to point out is that the mere statement that these do not exist is a falsehood, no matter what it may lead to.

The truth is that the reason of such persons does not come to the aid of their intuitions. Their intuitions tell them that something is wanting in man's life, but they are too lazy to reason it out. They want to have good and to avoid evil; but it is certainly wrong to say that there is no such thing as evil. Avoid it by all means, but do not say it does not exist; otherwise we shall in time lose the discriminating faculty, which is the principal inheritance of man. If Theosophy has any work to do, it has to fight against this. There must be some way of avoiding "evil" other than saying that it does not exist.

The second condition is that of those persons who call themselves psychics, seers, "mediums"; they see clairvoyantly. You are asked to believe that every vision they have, everything they see or say, is true, or they won't associate with you. This is really serious. I have often tried to reason with their followers, and to show that because a clairvoyant has a vision or an impression that happens to turn out correct, it does not follow that all or any succeeding visions or impressions will so turn out. Suppose I see clairvoyantly that my brother is sitting in such and such a room at such and such a time, and I find that my vision has been correct, I say that that does not in the least warrant the assumption that all my possible visions thereafter shall be true ones, or even that I shall ever be correct again, unless the psychic sense is trained, as it is in the East. People have begun to awaken a new

sense, to see something in nature that they never saw before, and this sense, because untrained, is just as likely to be wrong as right in its perceptions at first. The child sees the moon and cries for it. It thinks the moon quite close to it. That is because the sense of sight is untrained. And those persons who see faces in the Astral Light may be quite as much astray as the child; even more so, because the faculty of astral perception is not yet normal in men, while the physical sense of sight is. And the child will in time come to use the sense of sight properly because he reflects on, or *reasons* concerning, his perceptions. The psychic will never use his finer senses properly unless he does the same, and brings reflection to aid perception, no matter of what kind. So that if you, or any Theosophists, have such visions, you have to be very careful to use your reason to check your intuition, to analyze, to compare with past perceptions, to make sure that you are correct, and thus train that sense by separating falsehood from error. It is by this checking and comparing process that the chelas in the East are taught. With those psychics who do not reason or reflect it would be far better that they had never been right in their astral perceptions, for, once so, they rush into the belief that they must always be so, which does not follow.

The truth is that each man has a certain perception of nature according to his incarnation. He has also a mind to analyze his perceptions, both those concerning external objects and those concerning his own higher nature. Without the use of the faculty of reason he is certain to fall into error. Manas, the thinker, is the principle which is peculiar to man. It is the analyser, and is the only thing in nature which has this faculty of discrimination of good and evil, and it should be heeded, not shunned. Any man who thinks can analyse his perceptions, as likewise himself. To take a thing for a fact simply because you have an intuition that it is so, or to rest solely upon what you call your emotions, is simply to wreck the whole possibility of your progress: to take a thing for a fact simply because you have seen it in the Astral Light is to do the same thing. And in addition to our having religion we should constantly analyze and think over the things that we have been taught and that our intuitions tell us are correct, to see if they are in accordance with reason and correct principle as well. For we may have deep intuitions, but translate them wrongly. Had this always been done, we should never have had dogmatism in religion, for things should only have been adopted as truths when, in addition to their being founded on "internal evidence", they appealed also to the understanding.

After all, no matter what we say, each man lives by himself entirely. I am alone, utterly so, and have been so ever since I was born and up to the present time: I suppose I will be so always, or until I have solved the riddle of existence. When I think deeply about life I see that the purpose of my existence is solely to solve that very riddle; to discover what it is that has produced the great panorama of life around me; to discover what my friends are, what I am myself; to know God. So perhaps I shall unveil the mystery in the course of time. But whatever results I obtain will be results based upon reflection or meditation combined with perception, not upon perception alone. True perception or intuition comes only of the contemplation of the soul in nature by the raising of the self higher and higher until it acts in unison with something that is true to its own nature, with a great centre in life; but it cannot so act until it has achieved a separation from things evil or foreign to itself. And we say: Use your intuitions by all means; go as far as you can, for they alone will lead you anywhere; but be sure that you are pure if you would avoid error, and the only way you shall get them pure is by utilizing the analyzing faculties to remove the dross of things which appear to us good and true simply because we have been associated with them so long that we are in a measure hypnotised by them.

All men have many selves. The external is a selfish personality; within there are other selves that act from mixed motives; only deep within us, and often hidden entirely by our other selves, is to be found our true and pure nature, the unselfish self. People constantly do things which they fancy are done from unselfish motive. If they analyzed themselves they would discover that something stands behind them on almost every occasion which makes them act principally with a selfish purpose in view. Men fear to analyze their motives or perceptions, to find out if there is evil in them; they prefer to say—"all is good". I say people who do that are simply disobeying the highest law of nature, which aims at making of man a sage and afterwards a god. An old saying is that there is John as his friends know him, John as he knows himself, and John as God knows him; meaning thereby there is the individual who appears to men evil or good, misjudged always; the individual who lives alone, saturated with selfish motives; and the high, calm, true, theosophical self who waits and stands behind, and with which we aspire to unite ourselves. Let us be honest in this endeavor! Let us fairly try to set ourselves free from those things which affect us from the outside, and to which we are chained by the links of selfishness and

vanity, which bind the soul! So rare is it for us to perform a truly divine and unselfish act that when one does so—one who has analyzed his every motive, and has absolutely assured himself of his unselfishness—he will be surprised with himself; because he has discovered that mankind is not altogether evil and that every inmate or inhabitant of all the countries is not altogether hollow. When once we find ourselves performing an act out of a purely unselfish motive, our tendency is almost to cry over it for pleasure. For we are nearer to divinity than we ever were before. And such acts are only to be performed after careful analysis of ourselves, so that we may right our motive and clear away those things which separate us from our truest Self.

Many say: We can grow. Yes we can, but we may not force growth. Growth is a law of nature. It is natural and is not to be acquired. But the conditions are not always present. What we have to do is to produce the conditions of growth, to clear away the rocks and to plow the field; and growth is then certain, for it is natural. Our endeavor must be to get rid of error and superstition: we can only do this by using our analyzing or sifting faculty, by reasoning or reflecting, by discrimination of good and evil.

One object of the Theosophical Society is to raise great philosophers, who are true, who are strong of nature, who have their forces under control, who are in no way to be called foolish or childlike, innocent, or too good to live; men who understand other men and the world; above all, men who understand themselves. Sages who, while they have deep and pure intuitions, at the same time have their mental faculties well developed. Some will say that such would be materialistic; since they would not be guided wholly by their so-called intuitions. Not so, if their reflections and reasonings and meditations are concerning their highest internal perceptions and nature as a whole, and not merely with regard to the few objects they see around them. This is the basis of all true metaphysic. To rely on "intuitions" of any kind without reflecting upon them or reasoning about them will lead humanity once again into those paths it has struggled so hard to get away from—the paths of error, superstition, and fanaticism. Cultivate by all means the higher side of your nature! Educate the finer, religious character, the faculties which you venerate and contemplate and adore! Listen to the voice of the Spirit! But while you thus aspire, while you raise the soul and endeavor to be true to your conscience, do not fail to employ also your understanding. Keep your religion, but do not neglect your reason!

## OCCULT VIBRATIONS.

A FRAGMENT OF CONVERSATION WITH H. P. B. IN 1888.

**T**HE following was written by me at the dictation of H. P. B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W. Q. J.

*Ques*—It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coördination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

*H. P. B.*—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

*Q.*—In reading the article in the *PATH* of April, 1886, this idea was again suggested. I open at p. 6, vol. I. “The Divine Resonance spoken of above is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and the Solar system. Among the Aryans it was represented by the planet Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator.” What of this?

*H. P. B.*—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the “Divine Resonance” you read of in the *PATH* “vibrations” and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

*Q.*—The differences found in human brains and natures must, then, have their root in differences of vibration?

*H. P. B.*—Most assuredly so.

*Q.*—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

*H. P. B.*—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate

nature they have a key-note from which all the varieties of character and constitution proceed by endless changes. Remember what was said in *Isis Unveiled* at p. 16, vol. I, "The Universe is the combination of a thousand elements, and yet the expression of a single spirit,—a chaos to the sense (physical), a cosmos to the reason" (manas).

*Q.*—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

*H. P. B.*—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

*Q.*—Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

*H. P. B.*—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are color-blind.

*Q.*—How am I to understand this?

*H. P. B.*—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versa*. The difference between a color-blind signal man who mistakes the lamps and the adept who sees is that the one takes one color for another, while the adept sees all the colors in every color and yet does not confuse them together.

*Q.*—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

*H. P. B.*—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

*Q.*—Can the adept produce at his will a vibration which will change one color to another?

*H. P. B.*—He can produce a sound which will alter a color. It is the sound which produces the color, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new color is made.

*Q.*—Is it true that on the astral plane every sound always produces a color?

*H. P. B.*—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colors and sounds as seen by psychics and sensitives, showing that many sensitive people always see a color for every sound. The color-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a color corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true color, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

*Q.*—By what manner of vibrations do the elementals make colors and lights of variety?

*H. P. B.*—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

## CORRESPONDENCE.

“THE SUPPORT OF THE T. S.”

I AM glad to be able to state that my communication in April PATH on the above subject has not gone altogether without response, although there is still room for many additional Fellows in the “classes” that are forming. Up to this date [April 21st] the following have been reported: A. M. S. 10c. per month; P. S. and L. S., 25c. per month; J. F. L., S. P. C., and M. E. H., 50c. per month; M. H. B., C. H. L., F. B. D., S. W. C., and W.

H. T., \$1 per month; J. M. G. W., \$2 per month; J. D. B., J. F. McE., C. T., and G. E. H., \$3, C. H. L., \$10 per month.

I should like to feel that we could fill the following classes during the next twelve months, and urge upon every Fellow to do anything he can to aid the work.

100 persons who would pledge 10c. per month. 100 do. 25c. 100 do. 50c.  
75 do. \$1. 50 do. \$2. 50 do. \$3. 40 do. \$4. 30 do. \$6. 20 do. \$8. 10 do. \$10.

Please bear in mind that it is not the size of the contribution that has weight with me. Subscriptions of one dime, provided they come from the heart and represent some sacrifice made for the cause, are just as welcome as those a thousand times as great.

Contributions and communications upon this subject may be addressed to me, care the PATH. The latch-string is out.

G. E. H.

## TEA TABLE TALK.

A CURIOUS circumstance was told to me recently, the actors in which shall tell their story here precisely as it was reported to me.

These actors were a doctor and his patient, the latter having suddenly fallen into an apparent faint. But as their tales vary so much, each must be separately told.

### THE DOCTOR'S TALE.

I was standing near my patient, who all at once said in a quick, suppressed kind of voice: "I am going to faint". I felt the pulse: it was as strong as I had ever felt it, the patient having usually a strong, steady pulse. While I so held it, all at once there was a drop, a flicker; the pulse wavered indescribably, and to my horror the patient seemed to be dying. The pulse disappeared; the body straightened and stiffened itself; the jaw dropped; the breath was forcibly expelled; the features became set; the pulse was now extinct; the body continued cold as death; all signs of life had disappeared. Strangest of all, perhaps, my patient, who was outwardly a woman of the most feminine type, now in death seemed to wear the guise of a man, and one much younger than she actually was. I tried in vain means of resuscitation; life had quitted the form. So I said to myself on the evidence before me. Yet a sense above and beyond such proof made me still stand there watching, waiting for I knew not what. Great was my surprise soon to see an imperceptible tremor, a shadow, flit over the face. Quickly I placed my hand again upon the heart. At first it gave no response; what lay there was

a dead thing. Then I had a genuine shock; the heart quivered, stirred, leaped under my hand. All the torrents of life came pouring back. My feelings of relief are not to be described; at the same time I must confess to a decided feeling of curiosity. The patient opened her eyes and tried to speak, but her effort was in vain. I found the reason for this later on; her tongue was swollen and black, filling her mouth. In about an hour's time large black circles surrounded her eyes. These were black with the blackness of a bruise, and so remained for some days, fading gradually out through all the various shades of violet known to be distinctive of bruises. Altogether a most peculiar incident. What had happened to my patient, and how?

#### THE PATIENT'S TALE

Like the doctor, I do not know what happened to my body. I know what happened to ME!

I ought to premise by saying that, all my life, the fact of life itself has been represented to me by a small purplish flame burning at the very centre of my heart. By this I mean that I always saw this flame there, as if with internal eyes. I have thus watched it burning more or less brightly; now lower, as in ill health, now brighter as my form regained and retained more life. On this occasion therefore, as I said, I felt faint, and not only all at once, but also my inner sense shared the faintness of my body and the heart throes were exquisitely painful. I therefore at once reverted to my usual custom of regarding my heart, and quickly saw that something was wrong there. The purple flame burned low. It then set up a process of paling and flickering at the same time. And now a strange thing took place. Call it a change in consciousness. For the sense of personality, which is usually in the brain, I had received, as it were in exchange, a similar sense, but one situate in the breath within. That is to say, I seemed to identify myself with an inner breath. This breath gathered itself round about the heart and watched that heart's central flame. The breath saw the flame wax dim; saw it disappear (do not ask me with what eyes). From this point of my tale I must speak of the breath as "I"; my consciousness was wholly situate in this breath. "I", then, began to vibrate rapidly, to surge about, and soon felt myself floating upward (as *conscious* breath, remember) through a passage up the middle of my spine. I went up in a spiral; just as I arrived at a point opposite the mouth I felt another breath pass me on its outward way, and it rushed out of a cavity which I now know for the mouth with a loud rushing sound, as of a breath violently expelled. I—that other and conscious breath—went up into a circular space (the head?) and issued forth from thence—after one tremendous throb of separation, of rending—with a joy, an elation not to be conceived by those who have never experienced the same. For I was free, and with a freedom not before known. As the conscious breath leaped from the head it took form, a form of radiant light, and in this guise I shot forth into the open air. Above the buildings I soared, and soon no longer observed them; how could I? I was met up there by one

I knew and know well, one who began to give certain messages to me. About us were many sleeping spheres, and he bade me observe these. There were other forms and messengers coming and going; the atmosphere was all luminous; orbs of electricity sped about in all directions. There was, too, an ordered movement as of departing and returning rays. The sense of freedom, knowledge, and power was magnificent. Then I felt a slight pull upon me, and saw that a shadowy thread (one of less radiant matter) extended from me down through the air and into an open aperture. It was as if this pull had altered all my vibrations and changed my state of consciousness, for I now ceased to see the wonders about me, and saw instead the buildings and sunshine on the snow far beneath me. Yes, I had returned to a lower order of matter (as I now reason on what then occurred), for I felt myself drawn rapidly downward and backward, always by the ethereal thread, until I was drawn through a window and into a room. All I noticed there was a young man, lying stiff, cold, and half-naked on a couch. He seemed to be dead. A vortex of air (?) sucked me in towards him. Again that deep rending throb, and I was drawn into the head of this horrible object; oh how thin and fine I was drawn, my radiant form spun out into a smoky thread, a breath! Yes, I was again a conscious breath, traveling rapidly down a long, narrow, spiral descent on the right of the body. Again I gath-ered myself about a center, a dark but pulsing ocean, in whose depths I looked for a light, a glow. There was nothing. The breath that was I concentrated itself and waited. A something scintillated below those moving waves. So soon as it appeared, another sudden change of consciousness occurred. For now the feeling of identity with that inner heart disappeared. The brain consciousness was again mine. It was plain that the dark ocean was my heart, and the brain thought came at once: "I am dead, for I see no light". An emotion, as of terror, was superseded by the thought: "I must send a message to X. of my death". I tried to speak, but the brain consciousness had no tongue. I was not yet coördinated with the body. Calming myself, I watched the heart closely and saw the scintillant point was rising out of the dark center, slowly, gradually, to burn at last a violet flame. When this lamp burned clear at last, I felt myself all at once to be coördinate with the body, identical with my everyday self. I opened my eyes, to see my doctor bending over me with a most singular expression, half wonder, half pain, on his face. I tried to speak, but could not. He has told you why. It only remains for me to say that what I was told when out of the body has since all been fulfilled. Also it seems that I was removed (*I myself*) from a crisis of the physical heart.

Especially note, in this last narrative, the various changes and states of consciousness and the sense of "I" in each. This proves that the universal, the state of the Higher Self, was not reached. Note also the two states of Prana, and other hints. I can vouch for these narratives as fact.

JULIUS.

## LITERARY NOTES.

THE THEOSOPHIC THINKER announces itself as "the cheapest weekly journal in all India published under the auspices of the Indian Section", and "the only weekly English journal of the kind in all the world", and the price is, in fact, but two rupees a year, postage extra to foreigners. It has 4 pages. An unauthorized address for American subscriptions is given, but direct communication may be had with the Manager, T. A. Swaminatha Aiyar, Bellary, Madras Presidency, India.

THE LOS ANGELES "HERALD" published in March a letter from Dr Joseph Rodes Buchanan again pouring venom upon H. P. B. and calling her "impositor", "crazy", "humbug", "liar", etc. As proof of his own sagacious verity the Doctor quotes as an "impudent fiction" H. P. B.'s recital of the famous rope-trick, a trick certified to by various travellers in India and other witnesses both before and since her visit there. The stinging rebuke of the PATH in September, 1891, could hardly be expected to reform a libeller so old in years and practice as Dr. B., any more than removal across the Continent could secure success to a life otherwise lacking it, but it seems not even to have shown him one reason for the meagre results of his long career. Calumnious speech is not always in America followed by disaster to the young or middle-aged, but there does seem to exist some popular opprobrium for men of 80 with pens deep in falsehood and hate.—[A. F.]

DR. FRANZ HARTMANN has brought out in German a popular version of the *Bhagavad-Gita*. It abounds with explanatory foot-notes in the form of corresponding extracts from distinguished German mystics. It is bound in paper, price 1 mark 50 pf., and may be had from C. A. Schwetschke & Sohn, Braunschweig.

REV. ALFRED W. MARTIN of Tacoma has published *Ideals of Life, Selections from the Sacred Scriptures of Antiquity*, and under 24 heads gives aphorisms from the holy books of many religions. With most catholic spirit the selection is made. All such works help to illustrate the oneness of humanity, and establish one's hope for its progressive future.

DR. WM. TEBB OF ENGLAND prints *Leprosy and Vaccination*, a careful and statistical examination as to the connection of vaccination with the known increase of leprosy in late years. There is an increasing distrust of vaccination in the learned world, and a growing conviction that it but spreads disease of most serious type. Dr. Tebb's facts and figures support this view.

THE DAILY SURF of Santa Cruz, Calif., publishes weekly an article on Theosophy, sometimes an abstract of a paper read before the Bandhu T. S. The *Daily Evening Record* and the *Surf* recently printed such upon "The Masters". This shows two things,—that the public press is still further warming towards Theosophy, and that this particular Branch remembers what Masters have Themselves said as to the good done by making Their existence and work better known. If other Branches would exert themselves to secure such arti-

cles in the local papers, the gradual public acceptance of the fact of Masters would lead to further acceptance of the two vital truths They teach,—Karma and Reincarnation.

APRIL LUCIFER is peculiarly fine. H. P. B.'s "Negators of Science" is in her best vein, frankly honoring learning and research, and only condemning one-sidedness and prejudice. "An Interesting Letter" is specially so to those who will re-read PATH for August, 1891. Mrs. Besant in "Speeding the Message" narrates graphically her American tour, and Mr. Mead's great learning again illuminates the matter of Nirvana. "The Forging of the Blades" is a clearly-told vision, but weakened by the omission of names evidently essential. In "Death—and After?" Mrs. Besant reaches the subject of Devachan, and never perhaps in any of her masterly expositions of Theosophy has she been more clear and judicious, more felicitous and delightful, than in this. The thought in the first and third paragraphs, especially the illustration of the diver, the refutation of the notion that Devachan is wasted time, and the last paragraph of the whole paper are examples. "India; a Trumpet-Call at a Crisis" should be digested by every Theosophist. W. W. Westcott's "Further Glance at the Kabalah" is both interesting and factful, and the two sections of the *Mahabharata* upon "Self-Control and Truth" show what may really be found in Indian Sacred Books when sound judgment directs the search. Mr. Sinnett is delivering a course of lectures before the London Lodge, and these should surely be published, when complete, for the benefit of the Theosophic world. The embellishments on the cover of *Lucifer*, particularly the ink-spot, may not excite artistic delight, but they do not spoil the contents.—[A. F.]

APRIL THEOSOPHIST. "Old Dairy Leaves xiii" begins the story of how *Isis Unveiled* was written. It had no original purpose save obedience, no method, and no plan. With fewer than one hundred books, H. P. B. quoted profusely from multitudes. Col. Olcott depicts her as she stopped her personal composition, looked vacantly out into space, and then copied from the Astral Light the needed paragraphs. On two occasions she "materialized" for him the books thus seen, both in French, and neither, to his certain knowledge, ever in the house. H. P. B. had four distinct styles of penmanship, and each was different in its quality of English. Some MSS. were written by an unseen hand and deposited while she was asleep,—in one case, thirty or forty beautiful pages which, unlike her own, went to the printer without revision. A vivid description of her interior vision of historical events is quoted by Col. O. from a letter by H. P. B. to her sister. The next "Leaf" will be an analysis of her mental state during the composition of *Isis*, and will doubtless be as absorbingly interesting as is every line of the present. Chapter ii of Mr. Innes's "Hermetic Philosophy" is as good as the first; "Reincarnation in Earnest" is a strange case duly attested; "Modern Indian Magic and Magicians" illustrates its title; "Traces of H. P. B." by Col Olcott narrates certain of her early failures to enter Tibet, and the portents of her illness and death given to her family. That about the ring is especially remarkable.—[A.F.]

TRANSACTIONS OF THE LONDON LODGE, No. 17, February, 1893, gives a paper by Mr. W. Scott Elliot upon "The Evolution of Humanity". For long time the London Lodge has apparently been quiescent, Mr. Sinnett's rich lectures ceasing to delight the Theosophic world, but a new and worthy revival is in the present noble issue. It is beautifully clear and intelligible, with language choice and melodious, full of thought and fact in graceful form. The first

paragraph affirms that much of its contents is for the first time given to the world, and the second that the writer is merely the mouthpiece of an authoritative statement, the questions which "elicited" the information having been originally formulated by the discussions of a group in the London Lodge. This language is very significant, and doubtless went as far as the author felt prudent short of direct avowal of the quarter to which the questions were addressed and the means by which replies were received. Only a reviewer thoroughly at home in the *Secret Doctrine* could indicate the added revelations, but the beautiful clearness of the paper, and its freedom from confusion and wandering, are equal to a revelation. One of its many interesting facts is that Mars is the planet we last occupied, and that Mercury is in preparation to be the next; another, that the destruction of Europe by fire will occur after about 18,000 years. Some items respecting the Adept's choice of Nirvana seem to be new. The remarks upon extension of consciousness are admirable, and especially that which locates the germs of development in our qualities of sympathy and compassion. But all the paper is full of instruction, and instruction in charming style. (Kegan Paul, Trench, Trübner, & Co., London; one shilling).—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 3, is "On Gems" and by F. L. Gardner. It is a very interesting treatise, with copious facts from each department of gem study and notice of the singular qualities, physical and occult, attributed to particular stones. Speaking of the idea that the brilliancy of gems varies with the health of the wearer, the author states that in the case of the diamond he has verified it from personal knowledge; and reliable authorities are quoted to sustain the claim that the beryl induces clairvoyance.—[A. F.]

AN EXPOSITION OF THEOSOPHY is a republication as a pamphlet of Mrs. Annie Besant's interview with a reporter, given in the *N. Y. World* of February 26, 1893. The report covered several columns of the *World* and attracted great interest through the country, being a singularly compact and yet extended treatment of many of the most notable features of Theosophy, in fact exactly the information needed by the public and by Theosophists themselves. It was submitted to Mrs. Besant's scrutiny before republication, and is therefore authorized. Nothing better for general circulation exists. (Boston Theos. Pub. Co., Chamber of Commerce, Boston; 10 cents.)—[A. F.]

ISLAM IN AMERICA, by Mohammed Alex. Russell Webb. Mr. Webb's conversion to Mohammedanism while American consul at Manila, and his subsequent formation of a propaganda in the U.S., created a sensation in the religious world. His present pamphlet, to be followed by others, explains the fundamental principles of Islam, corrects many current misapprehensions, and upholds the system of Mahomet as the true type of a universal religion. Much important fact is scattered through this little book of seventy pages, and it is serviceable as refuting error, but the work might have been much better done. It is too little systematized, deals more with assertion and rhapsody than with proof, is somewhat discursive, and passes too lightly over essential points. It would be vastly more powerful if condensed in its eulogies and expanded in its evidences. Renan is hardly what would be called a "Christian" author, nor is it quite certain that a habit of five daily prayers will cause prayer to "increase in earnestness and soulfulness", for it *may* induce formalism. Though the general treatment is rather superficial, and though the remark that "Its (Islam's) adoption as the universal religion seems only a question of a compar-

atively short time" may possibly be over sanguine, it is a well-written book, pages 21, 22, 37, 44, 47 being specially so. There is a fairly good picture of Mr. Webb on the front cover, and on the back a strangely incongruous one of four ladies in the most recent fashionable attire. Yet perhaps this is to illustrate one of the follies which will certainly have to go when we all become Mahommedans. (Oriental Pub. Co., N. Y.)—[A. F.]

OCCULTISM is the title of a twelve-page monthly devoted to the "unveiling of spirit realm" and to be issued by Joseph M. Wade of Dorchester, Mass. As the spirit realm is obviously beyond the ken of such mortals as have not evolved the faculties needed for its cognizance, and as its unveiling can only be performed by the skilled sages termed Adepts or Masters, one naturally inquires whether Mr. Wade enjoys either the personal development or the Adept aid which may enable him to transform the occult into the revealed. Nothing in his previous career or in his attitude toward the Esoteric Philosophy encourages belief in such evolution of faculty or instruction, and one almost fears that the title of his magazine may be a recognition of swelling popular interest in marvel, rather than a harbinger of further esoteric disclosure. But if Mr. Wade's work proves rigorously in line with the *Secret Doctrine*, and his portrayal of the occult world to have the same endorsement as had his better-known predecessor, the surprise of Theosophists will doubtless merge into gratification and docility.—[A. F.]

THE HOMŒOPATHIC MEDICAL JOURNAL of St. Louis, Columbian number, is remarkable in that it contains a story called "Death and Resurrection of Dr. Dean", which deals with psychic problems and good theosophical explanations of intuition and sub-conscious action. It also has an article by S. F. Hecht of N. Y., Superintendent of League No. 1, entitled "Theosophy in a Few Words", written for the *Journal*. Thus theosophical ideas are penetrating everywhere.

SENSELESS ATTACKS on Theosophy go on also. In April a Baptist minister, perhaps desirous of notoriety, advertised himself to speak on Theosophy. He wandered around among abstruse theories as much early Christian as Theosophical, and wound up by a vituperative harangue against Theosophy, the Society, and its members. That all let some good light into the heads of parishioners otherwise ignorant of the subject. But while they attack us let us all go merrily on, as the people want the truth.

SONGS OF THE LOTUS CIRCLE. This little book of songs, fifteen in number, is prefaced with an Order of Exercises and a few sentences to be read in unison by the entire Circle. Except the famous hymn "Lead, Kindly Light", the first of the collection, "Tell me, bright Evening-Star", is incomparably the best. The book is sold by the PATH at 5 cents per copy.

## Mirror of the Movement.

BROOKLYN T. S., on April 28th from 4 to 6 P. M. gave a tea to enable members to meet Mr. Bertram Keightley. Questions varying from the simplest and most practical to the most vast and abstruse were asked him, and all were answered with his kindly manner, tactfulness, uniform courtesy, and clearness of exposi-

tion. In the evening he lectured at Jefferson Hall on "India and the T.S." From 5 to 9 P.M. on May 12th the Branch gave an entertainment to the children, a sort of supplement to the regular *conversazione*. It was conducted entirely by a committee of the children of the Lotus Circle, and included recitations, readings, a dance, and music, besides games and refreshments.

BROOKLYN T.S. Sunday evening lectures in May were: 7th, *The Serpent of Evil*, Miss K. Hillard; 14th, *Immortality*, Alex. Fullerton; 21st, *Re-Birth*, Claude F. Wright; 28th, *Nature's Workshops*, Wm. Main.

PITTSBURG T.S. opened its new room on May 14th with an address by Miss A. M. Stabler of New York upon "The Mahatmas". The audience was good, and great satisfaction was felt at the improved quarters and prospects.

ARYAN T.S. Sunday evening lectures in May were: 7th, *Immortality*, Alex. Fullerton; 14th, *Which came first, the Egg or the Bird?*, Alex. H. Spencer; 21st, *The Theosophy of St. James*, Rev. James Taylor; 28th, *Man's Higher Nature*, Jos. H. Fussell.

CINCINNATI T.S. has had the General Secretary for two weeks as the guest of Dr. J. D. Buck. Bro. Judge came to try to recover his voice. On the 14th he spoke to the *Secret Doctrine* class for half an hour, and his voice seemed better. This class meets each Sunday evening from 8 to 10 with an attendance of from twenty-five to forty, many not yet being members. Even in wet weather they come out. The Secretary of the class keeps a good abstract of discussions, and if they seem useful there is some talk of printing them for distribution among members generally.

CHICAGO THEOSOPHISTS, having quite out-grown their old Headquarters, moved on May 1st into more spacious and attractive rooms in the same building, 26 Van Buren street, Nos. 48 and 48a. The larger room is fitted up as a hall for Branch meetings, Sunday evening lectures, etc., comfortably seating 120. Adjoining is a library and reading-room of generous size, light, quiet, attractive. This new home was opened on the evening of May 5th with a *conversazione*, and White Lotus Day services were held on the 8th. Press paragraphs caused a large attendance, flowers decorated the hall, and H.P.B.'s portrait, adorned with smilax and lilies, stood on an easel covered with golden cloth. Sunday evening lectures grow steadily in interest and attendance, and on the 14th the Branch was gratified by one from Bro. E. B. Rambo of San Francisco upon "Reincarnation".

BLAVATSKY T.S. rejoices over increasing success to its meetings. On April 30th Mrs. Marie A. Watson lectured on "The Coming Religion", previous lectures having been given by Geo. M. Coffin, H. W. Cragin, R. L. Lerch, and Col. R. E. Whitman. On May 14th J. Guilford White lectured on "Does intelligence survive the shock of death?" The *News* has published a religious symposium, devoting half a column to Mrs. Watson's exposition of Theosophy.

CHICAGO HEADQUARTERS has expenses of about \$1,000 a year. Apart from donations the only income is from book sales, but these have so largely increased that in the first quarter of 1893 they aggregated about \$360. The free reading-room is open daily, except Sunday, from 10 till 5.

A CURIOUS ERROR crept into the April, 1893, PATH in the first foreign note. In referring to the T.S., Buddhism, and the Brahmins, the statement was made that Mr. Sinnett is "more of a Vedantin than a Brahmin". Of course it is plain that it should read "Buddhist" instead of "Brahman". Whether to

blame the writer of the note or the printer or proof-reader we do not know, but the Editor must take the blame, although ready to offer the excuse of great pressure of work. We therefore beg readers to alter their copies of PATH so as to correct the error.

OBITUARY. Capt. Geo. R. Boush, retired naval officer, long time Secretary of the Blavatsky T.S. of Washington, D.C., fell dead in Farragut Park on Saturday, May 6th. Capt. Boush was a devoted Theosophist, and his days were dedicated to the care of the Branch reading-room, where he was constantly present to meet inquirers and execute plans of work. Modest, genial, earnest, and faithful, he made friends for the Cause through illustrating its effects. His Branch passed tender Resolutions of sorrow for his departure, and ordered his chair to be kept vacant for thirty days.

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#### PACIFIC COAST ITEMS.

SAN FRANCISCO has had Sunday evening lectures by E. B. Rambo upon *The Heart Doctrine*, by Abbott Clark upon *An Outline of Theosophy*, by Dr. J. A. Anderson upon *Reincarnation the Approach to the Path of Occultism*. Dr. Anderson has also lectured in Alameda, and Mr. Clark in Stockton. The debating class organized in March is doing good work. It is composed principally of the younger members, one being but thirteen. All are obliged to participate, so that the younger become accustomed to express themselves, and the elder to reason.

MRS. VERA S. BEANE has been doing a notable work for Theosophy in the North West. About the middle of April she left San Francisco at the request of the Pacific Coast Committee, and has visited the Branches at Portland, Tacoma, Seattle, Victoria, Olympia, and Gray's Harbor, holding public meetings and private talks, and receiving calls from interested persons. When at Seattle she followed up in the near towns of Ballard and Port Townsend the good work begun by that Branch. Her meetings have been large and enthusiastic, doing much to strengthen the members. Grateful letters of appreciation reach the Committee, and there is deep satisfaction that so active, intelligent, and devoted a laborer has been able to enter the field and stimulate the seed planted by predecessors.

THE PACIFIC COAST LECTURER had good audiences in the Church of the Unity, Los Angeles, on April 20, 23, and 28. Besides Branch and private meetings, a number of public meetings were held, and 1,200 leaflets were distributed. Written instead of oral questions have been proved expedient, for complications are avoided and the object aimed at better attained. The man always on the alert to make a speech or ask a "poser" is barred, controversy is minimized, and really interested inquirers receive greater satisfaction. Dr. Griffiths lectured in G. A. R. Hall, Santa Ana, on May 8th, also met the Alaya Branch and inquirers. It is Santa Ana where Mrs. Sophronia A. Smith has done so much and such excellent work. Dr. Griffiths visited Colton on May 12th and 13th, lectured on "Karma and Reincarnation", and held a quiz meeting with good effect.

BRO. FRANK NEUBAUER has moved from San Francisco to Los Angeles and been elected President of the L. A. Branch. He is doing good work. Weekly Branch meetings are conducted under an improved order of proceedings, public Sunday evening meetings have been begun, and propaganda plans are

projected. Los Angeles F.T.S. have received more outside assistance than any other T.S. centre on the Pacific Coast, and they now have opportunity to demonstrate their ability to help themselves. On April 23d Mr. Neubauer lectured on "Post-Mortem States", and on the 30th, Mr. Geo. W. Aylesworth upon "Adepts". White Lotus Day was well celebrated, and the exercises closed with an address from Dr. Griffiths.

NARADA T.S., Tacoma, Wash., has enjoyed visits from Rev. W. E. Copeland of Stockton and Mrs. V. S. Beane of San Francisco. On May 7th Bro. Copeland read a paper on "The Esoteric Meaning of the Lord's Prayer", and on White Lotus Day spoke of the similarity between the early days of Christianity and Theosophy. His address to the Unitarian Conference in Seattle upon "Why Unitarians should be Theosophists" brought out many questions from the ministers. Mrs. Beane spoke in the Unitarian Church of Tacoma, April 23d, upon "The Septenary Constitution of Man", and her labors and lectures have been of deep value to the Branch.

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#### WHITE LOTUS DAY.

The second anniversary of H.P.B.'s departure was duly observed on May 8th in the manner of her expressed wish, and reports have arrived from many Branches of the feeling and interest exhibited. It is not possible to print these, but they all show that union of reverent affection with grateful reminiscence which augurs a healthy future for the Society. Her picture adorned with flowers was a usual feature, the books she specified were read, and in some cases appropriate music was introduced. Addresses were in many Branches made. These simple but significant memorials testify to the Society's continued devotion to her, and keep alive the sense of what it and the Western World have received through her life and work. Every year should see the commemoration more general and more hearty, for every year will demonstrate more fully the value of Theosophy and of the one who re-proclaimed it.

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#### WHITE LOTUS DAY SAVINGS BOXES.

Bro. J. D. Bond's well-conceived plan of savings boxes, the contents whereof should accumulate through the year and be transmitted to the General Secretary on White Lotus Day, has proved of material benefit to the treasury. The total received to May 29th is \$625.13. A very small amount systematically placed by each box-holder in his box thus swells to a handsome sum, and the aggregate of all is of great assistance. The scheme was begun only in December, so that the above figures express the result of but four or five months. If every participant continues his exertions, and if every new F. T. S. is supplied with a box, the report in '94 will be creditable indeed. Surely in Theosophy, where Karma is so clearly recognized and honored, no one need ever be *weary* of well-doing.

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#### ENGLAND.

THE INTEREST TAKEN in Theosophic teachings in London is evidently quite unabated, and among the working-classes seems to be growing. Annie Besant lectured on April 11th in Chelsea Town Hall on "Theosophy and the Labor Movement", and the hall was packed to suffocation almost entirely with workmen, and

the discussion that followed the lecture showed how keenly the points had been appreciated. On the following evening Annie Besant lectured at Bow Working Women's Club on "Reincarnation in its bearing on personal and family life"; there the hall is but small, seating a little over a hundred people, but the yard outside and the passage were packed, and packed so effectually that two gentlemen who offered half a sovereign each for admission could not get in. These, and some other lectures arranged for in densely populated poor districts, are being given without charge, the halls and advertisements being paid for out of the proceeds of Mrs. Besant's lectures in the richer districts.

"THROUGH STORM TO PEACE" is the title under which Mrs. Besant is writing the story of her life in the *Weekly Sun*, London. The editor, Mr. T. P. O'Connor, M. P., has persuaded her to pen these autobiographical sketches, and she has consented to do so in the hope that some service may be done to the Theosophical cause by thus putting before a very large public the story of the way in which she became a believer in Theosophical teachings. It seems a fresh chance of raising enquiry among many whom Theosophy may not have reached.

COUNTESS WACHTMEISTER is busily engaged on a book that is to be issued in the early Autumn, *How the Secret Doctrine was Written*. It promises to be of very great interest, as showing the way in which H. P. Blavatsky worked at the wonderful two volumes so well known to every real student. As Countess Wachtmeister was one of H. P. B.'s nearest friends, and was with her during the time of the writing, she can say much of the deepest interest.

THE SALE of Theosophical literature is constantly on the increase, and the H. P. B. Press is hard put to it to keep pace with the demands. A new edition of the *Key to Theosophy* is just through, and there are ominous murmurs as to the approaching exhaustion of the *Theosophical Glossary*. Pamphlets are run off by thousands, and yet the demand remains unsatisfied. And this seems to us to be one of the most solid signs of progress, for when people begin to read our cause is won.

THERE IS a little paper here, *The Irish Theosophist*, that we should like to recommend to some of our American friends. It is set up and published by a few earnest young fellows, who, after working for their bread all day, work half the night to get out their paper. It is really a good little journal, a monthly, and only costs 2 cents, and it is forwarded postpaid for a year for the large sum of 37 1-2 cents. Its page is the same size as that of *Lucifer*, and it gives twelve of them and a cover, all for 2 cents!

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## FOREIGN.

MRS. ISABEL COOPER OAKLEY'S visit to Melbourne, Australia, resulted in a greatly increased interest in Theosophy and H.P.B. The "Victorian Theosophic League" was formed immediately after her arrival and first address. A few days later quarters were secured, but audiences so grew that a Hall for lectures became necessary. For some time Mrs. Oakley gave interviews from 10 to 5 o'clock daily, conducted three *Secret Doctrine* classes and a class for beginners weekly, and lectured each Sunday evening. On April 9th was the last lecture, "Madame Blavatsky and the Messengers of the Mahatmas", there being barely standing room in the Hall. Attendance had steadily increased from twenty-five at the first to over four hundred at the last. One fruit of the

work was a present to the League by Miss Minet of the whole stock of Theosophical works in her shop, the value being about \$500; and another, the formation of a Debating Club with over twenty members. Mrs. Oakley visits Adelaide, New Zealand, Tasmania, and Sydney, and will be again in Melbourne next September.

A BRANCH has been lately chartered by Col. Olcott in Buenos Ayres, Argentine Republic, South America. It has already fourteen members, including two ministers, two deputies, several men of letters, lawyers, and physicians, and has established a capacious Headquarters, where, besides a large meeting-room and a library, it has seven rooms fitted up for guests and a vegetarian table for such as prefer it. Travelling brethren are entertained free of cost for a week. There is evidence of remarkable earnestness and devotion, as well as of wish for Theosophical books in various languages.

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NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in April PATH.....	\$168 20
Cheque from W. C. T.....	168 20

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But since this cancellation of the debt an alteration on the fourth floor of the building to give accommodation for another member of the staff occasioned a further outlay of..... \$125 00

Contributions thereto:—

Members of Aryan T.S	\$27 00	C. M. B.....	\$ 2 00
P. v. d. L.....	5 00	V. N.....	5 00
H. M. W.....	10 00	R. G. S.....	5 00
E. O'R.....	10 00	H. L. C.....	5 00
R. O. R. B.....	2 00	M. L. S. S.....	1 50
Members of Boston T.S	12 50		85 00
			\$ 40 00

The actual deficit May 20th is therefore but \$40, and this will be provided for by the Aryan Branch. For all the generous, invaluable help received from sympathetic brethren all over the country, the Branch cannot express itself too warmly. It will be a happy day indeed when the mortgage itself shall have been cancelled, and debt of every kind wholly removed.

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NOTICES.

BRANCH PAPER No. 33, *The Gates of Life*, read before the Upasana T.S. by a member thereof, was sent to the Secretaries late in May. It is a poem, and the only Branch Paper in poetry yet issued.

THE REPORT OF CONVENTION PROCEEDINGS was mailed separately to each member in good standing at the end of May. The copies for members-at-large carried also the May *Forum*.

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The man who finds matters for suspicion in others is one who is not true himself.—  
*Book of Items, c. 8.*

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AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	Thomas B. Wilson	William F. Burrows	2012 Olive street
New York	Aryan T.S.	1883	William O. Judge	Alexander Fullerton	144 Madison avenue
Chicago	Chicago T.S.	1884	George E. Wright	Miss Leoline Leonard	Flat E, 4201 Ellis avenue
Malden	Malden T.S.	1885	Louis F. Wade	Mrs. Mary F. Barns	44 Acorn street
San Francisco	Golden Gate T.S.	"	E. B. Rambo	William J. Walters	Palace Hotel
Los Angeles	Los Angeles T.S.	"	Frank Neubauer	Dr. G. F. Mohn	453 S. Spring street
Boston	Boston T.S.	1886	George D. Ayers	Robert Crosbie	186 South street
Cincinnati	Cincinnati T.S.	"	Dr. J. D. Buck	Dr. Thomas M. Stewart	266 Elm street
Chicago	Ramayana T.S.	1887	Dr. William P. Phelon	Miss M. E. Applegate	619 W. Jackson street
Minneapolis	Ishwara T.S.	"	Dr. J. W. B. LaPierre	James C. Slafter	617 Guaranty Loan B'ld'g
Philadelphia	Krishna T.S.	"	Alexander W. Goodrich	Edwin Schofield	401 Commerce street
St. Louis	Pranava T.S.	"	Seth Wheaton	William Throckmorton	2708 Morgan street
Omaha	Vedanta T.S.	1888	Louis A. Storch	Harry Merriam	2919 Douglas street
Grand Island, Neb.	Nirvana T.S.	"	Charles Rief	Nathan Platt	522 Kimball avenue
San Diego, Calif.	Point Loma Lodge	"	Samuel Calhoun	Dr. Thomas Docking	643 6th street
Bridgeport, Conn.	Varuna T.S.	"	Dr. E. A. McLellan	Mrs. Isabel H. Butler	345 Broad street
Cleveland	Dharma T.S.	"	William E. Gates	Mrs. Erma E. Gates	235 St. Clair street
Decorah, Iowa	Isis Lodge	"	George W. Adams	Miss Clara Reum	Box 901
Milwaukee	Brahmana T.S.	"	Mrs. Artie C. Stowe	Lucius H. Cannon	M. O. Dep't P. O.
Brooklyn	Brooklyn T.S.	1889	Col. Henry N. Hooper	Alexis C. Ferm	191 Carlton avenue
Santa Cruz, Calif.	Bandhu T.S.	"	Dr. William W. Gamble	Mrs. Lizzie A. Russell	Box 26
Washington, D.C.	Blavatsky T.S.	"	J. Guilford White		919 F street, N. W.
San José, Calif.	Excelsior T.S.	"	Miss Lizzie S. Morgan	Mrs. P. M. Gassett	351 N. 3d street
San Diego, Calif.	Gautama T.S.	"	Mrs. Anna L. Doolittle	Miss H. C. Mackenzie	1817 1st street
Kansas City	Kansas City T.S.	"	Henry T. Lotter	Dr. C. L. Hungerford	306 Rialto Building
Oakland, Calif.	Aurora Lodge	"	Mrs. Sarah A. Harris	Henry Bowman	630 9th street
Tacoma, Wash.	Narada T.S.	1890	Harvey A. Gibson	Mrs. Fannie A. Sheffield	414 S. 7th street
Stockton, Calif.	Stockton T.S.	"	Frederic M. West	Mrs. Jennie Southworth	361 Miner Avenue
Muskegon, Mich.	Muskegon T.S.	"	L. B. Howard	Miss Sarah E. Sherman	157 Peck street
San Diego, Calif.	Upasana T.S.	"	Sidney Thomas	Miss Julia Y. Bessac	1432 Date street
Alameda, Calif.	Triangle T.S.	"	Mrs. Cornelia McIntire	Mrs. Clara E. Story	2328 Clement Avenue
Sacramento, Calif.	Eureka T.S.	"	Albert Hart	Dr. John S. Cook	922 9th street

AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Sioux City, Iowa	Dâna T.S.	1890	Dr. Grant J. Ross	Miss B. Wakefield	805 9th street
Lincoln, Neb	Amrita T.S.	"	David A. Cline		Drawer 41
Baltimore	Hermes Council T.S.	"	Charles F. Silliman	William H. Numsen	18 Light street
New Orleans	Vyasa T.S.	"	Dr. C. J. Lopez	F. Carl Gessner	Box 837
Kearney, Neb	Lotus T.S.	"	Rice H. Eaton	Herman M. Draper	
Seattle, Wash.	Seattle T.S. No. 1	"	Frank I. Blodgett	E. O. Schwägerl	504 Bailey Building
Jamestown, N. Y.	1st T.S. of Jamestown	"	Mrs. H. E. L. Fenton	Mrs. Grace A. Barnes	433 East 4th street
Vicksburg, Miss	Siddârtha T.S.	"	James M. Gibson	T. Dabney Marshall	
Pittsburg	Pittsburg T.S.	"	William C. Temple	Miss S. A. Macmillan	Box 377, Wilkinsburg, Pa.
Portland, Ore	Willamette T.S.	"	A. Ross Reed	Mrs. Laura D. Durkee	567 4th street
Memphis	Memphis T.S.	"	Miss Elise M. Selden	Robert B. Orrick	287 Pontotoc street
Clinton, Iowa	Indra T.S.	"	Mrs. C. L. Poole	William J. Ward	227 5th avenue
Fort Wayne, Ind	Annie Besant T.S.	1891	Hon. Edward O'Rourke	Andrew A. Purman	
Toronto, Canada	Toronto T.S.	"	Albert E. S. Smythe		25 George street
Los Angeles, Calif.	Dhyana T.S.	"	Charles N. Earl	Miss Stella W. Hart	236 Newton street
Hoquiam, Wash	Gray's Harbor T.S.	"	Dr. Owen G. Chase	Sidney M. Heath	
New York	"H.P.B." T.S.	"	Miss Anna M. Stabler	Miss Mary Douglass	256 West 127th street
Springfield, Mass	Springfield T.S.	"	George M. Stearns	Dr. William E. Davis	327 Main street
St. Paul, Minn	St. Paul T.S.	"	Paul Henning	A. M. Isaacson	110 East 4th street
Soquel, Calif	Pleiades Lodge T.S.	"	Charles S. Adams	Mrs. William R. Wilson	Soquel, Santa Cruz Co.
Salt Lake City, U.T.	Salt Lake T.S.	"	John Lloyd	Amos J. Johnson	Box 870
San Francisco	San Francisco T.S.	"	Dr. Jerome A. Anderson	Mrs. Vera S. Beane	632 Post street
Providence, R.I.	Providence T.S.	"	Louis B. Sweet	Mrs. H. M. Hopkins	179 Althea street
Olympia, Wash.	Olympia T.S.	"	David E. Bailey	Mrs. Mary A. Whitney	Olympia Hotel
New Haven, Conn.	Atma T.S.	1892	Wm. M. Townsend	M. S. Wadham	998 Grand avenue
Boise City, Idaho	Boise T.S.	"	Mrs. Mary J. Curtis	Mrs. Eunice E. Athey	1402 3d street
Hot Springs, Ark.	Hot Springs T.S.	"	Mrs. M. A. P. McCrary	Mrs. Orient S. Bearce	411 Park avenue
New Orleans	Sarasvati Lodge T.S.	"	Mrs. Julia K. Chandler	Dr. F. Barroso	147 Canal street
Victoria, B.C.	Kshanti T.S.	"	William Berridge	Hessay W. Graves	Customs
Montreal, Canada	Mount Royal T.S.	"	Louis E. Trudeau	Dr. James H. Fulton	2444 St. Catherine street
Cambridge, Mass	Cambridge T.S.	"	Miss M. L. Guild	Miss Anna L. Dunbar	14 Highland street
Grenada, B.W.I.	Grenada Lodge T.S.	"		Miss Eleanor J. Browne	Richmond Hill House

AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Elgin, Ore.	Blue Mountain T.S.	1892	Henry Hug	Charles H. Marsh	
Indianapolis, Ind.	Indianapolis T.S.	"	Judge R. Wes McBride.	Albert I. Reed	Care Ind. Cabinet Co.
Westerly, R.I.	Westerly T.S.	"	Dr. Lorin F. Wood	Addison A. Scholfield.	30 Main street
Santa Ana, Calif.	Alaya T.S.	"	Benjamin F. Grouard.	O. Irving Clark	1035 3d street.
Cambridge, Mass.	Harvard T.S.	"	J. Austin Wilder.	Cushing Stetson.	25 Holyoke street.
Toledo, Ohio	Toledo T.S.	"	John M. Wheeler	Mrs. Helen L. Wheeler.	215 10th street.
New Britain, Conn.	Kalayana T.S.	1893	William H. Todd.	William H. Witham.	P. O. Box 867.
Santa Rosa, Calif.	Santa Rosa T.S.	"	Dr. C. J. C. Wachendorf.	Charles D. Hudoff.	
Dayton, Ohio.	Dayton T.S.	"	William Watkins.	William W. Buckwalter.	735 River street.
Chicago, Ill.	Wachtmeister T.S.	"	Jakob Bonggren.	C. P. Wm. Westerlund.	35 South Clark street.
Rapid City, S.D.	Bulwer Lytton T.S.	"	Arthur E. Wallace.	William Norrington.	
Englewood, Ill.	Englewood T.S.	"	Mrs. Ellen D. DeGraff.	Miss Abbieta W. Porter	6608 Wentworth avenue.
Columbus, Ohio.	Columbus T.S.	"	Wm. B. Waggoner.	Dr. H. L. Henderson.	801 Oak street.

THE PATH.

NOTICE.

The General Secretary again and urgently requests that each member of the Society shall promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and avoidable trouble and loss of time are occasioned to the office.

Extra copies of the Report of Proceedings will be furnished at the usual rate,—20 cents each, prepaid.

WILLIAM Q. JUDGE,  
*General Secretary,*  
 144 Madison Avenue,  
 New York City.

[June, 1893.]

# ॐ

The bearer of ill-will towards them that bear ill-will can never become pure; but he who bears no ill-will pacifies them that hate.—*Udanavarga, c. 14, v. 12*  
Let us then practice good works, and inspect our thoughts that we do no evil.—*Fō-sho-hing-tsan-king, 1642.*

## THE PATH.

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VOL. VIII.

JULY, 1893.

No. 4.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### MARS AND MERCURY.

**I**N the June PATH there was printed a review of a pamphlet issued by the London Lodge T. S., and this magazine may perhaps be construed as committed to an approval of everything contained in the pamphlet, although the private initials of the reviewer were annexed to the remarks. The pamphlet referred to brings up an old dispute which we had thought was settled by what is found in *The Secret Doctrine*, Vol. I, running from page 162 to 168. "Gratification of curiosity is the end of knowledge for some men", wrote H. P. B.'s teacher, and this curiosity led to a question being put some years ago to the Adepts, who furnished the main body of *Esoteric Buddhism* and all the important matter in *The Secret Doctrine*, in respect to other visible globes. The author of *Esoteric Buddhism* then construed the reply to mean that Mars and Mercury are two of the seven planets of the earth-chain of globes. H. P. B., the only person in actual and constant communication with the Masters, corrected the mistake made by Mr

Sinnett in the pages of *The Secret Doctrine* to which I have referred, saying on page 164: "But neither Mars nor Mercury belongs to our chain; they are, along with the other planets, septenary units in the great host of 'chains', and all are as visible as their upper globes are invisible". Her correction of the misconception was made upon the written authority of the same Masters who sent through her the letters on which *Esoteric Buddhism* was written.

On the ground of authority in respect to this question, about which none of the Theosophical writers have any information independent of what the Masters have written, we must conclude that the statement in *The Secret Doctrine* is final. If no other point were involved, there would be no necessity for going further with the matter, but as the consistency of the entire philosophy is involved, it is necessary to advert again to this subject.

The two Masters who had to do with *Esoteric Buddhism* and *The Secret Doctrine* have distinctly said:—*first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow globes of the earth,—and this correction they make most positively in *The Secret Doctrine*; *lastly*, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. We do not understand that Mr. Sinnett has said that H. P. B. was not reporting the Masters when she wrote the above in *The Secret Doctrine*, or that the Masters have denied that they hold the above views.

If we admit that Mars and Mercury are two visible planets of the seven-fold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analysed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his seven-fold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout. If it is inconsistent at one point it fails at every other. The same Masters who have communicated through

H. P. B. with Mr. Sinnett for the purpose of having *Esoteric Buddhism* written, have over and over again positively stated that the law of correspondence rules throughout in this philosophy.

The earth is a fourth-plane planet. The beings upon it are now in the fourth stage, and for that reason cannot see objectively any planet that is not on the same plane of development, and every planet which they see is for that reason a fourth-plane planet. If this be correct, then Mars and Mercury must be fourth-plane planets, and hence not in the earth's chain of globes.

If we assume with the writer of the pamphlet referred to that Mars and Mercury are two out of the whole seven of which the earth is a third, then the question arises, To what principle do these two planets correspond?, for they must correspond to either *prana*, *kama*, astral body, *Manas*, *Buddhi*, or *Atman*. Any attempt at an answer to this question will show the confusion in the assumption; for it is admitted that Mars is in obscurity, and the natural question then would be, Which of the earth's principles is correspondingly in obscurity? In attempting to answer this from the assumption started with, we have the statement that Mars is the planet we have last been in, hence it must represent a disused faculty or principle, and not one which we are about to develop. As *Manas* is the next principle to be fully developed, it would follow that Mars does not represent it, and hence the whole matter falls into confusion, because the first four principles have been already developed and are not in disuse. Following this on the false assumption, then Mars would represent an eighth principle.

Mars is in a state of obscurity at the present time, as stated by the Masters and H. P. B. This is because, in that chain of development, the Egos have finished their fourth round, or because the fourth round has not yet commenced, except in respect to the planet itself as a place of habitation, the Egos having passed on to the next globe of that chain, quite as invisible from the surface of Mars as our next globe in order is invisible from our surface. The same may be said for Mercury, except in respect to obscurity, since the information vouchsafed about it declares that it is beginning to get out of the obscurity caused by the absence of Egos.

A reference to the pages of the *Secret Doctrine* referred to above will be found helpful on this point. It is also stated on page 163 of that book, Vol. I, on the authority of the Masters, that "No companion planet, that is, no upper globes of any chain in the solar system, can be seen." I may say that the relation borne by

Mars and Mercury to the earth will not be spoken of or explained by the Masters. Furthermore, one of the Masters wrote to the author of *Esoteric Buddhism* in respect to this matter, stating, "You are putting me questions pertaining to the highest initiation. I can give you only a general view, but I dare not, nor will I, enter upon details."

It is not necessary for us to know the relation between Mars, Mercury, and the Earth, especially, nor to know whether Mars and Mercury are in any particular state; all that is necessary is to know, do they or not belong to our chain? And that they do not has been distinctly stated, both from the position of authority and upon the ground of consistent philosophy. Upon authority, because in no other way can we solve this riddle; upon philosophy to show the reasonableness of the authoritative statement. All such difficulties can be solved by remembering and working upon the law that, as it is in respect to man and his principles or vehicles, so it is in respect to any planet whatever.

WILLIAM Q. JUDGE.

### CAUTIONS IN PARAGRAPHS.

**D**O not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

Do not be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

Never cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a cen-

sorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Never forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefitted by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Do not fancy that because ours is called a brotherhood any exclusion of woman is inferred. English is not the only language on earth, and in many others the same term describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.

Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that coun-

try. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient theosophists of whom he was a disciple.

Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

RODRIGUEZ UNDIANO.

## FACES OF FRIENDS.

THE late T. Subba Row, B. A., B. L., was a Brahmin of high caste, well known in the Theosophical movement and intimate with H. P. B., Col. Olcott, and others in India. The editor of PATH met him at Adyar in 1884, and knew how highly he was thought of by all who knew him. He died on the 24th of June, 1890. A very interesting account of him printed in July *Theosophist* of 1890 was written by Col. Olcott and endorsed by the family before publication. T. Subba Row left no literary work of any great moment, considering his undoubted ability.

His best work was in a series of lectures on the *Bhagavad-Gita* at the Convention of 1886 in India. But his name is deeply associated with our work, and H. P. B. often referred to him. There is not the slightest doubt that he was personally acquainted with the same Masters of whom H. P. B. so often spoke.

He was of the Niyoga caste of the Smartha Brahmans. Born on the 6th of July, 1856, he lived but thirty-four years. He was brought up by his uncle, who was the Prime Minister of the Raja of Pittapur. In his early years no one thought him to be very





learned or full of mystical knowledge, but later on he became one of those cases where old knowledge gained in a former life came back. This was in respect to philosophy and Indian religious books, from which he was known to quote as if he had read them all.

As an individual he was genial though reserved, showing signs of power within; and, as Col. Olcott said, the fact that he lived his occult life alone gives strength to the confidential statements he made to his family and friends. His eye was large, deep brown, and brilliant, and although I had only a few conversations with him the impression he made was lasting and pleasant. One little verse he quoted to me never left my memory, and I shall always think of him with gratitude as well as pleasure. He was a friend of the T. S. as well as a member, and though engaged once in a slight controversy in respect to the theory of the constitution of the human being, he deserves a place in our gallery of friendly countenances.

W. Q. J.

## KOREAN STORIES.

**K**OREA—also spelled Coreā—has been called "The Hermit Nation." The author of the following stories is a Korean now in Washington and a member of the Branch there. He has furnished these for the PATH through Mrs. Coffin of the Washington T. S., and may be able to give us more. He says they have many stories of Masters, or Adepts, in his country, where belief in "Masters" is universal among all classes. Indeed, when they see a venerable beggar or old man they say, "Perhaps that is a Master in disguise."—Ed.]

### I.

#### THE SPOTTED BUDDHA OR ADEPT.

Two young philosophers retired to a mountain to live in seclusion and practice Yoga. They lived in two huts on the opposite sides of this mountain. It was said that they had reached a similar and high stage of development. One day a beautiful young woman appeared in the hut of one of the students and asked the privilege of remaining that night. Although he felt kindly to her, he refused her request, as he did not wish to have his quiet disturbed: so he sent her to the hut of his friend, who took her in.

His heart was not in peace the whole night; he arose early next morning and went to his friend's hut, hoping to find out what had

become of the beautiful woman. On opening the door there streamed upon him a flood of golden light. He distinguished two beings in this golden glory, two beings of pure gold with rays of light issuing from them, and seated on two shrines. He slowly recognized his friend in the one seated on the lower shrine; the other one seemed entirely strange to him. He then perceived they were the truly wise, whose virtues had no comparison with a lower soul like himself. He bowed down before them and wished to know how his friend had become thus suddenly wise.

His friend replied: "I kindly accepted the woman you sent to my hut, and gave her shelter. The birth of her child took place, and the infant was bathed by his mother in perfumed water brought by her. He was immediately transformed into pure gold, as you now see; whereupon the woman disappeared. The boy is he who is seated on the upper shrine: he is a spiritual being *descended temporarily for the sake of humanity*. With the permission of the heavenly Master I also washed in the perfumed water, and became transformed into pure gold." "May I not also wash in this wondrous water?" the other cried; but alas! he only found a few drops in the bottom of the vase. He thankfully used what remained of the holy water, but it, being insufficient to cover him, left him only spotted with golden color wherever the drops had touched him. Ever after that, he was called "The Spotted Buddha."

## II.

### QUAN-URN-BODHI-SATTVA.

A man who had always devoted himself to a religious life and the search after Divine Wisdom left his family and retired to a very secret spot on a mountain where no traveller had ever penetrated, far away from the sights and sounds of the world. He ate and slept only to maintain his mortal body.

After long years of purification he had made considerable progress. One day a traveller found his way to this solitude and stopped in his hut to rest. Though he kindly treated the weary pilgrim, he felt he could not bear to have his retreat desecrated and his study interrupted. Remonstrance was useless, the stranger still remained, until finally his little hut was visited by a succession of travelers, each more disturbing and obnoxious than the preceding one. At last he despaired of attaining the great object of his life. He became half-frenzied at this waste of his life-long labors, and in a moment of anger he took the life of the last traveller who stopped in his hut.

Having committed a murder he abandoned the idea of proceeding on the Path. He left his hut and life of seclusion, and sadly prepared to return to his home, when there suddenly appeared before him a panorama of exceeding beauty composed of a group of spiritual beings. The central figure of this group proclaimed herself to be the great Quan-Urn-Bodhi-Sattva,\* and requested to know the cause of his return. He replied that as he had committed a grievous sin he had no longer the hope of attaining true wisdom, and was going back to his home.

"Bring your sin to me. Bring your sin to me," said the Bodhi-Sattva. "Everything proceeds from no-thing, † so also does sin. Thinking of the past is also a sin." She then caused him to return to the mountain and pursue his studies. His heart became gradually peaceful, and he made such rapid progress that he soon became a perfectly wise man.

POM K. SOH.

## A WHITE LOTUS DAY ADDRESS.‡

COMMEMORATION of H. P. B. has thus far been largely of reminiscence and of anecdote illustrating her personality, and doubtless this will always have its interest, as readers of "Old Diary Leaves" can very well understand. Yet the main topics on White Lotus Day as years pass on will be more and more, I take it, who and what was this most wonderful personage of the century, what was her exact relation to the Theosophical Society. These questions appear very simple: they are really most difficult and complicated. I do not purpose to now discuss either, but merely to express a collateral thought.

To ordinary citizens of the day nothing is more astonishing than that a new religion—for Theosophy is really such—should be promulgated at this close of the nineteenth century, and that its prophet should be a woman. The era is unfavorable to revelations or to spiritual philosophy, and scornful of either when coming through a female channel. Very naturally there arises query

\* Quan-Urn-Bodhi-Sattva is believed by the Koreans to be one of the highest Adepts, whose spiritual virtue is only next to that of Gautama Buddha, and whose mission is to appear as a saviour at the most critical moment of human affairs. She is to work for humanity during the whole Manvantara.

The vision of this Bodhi-Sattva, varying as it does in beauty of color, sound, and form to different persons, has inspired many poems, among them a book published in Korea called *Le-jung-gam-no*, meaning "The sweet dew to save the people."

† That is, from *thought*, which is not a thing.

‡ Abstract of address before the Aryan T. S. by Alexander Fullerton.

as to whether this new religion will take form as a Blavatsky cult, giving a semi-Divine character to the teacher, investing her words with a sacro-sanct quality, making her writings a finality in doctrine. Some such suspicion is universal among outsiders.

In respect to its estimate of H. P. B. the T. S. may be divided into three classes. One is of those who regard her fully as an Adept, an actual member of the hierarchy, endowed with its prerogatives and powers. They of course do not pretend to even conjecture her degree of advancement, though that is unimportant. The second suppose her to have crossed the line separating ordinary humanity from the Occult fraternity, and to have been entrusted with some secrets of initiation, notably that of communication with Masters, but not to have been a Master herself. The third consider her a woman of singular force and nerve, possessed in some strange way of unusual learning, but nothing more than a chela, if that.

Now through each of these classes no less than in the world outside, and in the first class (to which I belong) quite as much as in the others, exists a fixed opposition to a Blavatsky cult. No matter what may be the degree of reverence for her person or her works, it will not be conceded that she was infallible, impeccable, an authority never to be deviated from, critically examined, or suspected of inconsistency. Treatment of her as a being whose utterances it would be sacrilegious to question and perilous to deny, seems to all a mistake and a folly.

And yet, paradoxical as it may appear, possibly seeming an exaggeration, an extravagance, the extreme of a partisan, I do not hesitate to aver my conviction that the success of the Theosophical Society is in exact proportion to its loyalty and devotion to H. P. B. Like any other theory, this is a question of fact and to be tested by fact. Look at the facts. Of the Sections of the Society, which are the most active and efficient, most zealous in promulgating Theosophy, most rapidly influencing the public mind and gaining hold on the public press? Evidently the American and the European. Each is headed by an individual who was an intimate friend and close pupil of H. P. B., whose enthusiastic loyalty to the Teacher colors every utterance and moulds every project, who forms plans, methods, and efforts in accordance with her impulse, who ceaselessly upholds her name and spirit and purpose as the inspiration to T. S. work. The American General Secretary and the English Mrs. Besant are the leaders of their respective Sections, and they lead avowedly on the lines they learned from H. P. B.

Descend to the Branches. This is of necessity a matter of testimony. I unhesitatingly say from my own five and a half years of close connection with the central office that those Branches are the most earnest, active, and growing which cling most heartily to H. P. B. and keep her ever before them in loyal thought and eager service.

Descend further to individuals. Here again must testimony be taken. And here again I offer it in proof that those members of the T. S. are the most progressed in doctrine and life, the most successful in Theosophic work, the most consecrated in spirit, purse, and effort, in exact proportion as they are staunch in devotion to H. P. B., fearless in her defence and in tributes to her worth, cherishing her in thought and word as teacher, friend, superior, and guide. They advance precisely as they go closest to the footsteps of the leader.

The converse of all this is equally true. Where do we find lassitude, indifference, decay, lifelessness? Exactly where there is suspicion, doubt of H. P. B., a constant criticism of her character and ways, a forgetfulness of her devotion and utter sacrifice of self. As she is ignored or belittled, a chill settles down upon the spirit, and the work, like the promoter, loses its charm.

Nor is there anything strange, mysterious in these facts. H. P. B. has herself proclaimed that she owed all her Occult advance, faults and errors notwithstanding, to one inflexible, unvarying habit of her life,—entire devotion to the Master. His image and wish were in perpetual presence. Similarly we, far below her as was she below Him, may look to her. The qualities of utter consecration, sacrifice of self, adhesion to duty and energy and work, which she so resolutely maintained, were reflections from the august Hierarchy whose servant and messenger she was because she did thus reflect them. As we in our minor measure do the same, we are in sympathy with her as she was in sympathy with Them. We appreciate her merits because we share them. A like spirit, however feeble and imperfect, actuates us as it did her, and brings both into magnetic union. We are all in the same ray. Devotion to her is not devotion to a mere personality, honored and elevated though it is, but to the embodiment of a principle, a principle which has its highest manifestation in the Masters and which They valued in her as should we.

More than this. If in the same ray, we may be assured of the same aid. No greater encouragement ever came to the Society from its unseen prompters than that in the message printed in PATH of August, 1891. Note these two sentences: "We always help

those who help us. . . . The humblest worker is seen and helped." The same reasons which made it certain that H. P. B. was sustained and aided in all her efforts make it certain that we shall be. Likeness of spirit, similarity of aim, identity of purpose,—these were what united H. P. B. to the Masters and ensured her Their support. Not less so with ourselves as the same conditions exist. For if loyal devotion to Their service gained for her the help They rejoiced to give, loyal devotion to her as Their servant will bring to us that help equally needed and ready, to us as Society, Branches, and individuals.

## THE SLEEPING SPHERES.

### PART I.

ONE came to me, calling me out of the form in which I dwell, and showed me the sleeping Spheres.

Now the object of this Messenger who had come to me was to make clear to me some of the hidden things: things hidden, I mean, from the eye of flesh, yet not lying so remote from our ken if we only make some *mental* effort toward seeing. And the further idea appeared to be that if I were to see them, as it were objectively, though with the astral organ of sight, I might be able to make this, the Devachanic State, clearer to the thought of some of my fellows. For the sleeping Spheres are Devachanic entities. In Devachan we are not yet united with the UNKNOWN SOURCE. Hence the need, on the part of the Ego, of form—or container—of some kind. I have chosen here, arbitrarily perhaps, the name of "Sphere" for this Devachanic form.

These Spheres, than which there are none more beautiful, do not lie in any given place; they are self-contained; they have condition, but no place. When I asked my Companion how this could really be so, he pointed out to me that they interpenetrated many other states of matter, cohering by means of their own vibration, just as do all other forms, of whatever kind and however ethereal, throughout the whole of Nature.

I had passed from my body into the air and the airy form, and from thence into the ether. All about me lay the sleeping Spheres, delicate milky films on the golden ocean of light. Ever and anon a thrill of faintest color trembled across their deeps, and I trembled too, for it was given to me to know that these color-motions were, in reality, Thoughts of profound delight. Yes, these palpitating Spheres had pure joy in their own opales-

cent motions; joy as they throbbed in the living ether, and a joy which had great meaning. This was plain to even my understanding, which at the moment was that of the airy body only. (I presuppose my readers to know even better than myself, that the consciousness of one body differs greatly from that of another. This is true whether the different bodies are all contained together in their own outer shell, or are at the time separate from that temporary covering.)

Imagine, then, that I saw these radiant shapes, now silvery, with a bluish frost upon them, now blooming into tints so translucent that the eye of the soul alone could perceive them, and that every tint was a Thought, an experience. These fair Thoughts were the dreams of the souls disengaged from earth. Dreaming thus, the Spheres slept. How blissful the dreams! For those colors were both living Light and Intelligence; each color was Thought; Thought of the most exalted order known to the human Mind. Thought quivered through the Spheres, changing their Consciousness; fusing them anew; quickening their higher Life; illumining their purer Light, in a world-plane whereon Light, Life, and Thought are one magnificent act of Being, and not the trivial things known to most men in this everyday world. Each Sphere thus became more and more incandescent with this three-fold LIFE, and I saw them blooming and growing, through this sweet iris-hued ebb and flow, as a flower unfolds towards greater perfection by means of assimilated sun-light. The unfoldment was divine, the peace profound. Silence, like a brooding mother, covered them over; it was only enhanced by an occasional soft semi-tone, the harmonious breathing of the sleeping Spheres.

Would that I need say no more!

Yet even while I watched their gracious Being, it became plain that, like flowers, they must fade. Although they were composed of atoms of living Light, Light that was itself a grand Consciousness, yet I soon observed a marked change to take place and to become prevalent in all of them. This change was at first exceeding beautiful, and consisted of a slight rhythmic motion in the atoms of a Sphere. The atoms danced; living opals shot through with tenderest Light. Seeing this, I could but ask myself, "What new Thoughts are in the dreams of the Spheres?" This motion was soon imparted to the Spheres themselves. They trembled into corruscations of Light and grandly awoke. From them, thus swaying, issued glories that no tongue may name, nor do words contain them. Each Sphere thus joining the choral

dance emitted a choral song; music whose ordained instrument is the naked soul; music that is visible flames of sweetest, intensest desire. All my being awoke into delicious longings in which reverence had no place. I said to my Companion: "What is the burden of this bewitching song?" Very gravely he replied: "It sings of the Life of the world". I wondered to hear him speak so solemnly of what gave me so great delight, but when I turned again to the Spheres I felt a new perplexity. The accelerated motion had produced colors more vivid, more of the gross and solid nature of earthy pigment; the music now shrilled across the etheric spaces; there was in it the strident note of crass emerald, the bugle blare of blazing crimson. The Spheres would sleep no more. Yet I saddened now at their brilliant awakening; in my inner heart a deep voice said: "This is the end of all desire".

The music augmented in volume; the aerial dance became a mad whirl to madder—yet harmonic—sound. This sound marshalled the turbulent atoms at the spheric centers, where they set up tentative efforts towards crystallization,—form. These efforts impeded the spheric motion. Labored, troubled movements, indicative of troubled Consciousness, set in. The fair Thought of the Spheres was disturbed. Streams of red fire, strange contractive motions, throes whose every convulsion made the Spheres less ethereal, sound whose every note made the atoms more gross, until suddenly the formative nucleus at the centre shuddered forth into form—a form which caught only a dim reflection of the original Light, a form which could not exist at all on the original plane of the Spheres. Must the awakened Spheres hereafter bear that grotesque burden? Suspended there, fringed only with the gracious spheric hues, gross cause of the dispersal of beautiful Being, still I recognized it, still I wept as I said: "Comes the earth-child thus forth? Surely this is Death that I have witnessed, and not Life."

My Companion answered: "That is in truth what thou hast witnessed. A death to Devachanic existence, a birth into the material Life which thou and thy blinded fellows call 'the world'. The form whose birth thou hast seen is but the model of the earthly one which it informs. It is thy lot to know more of this matter of so-called Life and Death. Another time I will again meet thee; thou shalt then undergo some experience of Devachanic Life." He disappeared, leaving me in my ethereal body, adrift upon the night.

JASPER NIEMAND.

(*To be continued.*)

## A PLOT AGAINST THE THEOSOPHICAL SOCIETY.

MANY plots have been started against the Theosophical Society, and all of them have failed to accomplish their object,—the destruction of the organization. The latest one, still in its early stages, we now present to the members. It is the product of the nature and temperament of a person not a member of the Society, who resides in California. For many years he has been indulging in attacks on H. P. B., and has of late endeavored to spread them as much as possible, and to some extent they have obtained a little currency in India.

The form of these attacks is an attempt to show that H. P. B. took nearly all she has written from books published by other persons. *Isis Unveiled* has received considerable attention in this way, and much labor and pains were devoted to showing how many things which she has said in that book may be found in other books, it being meantime well known to the members of the Society that she did not have these other books in her possession. Another method pursued is to show, if possible, inconsistencies in the writings of theosophists. For instance, in one case an attempt to prove that we have given out at various times the doctrine that there are sixteen more or less astral bodies in the human being. This is of course nonsensical, and is probably an idea acquired from superficial reading and confounding of the various aspects or powers of the astral body.

But now the *Secret Doctrine* is to be taken up and an attempt made to show that it is a plagiarism from beginning to end, and then the project is—though we do not certainly know where the capital is to come from—to spread the results in published form all over India. The work to be accomplished in this way it is supposed will damage the Society by damaging the reputation of the author of the *Secret Doctrine*. Among other things proposed, is to show that the *Secret Doctrine* was not “precipitated.” This will be very easy, because it is a well-known fact that it was written by hand, and no one but ill-informed and injudicious theosophists would assert that it was precipitated in any sense whatever.

There is some likelihood that slight assistance will be rendered by one or two disaffected persons in India, who in the past have

aided in spreading similar attacks which have been published in spiritualistic journals. From time to time we may be able to present further plans and purposes of this brigade of plotters for the information of theosophists in advance. The plotters expect this to hurt the Society, but theosophists should know that nothing can hurt it if they remain loyal to their convictions, if they endeavor to understand theosophic philosophy, if they avoid personalities and confine themselves, as was suggested by one of the Adepts long ago, to a philosophical and ethical propaganda designed to benefit the moral nature of the community in which a Theosophist may live. No plot can prevail against this. But we have thought it well, on behalf of the conspirators, to publish this notice as a preliminary to further details when the time is ready.

### REGARDING ISLAMISM.

THE conversion to the religion of the Prophet Mohammed of Alexander Russell Webb, F. T. S., and his establishing in New York a paper devoted to Islamism, together with his lectures on the subject, have caused a great deal of attention to be given to Mohammedanism. Bro. Webb is still a member of the Society, with an interest in its progress, and this is another illustration of the broadness of our platform. But he says that it has surprised him to find the members in general paying slight regard to the life of the Prophet, his sayings and his religion, as one of our objects calls for the study of all religions. In India he found many followers of the Prophet in our Branches, and among them much knowledge of formerly so-called esoteric doctrines, which are common to all religions. That such would be the case must have long ago been evident to those who have read the admirable articles which were printed some years ago in the PATH upon Sufi poetry, as the Sufis really preserve the inner doctrines of Islam. But it is natural that the religion of Mohammed has not received from Western people very great consideration. They judge it in the mass, and not from some of its teachings. The West has developed its social system and its religious belief on its own lines, and having seen that many of the followers of the Prophet are polygamists, which is contrary to Western notions, the entire Islamic system has been condemned on that ground, both in a social and religious sense.

The best Mohammedans say that the Prophet did not teach polygamy, but only permitted it in case a man could treat many wives in exactly the same way in every respect that he could one. Although over against this the Prophet himself had but one wife, and was in fact a celibate, it was quite natural that his followers should liberally construe what he said on the subject and take unto themselves as many wives as their means permitted. This is human nature, and would probably be the result to-day in the West if our people placed reliance on the words of a Teacher who had made a similar statement.

The words of the Koran upon the subject of polygamy, as given by Mr. Webb, are:

“And if ye are apprehensive that ye shall not deal fairly with orphans, then of other women who seem good in your eyes, marry but two, or three, or four; if ye still fear that ye shall not act equitably, then one only.—*Koran, Sura IV, verse 3.*”

The next prominent conception held by Western people about the Mohammedans is that they have forced an acceptance of their doctrines. We have such stories as that they carried sword in one hand and the Koran in the other, compelling people to accept the book under threat of the sword; that they burned books containing matter other than that in the Koran, on the ground that if it was in the Koran the books were unnecessary, and if it was not in the Koran the books were wrong and should be burned. But the disciples of the Prophet assert that he never taught any such thing, and point to much learning on the part of the Mohammedans in the past. Doubtless these disciples are right, but we know that many Mohammedans tried to coerce people, and that there is some foundation for the story in respect to destruction of that which was not found in the Koran. For these reasons the West has been opposed to Islamism without really knowing much about it. The religion has been judged by the proceedings of its followers. Similar charges might be made against Christian peoples, who notoriously both individually and as nations are in the habit of going directly contrary to the commands of their Founder.

A student of these subjects, then, comes to consider lastly the claims of Islamism on philosophical and religious grounds, and naturally asks the question whether it has any better philosophy than any other religion, and if its religion is supported by a correct philosophy. If it be found that the truths given out by the Prophet were known and written down before his time, then why should the Western student turn to the later religion, the product of a more or less undeveloped people, when he may go to the

original from which it undoubtedly came? And if in that original we can find broader and more definite expositions of cosmogenesis and anthropogenesis, we may very properly use Islamism to illustrate the Theosophic truism that one single truth is the basis upon which all religions stand, but we are not necessarily obliged to adopt it to the exclusion of anything else.

Islamism seems to many to exact a belief in a God, and the conception of a God demands that that being shall be separate from those who believe in him. This view does not appeal to many Western Theosophists, because they assert that there can be no God different or separate from man. In the *Rig Veda* of the Brahmans there are as grand, and some think grander, conceptions of God and nature, as can be found in any Islamic book. If the two are equal in this regard, then the *Rig Veda*, being admittedly the elder, must have the first place by reason of age; but if the *Rig Veda* and the philosophy growing out of it are broader and grander than the other, then for that reason it must be more acceptable.

The five fundamental precepts of Islam are given in the *Encyclopædia Britannica*, as follows:

*First*, Confession of the Unity of God; *second*, stated prayer; *third*, almsgiving; *fourth*, the fast of Ramadan; *fifth*, observance of the festival of Mecca.

In the latest English publication on the subject, Mr. Webb says:

Orthodox Mohammedanism may be divided into six heads: *First*, faith in God, the one God, the creator of all things, who always was and ever will be, the single, immutable, omniscient, omnipotent, all-merciful, eternal God; *second*, faith in angels, ethereal beings perfect in form and radiant in beauty, without sex, free from all gross or sensual passion and the appetites and infirmities of all frail humanity; *third*, belief in the Koran as a book of Divine revelation, given at various times to Mohammed by God or through the Angel Gabriel; *fourth*, belief in God's prophets, the most preëminent of whom were Adam, Noah, Abraham, Moses, Jesus, and Mohammed; *fifth*, belief in the resurrection and final judgment, when all mankind shall appear before God, who will reward or punish them according to the deeds they have done on earth; *sixth*, belief in predestination, or the inability of man to avoid, by any act of his own, the destiny irrevocably predetermined by God and written down in the eternal book previous to the creation of the world.

The religion of the Prophet contains, in common with all other religions, a secret doctrine which is the same as that found in those differently named. As referred to above, the Sufis taught a very high kind of mysticism, but not any higher than that of the Hindus, nor any different from the mysticism of the Christians, both of early and later times. They taught union with God; so do the Hindu and the Christian. They spoke of their wife and

their mistress and their concubines or houris; so do mediæval alchemists, and many of the Indian Yogis speak in a similar strain; so that in whatever direction we turn it is found that there is no substantial difference between Islamism and any other religion except in respect to age, and it is really the youngest of all, excepting perhaps the later Christian development found among the Mormons of America or Latter-day Saints. In fact, some Western Theosophists have said that it would be just as well to accept Mormonism as Islamism, since the teachings are identical and the practices are also. The Mormons say that polygamy is not taught, but they practice it; they have their mysticism, their prophecy, their various kinds of frenzy, and among them are many extraordinary examples of prevision, notably with Brigham Young, the second prophet.

Americans might be inclined, if they were about to make a change, to accept their own natural product in preference to an Arabian one. Certainly in regard to morality, honesty, thrift, temperance, and such virtues, the Mormons stand as well as the followers of the Prophet Mohammed. But as we know little about true Islamism, a careful consideration of it will no doubt add to our knowledge and broaden our conceptions, since it must end in our seeing once more that none of the religions of the day are true ones, but that a single body of truth underlying them all must be the religion of the future.

HADJI ERINN.

## RIG-VEDA ON GAMBLING.

THE following excellent remarks are probably the oldest in the world upon the vice of gambling. They are found in *Rig Veda*, x, 34. It is admitted that these Vedic hymns are anterior to the time of Homer and Hesiod. The Hindus claim an antiquity for them which carries us back thousands upon thousands of years prior to the oldest date allowed by European Orientalists. Those who have a theosophical acquaintance with the *Vedas* will incline to the estimate of the Hindus, inasmuch as European opinion is constantly altering on the subject, and besides has not had quite a century of experience in which to form itself. Muir says these hymns were composed certainly 1000 years before our era, but that is too ridiculously low an estimate and will have ere long to be revised upon further proofs and discoveries. The present hymn is given as showing what was then thought of gambling.

The tumbling airborne products\* of the great Vibhidaka tree delight me as they continue to roll upon the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on Mount Miyavat. My wife never quarrelled with me nor de-

\* The seeds of the tree used for dice.

pised me; she was kind to me and to my friends. But I for the sake of the partial dice have spurned my devoted spouse. My mother-in-law detests me, my wife rejects me. In my need I find no comforter.

I cannot discover what is the enjoyment of the gambler any more than I can perceive what is the happiness of a worn-out hack horse. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers cry out, "We know nothing of him; take him away bound!"

When I resolve not to be tormented by them because I am abandoned by my friends who withdraw from me, yet as soon as the brown dice, when they are thrown, make a rattling sound I hasten to their rendezvous like a woman to her paramour. The gamester comes to the assembly glowing in body, asking himself "Shall I win?" The dice inflame his desire by making over his winnings to his opponent. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts and again ruin the winner; they appear to the gambler covered with honey. Their troop of fifty-three disports itself, itself disposing men's destinies like the God Savatri whose ordinances never fail. They bow not before the wrath of the fiercest. The king himself makes obeisance to them. They roll downward, they bound upward. Having no hands they overcome him who has. These celestial coals when thrown on the dice-board scorch the heart though cold themselves.

The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money the gambler approaches with trepidation the houses of other people at night. It vexes the gamester to see his own wife and then to observe the wives and happy homes of others. In the morning he yokes the brown horses—the dice; by the time when the fire goes out he has sunk into a degraded wretch. He who is the general of your board, the first king of your troop, to him I stretch forth my ten fingers to the east in reverence. I do not reject wealth, but I declare that which is right when I say:

Never play with dice; practice husbandry; rejoice in thy prosperity, esteeming it sufficient. Be satisfied with thy cattle and thy wife, the god advises.

O dice, be friendly to us and no more bewitch us powerfully with your influence. Let your wrath and hostility abate: let others than we be subject to the fetters of the brown ones, the dice.

# TEA TABLE TALK.

THE TALE OF THE FIRST COMPANION.

THERE is a land but little known to men. There, at a point where several roads crossed, three travellers, all journeying to the same goal but by different roads, met and sat down to rest. They were companions, though they had never met before.

After a time, the youngest of these travellers said to the eldest: "Brother, have you ought to tell us of the place where the unseen is seen?"

The old man lifted his head, his eyes burning brightly under his shaggy eyebrows.

"It is the place of darkness where things are made visible", he replied. "Last night I saw there the Angel of the Flames".

"Who is he?" asked the others.

"He is one who stands where the upper heavens divide from the lower heavens, at the point where the manifested world begins. Above all is the one Dark, the Triangle of which the point only is from time to time seen. Then comes the great Triangle of the Upper World (fig. 1): below that the lower, the earth triangle, opens out (fig. 2): and the two together make one (fig. 3); but they disappear, one into the other (fig. 1) when they meet the Dark (fig. 2);

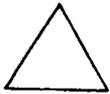


Fig. 1.

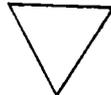


Fig. 2.

for then the two manifested Triangles, the upper and the lower, become one. The earth one glides over and becomes the outer face; the heaven one passes beneath and becomes the inner side. But that is in the Hereafter. Meantime there are the two, thus"—and he drew the figure (fig. 3) again in the sand. "Here the upper and lower manifested touch. Down from the upper heaven come the flames, the lines, surging down along the rays. Thus is the real figure (fig. 4).

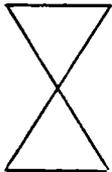


Fig. 3.

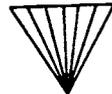


Fig. 4.

At the point there is a vortex, and there stands the Angel of the Flames, with drawn sword. As the flames come down to enter into manifestation, it is through the vortex they must pass before coming where the lower Triangle opens out—the lower world. This is as it is then". He drew again, making this figure (fig. 5). "At the point marked 'V' the Angel of the Flames is seen to stand. As the flames, the souls, come downwards, some shudder at sight of the vortex and would turn back. Others would fly off into the further boundaries, undeterred by "The Ring Pass-Not", which flames, indeed, may overpass. But there is the Angel. He stretches forth his sword, he guides the flames into the vortex; they must descend, and, descending, they become



Fig. 5.

creatures and beings in the lower manifested world, according to their nature and according to their power. Whence, O Companions, have they that nature and that power?"

"From Karma," answered the others. Then all these Companions saluted the name of the Law.

The aged one continued:

"Thus pass the flames downward; some tremblingly; some slowly but surely; others with hesitation and wavering; and a few with a fierce swift splendor. All must travel the ways of the lower world, all must enter the vortex and, emerging therefrom, must pass through every form of Life, conquering all, ere they mount the further side—the unseen side—of the lower triangle and return to the upper heavens as gods. The Angel is the agent of the Law. The descending flames are given over to his guidance; they must obey. But those who ascend are greater than he; they are the conquerors; he salutes them as they pass; he is blown backwards by the velocity of their upward flight. The passage to the upper heavens is the right of the Flame-Souls who have become men and have achieved perfection."

"How looked this Angel?" the youngest Companion asked.

"Like a column of white fire, stately and glorious; his sword was a seven-tongued, seven-colored flame, shooting forth like an Aurora of the North. His countenance was not a face at all; it was an Eye of deep, dark glory; he was not as men are, but as flaming souls are seen to be in the world of souls."

The third Companion spoke:

"Why was this power given unto him? Is not Karma enough?"

Saluting, the aged traveller answered:

"The Law is All. But manifested agents must be had as its vehicles in manifested worlds. There must be a focus. As there is a vortex, whereby momentum is attained, so there is a guide, by whom direction is maintained. Understand this, however, if you can: the vortex and the guide are one thing. At that point there is but one power, in two forms, to be understood of men. One form is the vortex, the other form is the Angel of the Flames; both are symbols of the one unseen force residing at that point and reigning within the Ring."

The Companions said no more, but all meditated together.

JULIUS.

## LITERARY NOTES.

THE THEOSOPHIC THINKER has been started in Bellary, India, by Bro. R. Jagannathiah, and was briefly noticed last month. It deals largely with Puranic lore, and discusses everything from the Hindu or Aryan standpoint, from which its founder thinks it has a claim upon theosophists for help, in all parts of the world, as the Hindus are so poor. The subscription price is very small, being but two rupees a year, with extra postage abroad. Those who

wish to forward a good object may very well subscribe. In detail, its objects are to show that there is a scientific basis in the Puranas, to show that those and the Indian literature deal with and give expression to the teachings of the *Secret Doctrine*, to reconcile the teachings of the Puranas with those of H. P. B. We hope that the magazine will have a success.

THE RAMAYANA OF TULSI DAS, translated from the original Hindi by F. S. Growse, and for a long time out of print, has been reprinted by pundit Kundan-Lal and other members of the Fâtehgarh T. S. in India. There are three volumes of about 250 pages each, paper bound, and the price for the three, which may be ordered from THE PATH, is \$1.50. The translation has been commended by competent reviewers as being faithful and animated. This *Ramayana* is the one which is more popular and more honored by the people of the north-western provinces of India than the Bible by corresponding classes in Europe or America. The other *Ramayana* is in Sanscrit by Valmiki, and this was written in the vernacular. It has been asserted by certain Indian writers that the sage who wrote the Sanscrit *Ramayana* reincarnated as the author of this under the name of Tulsi Das. However that may be, the poem has the greatest repute in India, and it would well repay theosophists who like to inquire into Indian religious books to have this *Ramayana*, as it is in a very convenient form. Purchasers of the work will also benefit the publishers, who have been at considerable expense in getting this book out. All orders should be sent to THE PATH, on the understanding that there may be a slight delay in filling them in consequence of having to send to India for the book. A copy of this work has been put in each of the three libraries at Headquarters.

REINCARNATION, by Dr. Jerome A. Anderson. The appearance of so thorough a treatise by the ablest Theosophical writer in the American Section is an epoch. Perhaps it is unfortunate that the title should not have varied from that of the works by E. D. Walker and Mrs. Besant, as confusion may occur, but the book itself is worthy to rank with them. Its Introduction is on "The Nature and Origin of the Soul"; and the fourteen chapters are: The Physiological Evidence of the Existence of the Soul; The Psychological Evidence of the Existence of the Soul; The Evolution of the Soul; The Individualization of the Soul; Reincarnation—Philosophic and Logical Evidence; Reincarnation—the Scientific Evidence; The Composite Nature of the Soul; The Reincarnating Ego; The Personality; Post-Mortem States of Consciousness; Hypnotism and the Human Soul; Objections to Reincarnation; Karma; Ethical Conclusions. Dr. Anderson's treatment is that of an educated thinker skilled in science and its methods, and he exacts and furnishes the rigorous proof indispensable to an analyst, a scientist, and a logician. Advancing only from point to point as each is demonstrated, the whole work has a flavor of certainty, and the most crisp and felicitous illustrations illuminate the successive propositions. Most of the treatise is admirably clear, parts of Chapter VI being possibly the only exception, and most of it is abundantly convincing. Yet this perhaps cannot be said of the first half of the second paragraph on page 104; nor of the assertion on page 126, "There is no pure matter in the Cosmos, as there is also no pure spirit"; nor of the position on page 134 that a brutal and sensual body proclaims that the Higher Ego has need to evolve opposite qualities, therefore calling for all our sympathy instead of aversion: "It is as though we were to turn shudderingly away from a pure, saintly prisoner because the cell in which he is confined is loathsome". But how does

this comport with the first sentence of the paragraph: "It is thus apparent that man's soul and body are each the exact complement [not antipodes] of the other"! "Casual" on page 172 should be "causal". Among the noblest parts of the book are pages 156, 214-218, and the treatment of Ethics. A beautiful spirit of tenderness and devotion and geniality and hope shines through the whole work, and nothing is truer and sweeter than this: "Altruism is the law; compassion, the means; self-sacrifice, the surety, of existence upon the stable spiritual planes of being. (Cloth, \$1.00, paper, 50 cents.)—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 4, is on "Theosophy and Modern Science", by H. T. Edge. It succinctly states what are the inadequacies of present science (*a*) its materialism, (*b*) its method by induction, (*c*) its divorce from the religious element of human thought; analyzes the "working hypothesis", and shows the contradictions in the Atomic Theory. One quotation from Stallo is particularly fine. The article is valuable because analytically explaining why Theosophy is so cool towards scientific thought, and because giving fact instead of mere denunciation. A reprint from the *Theosophist*, "The Symbolism in Yagna", follows, and contains much instruction.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 5, gives a lecture before the Adelphi Lodge T. S. by Sapere Aude upon "Death". It states nothing which has not been often stated before, and is not really an addition to our literature, but it is well done, in particular the last paragraph on page 7 and on page 8. Two articles are reprinted from the *Theosophist*, neither of much consequence.—[A. F.]

MAY LUCIFER. "On the Watch-Tower" is even more interesting than usual. Mr. Mead concludes his paper upon "Nirvana", which, though not perhaps altogether intelligible, is erudite and profound. "The Dream of Ravan" is styled "a mystery", and there does seem difficulty in conceding to it any meaning. A treasure to real Theosophists is the little article of eighteen lines called "Gurus and Chelas" by a Hindu chela. Condensed in it are thoughts and facts which are invaluable, touchstones for correction of many a misconception and error. Mr. John M. Pryse makes a delightful contribution on "Reality in Personal Theosophy", one of those sensible, sound, practical expositions, luminous through anecdote and illustration, which clear up things puzzling to many Theosophists and teach lessons salutary for all. Mrs. Besant's "Death—and After?" concludes with close analysis and exposition of the various possible communications between the earth and other spheres. Mr. Mead begins a review of Max Müller's "Theosophy or Psychological Religion"—[A. F.]

MAY THEOSOPHIST. "Old Diary Leaves XIV" begins a careful analysis of the various possible modes in which *Isis Unveiled* might have been produced by H. P. B., seven being suggested and the last two considered. One cannot yet forecast the one favored by Col. Olcott, but the whole discussion is absorbingly interesting and raises intricate questions in psychology. No doubt verbal slips and mnemonic lapses are part of the problem in that complex personality, and they have to be considered even when proffered less as a contribution to the problem than as a warning against the undiluted reverence of disciples. No such danger is exemplified in the "Leaves". Mr. E. Desikacharya treats severally the "Aphorisms on Karma" given in March *Lucifer* and *PATH*, judging them too familiar in Hindu literature to merit publication as novel.

"Sorcery Mediæval and Modern", by W. R. Old, is somewhat confused at first, but becomes both readable and instructive after the first page.—[A.F.]

THEOSOPHY AND SCHOOLBOYS is an earnest adjuration by O. L. Sarma of Madanapalle that Indian F. T. S., by Branches or as individuals, provide Theosophical schools for the neglected children of that country. This he urges as a conformity to H. P. B's wishes and teachings.

MRS. ANNIE BESANT'S "Death—and After?", originally appearing as a serial in *Lucifer*, is now issued as *Theosophical Manual No. 3*. It is a popular exposition of *post-mortem* states, according to the Esoteric Philosophy now known as Theosophy; a map of the country that lies on the further side of the gateway of Death, and a description of its inhabitants. It sketches the views of the persistence of the soul held by many nations; the perishable and the imperishable parts of man; body, soul, and spirit; the fate of the body; life in death; Death an unrobing of the soul; the moment of death; the astral double; the astral corpse; the region called Kama Loka, the world of spooks, elementaries, and elementals; communications between inhabitants of Kama Loka and persons on earth; the length of stay in Kama Loka of the disembodied soul; the fate of suicides and of persons suddenly killed; earth-walkers; shells; Devachan, or paradise; "illusion"; the life there the real life; effect of earth-life on life in Devachan; working out in Devachan of spiritual and moral causes; the soul in Devachan surrounded by all it loves; Death separates bodies, not souls; love has its roots in Eternity; the return to Earth; Nirvana; communications between the earth and other spheres; different classes of communications. (The PATH; cloth, 35 cents.)

MR. CLAUDE F. WRIGHT'S *Theosophy; a Popular Exposition*, which the publisher who bought it agreed to issue in May, 1892, has undergone delay after delay, been in the hands of three different printers, suffered from electrotypers, and has now received its *coup de grace* by the publisher's failure in business. He had always claimed that "the devil was in the book", it being the habit of publishers, as of other men, to seek any other explanation than personal incompetency or sloth. It is unfortunate for the T.S. that it should be involved in the publisher's Karma, but, alas, how often such things happen!

MR. W. T. STEAD, the famous editor of the *Review of Reviews*, has projected a quarterly magazine called *Borderland*, to be devoted to the study of phenomena now called "supernatural". Mr. Stead has recently given great thought to problems and experiments of an occult nature, and now wishes a more thorough, systematized, and continuous investigation by regular classes who shall tabulate and report results. Valuable assistance has been procured from two skilled students, and *Borderland* will chronicle the more important developments, adding a character sketch and a monograph on some branch of occult science. The first issue will be in July, and succeeding ones every quarter thereafter. Single numbers will be eighteen pence.

THE MOSLEM WORLD, Mr. Alex. R. Webb's periodical devoted to the interests of the American Islamic Propaganda, issued its first number in May. It is of sixteen large pages, with admirable type and paper, its first page giving a fine picture of the Cathedral Mosque at Agra, India. Various articles expound and defend Islamism, correct misconceptions, and show the moral contrast between it and Christianity. Very interesting is the description of its mission as elaborated in the "Salutatory"; and the article "The Islamic Propaganda"

gives the system of work contemplated, part of it being a free library and reading-room at 458 W. 20th St., N. Y. C. Later will be established free lectures by Indian, Egyptian, and Turkish Missionaries, as well as weekly discussions upon doctrinal and historical subjects. It does not appear probable that any large turning to Mahomedanism will occur in this country and in this age, but it is certainly very nice to see the missionary business reversed. A mosque on Fifth Ave. and a muezzin summoning to Friday prayers would be one of the most delicious spectacles outside of *Punch*.—[A. F.]

MR. WILLIAM Q. JUDGE'S OCEAN OF THEOSOPHY was issued early in June. It is a very neat book of 154 pages, printing and binding excellent. Its great merit is the extraordinary number of Theosophical topics compactly brought together in so small a space, the analyzed Table of Contents of the seventeen chapters being astonishing. A Preface of one page states in the most straight-forward way why certain subjects receive no treatment and why a tone of conviction as to others is used, but disclaims either authority or originality, proclaiming that no reader is a less good Theosophist because he disagrees from some positions, and that the book but hands on matter taught to the author and verified to him. Very many questions uprising as the student advances in reading receive here a clue to settlement, and he cannot but perceive that the book has behind it a lengthened tuition and a nearness to teachers which impart a very different quality from that in ordinary Theosophical literature. And it is entirely possible that the passages which do not now secure assent may do so in measure when readers shall have reached the stage of the author. At all events, it is well to see them thus presented and so strong an impulsion given to thought on topics of such moment and influence. Nobody can read the work without being instructed, and few can read it once without the purpose to do so again. A misprint on page seventy of "years ago" for "A. D." wrongly dates the Council of Constantinople, but the correct date is given on page sixty-four. (THE PATH; cloth \$1.00, paper 50 cents.)—[A. F.]

MR. EDUARD HERRMANN, member of the Aryan T. S., New York, has performed for the Cause the great service of translating into German H. P. B.'s *Key to Theosophy*. It makes a book of about 220 pages, the print being noticeably clear. At present it is only furnished in paper covers, and the price (\$2.00) seems therefore somewhat high, but no better arrangement could be made with the Leipzig publisher. The introduction into the German world of so important a book is a notable matter, one for which the T. S. may well feel grateful to Bro. Herrmann. Copies may be ordered through the PATH.

THEOSOPHICAL SIFTINGS, Vol. VI, No. 6, is a wise reprint of two important articles by H, P. B. in *Lucifer* upon "Psychic and Noetic Action". There are a few places where the thought is somewhat confused or at all events not quite clear, and it is hardly possible that *pneuma* can be properly translated "Mind", but otherwise these papers are of great value, distinguishing the personal from the individual in man, treating of memory and of mediums, giving clue to the settlement of many questions encountered by students.—[A. F.]

THEOSOPHY, by G. H. Pember, is a solemn effort to show that the ancient Mysteries and modern Theosophy were devised by a personal Satan, who also anticipated the fulfilment of genuine prophecy by arranging a parody in the

case of Buddha. Of course the notion itself and the twisted Bible texts used to support it are deliciously comic, and one does not quite understand why the Father of Lies should have invented for his own benefit so sternly moral and devotional a system as the Theosophic; but to a true Evangelical logic and humor are mere carnal phrases. Yet Mr. Pember is of value in this,—that he repeatedly proclaims the astonishing advance of Theosophy in the West, using that fact as clear proof of the near approach of Antichrist and of doomsday, when all but a small *coterie* of the friends of Jehovah will be engulfed in a precipice “from the abysmal depths of which the groans of their blasted companions ascend”. Not bad that, though still short of the graphic power of Tertullian!—[A. F.]

## Mirror of the Movement.

THE THEOSOPHICAL CONGRESS AT CHICAGO. The provisional programme for the discussions at the Congress of the Society at the World's Fair has been made out with the following nine main heads:—1st, Theosophy Defined; 2d, Theosophy Historically Considered; 3d, The Philosophy and Psychology of Theosophy; 4th, Theosophy the Underlying Truth of all the World's Scriptures and Religions; 5th, The Theosophic Movement in its Organized Life; 6th, Theosophy and Modern Social Problems; 7th, Theosophy and Modern Religious Problems; 8th, Theosophy and Ethics; 9th, Theosophy and Science. Under each of these main heads there are subheads, those under No. 3 being eleven in number. The main heads are intended to cover the whole field; the sub-topics will be assigned to speakers as shall appear judicious, and not necessarily in the order given. The whole length of the time for discussion will be from eight to ten hours. The Congress will be on the fifteenth and sixteenth of September, and Mrs. Besant has promised to attend as well as others from abroad. The General Secretary would like to be notified by members who have not received a copy of the first bulletin.

THE CHAPIN AFFAIR newly illustrates the astonishing hold Theosophy has upon the press. Miss Lizzie Chapin of Brooklyn, for ten years teacher in an unsectarian day-school in New York, zealous, successful, and popular, was dismissed by the Directors because a Theosophist. Miss Chapin had never dissolved her connection with the Presbyterian Church or taught Theosophy to the children, and her membership in the T. S. only casually became known. On the following day *eight* of the New York morning papers contained articles on the subject, some over a column long and that of the *Times* being given the first place on the first page. The next day's issues followed up the matter, reporters called at the New York and the Brooklyn Headquarters, interviewing also the Directors and a Reverend spy, and the *Press* printed a cartoon of a pillory wherein stood Dr. Briggs and Miss Chapin, each bearing a placard announcing the offense. Miss Chapin's portrait was also given by the papers. Two other teachers who are Theosophists notified the Board of their own liability to dismissal, Miss Chapin claims the salary due her on the broken contract, the journals state that Col. Ingersoll is to conduct her suit, editorials and private letters pour contempt on the Directors, and—worst of all to those “Christian” women!—the enormous publicity given to the case is throwing a

halo around Theosophy and bringing the "disciples of Christ" into disrepute. If the friends of Theosophy had planned together some scheme by which it might be given immense gratuitous advertisement and orthodox intolerance made to appear contemptible and ridiculous, they could hardly have devised anything equal to this. And yet the orthodox furnish it freely, delight in their "zeal for Thine house", and only begin to quake when they find their frightful blunder and how everybody else is grinning at them. Miss Margaret Collins was the Trustee who wrote to discharge Miss Chapin. Collins was the name of the Y. M. C. A. President in Oakland who refused Mrs. Besant his Hall and thereby packed the Opera House. Collins too was the name of an earlier adversary, who attacked H. P. B. and was driven back with loss. Valuable indeed has the family been to the T. S. Surely there must be a scion of it in the Central States who can help things along there as have his cousins on the Pacific and the Atlantic Coast! One single Collins can accomplish for Theosophy what hundreds of Theosophists might vainly attempt. Imagine a representative of the family in each State! A blundering enemy is simply invaluable, and we thank him, bless him,—almost love him. [A. F.]

Mrs. ELIZ. A. KINGSBURY has again visited Vineland, N. J., with missionary intent, and on June 4th and 11th lectured on "The Ministry of Death" and "Christianity viewed in the light of Theosophy". The intensely hot weather kept many away, but the fifty who braved it were repaid, and some inquirers returned for further light.

Mrs. ELIN M. C. WHITE of Seattle lectured on June 19th in Swedish before the Swedes of Jamestown, N. Y., presenting Theosophy to them in their own tongue and by one of their countrywomen. It is among the possibilities that in time a Swedish Branch may be formed there. And this again excites the wish that the Countess Wachtmeister may accompany Mrs. Besant to the States next September.

A SOUTH-WESTERN THEOSOPHIST has presented to the New York Headquarters Reference Library the following books: *Hindu, Persian, and Arabic Grammar*, Palmer; *Tibetan Grammar*, Jäschke; *Sanscrit Grammar*, Edgren; *The Dawn of History*, C. F. Keary; *The Apocryphal New Testament*; *Natural Inheritance*, F. Galton; *Dhammapada*, (Tibetan version), Rockhill; *Hindu Philosophy*, Davies; *Upanishad*, Part II, Max Müller; *Sacred Laws of the Aryans*, Part I; *Manu*; *Vedanta Sutras*, Part I; *Bhagavad Gita*; *Dhammapada*; *Buddhist Suttas*; *Saddharma Pundarika*. Another friend has presented Max Müller's *Upanishad*, Part I.

MR. CLAUDE F. WRIGHT is so persuaded of the importance of continuing the Aryan T. S. Sunday evening lectures through the summer that he has offered to be personally responsible for them if the Hall may be used. The lectures secured by him for June were: 4th, *Rebirth*, Claude F. Wright; 11th, *Theosophy not Anti-Christian*, Wm. Q. Judge; 18th, *Work-a-Day Theosophy*, H. Alfred Freeman; 25th, *Some Evidences of Theosophy*, B. Harding.

BROOKLYN T. S. Sunday evening lectures in June were: 4th, *The Dual Man*, Leon Landsberg; 11th, *Why and How We Think*, Dr. A. P. Buchman of Fort Wayne; 18th, *The Mission of the Theosophical Society*, Claude F. Wright; 25th, *The Threshold of the Unknown*, S. E. Clarke.

PRANAVA T. S. has dissolved and its members have united with the Arjuna Branch, thus greatly consolidating and strengthening Theosophic life in St.

Louis. A fine large room has been secured exclusively for Branch use at 3100 Olive street on the ground floor, and here will be held the Sunday evening public meetings. Mr. Seth Wheaton has been elected President of the Arjuna, and Mr. Benedict Loevy, 3007 Cass Avenue S., Secretary. The harmony of the late action, together with its wisdom, promises well for the future, and St. Louis has now more hope of energy and growth Theosophically than ever before. The roll of American Branches is reduced to seventy-five.

MRS. ANNIE BESANT'S passage for the States has been taken in the *City of Paris*, which leaves Southampton Aug. 26th.

KRISHNA T. S., Philadelphia, has secured the use of a large room at 1219 Chestnut street, in connection with two other societies. It will seat from 150 to 200. Much benefit is expected therefrom.

OBITUARY. Mr. Wm. Throckmorton, long time President and then Secretary of the Pranava Branch, St. Louis, relinquished this incarnation on June 7th. Bro. Throckmorton was a Theosophist of the most sincere type, and his convictions gave him support in the long and painful illness he so patiently underwent. In accordance with his expressed wish, his body was cremated on June 8th, and his ashes were sent to the care of the General Secretary at the New York Headquarters, there to be fittingly preserved. As like disposition may be made of their innocuous remains by other Theosophists anxious to rest in death as in life among the Brethren, might it not be well for a chamber in the Headquarters to be arranged as a columbarium, or, if that is impracticable, for a columbarium to be built elsewhere?

#### THE GENERAL SECRETARY

sailed for England in the *City of New York* on June 17th, purposing to attend the Annual Convention of the European Section on July 6th and 7th. If his voice sufficiently rallies, Mr. Judge will deliver various lectures in England. Final arrangements respecting Mrs. Besant's address at the Parliament of Religions in Chicago next September will be made during this visit. Towards the close of July Mr. Judge will return to the States.

#### A THEOSOPHICAL SUMMER REST HOUSE.

MR. MASCHMIDT of the Brooklyn T. S. has practically begun something that has been talked of for a long time, that is, a place in the country where Theosophists may go for rest in the summer at a very cheap rate. He has a farm nine miles from Saratoga, near Corinth. The scenery is beautiful, the farm lying among the hills. It is two miles from the Hudson river. There is a house which has been enlarged and improved; a piano has been furnished and a horse and carriage added to the establishment. It has accommodations for between twenty and thirty persons. Several have already expressed a desire to go there, and some of the New York and Brooklyn members, including Mr. Harding, Mr. Pryse, and Dr. Hyatt, have gone out to help in adding to the improvements by working themselves on the spot. It is intended to have Miss L. Chapin and Miss Bellows take charge, together with Mr. Maschmidt's sisters. The cost of getting there from New York and returning is about \$6. The weekly charge for board will be very low. Any Theosophist desiring to obtain information about this or to go, should write to Miss L. Chapin, Maschmidt Farm, Corinth, Saratoga Co., N. Y. The house will be open July 10th, and any applicant must give a notice of at least ten days.

## ORIENTAL DEPARTMENT.

THE issues of this department were, in the American Section, suspended temporarily in June, 1891, with No. 12, which completed a year. Lack of funds and also lack of the time required for such work compelled suspension. But as the European Section had then begun its Oriental Department, the work projected was really carried on elsewhere. The second year begins with an issue, in this June, of sixteen pages under a new style as to size of printed page. No obligation having been taken to issue monthly, it is contemplated to have the papers appear less often than during the first year, and, if possible, to devote more space for the present to studies in Oriental religions and thought. "The Game of Knowledge" given in No. 13 is extremely interesting, illustrating as it does the fact that the social life of India is moulded almost entirely on the religion of the country. We believe this is the first time this game has been described in a publication in our language. In subsequent issues I hope to be able to present studies of different Oriental religions in the form of compilations from the best authorities, as our funds will not yet allow the continuance of a salaried pundit in Hindustan.

WILLIAM Q. JUDGE,

*General Secretary Am. Section. T. S.*

## PACIFIC COAST.

THE LEAGUE IN TACOMA has been reorganized under the promptings of our Rev. Bro. Copeland, and this has resulted in the obtaining of a hall, 15 x 56 feet, upon the corner of two of the main streets, as a Headquarters. The League has established there a free reading room, open daily from nine A. M. to nine P. M. A large sign in white with gold letters is upon the front of the building, "Theosophical Headquarters". The Branch is out of debt and has funds on hand.

THE DAILY SURF of Santa Cruz, Calif., has subserved Theosophical interests by giving space to five hundred words weekly, thus publishing a summary of several of Mrs. Besant's treatises and a number of Press Scheme articles. Thanks to the editor, Mr. A. A. Taylor, whose paper is among the leading ones in the county and with wide circulation, the article on the Astral Body was much noticed throughout the State, calling forth comment from at least seven journals. May Karma bless him and all other helpers!

THE PACIFIC COAST LECTURER spoke in Oakland, Calif., on May 20th, San Francisco May 28th, Alameda June 3d. Branch, Committee, and other meetings were also attended.

TRIANGLE T. S. of Alameda has changed its meeting time from afternoon to evening and feels the consequent benefit. Regular sessions, held in Red Men's Hall, are open to the public. Help from San Francisco members is given to Triangle, and systematic work is now done.

ARRANGEMENTS ARE BEING PERFECTED to issue the *Pacific Theosophist* from San Francisco by the Pacific Coast Committee as a monthly. It has been heretofore ably conducted by Bro. F. I. Blodgett of Seattle, but both parties are clear that better work can be done by the transfer and by the fuller reports hereafter possible of work on the Coast. Dr. Jerome A. Anderson will be the Managing Editor, and will conduct it as a purely Theosophical paper.

INCREASE OF INTEREST in Theosophy on the Pacific Coast has so enlarged the work and the impulse to work more that an addition to the Staff at Headquarters has become necessary. The office of Corresponding Secretary has been created, and Mrs. Vera S. Beane has been elected thereto.

SAN DIEGO T. S., formed by the union of the Gautama and Upasana Branches, was chartered on June 1st. The roll of American Branches is thus reduced to seventy-six. The consolidated Branch has taken and furnished a hall in a central location, and the sign "Theosophical Hall and Library" fronts three corners. The Library will be kept open every afternoon. Each Sunday evening is a public meeting, and lectures are given to fair audiences.

AUCKLAND N. Z. For five months past the Auckland Branch has been preparing the way for a visit from Mrs. Cooper-Oakley, by delivering fortnightly Lectures. When Mrs. Oakley therefore arrived on the 3d of May she found the way in a measure prepared, and up to the time of writing has had large audiences at her Lectures. The local clergy, however, view the movement with considerable alarm, and are warning their flocks (ineffectually) against Theosophy, and have descended to the use of gross personalities in the course of their discussion. Mrs. Oakley remains in Auckland until June 4th, when she purposes to go to Dunedin in the South of N. Z.—(*Communicated.*)

VICTORIAN THEOSOPHIC LEAGUE, Melbourne, Australia. Our visitor Mrs. Cooper-Oakley passed through Melbourne on her way from Adelaide to New Zealand, and on 24th April addressed the members of the League on "The Spiritual Aspect of Theosophy and Occultism". The room was crowded by a very attentive and intelligent audience. Mrs. Oakley's mission has already borne good fruit in a considerable increase of members. "White Lotus Day" was honored by a meeting held at "Maybank", Mrs. Parker's residence, when a choice programme was gone through—an address from the President, and readings which were kindly undertaken by Mr. James Smith, a leading local Spiritualist. The League continues to progress. We are moving into larger quarters on Monday next at Austral Buildings, Collins St., which address please to register.—(*Communicated.*)

#### LONDON LETTER.

I have been asked by the Editor of *Lucifer* to send you a monthly letter on the leading features of the month as illustrative of the progress of thought and organization for which the Theosophical Society is peculiar.

Considerable interest has been excited among us by the recent publication of Max Müller's "Theosophy or Psychological Religion", which, it is pretended by some, is an endorsement more or less direct of the Theosophical doctrines, but which is regarded by others more in the light of an attack upon Esotericism and Occultism as elaborated by H. P. B. Max Müller takes the view that Buddhism has no Esoteric Side and that the Mahatmas of Tibet are nothing more than the "baseless fabric of a vision". Mr. Sinnett has answered the attack in the *Nineteenth Century*, and further refutations are looked for from our ablest exponents.

The Blavatsky Lodge has lately experienced some crowded meetings, more especially on the occasions of Mrs. Besant's lecture on "Theosophical and Darwinian Evolution" and G. R. S. Mead's "Mystery of Satan". At the close of the latter Edward Maitland gave a brief *resumé* of his philosophy in its bearing on the office of Satan as the guardian of the outer wall of the Cosmos.

showing how popular ignorance has confused this Satan with the Devil of darkness and negation of being which lies beyond him.

Mrs. Besant, Herbert Burrows, and others continue to keep the main doctrines of Theosophy before the masses, and to judge by the constant enrollment of fresh members and the establishment of new Lodges in England there is after all something in Theosophy which appeals to the British public, all that has been said to the contrary notwithstanding.

Next month I hope to be able to include interesting news of the extension of the Club for working men lately founded by Mr. M. U. Moore, and of a new line of Theosophical propaganda.

REGINALD HODDER.

#### INDIA.

The Kumbaconum T. S. has embarked upon good work. It intends to print and circulate in India not less than three-thousand pamphlets every month on Theosophical subjects. Any number of copies can be had for circulation from the Secretary by forwarding stamp for every five copies required. They also intend to create a permanent fund to carry on their scheme by means of publishing books. The first of these latter will be *Some Thoughts on the Gita*, containing twelve lectures on the first four chapters; it is expected to be ready in June. Information about this can be had from M. C. Krishnasamy Iyer, Kumbaconum. Pamphlet No. 3 is upon *Our Duties*. This is the same Branch which has been publishing many translations of the Upanishads.

#### EXECUTIVE NOTICE.

##### THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,  
ADYAR, 27th May, 1893

The Managers of the World's Parliament of Religions having granted us permission to present the views and policy of our Society with respect to the questions of Religion and Ethics, on the 15th and 16th September next at Chicago, the undersigned, being prevented by his Asiatic engagements from personally attending, hereby deposes Mr. William Q. Judge, Vice-President T. S., to represent him on that occasion. All steps heretofore taken by Mr. Judge in connection with the said representation, in pursuance of his correspondence with the undersigned, including the formation of Committees, are hereby ratified, and he is fully empowered as the President's substitute to adopt such further measures in the premises as may to him seem necessary. Of course it is to be distinctly understood that nothing shall be said or done by any Delegate or Committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any religious or ethical teacher or leader; our duty being to affirm and defend its perfect corporate neutrality in these matters.

The undersigned also deposes Mrs. Annie Besant as a special Delegate from the President, to address the meetings in question on behalf of the whole Society, and to convey to them his fervent hope that this truly representative Theosophical assembly of people of all races and religions may result in the spread of that principle of brotherly love and religious tolerance which is the foundation and cornerstone of the Theosophical Society.

The undersigned most earnestly calls upon all Sections, Branches, and willing Fellows of the Society throughout the world to put themselves in correspondence with Mr. Vice-President Judge, and do all that lies within their power to aid him in bringing this very important matter to a successful result.

H. S. OLCOTT, P. T. S.

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Though from gods, demons, and men your deeds are concealed, they remain as causes in your own nature.—*Leaf V.*

OM.

# Æ U M

Even when much provocation is given, be neither angry nor malicious.—*Subha-sutta.*

In this mode of salvation there are no distinctions of rich and poor, male and female, people and priests: all are equally able to arrive at the blissful state.—*Chinese Tract.*

## THE PATH.

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VOL. VIII.

AUGUST, 1893.

No. 5.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### THE ADEPTS AND MODERN SCIENCE.

MODERN science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahatmas, perfected men who have a complete knowledge of all that modern science is endeavoring to discover. Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. It will be profitable to try to discover what is the attitude of the Adepts towards modern science.

The question was raised quite early in the history of the Soci-

ety in the correspondence which Mr. Sinnett had with the Adept K. H. in India, and there is in the answers published by Mr. Sinnett in the *Occult World* enough to indicate clearly what is the attitude of such beings to modern science. That book will often have to be referred to in future years, because the letters given in its pages are valuable in more senses than has been thought; they ought to be studied by every member of the Society, and the ideas contained therein made a part of our mental furniture.

It is evident from the remarks made in the *Occult World* that the persons to whom the letters were written had a high respect for modern science; that they would have liked to see science convinced of the machinery of the occult Cosmos, with all that that implies; that they thought if modern scientific men could be convinced by extraordinary phenomena or otherwise about the Masters and Theosophy, very beneficial results to the Society would follow. There can be no doubt that if such a convincing were possible the results would have followed, but the hope of convincing our scientists seemed vain, because no way exists to alter the attitude of materialistic modern science except by a complete reform in its methods and theories. This would be a bringing back of ancient thought, and not agreeable to modern men. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth century science differ from those of the Lodge of the Brothers, then so much the worse for modern conclusions, as they must all be revised in the future. The radical difference between occult and modern materialistic science is that the former has philanthropy as its basis, whereas the latter has no such basis. Let us now see what can be discovered from the letters written by K. H. to Mr. Sinnett and another.

Mr. Sinnett writes, "The idea I had especially in my mind when I wrote the letter above referred to was that, of all tests of phenomena one could wish for, the best would be the production in our presence in India of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who was capable of linking two ideas together, to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of modern science". To this he received a reply from K. H., who said: "Precisely because the test of the London newspaper would close the mouths of the sceptics it is inadmissible. See it in what light you will, the world is yet in its first stage of disenthralment, hence unprepared. . . . But as on the

one hand science would find itself unable in its present state to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, every one who would be thus made a witness to the occurrence would be thrown off his balance and the result would be deplorable." In this is the first indication of the philanthropic basis, although later it is definitely stated. For here we see that the Adepts would not do that which might result in the mental confusion of so many persons as are included in "ignorant masses". He then goes on to say: "Were we to accede to your desires, know you really what consequence would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are they then to expect who would offer to the world an innovation which, owing to human ignorance, if believed in will surely be attributed to those dark agencies that two-thirds of humanity believe in and dread as yet?"

Here again we see that Adepts will not do that which, however agreeable to science, extraordinary and interesting in itself, might result in causing the masses once more to consider that they had proof of the agency of devils or other dreaded unseen beings. The object of the Adepts being to increase the knowledge of the greater number and to destroy dogmatism with superstition, they will not do that which would in any way tend to defeat what they have in view. In the letter quoted from, the Adept then goes on to show that the number of persons free from ignorant prejudice and religious bigotry is still very small. It is very true that such an extraordinary thing as the production of the *Times* in India across several thousand miles of ocean might convince even hundreds of scientific men of the possibility of this being done by a knowledge of law, but their belief would have but little effect on the immense masses of uneducated persons in the West who are still bound up in religious bigotry and prejudice. The Adept hints that "the inexorable shadow that follows all human innovations" would be a sudden blazing forth again of ignorant superstition among the masses, which, gaining force, and sweeping all other men along in the immense current thus generated, the very purpose of the phenomenon would then be negated. On this the Adept writes a little further on, "As for human nature in general, it is the same now as it was a million years ago, prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—

and occult study requires all that and much more—proud and stubborn resistance to truth if it but upsets the previous notion of things: such are the characteristics of the age". "However successful, the danger would be growing proportionately with success", that is, the danger would grow in proportion to the success of the phenomenon produced. "No choice would soon remain but to go on, ever crescendo, or to fall, in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvelous than the preceding one. Your daily remark is that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of sceptics? . . . In common with many you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries, aye of ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush." These simple remarks are philosophical, historically accurate, and perfectly true. All spiritualistic mediums know that their visitors require test after test. Even the dabbler in psychic matters is aware that his audience or his friends require a constant increase of phenomena and results, and every earnest student of occultism is aware of the fact that in his own circle there are fifty unbelievers to one believer, and that the believers require that they shall see the same thing over again that others report.

Proceeding with this matter to another letter, the Adept says: "We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its *dicta*, so also has the former." He then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says: "You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such communication". This means of course that scientific men as well as other inquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action. He then goes on to analyze the motives of his correspondent, and these motives

would be the same as those impelling science to investigate. They are described to be the desire to have positive proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence to some others in the West, the ability to contemplate future life as an objective reality built upon knowledge and not faith, and to learn the truth about the Lodge and the Brothers. These motives, he says, are selfish from the standpoint of the Adepts, and this again emphasizes the philanthropy behind occult science. The motives are selfish because, as he says, "The highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed but to put down the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism".

The Adept makes it very clear that such a proposition could not be entertained, showing once more that the Brotherhood, and not the study of secret laws of nature, is the real object the inner Lodge has in view. Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying, "In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting the pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . . Now for us poor unknown philanthropists no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this

materialistic science of fact? May I ask, then, what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them and you are an ignoramus; deny them, a dangerous lunatic, a bigot: pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of unconscious material. . . . Still less does exact science perceive that while the building ant, the busy bee, the nidificent bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Hayden, a Plato, or a ploughman turning his furrow. . . . The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that *plus* multiplied by *plus* equals *minus*, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their intelligence find themselves accountable. . . . Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. Being a cold classification of facts outside of man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore as our sphere lies entirely outside of hers,—as far as the path of Uranus is outside the earth's,—we distinctly refuse to be broken on any wheel of her construction. . . . The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at-large, yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind.”

We have in these extracts a clear outline of the exact position of the Adepts towards modern science, together with the statement of the reasons why they do not come forth by astounding phenomena to convince the world of their existence. The reason

for the refusal is that the world is not ready, but is in such a condition that the end would be obstructed and damage be the result. Their attitude to modern science is that they accept the facts of science wherever they prove the truths of Occultism, but they consider modern science to be materialistic and also devoid of philanthropy. This we must admit to be the case, and as the student who has had experience in these matters knows for himself that the Adepts have the truth and possess a knowledge of nature's laws, he approves of their refusing to come down to science and of their demand that science must rise to them. He also knows that in the course of the cycles the mass of men will have been educated and developed to such a position that a new school, at once religious and scientific, will have possession of the earth and rule among all men who possess civilization.

WILLIAM Q. JUDGE.

## AN INCIDENT WITH MADAME BLAVATSKY.

I HAD not the felicity of knowing Madame Blavatsky so intimately and familiarly as I would have liked, nevertheless I beg to add my tribute to the memory of that illustrious woman.

In 1878 or 1879 I called at the rooms occupied by Madame Blavatsky in West Forty-Seventh Street. She was holding an informal reception, many people being present. I was received with that charming cordiality which won every fair-minded and disinterested individual who approached this wonderfully gifted woman. We chatted for a few moments when she greeted me, and then walked slowly to one of the windows, lingering there together for a moment or two, when she left me to give her attention to other guests.

I remained alone in this window for perhaps fifteen minutes. I was fully conscious of the assembly, conscious of the hum of conversation, the sound of gentle mirth fell upon my ears, the coming and going of the people were plainly perceptible to my senses, all the incidents of time, place, and circumstances were palpably apparent, real, and in every respect in conformity with the receptions held by any hostess who dispenses hospitality; all the routine of life in the thoroughfares without passed before my eyes in the usual manner, and yet—I knew that “I” stood upon the margin of a stream that flowed freely past where I stood; the

ripple of the waters was continuous, soothing, and placid; grasses waved in unison with the murmur of the river; the under-current of insect life mingled with the sighing of the wind; birds twittered and fluttered in the luxuriant foliage; all the voices of nature blended in a harmonious melody that seemed the very soul of silence breathing through a musical cadence that was attuned to sacred themes. All appeared familiar to "myself", and I enjoyed the sensations produced precisely as any individual enjoys any naturally pleasurable sensation. How long my consciousness of this "Soul Sense" continued I know not, possibly fifteen minutes.

Madame returned, smiling, to my side, and I greeted her with "What is it?" She simply replied, in the most matter of fact manner, "That is sacred music. You are on the banks of the Ganges."

While I am of Anglo-Indian origin, my grandmother having been a Hindu, Madame Blavatsky had not been advised of that fact, and I am fully convinced that I was not hypnotized. I attribute the circumstance to her intuitive knowledge of those with whom she came in contact, although I do not doubt that the Indian blood in my composition made me more *en rapport* with her than I might otherwise have been.

We had a short, pleasant conversation, and she told me, among other things, that I would return to my own. I have become a member of the Theosophical Society, and have indeed returned to my own, as Madame Blavatsky predicted I would; for no sooner had I read the philosophy of the Theosophical doctrine than I recognized that it was what I had believed all my conscious life.

Whenever I visited New York City I sought Madame Blavatsky and found a new charm in each visit. I could not fail to see and appreciate the extraordinary character which she possessed, and I believe her to have been thoroughly in earnest, thoroughly honest, unwaveringly truthful, single-minded, clean of heart, high souled, and of spotless purity.

MARIAN B. LULL, F.T.S.

## ASTRAL BODIES AND ASTRAL VOYAGINGS.

THE term "astral body" is very loosely used by the ordinary writer upon occult subjects, and sometimes Theosophists who ought to be better informed in the same manner. Astral body is indifferently applied to the Linga Sarira, or the model upon which the physical body is constructed; to the "thought forms" in which the Adept makes his journeys when he prefers not to use the physical; to the kamic "shells" formed after death from the wreckage, so to speak, of the dead personality; and to all the many varieties of dream-forms, "wraiths", or apparitions. A brief study of these different bodies, such as will be attempted in this paper, will not only serve to urge a more accurate use of their distinguishing names, but will also assist to a better comprehension of the septenary nature of man in some of its aspects.

A good starting-point for analysis will be to remember the theosophic postulate that Consciousness is One, and that the appearance of separate states which it manifests in Nature is caused by the lucidity or density, as it were, of the matter with which it is associated as its vehicle, just as a ray of white light will be colored, or rendered more or less dim, by the color, transparency, or opaqueness of the medium through which it is transmitted.

The Ego of man may be said to represent a unit of consciousness, a vortical or atomic center in the Logos, or Thinking Principle of the Universe, which has evolved to Self-consciousness. This is the result of long and varied experiences in many material bases, which have enabled it at length to realize that its present state differs from past ones, as well as from the consciousness of other entities by which it is environed in Nature. In other words, it has acquired consciousness of consciousness—which constitutes self-consciousness. But in the processes of the evolution of this self-consciousness it has long since passed the point or possibility of directly functioning in the molecular matter of this material plane, because self-consciousness is not possible in a vehicle so dense. Consciousness is too deeply buried in matter to exhibit self-consciousness; therefore this remains a potentiality only, a dim future possibility, to be only fully realized when the Ego, the Pilgrim through the Cycle of Necessity, reaches the Manasic plane with its appropriate substance. This our (Higher) Egos or real Centers of Consciousness have done, and it is for the reason that

they are unable to relate themselves directly to matter upon this earth that fleshly bodies and a reflection of themselves, or the Lower Manas, are interposed.

The Higher Ego, the Thinker, the real "I am I", is, then, entirely unrelated to and unable to function upon the Material Plane except through and by means of its reflection in the physical brain, the Lower Manas. But being thus related, it is not only capable of creating for its use a body on the physical plane of matter, but bodies as well upon any of the several planes through which it must pass to reach the physical. This it does by virtue of the creative or constructive force it possesses because of its emanation from the Monadic Source of all creative construction upon any plane of Nature. It is not, therefore, limited to its material form, but can and does create finer, more subtle or ethereal, ones on any of the planes between the physical and that upon which it has its own proper habitation. And it is, then, these various bodies created by it which we have to classify and study in this paper.

The lowest of these, and standing next to the physical in point of grossness or heterogeneity, is the Linga Sarira, or astral double of the body. This is nothing more than a senseless counterpart of the latter which serves as a model in and upon which the physical molecules are aggregated. It can hardly be said that the Higher Ego consciously constructs the Linga Sarira. Its attraction to and brooding presence, under the law of karmic affinities, over the parents at the moment of conception, calls into activity the "lower Builders", or those forces in Nature whose consciousness does not rise to the self-conscious plane. These construct the astral body known as the Linga Sarira, and build within it the physical one under the play of two opposing influences. First there is that of the Higher Ego again seeking incarnation, and bringing with it in the form of "skandhas", or kinetic psychic energy, tendencies to construct a body calculated to best give them expression. But these are met by another karmic stream of purely physical and lower psychic tendencies or impressions derived from the parents under the law of physical heredity. This force unmodified would exactly repeat the form of the parents, as is done so accurately and constantly in the kingdoms below man, and would be hard indeed to overcome were it not already divided against itself by the impossibility of exactly repeating the form of both parents because of their dissimilarities. So a compromise must be the outcome; the form desired by the Higher Ego being modified by the physical line of evolutionary forces, and *vice versa*.

The Linga Sarira, thus constructed then, is as senseless as far as any higher consciousness is concerned as are the molecules of the physical body when the Lower Manas retires from its active supervision either in sleep or death. During the life of the body it acts as a medium between this and the Life Principle upon one hand, and the Kamic Principle upon the other. For the Universal Life Principle, like the Thinking Principle, is much too subtle to act directly upon physical matter. It first encounters the Linga Sarira and is reflected by this medium into the coarser matter of this plane, being changed by this very reflection and dissociation from the Universal JIVA into the terrestrial Prana, the Vitality or Life upon the material plane. In like manner is the purely spiritual, or direct, or intuitional perception of the Higher Ego changed by its reflection through the Linga Sarira to the physical plane into Sensation, or perception by means of the physical senses. At death its functions of course become *nil*, and it fades out as the physical body decays. It is the "wraith" often seen in graveyards, for it may exude out of the body either in life or after death. In the latter case it is utterly senseless; no more than a shadowy wisp of vapor; in the former, which often occurs at so-called "spirit" séances, it may become the vehicle for a sort of intelligence reflected into it by the medium from whom it has exuded, or from some of the "sitters" present. In either case it cannot go very far from the body, owing in life to its so largely depriving this of its vitality—of which, as we have noted, it is the vehicle—and in death, to the attraction still exerted by the decaying form.

So intimate is its connection with the body that an injury inflicted upon it is often "repercussed" upon the person from whom it has exuded, thus explaining a seemingly mysterious phenomenon of spiritualism. It is also the agent in another large class of these so-called "spirit" manifestations, such as table-tipping, slate-writing, object-moving, etc. Under the stress of the intense desire for these things, the "medium" will extrude his own Linga Sarira and do them all without the faintest suspicion that it is himself and not some denison of the spirit world anxious to make his presence known. This, of course, is only possible in those natures who, by cultivating their astral faculties at the expense of both the physical and the truly spiritual, have so loosened the attachments between this and the physical body that such separations, in whole or in part, become quite easy of performance. But in the case of the ordinary medium this is done entirely upon the sub-conscious planes of his being, under the stress

of his will, and so, being quite unaware of their source, he jumps at the conclusion that the "spirits" are the agents in their production. He is confirmed in his opinion because science refuses to recognize any super-physical intelligences or forces, and answers his demands for an explanation of those which he knows are veritable facts by pooh-poohing their existence, while intimating to the unfortunate but thoroughly honest "medium" that he is a knave, a fool, or a promising candidate for a lunatic asylum. Theosophy alone offers a reasonable and logical explanation for these phenomena, more of which will be reached and accounted for when we take up a class of higher "astral" bodies. The Linga Sarira is universal in nature; everything, whether "organic" or inorganic, has its astral counterpart—its medium for relating it more or less closely with Prana.

The next astral man with which, taking them in an ascending scale, we have to deal has been termed the Kama Rupa, or Body of Desire. Unlike the Linga Sarira, it is only formed after death, and arises in the following manner. The reïncarnation of man's spiritual Triad in a new, purely animal body sets up in the latter a distinct Thinking Principle, possessing potentially all the powers, creative and constructive, appertaining to the True Thinker, the Higher Manas. This, known in Theosophical literature as the Lower Manas, becomes united to Kama, or the lower sensual desires, in its efforts to elevate these to its own plane, for the whole scheme of evolution is viewed by Theosophy as elevating to their own plane of the consciousness of entities "crucified" in matter below them by Hierarchies consciously and intelligently acting from above. It is the direct outcome of an Infinite, Intelligent, and Divine Compassion, and not the result of blind force seeking unconsciously the lines of least resistance, as modern science would fain have us believe. This imparting of its own qualities to Kama enables the latter to create for itself an astral body of greater or lesser vitality and durability according to the degree to which it has received and *conquered* the Manasic Essence. For, if Manas have conquered in its association with the sensuous desires of Kama, the latter is so weakened by the consequent elevation and transmuting of its essence to Manasic planes that the Kama Rupa will be but a faint, short-lived will-o'-the-wisp; but if Kama conquer, then does the Manasic essence become degraded or "fallen" from its plane, and the Rupa will be proportionately vigorous. But, although possessing enough borrowed or stolen force to construct sub-consciously a body, this Rupa has no Thinking Principle, or "I am I" center of con-

sciousness, within it, and at once sinks to the animal condition of consciousness, even below the higher animals. It drifts helplessly about on the astral plane, drawn hither and thither by currents of desires generated by men. Hence it is a constant element at spiritual séances, and a most dangerous one. For it is but a vile, conscienceless bundle of desires and unsatisfied passions, unconsciously seeking expression upon the material plane, the only one capable of affording this. Drawn to a "circle", it may have a spurious semblance of self-consciousness reflected upon it by the minds of those present, just as a physical corpse may for a time be galvanized into a semblance of life by electricity. Or, perhaps, its condition is more like that of a hypnotized person whose consciousness is also deprived of its synthesizing center by the force of the hypnotizer's will, and who therefore simply reflects whatever is projected into his mind as though it had originated there.

It will at once be apparent how undesirable is traffic with these Kama Rupas in séance rooms. Nothing pure, unselfish, or aspiring can come from such a source, while it is quite possible for a person, and especially so weakly an organized one as a "medium" must be, to have one or more of such entities attach themselves permanently to him. Especially is this to be feared when there is a strong bond of magnetic attraction between the "spook" and the kamic nature of the personality to which it has been thus attracted by similar impure desires.

JEROME A. ANDERSON, M. D.

(*To be concluded.*)

### SANSKRIT DERIVATION OF "AMERICA".\*

ACCORDING to Hindu geography the Continent of America was divided into three parts: Southern, Central (including what are now Mexico and the United States), and North America. South America was known by the name of Ramanaka, and is thus called in the *Vishnu Purana*. The word Ramyaka can be used to derive America from. †This last word means "the beautiful all around".

The *Mahabharata* describes South Americans as "men of fair

\* These two short contributions were sent to the PATH independently of each other, and both are by Brahmins in different parts of India.

complexion and of handsome personage". Central America was known as Heranmayaka, and took its name from a very large river carrying gold. [This may be the Orinoco.] This division was said to contain three mountains, one of gold mines, another of silver mines, and the third of diamonds. One of these mountains was situated near the abode of a famous lady of that land, who was known by the name of "Swyamperbha" or "self-illuminated". Of her the *Mahabharata* says, "Here lies the permanent abode of that lady the disciple of Sandalia, a famous philosopher, who was dissatisfied with the Vedic teachings and tried to find the way to emancipation by her own yoga". We read of this lady Swyamperbha in *Ramayana*, where she is described as an enchantress and magician, having her abode somewhere in southern India, and who assisted the Ambassador Sugriva to find the abode of Sita in Ceylon.

S. T. KRISHNAMACHARYA.

Thinking over the name of "America" and being attracted to a philological investigation of the word, I find that it is in fact a Sanscrit one. This does not seem to have been thought of before, and I give it now for the benefit of studious Theosophists as well as Brahmins like myself. Amrâvati is the capital of Indra. From this word is derived or is taken the word Amrâ, i. e., "where the Devas live", which would signify a very beautiful land. According to the rules of Sanscrit grammar the word Amrâ becomes Amrika (or America), i. e. the place of the Devas.

Now if we add to this the hint given by H. P. B. that America is the land of the new race, and if we reflect on the great progress made in America, upon the industry of its inhabitants, their ingenuity and freedom of thought, together with the wealth found in it—for every kind of natural wealth has been discovered in America, this derivation of the name is extremely interesting and will no doubt be instructive to a great many.

R. B. K. L.

WHY should there be such sorrowful contention? You honor what we honor, both alike: then we are brothers as concerns religion.—*Fo-sho-hing-tsan-king*, v. 2, 264, 5.

## FACES OF FRIENDS.

THE name of Keightley is probably as intimately associated with the Theosophical work of H. P. Blavatsky as is that of any other person, and one or other of the two Keightleys has always been working steadily in all parts of the Society's organization. The present article introduces the picture of Bertram Keightley as one of our old friends.

Bertram was born on the fourth of April, 1860, at Birkenhead, England. His father was a solicitor in Liverpool, and he also is a member of the bar. He says that his parents were both influenced to some extent by Swedenborgian thought. His education began at the Charterhouse, a famous school, was then carried on in Germany and France, and finished at Trinity College, Cambridge. There he took the degree of Master of Arts, after mathematical Tripos.

He came into Theosophy quite naturally. Having studied Mesmerism at Cambridge, that led to his reading Eliphas Lévi, and then mediæval mystics and neo-Platonic writers. Later, having read Mr. Sinnett's *Esoteric Buddhism* and recognizing in it the outline of a system which would coördinate previous study and furnish a complete philosophy, he decided to make the acquaintance of the author. This is another proof of the value of that book. Keightley obtained an introduction to Mr. Sinnett and attended meetings of the local Lodge, and then, early in 1884, was admitted to the Society, together with Archibald Keightley and Mr. and Mrs. Cooper-Oakley, by Col. H. S. Olcott, then in England.

He first met H. P. B. at a special meeting of the London Lodge in Mr. Hood's rooms in Lincoln's Inn, H. P. B. turning up then quite unexpectedly to the astonishment of all, as they supposed her to be in Paris. I may add here that H. P. B. was in Paris just before this meeting, and suddenly informed me that she was ordered to go quickly to the London Lodge, although she was then not feeling well. Brother Keightley spent much of the spring and summer of 1884 in H. P. B.'s company in Paris and England, going with her to Germany. At the same time while in England he met me for the first time, as I was on my way to India.

In 1885 Brother Keightley was Hon. Sec. of the London Lodge until the formation of the Blavatsky Lodge upon the return of H. P. B. to London. In 1887, H. P. B. being sick at Ostende, he went over twice to that city to urge her to come to London and help them, accompanying her back to one of the suburbs of London after the second visit. In the same year he joined with Archibald Keightley and the Countess C. Wachtmeister in forming the celebrated Lansdowne Road household, where H. P. B. lived for a long time. After that he worked with Archibald Keightley, helping H. P. B. on the *Secret Doctrine* from May, 1887, until its publication.

According to a request made by H. P. B., Brother Keightley came to New York in the fall of 1889, and visited nearly the greater part of the Branches in the United States, attending the Convention at Chicago in 1890 as special delegate, returning in 1890 to Europe. Then a month afterwards, again at H. P. B.'s request, he went to India, where he was elected General Secretary of the Indian Section, which office he has held since then. While in India he visited all parts of it, and some places several times. In 1891 he came for a brief visit to London, after the death of H. P. B., returning to India shortly afterwards, and leaving India again in January, 1893. Being in London in April, 1893, he again travelled to America and was a delegate from the European and Indian Sections at the American Convention of that month. Both Bertram and Archibald Keightley have been thus associated with the Society for several years, and while Archibald has not been in India, where Bertram went so often, he has been in Australia where Bertram never went, and both of them have been several times in America, each having visited not only the Eastern but also the extreme Western Coast of the American continent. Brother Keightley is therefore well known to a great many members, who may like once more to see his face or to show his picture to those who have heard of him. His constitution is strong, his energy very great, and his ability to deal with Theosophical doctrines has never been doubted by those who have heard him speak. As he says himself, no one can tell of the future, so that future he leaves to itself.

WILLIAM Q. JUDGE.

WHAT is it to you . . . whether another is guilty or guiltless? Come, friend, atone for your own offense.—*Mahavagga, K. 2, c. 27.*





## SOME LOST CHORDS:

OR ESOTERIC CHRISTIANITY.

THE Prince of Peace was said to have come to bring peace on earth and good-will to men; but since he toiled in agony centuries ago up the steeps of Calvary hill (or rose to the Higher Self) it has been, in the main, one long tragedy. Something the future will greatly mourn and wonder at. In the name of Christ thousands upon thousands have been slaughtered or terrorized, countless treasure has been expended in wars or proselyting, the human family has been full of enmities, and the mind of man dragged in the dust behind the chariot of ignorance and superstition.

Hence to-day a civilization exists in which the precepts of Christ cannot be fully carried out, as even the church admits; and all this has resulted because the letter and not the spirit of his teachings has been followed: or, in other words, because esoteric Christianity has not been comprehended or practiced. The early Christians had been fully warned, for Paul says, *II Corinthians*, ch. iii, v. 5-6:

Not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is from God; who also made us sufficient as ministers of a *new covenant*; not of the letter, but of the spirit; for the *letter killeth*, but the spirit *giveth life*.

And beginning at the twelfth verse of the same chapter, he contrasts the teaching of Moses thus:

Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a *veil* upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away; but their minds were hardened; for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day whensoever Moses is read, a veil lieth upon their heart. But whensoever it [man, or manas] shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is *liberty*.

In ch. iv, v. 3. he says:

But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light [illumination] of the gospel of the Glory of *Christ*, who is the *image of God*, should not dawn upon them.

Again in *II Timothy*, ch. vi, v. 3-4, he says:

For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.

No Christos, whether Buddha or Jesus, ever committed his teachings to writing. This may have been done by certain of his followers, but their works are valuable only in proportion to their spiritual advancement. The disciples of Jesus, with the exception of Paul, were admittedly ignorant men, having a mixture of the carnal and the spiritual, and Paul himself confessed that he did not have the full knowledge. It therefore follows that the books of the *New Testament*, even if written by the persons to whom they are ascribed, must contain imperfections and call forth the attack of scientific, historical, and literary criticism. A few of the books are fragmentary and unworthy of serious notice, but the others contain a mixture of exoteric and esoteric teaching. The former is of no value to us as Theosophists, and, if we have no comprehension of the latter, or esoteric teaching, the whole is a stumbling-block, and we can understand why so many cast aside the *New Testament* as of no value. A man may have a great intellect, yet be as a child so far as intuition is concerned. To him certain books are sealed up.

I do not purpose here to discuss an historical Christ, or the authenticity of the *New Testament*, but will briefly consider a few of teachings therein as laid down in the books as they now are.

Jesus was born of a holy virgin, Mary, or matter; went into Egypt (the allurements of the physical body); and, having put them under his feet, returned as *Christ*—"that it might be fulfilled which was spoken of the Lord through the prophet, saying "out of Egypt (the body) did I call my Son'." Being now free from the passions and disturbances of the carnal body and the lower mind, he taught from Jerusalem and round about. His teachings, stripped of the forgeries and conceits of men, were few and simple. He declared, mystically, that he was the Son of God, and that all men were or could become so. He taught in the Sermon on the Mount and elsewhere the doctrine of meekness, purity, and altruism to its fullest extent. The Sermon on the Mount was not delivered until he had fasted and been tempted by the Devil (or lower mind). During this temptation he refused at the promptings of the Devil to show phenomena for unworthy purposes, or lest he should seemingly gratify his own vanity, nor did he later ever show phenomena for the mere love of them. He openly said the people could not understand esoteric truths, so he veiled many of them in parable. To his disciples he said (*Mark*, iv, v. 11):

Unto you is given the mystery of the kingdom of God; but unto them that are without all things are done in parables.

It did not, however, follow that the disciples always grasped the esoteric meaning, for we find them asking him to explain the parable of the tares of the field (*Matthew* xiii, v. 36). I conclude from the text that the Sermon on the Mount was given both to the disciples and the multitude. The latter could understand the simple teachings set forth, but they were astonished and could not carry them out, any more than modern society can. The admonition, "Give not that which is holy unto the dogs, neither cast your pearls before swine", etc., was obviously for the ears of the disciples, and referred to arcane truths. Paul affirms this in *I Corinthians*, ii:

But we speak God's wisdom in a mystery, even the wisdom that hath been hidden. . . . But unto us God revealed them through the spirit. . . . For who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth save the Spirit of God. . . . Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

And in the next chapter he continues:

I fed you with milk, not with meat, for ye were not yet able to bear it: nay, not even now are ye able.

And in chapter vii, v. 7, he asserts that all men are not on the same plane, thus:

Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner and another after that.

When Christ stood before the Pharisees and was questioned by an intelligent man, a crafty lawyer, as to the great commandment, he condensed his teaching into a few words.

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hang the whole law and the prophets.

Paul says, *Romans*, xiii, 9:

And if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

And in *Galatians*, v, 14:

For the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.

If the two commandments of Christ are exoterically and esoterically followed, they will be found to comprehend and lead to all things.

Of God Christ says there is one God, a Spiritual God, whom no man (the physical senses) hath seen. Paul in *I Timothy*, vi, 16, speaks of a God "who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see". Neither

Christ nor His disciples anywhere speak in favor of the anthropomorphic God of the *Old Testament*.

Where is God? In His kingdom. Where is His kingdom? "The kingdom of God is within you", says Christ (*Luke*, xvii, 21). In *Romans*, x, 8, Paul says:

But what saith it? The word is nigh thee, in thy mouth and in thy heart, that is, the word of faith, which we preach.

And in *I Corinthians*, iii, 16-17, he says:

For we are God's fellow-workers; ye are God's husbandry, God's building. . . . Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Reading again Christ's answer to the lawyer, we shall see that he meant that we should love the Lord within us, or aspire to our seventh principle, Atma, and practice altruism, or regard all men as brothers, in our relations with our fellows. The worship of an anthropomorphic God is limiting and illogical, and the worship of an impersonal power, on the other hand, is something the mind cannot grasp.

As to prayer, Christ did not condemn it, but he enjoined (*Matthew*, vi:

When thou prayest, enter into thine *inner chamber*, and having shut the door [to the external senses] pray to thy Father which is in *secret*, and thy Father which is in secret shall recompense thee.

In the *Key to Theosophy* it is fully shown that He meant by prayer an aspiration or desire unto the highest principle in man, the spiritual spark, the Atma. The passage quoted has been misconstrued by the orthodox for centuries, for they have built costly palaces to pray in, and even pray on the street corners, just as the hypocrites and Gentiles did in the time of Christ.

Christ taught reincarnation in the case of the man born blind and in his reference to John. Paul taught Karma in *I Corinthians*, iii, 8:

Now he that planteth and he that watereth are one; but each shall receive his own reward according to his own labor.

And in *Colossians*, iii, 25, where he says:

For he that doeth wrong shall receive again for the wrong that he hath done, and there is no respect of persons.

See also *Galatians*, v, 7:

For whatsoever a man soweth that shall he also reap.

Nothing has been so much adduced to the world at large to show the divinity of Christ as the alleged fact that he performed miracles, or contravened the laws of nature. That he did so

Theosophists will respectfully deny, and assert that anyone who has become a Christos has such powers, entirely within the laws of nature, as to perform acts which seem to the ordinary eye wonderful or miraculous. Things which years ago would have been called a miracle, or sorcery, are to-day commonplace: for instance, our great power over the forces of nature, which is as nothing to what will be. The border-line of the mysterious is being daily passed and its field becoming more and more limited, and to-day the scientific or metaphysical mind pays no attention to the word "miracle" in a literal sense. For one, I believe that the so-called miracles of Christ have a spiritual explanation, if the events took place. He never boasted of them, and said of those alleged to be dead that they were not dead. In all ages miracles have been declared, and are said to-day to be performed at the shrines of Roman Catholic saints, etc. The miracles of Apollonius of Tyana, in a gross sense, are as well, if not better proven than those of Christ; and wonderful things are done by Indian Yogis and by Adepts, but they are all within the law of nature. If Christ performed miracles, others did in his day. (See *Mark*, ix, 38.)

John said unto him, "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not us." But Jesus said, "Forbid him not: for there is no man which shall do a mighty work [or better, who has a mighty power] in my name, and be able to quickly speak evil of me. For he that is not against us is for us."

The same circumstance is repeated in *Luke*, ix, 49-50, and the answer is the same. Now just before this Jesus was said to have cast out an evil spirit from a child; and his reply above was not only an admission that those on his plane could do like things, but also a plea for toleration. In *Acts*, viii, we find Simon Magus performing wonders in Samaria, but as to him read the able articles of Mr. Mead in *Lucifer*, our London magazine.

If you ask why the church has so largely departed from the esoteric doctrine, I answer, Because the Church was founded on Peter. Christ foretold that he would betray him. He did betray him before the crucifixion, and afterwards, for he understood not the inner teaching and taught largely the exoteric doctrine. He sowed dissension among the congregations, and Paul preached against him and Barnabas boldly, but the words of Paul were not understood by the many, and were gradually forgotten. The only reason why Paul stands preëminent among the Apostles is because he knew and taught esoteric Christianity.

H. W. CRAGIN, F. T. S.

## KOREAN STORIES.

*(Begun July, 1893)*

## III.

## A CHINESE STORY OF REINCARNATION.

WANG-SU-IN was the Governor of a province in China, and lived about one thousand years ago. In this province there was a temple in which for years the priests had kept sacred from intrusion a cabinet or box. This box had been closed by a high priest of the temple before his death, which had occurred fifty years previous, with the strict injunction that it should never be opened. The Governor, hearing of this box, conceived the most intense desire to view the contents; this being refused by the priests in charge, he was obliged to use his authority to have it opened, whereupon he discovered a paper within inscribed with a verse giving the number of years since the box was closed, the age and name (Wang-Su-In) of the Governor who now opened the box, and saying that "he who had shut the box was he who opened it". All this was written in Chinese characters or hieroglyphs, so that it left no question as to the identity of the Governor with the Priest who had died fifty years before and who had been able to foresee his next reincarnation. This story and its hero were so well known and so popular among the Chinese that since then the Confucians have

五十年前王守仁  
 50 years ago Wang-Su-In  
 開門人是開門人  
 open door man is shut door man

some belief in a future state. Confucianism, being a moral philosophy rather than a religion, is of materialistic tendency, and contains no teaching of a future life.

The foregoing is the verse of Chinese characters found written on the paper within the box.

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IV.

TIGER STORY.

There was a young man who ardently longed for knowledge. His heart was sad, not knowing where to find a Master to lead him to Divine Wisdom. He feared that he might not be able to become the pupil of such a Master should he find one, and perhaps the earth was all too unholy to still contain such wonderful beings. One day he heard a vague story that in a certain mountain there lived a Master whose wisdom was like unto that of a God. But no one could tell him how to reach this Teacher, who was said to live in the deepest recesses of the mountain, and the path which led to Him was surrounded with so many dangers that no human being could possibly pass them all in safety.

The young man was so eager to find a Master that he determined to try, although all was so difficult and uncertain. After weary search he discovered a narrow path almost obscured by long grass. He traversed it patiently until between high hills this path disappeared in a stream which crossed his way. So foul and so terrible was this stream that he dared not risk the crossing, but after a little his strong faith forced him through, and he gained the other shore only to find his further progress checked by thousands of poisonous serpents. Despairing he sat all day on a distant hill, hoping they might disappear, but, alas, the serpents only increased in number. With sorrow he thought he must abandon his noble desire to press on, but he reflected it were neither manly nor righteous to cowardly relinquish his task; rather would he lose his life than give up his search after Divine Wisdom. With invincible determination he pressed through the army of serpents without injury. Elated with his success, he had proceeded but a short distance when from high banks came a thick shower of rocks, any one of which falling on him would kill him. Sad and discouraged, he dared not return for fear of again encountering the army of serpents, so he bravely ventured on and remained uninjured. All these trials over, he hoped to see some traces at least of the Master he sought, but all was silence. At last this unhappy traveller lifted his weary eyes, only to be-

hold advancing on him a tiger of tremendous size. It approached so near there was surely now no escape; he thought, "Is this the end of all my labors, to be torn in pieces by this wild beast?"

Suddenly his intuition awakened. Rushing forward he fearlessly threw his arms around the tiger's neck and cried: "My Master, I *know* you are my Master". The tiger disappeared, and in his place stood a dignified and holy man, who kindly accepted this earnest seeker as a pupil. The young man eventually became a great Adept through the teaching of this wonderful Master.

POM K. SOH.

## LITERARY NOTES.

JUNE LUCIFER. Bertram Keightley's "Necessity for the Study of Metaphysic" is both able and useful, full of nutrition for Theosophists. "Free Will and Karma" by W. Kingsland is a fine paper and with wise distinctions, but the assertion that the unit of consciousness we call "I" is the aggregate and sequence of the cells or molecules of our body is a rather startling dictum of extreme materialism. Dr. Hartmann in "The Foundation of Christian Mysticism" administers a powerful blow to certain metaphysical theologians: "An unconscious God, a God not knowing His own existence, would not be a God." Mrs. Besant's "Theosophy and its Practical Application" is another of those grand articles which uplift one with enthusiasm, especially the first two paragraphs and the bearing of Reincarnation upon the slums. Why is H. T. E. so savage against the Brown-Sequard elixir? Is it worse to put animal matter into the veins than into the stomach? "Karma and Astrology" is a deeply interesting paper by R. B. K. Laheri, though possibly making Karma a trifle mechanical. "The Fourth Dimension", by Herbert Coryn, delights and instructs: it is admirably done. Not so with "Unconscious Development", an apparent effort after striking paradox, really the utterance of absurdity. Fancy "conscious effort towards moral or spiritual progress" as "of no use"! —[A. F.]

THE NEW CALIFORNIAN for June contains two papers of extraordinary merit. "A Brahmanic Legend", Carl Burell, is exquisite, simply exquisite. Dr. Jerome A. Anderson's "Dealings with the Dead" is a clear and close analysis of spiritualistic phenomena, eminently valuable and instructive. Yet many of us must strongly oppose the statement (p. 384) that the consciousness of the *physical cells* is synthesized in the Atmic Ray, man's Seventh Principle! —[A. F.]

JUNE THEOSOPHIST is a monumental number. "Old Diary Leaves XV" is of such singular, transcendent interest as perhaps to be surpassed by nothing in literature. Col. Olcott gives further details as to the agencies writing by or through H. P. B., one a famous Platonist disincarnated in 1687, others Masters, each distinctly individual, and recognizable by the bodily mannerisms she at the time displayed. Strange, thrilling incidents are told of these various in-

habitations, and the reader seems brought closer to Masters than ever before. All this in the unsurpassed diction of Col. Olcott, the grave and the gay alternating, as in the excessively comic story of the kiss and in the pregnant lesson after an anecdote of the Platonist: "So emotions may, like beauty, be *sometimes* but skin deep. Sins, also: think of that!" What a profound truth is here! Dr. Weisse's analysis of the sources of words used by ten renowned English writers shows that H.P.B. in *Isis* used 46 classic, 51 Gotho-Germanic, 1 Celtic, and 2 Semitic, almost the same as Dr. Johnson. Herbert Burrows's lecture on "Theosophy and Life" is noble both in its thought and its language, noble enough to be by his old friend and teacher, Mrs. Besant, and strikingly like her in both. "Sorcery—Mediæval and Modern" exhibits abounding faith in talismans and witchcraft, and considers the mediæval laws against witchcraft to be proof of its reality, but it is a readable paper and by no means a mere revival of defunct superstitions. "Modern Indian Magic and Magicians" and "Astrology under the Cæsars" are most interesting, and Mr. Old's White Lotus Day address at Adyar is grand.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 7, is mainly of "Emerson and Theosophy" by P. C. Ward, an intelligent and pains-taking exhibition of likenesses. Then comes a reprint of the *Theosophist* article, "The Qualifications needed for Practical Occultism", an article of enormous value as clearly stating the exactions indispensable to every one before beginning the first exercises of a real training.—[A. F.]

OCCULTISM, Mr. Joseph M. Wade's new monthly, dispels none of the misgivings aroused by its prospectus. It is a meandering rivulet of words, quite without any definite purpose or meaning, and free from the restraints of grammar. An opening ode to "The Deity" is said to have been "done in the astral", and certainly its indifference to metrical structure is unlike anything in terrestrial spheres. The Theosophical Society seems to be the *bête noire* of Mr. Wade, possibly because of its stress on intelligibility and sound sense. *Occultism* impresses one as a sickly babe, with several symptoms of paresis, and its parent most truly predicts on page 20, "This magazine will never grow old."—[A. F.]

THEOSOPHY AND CHRISTIANITY is a reprint by Atma T. S., New Haven, Conn., of Branch Paper No. 29 by Rev. Wm. E. Copeland, F. T. S. It refutes the notions that Theosophy is hostile to genuine Christianity and that members of the Theosophical Society need to abandon their churches and religious rites. Coming from a minister it has the more cogency, and its diffusion through religious circles will help to set right a very common error. (For sale by PATH, or M. S. Wadham, 998 Grand Ave., New Haven, Conn. 2 cts a copy, \$1.50 a hundred.—[A. F.]

## Mirror of the Movement.

AMERICA.

THE GENERAL SECRETARY reached New York safely on the evening of July 21st, the *City of Paris* having made an unprecedented run from Southampton. His health is better, but his voice has only slightly improved.

ARYAN T.S. LECTURES on Sunday in July were: 2d, *Theosophy and Ethics*, Jos. H. Fussell; 9th, *The Nature of Man*, H. T. Patterson; 16th, *Practical Theosophy*, Miss A. M. Stabler; 23d, *One Life or Many?*, Burcham Harding; 30th, *Concentration*, Claude F. Wright.

"H.P.B." T.S. Sunday evening lectures in July were: 2d, *History of the Soul*, B. Harding; 9th, *Is Theosophy Practical?*, Geo., D. Ayers; 16th, *Concentration*, Claude F. Wright; 23d, *A.B.C. of Theosophy*, H. T. Patterson; 30th, *Harmony*, Miss A. M. Stabler.

THE PROGRAM for the Theosophical days in the Parliament of Religions at Chicago in September has been sent out with the *Forum* in order that it may reach all F.T.S. in good standing, and is given at end of PATH. One thousand copies have been sent to the Adyar Headquarters for distribution, and twelve hundred to the Headquarters in London.

BLAVATSKY T. S., Washington, D. C., has elected Mr. Geo. M. Coffin as President and as Secretary Mrs. Marie A. Watson, 413 G st., N. W. There is a slight improvement in the condition of Mr. J. Guilford White, who has been for weeks so dangerously ill. Mr. White has been not only the devoted President of the Branch, but for long time a most faithful and earnest worker. The loss by death of Capt. Boush and Mrs. Carey is serious, yet prompts to more zeal in those left.

WORK AT CHICAGO Headquarters goes steadily on in spite of warm weather and numerous "counter attractions". Attendance at Branch meetings and Sunday evening lectures continues good, while even a perceptible increase of enthusiasm is manifested. One of the pleasantest features of the summer is the coming among us of so many members from outside points. Toledo, O., has sent several, among them its Branch President, Brother Wheeler, and his wife. Mrs. Manning of Minneapolis was with us several days, and lectured Sunday, June 25th, on the "Universal Brotherhood of Man". July 3d a *conversazione* was held at Headquarters, when visiting Theosophists from many centers were present. Among our guests were friendly natives of Ceylon and four Hindus. Chicago cordially invites to its Headquarters and meetings all members and friends who may hereafter visit the city.

A DAYTON BROTHER has arranged for a Theosophical badge in form of a button with shank, which may be put in a button-hole on the coat. It is simply the seal of the Society, neatly made and colored, of course without the motto. The price thereof will be \$1.50, and it may be ordered from the PATH. It is purposed also to make the badge as a pin for women and as a charm for watch-chains.

#### PACIFIC COAST.

DR. GRIFFITHS arrived in Portland, Or., June 15th. He was met at the dock by a number of Brothers and given a cordial welcome. Branch and private meetings were held; and public lectures given in auditorium of A.O.U. W. Block, June 20th and 25th. Large audiences and full press reports. The *Oregonian* printed a column interview. Great interest was manifested at the Lectures. At the last one, "Conclusions upon Reincarnation" was the subject. Written questions were answered after the lecture. It was 10:45 o'clock when the audience dispersed. The Willamette Branch has done good work in Portland. Wherever and whenever a local Branch does persistent and good

work, good audiences in number and intelligence invariably attend lectures given by speakers from afar. A general lecture on Theosophy was given by Dr. Griffiths in Vancouver, Wash., June 27th. The mayor, the Superintendent of Public Instruction, and the two editors of the local press attended. After the lecture the mayor remained and was introduced to the lecturer, saying he had read Theosophical literature and was interested in Theosophy. A party of Theosophists from Portland accompanied the Lecturer to Vancouver and formed the acquaintance of many present with a view of carrying on the work begun by Dr. Griffiths. Routes and dates for a Willamette Valley tour had been arranged by the Pacific Coast Lecturer, but upon the eve of starting he received a telegram from home stating his daughter was dangerously ill with typhoid fever, and for him to return to San Francisco at once. Thus the Willamette Valley trip is deferred for the present, to be taken a little later.

SAN FRANCISCO T. S. has just added five new members to its roll, present number being twenty-three. Excellent work is being done, and the new additions to membership are a proof.

PUBLIC LECTURES have been delivered at Headquarters by Mrs. Sarah A. Harris on *The Astral*, Mrs. Vera S. Beane on *Man*, Abbott B. Clark on *Theosophy*, and Miss Marie A. Walsh on *The Progress of Theosophy*.

SAN DIEGO T. S., formed by uniting Gautama and Upasana Branches, has elected as President Sidney Thomas, and as Secretary Eli T. Blackmer, 1232 F. street.

#### LONDON LETTER.

The American General Secretary, Bro. Judge, arrived at Southampton June 24th, where Dr. and Mrs. A. Keightley met him, and he got to Headquarters on the evening of the same day. The most interesting object he brought is the original precipitation upon white satin by H. P. B. which Col. Olcott has described in "Diary Leaves". It was given by Gen. Lippitt, to whom H. P. B. gave it, to Annie Besant, and Bro. Judge brought it over, after keeping it a while to show his friends. It will probably be hung upon the wall in H. P. B.'s room at 19 Avenue Road. We all supposed that Bro. Judge's voice would not permit any talking and certainly no speeches, but were delighted to note a great improvement.

Blavatsky Lodge met as usual on June 9th, the subject being *Adepts as Facts and Ideals*. This is the title, slightly altered, of a recent article in the PATH. Annie Besant discussed it at the meeting, which was literally packed. Bertram Keightley and George Mead followed her, and then Bro. Judge spoke for half an hour as Chairman on closing the meeting.

On Saturdays members of the B. T. S. who desire to study meet in the Hall, as the regular meetings are too crowded by the public. Whenever Annie Besant is to speak, then each member gives away so many tickets that there is always a larger audience than the Hall will hold.

A working man's club started by Bro. M. U. Moore and now self-sustaining exists near by in Henry Street. It is called the Lotus Club. No liquors are permitted; they have billiards and other games, and a piano. It is generally crowded.

A Hindu lectured in London just before Convention at Essex Hall, attempting to belittle Theosophy. His name is Nagarka, of Bombay. Being a

member of the Brahma Somaj, he could not well go very hard against Theosophy, and only succeeded in showing that the latter had really a good hold on India. Bro. Geo. Mead was given the platform at the close, and really turned the meeting into a Theosophical one.

The PATH prophecy about the Queen's death has had confirmation from a clairvoyant, who on examining the palm of the Prince of Wales said his mother would die at the date as given by the Hindu correspondent of the PATH.

New lodges have been formed from centres at the following places; Middlebury, Edinburgh, Bristol, Bow. At Bow the Working Girls' Club is still in good order and doing well. There is no change in the general arrangements of the Avenue Road Headquarters, and everything seems full of the interest and activity inspired by H. P. B.

Bro. Judge spoke at the meeting of the Blavatsky Lodge preceding the Convention on the subject of Theosophy and Spiritualism, on which I believe he has lectured in New York. He said among other things that it was a pity that the misuse of the term spiritualism by those who had run after mediums had made it necessary for theosophists not to use the name, but that it was a good one and that Theosophy was in fact real spiritualism.

Decoration of the ceiling of the B. T. S. Hall has been done by Bro. Machell, who painted many allegorical scenes and figures upon the wooden roof. It is very effective. The next improvement will have to be a larger hall and better ventilation.

A traveling van under charge of Bro. Campbell assisted by Reginald Hodder has started for the South Coast. It will carry Theosophical literature, the two members in charge will talk Theosophy to all as they go on, and good is expected to result. If the U.S. were not so wide the same thing might be done there. This work takes a good deal of courage to perform.

The precipitated picture on satin made in 1874-75 in Philadelphia by H.P.B. and then given by her to Gen. F. J. Lippitt was brought to London by Bro. Judge, as Gen. Lippitt had presented it to Mrs. Besant. It has been very fully described by Col. Olcott in "Old Diary Leaves" for the month of June, 1892, in *Theosophist*. The picture now hangs in H. P. B.'s old room at 19 Avenue Road, and though eighteen years old shows but slight traces of change in color or brilliancy. It is a remarkable object because of the manner in which it was made.

THE WITNESS.

#### CONVENTION EUROPEAN SECTION.

The Third Annual Convention of the European Section assembled in the Hall of the Blavatsky T. S. in London at 10 a.m., July 6th. Bro. G. R. S. Mead as General Secretary called the meeting to order and organized the Convention by calling for delegates and proxies. Bro. Mead was made Secretary, with Bros. Hargrave and H. T. Edge as Assistants.

Brother B. Keightley represented India, Bro. W. Q. Judge America, two from Spain, Xifre and Roviralto; Dunlap, Wing, and Russell from Ireland, Mesdames Meulman and de Neufville from Holland, M. Coulomb from France, Count A. Wachtmeister answered for Sweden. England was fully represented by the various members of English lodges, and Scotland sent its delegates also. Mrs. L. A. Off from Los Angeles, Calif., was also present as a visitor. The meeting therefore in its members presented a wide field of theosophical activity. Blavatsky T.S. had thirteen votes and Sweden ten votes, those two being the two largest bodies.

Bro. William Q. Judge, Vice-President T.S., was elected Chairman of the Convention. On taking the chair he drew attention to the idea of unity, so that the Convention should not consider itself as acting only for Europe; and also said that thought should be given to the best method of activity for the next twelve months. A telegram was read from Col. Olcott, the President, reading :

Best wishes for a successful Convention.

The General Secretary then read his Annual Report. It showed great activity. Of books, magazines, and pamphlets, the record is 240 in all: seventeen in English, eleven new pamphlets; seven in Swedish; five Dutch; six translations in Dutch; one in Italian; seven in German; two Bohemian; five in French; four in Spanish. The total number of lodge meetings was about two thousand in all or more. Annie Besant delivered during the year 223 lectures, including those in the United States.

The meetings of the first day were all crowded and lively interest was shown.

A subscription was opened for expenses of the Chicago Theosophical Religious Congress, and some \$450 were subscribed. The following persons were appointed to represent the European Section at Chicago: Annie Besant, Miss F. H. Muller, B. Keightley, H. Burrows, to act in case they can attend. Mrs. Besant and Miss Muller are pretty sure of coming. Very great interest was shown on this subject.

A debate took place on the question of voting on general T.S. questions, and it was recommended that the alternative system, called Hare's, be used. Delegates from different points of Europe addressed the Convention in French and Spanish.

A photograph was taken in the garden of No. 17 of nearly all present. The second day's sessions were two in number, and just as crowded as the first, notwithstanding great heat. At 4:30 the chairman, Bro. Judge, brought the meetings to a close and dwelt upon the need for harmony, and adjured the Section to avoid "red tape" or else they would cramp all effort. He also spoke of dogmatism, advising against it, but warning them not to speak of it as existing when it did not prevail, for if they did that would produce it. He had not found it, but saw the contrary, and advised all not to mistake earnestness, devotion, and loyalty for dogmatism. Private meetings were then held and preparation made for the public meeting in the city.

PRINCE'S HALL MEETING. At 8:30 p.m., July 7, a large public meeting was held at Prince's Hall, Piccadilly, Bro. Judge in the chair. The speakers were the chairman, Bro. Mead, A. P. Sinnett, Bro. Burrows, Dr. A. Keightley, B. Keightley, and Annie Besant. The first gave an account of some of our work: Mr. Sinnett dwelt on the new instruments for Science found in the inner faculties of man; Mr. Burrows paid a tribute to H.P.B. and denied that Science had given its last word; Dr. Keightley spoke of the conditions of life, including something on Karma and Reincarnation; B. Keightley took up Ideals; and Mrs. Besant closed with a magnificent address, showing that Science would lead us, on its own admission, only to death by ice or fire, with selfishness over all, but that Theosophy upheld the immortality of man. The hall was completely filled, although the evening was intensely hot and the attraction of illuminations on the marriage of the Prince's son were all about that part of London. This gave the *finale* to the convention meetings and proved that the movement is marching steadily forward every year. Harmony and energy marked all the meetings and discussions.

## THEOSOPHICAL CONGRESS AT WORLD'S FAIR.

## PROGRAM AND OUTLINE OF TOPICS.

The seven divisions of the subject are intended to cover the whole field. The sub-topics will be assigned as shall appear judicious, and not necessarily in the order given. The whole length of time for discussion will be from eight to ten hours. The sessions will be held in the Art Memorial Building in the Park on the Lake Front, September, 15—16, 1893.

## I.—THEOSOPHY DEFINED.

1. The Theosophical Doctrine of the Unity of all Spiritual Beings.
2. The Eternal Unity of Spirit and Matter.
3. Theosophy as a System of Truths, discoverable and verifiable by perfected men.
4. These truths are preserved in their purity by the Great Brotherhood of Initiates, the Masters of Wisdom, who promulgate them more and more fully as the evolution of man permits.

## II.—THEOSOPHY HISTORICALLY CONSIDERED AS THE UNDERLYING TRUTH OF ALL THE WORLD'S SCRIPTURES, RELIGIONS, AND PHILOSOPHIES.

1. As found in the Sacred Books of the East.
2. As found in the Hebrew Books and in the New Testament of the Christians.
3. As found in Greek and Gnostic Philosophy.
4. As found in European Mediæval Philosophy.
5. Esotericism in European Mysticism.
6. Esotericism in Religions.
7. Links between Religion and Science.
8. Revelation not a special property of any one religion.
9. The Secret Doctrine and its Guardians.

## III.—THE PHILOSOPHY AND PSYCHOLOGY OF THEOSOPHY.

1. The Cosmos Septenary in its Constitution.
2. Man, the Mirror of the Cosmos and Thinker.
3. The Inner and the Outer Man.
4. States of Consciousness.
5. Evolution of the Soul.
6. Karma, the Law of Causation, of Justice, and Adjustment of Effects.
7. Reincarnation of the Soul a Law of Nature.
8. The doctrine of Universal Brotherhood as a fact in Nature.
9. The Theosophical View of Death.
10. Man a Sevenfold-Being, thus corresponding to the Cosmos.

## IV.—THE THEOSOPHICAL MOVEMENT IN ITS ORGANIZED LIFE.

1. The Objects of the Theosophical Society.
2. Its relation to Civic Affairs and Education.
3. The Mission of the Theosophical Society.
4. The Constituted Methods of Admission and Work; the conduct of Branches and their Autonomy; Propaganda.
5. The Society absolutely Unsectarian, without a creed and open to persons of all faiths. Acceptance of doctrines largely taught in Theosophical Literature not incumbent; Universal Brotherhood the only theory required to be embraced.

## V.—THEOSOPHY AND MODERN SOCIAL PROBLEMS.

1. Its insistence on Justice and Unselfishness as the basis of Community Life.
2. Its doctrine of Evolutionary Reincarnation as applied to the Sexes.
3. Its claim that social evils have their roots in mental faults, and that in addition to legislative, educational, and social improvements, the truths and laws of being must be taught for the fundamental regeneration of Society, and the recognition of Karma and Reincarnation must be made the basis of concerted public as well as private efforts.

## VI.—THEOSOPHY AND SCIENCE.

1. Theosophy hostile to Science only when Materialistic, when it repudiates all spheres and processes other than physical, or denies the reality of Soul and Spirit and the Unseen Universe.
2. Theosophy as a Universal Philosophy appropriates all Spheres of Being, and claims a scientific investigation of each.

3. Modern Science held to be hopeful when it adds to its intense minuteness that recognition of hyper-physical forces which made Ancient Science so incomparably grander, more copious and exact.

VII.—THEOSOPHY AND ETHICS.

1. The foundation of duty in the fact of the Divine Nature in Man.
2. Altruism incumbent because of common origin, common training, common interests, common destiny, and indivisible unity.
3. The sanction of Right Ethics found in Universal Brotherhood as a fact and not merely a sentiment; enforcement of Right Ethics found in the power which the knowledge of Karma and Reincarnation has on the individual.
4. Theosophy offers no new system of Right Ethics, since Right Ethics do not vary but are always the same as taught by all great Religious Teachers.

Further information regarding the Theosophical Congress may be obtained by addressing Mr. Wm. Q. Judge, Chairman of the Advisory Council, 144 Madison Avenue, New York; Mr. Geo. E. Wright, Chairman of the Committee on Organization, Room 48 Athenæum Building, Chicago; or Mrs. M. M. Thirds, Secretary of the Central States Committee, Room 48 Athenæum Building, Chicago.

WILLIAM Q. JUDGE, *Gen. Sec.*

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BRAHMIN AT THE PARLIAMENT OF RELIGIONS.

Theosophists have everywhere greatly desired the presence at the Parliament of Religions, World's Fair, Chicago, September 15th and 16th, of a high-caste Brahmin as a representative of Brahmanism. Arrangements have been made whereby Mr. Ganendra Nath Chakravarti, Professor of Mathematics, a man of fine presence, high education, and fluent command of English, and an earnest Theosophist, will accompany Mrs. Besant to Chicago, and in his address to the Parliament correct current misconceptions of Brahmanism, Theosophy, and the T.S.

As the expense of Prof. Chakravarti's visit must be met by Theosophists in Europe and America, I earnestly invite our members to send to me whatever they can spare for this object. Such great advantages to better knowledge of Eastern Philosophy, and, in particular, to the status and welfare of the Theosophical Society and Cause, are ensured by this step that I think the occasion well meriting the participation of all brethren.

As it was necessary to borrow a part of the needed money in order that Prof. Chakravarti might sail in time, I am anxious for speedy response that this may be repaid and the remainder ensured. Friends will kindly send their gifts to me.

WILLIAM Q. JUDGE, *Gen. Sec.*

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SUPPORT OF THE T. S.

Below I submit report of the progress of the Fund up to and including July 15, 1893.

Subscribers in the 10c.-per-month Class:—A. M. S., C. A. H., E. W. P., C. M. C., and L. B. S. Total, 50 cents per month. \$6.00 per year.

Subscribers in the 25c.-per-month Class:—P. S., L. S., O. K. K., E. W. P., H. H., C. T., A. C. F. T., A. E. P. Total, \$2.00 per month. \$24.00 per year.

Subscribers in the 50c.-per-month Class:—M. E. H., J. F. L., S. P. C., E. M., S. F. H., A. H. P. Total, \$3.00 per month. \$36.00 per year.

Subscribers in the \$1.-per-month Class:—M. H. B., F. B. D., W. H. T., C. H. M., S. W. C., J. C. H., R. W., (not limited), J. H. C., G. B. H., B. W., W. H. W., J. A. J., S. E. W., M. J. B. Total \$14.00 per month. \$168.00 per year.

Subscribers in the \$2-per-month Class:—J.M.G.W. Total, per year, \$24.00  
 Subscribers in the \$3-per-month Class:—J.D.B., C.T., G.E.H. Total, \$9.00  
 per month. \$108.00 per year.

Subscriber at \$10 per Quarter:—J.F.Mc.E. Total, per year, \$40.00.

Subscribers in the \$10-per-month Class:—C.H.L., D.D.C. Total, \$20.00  
 per month. \$240.00 per year.

Total Subscribers to Fund, 40. Grand Total pledged per year, \$646.00.

While it is very gratifying to be able to make as good a showing as the above at this time, I wish to state that there is still plenty of room in all of the classes for every Member, and I hope that many more of them will avail themselves of the opportunity to contribute their mites to the great Cause. Please bear in mind that the amount pledged cuts very little figure. Of course large subscriptions are always very welcome, but subscriptions at but ten cents per month are just as gladly received, and are as conclusive evidence of your good-will.

Presidents and Secretaries of Branches are requested to bring the matter before their members at an early date. I believe that every member will join us, if the matter is once properly presented to his notice.

My thanks are especially due to Bro. C.T. and other members of the Providence T.S. They have taken hold of the matter there in earnest, and I expect to enroll every member of the Branch.

For the information of intending subscribers, I wish to state that all payments are to be made to me at Dayton, Ohio. Accounts are accurately kept, and remittances made to Headquarters monthly.

G. E. Harter, 247 Green st., Dayton, Ohio.

#### THE THEOSOPHICAL BOOK EXCHANGE.

This is a work which was for some years carried on by Brother F. W d'Evelyn in Glasgow, Scotland, where he was the Secretary of the Centre, and which he now continues in London. The Theosophical Book Exchange is designed to provide members of the Theosophical Society with a medium through which to sell, exchange, or buy literature relating to Theosophy, Occultism, and kindred subjects, many of the best books on which subjects, being old or out of print, are unprocurable except at second hand.

Hundreds of books have changed hands through the Exchange, the value of the business done during two months this year being over £30. Brother d'Evelyn makes no charge for his services, and earnestly invites co-operation on the part of those who have surplus books in their libraries to assist in the spread of Theosophical literature. He will be glad to receive lists of books, etc. wanted or for sale, in any language, ancient or modern. (Lists should state price wanted and price when new. Postage always to be included.)

Bro. d'Evelyn's list post-free. Address: 77 St. Dunstan's Road, West Kensington, London, England.

Matter having passed through millions of forms has acquired an irresistible tendency to seek for an ideal form constructed by intelligent thought.—*The Shaman's Book.*

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I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water to me. Whatever thou doest, O son of Kunti, whatever thou sacrificeth, whatever thou givest, whatever mortification thou performest, commit each unto me.—*Bhagavad-Gita, ch. 9.*

## THE PATH.

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VOL. VIII.

SEPTEMBER, 1893.

No. 6.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### ASTRAL BODIES AND ASTRAL VOYAGINGS.

(*Concluded.*)

THE third Astral form with which we have to deal in studying these productions arising out of the composite nature of man, is the most terrible of all. It is at once apparent that when, in speaking of the persistence or impermanency of the Kama Rupa, it was pointed out that this depended upon the extent to which the Manasic essence succeeded in transmuting the kamic or permitted itself to become tainted with the desires of Kama, that there was a possibility of the whole of the reflected Lower Manas being dragged down to the kamic plane. That this is a real danger to every human being is a true and terrifying fact in nature. When it unfortunately occurs, the astral body of such an entity, though differing in degree only from the Kama Rupa proper, has enough distinguishing characteristics to entitle it to a separate place. It belongs to a distinct genus in this; that it has dropped out of the evolutionary impulse altogether, has no part in the general advance upon the human plane, and constitutes truly a "lost soul". It retains all of that reflected feeling of "I

am I" which, though an illusion, is yet at the base of our earthly personalities. Consequently this entity has a feeling of personality as strong as while living; can think, act, and generate karma; can even reincarnate as a human monster, and is the source of many of those cases of true obsession which so largely help to fill that flower of our modern "intellectual" civilization—the insane asylum. It can and sometimes does relate occurrences of its past earth-life quite accurately, although its love of evil is so great that it nearly always resorts to falsehood, even in this particular. No one can have attended many spiritualistic séances without noticing how largely suicides and accidental deaths preponderate when genuine communications are had. For there are no accidents in nature, and those who are cut off in their prime, while not all by any means lost souls, are so cut off because of causes they themselves have generated, and with such there is, on account of the large amount of vitality suddenly transferred from the physical to their astral form (not to the Linga Sarira, but to the Kama Rupa), an intense desire to resume their earthly habits and occupations, and which only very slowly fades out. Such, together with really "lost souls", become "guides" to their poor mediums—in reality obsessing vampires, destroying both moral tone and physical vitality in their unfortunate victims. The "guide" of such an one, with whom the writer was at one time familiar, admitted to his intimates that he had been a pirate, although on ordinary occasions he was wont to parade as an examiner! In discussing his probable nature with a friend in the privacy of his office, the writer characterized the "guide" as a vampire, which fact was promptly reported to him at the next time he saw the medium; thus showing that these evil entities are entities, and not phantoms of the imagination, as materialists would fain classify them.

In taking up the next class of astral forms we have at length reached a more agreeable portion of our subject, where we no longer deal with the denizens of the lowest astral realms. For there the creative work of Manas was at best a blind, sub-conscious groping, so far below its own state had its essence become buried, even before reaching the physical plane. But now we come to a series of Thought Forms, ranging from those still sub-consciously constructed, as in dream, to the Mayavi Rupa of the Adept, which he consciously creates, endows it with the necessary qualities, and transports it wheresoever he wills with the rapidity of thought. Perhaps the very faintest, most fleeting, of these forms are those creations by means of which we dramatize our

thoughts in ordinary dream. For, when not viewing actual scenes in the Astral Light, which can only happen when the consciousness is partially or wholly awake on this plane, one only sees his own creations. It is true these creations are "subjective", so-called, but modern philosophy is fast beginning to realize that the subjective to the perceiver is a great deal more real than the objective. These dream creations of ours are actual entities, capable of functioning so long as our will holds them in existence, just as an universe objectivises itself so long as the great Cosmic will falters not nor wearies in its manvantaric projection. A step higher than these are those forms—true *Mayavi Rupas*—which the soul creates for itself when it abandons the body during sleep. For clothed in one of these, it can travel immense distances from the physical form without the danger to this which would result, should the *Linga Sarira* be attempted to be used. As the consciousness begins to awaken in these forms and upon these planes, there is often the memory of persons and places brought back and impressed upon the physical brain with sufficient distinctness to be remembered and recognised when awake. Thus the father of the writer dreamed that he was travelling along a familiar road until he came to and passed far beyond any point he had ever reached when awake. While exploring this to him new territory, he came to an object he had never before seen—a *corduroy* bridge. This novelty so impressed him that he vividly remembered the supposed dream. It chanced that sometime thereafter he removed from that State, and by the road he had taken when dreaming. At the point at which he dreamed he had seen the strange structure he found the bridge, exactly as he had seen it while dreaming.

To these semi-conscious dream forms we have to relegate those "wraiths" of the dying which appear so often to a distant person at the moment of death. For the consciousness of all of these dream forms is derived from the lower *Manas*, which has to win self-consciousness upon any plane before its consciousness upon it is anything more than a confused, uncertain dream. This self-consciousness has been partly gained in the case of clairvoyants, who actually visit other places clothed in these thought forms, when their physical descriptions are really accurate. Of course ordinary clairvoyance is simply seeing upon the astral plane by those who have evolved the power to transfer their self-consciousness to their astral organs, but there is a kind of clairvoyance which uses these forms, and which approaches somewhat the true *Mayavi Rupa* of the Adept.

This, the Mayavi Rupa or illusion body of the Adept, or of those who have won the right and attained the power to consciously create and inhabit it, is the next we have to consider. About it we ordinary mortals know very little. But it is evident that it is but a natural power to which the whole human race will attain in the course of its evolution, and which these advanced Ones have anticipated by the supreme efforts of an unselfish and purified will. That they can transport these bodies to any place, however distant, with the rapidity of thought, and make them both invisible to the ordinary eye, or apparently as solid and real as flesh and blood, has been well attested by the most competent witnesses. Not only did a Master do this, in a visit to Col. Olcott in New York while his physical body was in India, but he actually left behind him an article of his apparel when he disappeared, and which the Colonel still possesses. It will be claimed that such an event is only evidence to those who witness it, but this can hardly be so classified when we consider the really vast mass of testimony which shows that this projection of astral forms is only a natural power of every soul, and which we at present exercise feebly and unconsciously, while Adepts but do the same thing consciously.

Higher still than the Mayavi Rupa is the Nirmanakaya body, the form woven by those who have conquered every illusion of matter, who have won the right to Nirvana, but who refuse their reward in order to still toil, unseen and unfelt by those for whom they have sacrificed so much. It is from such high and holy Beings, clothed in their Nirmanakaya vestments, that genuine inspiration from spiritual sources comes. It is their duty and their delight to daily and hourly contend with the enemies of humanity by such help and inspiration, given in the hour of need. Yet by this is not meant a "communication" such as comes from "Summerland" by any means. For the inspiration in this case but obeys the universal law that all true power proceeds from within outwards, and so these always seem to come from the recesses of our own being, and are utterly indistinguishable from those which really do proceed from our own Higher Ego. So, unnoticed, except by the Adept clairvoyant, uncredited, unthanked, do these highest and holiest of Earth-evolved beings proceed with their compassionate tasks.

There are higher forms yet, but they can hardly be classified as Astral. Such are the Augoeides, the Radiant Forms of our Divine Fathers in Heaven, spoken of by Bulwer Lytton; the Dharma-kaya vestments of those Buddhas of spiritual selfishness how

but gain Nirvana to "disappear forever from the hearts and memories of mankind", instead of donning the humble Astral robe of the Nirmanakaya. There is, too, that undescribed mysterious vestment which clothes us in our devachanic rest. But enough have been classified to show their common origin, their different uses and functions, and to enable the student to satisfactorily assign each to its proper place and plane of consciousness. Thus, in the case of table-tipping, slate-writing, etc., he will instantly know that the astral organ of some living and present person is the actual factor in the phenomenon; the intelligence, if any, being reflected from the minds of those present. If there be forms materialized, he may be sure that one or more Linga Sariras of those present have exuded and attracted to them enough of molecular matter and vitality to form a transient Rupa for a Kamic entity, or, perhaps, a lost soul to regain for a few moments those earth sensations and experiences for which it longs. Let a sensitive person observe the startling depression of vitality, as well as the horrible charnel-house smell remaining in the room after a genuine "materialization", and he will be at no loss to account for the source of the power or of the "conditions" necessary to accomplish the result. He may seek in vain among the paradoxes and platitudes of the so-called "communications" for evidence of any high or really spiritual entity, for Nirmanakayas do not seek the atmosphere of the séance room any more than does the ordinary man or woman the horrors of the morgue or dissecting rooms of our colleges, which are their nearest physical counterparts. And if there does come uncalled into his mind a suggestion to labor altruistically for humanity, a longing to live upon a higher, holier plane than that which he realizes he now occupies, he will not disturb or flatter himself by the thought that perhaps a Nirmanakaya is endeavoring to impress him, for he will realize that the plane of a Nirmanakaya, which is that of his own Higher Ego, is too near the Divine for any feeling of selfish proprietorship, of "this is mine and not thine", to mar the Unity of thought and purpose towards which we now feebly strive in our endeavors to "form the nucleus of a Universal Brotherhood". And if in his sub-conscious construction of these lower, transient entities, he finds a promise and prophecy of a time when he shall consciously and joyously take part in the creation or construction of such worlds as he now inhabits, then will his study of even these lowly, unscientific "astral forms" not have been in vain.

JEROME A. ANDERSON, M. D.

## ESOTERIC TEACHING.

SOME recent references in the *PATH* to portions of the original esoteric teachings embodied by me in *Esoteric Buddhism* seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the *PATH* for July, entitled "Mars and Mercury".

The point at issue is this:—In the original teaching which I received from the Masters I was definitely informed that the planets Mars and Mercury formed part of the septenary chain to which our own world belongs. The question is one which, on its own merits, will only be of interest within the area of serious Theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society and the progress of the movement. It is for this reason that I now feel bound to take it up.

For a long time after the publication of *Esoteric Buddhism* the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that any one imbued with respect for the Masters' teaching could challenge it, because, as has been publicly stated, after the publication of *Esoteric Buddhism* the great Adept who gave me the information wrote to me declaring explicitly that it constituted a correct exposition of his teaching. His words were:—"Be certain that with the few undetectable mistakes and omissions notwithstanding, your *Esoteric Buddhism* is the only right exposition, however incomplete, of our occult doctrines. You have made no cardinal, fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book, but, on the contrary, will explain away any seeming contradiction." In later years when the *Secret Doctrine* was published by Madame Blavatsky, I found to my great surprise that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, and had represented the seven planets of that chain as seven different states of this earth, making out Mars and Mercury to be in no way associated with the evolution of our human family, but simply to be themselves the objective planets, corresponding to the earth, of other chains. On the basis of this declaration some Theosophical students have felt bound by their loyalty to Madame Blavatsky to put aside the earlier teachings of the Masters conveyed through myself, and to argue that I misunderstood my instructions. This

view is emphasized with great vigor in the ПАТН,—in the article above referred to, signed by Mr. Judge,—and the really important point developed by the controversy has to do with the question, What was Madame Blavatsky's position really in the occult world, and what kind of authority should be attached to the writings she has left behind her?

I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish, with the assistance of herself and members of her family, under the title *Incidents in the Life of Madame Blavatsky*, that she was truly in close relations with the great Masters of esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the occult world. She was what she always called herself, a *chela*, or pupil of the Masters, generally described by them by the term *upasika*, well-known in the East as signifying a female *chela*; and when the teaching first came to me in preparation for the book which I ultimately wrote, Madame Blavatsky eagerly perused the letters I received in reply to my elaborate questions, assuring me constantly that the information they contained was almost as new to her as it was to me, except in so far as a part of it was vaguely present to her mind without having ever been formulated with precision. Through her it was in the first instance undoubtedly that I came into communication with the Masters, and in many ways for many years, during some of which she had few other friends, I endeavored to show my appreciation of the debt of gratitude, in this respect, I owed her. But the matter we have now to deal with has nothing to do with personal relationships. I have to defend the teaching of which I was made the exponent, and now that the subject has been forced so prominently to the front, I cannot leave Theosophists to suppose I acquiesce in the claims that have been made to correct my faithful exposition of the occult doctrine.

It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing the *Secret Doctrine*, not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavoring to amplify and expand the occult teaching of the Masters is the all-important conclusion to which I think all unbiassed minds in the Theo

sophical Society must be brought by a consideration of the matter under discussion. In endeavoring to show, on p. 163, vol. 1 of the *Secret Doctrine*, that I misunderstood the teaching in reference to Mars and Mercury, Madame Blavatsky quotes a question which I put to the Master, K. H., and his reply. Here I must add a few words of explanation of the circumstances under which the correspondence in question came to be available for quotation. When I returned to England in 1883 and published *Esoteric Buddhism*—long before Madame Blavatsky ever thought of returning to this country—the most earnest Theosophists of that day were exceedingly eager to see the original papers on the basis of which that volume had been written. I used to read portions of the correspondence at meetings of the Society, and many members pressed me eagerly for permission to take copies of them. I referred the matter to the Master himself, and in the first instance he distinctly expressed disapproval of the idea. The letters, as he pointed out, were written to me, to inform my own mind, in order that I might in turn put out their substance in a suitable literary shape. They would not be intelligible to others unfamiliar with the course of the correspondence on both sides, and so on. The urgent desire, however, of certain Theosophists made me feel as though I were selfishly withholding from them documents which we all revered very sincerely, and at a later date—to my lasting regret—I was induced to apply a second time to the Master for leave to have some of these letters copied. He gave me that leave then, enjoining me to take a solemn pledge from persons to whom I gave the copies that they would never be made use of in any way without my permission. Under these conditions the great bulk of my correspondence with the Mahatmas, in so far as it related to Theosophical teaching, was copied and treasured for a time by the persons to whom I gave it. Several years later, when Madame Blavatsky was living in this country, she naturally acquired overwhelming influence over a great many members of the Society. She desired one of these to give up to her the copies that had been received from me. The member in question conceived her orders to over-ride the original pledge, and gave them up. They have since been scattered about the world, so that I have seen extracts from them in the PATH and elsewhere, and for want of the interpretation that would have been suggested if the original letters of enquiry from me had also been printed, provoking misapprehensions on the part of those who only in this way read half the correspondence.

Now, the original question relating to Mars was as follows:—

“What planets of those known to ordinary science, besides Mercury, belong to our system of worlds?” The question took that form because information concerning the association of Mercury with our chain of worlds as the next planet on which this body of humanity was destined to evolve, had been given to me previously. The answer was:—“Mars and four other planets, of which astronomy knows nothing. Neither A, B, nor Y, Z are known, nor can they be seen through physical means, however perfected.” The answer is incorrectly quoted in the *Secret Doctrine*, and is made to run,—“Mars, etc., and four other planets . . .” The interpolation of this “etc.” lends color to the view Madame Blavatsky was at the time maintaining, viz., that while I had intended to ask a question concerning *our chain*, the Master thought I meant to ask a question about the *solar system* at large. This idea is a strange one for an occultist to have accepted. An Adept dealing with his pupil could not make such a mistake about his meaning. But internal evidence makes it obvious that no such mistake was made. If the question had related to the solar system, it would have been absurd. “What planets besides Mercury belong to the solar system?” The question would have been ridiculous in that form—the answer almost more so,—“Mars and four others . . .” invisible to telescopes. What about Jupiter and Saturn, and all the invisible planets of the other world systems? Madame Blavatsky, as all who knew her intimately are well aware, was capable of making any imaginable mistake in matters relating to physical science. Her mind was out of tune with all such matters. But how the friends who helped her with the proofs of the *Secret Doctrine*, even without having their eyes opened by knowing that the “etc.” was an interpolation, could have let this passage pass, is very surprising. Finally, be it observed that “A, B, and Y, Z,” were the names assigned by agreement at that period of my correspondence with the Master to the first, second, sixth, and seventh globes of our chain. The notion that there could be any ambiguity about my question or the answer, in the circumstances, is an insult to common sense,—not to speak of Adept wisdom. I am entitled to add that at a very recent date, within the last few months since this subject has been under discussion, the Master himself in communication with me made the following comment on the situation:—“If I had been capable of paltering with the truth, and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on”.

Few persons in touch with the principles of occultism will be surprised to hear me quoting recent words addressed to me by the Master. Relations like those which were established between my humble self and Him in days gone by are of a kind that do not come to an end except through the misconduct or faithlessness of the pupil. During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing were private and personal, and I was precluded from speaking of them. That prohibition has since been removed. Madame Blavatsky disliked anything that savored of interference with her rights as founder of the Theosophical Society, and while she lived no one else would have been allowed to speak on behalf of the Masters to the Society at large. But it will be obvious on reflection that unless the whole design of occult teaching is a delusion also, fresh neophytes as time goes on must come within the scope of the personal teaching of the Masters. In this respect we are moving forward now in a new era. I should be the last person to claim any monopoly—such as Madame Blavatsky in a certain sense enjoyed while she lived—of the honor of conveying teaching from the Masters. No one now left in the Society, I should think, could be so unwise as to make claims of that nature. But as it has been my duty in the past to put the teaching of the Mahatmas before the world, so it looks probable that such tasks will present themselves again, and on this account it is that I am bound at the present crisis to speak rather more plainly than inclination in other circumstances would have prompted. For many Theosophists, I know, Madame Blavatsky represented the whole movement, but, great as she was, the movement is something much greater. For many such persons Madame Blavatsky may have been the only teacher from whom they received occult enlightenment. Immense as my respect is for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my Theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his *chelas*, quite outside the range of Madame Blavatsky's connexions. It ought to be for all earnest workers in the Theosophical movement a matter of great satisfaction that this is so, because in this way an entirely independent line of confirmation is provided for much that Madame Blavatsky has taught, for the *bona fides* of her position in its broadest aspects, and for the much-discussed existence of the Masters.

Following the quotation from my letter given in the *Secret Doc-*

*trine* as above described, comes a letter as printed in that volume with many passages omitted, in which Madame Blavatsky seems to give a correction, derived by her from the Master himself, confirming her view of the planetary chain. Here, again, minute comment upon the entangled situation is very difficult. I can only say that the omitted passages would materially alter the interpretation the letter seems to bear, and that some words obviously put in by Madame Blavatsky in parentheses must not be understood to have existed in the original.

Of course it matters very little for most people in this country first awakening to the significance of Theosophic teaching, whether Mars and Mercury are connected with this earth in the manner described or not; but what is of immense importance—in order that the movement, carried on loyally and rationally, shall always continue a healthy living organization, in touch with higher wisdom—is that all persons interested in its progress should shun the disastrous mistake of stereotyping the utterances of Madame Blavatsky—or of anyone else outside of the Masters—as the final word of esoteric teaching, and an infallible testimony to constitute a new body of dogmatic scripture and lead the human understanding once more into the quagmires of bigotry and sectarianism.

A few words must be given in conclusion to some points in Mr. Judge's recent article. When he says the two Masters who have had to do with *Esoteric Buddhism* and the *Secret Doctrine* have decided distinctly, first, that no other globes of the earth chain are visible from its surface, etc., etc., and that "Mr. Sinnett misunderstood them when he thought they meant to say Mars and Mercury were two of the six fellow-globes of the earth", I can only affirm for the guidance of those who may be able to feel that I speak with some claim to be listened to in such a matter, that I am quite sure Mr. Judge entirely mistakes, and that the Masters in question never said anything of the sort. The argument which endeavors to draw a correspondence between the organization of the septenary chain and the seven principles of man is one which rests on an entirely false analogy. It would be as reasonable to attempt to trace an analogy between the seven principles of man and the seven days of the week. There is an analogy between the principles of man and the principles *of the earth*—or of any other individual planet, visible or invisible,—but seven is a terrible stumbling-block for Theosophical students who know there is something in it without knowing very much more.

Finally, in quoting from one of the letters to me by the Master

which were got at under the circumstances I have described above, Mr. Judge represents him as saying, "You are putting me questions pertaining to the highest initiation. I can give a general view, but I cannot and dare not enter upon details." It was scarcely fair of Mr. Judge to bring in the passage quoted, as though it bore on the matter in hand. It related to enquiries which had nothing to do with Mars and Mercury, but to a totally different question.

A. P. SINNETT.

## HOW TO SQUARE THE TEACHINGS.

PLACE has been given to Mr. Sinnett's admirably written article "Esoteric Teaching" for two good reasons: *first*, because he requested its publication, and *second*, because the theme is excellent and the time propitious. But by its appearance the PATH is not bound to the conclusions of the learned author.

Roughly summarizing the history of the recrudescence of the teaching of the Lodge for this century, we find H. P. B. publicly beginning it, though guardedly, in *Isis Unveiled* as herself the messenger of the real Teachers behind. At that time (1875) she gave private teachings\* in America to certain persons. Then in India in the *Theosophist*, with H. P. B. as editor, it proceeds to further unfolding in articles entitled "Fragments of Occult Truth". It is a pity this name was not preserved and used for the book which the "Fragments" afterwards became—*Esoteric Buddhism*. Later the *Occult World* came out in 1884, and also *Esoteric Buddhism*. During all this time H. P. B. was doing her own work with others, explaining the same philosophy as was given to Mr. Sinnett, and contributed to literature the *Key to Theosophy* and the *Secret Doctrine*. The fact—not denied by Mr. Sinnett or anyone—is that the letters from the Masters from which the matter for *Esoteric Buddhism* was taken came in the main through H. P. B., for although it is true she "showed surprise" to Mr. Sinnett on seeing certain things communicated to him in letters from the Masters, the surprise was not at teachings which were new to her, but surprise that they were divulged at all, for she knew the teaching, inasmuch as she taught it under pledge as far back as from 1875 to 1878 in America.

In her *Secret Doctrine*, availing herself of the same teachers

\* Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America before *Isis Unveiled* was published to two Europeans and to my colleague, Col. Olcott.—*Secret Doctrine*, vol. 1, p. xix.

to whom she introduced Mr. Sinnett, she corrected two errors into which she said he had fallen, *i.e.*, respecting Devachan and our companion planets. It is a perfectly unthinkable proposition to say that she was not advised by the Masters when writing the *Secret Doctrine*. I who saw many of the Masters' letters in 1888 in reference to the *Secret Doctrine* certainly cannot give up the evidence of my inner and outer senses. I know as surely as I know any fact that the same teachers were giving her in 1887 and 1888, as before, information for that book, in black upon white, and I am certain they dictated the corrections given in *Secret Doctrine* upon the points now before us. Evidence, eye-sight, and tradition confirm it, for in 1876 to 1878 I was given by her the same theories and the clue to the misunderstanding which a desire for consistency as to mere words has now aroused.

Even in 1888 it was *not the time* to make the point precisely clear to the public. Times have rule in occult teaching more than most readers—or writers—of theosophical books suspect. But the clue was given, a broad hint was thrown out. It is *now the time* when what I was told in 1876 and 1878 by the Masters through H. P. B. may be told, since the prohibition put personally upon me has been withdrawn.

The questions respecting Mars and Mercury—and I might add those which might have been but were not put about Venus—did touch upon other questions on the outskirts of higher initiations and which never are and never will be answered *before the right time*. The statement in the Master's letter to Mr. Sinnett that the questions put by the latter approached too near to secrets of higher initiations did not, it is true, refer directly to these questions about Mars and Mercury, but that does not alter the fact that all the questions then propounded on this planetary subject touched the delicate area; and whether Mr. Sinnett or anyone else liked it or not, attention had to be drawn off even at the risk of creating a temporary confusion on the topic. But in 1888 time had rolled on further, and now it is 1893 and nearer and nearer to another cycle. The clue may now be given. It may be noticed, if readers will observe, that the many questions raised in reference to Mars and Mercury served the additional purpose of so distracting the attention of questioners that hardly any queries were raised about the subject of "Cycles" on which the Masters had the completest information but about which the Lodge is more careful to remain silent than in respect to other points—yet the cycles are more important and have more bearing on life than Mars and Mercury.

Mars, Mercury, and Venus have a special and direct relation to this earth and its invisible companions. Those three visible spheres have to do with certain cosmic principles and lines of influence in and on the earth, while the remaining visible planets of the Solar System have not the same relation. Read it thus, as taught before Mr. Sinnett was in the T. S., and as repeated in the *Secret Doctrine* :

The unseen companions of your earth are united with it in mass, though different as to quality of substance. The visible planets of your Solar System which have a relation special and peculiar to Earth are Mars, Mercury, and Venus. But what that peculiar—nay wonderful—relation is do not ask, for we will not tell you. If while the current is open you persist in the question, you will arouse in yourselves a perplexity which the answer obtained will not relieve. Is there not a spirit of irritation, of rage, and another of wisdom and active judgment in man and Nature which may relate to visible planets which are not an actual part of earth's own special family? This is as far as we will now go.

The whole misunderstanding hinges on the word "relation". It was a word which led up to many things. The presence of Mars and Mercury in the sky presents a *relation* to the earth, yet they have another *relation* to it which Saturn, Jupiter, and so on have not, while the latter bear the same relation to us of proximity as do the first. Admit the proposed construction above given, and at once there is complete concordance between *Esoteric Buddhism* and *Secret Doctrine* as to esoteric divulgements. But continue the controversy to try and show that *Esoteric Buddhism* had not a single blunder, and perplexities of all sorts impossible to relieve will spring up on every hand. The Masters have commended the book, and well so, as it is made up from their letters. But that does not prevent one making slight mistakes, as, for instance, the one that all men stay in devachan for 1500 years. This is not the fact, nor is it according to reason. And I make bold to say that it is not 1500 years since I was last in devachan, but much less; and this assertion is made on personal knowledge supported by confirmatory statement from the same Masters. But it is true that the general run of the human race stays in devachan for the average time of 1500 years of mortal time.

Mars, Mercury, Venus, then, are a part of our system in the sense of having an extremely important relation and influence with the human race and its planets, and having that in mind it was quite permissible for the teacher to reply that Mars and Mercury belong to our system.

WILLIAM Q. JUDGE.

Ask not about a person's descent, but ask about his conduct.—  
*Sundarikabharadvajasutta*, v. 9.

## ON THE FUNCTIONS OF A DOORMAT.

AS I paused on the threshold of Headquarters one day, I found myself sympathetically regarding the doormat at my feet. What position could be lowlier than it held? Not even permitted to enter the house, but having the humble duty assigned it of cleaning the feet of those more favored ones who were admitted to the sanctum. It did not utter a word of complaint; I think no one ever knew it to remonstrate; and as to thinking that it was shamefully neglected, and that it had as good a right as the stair-carpet to climb to the innermost offices of the PATH, and even to repose beneath the Editor's desk,—I doubt if such a notion ever occurred to it.

Instead of complaining, of bewailing its unfortunate destiny, of accusing the powers that be of favoritism, or of trying to blazon its own virtues to the world, it remains with a divine patience where it was put, and does what it can to make the ways of others pleasant. It preserves the halls and stairways from the dust and mud of the street, and it lies there to be trampled upon, day after day and month after month, by the busy feet of those who never give a thought to the patient service it renders them. Talk about recognition! it never has any, it would not know the meaning of the word. Much less does it claim the reward of gratitude for what it has done, a gratitude expressed in smiles and pleasant words, as a circus horse expects lumps of sugar after he has gone through his tricks. Once in a while it suffers a furious beating, for no fault of its own, but simply to free it from the impurities heaped upon it by others, and this too it undergoes in silence and without even a murmur. To remonstrate never occurs to it, much less to rise up in rebellion and oppose the hand that strikes it or the heel that grinds it into the dust.

So perfect is its humility, so absolute its patience, that I set myself to learn the lessons that it taught; and what higher ones could be studied by a scholar than those of trust, submission, humility, and patience? It is hard sometimes to be content with a place upon the threshold, where we feel ourself trodden under the feet of those who "go up higher", but if we can help those feet, we too have part and lot in their advancement. And if we have really learned the lesson of trust, we know that the place

assigned us is the place where we belong, and where we can do the most good, if we will only consent to work with our own tools and not grasp at another's. What says the *Gita*? "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well." But one of the most insidious forms of that ambition against which we are so strenuously warned, is what we call emulation, the desire to distinguish ourselves as we have seen others distinguish themselves, the feeling that, given the chance, we could do great things. But the greatest thing is to use the chance we have, for "to him who hath shall be given", and to learn the lesson of trust in those great Powers that have set us in our places and know better than we can what we are fitted to do.

This lesson of trust springs out of humility, for it is only when we recognize our own feebleness that we learn to confide in the strength and wisdom of others. In *Letters that have Helped Me* we are told, "The Karma of your present life is *the higher patience*", and this is explained by the compiler to mean "the fine line between pride and humility". The doormat does not fling itself into the gutter in a foolish fit of self-abasement, but it remains at the top of the steps, in a place of its own, which is "the place neither too high nor too low", on which Krishna told Arjuna to sit.

Submission does not imply grovelling, or even self-depreciation, but only the consent to do a lower duty that someone else may the better perform a higher, for which he has a better equipment than ourselves. A private holds as honorable a position as a captain, and without privates there could be no captains. In the army of the Lodge promotion never goes by favor or by seniority, and when we are fit to be captains we shall find ourselves marching at the head of our regiments. Till then, let us trust in our commanding officer and obey his orders as we would like to have our own obeyed.

The doormat was never known to complain that it was not appreciated, nor even to be despondent because it had to lie there alone with no one to help it, even to recognize its efforts. And when we have learned this lesson of silent devotion, we shall learn to know all that the Masters meant when they wrote, "Ingratitude is not one of our failings. The humblest worker is seen and helped".

The crowning grace of service is joy, and verily this is its own reward.

KATHARINE HILLARD.





## FACES OF FRIENDS.

IN our last we gave a picture of Bertram Keightley, and now follow with one of Archibald Keightley. Dr. Keightley was born in Westmoreland, England, on the 19th of April, 1859. His father was Alfred Dudley Keightley of Liverpool, who came of Swedenborgian stock, and Margaret Wakefield, whose parents were Quakers. Like Bertram, he began his education in the Charterhouse, then finished at Pembroke College, Cambridge, where he took the degree of B. A., after natural science tripos. He then took the degree of B. M., licentiate of the Royal College of Physicians, London, and passed as member of the Royal College of Surgeons, England, and Master of Arts and Doctor of Medicine of Cambridge. Within the last two years he also passed the examination required in the State of New York and qualified as a physician under our law, and practiced for awhile in this city. He has also traveled a great deal, both in Europe and America, and took a long trip to New Zealand.

While in college he became interested in the phenomena of Spiritualism, as indicating unseen and unknown forces, and studied the mystical philosophical works in the library there, as well as neo-Platonic philosophy. While engaged in this he noticed an advertisement of *Esoteric Buddhism*, bought the book, and after reading it was drawn to the subject. An introduction to Mr. Sinnett in 1884 followed, and with others he met to study some of the letters from the Mahatmas received by Mr. Sinnett, and then in the latter's house he met Brother Judge, who was on his way to Paris. He says he first saw H. P. B. at a meeting of the Society arranged to settle questions which had arisen in respect to the management of the movement in London, she coming over suddenly to the meeting unknown to anyone; this is the same meeting referred to at which Bertram Keightley saw her in Mr. Hood's chambers. Later he went with the party and saw H. P. B. off to India.

Later on, having a feeling with others that H. P. B.'s presence was necessary, and she being then at Ostende, he wrote jointly with others to her to come over to London and help in the work, and finally assisted her on her journey to the Capital, where she, Bertram Keightley, Dr. Keightley, and the Countess Wachtmeister joined together in a household at Norwood, which was later

removed to 17 Lansdowne Road. This was in 1887, and nearly all his time was taken up then in helping in the editing and correcting of the *Secret Doctrine*. The Blavatsky Lodge and *Lucifer* were started at Norwood, but the greater part of the work was carried on at Lansdowne Road. In the following spring, at H. P. B.'s request, Dr. Keightley went to the first American Convention at Chicago, for which he started on short notice, arriving a little ahead of time, and thus being able to do some work on the Eastern Coast of America for the Society. Directly after that Convention he returned to Europe.

The following year it was proposed that he should again travel, but H. P. B. was against it for a long time. On a certain Sunday night she was opposed to it, but early the next morning at half-past six she summoned Dr. Keightley to her and asked him:

"When can you start for America?", to which he replied:

"By the next steamer," and on Tuesday night he was again started for America.

On this visit he went to Chicago, Cincinnati, Boston, Washington, and Philadelphia, and on that occasion first made the acquaintance of his wife. Towards the end of the next year he traveled around the world with his sister for her health, spending six months in New Zealand. From there he went to San Francisco and visited the Branches on the Coast, doing a great deal of lecturing. Came across the continent, attended the Boston Convention in 1891, and returned to England in the summer of that year. He returned to America shortly before his marriage to Mrs. J. C. Ver Planck, and settled in New York, practising medicine and lecturing for the Society. In the spring of 1893 he went back to England and began the practise of medicine in London.

Dr. Keightley is well known to very many Theosophists in America and is loved by them all, as his genial ways and sincere character endear him to every one who makes his acquaintance. Very true is it that the name of Keightley is inseparably associated with our movement.

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No decrying of other sects; no depreciation of others without cause, but on the contrary, a rendering of honor to other sects for whatever cause honor is due. By so doing, both one's own sect will be helped forward and other sects benefitted: by acting otherwise one's own sect will be destroyed in injuring others.—*Rock Inscriptions of King Asoka, Edict 12.*

## OUR CONVICTIONS.

SHALL WE ASSERT THEM?

**T**O THE PATH:—Please resolve a doubt. Are members of the T.S. required to become flabby in character upon entering the Society, and to give up their convictions for fear of a vague future dogmatism? I ask this because in some of our magazines I have seen objections raised to a free promulgation of one's ideas on such subjects, for instance, as the Adepts or Masters, Reincarnation, Karma, and so on. If we are so required, then I would ask why we have a free platform in the T.S., and when were the statements made in the President's inaugural address of 1875 withdrawn?

Fraternally,

S. F. HECHT.

Admitted to the T.S. May 5, 1892.

This question seems easy to answer. It is presumed that the correspondent refers to an objection to my plainly stating either in our journals or in any other way my own personal beliefs. It is evident that S.F.H. is thinking of the objection made in the *Theosophist* by N.D.K. to my plainly saying I believe in the existence of the Masters of whom so often H.P.B. spoke. N.D.K., taking up a letter of mine, quoted this sentence; "And when we come to examine the work and the foundation of the T.S. and its policy, I find it perfectly proper for me to assert, as I do in accordance with my own knowledge and belief, that our true progress lies in our fidelity to Masters as ideals and facts". S.F.H. is perplexed because N.D.K. seemed to object to that, but the perplexity need not exist nor need we become flabby in our convictions.

For, as will be seen by reading, and not straining, the sentence quoted, the "policy" of the T.S. referred to by me therein is that of leaving everyone quite free to express his views on all these points. Although N.D.K. would appear to think I meant that the T.S. policy was for it to make these declarations, it is easy to see by consulting the constitution that its policy is the opposite. The policy is freedom to members and perfect neutrality on the part of the T.S. To have any other, or to say that merely because one is in a society such as ours, or is an officer, he cannot give his own opinions so long as he accords the same privilege to another, would be a monstrous thing, contrary to our constitution and quite against a long history in which, from H.P.B. and Col. Olcott down, all members have had perfect freedom of expression. So S.F.H. need have no fear; our policy of freedom is not

altered; all have a right to their convictions; and it is certain that if anyone is becoming flabby the oldest members of the T.S. will at once adjure him to strengthen his sincere convictions and not hesitate to give them expression, always allowing to every one else the same liberty of thought and speech. And to aid our correspondent we will give some further light if possible.

Let us take first H. P. Blavatsky. She began in the T.S., with its free platform, immediately to preach and promulgate her own personal view that the Masters were facts, and facts of very great magnitude, and this she did and continued against the most violent opposition and the fiercest ridicule. She also proclaimed unequivocally, as Cagliostro did many years before in Paris, a belief in the occult machinery of the Cosmos with all that that implies. Moreover, in the name of the Master she did very wonderful phenomena, which one of the same Masters has said, as published by Mr. Sinnett, have puzzled men for a good part of a century. And while thus freely expressing her own views she allowed the same freedom to all others, and was herself the agent for the taking into the T.S. of many who did not believe as she did but who often scouted at her convictions. Then, further, she proclaimed a system of philosophy with all her ardor just as she had a right to do, and merely laid it before the world within the pale of a free Society, which is not compelled to accept but whose members fortunately do in great part. And in saying they are thus fortunate I am now giving expression to my own views.

Next consider the career of Col. H. S. Olcott since he began the work of the T.S., President then as he now is, as and we hope he will remain. He is our highest officer. Yet he has not failed to assert his undying belief in the Adepts and Masters universal and particular. It is a good example for those who have the same belief. It was done in the T.S., not as officer but as man, as individual member, and it would be a poor sort of constitution that would have prevented him. Long ago he said they existed and tried to prove it. He worked with the Psychological Research Society of London to prove to them the existence of the Masters and the truth of the doctrines given out by them as to occult phenomena. That may have appeared to be disastrous, but it was done with good intent and still under the constitution, for if against the constitution why was he not charged and put out? Because it was within his right. And in various places since then he has made the same assertions. At the Convention of the European Section in 1891 he publicly said on the platform that the Masters existed and that he had seen them himself, and spoke

also of more than the two most spoken of in the T.S. and its literature. Then last, and now, he repeats it all with greater detail and particularity in his own series of Diary Leaves in his own magazine which has always been called the only organ the T.S. has. For, mark you, the *PATH* and *Lucifer* have never been made the organs of the T.S.; nor, indeed, should they be.

Mr. Sinnett stands out in high relief among those who have in public and private, within the T.S., asserted with all his strength his belief in the Masters' existence and tried his very best to prove his assertion. His books, his pamphlets, his speeches in public and private, all show this. Was he wrong, was he not fully justified under the constitution? And has he not gone even further and taken up the cudgels in battle for his views?

It very clearly appears, then, that under the Constitution we all have the fullest right to proclaim our views, not once but as often as we see fit, so long as we give others the same right and do not say that the T.S. as a body is responsible, for it is not. This is the beauty of our law. We are free just as the United States constitution is free and proclaims for no creed and no sort of god but leaves all men to say what they please, if they do not interfere with the liberty of others.

Entry into our ranks in no way infers a becoming flabby, by which it is supposed the querent means a fear of saying what and in what each individual believes, because this is a brotherhood free from dogmatism. Earnestness and sincerity are not dogmatism at all, and it is undeniable that a reform in philosophy and thought such as ours could never prosper if our members were to grow flabby in this or in any other particular. Then again, if some of us have found that for us the Masters exist, it is our human universal duty to tell others, so that they may find out also or be able to show by good substantial proof that we are wrong. When they shall have proved this to our satisfaction it will be time for us to disband, for then will have fallen the theory of the possible spiritual evolution of man, and we can then leave the field to the scientific materialists who not long ago declared the possibility of that high evolution. But as this is a *reductio ad absurdum* we may all continue our preachments of views, some for and some against man's great inheritance. The *PATH* will continue to say its editor believes in humanity and in the great Masters of Wisdom.

WILLIAM Q. JUDGE.

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Him I call indeed a Brahman who, though he be guilty of no offence, patiently endures reproaches, bonds, and stripes.—*Dhammapada*, v. 399.

## THE CASE OF INDIA.\*

SIR:—I have gone through your letter of the 5th April last with great interest and take the earliest opportunity to answer it. I am a high-caste orthodox Brahmin of Bharatdwija Gotra, tracing my spiritual ancestry to Brihaspati and Shang-Yu. I am also intimately acquainted with Col. Olcott, and I think therefore that I have a right to speak on the subject. It is certainly true that many Hindus do not support the Theosophical movement, and some believe it only masked Buddhism; it is also true that the evil is a growing one; but the causes are not those you mention, though individual indiscretions may have fanned the flame.

Ever since the advent of the Theosophical Society in India, skepticism, a sickly hybrid, began to give place to orthodoxy; with orthodoxy is coming bigotry and in some cases superstition, even among Hindu Theosophists who certainly should have known better. Soon after the first sign of the revival of our glorious religion, sprang up a class of interested persons who impose upon the public by pretending to be possessed of more knowledge and power than they really are. Dabblers in Occultism and Tantric ceremonies, impostors and pretenders of Shastric Knowledge with oracular condemnation of everything foreign, find the Theosophical Society a great stumbling-block to the carrying out of their nefarious trade of leading astray the ignorant and unwary, and both these "Masters" and their "Chelas" persistently maintain that there is nothing in the Theosophical Society, and that it is a mere Buddhistic movement.

But our *Shastras* are being translated in the Vernaculars, published and read with avidity, and ere long the eyes of the public will be opened, but not before, alas! many well meaning persons going over to the other Path, hopelessly wandering for the rest of their present incarnations. Such a sad spectacle is often met with among friends, Theosophists and others, a slave to the order of his "Guru", a wreck of spiritual aspirations and independence of thinking.

In the meantime, the prominent members of the Theosophical movement in India are calmly looking on, implicitly expecting

\* This article has reference to the "Open Letter to the Brahmins" of William Q. Judge issued from New York.

that everything will be right in course of time. Dormant branches are allowed quietly to die, everyone fondly hoping that they would come to life through their own exertions, forgetting the fact that a diseased Branch, like a diseased child, requires constant care and attendance.

Indians have a natural repugnance to foreigners: beef-eating, wine-bibbing Europeans with a rampant sense of superiority are not the class of persons a good Brahmin likes to associate with, much less to impart to them a real knowledge of his *Shastras*; and the open hate and contempt with which almost every one of the European residents in India treats the Indians are certainly not productive of that belief in earnestness of purpose without which it is idle to expect that the real teachings the Brahmins still possess would ever pass on to the foreigners. Regarding the *Gita*, for instance, now published in Europe and America, no one can understand it fully without, as I hear, the commentary by Hanumanta, the "Monkey God", who was present throughout the teaching.

Then again, you address to those Hindus only who are acquainted with your language, while your enemies have the advantage of speaking and writing in the vernaculars; and those that do not know the English language, or are acquainted with it very imperfectly, judge of the Society only from what they hear against it. The Indian Section has yet to learn fully and clearly that, to reach the mass or the great middle class, it must utilize native agencies and use the native dialects.

Now I think I have laid before you some at least of the principal causes that hamper the Theosophical movement in India. I hope you will not resent my plain speaking, for it is only thus that we can understand each other. I most sincerely thank you for your earnest appeal and for your favorable opinion of us. May our still living Rishies reward you!

Yours etc.,

A. SHAKTA GRIHASTHA OF BENGAL.

May my thoughts, now small and narrow, expand in the next existence that I may understand the precepts thoroughly and never break them or be guilty of trespass.—*Inscription in Temple of Nakhon Wat.*

Though outwardly no man ever saw you transgress, yet if your thoughts are evil your acts benefit others only and not yourself.—*Palm Leaf.*

## THE SECRET DOCTRINE AND PHYSIOLOGY.

### THE HEART AND PLEXUSES.

I FIND on p. 92 of Vol. 2, *Secret Doctrine*, the heart of man described as consisting of four lower cavities and three higher divisions. I cannot reconcile this statement with human anatomy. If the two auricles and two ventricles are to be regarded as the four lower cavities, which are the three higher divisions? If the aorta and pulmonary artery are to be regarded as two of them, then the two *vena cavae* and the pulmonary veins must also be counted. Again on the same page it is asserted that there are seven nervous plexuses, which (each of them, I suppose, is meant) radiate seven rays. . . . There are sixty nervous plexuses enumerated in works on anatomy. Of all of these, one only (the epigastric) has seven subdivisions (included in the above sixty). On the same page it is asserted there are seven layers of skin; physiology counts only four. If there are seven, which are they and where to be found? These difficulties present a serious obstacle to the acceptance of the statements of *The Secret Doctrine* on matters less capable of verification.

M. R. LEVERSON, M. D.

In my opinion the three cavities of the heart are (1) the pericardium, (2) the right auricle, (3) the left auricle. The four cavities below are (1) the right ventricle, (2) the pulmonary artery, (3) the left ventricle, (4) the aorta. The pulmonary artery and the aorta are prolongations of the heart; the one to the lungs and the other to all parts of the body. Their pulsations and structure are like and correspond with the pulsations and structure of the central organ. They are simply the going out of the heart to all parts of the organism, terminating in the wonderful capillary system through which life and nourishment are dispensed. The system of veins is composed simply of tubes for conveying back to the heart and lungs the used-up blood, which, after passing through the capillary system, has to be revived before it is again fitted to give life and nourishment to the body. From this it is seen how completely the great heart fills the physical form. It is a much larger organ than is generally supposed. What is called heart, ordinarily speaking, is simply the central portion only.

J. H. S., M. D.

In this matter very much depends upon what is called heart and what not, as also upon the system of anatomical analysis. I think the four lower cavities are the two auricles and the two ventricles. The three other divisions are the two auricular appendages and the *foramen ovale*, which latter is a passage between auricle and ventricle, strongly marked in the foetal heart but nearly obliterated in the adult.

K. H., F. T. S.

IN that part of the *Secret Doctrine* which is referred to by Dr. Leverson, it cannot be strictly said that the author "describes" the heart as consisting, etc., but she does speak as if taking it for granted that such is the division. I therefore understand her to refer to the true division or analysis of the heart, and not to the

one presently accepted among physicians. The medical fraternity have not always been right, and their conclusions have from time to time been revised. It was thought that the discovery of the circulation of the blood was unique in the West, but in fact it has been known in the East for many centuries. Even the nervous system has been known and is spoken of in ancient Hindu books. In one place it is said, "a thousand and one roads lead from the heart in every direction," and goes one to state that in those ramifications the inner person resides or functions during sleep. This may very well refer to the use of the nervous system, especially in sleep.

In respect to the divisions of the skin, Occultism says that there are actually seven divisions, and medical scientists can only state that they do not know of those seven, but have no right to say that there are not seven. If one reads the *Secret Doctrine* and takes its statements in respect to science as intending to refer to science as it now is, and then finds a difficulty because the author does not agree with science, there never of course could be any reliance placed upon it; but that book does not agree with science and does not pretend to, except in so far as science is absolutely correct. It is well to suspend judgment in regard to matters where there is a disagreement between the *Secret Doctrine* and Science, inasmuch as medical and other schools have not yet uttered the last words in their respective departments, and much has to be found out and many revisions of theories made before science will have come to its final determinations. But I have no doubt that these final conclusions will be in concordance with the *Secret Doctrine*.

The "seven nervous plexuses" spoken of are the seven main divisions, of greater importance in the human frame, known to Occultism, and the masters of that science do not deny that Western science has enumerated sixty on its own account, but these sixty are all included in the seven great plexuses. These latter are well known to students of Occultism who have proceeded by the road which leads to a knowledge of them. And it is known to those students that these seven control all the rest in the human organism, whatever they may be. The only divergence, then, on this point, is that science places every nervous plexus that it knows by itself, and is not aware of the fact that they are classified in natural law into seven great divisions. This can be verified, but not by consulting books on anatomy nor by ordinary modern dissections.

WILLIAM Q. JUDGE.

## LITERARY NOTES.

AUGUST LUCIFER opens with one of those trumpet-toned proclamations of certain assurance of Masters and Their work which so startle week-kneed Theosophists, such as believe nothing they do not see and yet demand to see without first fulfilling the conditions to sight. When will they learn that disclosures from Masters are a reward for faithful service, not a concession to complacent doubt, Masters being interested in Their co-workers, not in Their critics? A Mrs. Macdonald who had publicly uttered an audacious fib is rebuked with a neat incisivness which may teach her more caution if not more conscience. A strong article by H.P.B. upon "Elementals" is begun; Mr. E. T. Sturdy writes on "Gurus and Chelas", though apparently not without mistake as to some points; Dr. Henry Pratt in "Trust the Essence of True Religion" thinks that "the teachings of Spirit are contrary to the teachings of God", and otherwise takes positions which a Theosophist might deplore; Mrs. Besant finishes "Theosophy and Christianity" less powerfully than she opened it; and Edith A. Jones contributes "They that go down into Silence", a strongly-told story of an after-death experience, with some most wholesome lessons implied for unloving fathers—and, indeed, for unloving people of any class. "Notes and Queries" opens a new department.—[A.F.]

THE PACIFIC THEOSOPHIST for September has a deeply valuable "Letter to a Student" by Jasper Niemand, one of those searching analyses of soul life which show what the writer has been through, whereto he has attained, and how he apprehends the needs of brethren in the rear. The paragraphs on page 24, particularly the two middle ones of the first column, are full of teaching. There is a most excellent editorial on "The Masters as Ideals",—another evidence that working Theosophists are not afraid of the doctrine of Masters, nor the fact, nor the danger that some light-weight may call them "dogmatic", but that they find strength and help and stimulus in the certainty that the T.S. and its true friends have such backers.—[A.F.]

ADHYATMA MALA. This journal is published in the vernacular in the Bombay Presidency, India, and we have the seventh number of volume 1. The contents of the number run: "General Survey", "Discourses on *Bhagavad Gita*", continued: "Sapta Buhmika", a continued story; "Cycles", "The Seven Principles", "Puranic Mythology". A knowledge of the language is so rare in this country that the publishers cannot feel hopeful of readers here.

STUDIES IN THEOSOPHY, No. 1. This is a reprint by the Indian Section of "Theosophical Gleanings or notes on the *Secret Doctrine*", issued some time ago in *Lucifer*. The price of four annas is given, but it is sent free to all members of the Indian Section. There are 57 pages in the form of a pamphlet.

DEATH A DELUSION, by the Rev. John Page Hopps, is a tractate in the interests of Spiritualism, and is marked by a singular fairness, judicial-mindedness, and reverent spirit. It is both able and discreet, and one may well accept its facts and honor its quality while still convinced that the richer explanations of Theosophy would bring more light and satisfaction to the author. (Swan Sonnenschein & Co., London.)—[A.F.]

THE ESOTERIC BASIS OF CHRISTIANITY; Part II, Genesis, is by Wm. Kingsland, and hence has all the sweetness and clearness and strength and beauty we knew in *The Higher Science*. It is not at all an original book, being really drawn from the *Secret Doctrine* and like works, nor is its treatment of the esotericism in Genesis as full as might be well, but it gives many of the important facts, and its sincere and reverent spirit makes it edifying. There is sometimes a little confusion in the matter of the Logoi and their symbols, but it is not serious. The truest tribute to a writer is the wish that his book were longer. (For sale by the PATH; paper, 10 cents.)—[A. F.]

SEPHER YETZIRAH, by Dr. W. Wynn Westcott F.T.S. (London T. P. S.) This is a little book of 43 pages, bound in blue cloth. It is a revised translation of the Hebrew *Book of Formation*, following the version of J. S. Rittangelius of 1642. He says that the *Yetzirah* is the oldest Hebrew philosophical treatise. It purports to give the origin of Universe and Man. It is almost entirely concerned with the Hebrew letters and the recondite meanings under them. This work is excellently done, and is a good contribution to the curiosities of mystical literature. It can be ordered of the PATH; cloth, 75 cents.

THE IRISH THEOSOPHIST for July, published in Dublin, has an article on "Meditation, Concentration, Will", by William Q. Judge, an account of the Third Annual Convention in Europe, a continuation of "Proteus", an article on the "Elemental Language", a legend called "The Priestess of the Woods". The folders have played the dickens with this edition, as they have bound the pages in wrong. This little magazine, carried on under difficulties, is excellent, and we wish it great success. The Dublin address is 71 Lr. Drumcondra Road; 1s, 6d.

JULY LUCIFER has a fine article by W.F.B. upon "Body, Life, Soul", and the beginning of Mrs. Besant's glorious "Theosophy and Christianity", the most grandly and thrillingly eloquent of her many lectures in New York. Its tact and persuasiveness and beauty disarmed the most orthodox and calmed the most captious. The superb paragraph at the middle of page 502 can have no eulogium as glowing as itself. The Countess Wachtmeister announces her departure from England for a protracted work, first in Sweden and then in India.—[A.F.]

THEOSOPHICAL SIFTINGS, vol. vi, No. 5, contains "Egyptian Belief Theosophically Considered" by P. W. Bullock, a careful and learned treatise, and "What is Prana?" by Herbert Coryn, a singularly fine and thoughtful paper, every line saturated with mental richness. This is specially true of the parts upon sympathy, practical Theosophy, and cellular consciousness.—[A.F.]

THE NINE CIRCLES. This book treats of vivisection by one who is opposed to the practise. It is by G. M. Rhodes. Its sub-title is "The Torture of the Innocents", and with great particularity it treats of the various forms of torture through which animals are put for scientific experiment, such as mangling, injecting virus, suffocation, burning and freezing, starving, flaying, varnishing, and miscellaneous torments. What an awful aura must surround those who go on with these experiments! But until the West learns that there are other than mechanical ways for discovering the seat, cause, and course of disease, its doctors will proceed with this brutality, and, indeed, we do not doubt but that sooner or later, if Materialism is not wholly checked, live human beings will be subjected to vivisection and like scientific experiments. (Swan Sonnenschein & Co., London.)

BORDERLAND, Mr. Stead's new Quarterly, made its appearance in July. It has ninety-six pages of fine print under sixteen heads. After quoting in ten sections the responses given by public men, *Borderland* treats the Study of Psychical Phenomena, Circles for Experimental Research, the Life of Joan of Arc, Experiences in Automatic Writing, Auto-Telepathic Writing, Phenomena of Spiritualism, Thought Healing, Palmistry, etc. Mrs. Besant contributes a paper on "Theosophy and its Students", and her "Death—and After?" is sympathetically reviewed. Mr. Stead is fearless and energetic and fair, and his magazine will probably have enormous circulation, especially because its investigations are scientific and for the discovery of fact, not for maintenance of theory. His own character and his friendship for Mrs. Besant unite in securing to Theosophy an impartial hearing, and no one can read his Preface, "How we intend to study *Borderland*", without respect for him and an assurance of good results.—[A.F.]

THEOSOPHICAL MANUALS, No. 3; DEATH—AND AFTER?, by Mrs. Annie Besant, is in book form her serial articles in *Lucifer*. They were successively noticed by the PATH. No Theosophist should be without these Manuals, for in the unsurpassed diction of the author they expound with singular force and lucidity the great facts we all need to know, and this one analyses the various communications possible between the Earth and other spheres. There is a copious Index. (For sale by PATH; cloth, 35 cents.)—[A.F.]

## Mirror of the Movement.

BROOKLYN T.S. had Sunday evening lectures in August: 13th, *Reality in Theosophy*, Alexander Fullerton; 20th, *Concentration*, Claude F. Wright; 27th, *The History of the Soul*, Burcham Harding.

ARRAN T.S. lectures on August Sunday evenings were: 6th, *The Kabala*, Leon Landsberg; 13th, *The History of the Soul*, Burcham Harding; 20th, *A-B-C's*, Henry T. Patterson; 27th, *Theosophy and Occultism*, Joseph H. Fussell.

THE MASCHMERT FARM, South Corinth, N.Y., the Summer Retreat for Theosophists described in July PATH, is doing a remarkable propaganda work. On Sunday afternoon, July 23d, Dr. Hyatt and Mr. Harding addressed a meeting of 125 persons collecting from the neighborhood. Notice in the County paper and by private circulation brought on the 30th an audience of 225 by actual count. From villages and hamlets and farms people came on foot, on horseback, and in carriages. Addresses were made by B. Harding, C. F. Wright, and A. Fullerton, and the Lotus Circle Song Book was used. The interest was remarkable, scores of hearers waiting to ask information and documents, and seeming unwilling to leave the place. On the following Saturday, thanks to Mr. B. Harding who had seen the hotel proprietors and editors, a public meeting was held in the Club Room of the Grand Union Hotel at Saratoga, and addresses were made by Claude F. Wright and A. Fullerton. On the 6th the meeting at the Farm was impaired by threatening weather, but 150 people arrived and were addressed by Messrs. Wright and Fullerton. At

each of these three meetings Mr. H. T. Patterson of Brooklyn presided, and with singular felicity of thought and utterance said just the right thing in the right way. So strong is the local interest that steps have been taken towards the organization of a Branch. Much of this good work is due to that indefatigable Theosophist, Burcham Harding, who never stops and never fails. So many Aryan and Brooklyn members are at the farm that a Thursday evening meeting for discussion has been established, and to this too the neighbors are coming. Miss Chapin has formed a Lotus Circle, a Library is being collected at the farm, and Theosophical documents are permeating the region.

MISS F. M. GRISWOLD CAMP, a highly valued worker in the Pittsburg T.S., has published a pamphlet of 35 pages entitled *Answered Queries on Theosophy, Universal Brotherhood, Karma, and Reincarnation*. With singular conciseness, felicity, and precision it responds to the questions sure to arise in each intelligent person first encountering Theosophy, and both its mental quality and its sweetness of spirit give it high place among our smaller works. It is most excellent for distribution. The price is not stated, but probably some due arrangement for purchasing will be made.

THEOSOPHICAL CONGRESS. The program of speakers issued from New York was sent to the Indian Hdqrs. for distribution on the 19th August, as it is impossible to distribute from the United States; another lot was sent to the European General Secretary at the same date for the information of European members. Copies were also mailed to the Branches in Australia.

A RECEPTION TO REPRESENTATIVES at the World's Parliament of Religions will be given at Headquarters, Room 48, 26 Van Buren st, on the evening of September 14th. Every F.T.S. in Chicago is cordially invited to attend. Personal invitations will be sent to all whose addresses the Committee have, but all the Brethren are desired and welcomed.

THE BROOKLYN THEOSOPHICAL SOCIETY have adopted as a watch-word the word "devotion". In every word there is innate force; in some more than in others. This force may be used either to augment or neutralize other forces. Every religion, every country, every body of people, every person has a predominant characteristic. This characteristic is expressed in a word. The religion, country, body of people, or person that discovers its most marked characteristic and therefore its word, by the use of that word reinforces the natural tendency. It is this which gives force to war cries and campaign cries. Words used in this way act as mantrams or charms, and have the power coming from constant reiteration, just as water dripping continuously on one spot has its power. And so the members of the Brooklyn Branch hope that the other Branches will also adopt watch-words, believing that by thus embodying their highest ideals and aspirations an added stimulus will be given to the best Theosophical activity.

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#### PACIFIC COAST.

LOS ANGELES T.S. is becoming more active and consequently more strong. In July five Sunday evening public lectures were given: 2d, *Hypnotism and Mesmerism*, Dr. G. F. Mohn; 9th, *Reincarnation*, F. Neubauer; 16th, *The Three Lower Planes of Consciousness*, Mrs. L. E. Giese; 23d, *Prehistoric Continents*, Dr. G. F. Mohn; 30th, *Some Analogies in Evolutic and Raeson*,

F. Neubauer. At the four Branch meetings in July original papers were read by members, and the results of effort are surprising. Books and leaflets are constantly given away, and next month there is hope of issuing a full report of the new Headquarters.

NARADA T.S. on July 14th enjoyed with friends a visit to Seattle upon the steamboat "Skajit Chief" by Captain Barlow's invitation, and were entertained by the Seattle Branch, being met at the dock and escorted to another steamer upon Lake Washington, chartered for the day. Lunch was served in one of the beautiful parks on the shore, thirty miles of the Lake were seen, and a delightfully social time enjoyed.

REV. W. E. COPELAND is passing his vacation in the region of Puget Sound, and is doing Theosophic work among its towns. He addressed the Sunday meeting of Seattle Branch on the 23d, and the Narada Branch of Seattle on the 27th, besides speaking before liberal societies.

NARADA T.S. public meetings are growing in attendance and interest, from fifty to eighty persons being present, and the members preparing original papers. Speakers frequently interchange with the Seattle Branch.

MANY OF THE PACIFIC COAST BRANCHES have evolved out of the private residence stage into full Headquarters, and have rooms centrally situated and devoted exclusively to T.S. work. Others are working for the same end. Some of the most active Branches started in private houses, but soon found the restrictive influence of lack of publicity and strove for a meeting-room. These have steadily grown and prospered. It has been demonstrated that the public will not attend meetings in residences, but will do so in public places, where there is no consciousness of hospitality or of restraint. This abundant experience gives the law for true Branch evolution, and all Branches are wise when recognizing and conforming to it.

IT IS SOME TIME since I have made report of progress of Theosophical work in Portland. We have not been idle, but have with perseverance kept up our Branch meetings every Wednesday evening attended by an average of about fifteen or eighteen persons, always several of them being non-members. We have recently received into our Branch five additional members, four being new members and one being a member-at-large before joining our Branch. Our members are showing a better and more appreciative knowledge of Theosophical teachings, and are taking up the work with more understanding of its real value and necessity. From their inauguration a year ago in June there has been a steady and increasing interest in our Sunday evening meetings. There has been an average attendance throughout the year of about seventy-five, there being occasionally as many as one hundred or more present. As the audience changes more or less each evening we have had about one thousand different listeners throughout the year—this aside from our Pacific Coast Lectures which have had larger attendance. We have maintained our headquarters and reading-room also for nearly a year, which is always accessible to members and others at any time of the day or evening, but is now too small for our increased membership and attendance, and we will soon be compelled to seek larger quarters.—(*Communicated.*)

THEOSOPHY IN AUSTRALIA. The Victorian League is making vigorous effort in propaganda. It has rooms in 119 Collins St., Melbourne. An altered

attitude of the newspapers is noticeable. In July Mrs. Cooper-Oakley was entertained at a *conversazione* held to welcome her back from New Zealand. Next evening a general meeting of the League was held. At this Mrs. Cooper-Oakley was asked to represent the League at the Congress in Chicago, and later she was asked similarly by other Branches in Australia. The Melbourne Psychological Research Society was offered use of the League rooms. Bro. Hunt lectured on Karma, after which Mrs. Cooper-Oakley replied to questions, and on the 10th July she left for Sydney to go from that place after a four weeks stay to Chicago.—(*Communicated.*)

#### THEOSOPHY AT THE WORLD'S FAIR.

The arrangements for speakers at the Congress to be held on the 15th and 16th September at Chicago have been completed as far as possible. The time allowed to us being only from ten to twelve hours, we cannot make as much use of speakers as in other cases, and as our foreign delegates have much of interest to say they will occupy most of the time. Mrs. Annie Besant and Miss F. Henrietta Muller come from London. Mrs. Besant is too well known to need any introduction. Miss Muller has been well known in London, where she has conducted a woman's paper for some years. She visited the Indian Section last year; at the July Convention in London she was appointed a delegate from that Section. Bro. Dharmapala, a Buddhist member, who is secretary of the Buddha Gya Society, has been brought over to the Parliament by the officials of the Fair, and while in Chicago will be asked to take part in our Congress although he is not a delegate. His earnestness in his own religion and his known character assure us that he will have much of interest to say.

Great interest centres round Bro. Gyanendra Nath Chakravarti from Allahabad. He is a Brahmin and a man of good education, well versed in his own religion and said to be an excellent speaker. He was asked to come to the Congress so as to represent our Indian Section and thus make the meeting more comprehensive. At first we had difficulty in deciding on this expense, as funds have been low. But Bro. B. Keightley came forward with an advance of the expense of bringing Bro. Chakravarti to London, and the call then issued met with such a response that enough has been raised to repay the loan and leave a surplus probably sufficient to print a full report of the Congress. If our Society had any funds we should of course have seized this occasion to show that we can bring on one platform under the banner of one organization representatives of every religion in the world by having natives of all countries present for us. But that was not possible.

Mrs. Besant and Bro. Chakravarti will deal with important subjects on the program. He will define Theosophy, treat the history and ethics of the subject and also its philosophy and psychology, and dwell on the mission of the movement. Mrs. Besant will take up the definition of Theosophy and also its connection with ethics, treating as well the subject of Theosophy and modern social problems.

Dr. Buck will speak on Greek and Gnostic philosophy, European Mediæval Philosophy, and Esotericism in Religions. Dr. Anderson will consider Reincarnation. Miss Muller speaks on Theosophy as found in the Bible, and Mrs. Thirds has the subject of Links between Religion and Science, and Revela-

tion not the special property of any one Religion. Mrs. Cooper Oakley is expected from Australia, but no definite arrangement has been made for her. If Mr. William Q. Judge's voice will permit he will speak on the *Society in General*, otherwise that will be taken by Bro. C. F. Wright.

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THE SUPPORT OF THE T. S.

I am much pleased to be able to report quite a number of new subscribers to our Fund since last report. I am particularly pleased to note that we seem finally to have succeeded in getting Fellows to thoroughly understand that the amount pledged cuts no figure whatever. The spirit in which contributions are made is everything. As previously stated, I shall be better pleased to have one thousand subscribers at ten cents each per month than to have a like amount contributed by one.

I have been exceedingly pressed for time during the past month, and my personal acknowledgments have been somewhat delayed in consequence. I think, however, that all have now been made. If not, will pledgers kindly advise me, so that I can get the matter straight?

My thanks are specially due this month to the Secretary and five other members of the Salt Lake Branch, whose subscriptions reached me simultaneously. Will all Secretaries kindly remember that I want to know the amounts pledged by each subscriber, and include that information in their reports?

My report for the month is as follows:—

New subscribers in the 10c-per-month Class:—L.H.A., J.A.S., Mr. R., S. P.S., E.F.R., C.L.R., R.L.S., A.V.T., G.A.W., A.J.J., J.S.Y. Total, \$1.10. Per year, \$13.20.

New subscribers in the 25c-per-mo. Class:—F.A.B., L.M.K., E.P.B., Mrs. W., Mr. H. Total, \$1.25. Per year, \$15.00

New subscribers in the 50c-per-mo. Class:—A.G., B.L., E.L. Total, \$1.50. Per year, \$18.00.

New subscriber in the \$2-per-mo. Class:—H.W.G. Per year, \$24.00.

Total subscribers previously reported, 40. Total new subscribers since, 20. New total, 60. Grand total per year previously reported, \$646.00. Total pledged by new subscribers, \$70.20. Grand total per year, to date, \$716.20.

G. E. HARTER, 247 Green st., Dayton, Ohio, August 19th.

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Received from the above: July 16, \$66.70; Aug. 21, \$54.30.

WILLIAM Q. JUDGE, *General Secretary*.

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NOTICE.

BRANCH PAPER No. 35, *A Dream and an Interpretation*, read before the Brooklyn T. S. by a member thereof, was mailed to the Secretaries the last week in August.

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Act not rashly; like a candle sheltered from air, not flickering, let thy judgment be calm.—*Shaman's Remembrancer*.

OM.

# Æ U M

LET the immortal depth of the Soul be predominant; but all the eyes  
Extend upward.  
Stoop not down to the dark World,  
Beneath which continually lies a faithless depth and Hades;  
Dark all over, squalid, delighting in Images unintelligible,  
Precipitous, craggy—a Depth always rolling,  
Always espousing an opaque, idle, breathless body,  
And the light-hating world and the winding currents  
By which many things are swallowed up.

—Zoroastrian Oracles.

## THE PATH.

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VOL. VIII.

OCTOBER, 1893.

No. 7.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### OCCULT ARTS.

No. 1.

PRECIPITATION.

THE word "precipitation" means to throw upon or within. This term is used in chemistry to describe the fact of a substance, held or suspended in fluid, being made to disengage itself from the intimate union with the fluid and to fall upon the bottom of the receptacle in which it is held; in the use of applied electricity it may be used to describe the throwing upon a metal or other plate, of particles of another metal held in suspension in the fluid of the electric bath. These two things are done every day in nearly all the cities of the world, and are so common as to be ordinary. In photography the same effect is described by the word "develop", which is the appearing on the surface of the sensitized gelatine plate of the image caught by the camera. In chemical precipitation the atoms fall together and become visible as a separate substance in the fluid; in photography the image made by an alteration of the atoms composing the whole surface appears in the mass of the sensitized plate.

In both cases we have the coming forth into visibility of that which before was invisible. In the case of precipitation of

a substance in the form of a powder at the bottom of the receptacle containing the fluid, there is distinctly, (*a*) before the operation an invisibility of a mass of powder, (*b*) upon applying the simple means for precipitation the sudden coming into sight of that which was before unseen.

And precisely as the powder may be precipitated in the fluid, so also from the air there can be drawn and precipitated the various metals and substances suspended therein. This has been so often done by chemists and others that no proofs are needed.

The ancients and all the occultists of past and present have always asserted that all metals, substances, pigments, and materials exist in the air held in suspension, and this has been admitted by modern science. Gold, silver, iron and other metals may be volatilized by heat so as to float unseen in the air, and this is also brought about every day in various mines and factories of the world. It may therefore be regarded as established beyond controversy that as a physical fact precipitation of substances, whether as merely carbon or metal, is possible and is done every day. We can then take another step with the subject.

Is it possible to precipitate by will-power and use of occult laws upon a surface of wood, paper, metal, stone, or glass a mass of substance in lines or letters or other combinations so as to produce an intelligible picture or a legible message? For modern science this is not possible yet; for the Adept it is possible, has been done, and will be still performed. It has also been done unintelligently and as mere passive agents or channels, among mediums in the ranks of European and American spiritualists. But in this latter case it has the value, and no more than that, of the operations of nature upon and with natural objects, to be imitated by conscious and intelligently-acting man when he has learned how, by what means, and when. The medium is only a passive controlled agent or channel who is ignorant of the laws and forces employed, as well as not knowing what is the intelligence at work, nor whether that intelligence is outside or a part of the medium.

The Adept, on the other hand, knows how such a precipitation can be done, what materials may be used, where those materials are obtainable, how they can be drawn out of the air, and what general and special laws must be taken into account. That this operation can be performed I know of my own knowledge; I have seen it done, watching the process as it proceeded, and have seen the effect produced without a failure. One of these instances I will give later on.

Precipitation of words or messages from Adepts has been

much spoken of in the Theosophical Society's work, and the generality of persons have come to some wrong conclusions as to what they must be like, as well as how they are done and what materials may be and are used. Most suppose as follows;

1. That the precipitated messages are on rice paper;
2. That they are invariably in one or two colors of some sort of chalk or carbon;
3. That in every case they are incorporated into the fibre of the paper so as to be ineradicable;
4. That in each case when finished they came from Tibet or some other distant place invisibly through the air.
5. That all of them are done by the hand of the Adept and are in his handwriting as commonly used by him or them.

While it is true in fact that each of the above particulars may have been present in some of the cases and that every one of the above is possible, it is not correct that the above are right as settled facts and conclusions. For the way, means, methods, conditions, and results of precipitation are as varied and numerous as any other operation of nature. The following is laid down by some of the masters of this art as proper to be kept in mind.

(*a*), A precipitated picture or message may be on any sort of paper.

(*b*), It may be in black or any other pigment.

(*c*), It may be in carbon, chalk, ink, paint, or other fluid or substance.

(*d*), It may be on any sort of surface or any kind of material.

(*e*), It may be incorporated in the fibre of the paper and be thus ineffacable, or lie upon the surface and be easily eradicated.

(*f*), It may come through the air as a finished message on paper or otherwise, or it may be precipitated at once at the place of reception on any kind of substance and in any sort of place.

(*g*), It is not necessarily in the handwriting of the Adept, and may be in the hand comprehended by the recipient and a language foreign to the Adept, or it may be in the actual hand of the Adept, or lastly in a cipher known to a few and not decipherable by any one without its key.

(*h*), As matter of fact the majority of the messages precipitated or sent by the Adepts in the history of the Theosophical Society have been in certain forms of English writing not the usual writing of those Adepts, but adopted for use in the Theosophical movement because of a fore-knowledge that the principal language of that movement would for some time be the English.

Some messages have been written and precipitated in Hindi or Urdu, some in Hindustani, and some in a cipher perfectly unintelligible to all but a few persons. These assertions I make upon personal knowledge founded on observation, on confirmation through an inspection of messages, and on logical deduction made from facts and philosophical propositions. In the first place, the Adepts referred to—and not including silent ones of European birth—are Asiatics whose languages are two different Indian ones: hence their usual handwriting is not English and not Roman in the letters. *Secondly*, it is a fact long suspected and to many well known both in and out of the Theosophical Society that the Fraternity of Adepts has a cipher which they employ for many of their communications: that, being universal, is not their handwriting. *Thirdly*, in order to send any one a precipitated message in English it is not necessary for the Adept to know that language; if you know it, that is enough; for, putting the thought in your brain, he sees it there as your language in your brain, and using that model causes the message to appear. But if he is acquainted with the language you use, it is all the easier for the Adept to give you the message exactly as he forms it in his brain at first. The same law applies to all cases of precipitation by an alleged spirit through a medium who does not know at all how it is done; in such a case it is all done by natural and chiefly irresponsible agents who can only imitate what is in the brains concerned in the matter.

These points being considered, the questions remain, How is it all done, what is the process, what are the standards of judgment, of criticism, and of proof to the outer sense, is imposition possible, and, if so, how may it be prevented?

As to the last, the element of faith or confidence can never be omitted until one has gotten to a stage where within oneself the true standard and power of judging are developed. Just as forgery may be done on this physical plane, so also may it be done on the other and unseen planes and its results shown on this. Ill-disposed souls may work spiritual wickedness, and ignorant living persons may furnish idle, insincere, and lying models for not only ill-disposed souls that are out of the body, but also for mere sprites that are forces in nature of considerable power but devoid of conscience and mind. Mind is not needed in them, for they use the mind of man, and merely with this aid work the hidden laws of matter. But this furnishes some protection illustrated in the history of spiritualism, where so many messages are received that on their face are nonsense and evidently but the work of ele-

mentals who simply copy what the medium or the sitter is vainly holding in mind. In those cases some good things have come, but they are never beyond the best thought of the persons who, living, thus attempt to speak with the dead.

Any form of writing once written on earth is imprinted in the astral light and remains there as model. And if it has been used much, it is all the more deeply imprinted. Hence the fact that H. P. Blavatsky, who once was the means for messages coming from the living Adepts, is dead and gone is not a reason why the same writing should not be used again. It was used so much in letters to Mr. Sinnett from which *Esoteric Buddhism* was written and in many other letters from the same source that its model or matrix is deeply cut in the astral light. For it would be folly and waste of time for the Adepts to make new models every time any one died. They would naturally use the old model. There is no special sanctity in the particular model used by them, and any good clairvoyant can find that matrix in the astral light. Hence from this, if true, two things follow: (*a*), that new communications need not be in a new style of writing, and (*b*), there is a danger that persons who seek either clairvoyants or mesmerized *lucides* may be imposed on and made to think they have messages from the Adepts, when in fact they have only imitations. The safeguard therein is that, if these new messages are not in concordance with old ones known to be from their first appointed channel, they are not genuine in their source, however phenomenally made. Of course for the person who has the power inside to see for himself, the safeguard is different and more certain. This position accords with occult philosophy, it has been stated by the Adepts themselves, it is supported by the facts of psychic investigation inside the ranks of Spiritualism, of Theosophy, of human life.

It is well known that mediums have precipitated messages on slates, on paper, and on even the human skin, which in form and manner exactly copied the hand of one dead and gone, and also of the living. The model for the writing was in the aura of the enquirer, as most mediums are not trained enough to be able independently to seek out and copy astral models not connected with some one present. I exclude all cases where the physical or astral hand of the medium wrote the message, for the first is fraud and the second a psychological trick. In the last case, the medium gazing into the astral light sees the copy or model there and merely makes a *facsimile* of what is thus seen, but which is invisible to the sitter. There is no exemption from law in favor

of the Adepts, and the images they make or cause to be made in astral ether remain as the property of the race; indeed in their case, as they have a sharp and vivid power of engraving, so to say, in the astral light, all the images made there by them are deeper and more lasting than those cut by the ordinary and weak thoughts and acts of our undeveloped humanity.

The best rule for those who happen to think they are in communication with Adepts through written messages is to avoid those that contradict what the Adepts have said before; that give the lie to their system of philosophy; that, as has happened, pretend that H. P. B. was mistaken in her life for what she said and is now sorry. All such, whether done with intention or without it, are merely *bombinans in vacuo*, sound that has no significance, a confusion between words and knowledge delusive and vain altogether. And as we know that the Adepts have written that they have no concern with the progress of selfish science, it must be true that messages which go on merely to the end of establishing some scientific proposition or that are not for the furtherance especially of Brotherhood cannot be from them, but are the product of other minds, a mere extension through occult natural law of theories of weak men. This leads to the proposition that:

Precipitation of a message is not *per se* evidence that it is from one of our White Adepts of the Great Lodge.

(to be continued.)

#### TO A THEOSOPHIST.

We do not know that we have lived before;  
 We can but hope that we shall live again,  
 Unless the grief that stings though it be o'er  
 Subdue submission's fain but faint amen.  
 So dark the chance of life, the chance of death  
 To darker issue still may lead the way,  
 Like some black angel with a torch whose breath  
 Crimsons a night more dread than drest day.  
 But yet, if it be well we should have been,  
 It will be well should we not cease to be  
 Until, through deathful life, we enter in  
 Where life and death are tuned to ecstasy.  
 Ah, friend, in that long birthday may we meet,  
 To bless the bitterness that ended sweet.

ALBERT EDMUND LANCASTER.

## CONVICTION AND DOGMATISM.

NEVER was there an age more prone to confusion of thought than our own. In the rush and hurry of our "progressive civilization" men seem to have no time to think clearly, and they heap together incongruous thoughts and label them hastily, and then work on as though the labelling had been done after conscientious analysis. This superficial and mischievous habit has shown itself very clearly among the members of the Theosophical Society, some of whom are unable to distinguish between the holding of convictions and the desire to dogmatise as to the convictions that should be held by others. And by a quaint but not uncommon turn of fate, the very people who proclaim most loudly their detestation and fear of dogma are those who most dogmatically seek to impose their own vagueness of thought upon others as a thing necessary to salvation. "Whosoever will be saved, it is above all things necessary that he hold no belief with conviction and that he speak no belief with definiteness". So runs the modern version of the Athanasian Creed, and alack! I am among those doomed to perish everlastingly, for I not only have convictions and do not scruple to declare them, but I also hold the yet more damnable heresy of thinking that a life which is to be a force for good must believe firmly and speak clearly.

A "conviction" is a proposition held clearly and definitely in the mind, anything of the truth of which we feel sure. On such certainties we build our conduct, we mould our lives. By such certainties men's characters are formed. It is such certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are. They are the anchors of the soul. Persons who have no certainties are swayed by every gust of feeling, changed in conduct by every passing phase of thought, swept hither and thither by every streamlet of opinion. Hence the enormous importance of right beliefs, for error in belief will inevitably bear fruit in error of conduct, and the usefulness of our lives be marred by intellectual mistake and spiritual blindness.

So also we see that all real science is built on certainties. Only when a fact is definitely established and its reality becomes a conviction, can it be of value to the world. A man of science, expounding scientific truths to the people, does not say, "It may be so, think as you like": he says, "It is so; disregard it at your peril". All that still awaits verification in the realm of may-be

can serve as hypothesis, as speculation, as perhaps interesting and stimulating material for thought, but it offers no sure basis for the guidance of men's lives.

What is a dogma? In one sense of the word it is nothing more than a formulated statement, a clean-cut, definite presentment of a fact. It is a teaching put forward by knowledge, not a hypothesis but a certainty. In this sense every science consists of a set of dogmas fringed round by hypotheses, and the advanced or elementary stage reached by the science depends on the proportion which its dogmas bear to its hypotheses.

But the word "dogma" has come to bear an evil connotation, and has come to mean in the popular mind an assertion which is forced on others, instead of the clear presentation of a truth. And in this sense dogma is bad, a barrier to true knowledge and a hindrance to progress. If truth is to fructify in the mind, the mind must welcome it, assimilate it, become one with it. A truth, however true, which is authoritatively forced upon the mind unprepared for it, and which remains alien amid its surroundings, such a truth is not only useless but is a positive source of danger. It cramps and fetters mental action, it produces bewilderment and confusion; instead of educating it dwarfs, and it beats back mental capacity instead of drawing it forth. Such a dogma cannot be a conviction, it can only be an assertion, and its reiteration only increases its benumbing force. No man has a right to enforce his conviction on another, to demand assent to his statements, submission to his certainties. True to his own convictions he may be, hold to them, live by them, die for them: but force them on others—No. Not though they be the truest of truths, the most certain of certainties.

And here, as it seems to me, comes in the rule of right conduct. When a man has found a truth, or thinks he has found one, which is calculated to be of service to mankind, he should speak it out. Without such speech no intellectual progress is possible, and, historically, all pioneers of thought have taken this course, and by clear and unhesitating affirmation of what they know to be true they have helped mankind to make a forward step. Men are struck by the clear assertion; it may awaken in them some response; they feel stimulated; they enquire, they investigate, they become convinced. But while the pioneer should thus speak out, he should not endeavour to coerce others into acceptance of his truth. Let him speak it out clearly; whether others accept it or not should matter not to him. He is, for the nonce, the mouth through which Truth speaks, and his mission is fulfilled in the

speaking. Let him tell forth the truth, let him show its bearing on life, the consequences of its acceptance or rejection. Having thus done, his duty is discharged, and the word should be left to go on its way, to be freely accepted or freely rejected by each who comes in contact with it.

But, it is sometimes argued, if a truth be not capable of general demonstration, it should not be publicly stated. Why not? No truths, save the most elementary, can be demonstrated to every one. Each science has its abstruser verities that can only be demonstrated to those proficient in it, but none the less may it state these verities, assert them on the authority of the masters in science, state that the demonstration is beyond the reach of all save advanced students, and leave them to be accepted by the unlearned as reasonable hypotheses, congruous with accepted truths, or—if the unlearned so prefer—to be cast aside as unverifiable. The discovery and the assertion of discovered truth are not to be held back to suit the meagre efforts and capacities of the indifferent and the slothful; they have their right of rejection; let that suffice them.

The application of all this as regards members of the Theosophical Society is clear. We have no right to lay down dogmas to which we demand assent, be it explicit or implicit; we have no right to treat as less worthy members than ourselves any of our brothers who disagree from our views and who reject our statements. But we have the right to clearly and definitely utter our convictions, whether or not they are capable of demonstration to every one on whose ears they may fall. The demonstration is attainable by all who choose to devote energy, time, endeavour, to gather the necessary capacities and knowledge: those who do not so choose—and surely such are within their right—have no claim to make their lack of capacity and knowledge the measure of our assertion.

And let it be clearly understood that there are truths the demonstration of which must be directed to the spirit and not to the intellect, and that the evolution of spiritual faculties is as rigorously necessary for their comprehension as the evolution of intellectual faculties is necessary to the comprehension of intellectual truths. Every one admits that the demonstration of a difficult philosophical proposition cannot be appreciated by an untrained mind, and that intellectual capacity must be educated ere such a demonstration can be understood. It is equally true that the demonstration of a spiritual truth cannot be effectively made to anyone in whom the spiritual faculties have not been

educated and trained. That there is hesitation in accepting this fact, that there is a general claim of ability to appreciate evidences addressed to the spiritual faculties whereas all men admit that training is necessary for the intellectual, is part of that scepticism as to the reality of the spiritual life which is characteristic of our generation. If the spiritual life be a reality, then there must be conditions for its evolution, and until those conditions are fulfilled, the life will not manifest. To take but one illustration: the existence of the Masters can be proven to the spiritual faculties, and their existence *as Masters* cannot be proven on the physical and intellectual planes. On the physical plane the existence of certain men with certain powers could be shown; on the intellectual plane, their possession of certain knowledge: but the Master is a spiritual life, the spirit triumphant, and only to the eyes of the spirit can He, as such, be shown. Let those who have been happy enough to catch but one glimpse of Him keep that memory ever, and be willing at fit times to bear reverent witness to Him. But what can avail words on this high theme? The eyes of devotion alone can pierce the darkness, but verily the dawn shall come and we shall see.

ANNIE BESANT.

## A WORD ON THE "SECRET DOCTRINE."

AN OLD LETTER REPUBLISHED.

THERE is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T.S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P.T.S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists", issued by H.P.B.

ANNIE BESANT,  
WILLIAM Q. JUDGE.

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Misunderstandings have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H.P.B. This is not so; though her pres-

ence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency direct or remote a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H.P.B. has next to no concern with administrative details and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have not "abandoned her". She is *not* "given over to chelas". She is our *direct agent*. I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction*. It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

. . . (This letter) . . . is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H.

[Extract correctly copied—H. S. Olcott.]

## FACES OF FRIENDS.

GYANENDRA NATH CHAKRAVARTI'S picture is given this month a little out of order because of his visit to the Parliament of Religions as delegate to the Theosophical Society's Congress, and of course more for the benefit of Western readers than our Indian ones. He is a member of the Branch at Allahabad, India, was brought to an interest in the movement by his uncle, and joined the Society in March, 1883, at Cawnpore, in the Chohan T.S.

Almost all the places of pilgrimage in Northern India have been visited by Bro. Chakravarti, but not on pilgrimage. He has been to Hardwar and Hrishekesha and Tapavana, the latter where Dhruva is said to have performed his *tapa*.

He was born in Benares (Kasi) on the 6th of July, 1863, and is a Brahman of the Sandilya Gotra. His birthday is the same as that of Vamana (dwarf) Avatar. This means that his Brahmanical descent is from the sage Sandilya. His education began in a mission school at Benares. Later he passed the entrance examination of Calcutta University in 1877 high in the list, then joined the Muir Central College at Allahabad, which is the best college in the Northwestern Provinces. He took the degree of Master of Arts with first-class honors in physical science, and received a medal and a prize of 100 rupees. At present he holds the chair of Mathematics in the Muir Central College, Allahabad. For seven years he was Professor of Physical Science in the college at Bareilly. In January, 1893, he took the degree of L. L. B., stand-





ing first and getting the highest degree taken by anyone since the University was established, and joined the bar at Allahabad in April, 1893.

When the project of having a Congress of the T.S. at the Parliament of Religions in Chicago assumed definite shape at the April Convention of the American Section, the question arose as to how we could secure a Brahmin to represent India and Theosophy there at the same time. Bro. Bertram Keightley was then in New York and suggested our asking Professor Chakravarti. This was done and at first it seemed that he could not come; indeed that discouraging reply was received. But in June he consented at the risk of losing his caste, and started for London. There he met Brother Dharmapala, Annie Besant, and Miss F.H. Müller, all coming to the Congress, and travelled with them to New York, arriving on the 2d of September. Not only is he a delegate from India to the Congress, but also was requested by the Managers of the whole Parliament to attend its formal opening on the 11th of September. It adds to the strength of the Theosophical Congress as a part of the Congress, for, as we are informed, he is the only Brahmin asked to speak in the general opening exercises of the Parliament.

Hence very fortunate and appropriate indeed is the fact that, before leaving India, three orthodox Brahmanical Societies constituted our Brother Chakravarti as their special delegate to represent Brahmanism at the Parliament. These appointments were made with our Theosophical Congress directly in view, knowing him to be a Theosophist, and it is, we believe, the first time that Brahmanical religious bodies have done such a thing. It is well known that Brahmanism is exclusive and does not indulge in missionizing. The names of the Societies which made the appointment are; Hari Bhakti Prodayini Sabha of Cawnpore; the Varnashrama Dharma Sabha of Delhi; the Sanatan Dharma Rakhshanee Sabha of Meerut.

As many Western members will wish to know what else may be said of Prof. Chakravarti personally, we will say that he is light in color for an inhabitant of the tropics. In figure he is above medium height and is by no means thin but quite rotund. His manners are gentle, though strongly supported by reserved force and quiet dignity. A black observing eye marks the man who sees all that passes, and when in private he speaks with you on metaphysics his impressive words are carried forward by a firm voice, which, however, is not strong, although with considerable carrying power. The language which he uses

is the very best classical English, devoid of flaws, pronounced with but a slight accent, and in public addresses it rises to eloquence. A slight rhythm marks his delivery, and his evident sincerity gives power to all his public Theosophical speeches. We may with truth say that among the members he has met here many love him, and hardly any are there who do not accord him admiration.

### THAT EVERLASTING PERSONAL EQUATION.

THE personal equation begins with the descent of the monad into matter. It lies brooding in the rocks: it glares or beams in the beauty of plant and flower: it snarls and devours in the animal: and it struts in pride, envy, and conceit, while criticising and condemning others in man. It vanishes only at the supreme moment of renunciation, when man loses self and relinquishes all for humanity. The Individual having then completely absorbed the Personal, Higher Manas becomes a center of Power in which the lower self has no share.

Now we may not all have reached that point; certainly the present writer has not; but may not one of fair intelligence grasp at least the philosophy, see the truth of it, and work toward it?

In the ordinary affairs of life this personal bias works in two ways, viz; in self-seeking directly, as in lust and greed, and in detraction and spoliation of others. The latter form is often the more objectionable and dangerous because subtle and concealed. People often indulge in harsh or unkind criticism of others, unconscious that their motive is simply to bring their own unchallenged virtues into greater prominence, when, in fact, they are themselves open to criticism on the same points. Hence it follows that we have no end of talk about charity, brotherhood, etc., etc., but when it comes to the daily test amid the petty trials and annoyances of every-day life, where real charity and *consideration for the weaknesses and ignorance of others are the test of character*, we are found wanting. This was a trait specially marked in H.P.B. If we are really wise we shall not expect of others that which we know, or ought to know, they are incapable of performing. What folly is all our talk and writing regarding occultism compared with that of the *Secret Doctrine*, and yet how careful was its author to encourage and help each and all in their attempts to

understand and to explain, correcting only when glaringly false to principles or misapprehending truths.

But perhaps the most insidious and seductive form of the personal equation is that which distorts intelligent appreciation and open loyalty to teachers and earnest workers into hero-worship, and which seeks under the cry of "No Popery" to belittle and detract. Consciously or unconsciously the effort is thus made to shame to silence all appreciation and loyalty to the real workers for the world's progress. "Oh you are a hero-worshiper, and blinded by zeal or personal regard." Independence! Liberty! Equality! these are the real virtues! Have not these dwelt on the lips of red-handed murder also? Such a position is the very apotheosis of Egotism. It seeks to hide a knock-kneed allegiance and a flabby zeal under the bluster of personal liberty, and would reduce the world to a mediocrity of indifference. He who most highly appreciates loyalty and self-sacrifice is he who best knows what they cost in self-denial and eternal vigilance, and instead of being blind to the weaknesses and foibles that may co-exist with these virtues, he is the very one who sees them most clearly, because he is also conscious of them in himself. If he really desires to see the truth triumph, he will welcome every service and honor all who serve it, and not count to the last poor scruple every little weakness till the service of truth and the truth served are buried out of sight.

It hence occurs that the very worst form of the personal equation is this everlasting harping on personalities; and the surest road to Popery is the cry of No Popery! This is one of those "paradoxes of the highest science", as Eliphaz Levy would put it. Those who are really independent and able to stand alone, are not everlastingly prating about liberty. They just do as they please, and please to do right and say nothing about it, but it never occurs to any one that such a person can be enslaved. There is a silent conviction that that would be a useless if not a hazardous experiment. How, then, is confidence to be inspired in others? I answer, *by deserving it*, and not by prating about it. When it has been thus earned by conflict, neither an army of detractors nor the "hosts of hell" can destroy it; least of all, those weak-kneed, timid souls who are afraid of their personal freedom. We might as well remember that while Brotherhood is universal there is a kinship of souls and cycles and circles in all human associations and relations. Each is drawn to his own circle by Karmic law; the tyrant and the sycophant each obey the law. Those who are earnest and at heart loyal will not bother

about trifles, but go ahead with the work in hand. They are not blind even to trifles, but they assign them their true value instead of dwelling on them and magnifying. We have had all these issues in the past, and they will come again and again. They do not affect the Cause or the workers materially, though they may *seem* to do so for a time. Look at the efforts to kill the T. S. movement. Some through design, some through hatred and revenge, some inspired by blind conceit or hairbrained folly. What did they accomplish? They harmed only their originators and sympathisers, simply because there were always some at the head who took the Masters as facts and ideals, and had devoted themselves to them and their work *without any reservation whatever*. Did they insist that others should agree with them or come to their conclusions? Never! They just worked, and **WORKED**, and **WORKED!** ready to help any and all, patient and pains-taking with all; and individually they would stand to the work if every one else deserted it.

How many such does it take to constitute an invincible guard with Truth and Masters back of them? Very few, for they are few, and yet without these few the poor old T. S. would long ago have gained the limbo of other centuries.

The question no longer regards failure, at least here in America. The question is, how many are ready to work without detraction of other workers? How many will stick to ideals, aims, facts, and—**WORK?** Those who cannot or will not are not to be anathematized, neither will they guide the work or measure it. They will simply become camp-followers first and deserters later on. Left in the rear they can wrestle with their own Karma. I hold the Masters to be facts, determined by the sequence of all evolution, by history, by direct testimony of H.P.B. and many other witnesses. He who calls this belief or candid statement dogmatic or blindly credulous, simply convicts himself of ignorance of principles, and even of the meaning of words. He can accept or reject my conclusions as he pleases, and I have no war with him till he misconceives or misrepresents my position as being other than it is. Dogmatism builds idols, but it never conceives Ideals. Ideals are the moving fiery chariots of the Gods: the Crown Jewels of the Hierarchies: the themes of the heavenly symphonies: the *ultima thule* of human evolution: something to strive for, work for, die for if need be, and every royal servant of Truth embodies and gives life to an Ideal such as are the **MASTERS**.

J. D. BUCK.

## BEFORE AMERICAN SPIRITUALISM.

SO many persons have come to suppose that Spiritualism took its rise through the rappings at Rochester under the mediumship of the Fox sisters, it may be profitable to reprint a few descriptions of spiritualistic *séances* which had place a hundred years ago in France, Germany, and other European countries. At that time there were very many inquiring minds looking for the truth. They lived at a time when the Church had complete power, except perhaps in France, as in the latter country the Revolution was in the air. Much of the inquiry was tinctured with prevailing religious thought, and at the same time *séances* were held very privately. But enough leaked out and was recorded in various ways to indicate that much more of the same kind must have gone on. These extracts are taken from the *Theosophical Correspondence* between Count Saint Martin and Baron Liebstorf, beginning in 1792.

Nevertheless, as I believe I speak to a man of moderation, calm and discreet, I will not withhold from you that in the school through which I passed, more than twenty-five years ago, *communications* of all kinds were numerous and frequent, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now you know the Repairer, and active Cause, are one. Nevertheless, as I was introduced by an initiation, and the danger of all initiations is lest we should be delivered over to the violent spirits of the world, as happened to Adam when he initiated himself in his imagination (*Incarnation*, 3d part, vi. 1), and his desire was not all of God, I cannot answer that the forms which showed themselves to me may not have been assumed forms, for the door is open to all initiations, and this is what makes these ways so faulty and suspicious. I know that Germany is full of these initiations; I know that the Cabinet of Berlin is guided, and leads its King by their means—and, hitherto, without much profit to boast of; I know, in short, that the whole earth is full of these prodigies; but, I repeat, unless things come from the centre itself I do not give them my confidence. I can assure you I have received by the inward way truths and joys a thousand times higher than those I have received from without.

\* \* \*

A remarkable instance of this kind, which I heard of about two years ago, is what occurred at the consecration of the Egyptian Masonic Lodge at Lyons, 27th July, 5556, according to their reckoning—which I believe to be incorrect. The labors lasted three days, and the prayers fifty-four hours; there were twenty-seven in the meeting. While the members were praying to the Eternal to manifest His approbation by a visible sign, and the Master was in the middle of his ceremonies, the Repairer appeared and blessed the members assembled. He came down on a blue cloud, which served for vehicle to this appar-

ition; gradually he ascended again on this cloud, which, from the moment of his descent from heaven to earth, acquired a splendor so dazzling that a young girl, C., who was present could not bear its light. The two great prophets and the lawgiver of Isreal also gave signs of their benevolence and approval. Who could reasonably doubt the fervor and piety of those twenty-seven members? . . . I repeat my question: do you believe in physical communications, emanating from or produced in the centre? I call centre, in the poverty of my nomenclature, the interior of our souls; but I know not whether perception of any sort can penetrate to it; yes or no?

\* \* \*

I found some old acquaintances at Bale, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which had just occurred to a celebrated ecclesiastic of Zurich whom I formerly knew; his name is Lavater. He has received an invitation to go to see some persons of the highest rank in a northern court; not the one you mentioned in one of your letters, whose Cabinet would not move a step without physical consultations [Berlin—Tr.]; the one in question is farther north [Copenhagen—Tr.] Lavater arrived there last summer; he met with men of education engaged in public business and living in the world, occupying high positions—men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active intelligent Cause; they assure him that one of his friends, dead some time ago, will, through his medium, enter their society. These men promise to enlighten him on subjects upon which he had prayed for light for a long while—on the doctrine of the heavenly food, the great mystery. . . . They tell him also, what is very remarkable, that whenever they are together they have a most intimate experience of the truth of the promise “When two or three are met together in my name, there am I in the midst of them”: since then a cloud, white as snow, descends, and for about half an hour rests upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent Cause:

(1) Because these communications were always had after prayer had been offered to that Cause, and the answers came immediately after the petitions.

(2) Because these manifestations enjoined their love for that Cause.

(3) Because the manifestation which they called Lord, Spirit of the Lord, Image, and Symbol of the Lord, received their adoration, which no good virtue would have dared to do.

(4) Because the answers were given at the same time, in many places, to different persons, and in the same manner.

(5) Because it judged them with severity, and on their sincere repentance it immediately blessed them, and that visibly.

(6) Because whenever they asked it “Art thou the active intelligent Cause?” they were answered “Yes”, which no power, good or bad, would have dared to say.

(7) Because they were quite able to distinguish him from the good and evil intermediate beings which surrounded him.

I thank you for elucidating the new branch of intercourse going on in the North. The great difficulty remains as to the conclusions of our Zurichers: “Art thou the active intelligent Cause?” They answered “‘Yes’, which no intermediate power, good or bad, would have dared to say”. Is this conclusion right or not?—that’s the question.

The father, notwithstanding his attachment to these subaltern initiations, has been gradually led round to my way of thinking by his daughters. What completely gained me the confidence of these young ladies, who may yet open all their soul to the truth, was reading the twelfth and thirteenth chapters of *I Corinthians*, which the eldest of them opened accidentally. But with the other men, members of this society, and who are men of a certain age, nothing of consequence can be done. They are infected with the idea of the prerogative of having this direct intercourse with the powers.

\* \* \*

I have received a quire-full of details of the experiences at Copenhagen. They still glorify themselves in the belief that the light, which, after their questions, gives out the sign "yes" or "no", is a whitish phosphoric color, and not red, because red, or the color of fire, would be a bad species. . . . Just as if it was not as easy to ape a whitish color as a fiery color.

Sometimes they see a star by the side of the light which is their oracle: they know this star represents a *virtue*. Then they ask: "Dare it remain there?" According to the answer "Yes" or "No", the scholars order, the star obeys.

They sometimes put questions on points of doctrine; for instance they ask: "Is there a passage in Scripture which indisputably proves the metempsychosis?"

"Yes and no."

Some understand this to mean that such passages may be found in the *Old Testament*, and they again ask:

"Is there any in the *New Testament*?"

"Yes."

"In the four Evangelists?"

"Yes."

"In *St. Matthew*?"

"Yes."

"In the first chapter?"

"No."

"In the second?"

"No."

"In the fourth?"

"No."

"In the eleventh?"

"Yes."

"In the four first verses?"

"No."

"In the four next?"

"No."

"In the fourteenth?"

"Yes."

\* \* \*

In this record we find support for certain conclusions. First, that the *modus operandi* was the same then as it now is in American spiritualism. Second, the alleged spirits showed at that time the same ignorance and want of progress which they have given evidence of ever since. There the communicating spirits of

1792, including the "Great First Cause", spoke in line with the philosophic and religious views of the believers, going no further and knowing no more about God, Nature, or Man than the questioners. This is exactly what is proved by the record of forty years of American Spiritualism. If to this we add the fact, so well known, that the old Greek spiritualists obtained from their mediums at the Temples of the Oracles precise answers to their questions, confirming their own views, we must admit that spiritualism of no matter what kind, in every time, and among all nations, will gain from the unseen powers giving reports and communications no more in respect to philosophy, religion, and the laws of nature and man's constitution than corresponds with the most advanced thought of living believers. In other words, man's true teacher and initiator is himself in the body, and not any intelligence devoid of a body.

WILLIAM BREHON.

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## AN ALLEGORY.

WALKING within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done: now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth", he replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?" he asked.

"And then—"

"Then the whole world will surely accept it."

"Nay", replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect", said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the

clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

“Only by adding to and enlarging the rifts will the Light ever reach the earth”, said the Master. “Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but—the rifts are so few! Art strong enough to forego the praise and make of thyself a heart center of pure impersonal force?”

The pupil sighed, for it was a sore question.

HIERONYMUM.

### PROOF AS TO MASTERS.

**A**LWAYS since the first proclamation by Madame Blavatsky and Mr. Sinnett of the existence and work of Masters, there has continued a controversy as to the nature and sufficiency of the evidence. Most persons outside the Theosophical Society reject the doctrine and despise the evidence; many within it regard both as having some plausibility, though to be treated rather as a “pious opinion” than an actual fact; a few are convinced that Masters are an evolutionary necessity as well as a certified reality; and a still smaller number have had their belief fortified by a personal experience which is conclusive. To the first, Masters are a chimera; to the second, a probability; to the third, a truth; to the fourth, a certainty. Is there any reason to suppose that the assurance of the last can be made to extend to the others, and, if so, by what means and upon what lines? This raises the question of the evidence available in the specific case of Masters.

The asserted fact is that there exists a body of exalted men, with faculties, powers, and knowledge enormously transcending those we cognize, who, though usually unseen, are ceaselessly interested in the well-being of humanity and ceaselessly working to promote it. It is an assertion of much the same kind as that there are Angels, though somewhat more unfamiliar, and a not unnatural tendency to distrust novelty prompts to exaction of explicit evidence. Such evidence in such a case may be (*a*) direct sight, or (*b*) the execution of marvels impossible to ordinary

human beings, or (*c*) the disclosure of truths unknown to humanity on our level, or (*d*) an interior influence or impression upon the soul referable to no other source. And yet it is clear that direct sight would not of itself identify a Master, since His physical body is like that of other men, and also that an interior influence or impression would prove nothing to one not already convinced. Hence the evidence demanded is a visible appearance of a Master, coupled with a conclusive display of Occult power or knowledge.

But even this evidence, in the form of testimony, is pronounced inadequate. Various witnesses have deposed to a sight of Masters—Col. Olcott having had repeated interviews with Them, Occult powers have been exhibited, and no small part of the early Theosophical literature is of letters written by Them upon matters beyond the ken of any scientist or historian. The triple fact has received evidence copious in amount, more so, indeed, than have geographical explorations which the civilized world accepts as final. It is rejected, however, by very many readers because merely the assertion of others and therefore not demonstrative. "I must see for myself: if I am to believe that Masters exist, it must be because one has Himself appeared to me or otherwise evidenced certainly His power. Testimony is not proof: only experience can be *that*." And so a frequent attitude is of entire incredulity until and because a Master gives direct and visible demonstration to each separate critic.

At this point two questions arise: *first*, to what class of persons have Masters, in fact, vouchsafed proof of their existence?; *second*, with what object? Inspection of the cases shows that they were of individuals avowedly interested in the cause of humanity and actively at work on its behalf; not curiosity-seekers, not scientists examining a theory under test conditions, not indifferent members of the T. S. And the class discloses the object of their selection; *viz.* that they should be equipped with fact needful for their efficient work, be assured that the work was actually fostered by the real Founders, be strengthened and impelled by the consciousness of near relation. To reward for zeal and to endow with certainty was the motive of the demonstration.

If this has been the purport of such evidential disclosures of Masters as have been recorded in Theosophical literature, it is fair to infer that it rules in later cases and will persist unchanged. The primary object is not to furnish tested examples whereby an incredulous world may be coerced into acceptance, or even to satisfy lukewarm Theosophists that there is more in the doctrine

than they are yet ready to concede. Whether a scoffer or an indifferentist believes in the existence of Masters can hardly be a matter of moment to Masters Themselves, for the absence of interest makes needless an attempt at conviction. Why should a Master concern Himself with demonstrating a fact for which the recipient is unprepared, for which he cares nothing, and of which he would make no use? Why should any power expend itself on a soil suspicious of it, unwilling to receive it, unfitted to utilize it? And if it be urged that irrefragable proof is the first requirement from agents soliciting an intellectual conviction, the answer is that Masters solicit nothing; if that there can be no blame to doubt unremoved by evidence, the answer is that no blame has been imputed, no criminality incurred. The evidence has been to a specific class, for a specific purpose: no one outside of it has material for grievance.

Since the departure of H. P. B. the exhibitions of Masters' activity in the Society, and even of Their interest in individual members, seem to have increasingly multiplied. In the published writings of those nearer to our Unseen Protectors than are we ordinary members, there are very striking indications of a loosening of reserve, a freer disclosure, a more explicit statement, than has ever yet been even supposed possible. Eyes not specially quick to discern have perceived marks of a changing policy, and are prepared for still fuller revelations in a future very near. Nay, on lower levels, in quarters where no favors had been anticipated or even coveted, this enlargement of Adept manifestation has had place. That in certain remarkable instances America should lately have been the scene need surprise no one who remembers H. P. B.'s prophecies of its future. If no proclamation of facts has startled the Section, if no details have crept through the ranks, this means only that the purpose of such manifestation is now, as it was formerly, a reward to faithful workers and an aid to their better work.

Certainly it is conceivable that there are epochs in organized labor and in individual career when extraordinary measures of help are fitting. Crises in work, crises in character, crises in time arise, wherefrom may come a permanent issue for good if all can be guided rightly. It may be that the turning-point means a sudden evolution of energy invaluable in the mission of the Society; or that a wounded spirit, weakened by suffering, needs succor from the Masters of Compassion; or that a group of united workers have reached the stage of fuller union and richer labor. To the Wise Ones all forms of want in Their servants ap-

peal, and in the vast treasury of Adept resource is found every means to meet them. Counsel, sympathy, strengthening, help, revelation of the past and of the future, every necessary aid is at Their disposal; and whether it is transmitted in messages or letters or audible sounds, what matters it if the source is certain and the end secured?

In the more recent, as in the earlier, manifestations of Masters' interest, the recipients and the motive remain the same. It is to Their zealous, faithful servants and friends that the demonstration comes, and it comes as a reward for work, an encouragement, a stimulus to more work. Even if in no one mind had ever moved a doubt as to the assertion "We always help those who help us", there might have been in many a need for help,—and then the help came. But it came on the lines of the assertion.

This very simple truth is filled with a lesson for all Theosophists. There is heard at times a question as to the reality of Masters, or of the sufficiency of its proof, or of Their actual manifestation in the Society. Men say that they will not believe unless they see with their own eyes and test with their own organs. Very well; let it be so. But then they must furnish the condition to the manifestation. It is not intellectual interest or critical acumen or even open-mindedness to proof: it is that sincere and unselfish devotion to the Theosophic Cause, that continuous and whole-souled labor on its behalf, which identifies them in spirit with Masters and makes relations fitting. When they have demonstrated that identification, and when need arises for distinct disclosure, it will be given. Anyone solicitous for proof of Masters should first test his claim to it, and it is easy to query in himself whether he and They are so far alike in aim and effort that it is proper they should meet. If the life is indolent, indifferent, self-seeking, what have the two in common? Why should be conceded to curiosity what is avowedly reserved for service? But if the searching question shows identity of purpose and of zeal, the community of character is assured, and then manifestation in the hour of need becomes a promise. It may not be to the eyes, and it may not be in phenomena or marvel, but it will be abounding and conclusive, and the enriched soul, filled with peace and abiding trust, will rest as upon a rock, doubts and misgivings and forebodings powerless forevermore. "Though it tarry, wait for it; because it will surely come, it will not tarry." "We ALWAYS help those who help us."

ALEXANDER FULLERTON, F.T.S

## THE NAME "AMERICA" INDIGENOUS.

THERE were two articles in the August PATH about Sanscrit derivations of the name "America", containing arguments that are far from being convincing. Passing over the geographical error that the Orinoco river, flowing through Venezuela, South America, is in Central America, we find one of the contributors making deductions as to the prehistoric condition of the New World from the fact that it will in the far future become the home of the sixth sub-race of the Fifth Root-Race: which is hardly admissible.

Of course the New World was known to the Initiates of India—as well as of every other country—in ancient times, some of whom may have paid visits to the Mahatmas here, as a Mahatma of Central America (Votan) did to those of the Old World long before the appearance of the conquering Spaniards.<sup>1</sup> But to say that the word "America" was derived from the Sanscrit "Ramayana", or even from "Amra", seems to add what has not sufficient support.

According to profane historians the origin of all ancient races of America is involved in darkness, while even agreeably with esoteric information, India cannot be their cradle.<sup>2</sup> The roots were in Atlantis, for they were the descendants of survivors of the great cataclysms.

We must therefore look to the languages of the New World for a solution of the problem, since the derivation of "America" from the name of its supposed first discoverer, Amerigo Vespucci, has no historical ground upon which to stand.<sup>3</sup> It has only a similarity in sound. It has frequently been pointed out that if the New World were to be named after him, the surname Vespucci would have been used.

In *Isis Unveiled*<sup>4</sup> H. P. B. said:

Americ, Amerrique, or Amerique is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians.

<sup>1</sup>In an ancient Tzendal manuscript, called "Proof that I am a Serpent", which Votan is said to have produced, he speaks of having "passed happily" to the Old World "by an open path, seeking for his brothers, the serpents", and to have witnessed the building of a magnificent temple, presumably at Rome. (*Vide* Ranking's *Historical Researches on the Conquest of Peru*.)

<sup>2</sup>It is the mankind of the New World—one by far the senior of our Old one, a fact men had forgotten—of Pātālā, (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, etc.—*Secret Doctrine*, vol. ii, p. 480.

<sup>3</sup>How America came to receive its name from him is not clear, but it is certain, from Humboldt's investigations, that Amerigo himself had nothing to do with it.—*Cham. Enclō*.

<sup>4</sup>Vol. i, p. 59

This is doubtless an extract from the article "Origin of the Name America",<sup>1</sup> by Jules Marcou, who also explained:

The names of places in the Indian dialects of Central America often terminate in "ique" or "ic", which seems to mean "great", "elevated", "prominent", and is always applied to mountain ranges.

These unconquered Indians, as said by Marcou, "have remained the same as they were when Colombo first visited them in 1502". This theory of the derivation of the word has been a much-debated subject.<sup>2</sup> For example, at the Eighth International Congress of Americanists, held in Paris in 1890, it was vigorously discussed. As said in the *American Naturalist*:<sup>3</sup>

The first question . . . was that presented in 1875 and discussed at nearly every Congress since: whether the name "America" given to the Western continent was not taken from the chain of mountains of a similar name which form cordilleras between Lake Nicaragua and the Mosquito Coast, rather than from the discoverer, Americus Vespuccius?

Strange to say, the presiding officer decided in favor of the latter; but even though the theory rejected at this Congress has not much historical support, we may confidently look to the Incas for a better one. "America" was spelled variously in the first maps and documents, as: "Amaraca",<sup>4</sup> "Amerioco" and "Amerioca",<sup>5</sup> "Maraca",<sup>6</sup> "Moraca",<sup>7</sup> as well as "America". From Humboldt<sup>8</sup> we learn that the first settlement of Spaniards on the mainland was at Amaraca-pana. The native word "pana" was, according to Sir Walter Raleigh, the equivalent of "country". (See also Del Canto's *Arte y Vocabulario*, 1614 A.D.) He spoke of the "bewtiful valley of Americo-pana". Ojeda, with Amerigo Vespucci as a passenger, explored this section, writing an account of it. Herrera<sup>9</sup> says that "finally he arrived at a port where they saw a village on the shore—called Maraca-ibo by the natives", who gazed "in a state of stupefaction" at the Spaniards, and upon their landing treated them "as if they were angels". But the unsophisticated natives had abundant occasion later to alter their estimate of their conquerors. Raleigh frequently mentioned the name as though it were derived from the natives, as for example:

<sup>1</sup>March, 1875, p. 291.

<sup>2</sup>Other articles on the subject under consideration are to be found in *American Bibliop*, vol. ii, p. 329, and vol. iii, p. 9, by R. H. Major; in the *Democratic Review*, vol. xvi, p. 492, and in *Popular Science Monthly* for (I think) 1881.

<sup>3</sup>August, 1893, p. 755.

<sup>4</sup>Humboldt, vol. i, p. 324.

<sup>5</sup>Raleigh, pp. 11 and 99.

<sup>6</sup>Herrera.

<sup>7</sup>Mercater.

<sup>8</sup>*Relations Historiques*, vol. i, p. 324.

<sup>9</sup>*General History of the West Indies*, vol. i, p. 82.

I was informed of one of the Cassiques [Chiefs] of the valley of Amariocapana, which had buried with him, a little before our arrival, a chaire of golde most curiously wrought.

Some of the names of the Incarial cities were Pult-Amarca, And-Amarca, Cax-Amaraca, Cassa-Amarca, Cundin-Amarca, and Cant-Amarca; while some of the provinces were called Amarca, Cax-Amarca, And-Amarca, Cat-Amarca, and (French) Tamraqua, according the maps of the fifteenth century.<sup>1</sup> As another proof that these names came from the Incas may be quoted the work of Don Luis Fernandez Piedrahita, Canon of the Metropolitan Church of Bogotá, etc., New Grenada, published in 1688,<sup>2</sup> that "Cundin-Amaraca—as the heathens call it—was the most important kingdom after Peru and Mexico". He also informs us that "when any one died from the bite of a snake, the sign of the cross was placed on the tomb".<sup>3</sup> This cross was, according to Roëny,<sup>4</sup> the ancient Incarial sign for the word "amaru", and which, with the addition of the word "ca" ("land"), represents the sacred national name, America.

Much more such evidence is to be found in the *Discovery of the Origin of the Name of America*, by Thos. de St. Bris, who is entitled to great credit for showing the falsity of attributing the derivation of the word from the supposed discoverer of the New World, Amerigo Vespucci. Among other things he said:

The chief kingdom in the western hemisphere, when Columbus landed, was Amaraca, or America, whose Inca kings claimed descent from the Aymara race of Aymaraca, the earliest known of the existing population, from whom these monarchs—who resembled them—got some of their arts and religious ceremonies. The national history of America names "Saint Amaraca or America, the Capital", as the first city of their empire. . . . The Amaru or holy cross of these people was conspicuous there, as in all the chief cities of [ancient] America. It was the central object of adoration in the immense sacred ruins at Palenca—from which the continent was probably first called "Land of the Holy Cross". . . . Cassa-Amaraca was the sacred royal necropolis, and near it is Pult-Amarca, where the sulphur springs are still called "the Kings' Baths". Yan-Amaraca was their Hercules, from "yan" ("behold"), the present indicative of the verb "yanhal" ("to be"). "Behold America" was an appropriate name for the American Hercules. There was Vin-Amarca, in the gulf where Manco Capac, the prince of American legislators and first Inca king, received his divine vocation. Then there were the cities of Ang-Amarca, Chenpi-Amerca, Uria-Amaraca, Cat-Amarca, Call-Amarca, and Pa-tinamit-Amarca, or "America the Capital", the only one which appears in their ancient documents and sacred history, as the foundation of their kingdom. (pp. 90-84.)

The most illustrious national name of America was therefore sacred to her

<sup>1</sup> *Vide Discovery of the Origin of the Name of America.*

<sup>2</sup> *Historia General de las Conquistas del Nuevo Reyno de Grenada.*

<sup>3</sup> *Piedratheta*, ch. 3, p. 17.

<sup>4</sup> *Les Écritures*, p. 21.

people, written in their pictorial writing by a snake crossing a straight line, and called Amaru, the great Sun. (p. 123.)

Careful research—for which I have not the time—would doubtless reveal further proof, but I trust that enough has been given to convince our *East* Indian brethren that from the ancient *West* Indians came the present name of the New World. It is pleasing to note that “America” had a sacred significance,<sup>1</sup> and may it be a good omen for the time when the people of the New World shall have evolved into a “grander and far more glorious race than any we know of at present.”<sup>2</sup>

JOHN M. PRYSE.

THIS interesting article throws a good deal of light on the origin of the name “America” with us, but does not give its ultimate origin, as in the citations there is no evidence as to wherefrom came to the Incas and others the name. It is assumption to say they did not get it from India: all that can be said is that the natives had the name before the Conquest. If it is proven that India is not the cradle of nations, we might then be safe in thinking we had the ultimate source of our name, but as the weight of opinion is to-day—until changed—in favor of India being the origin of people and nations, the presumption raised from the philological argument out of the Sanscrit must stand for the present.—EDITOR.

## COMMUNICATIONS.

To the Editor of the PATH:

DEAR SIR:

In the August PATH you refer to Mrs. Besant as my “friend and teacher”. Friend, I am glad to say, yes: Teacher, no, except in the sense that all people learn from each other. For a generation now I have had a settled habit of thinking and working things out for myself. I was a materialist years before I heard of Mrs. Besant, a socialist long before she was, and I joined the Theosophical Society before she did.

Truly yours,

HERBERT BURROWS.

LONDON, August 11th.

## LITERARY NOTES.

AUGUST THEOSOPHIST. Incredible as it may seem, “Old Diary Leaves XVII” is not contributed by Mr. Richard Hodgson, Dr. Coues, or “M.C.”, but by H.P.B.’s colleague and friend, the co-Founder of the T.S. A very rational

<sup>1</sup>The name of America . . . may one day be found more closely related to Meru, the sacred mount in the center of the seven continents, than to Americus Vespuccius.—*Isis Unveiled*, vol. i, p. 501.

<sup>2</sup>*Secret Doctrine*, vol. ii, p. 446.

defense of polygamy is given in "Olla Podrida"; Mr. S. E. Gopalacharlu, whose death is elsewhere announced, has a long and able review of Prof. Max Müller's *Psychological Religion*; Mr. Old's "Predictive Art in India" tells of his failure with Govinda Chetty but great success with a young Brahmin in Kumbakonum; and F. W. Thurstan concludes his paper on "Divination and Augury in a Modern Light", the first paragraph seeming rather speculative, not to say imaginary, than sure. The Book Reviews are unusually full and able. [A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI. No. 9, contains three articles extracted from the *Theosophist*, of which the first, "Occult Physiology", is very learned and minute, and may be less fanciful than might at first appear. The supply of original matter seems to be running short in the repertory of *Siftings*. Why not take down stenographically and print some of the addresses of Mrs. Besant, Mr. Mead, Bertram Keightley, and others before the Blavatsky Lodge? [A.F.]

## Mirror of the Movement.

### PARLIAMENT OF RELIGIONS.

#### ARRIVAL OF THE FOREIGN DELEGATES.

MRS. BESANT, Prof. Chakravarti, Mr. Dharmapala, and Miss Müller reached New York in the *City of Paris* on September 2d, the two former then accepting the hospitality of Mr. E. A. Neresheimer, the two latter that of Mr. H. T. Patterson of Brooklyn. The next evening, Sunday, Mrs. Besant lectured in Harlem before the "H. P. B." Branch to a densely crowded hall, numbers being turned away, Mr. Dharmapala and Prof. Chakravarti before the Aryan Branch, a like state of things existing. Mr. Dharmapala was unfortunately obliged to leave for Chicago on Monday, but on Tuesday evening the three other delegates addressed the Aryan Branch, the hall being again crowded. Miss Müller spoke on "International Brotherhood", the Professor on "Spiritual Progress", Mrs. Besant on "The Aim of Life". The meeting adjourned shortly after one hour in order that members of the Brooklyn, Harlem, and New York Branches might be presented to each of the delegates. On Wednesday the Professor and Mrs. Besant met a number of Theosophists in the Aryan Hall, and replied most interestingly to questions. On Friday, accompanied by the General Secretary, they left for a lecture in Cincinnati, to go thence to Chicago. Miss Müller is slight in figure, of easy speech and kindly manner, and greatly pleased all who met her. Leaving so soon for the Maschmedt Farm, her stay was short. Mr. Dharmapala is tall, dark, and very spare, ready in English, and with a peculiarly cordial and friendly manner, winning hearts everywhere. He intoned various Tamil slokas and the sentences used in the taking of *pansil*, exciting much interest. Prof. Chakravarti is tall and stout, his complexion light and very clear, face young and with only a small moustache, voice not strong but capable of much expression rising at times to almost eloquence, this greatly assisted by his remarkable fluency in English. His bearing is dignified, yet so gentle, courteous, and friendly that every one felt for him a warm personal regard. Singularly spiritual, and copiously en-

dowed with Theosophic knowledge and the results of Eastern training, the emotion he all-unconsciously produces is of reverence and docility. As he gently expounded the practical lessons of duty or intoned the Sanscrit sacred prayers, he seemed the very type of an advanced mystic. To have heard him is a privilege; to have met him, a benediction. Of Mrs. Besant no description to any one in this age is necessary. Like that illustrious lady, her colleagues beam with "gentle worthiness", the spirit of the truest, kindest, most fraternal interest, which instantly touches the heart and soon warms admiration into enthusiasm. Cordial and unassuming and sympathetic, the gracious trio illustrate the "Doctrine of the Heart". If the Parliament of Religions did nothing else, it brought them to our shores.

On their way from Chicago Mrs. Besant and Prof. Chakravarti diverged for lectures at Toledo and Toronto, and on Sunday, Sep. 24th, she lectured in Brooklyn and he in Washington, D. C. At the same date Mrs. I. C. Oakley, coming on from Chicago, lectured in Boston. On Tuesday evening, 26th, they all, together with Miss Müller, attended the Aryan regular meeting, and again a crowded house listened with delight. Upon its close they boarded the *City of Paris*, and early on the 27th were carried away from the land they had blessed and the friends who blessed them.

#### THEOSOPHICAL CONGRESS.

THE SESSIONS of the Parliament of Religions of which the Theosophical Congress was a part were held in a large grey stone building erected in a small park on the Lake front in Chicago, near Van Buren street and within a few feet of the tracks of the Illinois Central R.R. The building is called the Art Palace, and is intended for permanent use as a picture gallery. Hardly a more noisy place for any purpose could have been selected, as every moment trains were rushing by, engines puffing, and bells ringing. Sometimes the voice of the speaker would be utterly unable to cope with the heavy snorting of freight and shunting engines at work outside the window. Thus the material civilization of the day, in the most rushing city of the West, put the Parliament of Religions at a disadvantage. Two large halls called respectively "Columbus" and "Washington" were devoted to the daily Parliament, the other smaller halls being used for Congresses. The large ones took up the entire back of the building, being, in fact, made by the use of a temporary partition in the middle of the space. Temporary but strong galleries were also constructed, and each of these two large halls seated three thousand people.

The delegates to the Theosophical Parliament began to arrive at Chicago by the 11th. Prof. Chakravarti was invited by the manager of the Parliament to attend the opening on the 11th, when the foreign delegates were received. They met in the Art Building on the Lake Front, down town near Van Buren street. A great crowd was present. Bros. W. Q. Judge and G. N. Chakravarti were given seats on the platform, and thus on the first day the Theosophical Society was fully recognized. This may be taken as significant, especially when added to the fact that the Chairman of the Parliament informed our body that the violent abuse heaped on Theosophy and H. P. B. by the Psychical Congress of a few days before was unwarrantable, wholly outside the spirit of the Auxiliary, and contrary to the wishes of the president.

A great deal of time was wasted by various speakers who really ran away with the meeting, all of them being Protestants or Catholics. But at the afternoon session our turn came, and Prof. Chakravarti boldly said he represented the Theosophical Society, was brought by it, and was a Brahmin. He made an

excellent speech of fifteen minutes in length, and created great enthusiasm in the vast audience. While going out, hundreds rushed forward to shake his hand. This ended our part in the general opening proceedings. Newspaper reports of the meeting favorably and prominently mentioned Theosophy, so that we may be assured that by no means have our efforts failed, but that greater success has shown itself in the very beginning than we might have hoped for. A reception was given to the foreign delegates on the evening of the 14th. The business of arranging program and getting visitors settled took up the remaining time.

As our Congress was not to sit until the fifteenth, a reception and general meeting was held at the Chicago headquarters in Van Buren street, when the following were present as delegates to the Congress: Prof. G. N. Chakravarti. William Q. Judge, Annie Besant, George E. Wright, Claude F. Wright, Dr J. D. Buck, Mrs. M. M. Thirds, Dr. J. A. Anderson, Mrs. I. Cooper-Oakley, and Miss F. Henrietta Müller. Besides these, there were great numbers of members from the city and all parts of the U.S., so that all sections of the Society were represented.

#### CONGRESS. FIRST SESSION.

Delegates and speakers met at the Hall early September 15th, and Room 8 was assigned. This was packed in a moment, and, five minutes before the hour for opening, the managers of the Parliament gave us Room 7, able to hold 1500 people. That was completely filled very quickly, and the first session began there. But such crowds came and so many were turned away that the managers gave us two more halls for two overflow meetings. The Chairman of the Local Committee, Bro. George E. Wright, opened the proceedings, saying that the occasion was an event of wide importance and great significance. He then turned the Congress over to William Q. Judge, as Vice-President Theosophical Society, who took the chair. A cable message was received from Col. H. S. Olcott, which the chair requested Annie Besant to read:

COL. H. S. OLCOTT, *President T.S.*, to WM. Q. JUDGE, *Vice-President T.S.*, at *T.S. Congress Religious Parliament, Chicago*:

Across seas and continents your Asiatic brethren salute you, mingling their congratulations with yours for this auspicious opportunity to tell the representatives of many nations and of the world's great faiths the fraternal message of Theosophy. From ancient temples and rock-cut fanes the voices of the ancient Teachers once more utter the words of wisdom that showed our ancestors the true Path to happiness, liberation, and spiritual peace. May the blessing of the Sages be with you all, and may the truth prevail.

H. S. OLCOTT, *P. T. S.*

Headquarters T.S., Adyar, Madras, India.  
September 14, 1893.

Prof. Chakravarti then addressed the audience, delivering a very good address which was listened to with the deepest attention, especially his recitation of several Sanscrit verses. At several points he evoked applause. Meanwhile people were crowding every available space, and filled up the doors, while hundreds were turned away. Annie Besant followed him in a magnificent oration which was applauded continually. She dwelt on the perfectibility of man, and the fact that great Masters continually preserved the Truth and promulgated it as needed. Bro. Dharmapala was suffering from cold and made but a few remarks. He had been so over-worked as not to be able to prepare for the occasion. Miss Müller followed upon the Hebrew books, but was unable to finish her paper in the time allotted.

## SECOND SESSION.

The second session was opened by Dr. Buck's paper on "Theosophy in Greek, Gnostic, and Mediæval Philosophy", in which he showed its presence in all the times covered by those historical periods. He was followed by Mrs. Thirds; but her voice was hardly able to overcome the constant racket outside on the railway, and she did not complete her paper. Mrs. Isabel Cooper-Oakley followed upon the "Constitution of Man and the Cosmos", showing how the Septenary Law prevailed throughout nature and was taught in Theosophy to apply to Man's constitution. She used the idea of his being a mirror very effectively, and was much applauded. The session was closed by Prof. Chakravarti, who explained the various states of consciousness as taught in Brahmanism, and pointed out that the evolution of the Soul proceeds along these lines. Deep interest was manifested in this.

This session was as full as the first. Crowds were constantly coming and not being able to get in, and the managers of the Parliament were beginning to think that our Congress was attracting more attention than the whole Parliament.

## THIRD SESSION.

Friday evening the third session opened in the same hall, crowded as before, and that long before the meeting. The daily press had given much space to our meetings, and great interest was aroused. Dr. Anderson read a paper on "Reincarnation as applied to the sexes", and Bro. Judge and Annie Besant dealt with "Karma and Brotherhood". Annie Besant insisted that man required justice and not favoritism, with which the packed audience seemed to agree, as they applauded to the echo after she said "It is not worth while to be saved unless all else are saved with us". Mrs. Cooper-Oakley took up a part of the subject assigned to Bro. Judge, leaving him "Brotherhood". She showed that death had really no terrors, as it was only a name for a change of consciousness.

## FOURTH SESSION.

Sessions of the sixteenth began promptly in Hall 7, which as before was crammed long before the gavel fell. Bro. Judge referred to remarks as to why our Congress had no prayers and no doxology. He said the reason was in the words of Jesus, who commanded men not to pray in public. This was much cheered. Claude F. Wright then managed to make a statistical paper very interesting, and he read also the matter sent by Col. Olcott, showing numerous schools in Ceylon and India under the auspices of the T.S. He was followed by Prof. Chakravarti, who held that the mission of the T.S. is to unite East and West, to bring the heart from the East, and join it to the head from the West. On the subject of the absolute unsectarianism of the T.S., Bro. Judge showed that such was the law and fact, although each member was free to state his own opinion. He said that the day when the T.S. should formulate any doctrine but Universal Brotherhood would be the day for it to die; it had, as a Society, nothing to do with civic affairs, though its influence must be great in making its members obey the law; but laws were now in existence unexecuted and evaded, enough to cure our civic troubles, but laws were useless so long as men did not wish to follow truth. The oration of this session was by Annie Besant on "Social Problems". Practically she showed her women hearers how they evaded the law and helped oppression when they purchased cheap goods that could not be made without oppressing the poor who made them. She

asked that the system of competition prevailing in business and schools should be abolished. Earnestly she asked all to serve their fellows and thus without new laws to execute all and kill out hatred. A sombre vein runs through her speeches that now and then makes people feel that Theosophy offers only martyrdom. But such is not the case, as renunciation is the messenger of joy. In time she will present less of martyrdom and more of joy.

#### FIFTH SESSION.

The fifth session went according to program and was as crowded as the others, almost as many as attended being turned away. It is quite certain that if the entire building had been one vast room, our Congress would have filled it.

#### LAST SESSION.

The last session of the Congress held in the great hall of Washington at 8 p. m. was crowded. The hall seats three thousand. On the platform were Dr. Buck, Annie Besant, Miss Müller, Mrs. Cooper-Oakley, Mrs. Thirds, Prof. Chakravarti, William Q. Judge, George E. Wright, Claude F. Wright, Mrs. Mayer, Mrs. and Miss Leonard, and a great many other members. Dr. Buck presided. Bro. Judge began with an address on "Karma, Reincarnation, and Brotherhood"; Dr. Buck spoke on the "Objects of the T.S."; Prof. Chakravarti dwelt on the "Theory of Cosmogony" in a highly metaphysical address; and Annie Besant closed in a magnificent address on the "Brotherhood of Man". She illustrated the existence of Divinity in Man by a thrilling story of a mining disaster in England when the roughest of men fought for place to give help to others.

#### SUNDAY EVENING SESSION.

So much interest had been shown in our meetings, evidenced by the crowds that attended them, the crowds turned away, and the gradual rise of the newspaper barometer until the head-lines for reports of Parliament were all Theosophical, other bodies getting only sub-heads, that the managers of the Parliament gave us the free use of Hall of Washington for Sunday night to say what we pleased on our subject. At the same time the Presbyterians were holding their sessions in the Hall of Columbus, it also having space for 3,000. Our hall was jammed with an audience which waited from 8 to 10.30 p.m. Dr. Buck was in the chair. Bro. Judge opened with an address on "Cyclic Law," holding that Reincarnation was an expression of Cyclic Law, and showing how cycles prevailed in day, month, year, thought, civilization, race, through life and death. In the middle of his speech the great joke of the Parliament came on. Dr. Barrows, chairman of all and a leading minister in the city, came on the platform and broke in upon the speaker in the middle of a word. He said that the Presbyterians were to have met in that hall, but were changed to the other one behind, that many ministers had come many miles to read papers, and that doubtless the Presbyterian audience was in the wrong hall; he asked for them to have a chance to follow him to the next hall. Bro. Judge asked all who wished to go to do so, but not a person moved. Dr. Barrows went out alone, and twenty-five more people came in. We heard that less than one hundred persons were in the other hall. This is a fair illustration of the great success of our congress. The audience could not help but laugh at Dr. Barrows' predicament, for which the speaker was sorry, but certainly it was an assumption that led him to think Presbyterians would desert a Theosophical meeting as soon as they should hear where a Presbyterian one was going on.

Dr. Anderson spoke on the wrong way materialistic civilization makes men live; Miss Müller, speaking on "Woman and Theosophy", gave St. Paul some hard slaps that made the audience laugh. Mrs. Cooper Oakley dwelt upon "Devotion", giving extracts from the *Voice of the Silence* which were evidently of deep interest to the audience; Dharmapala spoke for Buddhism. He assured the people that he loved America. Prof. Chakravarti spoke on the "Higher and the Lower Self", giving some beautiful Hindu allegories with explanations. His speech was a good test of the interest, for it was quite long and very mystical, yet not a person moved and applause closed his speech. He referred to Max Müller's assertion that there was no esotericism in the Hindu books, and said that Prof. Müller did not understand the subject at all and was not a complete master of Sanscrit; the Sanscrit works are full of esotericism and every educated Brahmin knew it very well. Mrs. Besant then wound up the evening in a practical address. She spoke of evil lives led by men and women, and how that reacted on society, insisting on plain living and high thinking, thus rendering full return for every service received, thus performing every duty in life as Theosophy insists. Immense applause followed, and it took the 3500 people present some time to disperse. Of course many wanted to keep up the pernicious habit of shaking hands with speakers, and especially with one quite exhausted. One woman actually stood about on the platform to "get our vibrations", as she said. It is to be hoped she may read these lines and know that she is classed by us as a human vampire, an ugly word, but that and sponge are just the same.

Members of the Chicago T. S. Branches worked hard at the Congress in distributing programmes and tracts and selling books, keeping doors closed and directing people. Many of them sacrificed themselves, as they could not hear the proceedings at all. Bros. Ury, Smith, Leonard, and others, and Sisters Thirds, Kelly, and others all worked thus. We name none others simply for want of space. All worked hard; Bros. Jno. Pryse and Harding of the Aryan T.S. were also at work there. Great credit is due, then, to the Chicago members of all parts of the city. And to Bro. Geo. E. Wright must be given the palm, for he was not merely a formal chairman of the Local Committee; he was a real worker who, knowing well all officials, was able doubtless to procure for us the great courtesy and kindness the Managers accorded.

A marked feature that made everything smooth and pleasant was the boundless hospitality extended to the visitors. The delegates were entertained by various members who gave themselves and their houses up to the work; everything was fraternal, and no needless formalities interfered with effort; how different it would have been had foolish formality or petty jealousies been indulged in! The beginning of the nucleus of Brotherhood may be regarded as realized.

In fine, to sum up, the unprejudiced observer must say that the real Parliament of Religions was in fact the Theosophical Congress.

Bro. A. S. Brolley of Albany, assisted by Bro. Theo. S. Solomons of San Francisco, volunteered as stenographer and took reports of the proceedings.

A complete verbatim report of the proceedings will be made up by the General Secretary, and when ready, notice will be given. It is likely the Executive Committee will order one free copy to go to each Branch in the world, but quite likely a small charge will be made for others, as the size of the report threatens to be greater than gratis distribution will permit. Whatever the decision on this, members ought to see that the report shall have a world-wide distribution.

## AMERICA.

"H. P. B." T. S. Sunday evening lectures in September were: 3d, *The Masters*, Mrs. Annie Besant; 10th, *Reality in Theosophy*, Alex. Fullerton; 17th, *Theosophy and Occultism*, Jos. H. Fussell; 24th, *The Consolations of Theosophy*, Alex. Fullerton.

MRS. I. C. OAKLEY of London lectured before the Bandhu Branch of Santa Cruz, Calif., on Sept. 4th. Her subject was "The Life and Works of H. P. Blavatsky", that ever-thrilling topic to Theosophists. For an hour afterwards she was occupied in responding to questions.

DR. JEROME A. ANDERSON of San Francisco visited the Aryan Branch, New York, on September 12th, and delivered an address on "The Philosophy of Vibration" which was one of the ablest and most interesting ever heard in its career. Dr. Anderson's words, like Mrs. Besant's, should never be lost, but should be stenographically taken down and preserved in print for enduring edification.

BROOKLYN T. S. Sunday evening lectures in September were: 10th, *Reincarnation*, Dr. J. A. Anderson; 17th, *Work-a-day Theosophy*, H. A. Freeman.

ARYAN T.S. Sunday evening lectures in September were: 10th, *Essentials of Theosophic Progress*, Claude F. Wright; 17th, *Reality in Theosophy*, A. Fullerton; 24th, *The Pilgrimage of the Soul*, J. H. Fussell.

BLAVATSKY T.S., was visited by Mr. Burcham Harding on his lecturing tour, and on August 27th listened to his address on "The Human Soul", 150 persons filling the rooms. The presence of so sterling and energetic a Theosophist infused a new and healthy glow into the Branch work. Prof. Chakravarti lectured in the Opera House on Sunday evening, September 24th.

MARRIAGE. On September 1st, Mr. C. H. Maschmedt, through whose generosity the "Maschmedt Farm" at South Corinth, N.Y., was opened this summer as a Theosophical Rest House, and Miss Mamie A. Bellows of Brooklyn, who helped so greatly to make it successful, were joined together in Holy Matrimony at the latter's home. The good wishes of many who found rest in the Home and pleasure in their society will help to make a happy union even happier. The event assures permanent residence and the continuance of the Home throughout the year, the establishment of a Branch, and the prosecution of the remarkable Theosophic work heretofore reported. May the richest Karma ever follow these excellent F.T.S.!

OBITUARY. Mr. J. Guilford White, President of the Blavatsky T.S., Washington, D.C., left this incarnation on the second of September. Bro. White had long been bed-ridden from consumption, and during his distressing illness his constant thought and care were for the well-being of the T.S. The end was peaceful and beautiful, his last words being of cheering and kindly advice to his family and of loving messages to friends: of himself he said but little. His loss, following so closely upon that of the devoted secretary, Capt. Boush, is hard to bear, but the Branch is resolved to double its efforts and to make his gain its.

## PACIFIC COAST ITEMS.

SAN FRANCISCO T.S. has a rapidly growing attendance at its meetings, from sixty to seventy coming every Tuesday evening.

MRS. COOPER-OAKLEY, who has been in Australia, arrived at San Francisco on August 31st, and was met by the Theosophists of that district with enthusiasm. She at once began work there. On the third of September, she lectured at Odd Fellows' Hall on "Theosophy and Schools of Occultism". Later another lecture was given by her at Oakland, September 6th, in Hamilton Hall, on "Mme. Blavatsky, her Life and Work". Mrs. Cooper-Oakley makes a very pleasant impression on all the members, and beyond doubt will have great effect in the way of further solidifying the ranks. Her devotion is certain, and intimacy in the past with H.P.B. has done the good that always came to those who knew how to value that great woman. On the fourteenth of September, Mrs. Oakley attended the meeting at Chicago as one of those who are to be at our Congress.

WILLAMETTE T.S., Portland, Oregon, had public Sunday evening lectures in September: 3d, *Solving the Problems of Life*, Mrs. M. E. Martin; 10th, *Dual Man*, Martin Quinn; 17th, *Three Bodies,—Astral, Kama Rupa, and Mayavic*, A. R. Read; 24th, *Ancient Religions and Modern Creeds*, W. H. Galvani.

LOS ANGELES T.S. has, through no small struggle by the devoted ones, secured large airy rooms, centrally located, and making a lecture-room seating seventy or eighty people. It is delightful to hear that it has been named "Blavatsky Hall", the very term to choose for a region where so much life and work have been paralyzed by small suspicions of H.P.B. and unintelligent carping on her personal peculiarities. There will be no such paralysis if the now-active Los Angeles Branch keeps her name and image well to the fore, imitating her devotion instead of pecking at her character, and leaving the disaffected alone to revel in their grumbling. All things look promising. There is a Free Circulating Library; also a Friday evening class of study, and a Wednesday evening Branch meeting. Sunday evening public lectures in September were: 3d, *The Hammer of Thor*, G. W. Aylesworth; 10th, *Death—Whence?*, Mrs. L. E. Giese; 17th, *One Life or Many*, Dr. G. F. Mohn; 24th, *The Common Sense of Theosophy*, Mrs. Emily Penning.

DR. GRIFFITHS, Pacific Coast Lecturer, has visited McMinnville, Independence, Salem (two lectures), Corvallis, Albany (two lectures), Oregon. At Albany some twelve or fifteen ministers from the Methodist Conference attended, the Bishop having devoted his sermon to a denunciation of Theosophy, and the Hall, ante-rooms, and even door-steps, were packed. One minister attempted interruptions, but was put down by the audience. The whole city seems agog with interest, and literature is eagerly demanded. On August 29, Dr. Griffiths lectured in Eugene City to a good audience, and on September 1st, in Roseburg, where a Presbyterian minister tried ridicule and only received it. On September 6th, the Lecturer spoke in Medford, and both there and at Jacksonville a Quiz meeting was subsequently held. Dr. E. Kirchgessner, formerly President of Varuna Branch, Bridgeport, Conn., now resides in Med-

ford, and it was his T.S. work there which opened the way to Dr. Griffith's visit. There is hope of a Branch. On the 9th, the lecture was at Ashland, where an Orientalist attempted to combat it by relating Eastern allegories to show the absurdity of Eastern and Theosophical philosophy. The lecturer explained them and showed their identity with those in the Bible, and the audience coincided.

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### INDIAN NOTES.

#### EXTRACTED FROM *THEOSOPHIST*.

NOTICE BY THE PRESIDENT T.S. Colonel Olcott begs that all official business should be sent him as well as all remittances for Headquarters, and states that hereafter he will keep all T.S. funds in his own custody.

A T.S. HINDU SCHOOL FOR BOYS has been established at Pakur, the salary of the teacher being contributed by the Branch and its President.

AT MADANAPALLE, members daily meet to read such books as *Letters that have helped me*, *Vedic Lectures*, and *Bhagavad-Gita*. There is also a school-boys' class here.

MUTTRA T.S. has translated Theosophical pamphlets into the vernacular.

STUDENTS' H.P.B. CLUB was started in May at Ludhiana where Bro. Rai B. K. Laheri lives. They desire to improve young men and direct their thoughts to Universal Brotherhood. Theosophical leaflets are distributed. Combarore was visited by W. R. Old, who stayed there three days lecturing on Theosophy, on Hypnotism, Thought Impression, and Yoga.

THE INDIAN SECTION reports a balance on hand July 21 of rupees 2,268; 10; 8.

#### CEYLON.

THE THEOSOPHICAL SOCIETY'S SCHOOLS, it is reported, are to get government aid, although missionaries tried to prevent it. The Government School agent in his report compliments the Society for its school work. Seventeen Schools are reported as existing.

#### THE LATE S. E. GOPALA CHARLU.

GOPALA CHARLU was the Recording Secretary and Treasurer of the Theosophical Society at Adyar Headquarters until his death as alleged from epilepsy on the 26th of July; the President reports that he in fact committed suicide and was a heavy defaulter, not only to the Theosophical Society but also to others his friends, relatives, and acquaintances. The funds of the Theosophical Society were constantly going through his hands, and at each Convention he made a report to that body and arranged matters so that his accounts were passed as correct, no fraud appearing on the papers submitted. But the funds were abstracted by means of various devices, and now that he has passed beyond our control nothing remains but to see how the losses can be made good. Of course the deficit must come from Theosophists, and therefore when the news was received in England those whose names appear on the following documents took the steps indicated. The total sum reported by the President as abstracted amounts to Rupees 8,649 and some fractions. About twenty dollars only of the Permanent Fund was taken. From the Subba Row medal fund there was taken rupees 600; from the H.P.B. Memorial fund rupees 3,763 odd; from Col. Olcott's pension fund rupees 2,6r2 odd and a private gift recently sent to him. This memorandum is not exact, but is meant to show the substantial facts and how so much of the money was rather permanent in the character of fund than current income.

LONDON, August 24th, 1893.

*To the President-Founder:*

MY DEAR COLONEL OLCOTT,

All here are deeply grieved at the sad news of our Brother Gopala Charlu's crimes against the Society and himself. Him we cannot aid; but as we have learned from our Teacher, H. P. Blavatsky, that our duty is to shield and serve the Society at all sacrifices personal to ourselves, we take on ourselves the defalcations of our Brother, and send you a guarantee of repayment, sending also at once two hundred pounds towards the discharge of the liability thus incurred.

Yours fraternally,

for the guarantors,

(Signed) ANNIE BESANT.

## MEMORANDUM OF GUARANTEE.

WE, THE UNDERSIGNED, hereby guarantee to make good to the Theosophical Society the sum or sums belonging to the said Society which have been misappropriated by the late Pandit S. E. Gopala Charlu, its Treasurer, and we hereby make ourselves *personally* responsible for the repayment to the said Society of all such monies on or before the first day of August, eighteen hundred and ninety-five, and we have already remitted the sum of two hundred pounds (£200) in part payment of the same.

DATED at London, England, on the twenty-fourth day of August, eighteen hundred and ninety-three.

[Per pro. A.B.] (Signed)

WILLIAM Q. JUDGE, *Vice-Pres. T.S.*BERTRAM KEIGHTLEY, *Gen. Sec'y Indian Section.*G. R. S. MEAD, *Gen. Sec'y European Section.*

ANNIE BESANT.

ARCHIBALD KEIGHTLEY.

JULIA W. L. KEIGHTLEY.

We determined to take this step in order to reintegrate the funds of the T.S. which were, of course, in the charge of the President acting through agents who have proven unfaithful; we feel that such a heavy burden should not be on his mind, however legally free he may be from blame. And any member in the American Section who feels as we do and is able to spare any donation toward helping on this end can send whatever is donated to me, specially notifying me for what it is intended. The two hundred pounds already sent as per the above papers amount to about rupees three thousand, thus leaving about five thousand rupees more.

WILLIAM Q. JUDGE,

*Vice-President T.S.,*

144 Madison Avenue, New York.

## THE SECRET DOCTRINE, NEW EDITION.

THE NEW and revised edition of the *Secret Doctrine*, consisting of two large octavo volumes with an Index bound as a supplementary volume, will be issued to the public in America at \$12.50 carriage paid. The first volume will shortly be ready for delivery, and any one who now sends a subscription of \$10.50 will receive the first volume as soon as completed, and the second and the index in due course of publication. The second volume will probably be issued soon after Christmas.

The Index with a key showing the relation of the new paging to that of the old edition, will also be sold separately, but the price is not yet fixed.

The PATH will receive subscriptions for the new edition, at the subscription price of \$10.50 until December 31st, 1893, only.

Think of and seek out the tiny, brilliant ray that emanates from the soul connecting it with the body and the mind; it is power and glory.—*Palm Leaves.*

OM.

# Ā U M

Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed their reward on the height of heaven gained by good works, they enter again this world or a lower one.—*Mundaka Upanishad, 1st mun., 2d kand., 10.*

That which cannot be seen nor seized, which has no family and no caste, no eyes nor ears, no hands nor feet, the eternal, the omnipresent, infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings.—*Ib ibid, 1st mun., 1st kand., 6.*

## THE PATH.

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Vol. VIII.

NOVEMBER, 1893.

No. 8.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### OCCULT ARTS.

No. I.

(CONCLUDED.)

PRECIPITATION.

THE outer senses cannot give a safe final judgment upon a precipitated message, they can only settle such physical questions as how it came, through whom, the credibility of the person, and whether any deception on the objective plane has been practiced. The inner senses, including the great combining faculty or power of intuition, are the final judges. The outer have to do solely with the phenomenal part, the inner deal with the causes and the real actors and powers.

As precipitations have been phenomenally made through "controlled" mediums who are themselves ignorant of the laws and forces at work, these are but strange phenomena proving the existence of a power in Nature either related to human mind or wholly unrelated to it. These are not the exercise of Occult Arts, but simply the operation of natural law, however recondite and obscure. They are like the burning of a flame, the falling of water, or the rush of the lightning, whereas when the Adept

causes a flame to appear where there is no wick, or a sound to come where there is no vibrating visible surface, occult art is using the same laws and forces which with the medium are automatically and unconsciously operated by subtle parts of the medium's nature and "nature spirits", as well as what we know as *kama-lokic* human entities, in combination. And here the outer senses deal solely with the outer phenomena, being unable to touch in the least on the unseen workings behind. So they can only decide whether a physical fraud has been practiced; they can note the day, the hour, the surrounding circumstances, but no more.

But if one hitherto supposed to be in communication with the White Adepts comes to us and says "Here is a message from one of Those", then if we have not independent power in ourselves of deciding the question on inner knowledge, the next step is either to believe the report or disbelieve it. In the case of H. P. B., in whose presence and through whom messages were said to come from the White Adepts, it was all the time, at the final analysis, a matter of faith in those who confessedly had and have no independent personal power to know by the use of their own inner senses. But there intuition, one of the inner powers, decided for the genuineness of the report and the authentication of the messages. She herself put it tersely in this way: "If you think no Mahatma wrote the theories I have given of man and nature and if you do not believe my report, then you have to conclude that I did it all". The latter conclusion would lead to the position that her acts, phenomena, and writings put her in the position usually accorded by us to a Mahatma. As to the letters or messages of a personal nature, each one had and has to decide for himself whether or not to follow the advice given.

Another class of cases is where a message is found in a closed letter, on the margin or elsewhere on the sheet. The outer senses decide whether the writer of the letter inserted the supposed message or had some one else do it, and that must be decided on what is known of the character of the person. If you decide that the correspondent did not write it nor have anyone else do so, but that it was injected phenomenally, then the inner senses must be used. If they are untrained, certainly the matter becomes one of faith entirely, unless intuition is strong enough to decide correctly that a wise as well as powerful person caused the writing to appear there. Many such messages have been received in the history of the T. S. Some came in one way, some in another; one might be in a letter from a member of the Society, another in a letter from

a outsider wholly ignorant of these matters. In every case, unless the recipient had independent powers developed within, no judgment on mere outer phenomena would be safe.

It is very difficult to find cases such as the above, because *first*, they are extremely rare, and *second*, the persons involved do not wish to relate them, since the matter transmitted had a purely personal bearing. A fancy may exist that in America or England or London such messages, generally considered bogus by enemies and outsiders, are being constantly sent and received, and that persons in various quarters are influenced to this or that course of action by them, but this is pure fancy, without basis in fact so far as the knowledge and experience of the writer extend. While precipitations phenomenally by the use of occult power and in a way unknown to science are possible and have occurred, that is not the means employed by the White Adepts in communicating with those thus favored. They have disciples with whom communication is already established and carried on, most generally through the inner ear and eye, but sometimes through the prosaic mail. In these cases no one else is involved and no one else has the right to put questions. The disciple reserves his communications for the guidance of his own action, unless he or she is directed to tell another. To spread broad-cast a mass of written communications among those who are willing to accept them without knowing how to judge would be the sheerest folly, only productive of superstition and blind credulity. This is not the aim of the Adepts nor the method they pursue. And this digression will be excused, it being necessary because the subject of precipitation as a fact has been brought up very prominently. I may further digress to say that no amount of precipitations, however clear of doubt and fraud as to time, place, and outward method, would have the slightest effect on my mind or action unless my own intuition and inner senses confirmed them and showed them to be from a source which should call for my attention and concurrence.

How, then, is this precipitation done, and what is the process? This question brings up the whole of the philosophy offered in the Secret Doctrine. For if the postulate of the metaphysical character of the Cosmos is denied, if the supreme power of the disciplined mind is not admitted, if the actual existence of an inner and real world is negatived, if the necessity and power of the image-making faculty are disallowed, then such precipitation is an impossibility, always was, and always will be. Power over mind, matter, space, and time depends on several things and po-

sitions. Needed for this are: Imagination raised to its highest limit, desire combined with will that wavers not, and a knowledge of the occult chemistry of Nature. All must be present or there will be no result.

Imagination is the power to make in the ether an image. This faculty is limited by any want of the training of mind and increased by good mental development. In ordinary persons imagination is only a vain and fleeting fancy which makes but a small impression comparatively in the ether. This power, when well-trained, makes a matrix in ether wherein each line, word, letter, sentence, color, or other mark is firmly and definitely made. Will, well-trained, must then be used to draw from the ether the matter to be deposited, and then, according to the laws of such an operation, the depositing matter collects in masses within the limits of the matrix and becomes from its accumulation visible on the surface selected. The will, still at work, has then to cut off the mass of matter from its attraction to that from whence it came. This is the whole operation, and who then is the wiser? Those learned in the schools laugh, and well they may, for there is not in science anything to correspond, and many of the positions laid down are contrary to several received opinions. But in Nature there are vast numbers of natural effects produced by ways wholly unknown to science, and Nature does not mind the laughter, nor should any disciple.

But how is it possible to inject such a precipitation into a closed letter? The ether is all-pervading, and the envelope or any other material bar is no bar to it. In it is carried the matter to be deposited, and as the whole operation is done on the other side of visible nature up to the actual appearance of the deposit, physical obstructions do not make the slightest difference.

It is necessary to return for a moment to the case of precipitations through mediums. Here the matrix needs no trained imagination to make it nor trained will to hold it. In the astral light the impressions are cut and remain immovable; these are used by the elementals and other forces at work, and no disturbing will of sitter being able to interfere—simply from blind ignorance—there is no disturbance of the automatic unconscious work. In the sitter's aura are thousands of impressions which remain unmoved because all attention has been long ago withdrawn. And the older or simpler they are the more firmly do they exist. These constitute also a matrix through which the nature spirits work.

I can properly finish this with the incident mentioned at the beginning. It was with H. P. B. I was sitting in her room beside

her, the distance between us being some four feet. In my hand I held a book she never had had in her possession and that I had just taken from the mail. It was clear of all marks, its title page was fresh and clean, no one had touched it since it left the bookseller. I examined its pages and began to read. In about five minutes a very powerful current of what felt like electricity ran up and down my side on the skin, and I looked up at her. She was looking at me and said "What do you read?" I had forgotten the title, as it was one I had never seen before, and so I turned back to the title page. There at the top on the margin where it had not been before was a sentence of two lines of writing in ink, and the ink was wet, and the writing was that of H. P. B. who sat before me. She had not touched the book, but by her knowledge of occult law, occult chemistry, and occult will, she had projected out of the ink-bottle before her the ink to make the sentence, and of course it was in her own handwriting, as that was the easiest way to do it. Hence my own physical system was used to do the work, and the instant of its doing was when I felt the shock on the skin. This is to be explained in the way I have outlined, or it is to be all brushed aside as a lie or as a delusion of mine. But those last I can not accept, for I know to the contrary, and further I know that the advice, for such it was, in that sentence was good. I followed it, and the result was good. Several other times also have I seen her precipitate on different surfaces, and she always said it was no proof of anything whatever save the power to do the thing, admitting that black and white magicians could do the same thing, and saying that the only safety for any one in the range of such forces was to be pure in motive, in thought, and in act.

WILLIAM Q. JUDGE.

## HABITATIONS OF H.P.B.

NO. III.<sup>1</sup>

H. P. B. before moving to the place from which she started for India in 1878, lived for a while in 34th street near Ninth avenue, New York, in a modest flat. While living there, the funeral of Baron de Palm, described fully by Col. Olcott in his *Diary Leaves*, took place, attracting great attention and endless newspaper com-

<sup>1</sup> Number 2 of these appeared in PATH of June, 1892. The sketch for this paper was drawn by Bro. Knapp of Cincinnati from a photograph.



THE HOUSE IN WHICH "ISIS UNVEILED" WAS WRITTEN.

ment. A flat was taken afterwards on the corner of 47th street and Eighth avenue, in the house which is shown in the picture.

The illustration shows the narrow front of the house facing Eighth avenue, which is a business street running all the way from lower New York to 155th street. The building is what is known as a double flat, with a shop on the street level. The entrance to the apartments is down on 47th street under the rear suites of rooms. H. P. B. had the flat which begins in the middle of the building, running to the front on Eighth avenue and being immediately over the shop. The building is at this date in the same condition and under the same arrangement as when H. P. B. lived there.

Her writing-room was in front, taking in the corner window and the next two over the shop. The third window in front is of a small room which was used for various purposes, sometimes for breakfast, at others for sleeping. On that side, within, the inner hall ran down to the entrance door of the apartment with rooms in the following order: adjoining the writing and sitting room was her bed-room, having doors as well as a door into the hall, and

cut off from the dining-room, next on that side, by a solid wall. Beyond the living-room is the kitchen, which looks out on 47th street. On the other side of the hall is first the bath-room fronting the kitchen, and next, proceeding again forward, is a small dark room in which Col. Olcott slept. Up stairs, Mrs. I. C. Mitchell, sister of Col. Olcott, lived for some time. The writing-room and the small room first spoken of cut the hall off in front.

It was in this flat, in the larger front room, that *Isis Unveiled* was written and finished. There so many extraordinary phenomena had place that volumes would be required to describe them. Here the "astral music and bells" were so often heard, which self-styled wise critics have assumed were produced by a maid walking up and down the hall with an instrument : an absurdity for those who, like myself, were there and heard all such things. Here, in the corner of the room over Eighth avenue, the stuffed owl stood and sometimes blinked. It is now in the possession of a lady living not far from the New York Headquarters. And here when *Isis* was finished H. P. B. sat among her few belongings and saw the auctioneer sell them off to the highest bidder; from here she at last, in December, 1878, went off to the steamer which took her to London, from whence she sailed to India never to return to the land where she was ever such a perplexity and an amusement to the people of the metropolis. It is a modest place in a modest, busy part of a great city; yet how much was done there and what mighty forces played within those four walls while the immense personality known as Helena P. Blavatsky dwelt therein!

WILLIAM Q. JUDGE.

## INCIDENTS OF THE THEOSOPHICAL CONGRESS.

**A**S Chairman of the Committee on Organization it was my privilege to take an active part in the preliminary arrangements of the recent great Theosophical Congress in Chicago. Naturally there came under my observation many incidents connected with the details of organization which are not generally known, but which may be of interest to members of the Society everywhere, and will thus bear repeating in the columns of the **PATH.**

The idea of obtaining representation in the World's Congress was first suggested by Mr. Judge in a letter addressed to me in September, 1892. It was a mere hint, comprised in a single sentence, as it were, carelessly thrown into a lengthy business communication, and was in the form of a question, as follows: "Why can't we be represented in the World's Fair?" Acting upon this suggestion I immediately sought an audience with Mr. Charles C. Bonney, President of the World's Congress Auxiliary. That gentleman received me courteously, but was evidently in extreme darkness regarding the Theosophical Society, its objects and its general standing. He confessed that he had been overwhelmed with applications from almost every known sect and cult throughout the world, and on the whole his aspect was not very encouraging. I called upon him two or three times at intervals of several weeks after that, armed each time with letters from prominent people who happened to be friends of mine, as I recognized that the mechanism of the World's Fair was largely political, and knowing that in politics there is nothing like "influence". All this only seemed to dispose the President of the Auxiliary more favorably towards me personally, but bore little fruit so far as the really important part of the business was concerned; namely,—the procuring of a definite assignment for the Theosophical Society. Meanwhile Mr. Judge had forwarded a statement of the Society's condition and aims, which I enclosed to Mr. Bonney, together with a formal application signed by myself as President of the Chicago Branch. Imagine my chagrin when a little later I received a letter from Mr. Bonney stating that our application had been received and referred to the Psychic Committee, of which Dr. Elliott Coues was Chairman. My first impulse was to throw up the whole business and withdraw the application, as Dr. Coues was an expelled member of the T. S. But after sober second thought I resolved to see Mr. Bonney personally and lay the whole story before him. It was fortunate that I did so, as he immediately agreed with me that our reference to the Psychic Committee was inappropriate, and directed his Secretary to recall the application which had already been forwarded to Dr. Coues in Washington. Needless to say, the original application was never returned, and doubtless reposes at this moment in Coues' writing desk.

But this difficulty having been overcome, a greater lay in our path. It was the question of where we could be placed, and upon this perplexing problem no little time and energy were expended. Finally Mr. Bonney concluded that we belonged to the Committee

on Moral and Social Reform, and so assigned us. There was also a thorn in this particular rose, as the Chairman of this Committee was Mrs. J. M. Flower, who by an "inscrutable interposition of Divine Providence"—as the strictly orthodox word it—happened to be Coues' sister. However, I determined to go on with it just the same, and postponed further action until the arrival of Annie Besant who was then on a lecturing tour in this country. She arrived in Chicago Dec. 10th, and on the 11th we together called upon Mr. Bonney at his office. I well remember that meeting. A solemn conclave of ladies was assembled there to meet Mrs. Besant. Mrs. Flower, as Chairman of the Committee on Moral and Social Reform, was present, along with a sanctimonious college professor who enjoyed the felicity of being also a member of the same elevating Committee. These two professed the greatest kindness, but felt compelled to gently admonish Mrs. Besant that really their Committee was not the appropriate one for our Society. Subsequent events showed that they were right. It would have been a huge mistake to have gone into their Committee. Still I do not think that either of them wasted very much of the milk of human kindness, at least upon this occasion. At the close of our session we were no nearer securing representation than we had been three months before.

But the worst was yet to happen. To this meeting came the Rev. Augusta Chapin, Chairman of the Woman's Branch of the Religions Committee. She seemed captivated with Mrs. Besant, and made an appointment to come to my house on the following day (Sunday), when we could talk the matter over and settle the details. She came at the appointed time, and readily agreed to bring our matter before the Religions Committee. Her words were so confident, and she occupied such an important position, that I felt our fortunes were made, so to speak. Mrs. Besant went away feeling very much encouraged. I waited a fortnight, and, not hearing anything, dropped a line to the Rev. Miss Chapin. She replied that she had not yet had time to take up the matter, but would soon do so. A couple a weeks later I wrote her again. This seemed to provoke her a little, and her answer was tartly brief to the effect that the Committee could not decide where to locate us in the Congress. I then began to have disagreeable doubts about Miss Chapin's championship of Theosophy. Some more correspondence, equally fruitless, ensued, and the winter dragged itself gradually along without anything being accomplished. I went South in March, returning early in April, and immediately wrote to Miss Chapin. That lady replied in a very

pettish note, stating that it was not her place to act as advocate of the T. S. before the Committee, and that if we wanted anything done we must make a formal application in writing. Upon reading that communication, I felt a cord break somewhere in my organism, and I confess that I was mad. I replied that a formal application could hardly be necessary, as such application had been filed six months previously, and that it was at her own suggestion that I had left the matter in her hands.

I immediately went back to President Bonney and resumed negotiations where they had been broken off some months previously by my arrangement with the Rev. Miss Chapin. He seemed anxious to help us, but could not find an appropriate place for us in any of the Congresses so far contemplated. He thought very strongly of putting us into a Congress along with the Ethical Society, but that scheme was finally abandoned, as well as a similar plan to lump us in with the American Philosophical Society. Just about this time I parted company forever from the Rev. Miss Chapin, who wrote that, as I had taken the liberty of consulting some one besides herself in reference to a representation of the Theosophical Society, she would decline to do anything further in our behalf.

Thus after six months of toil absolutely nothing was the result. We were now in the middle of April. The annual Convention of the American Section T.S. was soon to be held in New York. If that Convention should pass before anything could be accomplished, it would be a hopeless task to undertake any general organized movement for a representation of the Society in the World's Fair. The strangest of events thereupon happened. Just four days before the Convention met I received a message from President Bonney asking me to call. I went and found everything had changed "as in the twinkling of an eye". He took my breath away by informing me that the Religions Committee had unanimously agreed to grant the T.S. a separate Congress of its own, to take place during the great Parliament of Religions, and that I had been appointed Chairman of the Committee of Organization.

This was much more than we had expected or even hoped for. All previous negotiations had been upon the basis that we were to join in with some other societies in a general congress; and now we were all at once assigned to a Congress of our own with facilities and opportunities equal to those enjoyed by any of the great religious denominations. And I have never yet been able to find out by what secret or powerful influence it was brought about. Only I will say that it was a remarkable coincidence that

this sudden and favorable change in our affairs occurred exactly at the right moment. On the following day I was provided with letters from Pres. Bonney and Dr. Barrows, chairman of the Religions Committee, armed with which I at once went to New York and laid the matter before the Convention just in time to awaken general interest among Theosophists and to secure their necessary coöperation. Brother Judge carried the news to the European Convention a little later, and went actively to work upon the programme. To his untiring zeal at and from this stage of the proceedings was due much of the enormous success which attended the sessions of the Congress.

Upon my return to Chicago in the latter part of August, after my summer trip, I called upon Mr. Bonney in order to consult him in regard to some details of the approaching Congress. Upon seeing me he at once exclaimed:

“Don't say a word, Mr. Wright. I know what you have come to say. We are all very sorry for the circumstance, and I have taken the speakers to task for their discourtesy towards your Society.”

I had no idea to what incident he was alluding, and was compelled to ask for an explanation. It seems that the Psychic Researchers had just been holding a Congress, and two of the speakers had assailed the Theosophical Society. The matter was so utterly insignificant that I had not even heard of it until Mr. Bonney thus called my attention to it. I assured him that the principal stock in trade of the Psychical Research Society consisted of abuse of the T. S. and that it would be cruel to deprive them of their principal topic on such an occasion, especially as all such attacks failed to injure us. But I quote the incident in this place to illustrate the very friendly attitude of the managers of the World's Congress Auxiliary towards our Society. From the day when our assignment to a Congress was made, they never failed to show us the utmost kindness and consideration.

Early in the season I had applied to these gentlemen for the use of one of the large halls in the Art Palace, in order that Annie Besant might give a public address on Theosophy outside of the regular Congress. As there were only two of these halls, namely, the Hall of Washington and the Hall of Columbus, and as the program of the Religions Committee was already well filled, it became a matter of some difficulty to secure either hall for a special meeting. Finally Dr. Barrows succeeded in assigning us the Hall of Washington for the evening of September 20. As our Congress was to be held on the 15th and 16th, and as Mrs. Besant was billed to

lecture in Toronto on the 20th, this arrangement was by no means satisfactory. I called upon Mr. Bonney a few days before the Congress to remonstrate against this assignment. He was sorry, but evidently could do nothing to help us, and suggested that Mrs. Besant postpone her engagement in Toronto. While we were discussing the matter a letter was brought in which Mr. Bonney opened and read. Immediately his countenance lightened, and, turning to me, he exclaimed :

“By a miracle, by a most remarkable coincidence, your desire can be fulfilled. I hold in my hand a message from the Archbishop of Zante, Greece, who begs to relinquish his assignment for Saturday evening, September 16th. This is the very date of your Congress. Go at once to Mr. Young, the Secretary, and engage the Hall of Washington for a general presentation of Theosophy to the Parliament of Religions on that evening.”

Needless to say, I went. Thus everything shaped itself for us as if by magic, although we none of us dreamed even then of the enormous success that was to crown our efforts. The Theosophical Congress had been assigned to Hall VIII on the main floor of the Art Palace,—one of the smaller rooms, capable of holding about five hundred people. Mr. Bonney and his confreres were a little dubious about our ability to fill it, although for my part I assured him there would be no difficulty in that direction. On the morning of Friday, Sept. 15th, our Committee members and their volunteer assistants were on hand early. Soon the people began coming in. An hour before the time for opening the hall was well filled. Hundreds of additional chairs were brought in. As ten o'clock approached the crowd became a dense mass, and the situation became alarming. Fortunately in the adjoining Hall VII the Lutheran Congress was just in session. This hall had a capacity of 1500, and, upon learning our dilemma, the Lutheran brethren, who were not very numerous themselves, kindly offered to withdraw in our favor to a smaller room. When the announcement was made, there was a scramble for seats, and in five minutes Hall VII was packed. Our audiences grew greater each subsequent session. On Saturday afternoon, in addition to our regular session—so crowded that hundreds were standing—we organized and carried on overflow meetings in two adjacent halls. The orthodox ministers in attendance at the Parliament were astounded. Saturday afternoon the managers of the Parliament, in recognition of the splendid success of our Congress, tendered us the use of the Hall of Washington for an additional public meeting to be held Sunday evening. Now the Hall of Washing-

ton holds 4000 people, yet that Saturday night we saw our original three hundred swell to three thousand—a magnificent audience. The Sunday night extra meeting was not well advertised, and we expected to witness a falling off in attendance. What was our amazement when on that memorable evening we saw every seat in that vast audience room occupied, and hundreds of people standing in the aisles and along the walls!

A most remarkable incident then happened. It seems that in giving us the Hall of Washington the managers of the Parliament had actually turned out the great Presbyterian Church, whose Congress was advertised to take place there at that time. Our meeting had already commenced, and Brother Judge was in the midst of a powerful address, when there came upon the platform the Rev. Dr. Barrows, Chairman of the Religious Department, and he himself a Presbyterian minister. Approaching me, he said in an undertone that it was necessary for him to make an announcement to the audience immediately. I forthwith interrupted Brother Judge in the middle of a sentence—he says, in the middle of a word—and requested that Dr. Barrows be allowed to speak. The latter stepped to the front of the platform and said that some confusion had arisen, owing to the changing of halls, and that although the Presbyterian Congress had convened in Hall VII there was no audience, and it was surmised that the Presbyterians had by mistake come to the Theosophical meeting. In justice to the speakers, who had come many hundreds of miles to address the Congress, he requested all the Presbyterians in the audience to rise and pass out into Hall VII.

Brother Judge courteously waited for the audience to disperse. Sitting as I did on the platform, I had an excellent view of the door. Not a single person in that vast audience made a move to depart. On the other hand, taking advantage of the brief interim, about fifty more people who had been waiting at the door filed in and squeezed their way through the crowds that lined the rear of the hall. Could any incident be more impressive? No commentary was necessary. The audience recognized the situation at once, and a smile passed over the sea of upturned faces. But the threatened storm of applause was promptly arrested by Brother Judge, who calmly resumed his discourse at the place where he had been interrupted.

GEO. E. WRIGHT.

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A wise man endeavors to shine in himself : a fool to outshine others.—*Wisdom in Miniature*

## FACES OF FRIENDS.

CONSTANCE, THE COUNTESS WACHTMEISTER, is a name so well-known to members of the Society throughout the world that her picture will certainly have a great interest. Her full name is Constance Georgine Louise de Bourbel de Montjunçon. Her parents were the Marquis de Bourbel, formerly in the French diplomatic service, and Constance Bulkley, to whom she was born on the twenty-eighth of March, 1838, at Florence at Italy. The de Bourbel family is one of the most ancient in France. Originating from the southeast of France, they settled in Normandy about the year 936 A.D., and have thus a long line of ancestors, among which several were distinguished in French history, especially one Raoul de Bourbel who lived in the reign of Louis XIV.

Having lost her parents at an early age, Constance de Bourbel was sent to England to her aunt, Mrs. Bulkley, of Linden Hill, Berkshire, where she was educated and lived until her marriage in 1863 with her cousin, Count Wachtmeister, then Swedish and Norwegian Minister at the Court of St. James. There she resided for three years, when her husband was called to Copenhagen as minister to the Danish Court, and then after two years, the Count being nominated as Minister of Foreign Affairs, they took up their abode at the official residence in Stockholm. The Countess was then created a "state lady of the land" by the King, and was the last to receive this distinction, as the title then became extinct. Count Wachtmeister died in 1871, and she remained in Sweden for several years, spending the winters in warmer climates on account of health. She has one son, the Count Axel Wachtmeister, who was born in 1865. He also is a member of the T.S., and is already well-known to members in California and other places.

In 1879 the Countess began investigations into Spiritualism, but after two years of arduous research found it both unsatisfactory and dangerous. In 1881 she joined the Theosophical Society, and ever since has been a worker for it both in and out of season, through good and evil report. H.P.B. gave her once the office of Corresponding Secretary, but that was declared null by the Council at Adyar—yet it was an honor. She was also Secretary and Treasurer of the Blavatsky Lodge, but gave those offices up to others. For a long time personally she carried on the work of





the T.P.S., and revived it until it became able to run itself financially. As a close friend of H.P.B. and one who stood by that noble woman in time of great distress and anxiety both physical and social, the Countess can never be forgotten. She was privileged to see in the presence of H. P. B. and also when not near her many strange manifestations of the occult power and knowledge H.P.B. possessed, such as few have been granted. At every meeting of the Blavatsky Lodge the Countess could be seen as a familiar figure; at Conventions her presence always connected us with the days of our teacher; in private she could and often did relate what she knew of H. P. B. that was of the highest interest and value; and now she is going with Annie Besant to India, where beyond doubt her presence will prove of benefit to all who may meet her. All her work for the T. S., and it is very large and continuous, is done without having any official position, as she prefers to work for it in the ranks as an individual. She has contributed some papers and essays to Lodge work, but the book by which she will be best known is one now in hand giving an account of how H. P. B. wrote the *Secret Doctrine*.

Countess Wachtmeister is now and has been a vegetarian for fourteen years. In person she is of about the medium height, with blonde hair and blue eyes, a voice of pleasant sound, and her face has a singularly sweet expression. As a worker constantly acting she has no equal unless it be Annie Besant, as a friend of the T.S. there is no greater, as a devoted pupil of H.P.B. who is not ashamed of her teacher nor afraid of the convictions that teacher instilled — in all these she will ever be an example for every member of the Society.

## THE THEOSOPHICAL CONGRESS

### AND THE PARLIAMENT OF RELIGIONS.

THE Congress of the Theosophical Society in September as a part of the Great Parliament of Religions was a significant as well as successful event. In another article the Chicago Chairman shows how we had but little hope at first of having any place whatever in either the merely intellectual or the religious side of the World's Fair; how we found the old yet senseless opposition to Theosophy obstructing the path for so long as to cause us to cease efforts; and how suddenly the scene changed and the managers of the Parliament of Religions became our friends and

helpers. This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the Parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself.

Not at any time but now during eighteen centuries could such a meeting have been possible, and it was distinctly a Theosophical step because, being an effort to get on one platform representatives of all religions, it was just what our Society has been accomplishing steadily during the past eighteen years, and what our objects and constitution have always expressed.

It marked a cycle in the development of religious thought. For centuries until the American Republic was founded men's minds in western civilizations were chained to bigotry and dogma. Then, as expressed on the seal of the United States, "a new order of ages" began. Steadily creeds and churches, religious ideas and religious interpretations altered, the freedom of America making it a possibility that men should here think more boldly and act upon their thoughts, should not be afraid of their opinions but be more willing to proclaim them unchecked by state interference, until at last among the hosts of the dissenters from Roman Catholicism the idea of a Religious Parliament was born. And that the presiding officer of the Parliament should be a Presbyterian was still more significant, as that cult is surely the fatalistic iron-bound one of all the different stripes of Christianity. The cycle being almost complete, its ending and the beginning of another were fitly marked by the calling of the gathering at Chicago. In ending his opening speech, Dr. Barrows, the president, said the whole world is bound by chains of gold about the feet of God.

Our part in the Parliament was not merely to prove that the Society had grown strong enough and sufficiently respectable to compel a place therein, but chiefly to show, as an integral portion of the whole body, that the true attitude for all religious bodies to take is to seek for and disclose the truths in each, and not confine themselves merely to their own pet theories. And as we exemplified this in truth, the other bodies confining themselves to explications of particular creeds or views of salvation—and one, the Roman Catholic, declaring that only in that sort of Christianity were truth, ethics, and salvation—it follows that the Theosophical Congress was in actuality, though not in form, *the* Parliament of Religions.

The occasion enabled us to present a great object-lesson illustrating what we had been saying for years, that the Oriental is no

heathen, that he should not be treated as such, and that an examination of his religions will show them to be the real source of those professed by the Occident. And when all those Greeks, Chinamen, Japanese, Buddhists, Shintos, Hindus, and Confucians appeared on the platform, beyond doubt the Brahmin we brought towered above them all by virtue of the ancient system he represented as prime source of all religions. Our Buddhist Dharmapala, with Annie Besant an old agnostic, combined with all others, proved that the Theosophical movement, though small by comparison with the world's great set systems of religion, voices the great underlying note of the mental, moral, and religious evolution of the human race. This note is changed, distorted, and colored by any and every form of religion, but in Theosophy it sounds forth without fault. No one religion gives it clearly, no single system will present it to the perception; only by the combination and from the examination of all can it be discovered for the delight and benefit of humanity.

And that the minds of Western people are beginning to hear the first faint vibrations of this great sound was evident at our Congress. All our meetings were crowded to overflowing, every shade of opinion was on our platform as well as in our audiences, and, recognizing the effect produced by such an epoch-making Congress as ours, the newspapers of the city, which only attend to that which forces itself to the surface, gave us in their reports the greatest prominence, saying one day, "The Theosophical Congress is a competitor of the whole Parliament".

But remembering the words of our old Teacher, the Master's Messenger—H. P. B., that it may be dangerous for the T. S. to grow too fast, out of proportion to its strength, let us one and all try to make ourselves centres for Theosophical influence, so as to constitute a body of power from the power of each element duly fostered and educated. This we shall do only by personal effort, by attention and by service to others; and thus, and in no other way, we may reap for the Theosophical Society all the benefits that such a congress and such success should justly lead us to expect.

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Riches beget pride, pride impatience, impatience revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches.—*Wisdom in Miniature.*

## CAN WE COMMUNICATE WITH THE DEAD?'

## SOME REASONS AGAINST IT.

IN THE COURSE of last Tuesday night's discussion upon this subject, there was one point that might possibly bear further amplification, and that was the question of the means of such communication. The first question that would be asked about any distinguished Brahmin proposing to visit us would be, "Does he speak our language?" Otherwise he is to us a sealed book.

To carry this analogy a little further, I would ask you to consider the case of a man who should go to see the great actor Salvini in his drama called *Civil Death*. The playgoer comes home enraptured with the performance, wrought to enthusiasm by the unselfish character of the hero of the tragedy, a loving father who breaks his heart rather than interfere with the welfare of his child. The spectator, thrilled with the splendor of the man's sacrifice, feels that of all men he is the noblest, and he demands of the manager an introduction to the being who has so uplifted him. "But, my dear sir," replies the manager, "that hero you so much admire is the creature of a night; he is not a reality, but an illusion. The real man is Salvini, who plays this and many other parts, and I would present you to him with pleasure, only you do not speak his language, nor he yours, nor have we an interpreter capable of giving you any satisfaction." "But it is not Salvini, it is the man I saw on the stage last night that I want to talk with," says our friend. "And I tell you again," says the manager, "that that man was an illusion, and ceased to be when the actor who created him laid aside his costume and left the theatre."

Such a desire and such an attempt as this would seem to us very childish and very futile, but, after all, is it not precisely analogous to the behavior of those who try to communicate with the dead?

"All the world's a stage,  
And all the men and women merely players.  
They have their exits and their entrances,  
And one man in his time plays many parts."

But that "one man" is not the being we know, whose heroism attracts us or whose cowardice repels, but is the immortal entity we call the individual consciousness, the real Ego who, indeed, "in

<sup>1</sup> Read at the Aryan T.S., October 17, 1893.

his time plays many parts." The man who has left us, and whom we so long to meet again, is but one of those "many parts" played by the Ego, who, when it leaves the body that we love, lays aside its costume and quits the theatre of life. That *personality* exists no longer; the Ego, the Mind that created and informed it, "home has gone, and ta'en its wages," to quote our greatest poet once more. It has thrown off the body, its more ethereal counterpart, the astral double, and the still more ethereal framework of its desires, its idiosyncracies, its passions; it is a pure Intelligence, it belongs to another state of consciousness than ours. Can we expect to communicate with it when we do not know a syllable of its celestial language? Even if we could be shown its astral double, that filmy counterpart of the outer body, and could that form be made to utter a few of the unmeaning platitudes that such forms have been heard to speak, could that give any satisfaction to the friend who knows that the mind is not there? Is there any consolation in looking at a dummy made up of our friend's old clothes?

If we accept and learn by heart the theosophic doctrine of the seven-fold nature of man, of what earthly use is that knowledge unless we make it part of our life, a lamp unto our feet? When Captain Cuttle consulted his oracle, Jack Bunsby, that astute old mariner always wound up his Orphic utterances with the remark, "The bearin's o' this obseruation lies in the application of it." Unless we apply what we have learned, what good is it to us? If we *know* that the personality is an illusion, like all the things of this world, that it is made up of the body, the astral double, the body of desire, and the principle of vitality, and that all these are necessarily impermanent and must pass away at death, what is there left to communicate with in this four-fold division which we are accustomed to call the lower quaternary? And if we know likewise that the Higher Triad, or the *individuality*, persists, we know that this eternal being consists of the three immortal parts called Spirit, Soul, and Mind, in ordinary parlance, and that all three form that Ego whose condition is so far above this plane of illusions that there can be between us no medium of communication, no common language in which we may converse. So Tennyson says:

" My old affection of the tomb,  
 A past of stillness yearns to speak:  
 Arise, and get thee forth and seek  
 A friendship for the years to come.  
 I watch thee from the quiet shore ;  
 Thy spirit up to mine can reach ;  
 But in dear words of human speech  
 We two communicate no more."

And here the poet, with a poet's intuition, has struck the same law that we have been told governs the "Kingdom of the Gods," or Devachan. That is, that under certain conditions a pure and lofty nature may pass into Devachan during life, and be drawn into communion with the disembodied spirit that can never descend to it. "I shall go to him, but he shall not return to me," said David of his child, and it is true of all.

But here we must beware of allowing ourselves to think of disembodied existence in our terms of space and time. To the freed spirit there is no place, but only *condition*, and there is no reason why our loved ones who have passed from our sight should not be still near us, still loving us, and through the power of that love influencing our lives for good. "We are with those whom we have lost in material form," says the *Key*, "and far, far nearer to them now than when they were alive. . . . For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. . . . And love beyond the grave has a magic and divine potency which reacts on the living."

The lesson of the theosophic teaching as to communication with the dead is, then, briefly this. That with their fleeting and illusionary personality it were a futile thing to seek such intercourse; but that to bring about the highest form of communion with those pure Intelligences who dwell now on another plane than ours, we must so elevate and purify our own lives and our own souls that while yet upon this earth we may be caught up into heaven and hear unspeakable words. It is Tennyson again who has expressed this so beautifully that you can bear to hear it once more, for none but a poet can say it half so well.

"How pure at heart and sound in head,  
With what divine affections bold,  
Should be the man whose thought would hold  
An hour's communion with the dead.

In vain shalt thou, or any, call  
The spirits from their golden day,  
Except, like them, thou too canst say  
My spirit is at peace with all.

They haunt the silence of the breast,  
Imaginations calm and fair,  
The memory like a cloudless air,  
The conscience as a sea at rest:

But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within."

KATHARINE HILLARD.

## IMPOLITIC REFERENCE—"H. P. B."

**T**HEOSOPHY is rapidly pushing its way through journalistic and other channels, and is cropping out in regions and hamlets the most unexpected. Its expansion during the last few years has astonished even those who best know its merits, and every day brings new indications that it is soon to be in the forefront of the questions of the age and the interest of the religious world. For, in truth, it supplies the very desiderata for which earnest men have vainly sought, and finds welcome in exact proportion as those meeting it are intelligent, open-minded, and devout. A system which insists on including every fact which research can grasp, which harmonizes each fact and each department of its vast philosophy, which solves the piteous puzzles in every human life and lot, which nerves to the most patient endurance and the most hopeful endeavor, is one which cannot be indifferent to those who think and feel and aspire.

Theosophy is not only exhaustive in its inclusions, it is most ingenuous in its methods. It waives aside all cajolery or special pleading, and asks no one to give his assent to its statements unless his reason is thoroughly convinced. Any other adhesion would be half-hearted, insincere, superficial: none such is congenial to a system which cares only for truth, and for perception of truth, and for honest avowal of the perception. Unless a man finds its teachings upheld by his judgment and his moral sense, it frankly tells him that he cannot rightfully accept them.

But in order for the judgment to act, Theosophy furnishes copiously the material. The philosophy may be divided into two parts,—the facts and laws wholly beyond the reach of us ordinary mortals, the facts and laws measurably within our reach but needing elucidation by the former class. These it expounds with fulness, fortifying itself with the discoveries of science and the best exercise of reason. Those it presents as upon the evidence of extraordinary mortals, men whose larger acquisitions of faculty enable them to transcend our limits and explore vast realms beyond. Then it connects the two and exhibits a consistent scheme explanatory of all life seen and unseen, and by the beautiful harmony and relation of all parts depicts a whole which is worthy of its Divine Author.

As knowledge of matters outside our ken can only be communicated to us through one of ourselves, Theosophy avows that cer-

tain individuals have from time to time been used as channels of these higher truths, the sources being above them, known to be such, avowed to be such. Sometimes in sacred writings recognized as "Scriptures", sometimes in scientific expositions of advanced grade, sometimes in moral or spiritual disquisitions, sometimes in the translation of inaccessible or non-understood works, truth appertaining to loftier planes is made to percolate down for the benefit and refreshment of dwellers upon the plains. In such cases the channel was valued for its accuracy and its service; it did not authenticate the truth, it transmitted it; it was not the authority but the witness. The truth, even, did not rest upon the medium; its certitude was in the responsiveness of the auditor, and its sanction in the validity of its source.

Thus it is that Theosophy approaches all hearers of this or any other age,—large-minded, open-handed, frank, inviting every critical research, discountenancing all sham or partiality, pointing to proofs, citing evidence when accessible and furnishing testimony when not, appealing only to reason and insight and perception. Its most conspicuous Apostles most exhibit this spirit, and beg their pupils to look not *to* them but *through* them for the Truth which is to make free. They disclaim names as finalities, and will not consent that texts are to be fetters to the soul or any book weigh down a struggling mind. A disciple may reverence his teacher, but not truly so by repetition of phrases or by any other course than that which has convinced and qualified the teacher himself.

These facts have important bearing in the era to which Theosophy has now arrived. It has passed beyond the stage of mere novelty, and its philosophy has larger coherence as well as wider popular attention. Advance is being made into broader regions of thought, principles are receiving fuller application, legitimate criticism is testing the soundness of doctrine. The Theosophical Society finds a hearing in many quarters formerly barred to it, and its expounders have audiences neither unfriendly nor unfair. To be distinct they have to be explicit, and to be explicit they have to be precise. But this often seems to be dogmatic, to be laying down fact as if incontestable, to be proclamatory of truth as assured. It is by no means necessarily so, for the genuine expounder disclaims more than commendation to reason and will not allow any coercive intention. It is his to suggest, to vindicate, to impress; never to insist, demand, or extort. If there is appearance of dogmatism, it is contrary to his purpose and spirit, utterly contrary to the Society he represents.

Even though there may be no real dogmatic character in The-

osophy, the Society, or its expounders, there may yet be an impolicy of reference which impairs the course of the message. The revival in the West of the ancient Wisdom Religion came about through Madame H. P. Blavatsky, herself an Initiate and a direct messenger from the Masters behind. The services she gave to the Cause, the self-sacrificing devotion to her mission which marked every day of her career, the contributions she made to Theosophical literature and learning, no pen can fully compute. Theosophists feel for her a gratitude and veneration which they may well feel for one who was the means of throwing open to them a new and boundless spiritual life, and in her works they find an exhaustless treasure of scientific, moral, and spiritual truth. Not unnaturally but still mistakenly, many of them extend this attitude from their private studies to their public discussions, and forget that a reverence which is personal cannot validate a proposition which is impersonal. To non-Theosophic hearers a doctrine stands or falls by its conformity to reason and the moral sense, not by the repetition of a name or a quotation from a book. Take Karma, for instance. If it is to become influential as a motive in life, its existence and operations have to be shown by argument, analogy, and illustration. All quarters can be drawn upon, and the larger the basis the surer the construction. Demonstrated thus, it makes its way to the judgment and the heart. But treat it as a dictum of *Isis Unveiled*, *The Key to Theosophy*, and *The Secret Doctrine*, consider it as proved because H. P. B. said so, dispose airily of questions as worthless because they have no sanction in H. P. B.'s works or words, and it becomes merely a shibboleth of adherence to a side, not at all an ethical law to be verified by conviction.

And certainly the most devoted Theosophists—who are usually also the most devoted disciples of the Teacher—are often willing to admit that this mistake has been made in public exposition. It is a mistake in judgment, for the public are to be won through the merits of a doctrine and not through appeals to an authority. It is a mistake in perception, for they who perpetrate it forget that their own conversion to Theosophy was by conviction of reason, reverence being a later experience. And it is a mistake in policy, for the free mind resents an attempt to coerce it by a name instead of an attempt to influence it by a fact. So irritation is aroused, and a truth which might be winsome is transformed into a dogma which must be repellent, the spirit waxing impatient at the supposition that it can be over-awed by a quotation or silenced by a term. Undoubtedly many a warming interest

has been chilled by supposition that Theosophy is expressed and bounded by H.P.B.'s published works, that it has no other support than can be found from her, that all propositions are to be tested by their conformity to the *Secret Doctrine*, that Theosophists think only as she allowed and believe only as they are sure she would approve. And if an inquirer conceives that the choice is between a free range of thought which shall carry him, unfettered, through every sphere and bring him before every truth, and a circumscribed round which shall tether him to a name and a book, he cannot be blamed if he thinks harsh things, says harsh words, and abjures Theosophy, H. P. B., and the Society.

Now free-thought and insistence on reason as the vindication of doctrine are no disloyalty to our great Leader. Rather are they homage to her, since she so battled for them. No one who knew her or who is familiar with her works found her exacting of subservience to her views. On the contrary, she held and taught and enjoined that submission without conviction was not only worthless but unmanly, and her appeal was ever to argument and proof. We shall not improve upon her by reversing her policy, and we shall not further the Cause she loved by methods she disapproved. Loving reverence may express itself in loving imitation, the truest homage in an extension of her own spirit. In commending Theosophy and its priceless benefits to men, the genuine disciple of H. P. B. can refrain from phrases which she abjured and references which she discountenanced, and can uphold the philosophy and its contents and its conclusions with the richest of arguments and illustrations and verifications. As they affect the public mind and swell the number of the enlightened and the aspiring, he will become ever more conscious of the broad spirit of his mission, and, while not pushing the name and words of H. P. B. to the forefront of his discourse, will know that behind it they are a source of strength and inspiration and motive, flowing through his every thought and impulse, even though rarely voiced in the hearing of the multitude.

ALEXANDER FULLERTON, F. T. S.

NOTE. The above article has my unqualified approval. It is easy to prove that the Theosophical Society is not dogmatic and has no creed and no personal authority in matters of doctrine or belief; but the wise Theosophist should see to it that undue attention is not given to a line of proof that may arouse a needless opposition.

W. Q. J.

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Let none be forgetful of his own duty for the sake of another's.  
—*Dhammapada*, v. 166.

## LITERARY NOTES.

SEPTEMBER THEOSOPHIST. "Old Diary Leaves XVIII" is mainly a narration of how Col. Olcott generously raised money to return to their homes a party of shipwrecked Arabs, but has in it the singular incident that their Chief one day took up a pen and wrote in French a note to him from one of the Mahatmas, signing correctly the name. This, as the man did not understand French, was, as Col. Olcott explains, a clear case of control of one living person by another. "Astrology: A Talk on the Roof" is a revival of those delightful articles which enlivened the *Theosophist* several years ago. This one culminates in a scheme whereby each subscriber to Vol. XV will receive a printed blank for record of date of birth, etc., which he is to fill up and return to Headquarters, appending three questions which he desires answered. Two astrologers, one Eastern and the other Western, will cast his horoscope and answer his questions, the outcomes will be compared, and the subscriber will be expected to report upon the replies sent him. Tabulation of results will go to show the reality or otherwise of Astrology. Any one preferring information on either his past or future can receive it in lieu of replies to questions.—[A. F.]

SEPTEMBER LUCIFER. Mr. John M. Pryse's "The Mummy" proffers as an explanation of mummification the preservation of the astral body together with the physical, as also the mental photographs pertaining to the former, so that a person discovering his own mummy from a former incarnation and becoming psychically *en rapport* with it might read that incarnation. H. P. B.'s "Elementals" is continued. A very good paper is upon "The Law of Analogy," by Sarah Corbett. "Notes from a Diary of Visions" unwittingly illustrates the little value in literature of dreams and the like. Two correspondents explain the singular assertion in August *Theosophist* that Reincarnation was unknown to the author of *Isis*, and a third makes excellent comment on the article in August *Lucifer* called "Gurus and Chelas." It seemed tolerably sure at the time that some one would discern the peculiar view taken of a disciple's supervisory function over his teacher, and the matter is pretty well settled by a quotation from the Mahatma K. H. A long and graphic account is given of the missionary "Van" in its travels through the English provinces. *Lucifer* received the article on "Incidents of the Congress" by G. E. Wright from the PATH for simultaneous publication; but as no credit is given—which even our magazines should not neglect—the notice and reminder are necessary.

THEOSOPHICAL SIFTINGS, Vol. VI, No. 10, reprints Mr. Mead's *Lucifer* papers on "Nirvana," papers affluent with learning and research, even if they leave Nirvana somewhat unintelligible. We again commend to *Siftings* the publication of Mrs. Besant's speeches before the Blavatsky Lodge, priceless utterances which should not pass away. Subscribers to the *Theosophist* and *Lucifer* do not care to have their contents served over again in *Siftings*, and may object to the change of the T. P. S. into the Theosophical *re*-Publishing Society.—[A. F.]

VASUDEVAMANANA,<sup>1</sup> or "The Meditations of Vasudeva," is a translation by K. Narayanaswami and R. Sundareswara Sastri which appeared in *Lucifer* and is now published in book form with paper covers by Kumbakonam T. S. It is very well printed; 124 pages, price fifty cents. The Adwaita philosophy of the Universe is the subject treated of. There are twelve chapters treating of various divisions of the subject, ending with a dialogue between Guru and Disciple on the final mysteries. Those who have studied the Upanishads will like the work. It is certainly a valuable contribution not only to our literature but also to translations of Indian books. In the introduction the translators doubt if the author was ignorant of *Turya* state, concluding he designedly refrains from mentioning it as too high for comprehension. But we incline to think he did not know it, for he dwells on subjects such as whether *Atma* has the characteristics of the three bodies of *Sthula*, *Karana*, and *Shukshma*, and on other things quite as recondite as *Turya* state, unless *Turya* is different from *Atma*, which it is not.—[J.]

THOUGHTS ON BHAGAVAD GITA,<sup>1</sup> a series of twelve lectures before the Kumbakonam T. S., India, by a Brahmin F. T. S. is now out in book form in paper published by the Branch. It has 162 large pages. It is dedicated to H. P. B. as "the exponent to the modern world of the old doctrine, and the faithful servant of humanity to lead them unto the Land of Light." A remarkable sentence in the Introduction deserves reproduction. It is: "The only thing that can be claimed in the following lectures are the outpourings of a grateful heart—the heart of an earnest Brahmin F. T. S. born in a great pandit family of Southern India—only because H. P. B. came in time to his aid and destroyed all thoughts of flying into the arms of the Padres." The last word means "missionaries." The lectures are valuable to all loving students of the glorious old and mighty book, the Bhagavad Gita.—[J.]

"THOUGHTS REGARDING THE CLASSIFICATION of Information contained in the Religious Books of the World, for a Philosophical Treatment of the Subject" is a pamphlet intended as "An Essay on Religions, for the Parliament of Religions, Chicago." It is by Ishar Parshad and printed at Lahore, India. With remarkable and painstaking analysis into heads and subdivisions, it discusses the Philosophy, Nature, History of Religion, its enormous influence and importance, its various postulates as to the soul, destiny, duty, sin, salvation, ritual, the character of God, etc., and insists that all need the most dispassionate and scientific examination, free from prepossessions and sectarianism, the one purpose being the securest truth from the broadest investigation. The pamphlet is able and worthy, an honorable contribution to the Parliament, and especially interesting because from that land which is the Mother of Religions.—[A.F.]

EVOLUTION ACCORDING TO THEOSOPHY is an important pamphlet by Miss Katharine Hillard, F. T. S., who from time to time enriches Theosophical literature with the same delicate perceptiveness and finished diction which make so memorable her *Lectures on the Poets*. Having first mastered and then systematized the philosophy of *The Secret Doctrine*, she has taken the factor of Evolution and expounded its operation under two heads, I, The Evolution of the Earth, II, The Evolution of the Races. In so far as either is upon the authority of the *Secret Doctrine*, the passage referred to is epitome

<sup>1</sup> Not in stock; have to be ordered from India of M. C. Krishnaswamy Iyer, Kumbakonam, India.

mized or quoted, volume and page being given, and with vast patience and care the teachings scattered through the two volumes are digested, methodized, and put in consecutive order for connected view. But the results of large personal acquaintance with scientific works are no less used to complete the scheme, and in thirty-nine pages is furnished an intelligent, systematic, lucid exposition of the topic, so arranged and expressed that every Theosophist can gain clear apprehension and an orderly understanding. Miss Hillard has thus provided for present and future readers of the *Secret Doctrine* a compact digest of its evolutionary philosophy, saving them the maddening confusion from what she generously terms its "wealth of illustrative digression"—one of the neatest of euphemistic phrases, by the way—and making possible a wider circulation of its contents. Yet pages 25 and 26 are almost as badly muddled as anything in the *Secret Doctrine*. The pamphlet can be read as an instructive outline of evolution even by those indifferent to its Theosophical bearings, but of course its real, and avowed, purport is Theosophical. (PATH office, 10 cents.)—[A. F.]

OCEAN OF THEOSOPHY. The first edition having been exhausted, a new one has been issued. Col. Olcott points out very truly—though not as a Sanskrit scholar—that the word *devachan* is not Sanskrit as stated in the book. This is quite true, as that word, though including *deva* and *chan*, two Sanskrit words, is not, as a whole, found in Sanskrit dictionaries. There can hardly be any doubt of its derivation from that language, though used by the Buddhists. There is a word very like it in Sanskrit, *devacchana*; and another, *devayana*, "the way of the Gods," occurs in the *Mundaka Upanishad*. Another error kindly pointed out is a misprint of *Brahmarandhra* for *Brahmanda* on p. 125, which readers will please correct: it is a misprint only, and I did not mistake one for the other. The saying is common in which "this Brahmanda" means the period of universal evolution or even a particular one.—[W. Q. J.]

REMINISCENCES OF H. P. BLAVATSKY and the *Secret Doctrine* by Countess C. Wachtmeister is now out. We have an advance copy, 162 pp. in paper. English price, 1s. 6d, probably fifty cents. It has several chapters by the Countess, followed by Appendix I. containing accounts by B. Keightley, William Q. Judge, and others; and Appendix II, some newspaper extracts. It is intensely interesting, a valuable contribution to our knowledge of H. P. Blavatsky, and will be read by the critics as well as the friends of the remarkable woman whose name fills the pages. (The PATH and *Theosophical Publishing Society*.)

#### REPORT OF THEOSOPHICAL CONGRESS AT WORLD'S FAIR, CHICAGO.

Contributions towards the expenses of the Congress have been so generous that a surplus exists, and there has been decision to use this in printing a *verbatim* report of the proceedings and addresses as a permanent record of so important an event. The speeches were taken down by stenographers and are being rapidly set up in type. It is expected that the Report, which will make a book of 175 pages, will be issued soon after the appearance of November PATH. Each subscriber to the fund will receive one by mail, and copies will be on sale at 30 cents each, *paper*; 75 each, cloth, postpaid in either case. Orders can be sent now to the PATH and will be filled in due course.

# Mirror of the Movement.

## AMERICA.

CHICAGO T. S. had on September 24th a meeting which filled its Headquarters, overflowed into and filled the Law School room next door, and turned away two hundred unable to enter. Mr. Geo. E. Wright, the President, introduced Bro. Dharmapala of Ceylon, who delivered an address on "Buddhism." Meantime Mr. B. Harding of the Aryan T. S., New York, spoke in the other hall, and afterwards the two speakers exchanged places. Thus everyone had an opportunity to hear each. At the Sunday evening meetings Mr. Wright, Miss Leonard, Mr. Wade and others will give papers or addresses of twenty or thirty minutes, followed by an address from Mrs. Thirds or another. These addresses will be used at each of the three centers in rotation. Mr. Harding has a Study Class at Headquarters on Saturday evening, half an hour being given to the Bhagavad Gita and an hour to the *Ocean of Theosophy*. The first gathering numbered seventeen. It is only for members and associates, and six associates have already joined in consequence.

At Englewood, during Mr. Chidester's absence, Mr. Harding has taken charge of the weekly meetings and on October 8th began a course of public lectures in a hall. Of the two new members, one is a Ceylonese Buddhist. On the North Side Mr. Wade, and others have taken a house having a room convenient for public meetings, where a weekly meeting and a Sunday evening lecture will be held. This makes *three* working public centers in Chicago. At Downer's Grove, a place of four thousand inhabitants and twenty miles from Chicago, Mr. Puffer is arranging for lectures, and Mr. Harding has spoken on "Reincarnation and Karma."

PITTSBURG T. S. is slowly but steadily gaining ground, thanks to the various visitors from New York. The Branch is now established in its new Rooms at 79 Fourth ave., and has them open on Wednesday and Saturday afternoons, besides a meeting on Wednesday evening and a lecture Sunday evening. Press interest is reviving, and much encouragement is felt.

KALAYAMA T. S., New Britain, Conn., has now thirty books as beginning of a Library, and has distributed with good effect between 700 and 800 tracts through the town. In the largest and most centrally located building in town two rooms have been taken and suitably furnished, seating a hundred or more. Entrance is from two streets through three doors, and the rooms have every convenience. It is purposed to keep the rooms open most of Sunday for giving information and for reading. Public lectures would do incalculable good if lecturers could be had from outside.

SYRACUSE T. S., Syracuse, N. Y., was chartered on October 7th with thirty-five members, all but one being new. The earnest work of Dr. Wm. H. Dower, formerly of New York, has brought this about. Because of recent consolidation of Branches, the Syracuse Branch is 77th upon the American roll.

MR. JAMES H. CONNELLY'S LECTURE upon "Vibrations," delivered at the Maschmedt Farm on September 10th, was printed in full in the *Corinthian*, Corinth, N. Y., in its issue of October 6th. The *Corinthian* has been most generous in its aid to Theosophical work at the Farm, and this able and learned lecture will circulate all through that region. Copies may be procured from the *Corinthian* office for three cents in stamps.

DR. J. D. BUCK, in the *Cincinnati Tribune* of September 28th, exposes a Rev. Mr. Lockwood who had attacked Theosophy in a published sermon as

"The New Religion," and shows that Mr. L. himself knew nothing of Theosophy and little of either religion or fact. Slanderers, unless very reckless indeed, had better keep clear of Cincinnati.

ON THE EVENING OF SEPTEMBER 19TH Toledo T. S. opened its new Headquarters, "Lotus Hall." The table was decked with flowers, and upon an easel stood a covered picture of H. P. B. presented by a member. Mr. J. M. W. Wheeler, the President, made a few opening remarks, and then Mrs. Annie Besant spoke enthusiastically of the Teacher whose printed works are the great possessions of the Theosophical Society. Closing with an appeal to best honor H. P. B. by rejecting all sectarian spirit, she drew the cover from the portrait. Prof. Chakravarti then spoke on the power of religion, and Mrs. Besant made a further address, an informal reception closing the evening.

ARYAN T. S. Sunday evening lectures in October were: 1st., *The Theosophy of Small Things*, H. Alfred Freeman; 8th., *The Coming Doom*, James H. Connelly; 15th., *The Consolations of Theosophy*, Alex. Fullerton; 22d., *Similarity of the Doctrines taught by Christ and Buddha*, Dr. T. P. Hyatt; 29th., *The Goddess Maya*, Miss K. Hillard.

BROOKLYN T. S. Sunday evening lectures in October were: 1st., *Theosophy in Practice*, Alex. Fullerton; 8th., *Theosophy and Christianity*, Rev. James Taylor; 15th., *Scandinavian Myths and their Theosophic Teaching*, Wm. Main; 22d., *The Goddess Maya*, Miss K. Hillard; 29th., *Similarity of the Doctrines taught by Christ and Buddha*, Dr. T. P. Hyatt.

TORONTO T. S. has taken a room on the most central street in the city for two years, and all meetings will in future be held there. On Wednesday evening is held the Branch meeting, on Friday a public meeting for discussion, on Sunday morning a study-class for one hour, and on Sunday evening an expository meeting.

CLAUDE F. WRIGHT left New York City for Chicago on September 12th to attend the Theosophical Congress at the World's Fair, which he addressed on the sixteenth of September. He then left for Kansas City, Mo., arriving there on Thursday, September 21st. That night he addressed the Kansas City Branch on "Altruism and Egotism," and the two following attended meetings of members in the Society's rooms to discuss Theosophy and Branch work. The next day, Sunday, he gave a public lecture entitled "An Outline of Theosophy" in the Masonic Rooms, 1015 Walnut street. Monday evening he attended another members' meeting in the Society's rooms. Tuesday evening, September 26th, he gave a public lecture on "Reincarnation" in the Masonic Hall. Thursday he lectured before the Branch on "Concentration." Friday he gave a public address entitled "Incidents in the Life of Madame Blavatsky" in the Masonic Hall. The next day, Saturday, he left for St. Louis, arriving there on Sunday morning, October 31st. The afternoon of that day he lectured publicly at the Society's rooms on "Theosophy and Reincarnation," and in the evening gave an address on "Dreams." The evening of the following day, Monday, he addressed the Society on "Death." Tuesday evening he left for Clinton, Iowa. On Wednesday, October 4th, he held a meeting of the members of the Clinton Branch at Mrs. Gale's parlors. Thursday and Friday he gave two public lectures in Clinton on "Theosophy" and "Reincarnation" respectively, leaving for Minneapolis immediately after the latter. He arrived in Minneapolis on Saturday morning. That evening he attended a meeting of the members of the Society at the residence of Mrs. Buffington-Davis. Sunday evening he gave a public lecture entitled "Does Theosophy teach Fatalism?" in the rooms of the Branch in the New York Life Insurance Building. On Monday he addressed a meeting at the residence of Mrs. Ida Harris. On Tuesday he attended the annual business meeting of the Minneapolis Branch and gave suggestions for carrying on the work during the succeeding year. The following evening, Wednesday, October 11th, he lectured before the St. Paul Theosophical Society on "Reincarnation." October 12th, he attended a meeting of members in Minneapolis. The Sunday following, he gave a public lecture in the afternoon on "The Principles of Theosophy" in the Fifth Universalist Church at Minneapolis, and in the evening a public lecture in the new rooms of the Society on "The Mission of the Theosophical Society."

Monday, the sixteenth of October, he attended a meeting of the St. Paul T. S. and answered questions on the general subject of Theosophy put by the members. Tuesday evening he lectured in the rooms of the Minneapolis Society on "Obsession." Many other private meetings have also been attended by Mr. Wright, and he has called personally on numbers of the members in the different cities he has visited. After a visit to St. Paul and Lake City he passes to Fort Wayne and to Columbus, Ohio, and will then probably go South.

OBITUARY. Mr. John M. W. Wheeler, President of the Toledo Branch, passed from this incarnation on October 6th. Bro. Wheeler joined the T. S. in January, 1887, when members were few and work small. Always deeply interested, he was unable for years to see much result to his efforts, but at last, in December, 1892, his desire to see a Branch in his own city was realized. He was the first to fill the chair of President, and the first to be called from the Branch by death. His illness, though not long, was very distressing, but his thought throughout was for the Cause and its triumph. Dr. Buck of Cincinnati well described his character and labors at the funeral services, and the remains were removed to Detroit for cremation. Warm regrets at his loss were expressed by the Toledo press, and his own Branch passed resolutions of sorrow.

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#### SUPPORT OF THE T. S.

Received, October 16th., from G. E. H. since last report (Aug. 21st.) the sum of \$100.45.

WILLIAM Q. JUDGE,  
General Secretary.

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#### PACIFIC COAST ITEMS.

MR. E. B. RAMBO, though ever busy, prepares excellent papers for the public meetings. "The Children's Hour," conducted by W. J. Walters, continues its excellent work in San Francisco.

PORT TOWNSEND T. S., Port Townsend, Wash., was chartered September 30th with five members. This is one fruit of Dr. Griffiths's labors.

THE NEW BLAVATSKY HALL, 431 I-2 S. Spring st., Los Angeles, seating 100 people, has been well filled at each public lecture. The Branch meetings are held there, and are gaining in strength and interest. A Friday evening "Discussion Class" has been established, and this too is well attended. The Los Angeles Branch is another which has found parlor gatherings a failure and a regular Hall indispensable to success. Everything is now prosperous and everybody sanguine. The lecture on October 1st was upon *Theosophy, Occultism, and Science* by Frank Neubauer, and that on the 8th upon *Justice, Intelligence, and Intuition* by Mrs. L. E. Giese.

BRO. H. DHARMAPALA, returning to India by the Japan route, lectured in San Francisco on October 8th. upon "Theosophy: its Relations to Eastern Religions," and in Oakland on October 9th upon "Man: his Mission on Earth." He expected to sail for Japan on October 10th.

DR. GRIFFITHS lectured in San Francisco on September 17th and in Oakland on the 24th upon the "Sun," treating the subject from a Theosophical view-point and bringing out many novel and interesting matters. The lecturer is now upon a second trip to Northern California.

REDDING T. S., Redding, Calif., was chartered on October 19th with five members. It is one of the fruits of the Pacific Coast Lectures, and is the 78th Branch on the American roll.

THE BANDHU T. S., Santa Cruz, Calif., has changed its name to the Santa Cruz T. S., and a new charter was accordingly issued on October 16th. On October 6th Bro. H. Dharmapala lectured to a crowded house, many being turned away. After the lecture the people gathered around him and plied him with questions for an hour. Long reports were given by the local press.

## THEOSOPHICAL CONGRESS FUND.

## GENERAL SUMMARY AND ACCOUNT.

Total amount received by me in cash.....		\$ 1,208.20
Of the above sum the Indian Gen. Sec'y's Office sent...\$	43.60	
The American Section members gave about.....	1,100.00	
The Executive Com. American Section appropriated \$100.00 out of the funds of the Section, which sum has not yet been used and is not included in the \$1208.20.		
Collected by European Section, £150, 10, 11, or.....	730.00	
This sum was not paid over to me, but was, under arrangement made, used in Europe toward the ex- pense of Prof. G. N. Chakravarti's visit, thus: £146, 16, or.....	710.56	
Balance with European General Secretary.....	\$ 19.53	

## DISBURSEMENTS IN AMERICA.

October 19; to date for railroad travel of all foreign delegates and Vice-President, telegrams, postage, newspaper work, meals *en route* and at Chicago, printing of information, notices, programs, etc., etc.....

Printing of *verbatim* report of the entire proceedings, not including binding. 178 pages as estimated by printers,.....

Expense and printing..... \$ 1,189.71

Binding, wrapping, and posting yet to be paid. \$ 18.49

Add appropriation of American Section..... 100.00

Add balance in hands of European General Secretary..... 19.53

Amount left to cover binding, wrapping, and posting..... \$ 138.02

A complete report will be made when all the work is done. Any deficit will be borne by American Section. The above account is subject to correction of errors and omissions.

WILLIAM Q. JUDGE, *Vice President T.S.*

NEW YORK, October 19, 1893.

## THEOSOPHICAL CORRESPONDENCE CLASS.

## PRELIMINARY PROSPECTUS AND NOTICE.

The increase of the purely routine work of the General Secretary's Office has made it impossible to fully reply to all the numerous questions put in letters, and enquirers have to be referred to books after the first usual correspondence has passed. But this does not do away with the needs of sincere enquirers, nor with the necessity for study and the obligation to help members to grasp the teachings of Theosophy so that they may be able to help others in their turn by presenting Theosophy and the aims of the T. S. in a reasonably clear manner to questioners. Many members also require help because of the hurry of our present life and from previous lack of training in metaphysical investigation. The different needs cannot be fully met by the issuance of Branch Papers and the *Forum*, as these are necessarily limited in area of influence.

Having been offered assistance by some competent members, I have decided to start a CORRESPONDENCE CLASS a part of the work of the American Section T.S., to enable those members desiring to avail themselves of it to pursue their studies in Theosophy more systematically so that they may thereby gain a better understanding of the philosophy of Theosophy and its application to daily life, thus making it more certain that the growth of the Society shall not merely be in numbers but also in the Theosophical education of the units composing the whole body—at least in so far as concerns the American Section.

## METHOD OF WORK.

1. All members in good standing of the American Section T.S. can join the Correspondence Class by applying in writing to the address given below.
  2. Every three months, or oftener if warranted, a subject will be selected for study and a list given of books and articles which are to be read. Discretion is reserved to include at any one time more than one subject.
  3. Questions bringing out the most important points of the subject will be sent to members of the class. The number of questions will be decided on after some trial.
  4. Replies to these questions are to be sent to the office of the General Secretary, addressed as requested below, where they will be examined and returned to the senders with comments and suggestions in all particulars wherein they seem to require it or as enquiries made shall indicate.
  5. Members will be permitted to send ONE question with each set of replies. Such questions will be made use of in the general questions. Discretion is reserved as to dealing or not dealing with irrelevant questions.
  6. From time to time general notes and comments upon the replies, or a complete paper upon the subject, will be sent out to all, either with the next set of questions issued or independently.
  7. Students will probably be divided into classes if such a method shall appear desirable, but this head may be altered as experience may indicate.
  8. Hints as to methods of study will be sent with the first set of questions.
  9. Members are not to reply to the questions until after the expiration of one month from receipt of the same, in order that they may have ample time to study and think over the subject, and also that the office may not be unduly burdened with work.
- These regulations and methods are subject to alteration at the discretion of the office.

It is hoped that no member of the Society will take up membership in this Correspondence Class unless with the determination to keep up the work. Some of the questions may appear to be very simple, but in that case the student should endeavor to make more complete answers and to throw fresh light upon the subject.

As there will necessarily be expenses of postages, paper, and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers, and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

## PRELIMINARY QUESTIONS.

All members joining the class are requested to answer the following questions for the information of the Office:

1. How long have you been a member of the T.S.?
2. What books have you studied and what merely read?
3. Have you written any papers for any Branch Meetings or Magazine, or have you delivered any addresses or lectures?
4. What topic, doctrine, or phase of Theosophy has struck you most forcibly or engaged your attention?
5. What books do you possess, and have you access to a Theosophical Library?

All communications relating to the Correspondence Class are to be addressed to: Secretary T. S. Correspondence Class, 144 Madison Avenue, New York, N. Y.

Correspondents are asked not to mix the business of this class in letters relating to any other matter: if this request is not complied with, all such letters will remain unanswered so far as concerns the Correspondence Class, as the various departments of work in the General Secretary's Office are distinct from each other.

## NON-RESPONSIBILITY OF THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class: nor is the Society in any way bound thereby: nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T.S.: they are only individual views and opinions of those who express them.

WILLIAM Q. JUDGE,  
General Secretary, American Section T.S.

NEW YORK, October 19, 1893.

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As the depths of the mighty Ocean are calm though storms rage on its surface, so be thou calm by retiring to the depths of thy nature.—*Shaman's Devotions.*

OM.

# Ā U M

WHO is that Self? He who is within the heart surrounded by the senses, the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds as if thinking, as if moving. During dream he transcends this world and all the forms of death.

This eternal being who can never be proved is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.—*Brihadaranyaka Upanishad.*

## THE PATH.

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VOL. VIII.

DECEMBER, 1893.

No. 9.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### OCCULT ARTS.

No. III.

#### DISINTEGRATION — REINTEGRATION.

JUST as we have seen that precipitation is known to material science in electroplating and other arts, so also is it true that in most departments of applied science disintegration is understood, and that here and there reintegration of such substances as diamonds has been successfully accomplished. But these are all by mechanical or chemical processes. The question here is, whether—as in respect to precipitation—the occult powers of man and nature can bring about the results. Has any one ever reduced a solid object to impalpable powder and then at a distant place restored the object to its former state? And, if so, how is it done? As to the first, I can only say that I have seen this done, and that many testimonies have been offered by others at various times for the same thing. In the records of Spiritualism there are a great many witnesses to this effect, and accepting all cases in that field which are free from fraud the same remarks as were made about precipitation apply. With mediums it is unconsciously done; the laws governing the entire thing are unex-

plained by the medium or the alleged spirits; the whole matter is involved in obscurity so far as that cult is concerned, and certainly the returning spooks will give no answer until they find it in the brain of some living person. But the fact remains that among powerful physical mediums the operation has been performed by some unknown force acting under hidden guidance, itself as obscure.

This feat is not the same as apportation, the carrying or projecting of an object through space, whether it be a human form or any other thing. Buddhist and Hindu stories alike teem with such apportations; it is alleged of Apollonius the Greek, of Tyana; Christian saints are said to have been levitated and carried. In the Buddhist stories many of the immediate disciples of Buddha, both during his life and after his death, are said to have flown through the air from place to place; and in the history of Rama, some ascetics and Hanuman the monkey god are credited with having so levitated themselves.

So many metals and minerals may be volatilized that we may take it as a general rule that all—until an exception is met with—are volatile under the proper conditions. Gold is slow in this respect, some observers having kept it heated for two months with no loss of weight, and others found a small loss after exposing it to violent heat; a charge of electricity will dissipate it. Silver volatilizes at red heat, and iron can also be similarly affected. But when we come to wood or softer vegetable matter, the separation of its atoms from each other is more easily accomplished. The process of disintegrating by the use of occult forces and powers is akin to what we can do on the material plane. The result is the same, however the means employed may vary; that is, the molecules are pressed apart from each other and kept so. If by mechanical, chemical, and electrical processes man can bring about this result, there is no reason, save in an asserted unproved denial, why it may not be done by the use of the mind and will. Rarity or unusualness proves nothing; when the telegraph was new its rarity proved nothing against its actuality; and it is every day becoming more the fashion to admit than it is to deny the possibility of anything in the realm opened up by our knowledge of electricity, while the probability is left merely to suspended judgment.

Passing from material science to the medical researches into hypnotism, we find there the stepping-stone between the purely mechanical physical processes and the higher subtler realm of the mind, the will, and the imagination. Here we see that the powerful forces

wielded by the mind are able to bring about effects on bone, flesh, blood, and skin equal in measure to many processes of disintegration or volatilization. But in every-day life we have similar suggestive facts. In the blush and the cold chill which come instantaneously over the whole frame, spreading in a second from the mental source, are effects upon matter made directly from mind. Even a recollection of an event can easily bring on this physical effect. In hypnotic experiments the skin, blood, and serum may be altered so as to bring out all the marks and changes of a burn or abrasion. In these cases the mind influenced by another mind makes an image through which the forces act to cause the changes. It is possible because, as so often asserted by the ancient sages, the Universe is really Will and Idea, or, as is so well put in a letter from one of the Adepts, "the machinery of the cosmos is not only occult, it is ideal: and the higher metaphysics must be understood if one is to escape from the illusions under which men labor and which will continually lead them into the adoption of false systems respecting life and nature in consequence of the great 'collective hallucination' in which modern scientific persons glory so much, but which they do not call by that name."

So much, then, being briefly premised, it is said by the schools of occultism, known not only since the rise of the Theosophical movement but followed for ages in the East and continued down to the present day in India—that the trained man by the use of his will, mind, and imagination can disintegrate an object, send it along currents definitely existing in space, transport the mass of atoms to a distant place, passing them through certain obstacles, and re-integrate the object at the given distant spot exactly with the same visibility, limits, and appearance as it had when first taken up for transport. But this has its limitations. It cannot ordinarily be done with a human living body. That would require such an expenditure of force and so interfere with the rights of life that it may be excluded altogether. Size and resistance of obstacle have also to do with success or failure. Omnipotence of a sort that may transcend law is not admitted in Occultism; that the Adepts pointed out when they wrote that if they could at one stroke turn the world into an arcadia for lofty souls they would do so, but the world can only be conquered step by step and under the rule of law. It is the same in all operations that copy nature either chemically or mechanically. Hence it is said in these schools that "there are failures in occult art as well as among men". Such failures come from an inability to cope with limiting conditions.

<sup>1</sup> From an unpublished letter.

We can analyse the phenomenon of disintegration and transport of mass of matter and reintegration in this way: There is the operator who must know how to use his will, mind, and imagination. Next is the object to be dealt with. Then there is the resisting obstacle through which it may have to pass; and the air, ether, and astral light through which it travels. Lastly is the question whether or not there is the force called cohesion, by means of which masses of matter are held together within limits of form.

If it be said that the force known as gravity holds masses of matter together, we are reduced to accepting a more mysterious explanation for a common thing than the three persons in one God. But cohesion without any other postulate amounts merely to saying that masses of matter cohere because they cohere. Occultism, in common with the Vedantic philosophy, says that there is a force of cohesion which has its roots and power in the spirit and in the ideal form; and attraction and repulsion operate from the same base also. Further, that school holds gravitation to be but an exhibition of the action of these two—attraction and repulsion. Living masses such as vegetables, animals, and men deal with matter in another state from that which is in minerals, and exhibit the quicker action of disintegrating forces; while minerals go to pieces very slowly. Both kinds are compelled in time to fall apart as masses in consequence of the action of evolutionary law when they are left altogether to themselves; that is, the whole quantity of matter of and belonging to the globe is continually subject to the hidden forces which are moulding it for higher uses and turning it, however slowly, into a higher class of matter. The normal rate is what we see, but this normal rate may be altered, and that it can be altered by intelligent mind and will is the fact. This alteration of rate is seen in the forcing processes used for plants by which they are made to grow much faster than is usual under common conditions. In the same way in masses of matter which will surely go to pieces in the course of time, long or short, the molecules may be pushed apart before their time and held so by the trained will. That is, the force of repulsion can be opposed to natural attraction so as to drive the molecules apart and hold them thus away from each other. When the repulsion is slackened, the molecules rush together again to assume their former appearance. In this case the shape is not altered, but the largely diffused body of molecules retains its shape though invisible to the eye, and upon appearing to sight again it simply condenses itself into the smal-

ler original limits, thus becoming dense enough to be once more seen and touched.

When a small object is thus disintegrated by occult means it can be passed through other objects. Or if it is to be transported without disintegration, then any dense intervening obstacle is disintegrated for a sufficient space to allow it to pass. That the latter is one of the feats of fakirs, yogis, and certain mediums can be hardly a matter of doubt except for those who deny the occult character of the cosmos. Alleged spirits in respect to this have said, "We make the intervening obstacle fluid or diffused, or do the same thing for the object transported", and for once they seem to be right. A gentleman of high character and ability in the northwest told me that one day a man unknown in his village came to the door, and exhibiting some rings of metal made one pass through the other, one of the rings seeming to melt away at the point of contact. H. P. Blavatsky has narrated to me many such cases, and I have seen her do the same thing. As, for instance, she has taken in my sight a small object such as a ring, and laying it on the table caused it to appear without her touching it inside of a closed drawer near by. Now in that instance either she disintegrated it and caused it to pass into the drawer, or disintegrated the drawer for a sufficient space, or she hypnotized me with all my senses on the alert, putting the object into the drawer while I was asleep and without my perceiving any sort of change whatever in my consciousness. The latter I cannot accept, but if it be held as true, then it was more wonderful than the other feat. The circumstances and motive were such as to exclude the hypnotizing theory; it was done to show me that such a phenomenon was possible and to give me a clue to the operation, and also to explain to me how the strange things of spiritualism might be done and, indeed, must be done under the laws of man's mind and nature.

Next we have the intelligent part of the matter to look at. Here the inner senses have to act under the guidance of a mind free from the illusions of matter, able to see into the occult cosmos behind the veil of objectivity. The will acts with immense force, exerting the powers both of attraction and repulsion as desired; knowledge of occult chemistry comes into use; the currents in the astral light or ether have to be known, as also how to make new currents. Those who have seen into the astral light and looked at the currents moving to and fro will understand this, others will either doubt, deny, or suspend judgment. The imagination as in the case of precipitation, is of prime importance; for

in these things imagination is the sight and the hand of the mind and the will, without which the latter can accomplish nothing, just as the will and brain of a man whose arms are cut off can do nothing unless others aid him. But mind, will, and imagination do not re-construct the disintegrated object, for as soon as the dispersing force is slackened from its hold on the mass of molecules, the imagination having held the image of the object, the atoms obediently and automatically rearrange themselves as before.

All this may seem fanciful, but there are those who know of their own knowledge that it is all according to fact. And it is doubtless true that in no long time modern science will begin, as it is even now slowly starting, to admit all these things by admitting in full the ideal nature of the cosmos, thus removing at once the materialistic notions of man and nature which mostly prevail at the present day.

WILLIAM Q. JUDGE.

### MARS AND THE EARTH.\*

THE apparent contradiction between the teaching of the Masters as put forward by their direct messenger, H. P. Blavatsky, and as understood by Mr. Sinnett is capable of very easy explanation. The solution turns on the words "solar system". If that term be held to denote the solar system known to Western Science, the sentence given by Mr. Sinnett is meaningless; but reference to the series of letters from which the isolated passage respecting Mars is quoted at once shows the meaning attached to the "solar system" in the correspondence. I naturally turned to the letters themselves—copies of which I have—to solve the puzzle, and I found that Master K. H. used the term in a special and quite definite sense.

He explains three kinds of manvantaras, pralayas, etc.—universal, solar, and minor. A minor manvantara is composed of seven rounds, i. e., the circuit seven times of a planetary chain of seven globes. To such a chain our earth belongs. A solar period consists of seven such sevenfold rounds, i. e., forty-nine; seven such planetary chains compose a "solar system"; in three of such chains our Earth, Mars, and Mercury form the D globe. Globe D of the Mars chain and globe D of the Mercury chain are visible to us, because those chains are sufficiently near our own in

\* Published also in *Lucifer*, of November, 1893.

evolution, one behind us, one ahead of us, for their matter to affect our senses, while the remaining four chains are too far away in evolution to have enough in common with us for visibility. Mars and Mercury bear a special relation to our Earth in the whole evolution of the solar system, though not part of the Earth chain. The other four planetary chains belonging to our solar system are too far behind us or in front of us for even their globes D to be seen.

Other planets belonging to the solar system of Science as arranged in the West do not belong to the solar system of the Esoteric Philosophy, and it is the ignoring of this which has led to the confusion. A western reader naturally gives the term his own sense, not knowing that in the teachings it was used in a quite different one. And so, once more, we find the Masters' doctrines self-consistent.

ANNIE BESANT.

NOTE. The above article, sent for coincident publication in *PATH* and *Lucifer*, is an important contribution, as it furnishes a final explanation which, if properly taken, will tend to assuage controversy. On page 163, Vol. i, *Secret Doctrine* the author, referring to this subject in a foot note, says: "Copies of all the letters received or sent with the exception of a few private ones—in which there was no teaching", the Master says—are with the writer". Some may have imagined that this statement in the foot note was a "license" taken by the author of the *Secret Doctrine*, but surprises are not uncommon, and there seems to be very little doubt about the truth of the assertion. It is extremely easy to misunderstand in respect to the "almost ideal machinery of the occult Cosmos" when we are dealing with it in English words produced by a thoroughly materialistic development, but in the course of time the teachings given out all will be found in harmony as our views expand. The word "solar", for instance, connotes only ideas in relation to the visible sun, and yet it is the only English word we could use if we wished to speak of an unseen solar orb superior to and governor of our visible one. In time, however, all these perplexities will be relieved.—ED.

## INDIA BETWEEN TWO FIRES.

THE above is the general topic for discussion by our dailies and weeklies just now. It seems to me that the above is perfectly true, but not in the sense they take it. India, educated, thinking India, is now truly between *two fires*; on one side is the fierce fire of materialism and intellectual selfishness, fanned by our foreign education, casting a lurid glare on our impoverished condition, making it doubly hideous; on the other side is the yet but tiny spark of our Sanatana Dharma, which the Theosophical Society

is ever trying to fan into a flame, and which even at this stage is shedding its calm radiance over the minds of men. Young men, graduates of our Universities, are swayed to and fro, now abject followers of the men of science, now inclined toward our Religion; now a rank skeptic, now a new convert to a belief in the Shastras. Brothers do not agree with each other; one a bigot of science, and the other no less a bigot of his idol. Father and son, younger and elder, husband and wife, master and servant, teacher and students, all of them disagree; the one a rigid Hindu, the other a hater of all beliefs and dogmas. Truly we are passing through strange and dangerous times, and none can say whether it will be all plain sailing hereafter or there is a breaker ahead.

Twenty years ago, it was twenty years and no more, we two students, while boldly declaring our Religion to be Hinduism, considered ourselves something like heroes; and now many seriously question the truth of that which they do not find in the Shastras. Now the question is, which is to win at last, bigotry or Theosophy? By bigotry I mean bigotry either in Science or Religion, materialism or transcendentalism; for they are equally pernicious, equally limiting further progress, intellectual as well as spiritual. Even now the war has commenced between disbelief and belief on the one hand and between reasonable belief and blind faith on the other, and many are passing from blind disbelief to blind faith without pausing to think what they are doing; so belief is *between two fires*, and yet hopes to win at last.

There are two very popular weekly papers in Bengal. One condemns all that is foreign, is opposed to all innovations and reforms (even the Railway and the Telegraph, strange as it may appear to you); the other would REFORM everything Indian, and condemns all that we have. Both are largely read, both admired by many. So those that think calmly and judge soundly are *between two fires*; yet they fondly hope that they will in time prevail.

On the one hand, the introduction of Western civilization is ever increasing our wants; on the other, we are, for many reasons, becoming poorer and poorer; many find themselves unable to make the two ends meet, others are in pinching want. While foreign luxuries are becoming common, our means of livelihood are becoming scarce, and we find ourselves *between two fires* as regards our economic condition.

You in the far West may not sympathize with our thoughts and aspirations, with our movements and actions, yet purified, regenerated India, rising Phœnix-like from the ashes of its dark Kali Yuga, would be able to yet instruct the West by expounding its





time-honored Shastric teachings, and in that relation, if not in others, it is bound to the West by the holy tie of spiritual sisterhood, a tie that can not, should not, be ignored by you.

And it is in that belief that I write to you, let Theosophy and Brotherhood prevail all the world over, let us help each other in the cause of Spiritual Progress of Humanity, and there are those who will assist us, as they have founded the Society to which we all have the honor to belong.

A BRAHMIN.

*Barakar, India.*

## FACES OF FRIENDS.

**H**EVAVITARANA DHARMAPALA is a member of the Indian Section of the Theosophical Society, and visited the Chicago Parliament of Religions as the Buddhist delegate to the Parliament and at the request of the Managers of that gathering. Advantage was taken of his visit to have him represent the Ceylon Section of the T.S. in the Theosophical Society Congress in September, and he then appeared on our platform upon two occasions, the last being at the great extra meeting for a general representation of Theosophy to the Parliament, when 4000 people were present. He is also Secretary of the Maha Bodhi Society of India, which has for its object the restoration to the Buddhists of the Buddha Gya shrine in India, where, however, the Buddhists are not large in number.

Brother Dharmapala's visit enabled many Theosophists to make his personal acquaintance, as he stayed in Brooklyn, N. Y., with the members there, attended their meetings, and spoke to the Aryan T.S. on the same evening with Prof. Chakravarti, Mrs. Besant, and Miss Müller. After the closing of the Parliament he went home by Japan, stopping at San Francisco, where he once more met members of the T.S. and lectured publicly for them, causing much favorable comment in the newspapers of the coast. From there he sailed for home, and in his latest letter at hand just before going to press he expresses the hope of being here again in two years. On all those who met him he made an impression of gentleness, sincerity, and devotion. He is spare in figure, his eyes are black and his complexion very dark. With his oriental face and dressed in the Ceylonese costume he attracted much attention everywhere, and at the Parliament was one of the most noticeable figures.

## IMMENSE ANTIQUITY OF AMERICA.

NO. I.

SINCE some Theosophists have taken for granted that authorities agree as to the derivation of the aborigines of America from ancient India,<sup>1</sup> perhaps it would be well to place together as closely as possible the conclusions of an opposite character arrived at by some of the recognized authorities upon American antiquities. This is here attempted, not in a spirit of controversy, but to substantiate the statements of the *Secret Doctrine*, which has not taught that India was the cradle of the human family.

It will be evident from what follows that central Asia is deemed the starting-point for the races of the Old World only (although this is disputed by many<sup>2</sup>), while the origin of the first tribes of the Western hemisphere is—agreeably to all but a few fanciful writers who have no facts at their disposal to support absurd conclusions—wrapped in profound darkness. Parenthetically it could be added that they have had but little success in tracing other races than the Aryan—as, for example, the Ethiopian—to an original home in central Asia, and this is in agreement with the *Secret Doctrine*, which places them as one of the direct offshoots of the Atlanteans. The negro had the same physiognomy 3000 and 5000 years ago (as shown by Egyptian bas-reliefs) that he has to-day.

M. le Marquis G. de Saporta indicates the regions of the North Pole as the first home of the human family,<sup>3</sup> and in this he agrees with the *Secret Doctrine*, for it is the "First Continent", hundreds of millions of years old. He also said:<sup>4</sup>

<sup>1</sup> *Vide* PATH for October, p. 222.

<sup>2</sup> Dr. Fligier argues in *Kosmos* that the theory of the Asiatic origin of the Aryan race is not yet as firmly settled as has been supposed. Latham disputes it on geographical grounds in his *Native Races of the Russian Empire*. Pictet believes, on the evidence of the names of animals and plants that were known to them, that they originated farther north than the Asiatic theory supposes, and fixes their birthplace in southern Russia. Benfey and Prof. Thomaschek of Grätz agree with him, and indicate the region of the southern Volga as their primary home, [etc.] . . . Dr. Fligier believes that the results of linguistic, anthropological, and archeological researches indicate that the [East] Indians and the Iranians lived near each other for a long time in eastern Europe or northwestern Asia, and that the Indians followed the Iranians into Asia.—"The Original Home of the Aryans", *Popular Science Monthly*, vol. *xxi*, p. 571.

<sup>3</sup> It will be seen that we are inclined to remove to the circumpolar regions of the North the probable cradle of primitive humanity. From there only could it have radiated as from a center to spread to several continents at once. This theory agrees best with the presumed course of the human races. . . . The general laws of geology favor this hypothesis in a remarkable manner.—"How the Earth was Peopled", *Popular Science Monthly*, vol. *xxiii*, p. 678.

<sup>4</sup> "How the Earth was Peopled", *Popular Science Monthly*, vol. *xxiii*, p. 673.

The spread of man throughout Europe and Asia does not offer very great difficulties. . . . The difficulties are, however, formidable when we come to America, which we find occupied from one end to the other by races whose unity has struck the best observers. Not only, moreover, did the American man inaugurate on the soil of the New World an original and relatively advanced civilization, but he has left, chiefly to the north, indisputable traces of his presence in the most remote ages. Palæolithic implements have been found in the valley of the Delaware, at Trenton, New Jersey, and near Guanajuato in Mexico, so clearly characterized that they cannot be mistaken. . . . We are thus in the presence of the problem, always coming up before us and always escaping us, of the origin of the American man.

Alex. Winchell, a leading geologist of America, places "Lemuria as the probable cradle of humanity"; and since he also advocates the theory of the lost Atlantis, (*vide Pre-Adamites*, chap. xxiii), his theories are in remarkable agreement with the statements of the *Secret Doctrine*. To quote from his book:

From the pre-Australian trunk diverged probably in Western Lemuria a sturdy and prolific stem which was destined to cover Asia and the Malayan regions with dense populations, and to send its streams of migrations over all the New World. . . . It is the great stock from which the straight-haired peoples of all parts of the world have been derived. (p. 369.)

American ethnology is beset with perplexities which have baffled the best skill of investigators. . . . Respecting the origin of the American peoples, the diversity of opinion is almost ludicrous. Polygenists have been ready to regard them as autochthonous. This view is most ably defended by L. Agassiz and J. C. Nott.<sup>2</sup> It is maintained by D. F. von Hellwald,<sup>3</sup> who sharply denies the dispersion of mankind from some original abode in Central Asia. Hon. L. H. Morgan regards the valley of the Columbia river in Oregon as the primitive Eden of America, "the seedland of the Ganowanian family",<sup>4</sup> and he leaves the impression that he considers them autochthonous. Galindo transferred the primitive residence of the human race to America. Very recently Dr. Rudolf Falb is reported to have announced the discovery that the relation of the Quicha and Aymara languages to the Aryan and Semitic tongues is such as to justify the opinion that the primitive seat of the human species was either in Peru or Bolivia. Of those who held to the population of America by immigration, some maintained that the American Indians are descendants of Jews, some that they are the posterity of the "lost tribes" of Israel. (p. 384-385.)

These last prejudiced conclusions are unworthy of serious consideration, since Christians have endeavored to find traces in America of the ten mythical tribes merely because no part of the Old World shows their whereabouts, and profane history is silent on the subject. With such writers Bering's Strait as a route for tropical people is a favorite theme. Many have been the fan-

<sup>1</sup>*Pre-Adamites*, p. 361.

<sup>2</sup>See especially Agassiz, *Essay on Nott*; and Gliddon's *Types of Mankind*.

<sup>3</sup>"The American Migration", *Smithsonian Report*, 1866, p. 328.

<sup>4</sup>*North American Review*, vol. cix, p. 407; *Ancient Society*, pp. 108-110.

tastic theories evolved by minds destitute of fact upon the subject. There, for example, is Ranking, who among other things tried to make out that the giants eighteen feet high, spoken of in the ancient traditions of the Incas and Aztecs, were elephants, in the endeavor to prove that "the first Inca of Peru was a son of the Grand Khan Kublan". (See his *Historical Researches on the Conquest of Peru (etc.) by the Moguls.*) Even among more reliable writers we are given a pleasing variety. M'Causland contends that the original American stock came from the Hyksos, or "Shepherd Kings"; Squier from the Polynesians,<sup>1</sup> Georgius Hornius and Gaffarel from the Phœnicians, Catlin from the Welsh, Barber from the Egyptians, Charnay from the Javans, Rink and others from the Eskimo, while others mention the Norsemen, Irish Kelts, Cyprusans, etc., as their probable ancestors. It shows that where fact is absent hypothesis reigns supreme. After reviewing the evidence Winchell, although a believer in the Old Testament, is compelled to admit:<sup>2</sup>

The weight of opinion, after all, tends to regard the American civilization as indigenous, and this view seems most consonant with the general tenor of the evidence. Common characteristics must be expected to germinate from the common nature of man.

Epitomizing all that has been written on the subject, *Chambers Cyclopaedia* says:

As to the aboriginal ages there arises a question, too interesting to be overlooked and yet too doubtful to be solved, as to the origin of the native tribes and peoples of America. . . . It appears highly probable that they did not all spring from one and the same primeval band of adventurers. . . . Whence came the successive shoals of invaders? To this question no direct answer can be given. We can only scan the various routes by which, previously to what we call the discovery of America, the Old World was most likely to people the American continent. To begin with the natural routes on the side of the Pacific—Bering's Strait, the Aleutian Islands, and the Polynesian archipelagoes—we can hardly conceive anything but barbarism having been conducted to America by any one of them. The country which stretches backwards from Behring's strait to the Kolyma may be asserted to be, without exception, the most inhospitable portion even of Siberia; and, moreover, the Strait itself has more probably been a channel of migration from America than from Asia, the Tchuktchi of the latter regarding themselves rather as a branch than as a stem of the Tchutktchi of the former. With respect, again, both to the Aleutian isles and the Polynesian archipelagos, the successive stepping-stones in either series, instead of being presumed to have been so many halts for Asiatic Columbus and Magellans, must rather be viewed as each a mother-country to a new colony, as each a point of depart-

<sup>1</sup>"If civilization took the route of these monuments, it certainly spread "laterally" past the Pacific Islands to America, or—vice versa."—Squier, *Primeval Monuments of Peru*, p.

14.

<sup>2</sup>*Pre-Adamites*, p. 387.

ure for a fresh swarm. Thus would the ever-aggravating blight of isolation—exemplified even in the Old World among the Laplanders, the Kantchadalas, and the Hottentots—prepare at each remove a deeper and deeper barbarism to land at last on the western shore of America.

These difficulties, however, do not prevent second-rate writers, having in view the biblical theory, from speaking glibly about these routes being means for the peopling of the New World; but since wisdom gives birth to discretion, we do not find high authorities as to American archæology making statements so confidently. For example; at the eighth International Congress of Americanists, held in Paris in 1890,<sup>1</sup>

The Marquis de Nadaillac presented and read an extended review of the evidence on the subject of "The Earliest American". His origin he confesses to be entirely unknown; but he is of the opinion that he occupied the continent of America during the glacial, if not during the pre-glacial period, and that he passed through two periods of cold.

"It was an original civilization", said Baldwin, after carefully weighing the evidence for immigration. He then continues:<sup>2</sup>

It has been said very justly by one explorer of the Mexican and Central American ruins that the American monuments are different from those of any other known people, of a new order, and entirely and absolutely anomalous; they stand alone. The more we study them the more we find it necessary to believe that the civilization they represent was originated in America and probably in the region where they were found. *It did not come from the Old World*; it was the work of some remarkably gifted branch of the race found on the southern part of this continent when it was discovered in 1492. Undoubtedly it was very old. Its original beginnings may have been as old as Egypt, or even farther back in the past than the ages to which Atlantis must be referred;<sup>3</sup> and it may have been later than the beginning of Egypt. Who can tell its age? Whether earlier or later, it was original. . . .

The decorations and also the writing are wholly original. There is no imitation of the work of any people ever known in Asia, Africa, or Europe. . . . The culture and the work were wholly original, wholly American. . . .

I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on the continent; that they are distinct in race, and that the wild Indians of the North came originally from Asia.

It is thus shown that to attribute to India the distinction of having been the birth-place of the races of the New World is but to set up an hypothesis with nothing to support it. That real authorities upon American antiquities have not done this, is seen from the foregoing quotations, taken from among many similar ones. And this is what is admirable in writers who may be classed

<sup>1</sup> *Vide American Naturalist*, August, 1893, p. 757.

<sup>2</sup> *Ancient America*, pp. 184—185.

<sup>3</sup> An attempt will be made in the next paper to show that this is the correct theory, supported both by the *Secret Doctrine* and what exoteric proofs are at our disposal.

as authorities on American archæology, that they readily admit they do not know, and do not try to bolster up preconceived opinions with hypotheses which do not follow from known data. From one who, on account of his being a devout Roman Catholic, we would not look for such scrupulous fairness in matters touching upon "heathen" religions, is Bandelier, now in central South America on a three years' search after antiquities, and from whom much may be expected upon his return. He never allows his own opinions to warp his judgment in such matters. If a new fact comes to his notice, he puts it down just as he obtained it, even though it may seem to destroy some cherished theory of his own. If they all had pursued the stratagems of, say, the Egyptologists, who, because the Jews were said in the Bible to have been held in bondage in ancient Egypt, have never lost an opportunity to distort anything available to bear out such theory, there would be nothing relating to American antiquities worthy of serious study. But happily American antiquarians have not done this, for they frankly admit they do not know whence these people came. For example, Prescott, after scanning all existing authority to prepare his *Conquest of Peru*, was compelled to admit:<sup>1</sup>

Whence this remarkable race came and what was its early history are among those mysteries that meet us so frequently in the annals of the New World, and which time and the antiquary have as yet done little to explain.

And Squier, an authority on Peruvian antiquities, remarking<sup>2</sup> that "those mysterious records of the past are generally superior in development in proportion as they are anterior in age", thus speaks about the ruins of Tiahuanaco, conceded to be the most ancient in South America:<sup>3</sup>

Unique, yet perfect in type and harmonious in style, they appear to be the work of a people who were thorough masters of an architecture which had no infancy, passed through no period of growth, and of which we find no other examples. Tradition, which mumbles more or less intelligibly of the origin of many other American monuments, is dumb concerning these. The wondering Indians told the first Spaniards that "they existed before the sun shone in the heavens", that they were raised by giants, [etc.]

Now the Theosophist, unlike the orthodox Christian, should feel under no necessity of showing the human race as springing from one type. Monogenists, in the interests of biblical myths, have strained themselves in this direction, but the student of Theosophy, adhering to the reliableness of the documents of the Brotherhood, believes that seven primal races of men, each of a

<sup>1</sup>Vol. 1, p. 39.

<sup>2</sup>*Primeval Monuments of Peru*.

<sup>3</sup>*Peru*, p. 274.

distinct color, were placed on earth simultaneously, each on a separate zone; and that most continents have risen and disappeared since then, the few survivors serving as seed for the different races in widely-separated portions of the earth's surface.

That Atlantis was the origin of both the Egyptians and the races of the new world so closely resembling them will be demonstrated in due course of time. Such was the contention of many noted writers, whose statements corroborate the *Secret Doctrine*, as will be shown in Paper No. iii. JOHN M. PRYSE.

## TWO SPIRITUALISTIC PROPHECIES.

ONE NULLIFIED. THE OTHER FOR THE FUTURE.

IN 1877 the *Religio-Philosophical Journal* had questions and answers published in its pages, giving spirit lore from "the independent voice," headed as follows :

By the spirit of James Nolan through his own materialized organs of speech in the presence of his medium, Mrs. Hollis-Billing, at her residence, 24 Ogden avenue, Chicago.

The series went on until the year 1878, and covered a multitude of subjects. They are important from the fact that they are definite, and, being from an accepted spirit, should have as much weight as anything invented by living spiritualists. Occasion will be taken to use them now and then to show how the "spirits" agree with Theosophy, albeit their followers do not. The following may serve to discover what certainty there is in a prophecy by a "spirit."

### DISCOVERY PROPHESED.

Question. What is your opinion, as a spirit, of the hollow globe theory — that is, that the interior of the earth is adapted to the habitation of man?

Answer. I am not prepared to answer that question. I will say this much, that there is land at the North Pole, and an open sea where you will find people *in less than fifteen years*.

That was in December, 1877, and now it is 1893, sixteen years, and the prophecy not fulfilled. We waited the full time, as was told to Col. Bundy we would when he was kind enough to give the files of the paper containing the complete series. These failures are always passed over.

### FUTURE GREAT INVENTOR NAMED.

In March, 1878, Nolan was asked if it were possible to make a telescope through which we might see beings on other planets, and he replied :

Yes. In the year 1901 there will be a lens constructed, by the aid of which the trees and inhabitants in the planet nearest the earth can be seen. The feat will be accomplished in England by a person by the name of Hollingsworth. He is yet a boy.

This is also definite, and one of its parts can now be inquired into by Theosophists. Does any one in England know of such a boy who by this time is a man and must now be at work in some line leading to the end given? If so, he should be discovered to us and watched to see if the new telescope will be made. 1901 is not so far off, either, that we may not all be able to verify the prediction or add it to the lot in the false list. These two instances are interesting from their definiteness, as it is not easy to fix such matters. It might be a good thing for the spiritualists themselves to scrutinize the record for the purpose of seeing how much the "spirits" really know that men do not.

### THE KEY-NOTE.

**I**T is always the key-note of everything that we want to seek or strike. The key-note of Christianity seems to be the personal or personality, the key-note of Theosophy, individuality; therefore in the evolution of the race they work beautifully together, Christianity preceding the wider Theosophy, which, again, leads into the Universal. There becoming the Wisdom Religion and the "Heir of all the Ages".

We should be grateful to Christianity. As represented by Jesus, it was Theosophy. But at that time the World lived in the personal, and so translated his teachings into its own language, as is the custom of humanity, from childhood on, with everything it accepts—and it must do so to accept it.

The child begins with the personal; it naturally grasps for itself. "Self-preservation is the law of life" has always been said in the Western world, and Christianity has provided for the carrying out of this law. It has a personal God, personal salvation, a personal heaven with a personal harp, classifications of persons there, and personal bodies (which they regard as themselves) here, in this world, even suggesting that these will be resurrected into the other world. Then, only, will they be surely saved, for until then heaven is an uncertain state where they are represented by a filmy something which they call their soul, but to which they hardly venture to give their undivided attention or to consider as neces-

sary, until after death. Meanwhile, their bodies and the relations of this life are more interesting and all absorbing.

This is the Frœbel method. It is the method of all intelligent education and of evolution. "First that which is natural, and then that which is spiritual." But here must come in another stage of development. The continuity of this life is questioned. Death steps in to take our loved ones, and thus our hearts are touched to long for a continuance of these ties, or the rush of civilization causes changes in outside ways. The lesser is sunk in the greater, small business enterprises cease to succeed, everything must change and be on a larger scale, houses must be torn down, palaces must be built, trusts must be formed, people must live in hotels or apartments if they have not purses to conduct life in a large way. The interests of man cease to be centred in himself, he is part of a whole; like a child when he begins to go to school, he is an individual in a community.

Then must begin consideration for others; his own interests cannot exclusively usurp his attention; others have rights; only by conceding these can he hold his place. Here comes in the germ of "Brotherly love", and the consciousness of Karma, or the law of action and reaction, cause and effect. Then, if some loved one is taken away, the feeling comes that there must be something beyond the body, there must be a continuity of life—and here we find the essence of the individual, the soul. Bodies lose their preëminence in our thoughts, we realize that our true life is on other and invisible planes. As we cannot see and hear our departed loved ones, we learn to meet them in the Over-Soul, the Universal, and thus again sink our separateness—this time, of the Soul—in the grand whole, or Spirit. Then man really lives, and begins to realize, to know, what he may be, and that, being Spirit, he can dominate and not be subject to matter, which is but the manifestation of Spirit. This larger life of Spirit with its limitless possibilities is the teaching of Theosophy, which is the continuation of Christianity, and the spirit, but not the letter, of Christ's teachings. We have lived in the letter, the body; now we live in the Spirit. We may live that Spirit in the Churches or out of the Churches. But we are told in the Bible that it is difficult for new wine to be held in old bottles. Form is not lasting, and forms confine. The old meaning clings to them and the Spirit is hampered. When a man wishes to change his life, to live on a higher plane, we tell him he can do it more easily and rapidly by going to a new place, by changing his associations. It needs a man of marked conviction and firm will to renew himself

amid old surroundings. And thus in the life of the Soul the beginner can work better and more rapidly among those who believe we *are* the Soul and the body is but raiment. The literature, the associations, the daily lives of his companions help him. For this reason only would we leave the Churches and join the Theosophical Society, for this and to help on the work of the Society which has helped us. But if we are strong enough to be carried by the Spirit, to live in our souls and aid those still in the bondage of the flesh, amid the old surroundings, we may do a great work in the Churches. That is a question each must judge for himself. In Theosophy one has a larger and more unquestioned freedom to do, to be, and to grow.

A. F. H.

## CORRESPONDENCE.

### ANONYMOUS COMMUNICATIONS.

THE PATH has received an anonymous letter signed "Reader". Such communications are generally not noticed, especially when they contain attacks or objections. This "Reader" thinks that the PATH should not have any advertisements on its covers of outside matters, and says "Please 'fire' all the ads. or I will do that for the Path". Without stopping to reflect upon the language used in this sentence, we wish the "Reader" and all others to know that the PATH has never flourished, as our correspondent says it has, without such aid as advertisements would give. It has been a continual loss to the Editor because the advertisements are of its own books, and Theosophists do not support it. The Society is not its owner and could not sustain it, as the dues paid by members do not pay rent, postage, and printing, but leave a deficit to be met by private persons. Advertisements will be inserted if procurable. The very one "Reader" objected to was donated by the "PATH" in order to procure a piano rent-free for the Sunday "Lotus Circle". If such persons as this anonymous blusterer would contribute more of their means—as others do—and less of their senseless criticism, it would benefit Theosophy. We have worked for seventeen years without their aid, and if they leave our list we can survive and there will be room left for others.

## COMFORTS OF THEOSOPHY.

Dear PATH :

As some persons have said that Theosophy seems cold to them, that it takes away their old hope and gives nothing in return, I thought this from a letter to me from one who has had many trials and disappointments in life might do good. He says "I have read *Seven Principles of Man* and *Reincarnation* by Mrs. Besant that you sent me. They throw a flood of light on a subject that has hitherto been to me dark and mysterious and apparently beyond my grasp. But these writings by their simplicity and directness open up a field for investigation and thought full of both profit (in the higher sense) and pleasure, making life abundantly worth the living; giving one's soul power to rise superior to all disappointments and adversity, and sustaining the spirit with a peace 'that passeth understanding', together with a charity for the pettiness in others that would otherwise burn out, by resentment and bad feeling, the better part of life. I thank you again for putting these truths in my hands." This, I think, would be the verdict of all those who truly reflect and are not carried away with the selfish desire to throw their burdens on someone else. Yours,

D. D. C.

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 THE SEVEN YEAR TERM AND INSURANCE.

Dear PATH :

Having heard that the Life Insurance Companies had begun to recognise the fact that the body makes a complete change in seven years, I asked an Insurance manager the following :

"Is it the custom, practice, or rule of medical examiners of Life Insurance Companies to reject applicants who are or have been afflicted with chronic rheumatism? But if an attack of rheumatism has not been suffered for seven years preceding application, is the objection removed and the application approved so far as that is concerned?", to which he answered "Yes" in both cases. He also informed me, more at length, "that medical examiners considered that any disease that had not manifested for seven years had passed out of the system, although they made tests to discover latent traces; in other words, after seven years the presumption is very strong against its presence."

This seems to me good proof that applied science admits the old theory spoken of very clearly by the Greeks and known before them to the Hindus, of the septenary change completely of the mass of physical molecules. It may be useful to students. Fraternally,

X. W.

October 27, 1893.

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 BACK THEOSOPHIST WANTED.

Dear PATH :

I am a member of the Aryan T.S. and want No 12 of volume IV, *Theosophist*, for which I am willing to pay a good price to complete my set. Readers will please communicate with the PATH.

Yours,

F. T. S., G.

## LITERARY NOTES.

OCTOBER LUCIFER is exceptionally varied and interesting. The new cover is a doubtful improvement, Lucifer himself being obscured by the roughly-designed radiance which serves as a back-ground for all of him but his right arm and his feet, but the lettering is better. A spirited paper on "Some Modern Failings" by a Chinese, Che-Yew-Tsang, is really delightful; "B. K." writes well on "Problem of the Theory of Knowledge"; Mr. Mead's heart-warmed paper on "Fierce Impetuosity" shows a touching earnestness of practical sympathy which endears him to those who had supposed him only a cultivated scholar or a sternly orthodox pupil of the *Secret Doctrine*; Mrs. Higgins tells of "Buddhist Temples in Ceylon"; "A Rosicrucian Adept" gives strange facts of a case in the seventeenth century; "Karma and Astrology", based on a lecture before the Ludhiana Branch in India, begins most rationally but becomes somewhat fanciful (as what does not?) when it enters astrological territory; Mrs. Besant beautifully and tenderly states her view of Mr. Sturdy's "Gurus and Chelas"; Mrs. Sarah Corbett repeats, though without added thought, the familiar analysis of man's sevenfold nature. Mrs. Frederika Macdonald again attempts to get the better of Mrs. Besant and again fails, Mr. Mead gently but very thoroughly disposing of her. It is strange how some people suppose that fibs can be successfully sustained by audacity and mis-quotation.—[A. F.]

OCTOBER THEOSOPHIST. "Old Diary Leaves XIX" clearly depicts the contrast between Oriental and Occidental opinion of mediums and *séances*, and gives extracts from letters of Stainton Moses and spiritualistic communications to him. Then comes "The Horoscope of H. P. Blavatsky" by Sepharial, prefaced with a description of characters born under Cancer which is astonishingly accurate as to H. P. B. though written years before the author met her. Her nature and life are then drawn as from Astrology, and Col. Olcott adds a note of great interest. "A Queer Experience" is a remarkable story of hypnotization by an Indian fakir, who also gave correct prediction as to the subject's death. Mr. Sturdy's "Gurus and Chelas" is printed entire, *Lucifer* having cut out the three paragraphs the author deemed vital. "Krishna's Journey to Mount Kailas" opens most interestingly; there is discussion of the important question whether Reincarnation is taught or denied in *Isis*; and Mr. N. Ramanujacharia, a writer of great logical power, demolishes a venturesome contributor to *The Light of the East* who had attempted to criticise Mansel. Col. Olcott in "Cuttings and Comments" collects a number of striking items from the East, one of the most impressive being a remark in the *Lahore Tribune* upon the perpetual national influence of the Indian epics. Full facts are given of the moral degradation of the late Treasurer at Adyar, his suicide and the cynically heartless letter he left for survivors.—[A. F.]

THE NEW CALIFORNIAN for October contains an instructive article on "Occult Forces" by Dr. J. D. Buck, and a brief but very suggestive paper by H. T. Edge upon "The Three Paths".

LIGHT OF THE EAST for September. "A Chela" asserts that "since the death of Madame Blavatsky the Mahatma K.H. has cut off His direct connection with the Theosophical movement", and expresses his "intention to review *Esoteric Buddhism* chapter after chapter in the future issues of this journal, and to point out the difference between the doctrines of the *Upanishads* and the current Theosophical doctrines. If necessary, the real esoteric doctrines of Hindu Mahatmas will be placed side by side with the doctrines preached by Mr. Sinnett." Can it be that the Mahatma K. H., having discarded the T.S., has opened communication with the "Chela" and is about to correct the views He unfolded for publication in *Esoteric Buddhism*? This possibility is further hinted at on page twenty-one, where we are told "the real secret", *i.e.* "that the half-a-dozen teachings which one or two Europeans extorted from K.H. were given very unwillingly, and that the real truth about these things was kept in the background." The extortion of teaching from an unwilling Mahatma is certainly a process of which the West has been hitherto in profound ignorance, and if it is again to be attempted with even greater success *Light of the East* will indeed verify its title.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 11, is on "Evolution", by R.B. Holt. It is a very careful and studious compendium of teachings from thirteen works, H. P. B.'s being naturally the most authoritative, and specially shows what are the agreements between Esotericism and modern Science and how the former supplements the latter. The author senses some of the complications which even the most tender of disciples cannot altogether blink in certain expositions, and calls them "very puzzling", but finds comfort in the "allegorical" theory. Serner logicians might demur to the reasoning at the foot of page eleven, and it is a little risky to define what is "the aspiration of the Absolute" or identify consciousness with Akasa, but the paper is really able and shows great amount of thought and digestion. Probably nobody can altogether escape confusion who subjects super-human topics to human dissection.—[A. F.]

REMINISCENCES OF H. P. BLAVATSKY AND "THE SECRET DOCTRINE," by Constance, the Countess Wachtmeister, is the little book so eagerly awaited by the Theosophic world. In easy style and with perpetual interest it gives the details of H. P. B.'s life while her great work was progressing, extracts from her letters, her fearful sufferings and indomitable courage, the scene when she was snatched back from death's door because choosing a sickly life and the completion of *The Secret Doctrine* rather than rest, its final issue and the gleam of joy it brought. Many deeply interesting pages tell of the marvelous way in which H. P. B. received or took the facts needed for the book, her utter devotion to the Master, how He advised and helped the Countess herself, how free was H. P. B. from interfering with others' independence of action. The special contributions in the Countess's narrative are two-fold: details of phenomena by or on behalf of H. P. B., and the conclusive proof of H. P. B.'s sincerity and genuineness as attested by one who lived with her day and night and had access to all her papers, belongings, and ways. Most people of ordinary sagacity will think this testimony of more weight than the envenomed slanders of the Psychical Research Societies, Colemans, and the like, who never lived with her, knew not her character or her mission, and who but spit at her safely from a distance. Karma will doubtless have all of them in its keeping, praise be to God! If any criticism on the Countess's truly delightful and valuable work may be made, it is that it might have been fuller,

even more copious in incident and phenomenon, richer in personal reminiscence. Appendix 1 gives important facts concerning the *Secret Doctrine* from various contributors, but the newspaper articles in 11 are mere padding and worthless. (For sale by the PATH; paper 50 cts, cloth 75 cts.)—[A. F.]

SHIN-SHU CATECHISM of the Shinshu sect of Japanese Buddhism, by S. Kato, is published at Kyoto, Japan, by the Buddhist Propagation Society for free distribution. It has ninety-three questions on twenty-three pages, and is beautifully printed in English. The author explains why there are so many sects in Buddhism by saying that Buddha taught many different ways to suit varied natures. This sect is of faith founded by Shinran, who was born A.D. 1173. Christians who wish enlightenment as to religions based on faith and holding views thereon similar to the Christian doctrine should read this. Doubtless by sending to S. Kato, Hongwanjiha of the Shin Shin Sect, Kioto, Japan, copies can be obtained.

SUTRA OF FORTY-TWO SECTIONS translated from the Chinese is another pamphlet from the Kyoto B. P. Society. It gives also two other short sutras, on "Buddha and a Deva" and "The Five Great Bestowments of Charity". These are by M. Matsuyama of Kyoto. The object of the B.P. S. is to propagate Buddhism in foreign lands, by sending missionaries, by publishing Buddhist books and tracts, and by correspondence.

OUTLINE OF TRUE SECT OF BUDDHISM or Shin Shu is by Y. Mayeda, translated by S. Sonoda, published by the B.P.S. at Kioto. The author of the original is a priest of the sect and wrote it for the B.P.S. for distribution at the World's Fair, Chicago. We cannot refrain from these two quotations. On p. 18: "At first sight it may perhaps appear to those who do not understand the true doctrine of the Mahayana that Buddhism is allied to Christianity; but were they acquainted with the profound principles of the doctrine, they would perceive the superior excellence of Buddhism. . . . Moreover, the general morality taught in the Samvitri satya is not like that of Christianity, which is biased and in some cases detrimental to the State"; and on p. 19: "Being, then, suitable to every-day life and avoiding those superstitions into which Christians are likely to fall, there is no doubt that any European or American who studies the religion will be inspired with its truths." Buddhism is becoming active in the West, and judging by the sensation Dharmapala produced it could easily be propagated by competent priests.

ARYAN TRAITS is a book of two hundred pages by Kailas Chandra Mukhopadhyay, M. D., of Chensurah, India, (1891), and just received. No price is given, and all inquiries should go to the author. Its contents deal with almost everything relating to India on its religious and social sides, such as Religion, Idolatry, Life, Yoga, Mantras, Marriage, Education, Astrology, wine, etc. It is a protest from a Hindu heart that is oppressed by the feeble imitation of the worst parts of our civilization which now prevail there, and cries out for a change, for an attempt to get back to the position India once held. Better results would have been reached had there been more condensation. It is a collection of essays of a disjointed character. It serves to point out the spirit slowly but surely arising among Hindus, and which must at last produce good results.

GUIDE TO THE SPIRITUAL, a translation into the German by Dr. F. Hartmann, F.T.S. The title page says, "By Satya Kama Shaivya, Searcher after Wisdom". It is also declared to be drawn from the "only authentic sources

and compiled with the aid of a Brahmin". This is vague, for the authenticity of a thing is new to us, especially as the author says the object of the book is to show that self-knowledge is the only true sort. Is this the source? If so, whose self? And the Brahmin, is he one of the Shiva sect, the teachings of which are not allowed by the other sects of the Brahmins? The object of showing that self-knowledge is the only true basis is certainly right and good. (Leipzig, Wilhelm Friedrich.)

ASTROLOGICAL SELF INSTRUCTOR by Bangalore Suryanarain Row, of Bellary, India, and the *Astrological Primer* by the same author are issued by him from Bellary. He writes that he intends to devote himself to the improvement of the science, and to start if possible an institution for the purpose. Those two works treat of the subject from both the view of the Hindu and European. There is also a pamphlet on the revival of Astrology. The price of the Instructor and of the Primer is about two rupees each, but as we have but three copies any one who desires others should address the author at Bellary, India. The Instructor has two hundred pages and the Primer seventy. The copies on hand will be sold as follows: The Instructor for seventy-five cents and the Primer for thirty-five.

EUROPEAN ORIENTAL DEPARTMENT, No. 6, vol. i, New Series, is a very interesting issue, giving translations from Hafiz the Persian poet, from Shaikh Abu Ali Qalandu the Mohamedan Saint, from the Masnawi-i-Manwi. N. F. Billimoria gives the Nirang Kusti from Zoroastrianism. The Chhing Chang Ching is extracted from Vol. XI of *Sacred Books of the East*, and K. P. Mukherji closes with an article on the Yoga Sutras which is of value to the student who will think. The Editor notifies all that he will not print for the sake of printing, but only when he has useful matter; a wise decision, and quite the same as the regulation adopted in the American Section.

SEARCH LIGHTS AND GUIDE LIGHTS is a little book by Edgar Greenleaf Bradford, a member of the Brooklyn T.S. It has 103 pages, printed well on good paper. Very evidently, as admitted, the book is tinged with the influence of the writings of Andrew Jackson Davis as well as with the phrenological methods fostered by Fowler and Wells. It is not possible to review it, as that the PATH does not do for any book. A good many good things are in it, but none of them original, and it must be said that the title is not reached in the text; that is, "Man and Nature; what they are, what they were, and what they will be." In the "First Principles" mistakes appear to be made, as he says that if one principle be admitted its counterpart follows, but then denies in the next sentence that good and evil exist coëvally. On what ground we do not know, as there is only an assertion. There is no proof that good is "the only positive principle". Both terms are relative, and, like matter and spirit, both exist together or we could comprehend neither. He is right in postulating that duality is the great cosmic law. But it seems erroneous to say that "form and force exist spontaneously together". The tone and tendency of the book are good and helpful to some, but books become wearisome when one knows that all this is to be found in the old philosophy of the Upanishads.

AMERICAN SECTION ORIENTAL DEPARTMENT will be carried on under new management after January and will give new translations of the *Upanishads* among other things. Full notice will be sent out with the next issue, now just ready.

REPORT OF THE THEOSOPHICAL CONGRESS. By a slip of the pen, it was announced in the November PATH that orders for the Report were to be sent to the PATH. As a matter of fact this report is sent out at cost, and there is no margin to allow for book-keeping. Orders should be sent direct to the General Secretary and be accompanied by the necessary remittance, 30 cents per copy in paper and 75 cents per copy in cloth. The bound volumes have been delayed in the bindery, but will be ready to send out before this reaches our readers.

VOICE OF THE SILENCE. A new edition of this Theosophical classic is in preparation by the PATH, and efforts are being made to have it ready by Christmas. It will be uniform in size and binding with the pocket edition of *Bhagavat Gita*, will be printed on the same beautiful paper, from new type, and will contain a fine half-tone portrait of H.P.B. This is a much more expensive book to make than either of the old editions, and in order to meet the wishes of many people it will be bound in two styles: one as mentioned, uniform with *Bhagavat Gita*, flexible morocco, colored linings, round corners and gilt edges, at \$1.00; the other, red leather, round corner and red edges, at 75 cents. This edition will have the notes on the same page as the text to which they belong, thus saving the annoying necessity of perpetual reference to the end of the book.

## Mirror of the Movement.

### AMERICA.

ARVAN T.S. Sunday evening lectures in November were: 5th, *A Pot pourri*, H. T. Patterson; 12th, *My Other Self*, Alex. H. Spencer; 19th, *The Aim of Evolution*, Wm. Q. Judge; 26th, *Man's Place in Nature*, Jos. H. Fussell. At the meeting of the Branch on the seventh of November the discussion was on the right proportion of Altruism and Self-seeking. Mr. Fussell and Mr. Freeman held that the natural proportion being so much in favor of self, it was wise to give it no more share. Mr. Budd took similar ground and related the story of Buddha giving himself to the tigress. Mr. Fullerton used the equality of centrifugal and centripetal forces as illustrating the relation, and summed up all in the text "Thou shalt love thy neighbor as thyself," adding "and not less or more than thyself." Robt. Grimshaw, Ph.D., followed, saying in substance: "There can be no constant proportion between self-seeking and altruism; it varies with the conditions, as age and environment. The infant fills both hands with offered sweets; still older he offers to others; at twenty he worries for others and himself; at thirty he is concerned more about himself; at forty, his anxiety about himself having probably ceased, he may again become altruistic. We should instruct ourselves before beginning to instruct others, as there are too many preachers explaining things they do not understand. The giving of Buddha's body to the tigress was a pure waste of raw material." Mr. Judge agreed with the first speakers and with the suggestion to instruct oneself before teaching others, but pointed out that the fable as to Buddha was to show how in one birth or life he desired to cultivate

compassion solely, and hence went to the uttermost degree, as in others he had done all the world demanded on the plane of selfishness and self-seeking ; he added that under the laws of karma, reincarnation, and unity, self-seeking was unwise and amounted to pure selfishness, and would surely set up a constant tendency in that direction so as finally to sweep altruism away.

CLAUDE F. WRIGHT left Minneapolis for St. Paul on October 17th. On Wednesday, the 18th, he addressed the St. Paul Branch on *Karma*. On Friday and Saturday he attended meetings of the Branch to discuss business questions and to answer questions on Theosophy put by the members. On Sunday, the 22, he delivered a public lecture at the Society's rooms on *Occultism*. Next day he went to Lake City, Minn., and lectured in Mrs. Underwood's drawing rooms before a large audience. On Tuesday afternoon he addressed a number of persons on *H.P.B.*, and in the evening formed a branch of seven members in that city. On Wednesday, the 25th, he attended a meeting of the Chicago Branch and discussed *Jainism* with Prof. Gandhi. The next evening he spoke before the Englewood Branch. Sunday, the 29th, Mr. Wright lectured in the afternoon publicly at Englewood on *The Mission of the T.S.*, and in the evening in the rooms of the Chicago T.S. on *Obsession*. On Wednesday, November 1st, he left for Fort Wayne. Thursday he lectured there on *The Mission of the Theosophical Society*. Friday he addressed the Branch on *Dreams*. Saturday he discussed new methods of Branch work with the members of the Fort Wayne T.S. Sunday evening he delivered a public lecture on *Reincarnation*. On Tuesday, the 7th, he attended a reception at the Fort Wayne T.S. rooms. On Wednesday he delivered before the Branch a lecture on *Death*, and on Thursday gave an address on *H.P.B.* On Saturday morning he left for Bluffton, Ind., accompanied by Judge O'Rourke and Mr. Henry Cohen, and that evening lectured publicly on *Theosophy*. The next day he arrived in Chicago and attended a meeting at the rooms of the Society in the evening. On Sunday evening he spoke before the North Side League on *Karma*. On Wednesday, the 15th, he attended at the Chicago T.S. rooms and spoke on *Desire the Cause of Creation*, the subject for that evening's discussion. On Saturday, the 18th, he attended a Bhagavad Gita class at the rooms of the Society, and on Sunday lectured publicly at the rooms on *Occultism in Daily Life*. On Monday, the 20th, he attended a *conversazione* given by the Chicago Society. Mr. Wright's tour will now extend through Toledo, Columbus, O., Memphis, and New Orleans.

MILWAUKEE, WIS. A great deal of interest was aroused by a week's visit from Burcham Harding. Arriving Tuesday, November 7th, he addressed Brahmana Branch that evening, using as a text a selection from the Bhagavad Gita. Wednesday night, at the residence of L. H. Cannon, he delivered an address on the Masters. Thursday night a public lecture was delivered on "Theosophy in the Bible," in Severance's Hall, to a small but deeply interested audience. Friday evening he gave a talk on "Theosophy" at the residence of Dr. Ford, and Saturday at the same place, to members only, on Branch work. Sunday evening he was invited to address the Liberal Club, which meets in Severance's Hall, and he took for his topic, "Evolution from a Theosophical Point of View." A good-sized audience listened attentively to the lecture, and in the discussion that followed many of the members of the club were ready to admit the reasonableness of reincarnation. As an illustration of the interest shown, the presiding officer of the club did not adjourn the meeting

until after 10:30 p.m., and then for some little time discussion was carried on in groups around the hall, of the points brought out by the lecturer. Monday was devoted to local work and visits among those who had manifested an interest in Theosophy. Tuesday night was one of the most largely attended Branch meetings we have had in years. Mr. Harding spoke on "The Importance of Reincarnation." A vote of thanks was tendered Mr. Harding by the Branch for the good work he had done, the new life he seemed to have breathed into the Branch. The rumors current in "Jericho" to the effect that we were simply in an astral state, he declared not only to be misleading but false. Hereafter there will be public addresses on Sunday night, besides the regular Branch meeting Tuesday. Theosophical books will also be on sale. The papers have had most excellent reports of the public meetings, besides interviewing the lecturer on the movement. The good wishes of the members, collectively and individually, followed Mr. Harding on his journey to Chicago, Wednesday, November 15th. May our good Karma bring him to us again at no remote day!—(*Communicated*).

CINCINNATI T. S. is now located in one of the modern office buildings of Cincinnati. It occupies the entire seventh floor of the new Goodall Building on Ninth street opposite the new City Hall. The seventh floor has been undivided, and thus a large hall, with windows on three sides, has been secured. It will seat with the present number of chairs about two hundred and fifty people. In one corner of the room is a doorway leading to a small room used as a library. Large double doors open from the hall and elevator landing into the assembly room. On Saturday night, September 9th, the rooms were crowded with invited guests to witness the dedication of the new rooms to Theosophical work. The President, Dr. J. D. Buck, occupied the chair, and on the platform beside him were Annie Besant, Bro. Chakravarti, and Bro. Judge. Dr. Buck made a few remarks and introduced Bro. Judge, who spoke of the T. S. and its work. Then Bro. Chakravarti spoke of Theosophy in India, and Annie Besant closed with eloquent remarks on the duty of members to the local branch. The following Sunday and Monday Mrs. Besant lectured in the Pike Opera House to audiences composed of the thinking people of Cincinnati and vicinity. The Cincinnati T. S. has planned a series of Tuesday evening lectures, essays, and readings, to occupy the time from now until June, 1894. Subjects have been assigned, and the following have been given: October 3d, "Theosophy in History, Literature, and Philosophy" by J. D. Buck; 18th, "The Objects and Aims of the Theosophical Society," J. A. Knapp, "The True Theosophical Life," Mrs. Elizabeth Burdick; 17th, "The Three Postulates of the Secret Doctrine" by Dr. W. A. R. Tenney; 24th, same subject continued by Mrs. B. C. Buchanan; 31st, "Evolution as Taught by Modern Science and Evolution as Taught by the Secret Doctrine" by Dr. Thos. M. Stewart; November 7th, same subject continued by Miss Rose Winkler and Mrs. J. A. Knapp; 14th, "The Septenary in Man" by Dr. Thos. M. Stewart and Mr. J. A. Knapp; 21st, "The Septenary in Nature," Mrs. J. D. Buck and Mrs. D. W. Lockwood; 28th, continuation of the subject by Mrs. Thos. M. Stewart.

MACON T. S., Macon, Ga., was chartered on November 21st with eight charter-members. This branch is the result of earnest and careful work carried on for many months by a zealous member-at-large, who made thoughtful discrimination before acquiescing in the signatures to application. It is the first branch in the great State of Georgia, and ranks 82d on the American Roll.

CHICAGO THEOSOPHICAL ACTIVITIES are multiplying. A Bureau of lecturers has been formed to carry on Sunday lectures at the three centres already established. These now include Mr. R. D. A. Wade, Mr. Geo. E. Wright, Miss Pauline Kelly, Miss Leoline Leonard, and Mrs. M. M. Thirds, all of whom are prepared to do regular work in this field. One or two others will probably be soon added to this bureau. On October 25th Mr. Virchand R. Gandhi of Bombay, India, representative of the Jains at the Parliament of Religions, lectured before Chicago Branch on "Jainism". Mr. Claude F. Wright was present, and added much to the interest of this discourse by questions which called out fuller explanation of points differing from Theosophy, as well as by drawing attention to their treatment in Theosophic philosophy. Remaining with us for a few days, Bro. Wright lectured at Headquarters the following Sunday evening on *Obsession*. Lectures since then have been: November 5th, *Personal Responsibility in Theosophy*, Mr. Burcham Harding; November 12th, *Methods of Spiritual Development*, Mrs. M. M. Thirds; November 19th, *Occultism in Daily Life*, Mr. Claude F. Wright; November 26th, *Hindu Philosophy*, Mr. Geo. E. Wright. At the League Hall the lecture course receives gratifying encouragement, a constant increase in attendance being reported.

ST. PAUL T.S. has moved its quarters from the Globe Building to 521 Endicott Building.

CORINTHIAN T.S., Corinth, N. Y., was chartered on October 26th with five charter-members. This is the branch originating from the Theosophical work carried on during the summer at the Maschmedt Farm. Mrs. C. H. G. Maschmedt has been elected President, and Mr. Robert A. Chandler, formerly of Saraswati T.S., New Orleans, Secretary. The Sunday meetings at the Farm cannot maintain the remarkable interest of the summer, but good numbers always assemble, and the Theosophical center is strengthening and growing. This is the 80th Branch on the American Roll.

LAKE CITY T.S., Lake City, Minn., was chartered on November 7th with eight charter-members. It is the 81st Branch on the American Roll. The President-elect is Mrs. Anna B. Underwood, and the Secretary Mr. Roy Underwood.

BROOKLYN T.S. Sunday evening lectures in November were: 5th, *Man, Visible and Invisible*, Wm. Q. Judge; 12th, *The Coming Doom*, Jas. H. Connelly; 19th, *Theosophy of Small Things*, H. Alfred Freeman; 26th, *A Pot-pourri*, H. T. Patterson.

"H. P. B." T.S. Sunday evening lectures in November were: 5th, *The Riddle of Man*, by T. Richard Prater; 12th, *Health, Physical, Mental, and Spiritual*, by Dr. E. G. Day; 19th, *The Goddess Maya*, by Miss Katherine Hillard; 26th, *Similarity of the Doctrines Taught by Christ and Buddha*, by Dr. T. P. Hyatt.

ATMA T.S., New Haven, Conn., holds regular meetings every Monday evening at the house of the Secretary, 998 Grand avenue. Through contributions, etc., the Branch has a considerable library of Theosophical books, which it lends out to members and enquirers.

OBITUARY. Mrs. Mary E. Gunn of Excelsior T.S., San José, died at San Francisco on October 4th, aged fifty nine. Faithful wife, loving mother, true friend, humane and charitable in life, she is a loss to the Society.

## PACIFIC COAST ITEMS.

DR. GRIFFITHS lectured in Redding, California, on September 29th, and on the 30th the Redding T. S. was organized with five charter members, Mr. Ruggles Bostwick being elected President, and Mr. W.P. England Secretary. At the request of a number of citizens who rented and advertised a hall, a second lecture was given to an enthusiastic audience on October 2d. The Branch has ordered books for the nucleus of a library, and gives other indications of good work. On October 7th and 8th two lectures were given in Chico. On the 11th Dr. Griffiths visited Marysville, meeting a number of persons who had heard the lecture the year before and had since been studying and thinking over Theosophy.

SRAYAKA T.S., Marysville, California, was chartered on October 26th with six Charter-members. It ranks seventy-ninth on the American Roll. Mr. John W. Rupert has been elected President, and Mr. Wm. T. Henn Secretary. The local press gave very ample reports and commented favorably upon the organization of the Branch. The good work of Bro. William Henderson in Marysville prepared the way for this success, and his coöperation with the Pacific Coast lecturer did much towards making the Branch possible.

DR. ALLEN GRIFFITHS spent several weeks in Sacramento in October and early November. Branch and other meetings were held, besides two public lectures. On November 5th the subject was "Evolution," and most copious reports of this and of the lecture upon "Reincarnation" were given in the *Bee*, the principal local paper.

EUREKA T. S., Sacramento, has just made an important step forward by establishing a Headquarters. Two very large parlors which will seat eighty or one hundred people have been secured for six months, and will be daily open from 1 to 3 and from 7 to 9 p.m. Regular Branch meetings are held on Thursday evenings, and on Sunday evening is a public meeting for presenting the basic truths of Theosophy. The Library is one of the largest and most complete on the Coast, having nearly two hundred books, and as the Headquarters and the various meetings are advertised, good use will no doubt be made of it. The Librarian is daily in attendance. The rooms are handsomely carpeted and furnished, and photographs of H.P.B., Col. Olcott, Mrs. Besant, Mr. Judge, and others, also of Adyar, London, and the N.Y. Convention, adorn the walls. Magazines and current literature are upon the tables. The Headquarters is at 610½ I st, a central location. This admirable undertaking is due to the energy and whole-heartedness of a few of the oldest members, especially to one Brother who advanced the money and assumed all responsibilities. All success to him and it!

WILLAMETTE T. S., Portland, Oregon, had Sunday evening lectures in November; 5th, *Transmigration*, John M. Lüsbürg; 12th, *Theosophy, the Ethical Educator*, Mrs. L. D. Durkee; 19th, *Theosophy and Evolution*, A. R. Read; 26th, *Karma*, Miss Mamie McCasky.

DHYANA T.S., Los Angeles, resumed its regular weekly meetings after the summer vacation on Thursday evening, October 5th. The *Secret Doctrine* was taken as the subject of the winter's work, preceded each evening by short readings from the *Voice of the Silence*, Mr. J.J. Fernand leading the meetings

and directing the course of study. These meetings are of interest mainly for somewhat progressed students, but special effort for spreading primary teachings is in union with the Los Angeles Branch in maintaining a Headquarters and vigorously sustaining the Sunday evening meetings there and the Friday evenings for inquirers.

SANTA CRUZ T. S. has outgrown its old quarters and has rented for Sunday evening meetings a nicely furnished Hall seating two hundred people. The meetings will be duly advertised, and good attendance is expected. All means hard work for the few who are active. Mrs. I. C. Oakley gave a very fine lecture upon "H. P. Blavatsky, her Life and Work", which was well received, and Mr. Dharmapala's lecture was so crowded that several hundred went away unable even to get standing room. Theosophic interest is growing wonderfully throughout California, and the great need is missionaries.

AT BLAVATSKY HALL, Los Angeles, Sunday evening lectures in November were: 5th, *Instinct, Intelligence, and Intuition*, Mrs. L. E. Giese; 12th, *Theosophy and Ethics*, H. A. Gibson; 19th, *Post Mortem States*, Dr. G. F. Mohn; 26th, *Reality and Illusion*, Frank Neubauer.

DR. GRIFFITHS lectured on Evolution in Oakland, Calif., November 12th, to a good audience.

AURORA BRANCH of Oakland, Calif. has changed its place of holding public Sunday lectures to I. O. O. F. Hall, corner 11th and Franklin sts, which, besides being much larger than the former place of meeting, is better lighted and ventilated. Audiences have been larger since the change, and indications warrant the prediction that Theosophy in Oakland will be even better and more ably presented than ever before. This is saying a good deal, for Aurora has always been one of the most active Pacific Coast Branches.

THE P. C. COMMITTEE has just issued a circular letter to Branches adjacent to San Francisco announcing reorganization of the Lecture Bureau and offering to supply Lecturers during the winter. The following Lecturers and Subjects are available: Dr. J. A. Anderson, *Reincarnation, Karma, Septenary Man, Evolution*; Mrs. S. A. Harris, *The One Life, Functions of the Seven Principles*; Abbott Clark, *Theosophy: The Science of Life, and the Art of Living, Karma and Common Sense, Wise Men of the East*; E. B. Rambo, *Mahatmas, Objections to Reincarnation, The Good Law, The Heart Doctrine*; Julius Oettl, *Ambition, Duty, Enthusiasm*; Mrs. V. S. Beane, *The Destiny of Man, The Gates of Life, The Lost Chord*; Mrs. J. R. V. Shoultes, *The Inspiration of Theosophy, Facts of the Astral World, From Man to God, From the Human to the Divine*.

BOTH T. S. BRANCHES in San Francisco continue weekly meetings with growing numbers and interest. The Headquarters have become too small, and larger are being sought: this is true also of the Aurora T. S., Oakland. The H. P. B. Training Class is effecting good results in teaching methods of imparting knowledge, and is cultivating in speeches good enunciation, pose, and gesture.

#### LONDON LETTER.

CHANGES AT HEADQUARTERS have been made in the use of the rooms. From 1891 until lately the two rooms used by H. P. B. were not used, one of them being her front work-room and the other, adjoining, her bed-room in

which the bedstead remained. Now the iron bed has been removed and stored, and the room will be used, as also the front room to some extent. But in the front room will be kept, as before, the various objects, as well as the case containing pens and other relics of H.P.B.; the bronze casket containing the ashes will also remain in place.

On October 27th, there was a meeting of the Psychological Research Society at Westminster Town Hall, at which Mr. Walter Leaf read a paper to expose once more H. P. Blavatsky whom this Society cannot let rest. It consisted of a translation of letters said to be from her to Solovieff. Much the same thing had been done before, and the letters were very pointed, though not such evidence as came to much. A peculiarity of the reading was the giving of very droll passages or ironical ones in a somber tone meant to becloud them. No applause greeted the paper, and the reader sat down in cold silence. Mr. G. R. S. Mead was there and asked for a hearing, which was given him after his name was divulged. Things then went thus:

Mead. "I am the Secretary of the Theosophical Society" (applause). He then slowly and quietly said, in substance,— That he had one advantage over Mr. Leaf, as the speaker had known H. P. Blavatsky long and intimately, whereas Mr. Leaf had never seen her (applause). If Mr. Leaf had known her, he would have understood better her love of humor and fund of wit, and would not have read her jokes with a long tragical face (laughter and applause). It was true that Mme. Blavatsky began with the Spiritualists: no one but an idiot would have begun otherwise, seeing that that body of people already believed in the actuality of psychic phenomena (applause). Referring to Mr. Leaf's statement that H.P.B.'s speaking of Mahatmas was an afterthought, Mr. Mead said her own diary written in 1851 was as good evidence as any other, and that in the Headquarters was her old diary in which, under date of August, 1851, she had set down that then for the first time she had met physically "the Master of her dreams" (applause). Mr. Leaf had mentioned the large fortune of the Baron de Palm left to the T.S.; this fortune consisted of a few shirts and unpaid bills (roars of laughter and applause). What would the members of the S.P.R. think if the members of the T.S. constituted themselves a private detective bureau to spy into the life of the S.P.R. members, contrary to dear English traditions of gentlemen? (loud applause).

An old gentleman then arose, saying he felt mean to have sat and listened to such a paper peering through key-holes and reading people's private correspondence; he felt humiliated. This was Mr. Page-Hopps, the best known Unitarian minister in London. Another rose and asked why these things had not been published when Mme. Blavatsky was alive (applause). Mr. Leaf said in a weak voice that that would be explained when the matter was printed (silence). Mr. Myers then tried to make things better, and said the ideas of Theosophy were very like his own. It seems that the S.P.R. has an idea that by belittling Mme. Blavatsky as much as possible, some progress will be made in deducing laws from the facts of all sorts about dreams and the like, which they collect and store. I hear that the offer made by Mr. William Q. Judge last summer to the Psychological Society to submit to examination has been considered and on October 6th was ordered to be laid on the table.

A Lotus Circle is being started here. All the workers seem to be more in earnest than ever.

In Sweden they are starting a sub-Section as allowed by the Constitution, and I understand nine charters have already been issued.

S.M.

## AUSTRALIA.

MRS. COOPER-OAKLEY'S VISIT. The Sydney Theosophists were delighted to welcome Mrs. Cooper-Oakley on the 11th of July last, and a cycle of activity was inaugurated on the first night of her arrival. She met us and talked of Theosophy, of methods of work and propaganda pursued in London and other centers, and sketched out a plan for work here. The preliminary meeting was held at 14 Bond st. A larger room was taken in Hunter st. and a depot for literature opened. Mrs. Oakley held classes, and the number of attendants was fifty. She lectured publicly once a week to steadily increasing audiences. Lectures were also given to the Socialists and Woman Suffragists, there being good attendance. A Sunday evening lecture was given at the Unitarian church on "Spiritual and Ethical Teachings of Theosophy." It was crowded. Other parts of her work were parlor talks.

As a result of the visit a Theosophic League was made. It will have free lectures, distributes pamphlets, helps branches and all enquirers. There are two bodies besides the League. Newspapers gave good notices of Mrs. Oakley's work and opened their columns to letters on the subject. Visitors to meetings and parlor talks comprised all grades of Sydney society.

The newly-formed League opened with Sunday night lectures. Bro. Martyn began with one on "Down through the Ages," and on August 27th Bro. Guilford spoke on "The Two Paths." About fifty people came on each occasion. — (*Communicated*).

## SUPPORT OF THE T.S.

"Hard times" have begun to seriously affect our Fund, and I have very few new names to add since last report.

My thanks are specially due Bro. W.M., Brooklyn, N.Y., one of the new pledgers, who sends with his September remittance \$5.00 extra, stating that as he had collected some funds unexpectedly, he would divide with the T.S., thus revealing his thoughtfulness and care for the welfare of the Society. Also to Bro. H.W.G., who sends with his monthly remittance \$2.00 to apply upon the Indian deficiency.

The new badges now on sale at headquarters and by me are moving well, considering the amount of publicity that has been given them, and this is another source of revenue that promises well.

My report since last report to date is as follows :

New subscribers in the ten cents per month class : O.P.M., C.E.F., per year, \$2.40.

New subscribers in the twenty-five cents per month class : I.L.H., B.S., W.H.S., per year, \$9.00.

New subscribers in the one dollar per month class : W.M., E.W., H.B.S., per year, \$36.00

Total subscribers previously reported, 60. New subscribers since, 8. New total, 68. Grand total per year previously reported, \$716.20. Total pledged

by new subscribers, \$47.40. Grand total per year to date, \$763.60. Profits on sales of badges, \$46.25. Total value of Fund for first year to date, \$809.85.  
G. E. H.

247 Green st., DAYTON, OHIO, *November 15, 1893.*

Received November 20th from G. E. Harter the sum of \$48.95, being subscriptions since last report (October 16th).

WILLIAM Q. JUDGE,  
*General Secretary.*

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ADYAR DEFALCATION FUND.

The defalcation by the late treasurer S. E. Gopala Charlu reported in the *PATH* and *Lucifer* was duly communicated to this Section; and Col. Olcott writes stating his intention of similarly notifying the Indian Section, at the same time expressing pleasure at the promptitude of the response from Europe and America. He will also start a fund there so that those who took upon themselves to guarantee reimbursement may not be unduly taxed. Responses have begun to come in from the American Section, and up to the date of this report are as follows; in cash not including pledges of future payments :

S. W. C.	\$10.00	C. F.	\$ 5.00	Mrs. J. C.	\$ 2.50
F. H. C.	5.00	E. W.	5.00	E. R.	1.00
R. W.	2.00	O. P.	2.00	X. Y. Z.	5.00
L. J. K.	2.00	W. L. G.	3.00	H. T. P.	5.00
C. L. A.	2.00	L. D. B.	1.00	T. N.	1.00
H. D.	5.00	A. F.	20.00	H. A.	10.00
C. W.	5.00	J. P. H.	1.00	D. D. C.	25.00
J. L. G.	2.00	H. J. L.	5.00	W. H. W.	5.00
A. F.	2.00	A. H. S.	10.00	J. S. C.	.18
M. S.	.75	I. R. P.	5.00	M. J. R.	5.00
E. S. B.	2.00	A. F. W.	10.00	F. L. D.	1.00
L. J. K.	1.00	J. D. B.	5.00	H. G.	2.50
S. M. L.	2.50	E. M. L.	2.50	Mrs. B.	1.00
W. M. F.	10.00	J. S. C.	5.00	B. W.	2.50
F. F.	10.00	R. o. R. B.	2.00	N. F. C.	1.05
P. B. & B.	5.00	A. L. D.	10.00	C. F. L. F.	1.00
E. W. P.	5.00	E. H.	10.00	B. H.	10.00
J. A. A.	50.00	J. S. C.	.32	H. L. N.	1.00
W. A. R.	3.00	E. G. M.	4.50	L. H. F.	10.00
				Total	\$320.30

On November 15th remitted to Col. H. S. Olcott, P. T. S., \$320.00.

WILLIAM Q. JUDGE.

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In sleep the soul is affected from below by the world, from above by the light of the spirit; on one side there is recollection; on the other, knowledge.—*Daily Items.*

OM.

# Æ U M

THE wheel of life moves on ; a wheel of which the spoke is the understanding, of which the pole is the mind, of which the bonds are the groups of the senses, of which the outer rim is the five great elements, of which the environment is home; which abounds in old age and grief, and, moving in the midst of disease and misfortune, it rotates in space and time.—*Ann-gita, ch. xxx.*

## THE PATH.

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VOL. VIII.

JANUARY, 1894.

No. 10.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### OCCULT ARTS.

No. IV.

SOME PROPOSITIONS BY H. P. BLAVATSKY. <sup>1</sup>

THE following is extracted from H. P. B.'s first book, and is printed in this series with the belief that it will be useful as well as interesting. She gives some fundamental oriental propositions relating to occult arts, thus:

1. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever-active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F. R. S.—a man of great learning but little knowledge—calls “the well ascertained laws of nature”. Like many of his class, Dr. Carpenter ignores the fact that there may be laws once “known”, now unknown, to science.

2. Nature is triune: there is a visible objective nature; an invisible, indwelling, energizing nature, the exact model of the other and its vital principle; and above these two is *spirit*, the source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

<sup>1</sup> *Isis Unveiled*, Vol. ii, page 587, et seq.

3. Man is also triune: he has his objective physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4. Magic, as a science, is the knowledge of these principles, and the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5. Arcane knowledge misapplied is sorcery; beneficently used, true magic or wisdom.

6. Mediumship is the opposite of Adeptship; the medium is the passive instrument of foreign influences, the Adept actively controls himself and all inferior potencies.

7. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated Adept, by using the vision of his own spirit, can know all that has been known or can be known.

8. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some people seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the Adept the absence of the astral form would not be noticed, for the physical senses are alert and the individual appears only as though in a fit of abstraction—"a brown study", as some call it. To the movements of the wandering astral form neither time nor space offers any obstacle. The thaumaturgist thoroughly skilled in occult science can cause himself (that is, his physical body) to *seem* to disappear or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind impressed upon his consciousness by the irresistible will of the mesmeriser.

But while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Inert matter may be in certain cases and under certain conditions disintegrated, passed through walls and recombined, but living animal organisms cannot.

Arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day in every condition of life such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality, may bring this about. The vacant carcass may be entered and inhabited by the astral form of an Adept, sorcerer, or an elementary (an earth-bound disembodied

human soul), or, very rarely, an elemental. Of course an Adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished he will never consent to pollute himself by occupying the body of an impure person. In insanity the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever and the body is taken possession of by some vampirish entity near its own disintegration and clinging desperately to earth whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10. The corner stone of magic is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects within and upon the animal kingdom and man. There are occult properties in many other minerals equally strange with that in the loadstone, which all practitioners of magic must know and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and, useless to say too, are unknown to it except in a few marked instances such as opium and hashish. Yet the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder.

To sum up all in a few words; Magic is spiritual wisdom; nature the material ally, pupil, and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The Adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature but quickenings; the conditions of intenser vital action are given.

The Adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not Adepts; he can also govern and employ as he chooses the spirits of the elements. He cannot control the immortal spirit of any human being living or dead, for all such spirits are alike sparks of the Divine Essence and not subject to any foreign domination.

Propositions 2 and 3 contain and include the seven-fold classification. In 1877 H. P. B. was writing for those who had known but the three-fold scheme. In number two the vital principle (*prana* or *jiva*) is given; the body with vitality makes two; the real man inside called the soul, being composed of *astral body*, *desires*, and *mind*, makes five; the spirit, including the connecting link of *Buddhi*, completes the seven. The will is one of the forces directly from spirit, and is guided, with ordinary men, by desire; in the Adepts' case the will is guided by *Buddhi*, *Manas*, and *Atma*, including in its operation the force of a pure spiritual desire acting solely under law and duty.

WILLIAM Q. JUDGE.

(To be continued.)

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“He who beholds all beings in the Self, and the Self in all beings, he never turns away from it”.—*Vagasaneyi-samhita Upanishad*.

## SPIRITUALISM.

A "SPIRIT" TESTIFIES ON MATERIALIZATIONS.

LAST month we gave two prophecies from the "spirit" Jim Nolan as reported some years ago by the *Religio-Philosophical Journal*.<sup>1</sup> As this "control" has expressed himself quite definitely on several subjects, this article deals with some of his views on the phenomena of materialization of "spirit forms". The method of communication needs explanation. It is reported as being through his "materialized organs of speech". It is what is sometimes called the "independent voice". In these phenomena the medium was not entranced but carried on conversation, and the voice would sound from the air or out of the wall. Sceptics of course say that it is purely ventriloquism by the medium, but there are a large number of credible and intelligent witnesses who say that after careful examination no such trick was played, and that in several instances the voice was plainly heard while the medium was speaking at the same time. There is no exclusive impossibility in the matter, for two classes of spirits can project a voice from what appears to be empty space. The first is composed of the spirits of living men who have gained great occult power, and the other of certain gross entities existing in *Kama Loka*.

The *séances* used for this article were reported by the *R. P. Journal*, beginning October 13, 1877. Replying to the first question, Jim Nolan's voice said that he understood "the processes of form materialization of spirits", and was then asked to fully explain such alleged materializations. His answer completely demolishes the theory that a spirit can materialize itself, and throws doubt around the identity asserted for any so-called spirit, but his views have not been accepted by the Spiritualists. He said :

*Question.*—Will you fully explain the mechanical process, without going into the chemical properties of the various constituents farther than may be essential to a clear understanding of your statements?

*Answer.*—You understand that electrical particles in a darkened room are in a quiet condition ; and they are collected together by the spirits and laid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium, or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed ; and then the spirit steps into it and uses it in precisely the same manner as you use your physical form, controlling it by strong will.

<sup>1</sup> Inadvertently, in the December article the name of the medium was given as "Hollis Billing" when it should have been "Mrs. Hollis".

power. There are also other modes of materialization ; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen ; or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper ; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit ; for instance, here is a young girl not more than 16 ; the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this dressing or a coating looking exactly like your deceased relative, and, should that fade off, the medium would be standing in your presence.

Being then asked a question regarding deception by mediums when presenting themselves as the spirit called for, he made the following interesting remarks in reply to the second query :

The only mode of purification is the proper purification of yourselves. I will venture to say that you can bring twenty people into this room to-night who ask for materialization ; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle, than go home without any manifestations. The spirits see this, and if not exactly honorable assist the medium. *It is very rarely in cases of materialization that over two or three forms out of the whole number manifesting at a seance are newly materialized ; the same form is used with another coating.* Really, what would be the use in building a house for every one who wishes to go into one for some especial purpose ? Another point : the materialized form shown *never belonged to the physical part of that spirit ;* such materializations merely consisting of chemical, electric, and magnetic principles or elements gathered from the atmosphere by the controlling or working band of spirits.

On the twenty-seventh of October in the same year Nolan was asked to explain the dematerialization of spirit forms, and said :

There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a body is materialized the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed ; if these are separated they go back to the elements they were in before and we only gather them together again with greater difficulty ; and often when the form disappears from view and you think it is dematerialized, the spirits have placed around it a darkened atmosphere to shut it from the view of those present.

On the seventeenth of November, 1877, the questions put were cognate to the present subject, and one of them, the fourth of that day, asked if fabrics such as pieces of garments were materialized so as to remain thereafter. Nolan justly replied :

No : such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth ; they are in every sense

of the word material. It is impossible for spirits to materialize any fabric or garment so that it will remain on your earth. It would be impossible for a garment materialized by the spirits to remain on the material plane.

At another *séance* held in the same place and reported in the same journal of October 27, '77, Nolan was asked about memory by the first question. In replying he upheld the old views about the astral light, only calling it "magnetic light". As he was speaking of memory he went into an explanation to sustain his position and said :

In ancient times men called a certain light surrounding and emanating from every person the astral light, and upon which, they taught, was impressed or imprinted every thought or act of the individual. We, the spirits, . . . call this emanation a magnetic light. . . . All the acts of life are photographed upon the astral light of each person . . . the astral light retaining all those peculiar things which occur to you from day to day during life.

This is all theosophical and true. It has a wider range than the subject of materializations, and if followed out to its right conclusions will upset many a theory held by spiritualists of their own invention or given them by some of the "lying spirits" Nolan spoke of.

All these remarks by Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. The first have ignored them and all conclusions to be made from them for years, and impugned their wisdom by contrary action. The word of one "spirit" should be of more weight than the theorizing of a living follower of mediums. In the plane from which the manifestations come the "spirit" must have more knowledge of these phenomena than the people who live in bodies on this. And when we find—as in the case of Nolan—a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconceptions of the medium or the sitters.

Nolan's explanations completely dispose of the identity of the alleged spirits. They assume a good deal in the line of Occultism, but nothing different from the explanations of similar astral and psychic phenomena offered by Occultism and Theosophy. They overturn, it is true, many of the spiritualistic theories, and that is why they have no credence there, for if followed out they would lead to Theosophy. In many of his other replies he says that which if attended to would have long ago purged Spiritualism, excluded the bosh that comes in floods from mediums, and made the cult

of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes; he insisted on intelligence in question and investigation; he found his requests refused, his suggestions ignored, and then—he disappeared. There are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought near the descending arc of the cycle of “spiritualism” to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

From what he says we can deduce the following as testimony from the world called by spiritualists the world of spirits:

(a) That no “materialized form” is the form of the spirit claiming it.

(b) That all such forms are merely electro-magnetic shapes capable of deluding, being mere reflecting surfaces.

(c) That the necessary elements for them are *sucked out* from the medium and sitters, thus depleting the vital forces of all present.

(d) That in many cases the supposed face of the deceased is a simple picture drawn from the astral light and reflected on the prepared electro-chemical magnetic surface, being delusion number two.

(e) That the astral light and its properties—or some such medium—are known to this super-sensual plane from which the phenomena come.

(f) That the astral light contains, preserves, and reflects when needed the images of persons who have left the earth, hence also of those living as well as of all events.

(g) That inasmuch as no sitter knows personally the facts of the super-sensual realm and its denizens—excluding the few who have vision—all sitters are at the mercy of the spooks and the pictures, and, it being declared by a spook-land denizen that two or three forms at the most are used for a much greater number of alleged identities to masquerade in, the whole question of the identity of reporting spirits is plunged in doubt. This has always been asserted by Theosophists, and in the end of 1877 was clearly and forcibly said by H. P. Blavatsky, who, as Theosophists know, often said during her life that all phenomena were full of “psychological tricks’

(h) Referring further to (c) we find that attending *séances* is full of danger to the sitters from the loss of vitality due to the physical and nervous elements taken from their bodies for the purposes of phenomena, whether those be materialization or other. Certainly the materialization *séance* is positively shown by this "spirit" to have such dangers. And if anyone will take the trouble to read what H. P. Blavatsky said (see *Incidents* in her life) to her sister about what she saw with clairvoyant eye at *séances* he will more clearly see the danger; spooks dignified with the name of "spirit" were hovering about like octopi ready to pounce on any sensitive person for the purpose of drawing his vitality; they enveloped such, looking like vast sponges, and then disappeared into the form of the person, sure to leave him less so much energy.

Finally it results that there is a distinct issue raised by Jim Nolan which should be decided by the followers of mediums and "spirits" whether he is right or wrong; if right, as he seems to be from a philosophical view of the matter, then all theories different should be given up. At any rate the spiritualist ought to give a good reason why the views of this spook, so concordant in many things with Theosophy, have had no acceptance, and why he is a liar or a fool and all the rest wise.

WILLIAM Q. JUDGE.

## THE FIVE GREAT BESTOWMENTS OF CHARITY.

ONCE upon a time, Buddha was residing in the garden Anata-pindada at Jetavana in Sravasti, with a great number of Bikshus. He thus addressed them:—There are five kinds of charity, of which now I will tell you. The first is abstaining from the taking of life. Bikshus, this is a great charity. But let us see, Bikshus, by what reason it is called a great charity. If there was no destroyer of life, all sentient beings then would be favored with the enjoyment of fearless living; and when their mind was free from all fear, such evil as enmity, hatred, and injury would cease to make its appearance. Then all peace on earth and in heaven! This is the reason why abstinence from the taking of life is a great charity. So also of the other four great bestowments of charity, which consists of abstaining from theft, adultery, falsehood, and intoxication.





## FACES OF FRIENDS.

**G**EORGE ROBERT STOWE MEAD is the General Secretary of the European Section T.S., and works day in and day out at the Avenue Road Headquarters in London. He is an Englishman and was born in 1863. His father, Col. R. Mead, late deputy Commissioner Her Majesty's Ordnance, is a distinguished Ordnance officer. So George's childhood was spent among soldiers, sailors, cannon shot, shell, guns, and bayonets. His education was obtained mostly at King's school, Rochester. At St. John's College he won school scholarship, and proper Sizarship at Cambridge. He then "went up" destined to read for mathematics supposed to be his forte. Pastors and masters said he must be a "wrangler". But he took the bit in his mouth, threw mathematics to the dogs, and read for Classical Tripos. In that he took classical honors. So far life was aimless and creedless, but unconsciously he was looking for something in life as a reality.

Having become a full-blown A. B. the query was "what to do?" He was offered a chance in an old established practise of an uncle in the law. He refused this, and while looking about taught at a large preparatory school. In 1884 when he went down for Cambridge he read *Esoteric Buddhism*, and then wrote to B. Keightley, saw Mohini, and was put on the track of Hindu philosophy, where he felt as if at home. Then he read all he could find on the subject, with no taste for phenomena, but the latter were also studied as a necessity. After three years of teaching he became restless and resolved on a new path, entering as an undergraduate at Oxford to read for classical honor and take up philosophy so as to get a fellowship and then come out for Theosophy.

After reading fourteen hours a day for five months, rest became necessary, and, the risk in the scheme seeming too great, he went to France to Clermont Ferrand and entered at a small university there, following the literary and philosophical lectures for six months. While there he was able to start many on Theosophy and Spiritualism, and had an epitome of discussions printed in French. This made a small riot, pulpits preaching against Spiritualism. From there he came back to London, taught once more for a year, then left, and met H. P. Blavatsky.

Two days after H. P. B. came to London in 1887, he met her at Norwood. She as usual asked him to stop; all seemed familiar as if he had known them all his life. He spent holidays at Lansdowne Road house, working as was possible. In July, 1889, he

came to work under H. P. B. for good, giving up all else. Since then there he has been, and there he also lost that great and good friend whom to know was to admire and revere. No more can be said, as life is all before him, and perhaps he is destined to work long and well for the old T.S.

Mead is strong in word and manner; his eye is bright, clear, and sincere; his voice not unusual; his devotion undoubted. About the medium height, he is built for work and to last.\* All that we sorrowfully confess is that his hair is just beyond the auburn, like some sunset afterglow.

## RELATIONS WITH MASTERS.

ONE of the first experiences of a new Theosophist just acquainted with the doctrine of Masters is a desire to be brought into contact with Them. As yet there can be no fitness, no claim, and the desire is born rather of curiosity or a natural ambition for a rare privilege. As acquaintance with real Theosophy expands, the desire abates, for the fact is perceived both that the privilege has not been earned and that its bestowal would be premature. Then with clearer views as to the actual functions of Masters and as to the immediate duty before the aspirant, comes full conviction that ample resources of ordinary kind exist for present light and strength, as also that relations will arise when, and only when, Masters discern both the need and the right. It may even be said that the fitter the preparation the less the desire, since increasing humility from sense of shortcoming averts the supposition that relations can be yet possible.

In a previous article there were stated the class to whom Masters vouchsafe proof of Their existence, and also Their object in so doing. The class is of those who have been zealous, faithful servants in Masters' Cause, and the object was needed help, sympathy, encouragement, or stimulus. What degree of service warrants the manifestation is of course a question for the donors alone to decide. No one else, the recipients least of all, is in position to conjecture.

Evidently relations may be, as to the workers, conscious or unconscious. The former would exist, in minor form, wherever a Master, by whatever method of communication He might be pleased to adopt, made clear the fact that He had observed the worker, had approved his devotion, and felt for him interest and care.

Such an assurance would demonstrate several things;—that earnest service was certain to attract attention; that it would, when of sufficient amount to justify notice, receive it; that the interest would never cease while the service was maintained; and that it would be sure to manifest whenever circumstances called for help, sympathy, or active sustentation. At a more advanced stage—Chelaship, the connection would be of course distinctly avowed and the Chela be admitted to closer union, but how the avowal would be made, and what terms exacted, and what rules prescribed, must be unknown to us who are without this experience.

• But unconscious relations may be just as real. They probably exist in every case where a human soul senses the value of spiritual things and feels an impulse to secure them, for the first flutter of spiritual life must be instantly discerned and welcomed by Those whose mission it is to disseminate such life throughout humanity and to foster its progress. Hence every aspiration connects with Masters and ensures responsive aid. When it so far asserts itself as to lead to active philanthropic work, particularly if in the Society which Masters have established as Their special agency for the spread of the Wisdom Religion at this era, the subject of it is brought more directly (as it is termed) within Their "ray", and thus is affected by the forceful warmth which streams along that. Ideas arise from time to time within his mind which seem quite normal to its usual workings, but which really have been sown there by a Superior; impulses start from no obvious cause, yet the actual cause is not suspected; affairs prosper, but are accounted for on ordinary grounds of energy and persistence. That a Master may be tracing out the course and facilitating its pursuance does not occur to the pilgrim. Yet all the time that influence may be at work, and, if it is unopposed by counter ones, may lead on to a stage of service and of merit where the unconscious help may be revealed to consciousness. Thus, as in evolution universally, there is the incipience of life, the gradual invigoration of that life, its emergence into active function, its efflorescence in visibility, its recognition as a fact.

But let us suppose that spiritual vitality, accompanied with that unselfish effort for others which is its evidence and test, has so far progressed that recognition of it is appropriate. Still there needs an occasion not less so. A superfluous demonstration would be counter to that wise law of economy ruling here as elsewhere in Nature. Masters, we are told, are "readjusters", not continual interferers at every point and allowing no play to spontaneous movement or to maturing character, but wise overseers who inter-

pose only when interposition is needful to avoid costly loss, to prevent serious mistake, to correct error, to recover from depression, to confer necessary strength, to give encouragement, to assuage doubt, to suggest duty, to arouse assurance. So long as men are fallible they are liable to exhibit fallibility, but thorough devotion gives Karmic claim to help against the fallibility's becoming disastrous and impairing the devotion. At the point where weakness threatens disaster and where Karmic right entitles to assistance, is an epoch justifying a disclosure from Masters. If everything is going well and if no adequate capital of merit has been accumulated, there is no reason for manifestation: in the converse condition, the reason is ample.

How, at such a point, is the manifestation made? Assuredly no one can presume to enumerate all modes, or even apparently fix limits to the action of Masters. There must be many means of which no one short of Mastership can conjecture. Yet in published Theosophical works, and in confidential utterances to others from Theosophists thus honored, it is certain that among those modes there must be (*a*) a message sent through an equally zealous member with an organism psychically fitted for receiving and transmitting it; (*b*) a written communication from a member already in relations with Masters and receiving direction to write it; (*c*) a written communication through and by an actual Chela acting under orders; (*d*) a direct message given by a known Chela and avowedly as message from a Master; (*e*) a precipitated paper effectuated directly by a Master or by a High Chela thus instructed; (*f*) vocal utterances through the physical body of a proper subject temporarily overshadowed or even fully occupied by a Master; (*g*) a communication by a Master himself to the interior being of the recipient, it being seized by intuition and by use of inner faculties. There is of course still another case (*h*), that where a Master personally appears and speaks; but as this is known only in exceptional instances or where Chelaship actually exists, it has no place in the matter now considered.

To describe tests of genuineness in any or all the above modes must here be impracticable. Much depends upon what the recipient antecedently knows of the transcriber or writer; much upon the circumstances of the specific case; much upon the intuition of the recipient; very much upon the character of the communication. The present treatment is only of cases where genuineness is amply evidenced to the one concerned.

The immediate effect of such a message is a mixture of humbleness and encouragement: humbleness that so much imperfec-

tion still survives in one so honored, encouragement at the knowledge that a Master has deemed him worthy of His notice. The avowal of the notice is an avowal that relations exist, but as they only exist because of the worthiness thus indicated, the succeeding perception is *first*, that they will exist only so long as the worthiness is maintained, *second*, that they will be annulled whenever that worthiness sinks below the necessary level. Hence follows the conviction that the relations are henceforth on the responsibility solely of the disciple, the Master having already signified His readiness to continue them and the disciple being therefore the one to determine whether his conduct shall make possible the continuance. He has been invested with a privilege : it is for him to preserve or to forfeit it.

Succedent thereupon is a two-fold condition within. There is a new sense of the reality of Masters as a working factor in Theosophical life, and a very deep and heart-touching realization that the recipient's course has been upon the right path, imbued with the right motive, and thus far successful in its purport. His impulses have not been misguided, nor his aspirations visionary, nor his work deficient : all have been endorsed by an authority abundantly capable. Distrust would be both groundless and disrespectful ; even uncertainty may be thrown away as unjust. The other conviction is of profound resolution that the course which has received such endorsement shall be pursued, that the relations it has evoked shall be maintained. And thus the effect of a conscious tie to Masters is a union of encouragement with determination.

As conscious relation with Masters is far more than a valued honor, being really of incalculable importance in spiritual progression, the question of its extension and strengthening has enormous moment. Obviously, anything which is incongruous with it, whether of interest, memory, imagination, desire, thought, whether in habits, pursuits, speech, action, needs abandonment as setting up vibrations not concordant and therefore hostile. Men are not perfect beings : if they were, they would not be here : and Masters do not expect a perfection which is necessarily non-existent. But they do expect at least an honest effort to correct all vibrations which antagonize Their presence and Their influence, even though human weakness ensures occasional slips. And in this correction, as otherwise, Their help is pledged to each such effort. Furthermore, the strengthening of the tie is greatly aided by frequent meditation upon Them and an attempt to sense vividly Their nearness, for this actualizes Them in the mind,

gives Them reality as living presences around and within, makes the tie more close and palpable. Thought, as Theosophy ever emphasizes, is a most potent agent, creating forms, vivifying them, perpetuating them. And when exercised upon existing entities such as Masters, it gives them interior reality, force, influence. Daily the hindrances to their aid abate, the relation becomes habitual, the consciousness of it normal.

How shall relations with Masters be attained? Simply through the performance of duty. There is no other recipe for any good. But duty is a highly inclusive term. It means all that is owed to oneself and one's Higher Nature, all of self-discipline and purification and advance; and it means all that is owed to others, to generous help of the race, to the work of the Theosophical Society. It covers all obligations, but its fulfilment secures all blessings.

Are relations with Masters to be avowed? Certainly never for self-satisfaction, even less for pride or glory. Such a state of mind would vitiate them at once. It cannot be said that at no time, in no circumstances, for no purpose, may this be done, for *Esoteric Buddhism* and not a few other Theosophical publications have had of necessity their groundwork in such relations, but for ordinary Theosophists, not called by obvious duty to proffer personal experience in support of doctrine, there is a silence which is golden. It is no hardship, since the more sacred of life's chapters are not opened on the highway; it is not useless, since it avoids cavil by the jealous and the scoffing; and it is not unwarranted, since the most richly endowed of men are the least assertive or proclamatory,—the very Masters Themselves.

ALEXANDER FULLERTON, F.T.S.

## THE SYMBOLISM OF THE UPANISHADS.

### I.

STUDENTS of the Oriental Theosophy, which finds its highest expression in the Ten Upanishads, are met at the outset by a serious difficulty which has proved a real stumbling-block in the way of many earnest disciples, and has almost completely veiled the true meaning of these most ancient mystical books to all who have approached them in a purely literary or philological spirit.

This serious difficulty, which is caused by the symbolism of the Upanishads, requires two qualifications for its solution: first, some knowledge at first hand of the interior truths and realities

represented by these symbols ; and secondly, a certain acquaintance with the symbology of the great religions of antiquity. This ancient symbology is marked by such a uniformity in countries and times as widely separated as those which gave birth to the Vedas and the Book of Job, the Mysteries of Osiris and the Apocalypse, that, in view of these resemblances, not only is one led to infer an identity of inspiration underlying all ancient symbolism, but also that an acquaintance with the method of expression of one ancient faith will often give clear insight into the darkest passages of another.

The source of this original identity of inspiration is not far to seek : for all the ancient religions treat of the same subject, the mysteries of the interior development of man, and the understanding of the universe which is reached in the course of that interior development. It is evident that a complete and exhaustive understanding of the ancient scriptures and the mysteries of inner life which are hidden beneath their symbols can be attained only by those whose inner unfoldment has gone so far as to identify them with the spirit in which these ancient scriptures were written, the universal spirit of wisdom and goodness. But though a complete understanding of the whole meaning of books like the Upanishads is thus impossible for all but the highest and holiest Sages, one cannot follow the path of interior development, of the inner light, with earnestness and integrity, without gaining some insight into the hidden meaning of the symbols ; and this, added to an acquaintance with other scriptures, may make clear much that seemed hopelessly obscure.

The best way to illustrate this is by a concrete example ; and we cannot do better than begin with the Katha Upanishad—the “Secret of Death,” as one translator calls it—which is distinguished for its purity and beauty of style and its universal application to human life, not less than for its avoidance of mere technical and scientific treatment of certain special powers and potencies of the inner life, such as one finds, for instance, in the Chhandogya and Brihadaranyaka Upanishads. The Katha Upanishad begins :

Vājashravasa, verily, seeking favor, offered in sacrifice all he possessed. He had a son, also, by name Nachiketas. Him, though still a child, faith entered, when the offerings were brought. He meditated :

— These have drunk water, eaten grass, given milk, and lost their strength. Joyless worlds he gains who offers these. He addressed his father :

— To whom, then, wilt thou give me ? said he. Twice, thrice he asked him.

— To Death I give thee, said he.

It would not be contrary to the spirit of these ancient scriptures to find a meaning in the names of Nachiketas and his father. Vâjashravasa may mean "one who sacrifices according to tradition or ritual", while Nachiketas may mean "one who has lost the desire for sensation". But without insisting upon this, we may turn to the general meaning of father and son. A son, in the symbolism of the Upanishads, means a new birth; either spiritual regeneration, or simply reïncarnation; this meaning of the new life which faith had entered, or of the soul in that new life, is represented here by Nachiketas. His father is the past birth, or the condition before the spiritual rebirth, which offers an inadequate sacrifice.

The lean cattle, who have "given milk and lost their strength", represent either worldly enjoyments or the physical powers which enjoy them; just as perfect, well-nourished cows represent the spiritual powers which succeed them. Vâjashravasa, the type of the soul in the former or unregenerate birth, offered up these lean cattle, the physical enjoyments; Nachiketas, his son, the new or regenerate birth, perceived that this offering was inadequate; the offering needed was not the sacrifice of worldly enjoyments, but the sacrifice of self.

[ Nachiketas meditates . ]

— I go the first of many; I go in the midst of many. What is this work of Death, that he will work on me to-day?

Look, as those that have gone before, behold so are those that shall come after. As corn a mortal is ripened; as corn he is born again.

[ Nachiketas comes to the House of Death. Nachiketas speaks : ]

— Like the Lord of Fire, a pure guest comes to the house. They offer him this greeting :

Bring water, O King Death!

Fair hopes and friendship, truth and holy deeds, sons and cattle, all forsake the foolish man in whose house a pure guest dwells, without food.

What is the House of Death to which Nachiketas comes? It has two meanings. The first and universal meaning is the physical world, the "world of birth and death" to which the soul comes in each new life. The second, more special, meaning is the underworld, visited by the spirit of the neophyte at initiation.

[ After three days, Death returns. Death speaks : ]

— As thou, a pure guest and honorable, hast dwelt three nights in my house without food—honor to thee, pure one, welcome to thee—against this, choose thou three wishes.

[ Nachiketas speaks : ]

— That my father may be at peace, well-minded, and with anger gone towards me, O Death; that he may speak kindly to me, when sent forth by thee; this of the three as my first wish I choose.

[ Death speaks : ]

— As before will he be kind to thee, sent forth by me ; by night will he sleep well, with anger gone, seeing thee set free from the mouth of Death.

The three nights which Nachiketas passes in the House of Death have also two meanings ; the first, the universal meaning, in which the three nights are the “ three times”, present, past, and future, the three conditions to which everything is subject in this physical world, the House of Death. The special meaning refers to the initiation in which the soul “ descended into hell, and rose again the third day”. One of the three wishes of Nachiketas refers to each of these “ three times” ; the first, “ that the father may be at peace”, refers to the past ; the meaning of “ father” being the same as before.

[ Nachiketas speaks : ]

— In the heaven-world there is no fear ; nor art thou there, and fear comes not with old age. Crossing over hunger and thirst, and going beyond sorrow, he exults in the heaven-world.

The heavenly fire thou knowest, Death ; tell me it, for I am faithful. The heaven-worlds enjoy undyingness. This as my second wish I choose.

[ Death speaks : ]

— To thee I tell it ; listen then to me, O Nachiketas, learning that heavenly fire. Know thou also the excellent winning of endless worlds, for this is hidden in the secret place.

He told him then that fire, the source of the worlds, and the bricks of the altar, and how many and what they are. And he again spoke it back as it was told ; and Death, well pleased, again addressed him.

The next three verses, which speak of the triple fire as part of a ceremony, are evidently a later addition ; they are therefore omitted here. It is possible that they take the place of older verses which spoke too clearly of the sacred fire and were therefore omitted in the later manuscripts. But the secret of the triple fire may be revealed by the words, “ he told him that fire, the source of the worlds, and the bricks ( of the altar ), how many and what they are ” ; the triple fire being here the Higher Triad, the unmanifested three that underlie creation, preservation, and regeneration ; as also the being, consciousness, and bliss of the Self, the *Âtmâ*. The altar being the manifested world, which is crowned by the unmanifested three. The square altar is thus the lower quaternary, the bricks being the four or seven planes or worlds of manifestation. The triple fire and the square altar would thus be the triangle above the square in symbolism, the triangle being the same as the Egyptian pyramid, also connected with “ pur ” or fire. The “ speaking back ” is the reflection of the seven in Nachiketas, the individual soul.

[Death speaks:]

—This is the heavenly fire for thee, Nachiketas, which thou hast chosen as thy second wish. They shall call this fire thine. Choose thy third wish, Nachiketas.

[Nachiketas speaks:]

—This doubt that there is of a man that has gone forth; "he exists" say some, and "he exists not" others say. A knowledge of this taught by thee; this of my wishes is the third wish.

[Death speaks:]

—Even by the gods it was doubted about this; not easily knowable and subtle is this law. Choose, Nachiketas, another wish. Hold me not to it; spare me this.

[Nachiketas speaks:]

—Even by the gods, thou sayest, it was doubted about this; nor easily knowable is it, O Death. Another teacher of it cannot be found like thee. No other wish is equal to this.

This third wish is the essence and crown of the whole Upanishad. Not the first wish "that the father may be at peace," that the past may "sleep well"; nor the second wish, the heavenly fire, are the true mystery of the Secret of Death.

The words, "the doubt that there is of a man that has gone forth," evidently bear two meanings. They refer first to the death of the body, and the doubt as to the survival of the personality. But this is not the deeper meaning. Nachiketas has confidently looked forward to the time when he shall be "released by Death" and "freed from the mouth of Death"; and has spoken of "the heaven-world which enjoys immortality"; so that he does not doubt as to the immortality of the soul, in its ordinary sense of the individual survival after death.

It is not this physical death, but the death which precedes the true spiritual rebirth and inward illumination; the death of the passions and selfishness, of personal desire, which must be passed through before the initiation by the spirit is reached; what Paul calls the "death to sin, and the new birth to righteousness"; the death which comes only once, while the physical death comes many times; the turning-point of the soul, after it has reached its extremest limit on the outward path. This is the death whose secret Nachiketas asks. The "man that has gone forth" would be, in this sense, the Jivânmukta, "for whom there is no return", who has entered Nirvâna, of whom the gods have doubted; "he exists" say some, "he exists not," others say."

Of this secret there is no teacher but Death; the death of selfishness must be passed through before an understanding can be reached of that true undyingness "which is not immortality but eternity"; and which may be reached in the midst of life, long before the time of physical death has come.

[Death speaks:]

— Choose sons and grandsons of a hundred years; and cattle and elephants and gold and horses. Choose the great treasure-house of the world, and live as many autumns as thou wilt.

If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world, O Nachiketas. I make thee an enjoyer of thy desires.

Whatsoever desires are difficult in the mortal world, ask all desires according to thy will.

These beauties, with their chariots and lutes— not such as these are to be won by men— be waited on by them, my gifts. Ask me not of dying, Nachiketas.

This answers to the offer made by the Lord of the House of Death to another neophyte, who, like Nachiketas, “descended into hell, and rose again the third day”; the offer of the kingdoms of this world and the glory of them. It would seem that the knowledge and power which make the spiritual rebirth possible are great enough to render certain the winning of any lesser prize, if the ambition to be mighty on the earth remains. These alternatives are offered, therefore, by the power which, if they are refused, will become the Initiator.

[Nachiketas speaks:]

— By to-morrow these fleeting things wear out the vigor of a mortal's powers. Even the whole of life is little; and chariots and dance are in thy power.

Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? But the wish I choose is verily that.

Coming near to the unfadingness of the immortals, a fading mortal here below, and understanding it, understanding the sweets of beauty and pleasure, who would rejoice in length of days?

This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws nigh the mystery, Nachiketas chooses no other wish but that.

C. J.

*(To be concluded.)*

## DISAPPEARANCE OF ASCETICS AT WILL.

WE often read of Yogees and Rishees disappearing on a sudden; a moment before, they were speaking to a king or his ministers, their mission ends and they disappear. How could they do so? Did they appear in their Mayâvi Rupa? Could they dissolve their physical bodies at will and re-form them? I was often confronted by these questions but could not answer satisfactorily; many of our Saints have thus disappeared, a few even after the Mahommedan Conquest of India. One was seen to enter a tem-

ple for the apparent purpose of worship, but was never seen to come out again; the temple had but one door and no windows; he was living near the temple long since—in his physical body; his work ended, he disappeared on a sudden.

2. Now it must be understood that in all such phenomena what is absolutely necessary is a developed and trained will and a strong power of concentration practiced for a long time. The Yogi simply hypnotizes the persons present and passes out unobserved. To a person thus trained it is only necessary to concentrate on the thought that his body is without a rupa, and as a strong-scented essence when opened in the midst of an assembly affects all present, that focalized thought sends out rays on all sides and affects or hypnotizes those standing near; and they do not see the Yogī, though he might pass by them or be close to them. That this can happen has been already proved in France and other places by hypnotic experiments.

3. But no such successful concentration is possible without preliminary training, without long practice. In those days they never tried to know something of every thing, but each tried to *excel in that which appeared best suited to his nature.*

4. The Yogees in those days mixed more freely with men, and perhaps the conditions were more favorable then. It was only after the battle of Kuru Kshetra and the death of Sree Krishna that they retired to thenceforth live in a secluded sacred spot where the influence of the Black Age would not be felt.

5. And now Antardhanam, as such disappearance is called, is no longer regarded by our Indians, educated in the science of the West, as belonging to the realm of truth and reality, until western hypnotism, a monster infant of occult laws, shows them that Antardhanam is not an impossibility after all.

6. But that power of Concentration, that preliminary training are no longer to be found in us. We aim at knowing all about everything, can talk on a variety of subjects which must have bewildered many a sage, had they been living still, and we are always *active* and talking, and imagine that we are progressing.

7. Thus in the Yoga Sutra of Patanjali we find in the twenty-first Sutra of Bibhuti Padu that on concentrating on the rupa of our body, its visibility being suspended, there is no more union with the power of seeing, and Antardhanam is accomplished. Now it must be understood that in order that we might see an object three things are necessary, viz.: 1. The visibility of the object; 2. Our power to see; and 3. The union of the two. If, for instance, there be no transparent media between our eyes

and the object to be seen, the first condition is wanting and we do not see it; if, again, the object is visible but our eyesight is not strong enough, we do not see it because condition No. 2 is not fulfilled. It sometimes happens that being deeply absorbed in thinking we sometimes do not see an object though perfectly visible to us and our eyes directed towards it; in this case there is no union between the two. To make an object invisible, therefore, we should cut off this *union*; in order to do this, the minds of others must be affected, and this is done by a trained and concentrated will.

KALI PRASANNA MUKHERJI.

*Barakar, India, September 10, 1893.*

ED. NOTE.—The aphorism of Patanjali on the subject of this article is No. 21, Book II, and in the American edition reads as follows:

By performing concentration in regard to the properties and essential nature of form, especially of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of *sattva* which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

In the old edition and in that published later by M.N.Dvivedi, the word used for concentration is *sanyama*. This is to be translated as concentration, and also "restraint", which comes to the same thing. The aphorism raises the issues made by modern science that no disappearance is possible if the object be in line with a normal eye and there be light and the like. Hypnotism has for some made the modern view a little doubtful, but many deny hypnotism, and the cases of disappearance in those experiments have all been but disappearances for the senses of but one person who is admittedly under some influence and is not normal in organ and function. The author cites alleged cases of complete disappearance of ascetics from the sight of normal persons normally exercising their senses. It is not a case of hypnotism collectively or otherwise, but should be distinguished from all such. In hypnotic cases normal function is abated and the mind imposed with an inhibiting idea or picture which seems real in action to the subject. In the cases of the ascetics there is left to those about perfect control of their organs and senses, the powerful mental action of the ascetic bringing into play another law, as indicated in the aphorism, which prevents the senses, however normal, from seeing the form of the ascetic. Form, it is held by the occultists of the school to which Patanjali must have belonged, is an illusion itself, which remains for the generality of people because they are subject to a grand common limitation due to the non-development of other than the usual senses. It would seem that all clairvoyance might prove this, as in that it is known by the seer that every form visible to our eye has extensions and variations in the subtler parts of its constitution which are not visible on the material plane. The illusionary nature of form in its essence being meditated on, one becomes able, it is held, to check the "luminousness of *sattva*" and thus prevent sight. This does not mean that ordinary light is obstructed, but something different. All light, gross or fine, is due to the universal *sattva*, which is one of the qualities of the basis of manifested nature. And besides showing as ordinary light, it is also present, unseen by us it is true, but absolutely necessary for any sense-per

ception of that sort, whether by men, animals, or insects. If the finer plane of this luminousness is obstructed, the ordinary light is none the less, but the result will be that no eye can see the body of that person whose mind is operative at the time to cause the obstruction of the luminous quality mentioned. This may seem labored, but it is in consequence of our language and ideas that such is the case. I have known some cases in the West of disappearances similar to those mentioned by the foregoing article, and in *Secret Doctrine* and, I think, *Isis Unveiled* are some references to the matter where the author says the power conferred by this is wonderful as well as full of responsibility. While very likely no Theosophist or scientist will be able to use this power, still the cases cited and the explanation will go towards showing that the ancient Rishies knew more of man and his nature than moderns are prone to allow, and it may also serve to draw the attention of the mind of young Indians who worship the shrine of modern science to the works and thoughts of their ancestors.

### BUDDHA AND A DEVA.\*

THUS I have heard. On a certain day the Blessed one (Buddha) dwelt at Srasvati, at the Jeta grove, in the garden of Anapindaka. When the night was far advanced, a radiant celestial one (Deva), whose countenance was exceedingly sublime and whose refulgent splendor illuminated the whole of the grove, approached the Bhagavat (Buddha) and worshipped him, standing aside. He then addressed the Bhagavat in verse—What is the sharpest sword? What the deadliest poison? What the fiercest fire? What the grossest darkness?

Bhagavat replied in verse—A harsh word is the sharpest word; covetousness, the deadliest poison; anger, the fiercest fire; ignorance, the grossest darkness.

The Deva asked: Who does gain the greatest benefit? Who does lose the most? What is the most invulnerable armor? What the best weapon?

Bhagavat replied: He is the greatest gainer who gives to other, and he loses the most who receives from other. Patience is the most invulnerable armor; wisdom the best weapon.

Deva: Who is a thief? What is the most precious treasure for the wise? Who is a robber (not only on the earth, but also in the heaven)?

Bhagavat: Evil thought is a stealer; virtue, the most precious treasure for the wise. Immorality is a robber, not only on the earth but also in the heaven.

\* A Sutra, translated from the Chinese by M. Matzuyama. From Tracts of Buddhist Prop. Soc. of Kyoto, Japan.

Deva: Who enjoys the greatest happiness? Who is the richest? Who is the noblest? Who the most ignoble?

Bhagavat: He whose desires are moderate is most happy; he is richest who is contented; the virtuous is noblest; the vicious is basest.

Deva: What is that which is attractive? What is that which is disgusting? What is the most horrible pain? What is the greatest enjoyment?

Bhagavat: Good is attractive; evil, disgusting. Of all the pains, the hell is the most tormenting; the deliverance from re-birth is the height of bliss.

Deva: What wish is right and proper? What wish is wrong and improper? What is the most violent fever? Who the best physician?

Bhagavat: Emancipation from transmigratory existence is right and proper to wish for; but not all the evil desires. Concupiscence is the most violent fever; Buddha, the best physician.

Deva: What power is able to ruin all the world? By what influence is all the world confused? What makes us forsake our friends? What does prevent our being born in the heaven?

Bhagavat: It is by ignorance that all the world is ruined, and by sceptics that it is confused. A cruel, covetous heart causes us to forsake our friends. Our attachment to agreeable objects renders it impossible for us to be born in the heaven.

Deva: What is it that neither fire can burn, nor water corrode, nor wind crush down, but that is able to make good the whole world? What was secure from the attack of a malefactor who would come to take it away?

Bhagavat: Blessing!

Deva then asked and said: Now I have only one doubt left to be resolved; pray clear it away for me:—Who has been, is, and will be the greatest self-deceiver?

— Bhagavat answered and said: Whoever possesses great riches, and yet fails to use them for promoting his blessings, has been, is, and will be the greatest self-deceiver.

The Deva, having heard the words of the Bhagavat, was full of exceeding joy, and worshipped him, throwing himself down at his feet. And he disappeared suddenly from the presence of the Bhagavat.

“There are three branches of the law. Sacrifice, study, and charity are the first”.—*Chandogya Upanishad*.

## THEOSOPHICAL CORRESPONDENCE CLASS.

### SOME WORK OF THE CLASS.

THIS Class was started in the American Section for the purpose of helping the members in the course of study and in all matters pertaining to the Society. Very soon after the first notice was given members began to come in, and at this date, December, one hundred and forty-six persons have joined, coming from all parts of the Section. No authority is claimed, and members are helped by comments made on answers and by references to books and articles. At the same time it is likely that a large index or reference book may result from the work, referring to all sorts of articles and subjects in the whole field of T. S. literature. This in itself will be a valuable thing to have, and if means and energy warrant it might finally be gotten out in book form.

In the first list of questions the following among others was put:

What is the basis, genius, and spirit of the T. S. constitution?

Its object was to direct the mind to the organization itself, and to give an opportunity to personally with each one point out certain matters which ought to be better understood than they are, as the replies demonstrate. Some sample replies are here given without names.

39. I have been a member of the T. S. for eight years, and have never seen its constitution *nor ever heard of any*.

42. The basis of Theosophy is the revelations by letters and speech from Mahâtmas; its genius and spirit, the teachings of eternal truths of nature and universe.

62. Its basis is the establishment of a Universal Brotherhood. Its genius is to awaken the sleeping soul of man to a knowledge of its true powers, its true work, its true destiny. To arouse and stimulate to action the untried, undeveloped forces of the soul. To lift man out of the illusions of matter that he may make a more steady and rapid progress toward his spiritual development and perfection. To teach him to estimate correctly between material and spiritual progress, just how much one is worth in comparison with the other and just *what ends are to be obtained with one or the other*.

Its spirit is to eliminate selfishness, to inspire in the individual a beneficent, universal love of humanity in preference to a selfish, personal love. To persist in an increasing endeavor to purify the soul, lift the aspirations, ennoble the thoughts, not so much for the sanctification of self, as for the sake of purity and righteousness as principles of the Divine Will and for the maintenance of the Divine Harmony. And also for the psychical influences unconsciously engendered by holy thought and holy living. To eradicate error, false concep-

tions, mistaken interpretations. To annihilate prejudice and all systems of hasty, unjust conclusions. To follow out the golden rule "Do unto others as you would be done by." To incite to an exact uprightness *in all things*. To cultivate tolerance, patience, gentleness, sweetness, humility, and devotion in the cause of others.

41. The basis, genius, and spirit of the Theosophical Society is unselfishness, or the Fatherhood of God and the Brotherhood of Man.

69. The basis of the T.S. is a belief in the unity of all life, spiritual and physical; its genius that this unity of all life brings us into such relations directly or indirectly with other races, nations, and brother men as to cause any injury done by one to another to mutually affect other races, nations, and men upon the earth. Its spirit is that of compassionate sympathy for, and mutual helpfulness to, all beings.

90. The basis, genius, and spirit of the T.S. Constitution are expressed in the first object and in its motto, "There is no Religion higher than Truth". It would unite men of all creeds and races in a bond of brotherhood and mutual toleration upon the common ground of Truth, which is the nucleus about which all creeds and dogmas have crystallized.

58. Sincere and earnest belief in the Masters of Wisdom seems to me to be the basis of the Theosophic Constitution.

9. The basis of the T.S. is the Brotherhood of Man; its spirit is entirely unsectarian and has no creed or dogma to promulgate; respectful tolerance is shown to all religions, creeds, and races of men; the genius of the T.S. is the desire to uplift humanity to a higher level.

33. Oneness, development, charity.

The above are fairly representative of all, and of the general spirit of this Section. They show that all have missed the gist of the question, which was directed to the organic law under which we work, but at the same time demonstrate that the true idea of the movement as a human development is pretty well understood. If the question had been as to the movement apart from the Constitution of the Society, all the replies would have been very good. Number thirty nine apparently saw the precise point from the reply that he or she had not even heard there was a Constitution. But that also illustrates another thing, that it is possible to proceed vigorously with such a work as ours even if the members do not think there is any organic law. Of course it would not do for officials to be ignorant of the Constitution, but it appears that if men are working as so many in the T.S. do work the law need not be known, inasmuch as they become in themselves the right law. However, the way to have replied properly to the question as put is something like the following:

"The Basis: (a) Equality of members irrespective of caste, sex, color, race, or creed; (b) Autonomy or self government of all Branches and Sections; (c) Federation, in which, though each Branch and Section governs itself, all must act in conformity to the general Constitution; thus the Branches of a Section are

under the jurisdiction of the federated Section and governed by its general law, which in turn must conform to the law of the whole T.S.

In addition to the foregoing, the basis, genius, and spirit of the organic law or Constitution are autonomy, equality, non-sectarianism, non-dogmatism, absence of creed, and tolerance of opinion. The objects of the Society *are the aim* to which the Constitution is directed.

The Theosophical movement as distinguished from its Constitution is based on fraternity and unity, its genius is the pursuit of truth and tolerance, its spirit is unselfishness leading it to spread the truth with tolerance and to work for the uplifting of the race.

From all the above a branch might exist as one of the T.S. and be composed wholly of members who had a specific belief, provided they did not force it on others nor claim for the belief the endorsement of the organized Society".

## LITERARY NOTES.

NOVEMBER LUCIFER gives Dr. Buck's paper, "Theosophy historically considered as underlying all Religions and Sacred Scriptures," read before the Parliament of Religions. "The Battle of Salamis" is a vivid description by one who was killed during the course of it. "Ibsen's works in the light of Theosophy" is begun, as also a fine article on "Ancient Egypt". Mr. Mead's "Intuition" opens auspiciously, but lapses into mere quotation from the *Bhagavad Gita*, so that, although closing well and quoting a beautiful Persian legend, it is far less instructive than it might have been. "Theosophy and Theosophists" is true enough, but not as able as Mr. Kingsland's productions usually.—[A. F.]

NOVEMBER THEOSOPHIST. "Old Diary Leaves XX" deals with the teaching given to and the Occult experience of Stainton Moses, with some curious facts as to the persistence of the "Lodge scent", especially as to H.P.B.'s hair. "The Esoteric Significance of the Ten Avatars" begins very well and might be of exceeding interest, but is not. The second Avatar of Vishnu, the Kurma (tortoise) is described without any reference to a tortoise at all. "Phenomena of Slade while sleeping" narrates most singular incidents occurring when that famous medium was unquestionably asleep. "The Doctrine of Maya and the Hindu Scriptures" is a very able article, in the style and worthy of Mansel, and is specially interesting because denying that the doctrine is ever explicitly put forth in Hindu sacred books. The summation on pages 99 and 100 of the actual doctrine taught is singularly fine, admirable for condensation, clearness, and rationality, and is most gratifying to Westerns who, no less than the learned writer, believe in a "Universal Spirit, intelligent and eternal, omnipresent and omnipotent", who "wills" the "process of evolution called laws

of Nature". The treatment of "liberation" and illusion is equally satisfactory. "American Indian Jugglers" narrates astonishing feats, probably a revelation to most persons in the U.S. The editorial comment on the second paper following is very nice, though it misses the point of the paper itself, and also fails to perceive that the objection had been therein anticipated and met. Sepharial gives the "Horoscope of H.S.Olcott, P.T.S.", and the subject of it makes the needful corrections. Like other astrological readings, it is a mixture of singular accuracy with as singular error. The *Theosophist* is quite right in thinking the *Forum* too expository of the views of two persons (however differing!), and if it has any recipe for cajoling or extorting contributions from F.T.S. in general, that recipe would be as welcome to the two as to their readers. "Cuttings and Comments" is a delightful addition to the *Theosophist*.—[A.F.]

THE NORTHERN THEOSOPHIST is a new periodical without locality stated, but the last line of the last page (8th) says that communications may be sent to Middlesbrough, apparently in England. The editorial is remarkably sensible and good, and there are other worthy contents. Price is only a penny. Bertram Keightley is announced to lecture through the Northern Counties early in January, which means a great boon to that region.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 12, gives two papers, "The Legend of the Grail" and "Karma", both by Mr. R. Machell and both charming in matter, spirit, and diction. The former states the original of the various legends and explains their symbolism Theosophically, all in a sweet and gracious style which makes them the more attractive. It reminds of Miss Hillard. "Karma" is not less delightful, and most clearly explains the bearing of the great Law on questions of Justice and Prayer, showing with peculiar lucidity the error of supposing that help to sufferers is a necessary interference with Karma. But should not the word "not" on line 8 of page 13 be expunged? There is a mixed metaphor on the last page, and the curious (however common) mistake is made of using "fruition" as if it meant "fructification" instead of "enjoyment", but such delightful papers can well excite the envy of even the sternest verbal critic.—[A.F.]

THEOSOPHY; ITS AIMS AND TEACHINGS, by J.H. Fletcher and S.G.P. Coryn, is a pamphlet of 15 pages treating excellently well the main truths of Theosophy in form for popular comprehension. Under distinct heads these are clearly and tersely expounded, the whole constituting a good work for distribution, though a little peremptory in tone. There is one assertion requiring emphatic rebuke,—"Theosophists are Pantheists". No one has the right to make such an assertion of a whole body when, as is well known, it is true of only a part, and the assertion is thus not only false but audacious. It would be instantly repudiated by many of the more devout Theosophists, and, by some of the more logical, repudiated with indignation. F.T.S. who undertake to appropriate to their own little schools the whole term "Theosophy" incur something much more serious than exposure by a reviewer,—the danger of repelling and revolting from the Wisdom Religion thoughtful inquirers who as yet do not know that a pamphleteer is not the T. S.—[A.F.]

SECRET DOCTRINE. Volume one of the new edition of *Secret Doctrine* is now ready, and a copy has been sent, charges paid, to all subscribers who have complied with the conditions under which the reduced rate, \$10.50 per set, was offered. Volume two, it is now thought, can be sent out in January: as to the

Index, we have not information sufficient to assign a date on which it will certainly be ready.

KEY TO THEOSOPHY, IN SPANISH. Brother José Xifre of Madrid, Spain, has translated and published in Spanish H.P.B.'s book under the title of *La Clave de la Teosofía*. It is from the establishment of Julian Palacies, Calle del Arenal, num 27, Madrid, Spain, from where it may be had. It has a portrait of H.P.B. There is a prologue by the translator in which is a short statement of the Theosophical movement. He says that all the miseries of the race flow from selfishness and ignorance, and that our object is to do away with these by enforcing Universal Brotherhood and giving the truth as to man's nature. There are also a good glossary and appendixes. The latter give the facts about the Society so as to inform inquirers. Spanish address is "Revista Teosofica", Cervantes 6, pral. Madrid. We hope it will have a wide circulation among Spanish readers.

## Mirror of the Movement.

### AMERICA.

MR. BURCHAM HARDING arrived at Syracuse, N. Y., on 21st November, and was entertained by Mr. Underhill and Mrs. Clarke. Besides the usual Branch meetings, parlor talks were given at the houses of Dr. Walsh, Mrs. Myers, Mrs. Goodrich, Mrs. Kenyon, and others. Sunday, 26th November, lectured at Butler's Hall, which was crowded. Sunday, Dec. 3, occupied the pulpit at the May Memorial Church by invitation of the pastor, Dr. Calthorpe, and spoke on Theosophy to a large and appreciative audience.

This branch was organized last October by the united efforts of Dr. Dower and Mr. Gerhardt, and has already enrolled between 40 and 50 members. The meetings are well attended and great interest is aroused among many leading inhabitants. A strong spirit of harmony and desire for greater knowledge of Theosophy is exhibited.

December 11, passed the day at Cornell University, Ithaca, N. Y., among the members of a class recently formed for the study of Theosophy. Reached Jamestown, N. Y., December 12. This branch has awakened to new life, a headquarters has been taken on a leading street, where one of the members will reside. The hall will seat about 100. A syllabus of discussions will be used at the usual weekly meetings, public lectures will be given on Sunday evenings, besides classes for study. For the convenience of the numerous Swedish inhabitants, it is proposed to hold classes in that language.

On Sunday, 17th, occupied the pulpit of the Congregational Church at the usual morning service. There was a good attendance. In the evening lectured at Skandia Hall on "Theosophy in the Bible." Parlor talks have been given each evening at the members' houses, and the outlook is very encouraging.

ARYAN T. S. had Sunday evening lectures in December: 3d, *Man, Visible and Invisible*, Wm. Q. Judge; 10th, *The Moneyed Poor*, H. Alfred Freeman; 17th, *Witchcraft*, Leon Landsberg; 24th, *Theosophy as a Religion*, Alexander Fullerton; 31st, *Magic*, Henry T. Patterson.

NEW ENGLAND THEOSOPHICAL CORPORATION. This is a corporation which has been formed in Boston by members of the T.S. there and in its vicinity for the purpose of acquiring a headquarters and forwarding the general practical good of the movement. They have a house at 24 Mt Vernon St., near the State House and the famous Common. The President is Geo. D. Ayers, Vice Pres., Robt. Crosbie, Sec., Miss M. Guild, Treas., Fred. L. Milliken. The Directors are taken from the membership of the Branches. By means of this corporation all the New England Branches can, if they wish, unite in all practical work, and there is a large field for it in the New England States. Members of the Society will live in the house, and from rents thus obtained, as well as from other theosophical practical matters, the income to run it is expected to come.

THE TOLEDO BRANCH has been favored by a visit from Mr. Claude F. Wright, and from Friday Nov. 24th until the following Tuesday afternoon he was indefatigable in holding meetings and talking with members. He has left not only a lasting impression upon the hearts of Toledo F.T.S., but a reminder of his visit in the form of numerous Theosophical symbols, with which he decorated the walls of Lotos Hall. Since its organization, not one year ago, the Branch has added six names to its roll, now numbering thirty-one. In spite of the loss of the President by death and the removal of the Vice-President from the city, the work continues with unabated interest, each member seeming to feel an added responsibility. The word "Service" has been adopted as the watchword of the Branch, and will soon be placed by the fine portrait of Madame Blavatsky which adorns Lotus Hall.

BROOKLYN T. S. had Sunday evening lectures in December: 3d, *Man's Place in Nature*, Jos. H. Fussell; 10th, *Evolution Through Re-birth*, Wm. Main; 17th, *The Heaven of Theosophy*, Alexander Fullerton; 24th, *Talmudism and Theosophy*, Leon Landsberg; 31st, *Memory*, Harrie S. Budd.

"H. P. B." T.S. had Sunday evening lectures in December: 3d, *Magic*, H. T. Patterson; 10th, *Vibrations*, Jas. H. Connelly; 17th, *Visible and Invisible Man*, Wm. Q. Judge; 24th, *Man's Place in Nature*, J. H. Fussell; 31st, *The Moneyed Poor*, H. Alfred Freeman.

CHICAGO'S LECTURE BUREAU has been strengthened by the addition of another member, Miss Eva F. Gates, who is the sixth speaker enlisted for regular duty. During December the following lectures have been given: "Theosophy in Practice," Miss Pauline Kelly; "Law of Re-birth," Mr. R. D. A. Wade; "Life Is What We Make It," Miss Eva F. Gates; "Theosophic Ideals," Mr. George E. Wright; "Life, Here and Beyond," Miss Leoline Leonard; "Christmas Thoughts," Mrs. M. M. Thirds. During his recent visit Brother Claude F. Wright adorned the walls at headquarters with several Theosophical symbols, among the paintings being the Society's seal and the winged globe. Additional furnishing for our rooms includes a new outfit for the platform and a piano.—(Communicated.)

#### PACIFIC COAST ITEMS.

WILLAMETTE T. S., Portland, Oregon, had Sunday evening lectures in December: 3d, *Clairvoyance and Dream States*, A. Schutz; 10th, *English Mystics*, Mrs. M. E. Martin; 17th, *Reincarnation*, Mrs. M. J. Robinson; 24th, *Socrates and the Grecian Philosophers*; 31st, *Life and Work of Madame Blavatsky*, Mrs. A. R. Read.

THE LAST DAYS OF NOVEMBER were spent by the Pacific Coast Lecturer in Stockton, California. T. S., informal public and other meetings were held. A lecture on "Satan—Good and Evil" was given December 3d to an interested audience. Stockton Branch has a library and headquarters. Heretofore branch and public meetings have been held as one. But the Branch decided to separate this into two. Branch meetings will hereafter be held during the week, at which more systematic study will be had. The regular Sunday evening public meeting will be continued, but with the added factor of doing that kind of work which appeals particularly to beginners and the general public. The intention is in future to engage more actively in both branch and public work. Help will be received from the Pacific Coast Committee Lecture Bureau, and indications are hopeful.

MACON T.S., Macon, Georgia, has elected as President Mr. Iverson L. Harris, and as Secretary Mr. Walter T. Hanson, Bibb Manufacturing Company.

#### EUROPE.

A SCANDINAVIAN SUB-SECTION has been organized under the Presidentship of Dr. G. Zander. Some 250 members of T.S. residing in Sweden, Norway, Denmark, and Finland are on its roll. Ten charters have been recently issued to new Lodges in these countries, and the activity seems to be steadily increasing. In one small town Mr. Algren drew an audience of over 500 people.

THE NORTH OF ENGLAND FEDERATION of the T.S. has been formed by some of the northern Lodges to organize the spreading of Theosophy in that part of the country, and to review and compare the work done there. A quarterly meeting of the Federation was held on November 4th in Bradford; delegates attended from the Bradford, Athene, Harrogate, Leeds, Liverpool, Manchester City, Middlesbro', and other Lodges. Mrs. Isabel Cooper-Oakley was present from Headquarters. A special supplement was issued with the December *Vahan* giving a report of this meeting. The principal subjects discussed were: philanthropic work in the neighborhood of Lodges; presswork and correspondence; the education of Theosophists, young and old; the correspondence scheme started by the General Secretary, American Section; Finance. This second meeting of the Federation was characterized throughout by much good feeling and enthusiasm.

BLAVATSKY LODGE, LONDON, has been very active of late in spite of the absence of its President, Mrs. Besant. *The Ocean of Theosophy* is still discussed at the Saturday meetings. Of the Thursday evening open lectures, one given by Dr. A. Keightley on *The Action of the Lives* was thought to be of special interest as showing how much could be adduced from microscopic research in support of various Theosophic tenets. Mrs. Keightley's paper entitled *What Proof have We?*, Dr. Wynn Westcott's on *The Rosicrucians, their Religion, Ethics, and Policy*, Mr. Mead's on *Gnostic Christianity*, and Mrs. Cooper-Oakley's on *The Voice of the Silence* were perhaps the most appreciated of any others lately given in this Lodge. A "Question Box" has been put up in the Hall, and members are invited to insert written questions for reply at the meeting following the one at which they are read out.

A LOTUS CIRCLE has been started at Headquarters on lines similar to those followed in America. This has been done owing to the exertions of Miss A. M. Stabler of the H. P. B. Branch in Harlem. Already considerable success

has attended the innovation. Workers here are consequently once more indebted to American enterprise.

THE DUTCH LODGE, next to the Swedish, shows the greatest signs of health and steady progress amongst the foreign Branches. The Amsterdam Headquarters has been recently enlarged, and now has a room which will easily seat a hundred persons or more. Propaganda is not confined to existing centres only, but the war is vigorously carried into the enemy's camp—Antwerp, Haarlem, Rotterdam, and other at present untheosophical towns being visited in turn. University students in Holland seem to listen with more readiness than elsewhere. In England a halo of conservatism surrounds them which is hard to break through.

### INDIA.

THE WORK of two young men, members of the T.S. at Bellary, deserves notice. They are R. Jagannathiah and T. Swaminatha, who have been publishing the *Bodhini* but have turned their attention now chiefly to a vernacular publication fund and work for the T.S. in the vernaculars of the district. This has been very uphill work, and they deserve praise for continuing, and also further help from those who can give it. In 1887 they started the Sanmarga Samaj, its declared objects being, in fact, a rendering of those of the T.S. so as to bring them home to those who read only in Tamil and Telugu. That effort brought them in touch with the masses, and now they have gone further. A free Sanscrit school was started and a pandit secured for it, and now some twenty students are on the roll. The school was recently raised to high school standard, and the government has recognized it as "Advanced". An improvement is proposed by them in the way of adding a place for boarding poor students who are now willing but unable to attend. To cover this they have begged rice and grains from people and have also obtained promises from a village to keep it up. They find the villagers true to their promises, but many difficulties impede the way. They need tracts and leaflets in the language, and this calls for printing, which now has to be done far away and is costly. They expect to have five new students from the proceeds of the rice donations. These are all to be educated Theosophically so as to be able to preach and explain symbols, ceremonies, and the like, and thus by giving rational explanations to wean people from dogmatic and theological views. The plan also includes a Theosophical Journal for the villagers who would collect at night to hear it read and expounded to them by the preachers of the Samaj. This is unusual in the West, but is a custom in India. It is also proposed to issue translations in Tamil and Telugu of T.S. books and thus bring those to the people. All this sort of work is just what is needed. It is hoped by them and others that it may lead in time to an actual vernacular section at work for and under the T.S. Any one who feels moved to help this work should send a remittance to Secretary of Sanmarga Samaj, Bellary, India. The literature and lectures of T.S. in English reach only those who know that tongue, but this work if fully carried out will reach down through the whole mass of India's peoples and bring the light of Theosophy there where it is as much needed as anywhere, and indeed for India it is more needed there than in any other stratum of society. The work ought not to be opposed because it was not started by the T.S., as it was and is done by members who are devoted and who desire to reach the people gradually in the only way possible for them.

## MRS. BESANT IN INDIA.

The very gratifying news has reached here that Mrs. Besant is now actually on Indian soil. She sailed from Marseilles in company with the Countess Wachtmeister, and arrived at Port Said after but little really bad weather. At Aden, beyond the Red Sea, a message of greeting was received from Col. Olcott, and then the steamer proceeded to Colombo, where the Col. had gone to receive the illustrious visitor. During the voyage Mrs. Besant gave several Theosophical lectures by request, taking opportunity to give the Anglo-Indian officials on board a taste of the venerable literature of the land they are ruling without understanding. At Colombo Mrs. Besant was waited upon by Col. Olcott, Mr. d'Abrew, Mrs. Higgins, and others, and a most enthusiastic reception vouchsafed. Particulars of her Indian tour may be expected in later PATHS.—[A.F.]

## CEYLON.

THE SANGAMITTA GIRL'S SCHOOL at Colombo, Ceylon, has been inspected by the Government official, who pronounced it *the best on the whole Island*. This abundantly vindicates the choice of Mrs. Higgins as Principal. The School is in great need of financial aid, but also of a lady-teacher to assist Mrs. Higgins, the pupils now numbering one hundred and seven, of whom twenty four are boarders. It is thought that within five years there may be from two hundred to three hundred schools in Ceylon under influences more or less Theosophic, the popular movement having rapidly extended. If there was money to make these schools absolutely free, the work of educating the future mothers in Ceylon, already so practical and useful, would be of unspeakable value. The General Secretary will always most gladly forward any contributions for the Sangamitta School.

## ADYAR DEFALCATION FUND.

In addition to the money acknowledged in December PATH, the following has been received:

Brahmana T. S. . . . .	\$5.00	Dr. A. B. . . . .	\$3.00	M. J. B. . . . .	\$5.00
Col. W. L. . . . .	10.00	S. S. C. . . . .	1.00	M. P. . . . .	2.00
Dr. S. E. W. . . . .	5.00	C. H. . . . .	1.00	H. W. G. . . . .	2.00
J. G. . . . .	2.00	Seattle T. S. . . . .	2.00	A. O. R. . . . .	2.00
J. S. . . . .	2.00	X. N. McK. . . . .	1.00	G. A. B. . . . .	1.00
Vyasa T. S. . . . .	5.00	A. M. S. . . . .	20.00	J. R. P. . . . .	12.50
R. O. R. B. . . . .	1.00	Dr. J. D. B. . . . .	10.00	C. H. M. . . . .	1.00
M. J. R. . . . .	12.50	E. B. . . . .	5.00		
Dr. R. A. B. . . . .	2.00	A. S. B. . . . .	10.00		\$123.00

Already acknowledged, \$320.30. Total to December 19th, \$443.30.

Live in the pure light of the Higher Self, which alone can save thee from the enemy.—*Daily Items*.

OM.

# Ā Ū M

HENCE one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad*.  
Dust thou art and to dust thou shalt return.—*Genesis*.

## THE PATH.

VOL. VIII.

FEBRUARY, 1894.

NO. II.

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

### UPANISHADS ON RE-BIRTH.

THE above quotation from *Prashna Upanishad* gives the old doctrine, the same as in Buddhism, that re-birth is due to mind and to the tendencies therein. "Whose fire has burned out" means the fire of life expiring. "According to his thoughts" does not refer to what one wishes to have for rebirth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out either keep the soul to that family in all modes of thought and act or tend to segregate the soul from the circle into which it was born. "This life leads to a world of recompense", because by the fire of life it is linked to the Self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and fro from one state to another for purposes of compensation is not the attainment of knowledge but the subjection to results eternally, unless the soul strives to find the truth and becomes free, and ceases to set up causes for future births.

A Jewish tradition says that Adam had to reincarnate as David and later as the Messiah; hence "to dust thou shalt return".

## THE SYMBOLISM OF THE UPANISHADS.

### II.

THE first part of the Katha Upanishad, if we have interpreted its symbols aright, taught the descent of Nachiketās—the soul—into this outer world, graphically described as the House of Death; its lingering there for three nights, which are the three times, past, present, and future, that condition everything in the House of Death; there confronted by Death, the prince of this world; the soul is offered three wishes, one for the past, one for the present, one for the future. The first is the quiescence of the past and the tranquil return of the soul to the source whence it fell into the “mouth of death”, the second, the secret of the three fires on the four-fold altar, or the three divine energies which underlie the four-fold world of manifestation, the world of the present; the third is the secret of the Great Beyond, that real world to which the soul’s true life belongs, and whence it has strayed into this House of Death.

The first two wishes have been already satisfied; the third is treated of in the second and third parts of the Upanishad, which we shall translate and comment on as before. In the second part, the speaker is Death the Great Initiator; not the body’s death, but the death of the lower self, which alone can open the doors of the Great Beyond. What lies behind that door is told as far as words can tell it; it is the eternal mystery, which remains hidden in secret, and everlastingly unrevealable for all who have not passed the initiation—or “new beginning”—of the death of the lower self.

[Death speaks:]

—The better is one thing; the dearer is another thing; these two draw a man in opposite ways. Of these two it is well for him who chooses the better; he fails of his object who chooses the dearer.

The better and the dearer approach a man; looking closely at them, the Sage discerns between them. The Sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.

The better is what belongs to the real world, the Great Beyond. The dearer is what belongs to this unreal world, the House of Death, in whose gift are “wealth and length of days, the great treasure-house of the world, and the beauties with their chariots and lutes”; representative of the ideals of the lower self. The better and the dearer are the blessedness and the happiness, in Carlyle’s inimitable chapters of *Sartor Resartus* which speak of

the Everlasting No, the Center of Indifference, and the Everlasting Yea; where with matchless vividness and power are depicted the death of the lower self and the new birth of the soul. These two, the better and the dearer, draw every man in opposite ways; every man, that is, has the longing for Death's fair gifts; and also the incipient sense of the Great Beyond, called, in its negative aspect, Conscience, but which becomes positive, as intuition and growing omniscience, when Death's Initiation has been passed through.

[Death continues:]

—Thou, indeed, understanding dear and dearly loved desires, Nachiketas, hast passed by them. Not this way of wealth hast thou chosen, in which many men sink.

Wide apart are these two minds, unwisdom, and that of which the knower says "it is wisdom". I esteem Nachiketas to be one seeking wisdom, nor do manifold desires allure thee.

Others, turning about in unwisdom—self-wise, thinking they are learned—and fools, stagger, lagging in the way, like the blind led by the blind.

The Great Beyond gleams not for the fool, led away by the delusion of possessions. "This is the world, there is no other", he thinks; and so falls again and again under my dominion.

The understanding of desire is the deep and irrevocable conviction, based upon the experience of innumerable lives, innumerable incarnations, that desire can never be satisfied; that the gratification desired is never actually touched, but remains each time just one step out of reach. Like fruit under a glass case, the object of desire is never seized, but every effort towards perfect gratification is stopped by an irresistible barrier. The essential nature of desire is that it actually is never gratified, but every effort at gratification leads to another and this again to another. Every attempt at gratification is at once a disappointment and the father of a new desire. To this understanding of desire, which is the last ripeness of the lower self before it falls off the tree of life, must be added another qualification, the firm steady will, which, after the conviction of the futility of desire has been fully reached, gives effect to that conviction by checking the little children of desire, as they are born in the mind and run down through emotion into action. These three worlds, the world of mind, of emotion, and of action, are the "three worlds" which are to be conquered by the neophyte, and the first, that of the mind, must be conquered first. When this is done, the outward actions of desire, robbed of their motive power, will cease of themselves; their continuation would show, not that the soul had risen above the body, of whose mere outward acts it was inde-

pendent, but that the first of the three worlds, the mind where the children of desire are born, was still unconquered and unclean. The delusion that a pure soul may accompany impure action is a part of that un wisdom which brings men "again and again under the dominion of death". Then Death speaks of the Great Beyond :

—That is not to be gained even for a hearing by many ; and, hearing it, many understand it not. Wonderful is the speaker of it, blessed is the receiver ; wonderful is the knower of it, blessed is the learner.

Not by a baser man is this declared ; but it is to be known by much meditation. There is no way to it unless told by another, nor can it be debated by formal logic.

The comprehending of this cannot be gained by debate ; but when declared by another it is dearest to a good understanding. Thou hast obtained it, for thou art steadfast in the truth, and a questioner like thee, Nachiketas, is dear to us.

That which many do not even gain for a hearing is the Voice of the Silence, the first glimmer of the inner light which shines in the soul and illumines the Great Beyond. Many who hear it understand not ; they follow the "promptings of conscience" blindly and haltingly, knowing not that this is the first gleam of the light that lightens the world. "The speaker of it" is the Higher Self, which brings the light to the soul ; the hearer of it is the soul which receives that light. The Higher Self is the "other that tells it" ; without being told by that other, it cannot be known ; but whenever the hearer is ready, the teacher is ready also ; when the soul is purified and reaches out toward the light, the light will certainly appear.

[Death speaks :]

—I know that what is called precious is unenduring ; and by unlasting things what is lasting cannot be gained. Therefore the triple fire was chosen by me, and instead of these unenduring things I have gained what endures.

Thus saying, and having beheld the fulfilment of desire, the seat of the world, the endless fruit of sacrifice, the shore where there is no fear, great praise, and the wide-famed world, thou, Nachiketas, hast wisely passed them by.

The lasting thing which cannot be gained by the unlasting is peace, which can never come from the gratification of desire, but only from the kindling of the triple fire, the three-fold Higher Self, of Being, Bliss, and Knowledge. The words "the fulfilment of desire" refer to Death's offer in the first part of the Upanishad. The seat of the world is the "Kingdoms of this world and the glory of them" ; the fruit of sacrifice or good deeds is the rest in Devachan—the shore where there is no fear ; all this, Nachiketas, understanding its unlasting character, had passed by

[Death continues:]

— But that which is hard to see, which has entered the secret place and is hidden in secret, the mystery, the Ancient; understanding that bright one by the path of union with the Inner Self, the wise man leaves exaltation and sorrow behind.

A mortal, hearing this and understanding it, passing on to that righteous subtle one and obtaining it, rejoices, having good cause for rejoicing; and the door to it is wide open, I think, Nachiketas.

“The Mystery, the Ancient” is the Higher Self, which for the unenlightened is hidden in the secret place, the beyond, above the ordinary consciousness of the soul; it is the ancient, because the Higher Self is the power which again and again causes the incarnation of the personality through a vast series of lives, and thus, as the Ancient of Days, it is endless both backwards and forwards. It is to be found by the path of union with the Inner Self, the bridge so often spoken of in the Upanishads. This bridge, which the disciple must cross by becoming it, is really the identification of the personality with the life of the Higher Self by perfectly following its dictates and assimilating its nature; by the perfect obedience through which alone there is liberty.

A mortal learning this obedience and understanding it, and then becoming himself the path by identifying himself with the law of the path, reaches that Subtle one, where is eternal joy and not that lower exultation which is merely the opposite of grief; this exultation and grief being the two sides of the lower, personal self, while joy and peace are of the Higher Self and have no opposites; for the Higher Self is beyond the world of opposites, heat and cold, sorrow and exultation, and the rest. As the law is always waiting for obedience, the door is always open.

[Death speaks:]

— What thou seest to be neither the law nor lawlessness, neither what is commanded nor what is forbidden, neither what has been nor what shall be, say that it is THAT.

That resting-place which all the Vedas proclaim, and all austerities declare; seeking for which they enter the service of the eternal; that resting-place I briefly tell to thee.

It is the unchanging Eternal; it is the unchanging Supreme; having understood that eternal one, whatsoever a man wishes, that he gains. It is the excellent foundation, the supreme foundation; knowing that foundation, a man grows mighty in the eternal world.

The Higher Self is again defined as that which is free from the pairs of opposites; that which is neither the righteousness of the ritual law nor yet the unrighteousness of breach of that law; neither the performance of ritual nor its neglect; but a new life,

a new yet ancient being, above the virtue and vice of the ritual law, because it dwells in the Great Beyond, while the law of ritual is, at best, for this world or for Devachan. The Higher Self is also the resting-place declared by the Vedas, because it rests above the personal life, while the personal life goes through endless alternations of birth and death; as the Higher Self, being a facet of the Infinite One, contains within itself the infinite; he who has gained it possesses all things, and therefore possesses whatever he may desire.

[Death speaks:]

—The knower is never born nor dies; nor is it from anywhere, nor did anything become it. Unborn, eternal, immemorial, this ancient is not slain when the body is slain.

If the slayer thinks to slay it, if the slain thinks it is slain, neither of them understands; this slays not, nor is slain. Smaller than small, greater than great, this self is hidden in the heart of man.

He who has ceased from sacrifices and passed sorrow by, through the favor of that ordainer beholds the greatness of the Self.

Though seated, it travels far; though at rest, it goes everywhere; who but thee is worthy to know this bright one, who is joy without rejoicing?

The "knower" is again the Higher Self, which knows all things. It is the ordainer, because it is the will and power of the Higher Self which ordains the incarnations of the personality and directs the whole series, with a single purpose, from beginning to end; correcting one life and supplementing its deficiencies in those that follow. Though seated, though at rest, it travels far, from one end of the chain of births to the other; it is everywhere, in every birth, because it overshadows and ordains them all.

[Death continues:]

—Understanding this great lord, the Self, the bodiless in bodies, the unstable in stable things, the wise man cannot grieve. This Self is not to be gained by speaking of it, nor by cleverness, nor by much hearing. Whom this chooses, by him it is gained; and the Self chooses his body as its own.

He who has not ceased from evil, who is not at peace, who stands not firm, whose emotions are not at rest, cannot obtain it by understanding. Brahman and Kshattriya are its food; its anointing is death; who knows truly where it is?

This final clause reiterates the truth that through the death of the lower self, and perfect integrity, and through these only, the path to the Self can be known; that Self whose food is Brahman and Kshattriya—knowledge and power; and whose anointing comes only through the death of selfishness. When selfishness is dead, then that Self chooses the purified soul, which gradually becomes one with it, in the resting-place which all the Vedas sing.

C. J.

HYPNOTISM.<sup>1</sup>

WHAT is the hypnotic force or influence? What really happens when a hypnotic experiment is performed? What is proved by it? What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys a suggestion, seems to lose his identity, becomes apparently another person, speaks a language he knows nothing of, sees imagined pictures as real ones? How is it that in this state his physical body follows the operator's suggestion and becomes blistered by a piece of paper which possesses no blistering power, sneezes when there is no actual titillation of the olfactory nerves, shivers over a hot stove, and perspires if it be suggested that a block of ice is a mass of fire?

All this and very much more has been done in hypnotic experiments, just as it was done many years ago by mesmerizers, electro-biologists, and wandering fascinators of all sorts. Then it was outside the pale of science, but now since physicians renamed a part of it "hypnotism" it is settled to stay among the branches of psychology theoretical and applied. The new schools, of course, went further than the first did or could. They added a species of witchcraft to it by their latest claim to be able to externalize and localize the nerve-sensitiveness and hence mental impressionability of the subject; to put it in his photograph or within a glass of water, so that if the former be scratched or the latter touched, the patient at once jumped or screamed. This is the old way of making a wax image of your form and sticking pins in it, whereupon you pined and died; men and women were burned for this once. This, while interesting and important if true, possesses the interest of a nightmare, as it suggests how in the near future one's picture may be for sale to be blistered and stabbed by an enemy, provided the extraneous localization of sensibility is first provided for. But the other experiments touch upon the great questions of identity, of consciousness, of soul, and of personality. They raise an issue as to whether the world be physical and mechanical, as Descartes thought, or whether it is fleeting and a form of consciousness existing because of thought and dominated by thought altogether, as the Theosophists modern and ancient always held.

Professor James of Harvard has published his conclusion that experiments in hypnotism convince him, as they have con-

<sup>1</sup> This article was originally written for the *N.Y. World*, at request.

vinced many, of the existence of the hidden self in man, while the French schools dispute whether it is all due to one personality mimicking many, or many personalities wrapped up in one person and showing one phase after another. Facts are recorded and wonderful things done, but no reasonable and final explanation has been made by the modern schools. Except here and there they, being ignorant of man's hidden real nature and powers, or denying the existence of such, see no cause for alarm in all these experiments and no danger to either society or the individual. As the true evolution of man's inner powers at the same rate and time concurrently with all other racial and planetary evolution is not admitted by these schools, they cannot perceive in the future any possibly devilish use of hypnotic powers. The Theosophist, however, suggests an explanation for the phenomena, points to similar occurrences through history, and intimates a danger to come if the thinking world does not realize our true nature as a being made of thought and consciousness, built in and on these, and destructible by them also so far as his personality is concerned. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future.

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of his physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centers of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to transmit them to the astral organs and centers where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent

from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface, all the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstasy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of an object which you have merely willed to be on it?

This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating<sup>g</sup> also every part of the physical body. Having thus imaged the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned, no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the limitations of brain memory so that the inner memory may act, and we then have a case of a person reënacting some part of his former life or lives. But a second possibility also exists,—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysteriacs, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practices true ethics based on the brotherhood of man. Ethics of the

purest are found in the words of Jesus, but are universally negatived by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

WILLIAM Q. JUDGE, F.T.S.

### WHAT PROOF HAVE WE ?

**M**R. CHAIRMAN, *Friends*: Before entering upon the question of the evening I shall ask your permission to make use, temporarily, of the pronouns "you" and "we". By the use of the pronoun "you" I shall for the moment designate persons outside the Theosophical Society, who might or might not be enquirers about, or interested in, the Eastern Teachings. By the use of the pronoun "we" I shall designate all members of the Theosophical Society, and I will beg you to remember that I recognize in reality no such distinction; that I make use of this nomenclature for the purposes of clear illustration only, and that experience has shown full well that there are many devoted Theosophists who have never heard that word, and many using the word who have not even grasped the outermost significance thereof.

The question of the evening is "What proof have we?" Now this question is being asked daily more and more, is pressing upon us from all sides. For this reason, before entering into any argument as to the nature of proof itself, I wish to examine into the bearing and the reason, in short the justification, of this question; I wish to see what reason there is in its being put to us at all. And above all it is necessary to know *why* it is put to us and who are the persons who bring it forward. For at the very outset of his entrance into the Theosophical forum (and by "forum" I mean that place wherein a man may speak of his convictions—and be heard), the Theosophist finds himself almost immediately confronted by this question of proof. Too often the question converts the forum into the arena; the place where the combat as if for life, or for that which is dearer than life, goes on. The rightfulness of this question naturally becomes our first concern. When we speak of our belief you press up to us demanding this

<sup>1</sup> Address to Blavatsky T.S., London, by Mrs. J. C. Keightley.

proof. What right have you to make that demand? There are two things which constitute a man's right: first, there is his need of a thing—his real need; that constitutes a right in the eyes of any moral community; *secondly*,—and a bad second,—there are the rights of custom. Let us examine the lesser rights first, viz.:—the rights of custom.

Are you accustomed, then, in your daily life to demand the proof of things before you can accept them? Do you demand proof of the purity of the water you drink, of the food you eat, of the financial investments you make? On all these depend health, life, immunity from care. Do you go to the root of each subject, examining each for yourself, or do you take the asseveration of one or another expert on the subject? You do examine, I know, but do you examine to the very root? No! What journeys, what expense, what knowledge would that not involve! Hence the custom has arisen of accepting the verdict of an expert number of our fellow beings upon such points: each such person is supposed to have examined more or less into the subject, though he may or may not have done so. Have you ever heard the story of the aged gentleman who determined to take nothing without absolute proof and who was therefore found at midnight still longing to partake of his early cup of coffee, usually taken before rising, because the busy chemist called in had not yet had time to decide whether milk, sugar, and coffee were pure? Would you not, then, be quite as belated in your daily life if you were to undertake to obtain unimpeachable proofs for yourselves? It has hence come about that you believe many an improbable thing without proof. You trust your friends, your wives, your societies, your churches, your scientists, yes, even your theologians, at times, without proof. It would be rare to find a man who would admit that he did not believe the world moves round the sun, and yet what *proof* has he of that? None. He has not even the knowledge necessary to obtain the real proof, that proof which is found alone in a man's own experience. In the same way he has accepted the presence of life, or lives, in the air and the water. He has accepted many a problem, many a discovery in this scientific age; he feels that to deny these would also make him a laughing-stock. And if we ask him "What proof have you of this or that?", he gives us in reply some well-known name. To such a point has this practice been carried that Prof. Tyndall said some years ago in the United States that in his belief the testimony of a number of veracious witnesses constituted ample proof. We can give you this, and the world-known names besides

if you will, in support of Theosophy, but you would not accept; you probably would laugh at it. In our opinion you would be quite right in doing so. Nevertheless I point out to you that in thus meeting us at the outset with a demand for proof, you are setting up as a right that which you do not ask of any other department of the world's knowledge, except in a very few rare circumstances which I shall specify hereafter. To take up another point of the subject; not long ago I met a gentleman well-known in all English-speaking countries as a literary man of wide and varied accomplishment. He spoke to me of certain matters in which I felt deep interest. So deep indeed was this interest that later on I said to him "Can you give me any proof of what you advance?" What was his reply? It was this: "I did not ask you to believe the statements I was then putting forward, as matters of interest, of conversation, of what you please; I repeat, that I did not seek your belief, consequently you have no right to ask proof of them. Proof may only justly be asked of a man who is endeavoring to secure your adherence to what he puts forward".

This I believe in the common tenet. Consequently, the Theosophist, young or old, educated or non-educated, wise in experience or just entering upon that experience, official or non-official, has an entire right to put forward his belief with all the eloquence and earnestness he can muster to the task without laying himself open to any charge of dogmatism, without giving you any right to demand his proofs. In order to be dogmatic he would have to make two assertions. (a) "These are the lines of my belief and I will never alter them, never enlarge them; they shall never grow fuller or wider than they now are. (b) I insist upon your accepting this present statement of mine as the only truth". If he have not unmistakably done these two things, he triumphantly escapes the charges of biased minds who see dogmatism in his earnestness and narrowness in his eloquent definition. I think if you will follow out these lines it will be plain to you that custom does not sanctify this demand so, pressed upon Theosophists; no, not even that hallowed Custom which has been erected as a goddess in our midst but which changes her fashion and face with every year. Even the legal rule demands that the accuser, the challenger, shall prove his case.

In coming to a man's *need* of proof we touch upon deeper ground. I do not mean to say by this that the need is deep in every man; as we have in fact seen, it rarely is so. But let us suppose a man who has gone forth from all accustomed modes of thought, self-banished, as it were, from the normal realm of

mind. Hungering for food, food for that man who is "the man that was and is and shall be, for whom the hour shall never strike", he comes and asks us "What proof have you of these things?" To *his* need we must perforce turn a compassionate ear. And yet, how little can we do; for, look you, we are not divided from him in thought, or heart, or experience by any will whatsoever of our own. It is the mere fact that we have touched what he has not touched, that we have seen where his eyes were closed, that we have heard while he listened to another voice, it is this fact which makes the difference between us. It is not a difference of higher or lower, of greater or lesser knowledge, of superiority or inferiority; it is simply the difference of experience, as colorless as the difference between rates of vibration; we have evolved to a different point, or by differing means, and our conclusions vary from his because the content of our consciousness varies from his. But in a moment, in the flash of an eye, he may see all his past by another light, by the inner light, and may find himself transported much further along the great evolutionary path than we ourselves now are. All our knowledge is relative, and where a point of time makes up the situation, another point of time may alter its uttermost foundation.

When, further, a man has a real need of anything in this world, what does he ordinarily do? Let us suppose that he wished to ask of a chemist, of the shoemaker at his awl or of the miner shut out from daylight and health in his pit; what would happen then? We can fancy him going to the miner and saying, "I want proof of the geological strata in which your ore lies; proof that yours is the proper method of excavating: proof that this ore which I see at the mouth of the pit has really been brought up by you and by no other and from the place which you describe". What is the answer? A jeer and a curse, perhaps. Or perhaps a question, "Are you a miner? If you be, come on down and see for yourself". And if you are not, a further jeer. So with the shoemaker. He shows you his finished article; but if you ask him to demonstrate to you that it was made precisely so and so, from the skinning of the dead beast and the tanning of the leather up to the final fashioning that fits for it the child's dainty foot, a stare of surprise will be the least and the most courteous reply you can expect. Or fancy yourself entering the laboratory of Crookes or of Tesla or Edison and demanding proofs of his latest discoveries. Let us again take the Artist, the Sculptor, or any earthly creator you may choose, into this conclave, and let us in fancy ask him for the much-sought-for proof. They may show

us the finished thing; they may demonstrate all its parts; is that proof? No! No!. How do we know that it was made as they say; by the methods they describe; with the materials they claim; under the conditions that they assert? We would have to obtain their formula, or what science calls their working hypothesis, we would have to take that home with us, and, securing just the same conditions, just the same materials, work out by their methods, duly prescribed, to their exact results. This being so, the first question they would ask of us is this, "Are you a man of my trade?"; and finding we were not, they too would turn aside from us with a more or less courteous putting-off as the case may be. It is clearly evident that every man who has attained, in any department of life, knows one primary thing, and that is, that no man can understand those results which are *his* proofs unless he also knows the working hypothesis and has experience of the trade.

What I am coming to is this. In order to have your proof, you must work for it. In all this great universe there is no proof obtainable except by work; whether work of the body; work of the eye; work of the mind, that great overseer which sums up the results of all other classes of work; work there must be or proof there is none. And, speaking for myself, I honor, I may say I revere, the man or woman strong enough, patient enough, determined enough to get proof. For the only proof lies in man's own experience. There is no other that does not melt away like the hoar frost on the mountain, like the foam dashed from the turbulent sea.

It thus comes about that the attitude of the Theosophist, or indeed of any really thinking person, is the attitude imposed by Nature herself. To know a thing you must be it; you must have experience of it. When the Theosophist quotes from the Christian Bible those most occult words, "Lead the life if ye would know the doctrine", he is not putting you off because of any lack of proof of his own, because of any want of power of speech or eloquence, because he cannot point out the work, the method of work, or the way. No; he is uttering one of the eternal verities, and great Nature herself sustains him. Experience you must have, before you know a thing in its depth and breadth and length. In matters of the mind this experience may be purely mental, as in matters of sympathy; but mental experience in certain souls is at once the most objective and most evident of all experiences. Hence when you ask us for proof we know well that you are asking what you ask of very few. We know well that

you rarely put your theologians or scientists or great artisans or inventors or mechanics or laborers—no, not even your statesmen or your women—to this test. Nevertheless, the true Theosophist, recognizing that he is in part his brother's keeper, will not return the answer of Cain, who cried "Am I my brother's keeper?", but, on the contrary, he will meet you with a fact in nature—the fact that you must work for your proof even as he worked, and that without such work the facts which he may offer will never become an integral part of your experience, will never be accepted by the thinking man within you as a truth in which he has part.

And now let me ask, What is proof? In Western lands there is a maxim, "The law is common sense." Let us, then, have recourse to this embodied common sense in order to make out our reply. Last week I asked one of the ablest barristers in London for a definition of proof. After a little puzzlement he said that the best reply he could make me would be that proof was "evidence sufficient to satisfy the Court." That sounds well; but Courts vary. There are some inquirers who assert that the production of phenomena would be sufficient proof of all the teachings of the East. This reminds us of the tale of the two Rabbis, the first of whom was endeavoring to prove to the second that he knew more of the Supreme Being than his friend. In proof of this the learned Rabbi No. 1 offered to cause the walls of the temple where they sat to fall down. The second Rabbi placidly remarked: "Friend, that would prove that thou didst indeed know how to cause walls to fall down, but it would prove nothing else." Moreover, a law of the human mind very often commented upon would render such phenomena valueless. I am again reminded of another tale, the newest parrot story as imported from America (with the profanity discreetly left out, for the parrot not being intentionally, or, as we may say, consciously, profane, I think this little attention is due to him in a Theosophical Lodge). My parrot lived in a shop of a seller of fireworks, and was used to seeing very brilliant specimens of coruscations set off for the benefit of intending purchasers. These gave him great delight. In fact, he became quite hardened to them and began to regard them with an air of cynical and accustomed habit. One day, however, the shop blew up; the parrot found himself landed in a distant and barren field, minus his feathers (for he did not take his wardrobe with him on that rapid journey). Scratching his naked head with his bleeding claw, he exclaimed: "Ain't it wonderful! What *will* happen next?" This attitude is that of the phenomena seeker

who, witnessing more and more, desires the repetition of the same experience over and over, but a little stronger each time; as witness the Spiritualists, who with all their remarkable phenomena have built up no real philosophy. But I will not take up your time by enlarging further upon this head, but shall be happy if anything I may have said will serve as a text which you can follow out in your own mind. And to those to whom the whole discourse may appear dull I would offer a prescription embodied in two of George Herbert's most exquisite lines addressed to the Church-goer:

"And, if the preacher weary,  
God takes the text and preaches patience."

I am quite sure if you learn patience, Sovereign Patience, from my discourse, you will have learned a virtue greater than any I have within my gift.

Since, then, we find that phenomena are not proof, the nature of proof still remains unexplained. What proof does the Law offer? In almost all cases witnesses come forward and detail the narrative which Court and Jury hear. Take, for example, a murder case. Is the murder shown? No! Is it described? Not always. A tale is told by more or fewer witnesses. Told to whom? To what? To the minds of the Jurymen and the Court, and the Mind, the eternal witness, hears, weighs, sums up, judges, condemns or sets free. Here, then, we have the Law. The oracular embodied common-sense of the land recognizes that proof is subjective and not objective, and that the mind of man is the sole arbiter, the sole judge, and that the evidence upon which he makes up his verdict is evidence cognizable by the mind of man alone, valid to him alone; that mind is indeed the power behind the throne. For, mark you, if the minds of the Jury differ in any case, the Jurymen in the minority who have not seen the case from the standpoint of the majority acquire no condemnation therefor. They are not reproached—not justly reproached, at all events, because they have not seen the case as others do and have not derived the same conclusions from the same evidence. All that is said is that their minds have not acted upon the evidence normal to the majority. And yet even in the history of the Law these minorities have proved to be right with the passage of time. Innocent men have been hung on the verdict of a majority. Take another point: the Law itself recognizes the constitutional inability of two or more minds to see an event alike. Bribed and perjured witnesses always tell the tale exactly alike; by this peculiarity the Law recognizes them. Veracious witnesses, being so many different

minds, have each seen a different side of the occurrence. And in this guise we have the Law itself unconsciously acknowledging that every mind is at a different standpoint of evolution from every other. In this lies the reason why each person must gain his own proof through his own experience. To what, now, do these facts lead us? To this: in this highly civilized day, in our *very* Christian countries, you will take the life of your fellow-beings on subjective proof when you will not for one instant receive the same as valid at the hands of your fellow Theosophists.

If, then, the Theosophist chose, as I doubt not he would choose, to disregard the peremptory nature of this demand for proof and the fact that it is seldom asked except for argumentative purposes, which, as everyone knows, end in mere contention; if he chose, I say, to give serious attention to the question, his natural reply would be this: What is that for which you demand proof? Is it for the whole bulk of Theosophic teaching? Is it for the existence of Masters? Is it for the reality of phenomena? Now of the latter question I think we have already disposed, but there is one thing more which might be said, and it is this: If you are not yourself master to some extent of the laws lying behind nature, or operating through nature, you do not know whether any phenomena which may be produced before you consist in (A) mere mesmeric or hypnotic phenomena causing you to see what has no temporary existence at all, or (B) the actual phenomena in which something has been created by the use of occult or hidden Law, which something did not exist in objective form at all before. It is thus clear that only to the Adept, who needs it not, can valid proof of this kind be given, and that those who ask for it are ignorant in the deepest sense of ignorance. To be ignorant and to know it is a depth; but to be ignorant and not to know it is a greater depth still. Now again, as to proof, as to the existence of a Great Lodge or Hierarchy of Wise Beings. On this I purposely touch very lightly: and I may say, indeed, that if any one came to me saying that I had published my belief in Theosophical teachings and were to ask "Have you any proof?" I should reply: "For myself? Yes! Certainly I have proof. For you? No! For you I have none at all." You would mistake if you were to call this pride on my part. The reply would arise wholly from the knowledge that no man can in any sense be the savior of another man. Each man must arise and must get his own proof, with the help, perhaps, if he be working, of his fellow-workmen. But of proof as to the existence of the Elder Brothers of the race, I may permit myself to make one very common-sense remark, as

it appears to me. Reverse the case. Say that I am living in Thibet and that I am asked as to the existence of certain living, very prominent, very highly evolved and able men, residents of America, but who have been known to visit other lands. I tell the Thibetans of these men; they ask for proof of their existence. I show pictures. They are not proof. I show letters. They are not proof. I call upon other men and women who have seen them to testify. Their word too is denied. I point to the religious and other books of America to show that a knowledge of these men has existed for a long period of time. This too is not proof. I call upon our learned men, who admit that the existence of such highly evolved men was always part of the belief of the residents of the country. My Thibetans shrug their shoulders at this mass of testimony and remain unconvinced. And any one of you, if you were standing by me, would no doubt say to me, "In heaven's name why not leave them to their ignorance?" Now this is precisely what I should do; in fact, I should never have proceeded so far as this imaginary picture points out. And why? Because it is part of my experience that no one gets any living proof that way, and I should not waste my time in attempting the impossible. It is not that I know more than the supposed inquirer. It is that the content of my consciousness is not the content of his consciousness and never can become so by any effort of mine. He will have to live and work and get the proof himself, as I did, if I have it at all. And when we add to this fact, that the proof of a man's being a Mahatma or Great Soul has to do with the interior and mysterious processes of the soul itself; that the soul alone recognizes the Great Soul; that such a Being is first met upon the plane of soul, and there only at first; I think you will concede that this subject of proof becomes a very difficult one, and that you must be content to leave me to what you may, if you please, call my delusions; or else you may accept the working hypothesis of living the life if you would know the doctrine, and work out thereby the matter to its ultimate conclusion. For other means than life and work there are none. Other proof of the existence of Great Souls, mastering the bodies in which they dwell, having communion with mankind travelling in pain on the one hand, and with the great boundless freedom of spirit on the other; other proof, I say, than that your soul first touches Their souls, there is none. There never will be any other proof until you have first mastered that truth and have learned to know the intangible eternal presences by a proof more sure than the presence of evanescent form.

Or, again, the proof asked may be that of certain fundamental propositions of Theosophy, such as those laid down in the Secret Doctrine. These are first, the existence of a boundless, eternal Principle of life; second, the universality of the law of periodicity, or Karma; third, the spiritual identity of all souls with the Over-soul. Such proof can be sought, and can, so far as my own experience goes, be found in every department of life. I admit that in this so-called scientific age the merest weaklings are so inflated with the rabies of science that they think they must have scientific proof of everything, and hence would deny what may be called proof by analogy. Science herself, laboriously great but often true, treats us no better. But permit me to take a case in point, an illustration from a lecture recently delivered in this hall on what are called "The Lives." In that lecture it was shown that science demonstrated certain action and reaction always taking place in the unit, as it is called, of protoplasmic matter. It was also shown that this series of action and reaction was precisely the same as those given in the Secret Doctrine relative to the action of the life-principle in regard to the Solar systems, worlds, man, and even the constituent cells of his body. Now, as I say, science would refuse us the right to this proof by analogy. But let us see if we cannot wrest it from her own utterance. For what says science further, after postulating this unit of protoplasm and definite actions and reactions taking place? Science shows at once this fact, that the whole visible universe is built up of a series of just such units. In this conclusion, then, she herself gives us that proof in regard to the universe to which we have laid claim. Or take another case. In the same lecture it was said that protoplasm, the basis of all life, was built up of certain well-defined chemical constituents, but that if you put those constituents together in their exact proportions, living protoplasm would not result. What would be absent? Life would be absent. The scientist claims that there is no such thing as life *per se*, life in itself. But may we not fairly claim that if the absence of life or motion prevents this chemical structure so carefully builded up after the living model, from being alive, it is a fair conclusion that there is a something called Life whose absence makes the difference between a living thing and a dead thing, as science uses the terms "life" and "death." I speak advisedly of the terminology of science, for to the Theosophist Life and a change in the modes of Life alone are known.

Going thus rapidly over the whole ground of proof, what I would finally suggest to my fellow Theosophists is this: The

proof that is wanted is proof of the great spiritual side of life and that which in all directions underlies the visible and material. Now the proofs of life are everywhere. They are found in all occupations, in all departments of life, in all sciences, in all arts; they are best found in the beings of whom life itself is composed. Take, for instance, the question of evolution, that great moot-point which is said to have been the chief among the discoveries (re-discoveries I should call them) of this century. You may find it everywhere. You may find it in statecraft, in the tendency away from warfare and towards arbitration. You may find it in the trades, in the tendency away from monopoly and towards co-operation; yes, even in the limited co-operation of monopolists, which is its most dangerous form. You may find it in education; in the tendency, growing greater every hour, to give the same advantages to both sexes. You may find it in theology, in that these later days have seen the study of comparative theology, in part adopted, in place of that method where a man learned only his own form of belief and, at most, the best argument of other schools, in order to be able to refute. You may find it in the industrial life of cities; in the custom, growing daily greater, of embracing the sale of all manner of goods in one shop, instead of employing that shop as a place where only one species of goods could be obtained. You will find it in the drama, which, opening at the beginning of the century with the statuesque method of the Greek stage, and passing through the romantic, the melodramatic or intensely real, the ideal (as in some plays of Tennyson and others of his school), has finally culminated at the close of the century in a school of playwrights who show all the situations of life arising out of and caused by the complexities of character of that thing painfully created, life after life by man: I mean, the heart of man itself. That heart has built up the whole of life about us. It is responsible for all the strange alternations, struggles, differences, and tragedies of life. The latter-day dramatist has seen it; the prophetic seer has sung it for centuries also. If you turn to music, if you turn to painting, evolution is still plainly discerned. If, then, Theosophists wish to point out such proof relative to the ancient Eastern beliefs as may serve as sufficient basis for a man to begin to work upon, let them turn to the various departments of life and demonstrate the first faint clues of greater riddles in them. Not a mother among her children, not a workman by his bench, not a photographer spreading his film ready for the transforming fingers of the light to create some radiant image and cast it out of space upon the glass, not any man

or any woman working anywhere but can bring some material from his or her place of life with which to build broad and wide the base of this universal temple which we can and will raise to the skies. Do not look abroad in things unknown to you for proof; seek that proof of the building spirit, the living spirit, the unseen all-powerful workman, in the Life of which you are part; and having discerned Him behind his customary mask, bring to us the faithful image of that which you have seen. The mother, observing the birth of character with the child, watchful of the development of the mere animal mind, joyous discerner of the first unfolding of the immortal soul, can put together argument for Reincarnation, for the belief that the strong character already shown in infancy—character dissimilar to that of all the ancestry perhaps—has been moulded by many a prior life. In the inter-correlation of forces, the behavior of energy, its conservation and interaction, the scientist can find still other proof. When the microscopist can find no bacteria present in a speck of matter placed under his most powerful lens, the photographer, preparing a plate sensitized to the action of the rays of the ultra-violet only—the unseen rays whose action and existence can only be demonstrated by chemistry—the photographer, I say, photographing by these rays, produces pictures of living and moving bacteria to which the wonder-revealing lens was blind. The astral ray revealing the lower astral forms—is it not a fitting sequence? And H. P. Blavatsky said that the greatest proof of occult theory would be found along biological and chemical lines. The schoolboy reads in his Natural Philosophy the first law of motion: “Action and reaction are equal and opposite in direction.” It is true of emotion as well. And it reveals the Law of Karma. H. P. Blavatsky pointed out the path. We should each seek to give our own proofs. No more is needed. No more can be asked. The proofs lie within yourselves; your daily acts fecundate them, your lives are their heralds. You have but to speak them. There is not one of us from whom all the rest may not learn something of proof, were that proof but brought before them. And is it not a duty which we owe to our belief, to demonstrate the real amplitude of its base?

Or perhaps it is proof of our ideals that men ask. What kind of proof, think you, would hold good of an ideal? I can conceive no other proof than its action upon the life. Were I asked, “Who are these men who have attained in ever so small measure to some proof of these great truths?” I would make answer thus: They are those who have looked upon a far star beyond the tem-





pest. They are those who have worked and toiled and waited, who being crushed have arisen, who having fallen have struggled and have arisen again and again. They are those who have done this for the sole and pure sake of the realization of an ideal which assures them that the salvation of one is inextricably bound up in the salvation of all. They are those who have seen the mighty image of Unity and Harmony far beyond the contemplation of the mere mortal mind, and who work on towards it regardless of themselves, caught up in the glory of that immortal ideal. For the proof of a man is his life. The proof of an Ideal is its life in the soul.

### FACES OF FRIENDS.

CLAUDE FALLS WRIGHT was born September 18th, 1867, in Dublin, Ireland. His mother is an English woman, a member of an old Cheshire family. His father was the nephew of a well-known Crimean General named Falls. He was educated at the High School in Harcourt Street, Dublin, where many well-known Irish theosophists were also taught. Preparing to enter the Civil Service in England he passed one grade, but while waiting for an appointment became an accountant in an Assurance Company. When he was eighteen years old he entered the Royal College of Surgeons to study medicine, but had not completed the first year before he heard of Theosophy through Charles Johnston. This subject then claimed his attention and he went over to London at the age of twenty to see H. P. B., afterwards asking her to advise him about going to India, to which she replied, "Do not go, but come to me and I will teach you", but saying he must first form a Branch, if possible, in Dublin. Acting on this, he gathered persons together, and finally a Branch was formed, which was opened by Brothers Judge and A. Keightley. Since then he has devoted himself entirely to the Society.

He was with H. P. B. for three years, and beside her at the time of her leaving this earth. At one time he was one of her secretaries, and at another time manager of the Duke Street Publishing Company, now the T. P. S. Almost every picture and ornament in H. P. B.'s room he put up at her request, as well as constructing many of the shelves for them. During the first and last visit H. P. B. paid to No. 17 Avenue Road, next door to the Headquarters, she leaned on Brother Wright's arm as he showed her around the place, and at the time of her death he knelt beside

her holding her left hand, and as she passed away took the ring from off her fourth finger. For a long time he was also Secretary of the Blavatsky Lodge in London. After the death of H. P. B. he came to America, arriving in New York seven months to a day after that eventful hour. Since then he has been traveling about the United States, as far north as Minneapolis and south to New Orleans, working at the Headquarters in Madison Avenue when in the city of New York. A great many members of the Society are now personally acquainted with Brother Wright, and his efforts for the Branches have been productive of great benefit, not only to him but also to the organization. His efforts in the Theosophical field in America entitle him to a place in this gallery, as he has visited most of the Branches on the east coast and far to the west, lecturing in the cities visited to large audiences and helping all centres in plans and organization for the purposes of further study. His work in this direction is invaluable and not only is his coming looked for, but constant calls are made for visits. Although Claude Falls Wright is young he has an ancient look due to a slight baldness; his voice is pleasant and insinuating and his birth gives him that touch of humor which enlivens the dullest subject.

## PLOT AGAINST THE THEOSOPHICAL SOCIETY.

IN the issue of this magazine for July, 1893, we gave a hint of the conspiracy against the Society, and now will outline a little more. The plot extends from India to America, taking in *en passant* what enemies it can find in Europe. A Parsee in India gave as many private and confidential papers as he could procure, meanwhile professing love of humanity. These were sent to an American citizen on the Pacific Coast who is engaged in the task of collecting all sorts of matter consisting of old tales and secondhand statements so as to put them in a book to be mis-called a history of the T.S. Such is the present title, though it may be changed later on. The price cannot be given as the size is not known. The value of this collector's historical faculty can be gauged by the following extracted from the English paper *Light* of December 9th, 1883. Speaking of H. P. Blavatsky he says:

The opponents of Madam B. in India were very anxious to have the matter tested in the country and did all they could to have it legally determined ; but Madam and the Theosophists could not be induced to go into court. On the very day she was to be subpoenaed as a witness by the opposition she left India and never returned thereto.

Almost precisely the reverse of this is true. Madame Blavatsky was most eager to bring prosecution for libel against the slandering journals, so eager that at first all remonstrance was powerless. It was represented to her that no Court could be a fitting resort for decision in cases involving Occult matters, and that every attempt would be made by counsel to throw ridicule on the topics most sacred to Hindus. She was at last only brought to relinquish her purpose by Col. Olcott's assurance that he would resign the Presidency of the T.S. if she persisted. (*Theosophist* of July, 1891). Hence no suit was brought and no witness subpoenaed. Imagine the value of a "History" composed of items with quality like the above! It takes more than purchased titles to make a historian.

A number of private letters and some fanciful imitations of such will be used in the book in order to show the members of the T.S. as fighting like a pack of wolves for place and power. There is a slightly comic effect in this upon any one who knows the T.S. as it is. There are no salaries, no imposing offices, no popular homage, no opportunity for self-aggrandizement. Theosophy being opposed to conventional beliefs, the more prominent the Theosophist the greater the odium he receives. The real consequence of official station in the T.S. is hard work, and it seems singular that men should wrangle and fight for that!

In truth, the calibre of soul which fits men to pursue the business of getting private letters from those receiving them under seal of confidence, and then using them to misrepresent and belittle the living and the dead, is not such as to lead to fame or even general esteem. The burrowing animals do not rank high among fauna. As the plot goes on, other details will be made public, for there can be no possible objection among Theosophists to swell the publicity which ensures contempt for vilifiers, but as yet it has not a very formidable appearance.

Some newspapers and certain organizations aid this plot indirectly, all claiming to be working for the good of the race. The Psychological Research Society is one of such. It frequently occupies itself with discussions of old private letters written by H. P. Blavatsky in order to show her as an imposter, though in trying to do this they arouse the presumption that she must have had unlimited means and innumerable agents in all lands who were in

all sorts of governmental offices, and also that she outranked most men of the day in her personal knowledge and memory.

This can do no great harm. In one case lately at a dinner where the agent of the P. R. Society was, in New York State, he retailed many things directed against her and the T S, and then the company requested Brother Harding, who was present, to tell them all he could of Theosophy. So there the vituperation resulted in a whetting of the minds present for Theosophical food. In India the *Times* prints letters not signed with real names that attempt to show Annie Besant on the brink of a cataclysm that will shatter her life and show her what a dupe she has been of the present officers of the T S for which she works. But she goes on unmoved, rousing up all India, so that the people begin there also to adore her; and knowing herself whereof she speaks, this branch of the attack is of no avail. It encourages Theosophists, while it must be rather depressing to the conspirators to know that one of the Governors in India asked Annie Besant lately to draw up plans for reform and educational work among the Hindus, requesting her as an F. T. S. to stay there and carry them out. This is not a fiction, like the basis on which the plot rests. So we may keep all our courage undiminished.

## OF FUNDS AND PROPERTY.

IT was thought by some at one time in the history of the Theosophical Society that a society fund was an indispensable prerequisite to the growth of the movement. This was a natural idea to a Western man because most of the achievements of the West are the result of the use of money, but if one has a good knowledge of human nature and remembers what has happened in other organizations it must be evident that, while money is necessary in order to get bread to eat, it is not entirely necessary for the work of the Theosophical Society. The Roman Catholic Church is probably the most powerful religious body, controlling vast sums of money and owning the best property everywhere, but its great achievements have been in the line of fostering dogmatism and chaining the minds of men; its latest one a few months ago consisting in compelling St. George Mivart, who is a Roman Catholic, to recant what he said in a prominent review tending to show that eternal damnation is impossible. The Meth-

odist and other Churches of the dissenting side of Christianity sustain large missionary enterprises for which they get millions of dollars from their adherents, and the result is that they pay the salaries of many missionaries, enabling their secretaries at home to accumulate money, produce but few converts abroad, and keep up the breach in brotherhood between the East and West by fostering the idea that the heathen are unregenerate and damned. If the Theosophical Society as an organization had always possessed a fund and property, there would always be those who, moved by selfish motives, would struggle to gain possession of the money and the use of the property for their own benefit. But without a fund belonging to the treasury, the Society has steadily grown in influence and numbers. This is because instead of money to fight for we have had an inspiring ideal, and instead of corporate funds to work with we have had devotion which causes the members to use in the work of the organization their own private means untrammelled by the treasury rules. Thus the Society is poor, and it is sincerely to be hoped that it will always remain without a fund as a temptation to the cupidity of man.

The Headquarters in America, situated in New York City, is a piece of property the title to which is vested in the local Branch, which is a corporation formed for the purpose of holding the property. It does not belong to the Theosophical Society, but it is devoted, under the same spirit of devotion as has moved all true Theosophical workers, to the uses and the benefit of the T. S. The Headquarters in London belongs also to a body of persons, not to the Theosophical Society. Exceptionally, the Headquarters in Adyar belongs as a centre to the Theosophical organization as a whole. It has been said by some that all donations, all legacies, all bequests of property, all general acquisitions of all property for the T. S. work should be to and for the Theosophical Society as legal beneficiary, but with this view I for one cannot agree. The funds that are used in the work, outside of the necessary funds belonging to the various Sections and spent during the year should remain the property of private persons who devote them to the uses of the Society freely and in whatever direction their conscience permits. If we accumulate a large corporate fund we will also accumulate around it those human beings who unconsciously as well as deliberately conceal their motives, who ask to be allowed to work so that they may be paid, and who as members of the whole body owning the fund might have a right to demand its division. May Heaven defend us from such a state of things! If persons have money which they desire to devote in large sums to

the Society's work, they should either use it themselves in the lines of that activity or deliver it over to such devoted workers as have shown that their guide in life is self-sacrifice for the whole.

Take a few concrete examples. In the American Section, for instance, salaries are not paid, unless you call board and lodging a salary to certain persons who are without means. There are workers in the official departments of that Section who spend their entire time from early morning till night, and all the money they can spare over their actual necessities, in toiling for the Theosophical Society without a salary and at the same time giving out of their means to the needs of the work. In England it is the same. There Mrs. Besant and others work unceasingly for the Society, she supporting herself and contributing all that remains of her earnings to the needs of the Society. H. P. Blavatsky did the same. Col. Olcott did also and is still doing it. Thus in every direction the real lasting and beneficial activities of the Society are carried on by those who, willing to work for it, do not ask a salary; and those of them who possess means do not wish to be trammelled by rules and regulations relating to a general fund which will always be source of annoyance and a temptation to the wicked. In our history of many years we have had this proved in the case of a treasurer in India who, having the small general funds under his control, stole all that he could lay his hands upon. He was but a mortal thrown into the midst of temptation. If the money were his own and he were working in the Society with it, he would not steal it for he could not.

We ought not to encourage large donations to the treasury, but should spread abroad the principle that private means should be liberally given to the tried ones for use in their discretion when the giver does not know how or has not the opportunity to use it himself. Let them do as has been done; just as one man gave H. P. Blavatsky \$5000 for the Girls' Club at Bow, London, for which it was judiciously used by Mrs. Besant as agent; or as another gave a large sum to help start a headquarters; or like another in giving the money to print quantities of tracts and pamphlets; or as another who paid over from time to time to an official enough to sustain a well-tried, devoted, but penniless worker in further hard travelling and speaking for the Cause. In this way devotion becomes more valuable than millions of money; those who are capable of speaking and writing but have no means will be enabled to go on by others who, favored by material fate, have a surplus. But make a large treasury fund, and then no barnacle or drone could be shaken off once it had fastened on the

old ship, because he would have a voice in the management of means. Again, those captious, suspicious persons who always know the date of a penny or the number of a bill would harrass those who had the spending.

Again, our poverty and lack of earthly applause and reward have saved us from cranks and sectarians who, subliminally attracted by wealth, would prate of doctrine and duty while they stood guard over the cash-box. In the strength of our ideal and devotion is our power, and that work which is done without reward or the hope of it and without the blighting influence of a debit and credit account goes further and lasts longer than any which is given as return for a money consideration.

## REINCARNATION IN JUDAISM AND THE BIBLE.

THE lost chord of Christianity is the doctrine of Reincarnation. It was beyond doubt taught in the early days of the cult, for it was well known to the Jews who produced the men who founded Christianity. The greatest of all the Fathers of the Church—Origen—no doubt believed in the doctrine. He taught preëxistence and the wandering of the soul. This could hardly have been believed without also giving currency to reincarnation, as the soul could scarcely wander in any place save the earth. She was an exile from Paradise, and for sins committed had to revolve and wander. Wander where? would be the next question. Certainly away from Paradise, and the short span of human life would not meet the requirements of the case. But a series of reincarnations will meet all the problems of life as well as the necessities of the doctrines of exile, of wanderings for purification, of being known to God and being judged by him before birth, and of other dogmas given out among the Jews and of course well known to Jesus and whoever of the seventy odd disciples were not in the deepest ignorance. Some of the disciples were, presumably ignorant men, such as the fishermen, who had depended on their elders for instruction, but not all were of that sort, as the wonderful works of the period were sufficiently exciting to come to the ears of even Herod. Paul cannot be accused of ignorance, but was with Peter and James one of several who not only knew the new ideas but were well versed in the old ones. And those old ones are to be found in the Old Testament and in the Commentaries, in the Zohar, the Talmud, and the other

works and sayings of the Jews, all of which built up a body of dogma accepted by the people and the Rabbis. Hence sayings of Jesus, of Paul, and others have to be viewed with the well-known and never-disputed doctrines of the day held down to the present time, borne well in mind so as to make passages clear and show what was tacitly accepted. Jesus himself said that he intended to uphold and buttress the law, and that law was not only the matter found in the book the Christian theologians saw fit to accept, but also in the other authorities of which all except the grossly unlearned were cognizant. So when we find Herod listening to assertions that John or Jesus was this, that, or the other prophet or great man of olden time, we know that he was with the people speculating on the doctrine of reincarnation or "coming back", and as to who a present famous person may have been in a former life. Given as it is in the Gospels as a mere incident, it is very plain that the matter was court gossip in which long philosophical arguments were not indulged in, but the doctrine was accepted and then personal facts gone into for amusement as well as for warning to the king. To an Eastern potentate such a warning would be of moment, as he, unlike a Western man, would think that a returning great personage would of necessity have not only knowledge but also power, and that if the people had their minds attracted to a new aspirant for the leadership they would be inflamed beyond control with the idea that an old prophet or former king had come back to dwell in another body with them. The Christians have no right, then, to excise the doctrine of reincarnation from their system if it was known to Jesus, if it was brought to his attention and was not condemned at all but tacitly accepted, and further, finally, if in any single case it was declared by Jesus as true in respect to any person. And that all this was the case can, I think, be clearly shown.

First for the Jews, from whom Jesus was born and to whom he said unequivocally he came as a missionary or reformer. The Zohar is a work of great weight and authority among the Jews. In II, 199 b, it says that "all souls are subject to revolutions". This is metempsychosis or *a'leen b'gilgoola*; but it declares that "men do not know the way they have been judged in all time". That is, in their "revolutions" they lose a complete memory of the acts that have led to judgment. This is precisely the Theosophical doctrine. The Kether Malkuth says, "If she, the soul, be pure, then she shall obtain favor . . . but if she hath been defiled, then she shall wander for a time in pain and despair . . .

until the days of her purification". If the soul be pure and if she comes at once from God at birth, how could she be defiled? And where is she to wander if not on this or some other world until the days of her purification? The Rabbis always explained it as meaning she wandered down from Paradise through many revolutions or births until purity was regained.

Under the name of "Din Gilgol Neshomes" the doctrine of reïncarnation is constantly spoken of in the Talmud. The term means "the judgment of the revolutions of the souls". And Rabbi Manassa, son of Israel, one of the most revered, says in his book *Nishmath Hayem*: "The belief or the doctrine of the transmigration of souls is a *firm* and *infallible dogma* accepted by the whole assemblage of our church with one accord, so that there is none to be found who would dare to deny it . . . Indeed, there is a great number of sages in Israel who hold firm to this doctrine so that they made it a dogma, a fundamental point of our religion. We are therefore in duty bound to obey and to accept this dogma with acclamation . . . as the truth of it has been incontestably demonstrated by the Zohar and all books of the Kåbalists."

These demonstrations hold, as do the traditions of the old Jews, that the soul of Adam reïncarnated in David, and that on account of the sin of David against Uriah it will have to come again in the expected Messiah. And out of the three letters ADM, being the name of the first man, the Talmudists always made the names Adam, David, and Messiah. Hence this in the Old Testament: "And they will serve Jhvh their God and David their king whom I shall *reawaken* for them." That is, David reïncarnates again for the people. Taking the judgment of God on Adam "for dust thou art and unto dust thou shalt return", the Hebrew interpreters said that since Adam had sinned it was necessary for him to reïncarnate on earth in order to make good the evil committed in his first existence; so he comes as David, and later is to come as Messiah. The same doctrine was always applied by the Jews to Moses, Seth, and Abel, the latter spelt Habel. Habel was killed by Cain, and then to supply the loss the Lord gave Seth to Adam; he died, and later on Moses is his reïncarnation as the guide of the people, and Seth was said by Adam to be the reïncarnation of Habel. Cain died and reïncarnated as Yethrokorah, who died, the soul waiting till the time when Habel came back as Moses and then incarnated as the Egyptian who was killed by Moses; so in this case Habel comes back as Moses, meets Cain in the person of the Egyptian, and kills the latter.

Similarly it was held that Bileam, Laban, and Nabal were reïncarnations of the one soul or individuality. And of Job it was said that he was the same person once known as Thara, the father of Abraham; by which they explained the verse of Job (ix, 21), "Though I were perfect, yet would I not know my own soul", to mean that he would not recognize himself as Thara.

All this is to be had in mind in reading Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee"; or in Romans ix, v. 11, 13, after telling that Jacob and Esau being not yet born, "Jacob have I loved and Esau have I hated"; or the ideas of the people that "Elias was yet to first come"; or that some of the prophets were there in Jesus or John; or when Jesus asked the disciples "Whom do men think that I am?" There cannot be the slightest doubt, then, that among the Jews for ages and down to the time of Jesus the ideas above outlined prevailed universally. Let us now come to the New Testament.

St. Matthew relates in the eleventh chapter the talk of Jesus on the subject of John, who is declared by him to be the greatest of all, ending in the 14th verse thus:

And if ye will receive it, this is Elias which was for to come.

Here he took the doctrine for granted, and the "if" referred not to any possible doubts on that but simply as to whether they would accept his designation of John as Elias. In the 17th chapter he once more takes up the subject thus:

10. And his disciples asked him saying, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them; Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not but have done to him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

The statement is repeated in Mark, chapter ix, v. 13, omitting the name of John. It is nowhere denied. It is not among any of the cases in which the different Gospels contradict each other; it is in no way doubtful. It is not only a reference to the doctrine of reïncarnation, but is also a clear enunciation of it. It goes much further than the case of the man who was born blind, when Jesus heard the doctrine referred to but did not deny it nor condemn it in any way, merely saying that the cause in that case was not for sin formerly committed, but for some extraordinary purpose, such as the case of the supposed dead man when he said that the man was not dead but was to be used to show his power over disease. In the latter one he perceived there was one

so far gone to death that no ordinary person could cure him, and in the blind man's case the incident was like it. If he thought the doctrine pernicious, as it must be if untrue, he would have condemned it at the first coming up, but not only did he fail to do so, he distinctly himself brought it up in the case of John, and again when asking what were the popular notions as to himself under the prevailing doctrines as above shown. Matthew xvi, v. 13, will do as an example, as the different writers do not disagree, thus :

When Jesus came into the coasts of Cesarea Phillipi he asked his disciples, Who do men say that I am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the prophets.

This was a deliberate bringing-up of the old doctrine, to which the disciples replied, as all Jews would, without any dispute of the matter of reïncarnation ; and the reply of Jesus was not a confutation of the notion, but a distinguishing of himself from the common lot of sages and prophets by showing himself to be an incarnation of God and not a reïncarnation of any saint or sage. He did not bring it up to dispute and condemn as he would and did do in other matters ; but to the very contrary he evidently referred to it so as to use it for showing himself as an incarnate God. And following his example the disciples never disputed on that ; they were all aware of it ; St. Paul must have held it when speaking of Esau and Jacob ; St. John could have meant nothing but that in Revelations, chap. iii, v. 12.

Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*

Evidently he had gone out before or the words "no more" could have no place or meaning. It was the old idea of the exile of the soul and the need for it to be purified by long wandering before it could be admitted as a "pillar in the temple of God". And until the ignorant ambitious monks after the death of Origen had gotten hold of Christianity, the doctrine must have enobled the new movement. Later the council of Constantinople condemned all such notions directly in the face of the very words of Jesus, so that at last it ceased to vibrate as one of the chords, until finally the prophecy of Jesus that he came to bring a sword and division and not peace was fulfilled by the warring nations of Christian lands who profess him in words but by their acts constantly deny him whom they call "the meek and lowly".

W. Q. J.

## LITERARY NOTES.

DECEMBER THEOSOPHIST. "Old Diary Leaves XXI" continues the copious attention given to Mr. Stainton Moses and the spirit messages he received, but space is found for four passing references to H. P. B., one of them as a "psychic". "The Truth of Astrology" is a most remarkable case of correct horoscope in the Bhrigusambhita leaves. "Idealism" is a very able and profound article, though somewhat contradictory at times. "N.D.K." states some important facts which acquit H.P.B. of Mr. Sinnett's charge that she extorted private papers from a recipient and then used them in the *Secret Doctrine*, and then contributes valuably to the Mars and Mercury discussion. "Theosophy and Indian Social Reform" is a trifle vague, but seems to be pointing aright. "Modern Indian Magic and Magicians" narrates a singular instance of obsession and its cure, and also two cases of *Ashtavadanam*, the faculty of doing eight different things at the same time.—[A.F.]

DECEMBER LUCIFER. The fine article on "Ancient Egypt" is concluded. "Building for Eternity" is by Mr. Mead, and expands one's conception of his own expanding soul. It quotes too much, but is vigorous and warm and telling. Mrs. Vera Johnston, H.P.B.'s niece, begins a weird, Frankenstein-like story of great power. Che-Yew-Tsang's second paper, "Some Modern Failings", is one of the most delightful things ever appearing in *Lucifer*,—or, indeed, anywhere. Common-sense, bright, even at times sparkling, full of thought and wisdom and practical tuition, it arouses envy of the magazine which has such a contributor. One unfortunate assertion mars it,—that thought on another's fault draws elementals which arouse the same fault in the critic. This is to say that elementals can force one to become what one dislikes! Besides, how do we correct our faults but by observing their nature as displayed by others? Yet one slip does not much damage so noble a paper. "The Mahayana as taught by Buddha" is short and of small consequence. That "all things are mind itself" is one of those fanciful extravagances not likely to delude heads called in America "level". Mrs. Frederica Macdonald has rallied from Mr. Mead's gentle chastisement and begun to misrepresent again. Neither the brimstone lake of Scripture nor the mild exposure of *Lucifer* seems adequate to affright that hardy soul. There is a certain dexterity in her fibs, as well as a neat literary expression, evidencing long and assiduous culture. "Honor to whom honor is due", but let us not forget the same Apostle's advice in Colossians III, 9th—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 14, is "A Word on Man, his Nature, and his Powers", a lecture delivered by Mrs. Besant on the steamer to India, most happily taken down by a stenographer on board, most happily printed by the T.P.S. as one of its issues. Of course it is grand, noble, full of grace and truth, and the Great Soul speaks throughout in all its majesty and beauty. Oh that the Indian lectures could all be thus taken down and preserved for posterity!—[A.F.]

LIGHT OF THE EAST for November contains a singularly sensible article on the T.S. and the way in which Hindus regard it, giving it most generous credit for its great work in the West. Possibly, however, some readers may doubt whether it is "known to every good Theosophist" that Damodar and Subba Rao and "a whole host of others" were "far more spiritually advanced than the Madame herself". The final paragraph is very funny,—except to Mr. Sinnett and Col. Olcott, whose respective assertions as to Mars and H.P.B.'s ignorance of reincarnation are airily disposed of in most Occidental manner. "They will blaze out in good time", winds up jauntily the writer. On page 67 is a pungent rebuke to such as think Brahm to be unconscious.—[A.F.]

THE AUSTRAL THEOSOPHIST is a sixteen-paged monthly to be issued by the Victorian Theosophical League, Austral Buildings, Collins st. East, Mel-

bourne, for the service of Theosophy in Australasia. It expects contributions from England, America, and India, and will give the notes, reviews, and discussions fitting its mission. The price through Australasia is sixpence a month or six shillings a year; price elsewhere is not stated. It begins in January, 1894.

THE IRISH THEOSOPHIST has added four pages to its size and two-pence to its cost. It is to give special attention to Theosophy for children, and cordially commends the Lotus Circles of America.

BORDERLAND for January has the usual large and varied collection of papers, Hypnotism and Spiritism having special space. In the Theosophical section a most generously ample review is given to the Countess Wachtmeister's book, with copious quotation. It is certainly a great thing for Theosophy at this date that it possesses the fair treatment and even kindly notice of a man so eminent as Mr. Stead, one, too, who so clearly perceives that that cannot be charlatanism which is beloved by a soul with the unsurpassed truthfulness, sincerity, and intelligence of Annie Besant.—[A. F.]

THE SANDUSKY REGISTER of December 31st gives over two columns to a verbatim report of Mrs. Edith Lockwood's essay before the Cincinnati T.S. upon "The Seven Planes of the Universe and the Relation they bear to the Seven Principles in Man".

THE STRIKE AT SHANE'S is the prize story of the American Humane Education Society, and tells how the animals on a farm successfully struck to obtain better treatment. The moral of kindness to animals is good for humans of every age, and is admirably impressed by this well-done tale.

ASTROLOGY, by Walter R. Old, is a series of three lectures delivered before the Mylapur Literary Society of Madras, followed by a horoscope of Queen Victoria and predictions about her up to October, 1895, at which date her demise is hinted at as probable. It is an able book, erudite, written in Mr. Old's accomplished style, not extravagant in its claims, and in some places, as in the treatment of free-will, of excellent argument. Page 22 is more than fine; it is eloquent. The book is stronger as an exposition of Astrology than as a defense of it; for the attempt to prove that the incidents of human life are caused, or even signified, by stellar relations presents logical difficulties appalling to all but the most sanguine natures. Mr. Old gives many singular instances of correct prediction, yet these are merely curious until we know their proportion to incorrect prediction. Has any writer ever furnished such? Astrology will always have attraction for the poetic and the imaginative, but more prosaic minds will be as little likely to seek history and biography in planetary space as to extract sunbeams from cucumbers. Hence the hope of displacing the Government Meteorological Bureau by an Astrological is slim indeed.—[A. F.]

TRANSACTIONS OF THE SCOTTISH LODGE T S, PART IX.—This number is at hand and is extremely valuable and interesting. This Lodge has in it such men as Brodie-Innes. It is a Christian Lodge. This Transaction deals with Zodiacs, Astronomy, and Astrology, giving also some very fine plates of ancient Zodiacs, for which alone it is valuable. Price is sixpence, but this number will be about fifty cents, as the plates are extra. The articles distinctly show the immense antiquity of the Indian and Egyptian Zodiac, and incidentally one must see that the Christian religion merely depicts old sun worship. However we have no desire to convert the Scottish Lodge. The work of the Lodge is accurate, regular, and workmanlike, with very small deviations from the plan on the board.

TRANSACTIONS OF THE LONDON LODGE, No. 19 is by Mr. A. P. Sinnett, and upon "The Pyramids and Stonehenge". Mr. Sinnett's contention is that disclosures from the Astral Light by competent Seers show that Adepts departing from Atlantis settled in Egypt and long ruled it as Adept-Kings, the greater pyramids being erected under their supervision about 200,000 years ago, for initiations as well as the preservation of certain valuable objects of occult character from dangers of earthquake or submergence. Yet the pyra-

mids were under water during one great subsidence of that part of Egypt. Stonehenge was built by Adepts from Atlantis much later, 100,000 years ago, and for a simple public worship, in contrast with the luxury of the deserted Atlantis. The massive stones there, in the pyramids, and at Baalbec were not raised by mechanical process, but by levitation through occult knowledge. Some of the ceremonies at Stonehenge, clairvoyantly revealed, are described. The lecture is most instructive, and is of course in the charming style which makes Mr. Sinnett so envied. As H.P.B. several times said these things, substantially, of Stonehenge and Pyramid, this is not the first promulgation of the idea.

## Mirror of the Movement.

### AMERICA.

MR. BURCHAM HARDING arrived at Buffalo, N. Y., December 20th, and attended a meeting of the Saturn Club, one of the leading social clubs. Mr. Hodgson lectured upon the "Destructive work of the Psychical Research Society," fifty minutes out of the hour being occupied by a repetition of his worn out so-called "exposure" of H. P. Blavatsky. At the close of the lecture Mr. Harding was allowed to reply, after which questions about Theosophy were put until midnight. The only subsequent reference to the lecture was made by a Spiritualist who contradicted what Mr. Hodgson had stated. The following evening Mr. Hodgson addressed the Liberal Club at their monthly banquet, and again Mr. Harding was allowed to follow him on Theosophy. We must be deeply grateful to Mr. Hodgson for advertising Theosophy, for as the result of his efforts the Universalist Church opened the pulpit on the following Sunday, and there are now three classes at work in Buffalo studying Theosophy. On December 31st at Rochester Mr. Harding occupied the Unitarian pulpit in the morning, addressed the People's Ethical Society in the afternoon, and spoke at the Second Universalist Church in the evening, all three places being crowded. On January 7th he occupied the pulpit at the First Universalist Church at Rochester, and spoke in the evening in the City Hall on "Universal Brotherhood." Three large classes (about fifty persons) are formed to study Theosophy in Rochester, the classes at Rochester and Buffalo working as Branches of the League of Theosophical Workers. On January 10th Mr. Harding lectured before the Saturn Club at Buffalo. On January 14th at Albany, N. Y., occupied the pulpit of the First Christian Church both morning and evening. On the fifteenth he attended, by invitation, the monthly meeting at Albany of the Universalist pastors of the surrounding district. They seemed greatly interested in Theosophy, asking questions, for nearly two hours, and it will probably lead to their studying the subject.

CLAUDE FALLS WRIGHT lectured before the Chicago Branch November 19th on "Occultism in Daily Life". November 20th he attended a *conversazione* at the rooms of the Society. November 22d he addressed the Toledo Branch. November 23d he lectured in Lotus Hall, Toledo, on "The Mission of the Theosophical Society". "Reincarnation" was the subject of his address the next night, Friday. Saturday he lectured on "Occultism". Sunday, November 26th, on "Dreams". Monday he addressed the Toledo Society on "H.P.B." Tuesday he gave the Branch some practical hints for its working. On Wednesday he addressed a meeting of the members of the Columbus, Ohio, Branch in Dr. Henderson's rooms. Friday, December 1st, he lectured at the Y.M.C.A. rooms on "Theosophy". "Reincarnation" was the subject of his address the next night in the same hall. Sunday, December 3d, he lectured three times; morning and evening at the Universalist Church, Columbus, on "Theosophy", and in the afternoon in the Masonic rooms on "H.P.B." On Tuesday, December 5th, he addressed the Cincinnati Branch on "Dealings with the Dead". Wednesday he left for Memphis. On Thursday, December 7th, he addressed a meeting of the Memphis Branch at the Peabody Hotel.

Friday he lectured on "Occult Development" at the Lumber Exchange Building. In Mrs. Pittman's drawing rooms the next night he lectured before the Branch on "The Masters". "The Basic Principles of Theosophy" was the topic of an address on Friday at the Lumber Exchange Building. On Monday, December 18th, he delivered an address in the Opera House, Vicksburg, Miss., on "Theosophy". Tuesday he addressed meetings in the afternoon and evening at the Carroll Hotel. On Wednesday, December 20th, he lectured on "Occultism" at the Commercial Club Rooms, and the next day he left for New Orleans. Friday, December 22d, he addressed a meeting of the New Orleans Society in Mrs. Gehl's drawing rooms. December 23d he delivered a public lecture on "Theosophy" at the Woman's Club. Sunday evening he addressed another meeting of the members of the Society. Christmas Day he held a joint meeting of the Vyasa and Saraswati Branches. December 26th he delivered a public lecture on "Reincarnation". December 28th he lectured on "Occultism". December 29th he held a meeting of the Saraswati Branch to consider methods of work. December 30th he delivered a public lecture on "The Masters and H.P.B." On Sunday he addressed a meeting in Vicksburg, Miss., and on Tuesday, December 9th, he gave a public lecture on "H.P.B. and the Masters" in Memphis, Tenn. He then returned to New York.

#### CONVENTION, AMERICAN SECTION.

The Eighth Annual Convention of the American Section will be held on the twenty-second day of April, 1894, at the city of San Francisco, Cal., as decided by the Executive Committee. All the branches on the Pacific Coast have been consulted, and as former Conventions were held at Chicago, Boston, and New York, except the first one (which was very small) at Cincinnati, it seems wise and good to have this one at San Francisco. It will begin the second series of seven years for this Section. The General Secretary will attend from New York, and some others in the East have said they will try to arrange to go. A delegate is expected from London to represent Europe in the person of Mr. E. T. Hargrove, who has for some time been giving assistance at the London Headquarters.

All Branches in good standing are entitled to be represented by a delegate either from the Branch or appointed by it from the general membership. Delegate means also president, but presidents who are delegates should have the resolution of the Branch so appointing them. It is suggested as well that all Branches not able to send a delegate from their own list should appoint a delegate from among the California members, so that as many Branches as possible may be actually represented in person. The General Secretary, or Dr. Anderson, 1170 Market Street, San Francisco, or the Committee at 1504 Market Street, San Francisco, will furnish names of persons who would act as delegates in such cases. It will be well, therefore, to send to either of the said persons an open paper of delegation to be filled by them, or a delegation to some known persons there. But to prevent duplication of names it is better to leave to the Committee or Dr. Anderson or the General Secretary the filling in of names. The chief work of the Convention will be, outside of the usual routine business, to have a good series of meetings at which speakers will deal with Theosophy and Theosophical work.

As at the same time there will be held a Mid-Winter Fair, which, it is said, will have a Congress of Religions, the Pacific Committee of the T. S. has asked that the Society be represented therein, and we understand the application has been granted. This will have place on or about the days of the Convention, so that a series of interesting sessions no doubt will be held, thus giving a wider spread to the Theosophical movement there.

Reports from Branches should be in the hands of the General Secretary in time for him to condense and add to his report; they are not printed separately.

The programme will be made up next month, and it is expected to have the best speakers we can get to deal with Theosophical topics. One session will certainly be devoted to discussion of best branch work and propaganda.

#### PACIFIC COAST ITEMS.

THE PACIFIC COAST COMMITTEE have issued to all Theosophists upon the Coast a very urgent appeal for the support of the Lecturer, expressing

strongly his great services to the cause and the importance of continuing them. They say that through his work not a city or town of any size has failed to hear the truths of Theosophy, and that the press reports of his lectures have been invaluable. Certainly the sustentation of lectureships is one of the most effective works open to the American Section.

#### EUROPE.

ENGLISH LODGES report steady progress. Regular meetings, both for the public and for members, are being held with increased attendance during the winter months. North London Centre has been chartered as a Lodge, this making the eighth Lodge in the London district. Timely aid was given this new venture by a public meeting held in the neighborhood, at which Miss Stabler, of New York, and C. Collings, of Bow Lodge, lectured with considerable success.

LONDON HEADQUARTERS' STAFF is now convalescent. The work has never been interfered with in spite of persistent illness.

NORTH OF ENGLAND FEDERATION, T. S., will hold its third quarterly Conference at Manchester on February 3rd. A large gathering of Theosophists is expected, and it is hoped that both Mrs. Cooper-Oakley and G. R. S. Mead will be able to attend from Headquarters.

BERTRAM KEIGHTLEY is at present making a lecturing tour in the North of England. A correspondent writes from Manchester: "We have had the most interesting visit from Bertram Keightley. We had nearly seventy at our Lodge meeting (Manchester City) to hear him. His address was a treat." Equally good accounts come from other towns he has visited. Bradford, Harrogate, Leeds, and Middlesbrough will be the chief centers of his propagandist efforts.

THE BOW LODGE, London, have arranged to give a tea to 150 ragged children from the poorest part of their neighborhood—the poorest in London. The tea is to be followed by a Christmas tree, and it is hoped that besides the usual orange and fire-cracker it may be possible to give to each child some warm garment.

HOLLAND still shows increasing willingness to listen to anything that concerns Theosophy. One of the best known weekly papers in Amsterdam publishes the contents of the Dutch *Theosophia*, and has now asked for a regular contribution of Theosophical articles. Other newspapers make long extracts from the columns of our representative magazine, which was formerly tabooed by the press and the retail trade alike. The children's weekly meetings, held at the Amsterdam Headquarters, are now regularly attended by some forty-four children of from six to thirteen years of age. This far exceeds anything we can show on the same lines in England. T.

SWEDEN. In Sweden a good deal of work is being done. We hear that Mr. Tennes Algren goes about as he can speaking. In one place at the North he had 600 for audience. But as expenses are heavy and Sweden poor, he wants to get as many cancelled stamps as he can and sell them for the purpose of aiding the work. All members in the U.S. who wish to do so may send such old stamps to the address of Gabriel Magnusson, 404 West 48th st., New York City. This is a good work. Mr. Magnusson will forward them to his fellow countryman.

#### NOTICES.

WANTED.—An F.T.S. who wishes to complete a set of *Lucifer* makes the following proposition: For Nos. 1, 2, 3, and 5 of Volume I, and Nos. 7 and 8 of Volume II, he will pay 50 cents per number, and in addition for each number thus secured will donate \$1.00 for the support of the T.S. Or he will take Volumes I and II complete and pay 50 cents per number and contribute \$10 to the support of the T.S.

Another F.T.S. desires to complete a set of the PATH and offers 50 cents each for the following numbers: Volume II, No. 10; Volume III, No. 4; Volume IV, Nos. 10 and 11. Information may be sent to the PATH Office.

#### INDEX TO PATH, 8 VOLS.

A complete Index to the first 8 volumes of PATH, ending with March, 1894, is being made up with great care. If a sufficient number of readers send in advance orders payable in March, or after notification, to justify the expense of publication, the Index will be issued at 50 cents in paper.

#### THE SUPPORT OF THE T.S.

Considering all the circumstances, I am very glad to report some gain during the past two months, although I am much disappointed in not being able to make the total amount at least \$1,000 by the first of the New Year. If every subscriber to the Fund will take it upon himself to mention the matter to one or more members, I am confident that a very satisfactory increase can be made, and at once. I feel very certain that one reason why we have not advanced more rapidly is that a great many members either do not know of or do not understand the object of the Fund. To any such I wish to say: Write to me asking any questions you choose, and I will take only pleasure in explaining everything to you. I am deeply grateful to all who are coöperating with us, and I want to be grateful to a great many more.

My report to date is as follows :

New subscribers in the ten-cents-per-month class: R.F., C.E.S., H.E., A.M.T., B.L. Total, per year, \$6.00.

New subscribers in the twenty-five-cents-per-month class: E.F.H., L.P. Total, per year, \$6.00.

New subscriber in the fifty-cents-per-month class: C.M. Total, per year, \$6.00.

New subscribers in the one-dollar-per-month class: Mr. and Mrs. W.T.P. Total, per year, \$24.00.

Total subscribers previously reported, 68. New subscribers since, 10. New total, 78. Total value of fund, first year, previously reported, \$809.85. Amount pledged by new subscribers, \$42.00. Profits from sales of badges by me, \$10.00. Total value of Fund, first year, to date, \$861.85.

G.E.H.

247 Green st., DAYTON, OHIO, *January 10, 1894.*

Items paid direct to General Secretary, \$1.30. Disbursements, postage, etc., by G.E.H., \$2.40. Receipts to G.E.H. since last account, \$173.80.

*Received January 13, 1894, from G.E.H., \$173.80, as above.*

WILLIAM Q. JUDGE,  
*General Secretary.*

#### ADYAR DEFALCATION FUND.

In addition to the money acknowledged in January PATH, the following has been received in American Section:—

Genl. J. B. ....	\$3.00	M. W. O. ....	\$2.00	H. J. L. ....	\$2.00
H. M. D. ....	5.00	F. L. D. ....	1.00	M. E. F. ....	100.00
W. L. G. ....	3.00	Pleiades T. S. ...	6.00	M. F. H. ....	5.00
M. S. ....	3.00	R. O. R. B. ....	1.00	L. H. F. ....	5.00
R. F. T. ....	1.00	P. B. ....	5.00	H. D. P. ....	1.00
A. M. W. ....	2.00	C. H. ....	2.00	B. W. ....	7.50
K. M. T. ....	3.00	V. N. ....	10.00		
					<u>\$166.50</u>

Already acknowledged, \$443.30. Total to January 22d, \$609.89. Remitted to India January 22d, \$289.80. Previously remitted, \$320. Total remitted, \$609.80.

WILLIAM Q. JUDGE,  
*General Secretary.*

## THEOSOPHICAL CONGRESS FUND.

## SUPPLEMENTAL ACCOUNT.

Surplus given in report of October			\$ 138.02
DONATIONS since:			
October 27, R. S. D.,		\$ 5.00	
31, Narada T. S.,		10.00	
November 25, European Section,		18.11	
27, Indian Section,		2.59	35.70
			<u>\$ 173.72</u>
ADDITIONAL DISBURSEMENTS:			
Excess over estimate of printing and binding in paper,	\$ 45.50		
Binding 500 in cloth,	65.00		
Railroad travel,	24.15		
Postage and express,	57.85		
Packing-cases for London,	5.00		
		<u>\$197.50</u>	
Deduct above sum,		173.72	
			<u>\$ 23.78</u>
Deficit to be met by sales,			
Sales up to December 31, 1893,	\$104.69		
Surplus, December 31, to be accounted for,			<u>\$ 80.91</u>
RECAPITULATION.			
Cash reported October,	\$1208.20	Printing,	\$ 535.50
American Section fund,	100.00	Binding (cloth),	65.00
European, 1st donation,	730.00	Mailing, packing,	62.85
Donations herein,	35.70	Travel,	723.77
Sales of reports,	104.69	Travel from India,	710.56
	<u>\$2178.59</u>		
		Surplus from sales,	<u>\$2097.68</u>
			80.91
			<u>\$2178.59</u>

NEW YORK, *December 31, 1893.*

At the April, 1894, Convention American Section, I will ask for a special audit of the accounts of this fund and publish the report thereafter, and will then pay over the surplus in the way most desired by the three Sections.

WILLIAM Q. JUDGE,

*Vice-President T.S.*

## CIRCULATING THEOSOPHICAL LIBRARY.

Patrons are invited to insert in their catalogues the following books added since last announcement: No. 240, *Heroic Enthusiasts*, Vol. I, Bruno; 241, *ditto*, Vol. II; 242, *Autobiographical Sketches*, Besant; 243, *Earth Burial and Cremation*, Cobb; 244, *From Adam's Peak to Elephanta*, Carpenter; 245, *Lucifer*, Vol. XI; 246, *T.P.S. Pamphlets*, Vol. V; 247, *Buddha and Buddhism*, Mills; 248, *Sound and Music*, Zahm; 249, *Theosophist*, Vol. XIV, Part 1; 250, *Theosophy and Psychological Religion*, Max Müller; 251, *Reincarnation*, Anderson; 252, *Theosophical Forum*, Vol. IV; 253, *Ocean of Theosophy*, Judge; 254, *Death, and After?* Besant; 255, *History of the Doctrine of a Future Life*, Alger; 256, *Lucifer*, Vol. XII; 257, *Ramayana*, Vols. I-III; 258, *Path*, Vol. VII; 259, *Theosophist*, Vol. XIV, Part 2; 260, *The Theosophical Congress Report*.

As all objects enter the mind as thoughts and are seen by it as thoughts alone, so in the thought of the mind is the bond to many lives.—*Daily Items.*

OM.

# Ā U M

HEAVEN is long enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of or for themselves. This is how they are able to endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved.—*Lao-tse.*

## THE PATH.

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VOL. VIII.

MARCH, 1894.

No. 12.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### THE SYMBOLISM OF THE UPANISHADS.

III.

THE third part of the Katha Upanishad continues the teaching of Death to Nachiketās, which has already been followed through the first two parts:

—Those who know the Eternal, the five fires, and the triple flame tell of the shadow and the light entering the cave through the long age, and drinking the reward of good deeds in the world.

No better sentence for illustrating the symbolism of the Upanishads could be chosen. The first words hardly need an explanation. They need, rather, realization in the inmost recesses of the heart. But who are the knowers or practicers of the five fires? These words allude to an ancient penance, when the ascetic stood bare-headed between four fires, in the blazing heat of the Indian sun. But this penance in itself is symbolical. The five fires are the five senses, or the five powers of sensation, which make up the phenomenal, illusory world; and it is the heat of these five fires of delusion which the true ascetic must learn to withstand. The knower of the triple flame is he who knows the Higher Self, the triple *Ātmā*, or the triad *Ātmā*, *Buddhi*, and Higher *Manas*; that is, Spirit, Soul, and pure reason. What,

then, are the shadow and the light that these three tell the knower of the eternal, he who withstands the five fires of sense, and he who knows the triple flame of the Higher Self? We may discern the meaning by the words which follow. The shadow and the light enter the cave, or the hidden world, and enjoy for a long age the fruit of good deeds done in the world. The shadow and the light are, therefore, the Spirit, and its vehicle the soul, which, entering into the hidden world of Devachan after death, reap the good Karma of the past life.

[ Death continues : ]

— Let us teach to Nachiketâs what is the bridge of sacrificers, the unperishing Eternal, and the fearless shore of those who seek to pass over.

The bridge by which the sacrificers of self pass over to the shore where there is no fear, the resting-place of the unperishing Eternal, is the link between the Higher and the lower self; it is the latent power of the lower self to rise to the Higher Self, and thus to cross over from the outer world which is its field of life to the inner world of the Higher Self.

— Know that the Self (Atmâ) is the lord of the chariot; that the body (Sharîra) is the chariot; know that soul (Buddhi) is the charioteer; and that mind (Manas) is the rein.

They say that the organs (or impulses) are the horses; and the external world of objects is their road. As the self is yoked to mind and the impulses, the wise say the Self is the enjoyer. But he who is unwise, with mind not bound to the Self (that is, with lower Manas preponderant), his impulses are ungoverned, like the charioteer's unruly horses. But he who is wise, with mind ever bound to the Self (with higher Manas preponderant), his impulses are controlled like the charioteer's good horses.

In this simile of the chariot, Buddhi governs kama through Manas, under the inspiration of Atma. The reins are well in hand, the horses are controlled, when Manas is recipient of the light of Âtmâ, through the mediation of Buddhi; when the lower aspires to the Higher Self. It will be remembered that in the *Bhagavad-Gîtâ* Krishna is the charioteer or Buddhi.

— But who is unwise, unmindful, and ever impure, obtains not that resting-place (and goal); but falls back into the world of birth and death.

But he who is wise, mindful, and ever pure, he indeed reaches a resting-place from which he is not born again.

He who has wisdom for his charioteer, keeping mind well in hand, reaches the end of the path, the supreme resting-place of the evolving power.

The impulses are higher than the senses; mind (Manas) is higher than the impulses; soul (Buddhi) is higher than mind; and the Great Self (Mahâmâtmâ) is higher than Buddhi. Higher than this Great is the Unmanifested. Higher than the Unmanifested is the Logos (Purushas). Than the Logos none is higher; that is the prop, the Supreme Way.

The "unwise, unmindful" is again he whose lower mind (Manas) is not dominated by the Higher. For only with this domination and preponderance of the higher mind over the lower, by which the center of life passes from the lower mind dominated by desire (kama-manas) to the higher mind dominated by Spirit Soul (Âtmâ-Buddhi-Manas) is the final goal reached; for the center of life thus leaves a temporary and unstable dwelling for one that is eternal and fixed; and thus the end of the path is reached, the supreme seat of the power which evolves the worlds.

— The hidden Self does not shine forth in all beings; but is seen by the keen and subtle soul of subtle seers.

Let the wise man restrain voice (creative power) and mind; let him restrain them by the Self which is wisdom. Let him restrain this wisdom by the Self which is great; and this let him restrain in the Self which is peace.

This is the secret of the triple Self, the three-fold Âtmâ; its three sides are Wisdom, Power, and Peace. These correspond to the three sides of the Self, Sat, Chit, Ânanda, or Being, Consciousness, and Bliss, in the classification of the later Vedantins.

Then, having taught the final secret, the bridge across to the Great Beyond, and the way to cross over, and the nature of the Self that dwells on the other side, Death bids Nachiketas:

— "Awake, arise! having obtained thy wishes, understand them. The wise say the path is hard to traverse, like the keen edge of a razor". Then, having won the soundless, touchless, formless, unfading, the everlasting, that has neither taste nor smell, the beginningless, endless Eternal, that is beyond the Great, he is released from the mouth of Death.

And the Initiation is ended; the lesson of death is learned. The Upanishad concludes:

— This is the immemorial teaching declared by Death to Nachiketas. Declaring and hearing it, the wise grows great in the world of the Eternal. He who causes this supreme secret to be heard in the assembly of those who seek the Eternal, or at the time of the union with those who have gone forth builds for everlastingness; he builds for everlastingness.

A last word as to the meaning of this "union with those who have gone forth". The Sanskrit word used is Shrâddha, the yearly sacrifice to the spirits of ancestors in the ascending line; when the sacrificer is united in spirit to his forefathers in the other world. But the inner meaning is that union with spiritual ancestors in the ascending Guru parampara chain which is described in the last chapter of the "Idyll of the White Lotus". This union with the spirit of the Great Ones who have gone before is the Great Initiation, the theme of the "immemorial teaching of Death".

C. J.

## DIREFUL PROPHECIES.

THE whole mystic fraternity of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H.P.B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognostigating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea.

That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of things for the human race opening in the affairs of America", before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union—"A new order of ages"—was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labor where they please has neither the ideas nor the sentiments needed for the maintenance of liberty. . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and then of the military despotism which must follow it; if, indeed, some social crash does not bring the latter upon us more quickly.

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes; and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus—the bull—it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like those of Persia and China will feel most whatever physical effects shall be due; and in Europe, while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December 30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berossus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favorite of the gods you will escape, while if you are not their favorite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is "a necessary end". Theosophists too often occupy themselves with these woful lookings into the future, to the detriment of

their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of to-day, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

WILLIAM Q. JUDGE.

### A NOTE ON REINCARNATION.

IT is possible that since in our Western thought there is a good deal of hesitation about accepting the idea of reincarnation, involving, as it does usually, the belief in a previous objective state of existence of which no direct evidence can be offered and no memory remains, much might be done towards making the way plain by more constantly insisting on the simple fact of incarnation. Once people begin to think of themselves as dual entities, part physical and part non-physical, and of the non-physical being incarnated in the flesh in the ordinary course of Nature's providence, the further idea of a repetition of the process will easily creep into acceptance. Christians cannot reject incarnation in respect of Jesus of Nazareth. By-and-bye they will apply it to themselves. Belief in reincarnation will follow naturally. Let us teach that we are descended from the right hand of the Father, and that our destiny lies upward again towards that everlasting seat.

I have not met in my Theosophical reading any treatment of one aspect of reincarnation which has impressed me in considering the objection of failure of memory of past lives. While not a linguist I have devoted some attention to languages, and have been interested in many curious facts concerning idioms, and in the complete representation of ideas obtained in translating from one language to another. In the first place take the Irse, or Irish Keltic. The idiom requires that in giving expression to sensations such as hunger, thirst, fear, happiness, etc., the verb is used with prepositional pronouns. "I fear" would in Irish be literally expressed as "Fear is on me;" "I am hungry" as "Hunger is on me"; "I wish it" as "It is a wish with me". In the other case, take the salutations of various nations. We ask "How do you do?" or "Howdy?" according to our academic or provincial training. The Frenchman enquires "How do you carry yourself?" The German wonders "How goes it?"; and the Chinese "Have you eaten rice?" All these indicate the same underlying idea, but a different method in each case of conceiving and expressing it.

I do not purpose discussing the question of the possibility of conceiving an idea without giving it formal expression, but it is undeniable that the average man cannot think without words; he cannot have ideas until he has the means of expressing them. This is admitted by those who declare the English language deficient in terms fit to convey the force of the metaphysical conceptions found in the Sanscrit. Interesting light is also thrown on the subject in connection with the training of blind deaf-mutes, to whom a form or vehicle of expression is indispensable before reason manifests itself. The brain must be taught or trained to recognize certain symbols, either of form or of sound, before it can become a medium for the conveyance or expression of ideas.

But most of us speak only one language, and that English. We cannot understand a person speaking in a strange tongue, however clearly he conceives his idea in his own mind. The unfamiliar sounds convey nothing to the brain. Could one's brain respond directly to another's brain vibration, mere language would be unnecessary. It is probable that the idea would be transmitted directly without the circumlocution of mouth and ear. This appears to be indicated by what is called thought-transference, varied in Mr. W. T. Stead's experience of automatic writing.

Confined, then, as we are to one language for the recognition of ideas, and that a language scarcely four hundred years old, doubtfully intelligible even in Chaucer, it seems unreasonable to suppose that we could recognize the ideas we formed in the language of another birth until at least we were familiar with the language we actually used in that previous existence, or until such a cultivation of the brain had been successfully undertaken as would permit the direct reception of thought impressions from the astral matrix. Neither can it be denied that this is the case, since we all have ideas "occurring" to us, as we say, for which we cannot account, and which have no apparent origin in our immediate surroundings. May they not be a direct survival from other lives in which they had been promulgated in the speech of the nation and period to which we then belonged? This we could not deny or affirm in the absence of familiarity with the forgotten language. It would be of interest to make enquiry among linguists, especially among those versed in the dead languages of all ages, as to whether any of these old tongues presented readier channels of thought than others, or than the present mother-tongue.

It is evident that the most important point is the necessity of

clearly conceiving ideas in themselves, rather than their aspects presented by idiom, or by the varying expression of different languages and thinkers. This of course involves the practice of concentration and the development and control of imagination, the creative faculty on the mental plane.

ALBERT E.S. SMYTHE.

## FACES OF FRIENDS.

GEORGE EDWARD WRIGHT is an American and is now President of the Chicago T.S and the Central States Committee for T.S. work. He was born at Perrysburgh, Ohio, April 13th, 1851. His father, who was prominent in educational circles and author of several school-books, died in 1853, leaving a widow with four young children to support by her own exertions. This she did by teaching, and gave them a good education. George took a classical course at Beloit College and Cornell University. Upon leaving college he took up journalism as a profession, and in 1871 went to Chicago where he served as a reporter on several of the city papers, receiving promotion and recognition finally upon the Chicago *Tribune*. He represented this important daily at Philadelphia throughout the Centennial Exhibition in 1876, and the following year went to Europe as war correspondent, representing the Chicago *Tribune*, the New York *Times*, and the Cincinnati *Commercial* during the Russo-Turkish war. Returning, he served upon the editorial staff of the *Tribune*. In 1879 he married, and becoming dissatisfied with newspaper work retired from journalism permanently. In 1882 he founded the Chicago Stock Exchange, and was elected its first Secretary. This institution, keeping pace with Chicago's remarkable growth, has become immensely successful, and he has remained an active member ever since.

In 1886 the tragic death of a brother with unusual phenomena attending it drew his attention towards Occultism, and he began reading in that line, accumulating in this way one of the largest and most valuable occult libraries in the country. Taking up the study of chiromancy, physiognomy, astrology, and kindred sciences, he soon drifted into Theosophical literature, and there found the first really satisfactory solutions to the problems of life. He immediately joined the Theosophical Society, and has been unswervingly devoted to its welfare from that day. During the months of 1889-90, when the newspapers, especially of Chi-





cago, were filled with abuse of Madame Blavatsky, Brother Wright kept conspicuously posted upon his desk in his public office the following notice :

H. P. BLAVATSKY !

Let the journalistic sots continue to slander, and all the little hounds and reptiles to assail! The time will come when her name will be vindicated and her philosophy appreciated.

Strong words these, but the provocation was great. And how soon has the prophecy been verified!

In 1892 Brother Wright undertook with the General Secretary to secure a place for the T.S. in the World's Parliament of Religions, with what success our readers are aware. He was appointed Chairman of the Committee of Organization, and worked faithfully until our Congress was finished and successful. At our various Conventions he has labored hard with the rest. We thought distant members might like to see the face of the Chairman of the local Committee of our Congress, and this is it.

## THE FUNDAMENTAL BELIEFS OF BRAHMANISM IN CHRISTIANITY.

**M**OKSHA Shastra, or the Science of Emancipation or Salvation, is divided into three kinds ; namely, Karma Yoga, Gnana Yoga, and Bhakti Yoga. This three-fold division is found in the Buddhistic writings. It is not unknown to the New Testament writers. We read in *I. Corinthians*, chapter xii, 8 : "To some is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit".

2. To all of these systems the observance of the moral and ceremonial laws is necessary. The Ten Laws are called by the Brahmins the Dasa Dharma ; they are called by the Buddhists the Dasa Sila ; by the Christians they are called the Ten Commandments.

3. According to the Brahmins the cause of Sainsara or the misery of rebirth is Avidya or Ignorance. The Buddhists believe in the same doctrine. In Christianity we find a similar notion. We read in Ephesians, "We are alienated from God through ignorance and vanity of our minds".

4. To dispel ignorance the Brahmins and the Christians

agree that we must renounce selfishness and the love of worldly objects.

5. The 'cause of misery, according to the Brahmins, is Avidya, which is defined in the Yoga Philosophy as the mistaking of non-eternal, impure, and painful things for eternal, pure, and pleasurable things. It is the mistaking the carnal for the spiritual, or the loving of the worldly objects instead of the soul. An allusion to this doctrine of the Yoga Philosophy is found in the New Testament. In Colossians, chap. ii, we read, "Why as though living in the world are ye subject to the ordinances? Touch not, taste not, handle not; which are all to perish with the using, after the commandments and doctrines of men; which things have, indeed, a show of wisdom in humility and neglecting the body". In Romans we read that the cause of sin is the *phronema sarkos*, or the lust of the flesh. We are told that the carnal mind is in enmity against God and cannot please God. The Greek phrase *phronema sarkos* is in Sanskrit *sarirabhimana*.

6. The universal laws of Causation and Evolution, which play a very important part in the writings of the Brahmans and Buddhists. are not opposed to the doctrines of Christianity.

7. The word which Sanskrit and Pali writers use to express Rebirth by Karma is *punarganmo*. In the New Testament we find the word *paliggenesia* is used to express Regeneration. As the word *paliggenesia* (Regeneration) is a derivative of the Sanskrit word *punarganma*, we may presume that the New Testament writers used the Greek word *paliggenesia* (regeneration) to express the doctrine of Rebirth by Karma.

8. Brahmins and the Buddhists are all opposed to a belief in blind faith or simple dogmas. We read in the New Testament, "Prove all things and hold fast to that which is good".

9. Bhakti Yoga or the doctrine of Sanctification by Faith plays a very important part in the Sacred Books of the Brahmins and the Buddhists. In the New Testament *pistis* (Faith), which is a derivation of Bhakti, plays the same important part.

10. The definition of Yoga according to the Yoga philosophy is the suppression or stopping of the constant changes of the mental states. In the New Testament we are told that the Soul finds rest when it is in a blissful state. Christ says "Take up my yoke and you will find rest". This is simply a translation of the second Sutra of the Yoga philosophy.

11. The doctrines of the Sermon on the Mount are beautifully summed up in the Yoga philosophy. According to it the surest way to attain enlightenment is:

1. To love happiness.
2. To pity the miserable.
3. To take pleasure in the practice of virtue.
4. To disregard vice.

12. The following two stanzas, which have been taken and translated by the Buddhists and Christians, beautifully express the truths of Brahminism.

1. To abstain from evil, and to be constantly virtuous ; to do good and to lead an excellent life ; this is in fact the surest way to obtain emancipation.

2. Let no one do to another that which he will not like to be done unto himself. This, in short, is the duty or virtue which is binding upon all, though one may practice other things or not.

13. India was not an unknown land to the early Christians. There was some sort of commerce between Palestine and India. According to Eusebius and other early Christian Church historians, there were Christian churches in India, founded by St. Bartholomew and St. Thomas at Calimine. The word Calimine may be derived either from Chola Mane or Kairanini or Triplicane near Madras. The Syrian Christians of India call their saint Marthoma. The word Christ may be derived from either of the two Sanskrit words, Chrishna or Sreshta. In the New Testament the word Chrestos is translated "easy", as in the phrase "my yoke is easy". As every one knows, there is a good deal of resemblance between the lives of Chrishna and Christ.

14. In the New Testament the word Gospel does not always mean the life of Christ. When used by Christ himself the word must mean something other than his own life. The Greek word which is translated Gospel is *euaggelion* and literally means a good message. It exactly corresponds to the Sanskrit word *agama* used in the Yoga philosophy in a similar sense. The Sanskrit word used in the Yoga philosophy to express "universal" is *savanabhūma* or that which belongs to all countries or kingdoms. Therefore the Gospel of the Kingdom which Christ preached is the Universal Moral Laws. Again, the phrase "Gospel of the Kingdom" exactly corresponds to the Sanskrit phrase "Raja Vidya" used in the Bhagavad-Gîtâ. Again, the Greek word which is translated angel is *aggelos*. This word exactly corresponds to the Sanskrit word *Sma Agatos* or *Sugatas* or *Tathagatas* or *Mahâtmas* or those who bring good news. It is thus clear that while Buddha preached the Four Noble Truths or Chatur Vyahas, Christ preached the Gospel of the Kingdom, or the Universal Moral Laws or Yamas.

S. T. KRISHNAMACHARYA.

## IMMENSE ANTIQUITY OF AMERICA.

NO. II.

THERE were, scattered over the three Americas, remnants of departed civilizations, about which the natives discovered by Europeans knew little or nothing. Some of these monuments betoken an extreme age. Concerning those in Central America Baldwin said :<sup>1</sup>

No well-considered theory of these ruins can avoid the conclusion that most of them are very ancient, and that, to find the origin of the civilization they represent, we must go far back into the "deeps of antiquity". . . .

I refer to it (Catlin's *Lifted and Subsided Rocks of America*) on account of the very great antiquity it claims for the ancient American civilization. It represents that the advanced human development whose crumbling monuments are studied at Copán, Mitla, and Palenque antedate everything else in the human period of our globe, excepting, perhaps, an earlier time of barbarism and pastoral simplicity ; that its history goes back through all the misty ages of prehistoric time to an unknown date previous to the beginning of such civilization in any part of the Old World. It is hardly possible to make it more ancient.

From this it would seem that America, rather than India, furnished the cradle. The traditions of the people go back quite a ways. According to l'Abbé Brasseur de Bourbourg :<sup>2</sup>

These traditions, traces of which are also to be met with in México, Central America, Perú, and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras, and that the memory of that upheaval has been preserved.

That such an event must have taken place in a remote age is best understood by the geologist. Nadaillac was willing to admit that "Undoubtedly America bears witness to a venerable past", "without", he said,<sup>3</sup>

Admitting the claims of some recent authors, who are of the opinion that when Europe was inhabited by wandering savages, whose only weapons were roughly-hewn stone, America was peopled by men who built cities, raised monuments, and had attained to a high degree of culture.

Turning now to recognized geology, we find man given place in America in the Pliocene—perhaps the Miocene—age, as great an antiquity as he is assigned in the Old World. In California, a portion of which, according to the *Secret Doctrine*,<sup>4</sup> belonged to

<sup>1</sup> *Ancient America*, p.

<sup>2</sup> *Arch. de l'Exp. Scientifique du Mexique*, vol. i, p. 95.

<sup>3</sup> *Prehistoric America*, p. 13.

<sup>4</sup> Vol. ii, p. 328.

Atlantis, numerous discoveries have been made which show man to have lived in that region in the most remote times. A fossil skull was found deep under the base of Table Mountain in Calaveras county, the whole mountain having been formed since the man to whom it belonged died. This is, as said by Prof. Winchell :<sup>1</sup>

By far the best authenticated instance of Pliocene man which has been brought to light. There is only a *presumption* which weighs against it ; the skull is not inferior to that of existing races.

But as he acknowledged, presumption must not be arrayed against fact. Prof. Whitney, who made this discovery to become so well known, said in an address at Cambridge, Mass., April 27, 1878 :

So far as human and geological evidence can go, there is no question but the skull was found under Table Mountain, and is of Pliocene age.

In 1872 he had written :<sup>2</sup>

Evidence is now accumulated to such extent that I feel no hesitation in saying that we have now unequivocal proofs of the existence of man on the Pacific Coast prior to the glacial period, prior to the period of the mastodon and the elephant, at a time when animal and vegetable life were entirely different from what they are now, and since which a vertical erosion has taken place . . . . Rest assured that the Calaveras county skull is not an isolated fact, but that I have a whole series of well-authenticated cases of the finding, in the same geological position, of either human remains or objects of human workmanship.

In a lecture delivered at Manchester, in June, 1879, Mr. H. A. Allbutt, Honorary Member of the Royal Anthropological Society, stated the following :

Near New Orleans, in one part of the modern delta, in excavating for gas-works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of sixteen feet from the upper surface, and beneath four buried forests, one on top of the other, the laborers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years.

He afterwards reduced the figure to 12,000 ; but on the other hand, Lyell believes the Mississippi to have flowed along its present course for more than a hundred thousand years,<sup>3</sup> so the former estimate may yet be demonstrated as the more correct. Says *Prehistoric America* :<sup>4</sup>

<sup>1</sup> *Pre-Adamites*, p. 428.

<sup>2</sup> *Revue d'Anthrop.*, 1872, p. 760.

<sup>3</sup> *Second Visit to the United States*, vol. ii, p. 188.

<sup>4</sup> P. 477.

Amongst the most ancient human relics discovered on American soil may be ranked a skull brought to light by the works of a railway near Denver. . . . Everything points to the conclusion that this skull dates from the same [paleolithic] period. . . . This man lived in the midst of glaciers.

One of the most interesting discoveries—to the Theosophist, at least—was that of the gigantic footprints found during an excavation at Carson, Nevada, mentioned in *Secret Doctrine*, vol. ii, p. 755. Two of them, besides a *fac simile* of the whole, were on exhibition in the Anthropological Building at the World's Fair, and are undoubtedly human footprints, as any candid observer will admit. Someone assigned to them an antiquity of over 750, 000 years, which is a much greater age than ever before assigned by our geologists to any human relic. B. B. Redding said :

If it is ever proven they are human relics, they will actually upset all the scientific theories as to the age of man upon the earth.

They will upset such theories as to the *size* of that prehistoric man as well, and vindicate the *Secret Doctrine*, for the footprints are 18 inches long by 8 inches in width, representing proportionately twice the size of the man of to-day. The only conceivable reason why they have not been frankly judged human footprints is on account of their size. Thus it is but a matter of prejudice, for had they been only nine inches long, no such doubt would have arisen. However, if a giant, his stride was seemingly not much longer than that of the man of to-day, but it is possible that he was only strolling along. The pressure of the foot is too plain to give rise to the supposition that he had on large footwear. About a half-dozen such tracks going in one direction, with the right- and left-footedness plainly marked, ought to be convincing. Nor is it possible to say that he (or she) was walking on a surface that caved in, thus making the appearance of large feet, for there are hyena foot-tracks alongside which are not thus enlarged. There are also tracks of an elephant, about which Prof. H. W. Harkness said :

There can be no doubt about their character.

Nor should there have been any about the human footprints ; and since on the fifteenth of last August over a dozen more admittedly-human footprints—though smaller ones—have been found in the same excavation, it puts this point out of discussion.

Turning to Central America, we have Dr. Brinton saying :<sup>1</sup>

The discovery of human footprints in volcanic rocks near the shore of Lake Managua, Nicaragua, in circumstances which seemed to assign to them a remote antiquity, has been announced for several years.

<sup>1</sup> *Proc. Amer. Philosophical Society*, vol. xxiv, No. 126, p. 437.

The discoverer, Dr. E. Flint, by means of a diagram shows a vertical section of the quarry in which they were found, and gives his decision that<sup>1</sup>

The eruptions covering the southwest slope, and the disturbance caused by one along the ocean beach, elevating the coast range, afford us indisputable evidence of Pliocene man.

Brinton adds that "there can be no doubt of these being genuine footprints"; and that, since they indicate the use of sandals or moccasins, they "cannot be assigned to the earliest stages of human culture".

South America furnished some excellent evidences of the great antiquity of the "New" World aborigine. Under the *guano* (sea-fowl deposits) on the Peruvian islands at a depth of thirty to sixty feet were found idols, water-pots, mummies, gold and silver ornaments, vases, etc., while, as estimated, "the accumulation of the preceeding three hundred years since the conquest had formed only a few lines in thickness".<sup>2</sup> Commenting on this, H. P. B. said:<sup>3</sup>

If we confine ourselves to a strictly arithmetical calculation, then, allowing twelve lines to an inch and twelve inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every hundred years—and we will yet have 72,000 years back, a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings—equalled, and in some things certainly surpassed, our own.

The subject of one of the most ancient human relics found in South America was discussed at the Eighth International Congress of Americanists, held in Paris in 1890.<sup>4</sup>

Dr. J. Villanova described a fossil man found by M. Carlos in the valley of the river de la Plata, associated with or near to a skeleton of a megatherium. . . . Dr. Villanova has studied the question of fossil man in times of high antiquity as probably no other Spaniard and but few others in all the world have ever done.

The *Secret Doctrine* agrees with Prof. Orton in his decision that<sup>5</sup>

Geology and archæology are combining to prove that Sorata and Chimborazo have looked down upon a civilization far more ancient than that of the Incas, and perhaps coeval with the flint-flakes of Cornwall and the shell-mounds of Denmark. On the shores of Lake Titicaca are extensive ruins

<sup>1</sup> *Ibid*, p. 443.

<sup>2</sup> Dr. Heath: *Kansas City Review of Science and Industry*, Nov., 1878.

<sup>3</sup> *Theosophist*, vol. i, p. 161.

<sup>4</sup> *American Naturalist*, Aug. 1893, p. 758.

<sup>5</sup> *The Andes and the Amazon*, p. 109.

which antedate the advent of Manco Capac, and may be as venerable as the lake-dwellers of Geneva. Wilson has traced six terraces in going up from the sea through the province of Esmeraldas toward Quito, and underneath the living forest, which is older than the Spanish Conquest, many gold, copper, and stone vestiges of a lost population were found. In all cases these relics are situated below the high-tide mark, in a bed of marine sediment, from which he infers that this part of the country formerly stood higher than the sea. If this be true, vast indeed must be the antiquity of these remains, for the upheaval and subsidence of the coast are exceedingly slow.

As explained more fully by Baldwin :\*

This refers to the discoveries made on the coast of Equador in 1860, by James S. Wilson, Esq. At various points along this coast he found "ancient or fossil pottery, vessels, images", and other manufactured articles, all finely wrought. Some of these articles were made of gold. The most remarkable fact connected with them is that they were taken from a "stratum of ancient surface earth", which was covered with a marine deposit six feet thick. The geological formation where these remains were found is reported to be "as old as the drift strata of Europe" and "identical with that of Guayaquil in which bones of the mastodon are met with". The ancient surface-earth or vegetable mould, with its pottery, gold-work, and other relics of civilized life, was therefore below the sea, where the marine deposit was spread over it. This land, after being occupied by men, had subsided and settled below the ocean, remained there long enough to accumulate the marine deposit, and again been elevated to its former position above the sea-level. Since this elevation, forests have been established over it which are older than the Spanish Conquest, and now it is once more subsiding.

Assuming the facts to be as Mr. Wilson reports (and they have not been called in question), it follows that there was human civilization to a certain extent in South America at the time of the older stone age of Western Europe . . . . . The fact that may be considered in connection with another mentioned . . . . . namely, that the most ancient fauna on this continent, man probably included, is that of South America.

Thus the voice of geology proclaims it impossible (granting man's age on earth no greater than the accepted theory) to show that the first American people came from India. It is quite plain to the Theosophist that the only theory which will extricate our archæologists from their difficulties, when dealing with the problem of the peopling of the New World, is that of the sunken Atlantis, which H.P.B. took up so much room in the *Secret Doctrine* to prove.

JOHN M. PRYSE.

\* *Ancient America*, pp. 274-275.

NOTE to article "The Letter to the Brahmans" on page 385.

The report of the new revised constitution of 1894 prints among the affiliations with the Theosophical Society a memoranda of resolutions passed in May, 1887, by the Bharat Dharma Mahamandala, held at Hardwar, expressing sympathy with the Theosophical Society. That was a similar meeting to the one reported by Brother Laheri for November, 1893, but the two are far apart as to time.

## THE LETTER TO THE BRAHMANS.

IN April, 1893,<sup>1</sup> an open letter to the Brahmans was sent by William Q. Judge. It called them "Brahmans of India", because its writer holds that there are Brahmans of the past now living in Western bodies, and because the term "Brahman" more properly refers in reality to character than to birth. Copies of the letter were sent all over the T. S. in India. Many criticisms were offered, but none were received pointing to the addition of the words "of India". The letter was translated into Sanscrit, Bengali, and Hindi, and in that form was sent all over India.

Although some F. T. S., without corresponding with the Brahmans to whom the letter was directed, said that it was needless and that no idea existed among the orthodox Brahmans that the T. S. favored Buddhism as against other religions, and although the sender of the letter was chided for it, yet the many letters from the Brahmans who are not in the T. S. all state how glad they were to hear definitely that the T. S. was not to be confounded with a Buddhist propaganda. These letters are in Sanscrit, Hindi, Bengali, and English, and may easily be seen at New York.

In the second place the letter aroused discussion of an important point, for in the West the idea is prevalent that the T. S. is a Buddhist propaganda, and T. S. lecturers have to constantly combat this false notion. It is essential that the public shall not misconstrue us and say that because some doctrines given by Theosophists are Buddhistic therefore the Society is also.

So, carrying out the idea of this *Letter to the Brahmans*, Bro. Rai B. K. Laheri of Ludhiana, India, himself a Brahman and an F. T. S., went to the great Bharat Dharma Mandala held at Delhi in November, 1893, by the orthodox Brahman pundits, and laid before them the letter referred to. They discussed it and the T. S., and he reports that they passed resolutions to help the T. S., and showed they were satisfied that the Society is not a Buddhist propaganda. They then separated for their homes, to carry the letter and their own ideas thereon to the remotest corner of orthodox India. This result will of itself justify the letter. Western readers will the better understand when they know that this Mandala is a great orthodox Brahmanical gathering. They will see that the T. S. cannot afford to shut its eyes to the fact that some millions of Hindus do not use English, in which so

<sup>1</sup> See *Path of May*, 1893.

much of our literature is written, and that it might be well if we could in some way spread our work among them.

The vernacular work of Bellary members is in line with this. It was brought up at last Indian Convention, but so far as the T.S. is concerned it is now in the hands of a committee. Bros. Jagannathiah and Swaminathiah hope to be successful in the Bellary work. Bro. Laheri also will work to the same end, and many Americans are willing to help with needed money. It would be perfectly competent for the American Section to raise funds for a work that might result in awakening a great current in India, leading to a revival of interest among Hindus themselves, to a looking up of MSS. both paper and palm leaf, to that change in India herself which must come so as to supplement fully the Western activity and devotion.

Brahmans are poor. They are disheartened. No one helps them. Old MSS. lie rotting away. Despair is around many a Brahman who formerly had pupils whom he fed, for now he cannot feed himself. Western glitter of invention and materialistic thought has drawn off the young, and some hand must be stretched out to help until the willing ones there are able to help themselves. Such help will be given, and even the letter to Brahmans has aroused a hope in the breast of many a man in India. Any one wishing to aid in the matter can address the General Secretary American Section, or Bro. R. B. K. Laheri, Ludhiana, Punjab, India.

## A CHILD WHO LIVED BEFORE.

**L**ITTLE EDITH is a beautiful child, merry and loving, and possessed of a thoughtfulness far beyond her years. At the time that the following account came to me, she was only six years old.

As in the case of Antonina, her ordinary childish mood is sometimes exchanged for one of a different character, in which she gives utterance to thoughts which her elders do not understand. None of her family know anything of Theosophy, and are apt to be alarmed, as well as puzzled, at the child's propensity to "romance". Her grandmother vouches for the truth of what follows, having written down the words as they were spoken.

When Edith was asked why she persisted in calling her mother "Mamma Grace," she replied, "Why, don't you know? She isn't the only mamma I ever had. I have been here a great many

times before, and have had different mammas. But I was told I didn't have to come back to *this* planet any more."

"Who told you, Edith?"

"Why, Twin-Soul, of course! When Twin-Soul knows a thing, it is just the same as *my* knowing it."

"Who *is* Twin-Soul? Is it a boy or a girl?"

With an utterly disgusted expression (no wonder!) the child replied, "Oh, I can't make you understand. Twin-Soul is the *other me of me*, and it isn't a boy or a girl either, but just as if you were to say—well, 'George-Caroline,' right *quick*, together, and that is as near as I can tell you. Twin-Soul knows all about Venus. The people there, but they are not really *people*, you know, like we are, only I don't know what else to call them, are beautiful and shiny. You can see right through them, and they *never* say only what they mean! They don't live in houses, and there isn't anything *black* there. We wouldn't know what it meant, because there isn't any such thing."

Walking with her mother, they met a man with an ugly, sinister expression, and the child, shaking her head sadly, looked up and said, "I am afraid that man will have to come back a great many times, mamma Grace, before he gets that look out of his face."

Being shown some pigs one day she gave a little shudder and said, "Well, that puts me in mind of *Limbus*, and I don't like *Limbus*."

Of course she was immediately importuned to tell what she meant by "*Limbus*," and she answered that it was the place where there were "just *shapes* of things, animals and everything else you can *think* of, some of them, oh! just horrible! I was there once and saw it all, but I never want to go again."

Edith is very dainty about her food; never touches meat, and lives principally upon bread and milk and fruit. One night at tea there were hot rolls upon the table, but no other bread. When the meal was about half over the hostess suddenly looked around and said to the waitress:

"You had better bring some bread."

Little Edith broke into a merry laugh, and shaking her small forefinger at Mrs. L——, said, "Thought is *one*, Auntie! I was wishing for that bread!"

It would be interesting to watch such a child expand in surroundings congenial to her nature, and among people whose quick sympathy and intelligent comprehension would assist instead of hampering the child in expressing her inmost thoughts. But

Karma has decreed otherwise, and we can but hope that in the coming years "Twin-Soul" will never seem less to little Edith than the "other me of me."

L. H. F.

### SOMETHING FOR CHILDREN.

THERE is an old apple tree in my yard with branches that come so close to the ground that any little boy can climb into it without any trouble. It is stripped of its leaves now and looks quite bare. But in June, just before it is time for the apples to get ripe, you will find that the tree is full of leaves and foliage. If you hunt in the grass under the apple tree you will find little apples that have already turned red and look good enough to eat; but if you turn them over, you will find a little hole in each apple. Of course you know what made those holes—worms. These little red apples once hung up there with the green ones, but they would not wait to grow. They left their mamma branch and came down here into the world to seek their fortune. They wanted to grow big in a hurry. But pretty soon along came the worms that are waiting for just this kind of apples. The worms crawled into their little hearts, and now they are bitter and fit for nothing. They are bad apples. But those green apples up on the tree are going to stay there and grow slow and true. That is the only way to be a good sweet apple, and that is the only way to get to be a good man or woman. The boy who smokes or chews or swears to appear like a man is opening his heart to the worm of evil habit that will make his life bitter, like those worthless red apples. Whenever we get in a hurry for our legs to touch the floor from the rocking chair, let us remember these apples that were in a hurry to reach the ground.

W. E. M.

(A Lotus Circle Scholar.)

### CORRESPONDENCE.

#### A CHILD ON REINCARNATION.

Dear Mr. Judge:—

This is a true story and may be useful. I have a daughter now just five years old, whom I have taught and brought up myself and to whom no one has spoken of reincarnation or of former lives. She has always insisted that she lived before. One day she and I were walking over a stretch of prairie, and she was skipping and running about as we went. Coming back to my side she took my hand, and here is what she said:

"Mamma, ideas come into my head like this— I see two mammas; I see you and I see another one just like you. I say to myself, 'No, that cannot be; this is my mamma and I hold her hand. I see the other one in my mind, and she is just the same. How can that be?'"

"What put that idea into your head?", and she replied:

"Nothing put it there. Ideas like that come into my head. I was not thinking about anything when I saw you and another just like you walking at your side."

At other times she said, "I have lived a long, long time ago when I was a grown up lady, knew everything, and travelled all over the world, long before I was born a baby this time."

I may say that I have not taught the child any of the conventional notions of religion, nor have I repressed her with fears of hell or other degrading things, but at the same time she has not been hearing any conversation on re-incarnation or any matter like it, and has had no ideas from others on which she might weave a structure from imagination. I regard it as possibly a recollection of some other life definitely.

P.

SYDNEY, *December 21st, 1894.*

THE EDITOR PATH:

*Dear Sir:*—Since last report work has been progressing steadily in Sydney and the membership increasing both of League and Branch.

The former has just completed a series of twelve Sunday evening lectures, given by Brothers Willans, Peell, Gulliver, and Martyn to fair audiences.

The fortnightly debates have been kept up and are well attended. We hope to commence the new year with larger rooms for which we are now in treaty.

Brother Chappell, late of San Francisco, has left us after twelve months' useful membership for Christchurch, New Zealand.

Yours fraternally,

F. H. MARTYN.

## LITERARY NOTES.

JANUARY THEOSOPHIST. "Old Diary Leaves XXII" is of H.P.B.'s social life in New York after the first interest in the T.S. had subsided and the Founders were left as almost its sole representatives. Col. Olcott intimates that the present series of reminiscences is nearly ended, but that a second is possible, to cover removal to India and the experiences there. If the second is, as it may well be, the peer of the earlier part of the first, Theosophists will clamor for its immediate commencement. "Sepharial" contributes "The Horoscope of Annie Besant", which includes a prediction that she will die in 1907. Some details are singularly accurate, not all; and it may be that she will escape death in that year as she already has danger from water and from "large quadrupeds". "Violets at the Neck and Three Bars" is a strange psychological story, apparently true and certainly very well told. Mrs. Besant gives a paper on "Spirituality", practical, tender, and glowing. Prof. Manilal N. Divedi in a learned discussion of "The Doctrine of Maya" combats the theory advanced by a writer in

November *Theosophist*. In the Supplement is a full report of the proceedings at the eighteenth Anniversary of the T.S. The number of living Branches is 322.—[A.F.]

JANUARY LUCIFER, if a trifle heavy, contains some excellent matter. Mrs. Besant's lecture on the Indian steamer upon "India, her Past and her Future" was fortunately taken down on the spot, and the first half is given here. It may be that the infatuation for India among some Theosophists tends to repel by its immoderation the remainder, but all must be charmed and thrilled by such an exponent. Dr. Hartmann's "Esoteric Teaching", besides its intrinsic worth, is welcome because of its warm words for H.P.B. Mr. Mead's "True Self-Reliance" is largely of Upanishadic excerpts, and therefore not overly intelligible. Even that sturdy believer in the doctrine that a passage must have sound meaning if written in Sanscrit some thousands of years ago is staggered at the following and shakes his head a little sadly: "Whereas, should a man make were it but a stomach within It, then fear arises for him. This is ever a terror for him who knows and ponders upon it". Clearly the only safety from such terror is for the prudent among us to refrain from endowing "It" with any trace of digestive apparatus, and resolutely to withstand every temptation to either know or ponder thereupon. In "Practical Proof of Reëmbodiment" Mr. John M. Pryse, whose personal attractiveness is now being supplemented by literary work, gives several remarkable cases of clear reincarnation; and in "The Unconscious Tendency of Modern Thought in the Direction of Theosophy" J.P.H. illustrates his theme. The reviews are of course good; they always are; but have a somewhat subdued strain, less exhilarating than when the reviewer's sprightliness is "on tap", so to speak.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 13, by S. G. P. Coryn, learnedly treats "The Zodiac", and at the close gives some most interesting figures showing the exact proportion, in total precessional years of the equinox, of the four Yugas, as well as certain concordances of astronomical facts connected with these precessional years. It is excellently well written.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 15, is upon "Christian Rosenkruz and the Rosicrucians" by W. Wynn Westcott. The author, speaking of the *Fama Fraternitatis*, says: "Certainly no book that has been printed within the last fifty years has created one tithe of the flutter, in the world of the learned, that was caused by this thirty-three page Latin pamphlet, published in Germany in 1614". Then follow an account of Rosenkruz and the discovery of his remains in the vault in 1584, a sketch of the book, and the rules of the Fraternity. Mr. Westcott speaks of the present English Society of Rosicrucians as a Masonic body, studying the old Rosicrucian books and their connection with Masonry, and warns against the supposition that its members claim either secret wisdom or magical arts, but so phrases the warning as not at all to repudiate the actual possession of both. The paper closes with an analogy between the original promulgation of Rosicrucianism and the establishment of the T.S. and the E.S. Thomas Taylor's "Platonic Philosopher's Creed" is the other paper in this issue of *Siftings*.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 16, contains "Man and his Creators" by Charlotte E. Woods, and "Epidemics from the Theosophical Standpoint", the latter a reprint of a good, though inadequate, article from the *Theosophist*. But the former is not good. It is a mere abstract from the *Secret Doctrine*,

and of that unreflecting, unintelligent type which swallows words as if ideas and reproduces them still undigested. It is not surprising that a writer who says that "man is in his entirety the Universe itself" should on the same page speak of a river as "journeying towards its source".—[A.F.]

THE BUDDHIST RAY is published in California and misnamed. It certainly violates the laws of Buddha and Buddhism, in that its columns are filled with diatribes against those it dislikes, including such a famous Buddhist as Col. Olcott, President T.S. Buddhists should not abuse and vilify those of other faiths, and surely not their coreligionists. Dharmapala is a real Buddhist, a member of the T.S., and yet this Californian pewter Buddhist abuses most roundly in an article full of lying statements the Society Dharmapala supports and the woman Blavatsky—now dead—whom he reverences. Certainly Buddha's prophecy of old that his religion would be *corrupted* and then counterfeited is being fulfilled in California. Who is this *sui disant* Buddhist editor anyway?

THE AUSTRAL THEOSOPHIST has appeared, the January number being its opening. The cover is carefully designed with effective and significant symbolism, all of which is fully explained in the editorial. "What Theosophy offers" gives a *raison d'être* for the magazine: Mrs. Besant depicts the Parliament of Religions and also in "A Word of Greeting" describes in the sweetest spirit and the wisest terms what is the true policy of a Theosophical periodical; a very bad picture of Mrs. I. C. Oakley accompanies a good sketch of her; a paper read by Mr. James Smith before the Victorian Theosophic League treats of "A Plurality of Existences"; "War in Olympus" by H.P.B. is reprinted from the *Theosophist*; Mrs. Oakley tells of "Theosophy at the World's Fair". Doubtless local Theosophical items will multiply as the magazine settles to work. It has an enormous and a rich field in Australasia, and words of greeting—no less sincere though less eloquent than Mrs. Besant's—go to it from its far-off co-laborers in Madras, London, and New York. There are sixteen pages, and the subscription price in Australasia is six shillings. The office is at 117 Collins street, Melbourne. Australia.

MODERN MYSTICS AND MODERN MAGIC, by Arthur Lillie, contains short accounts of Swedenborg, Boehme, Madame Guyon, and the Illuminati, the rest of the book being a minute transcript of Stainton Moses' spiritualistic experiences, with a little about Madame Blavatsky. It is not absolutely worthless, for some of its biographical facts are otherwise, and it may not always be as inaccurate as in the date given for the founding of the Theosophical Society. But it is jerky, disconnected, rambling, with no apparent purpose, and seems more like an incoherent jumble of whatever came into the the writer's thought than a serious treatise by one who either knew facts or had any use for them. It reads at times like the remarks of Mr. F.'s Aunt in *Little Dorrit*. Of course the misconceptions of Theosophy may be only from ignorance or carelessness, but the general quality of the book suggests a hurried effort to get something on the market, not for instruction or fame or even profit—since the book can hardly sell, but for relief from feverish impulse to write, no matter what or how.—[A.F.]

OCULT SCIENCE IN MEDICINE, Franz Hartmann, M. D. Dr. Hartmann has selected a grand topic, one of measureless importance at this epoch of re-awakening faith in the realities of the unseen. Yet justice forces the admission that his treatment is little more than repetition of the thought that knowl-

edge on unmaterial planes is essential to a true physician and that a true physician must be spiritually enlightened. Valuable ideas appear here and there, the purport of the work is entirely correct, the various analyses are good, and each position is sustained by a quotation from Paracelsus, but nowhere is clear explicit explication given or a subject firmly dissected. Unlike the pains-taking, close thought of Germans, it is French in its talk around and about a subject. Whenever is expected real statement of what Occult Science is, and how it should be used in Medicine, and what specific changes are to be made in practice, and wherein the present curriculum is to be enlarged, and where right methods are to be found, any attempt to expound is disclaimed. So that the book is really little more than a series of observations upon the importance of spiritually-minded physicians; very sound, very healthful, worthy of universal welcome, but not satisfying the appetite whetted by the title. Page 75 has not been carefully written, for one of the grades of "Fideles (Adepts)" is said to be "Dunces, pretenders, and frauds"! "The Physician of the Future" gave opportunity for a splendid concluding chapter, but only an opportunity. Still, whatever the inadequacy of Dr. Hartmann's work, it sounds out vigorously the essential truths of Theosophy, insisting on Karma and Reincarnation, the power of Thought, the reality of the supersensual world, the pervading action of Spirit, and the constitution of Nature as expressing the wisdom of its Divine Original.—[A.F.]

THE STORY OF THE NEW GOSPEL OF INTERPRETATION, Edward Maitland. Belief that one has been selected, trained, enlightened, commissioned to voice a direct message from the Supreme Being to humanity seems of necessity improbable and very likely a delusion; nor has acceptance of the New Gospel been so large as to verify the purpose claimed. Yet the belief and the mission are not impossible, and certainly the strange experiences narrated, coupled with the singular purity, spirituality, and devotion of the two colaborers, Mrs. Kingsford and Mr. Maitland, demonstrate more than sincerity, even if not conclusive as to teaching. The teaching was that religion was thereafter to be interpreted by judgment and intuition, woman embodying the latter and hence being the crown of humanity, and it came by revelations mostly in sleep and trance, Daniel and St. John being the "controlling angels". The spirits of departed relations also appeared visibly and spoke audibly, and the "Gods themselves" sometimes indulged in "playfulness". It sounds odd to hear that Hermes objected to hot foods and drinks as the worst abuse of heaven's good gifts; some interpretations of Biblical incidents seem fanciful rather than rational; and the calm certainty that the two writers had received in plenitude truth never previously beheld save as through a glass, darkly, appears too strong; but these things do not annul, perhaps hardly impair, the reverence and piety and spiritual insight patent through the work. Reincarnation came to be believed in as an integral part of human evolution, and some admirable elucidations of it are given. There is an excellent distinction between Occultism and Mysticism, and the Theosophical Society is generously commended,—though Theosophists will scarcely grant that *The Perfect Way* "forced the hands of the Masters" and brought about a relaxation of secrecy, nor that the author of *Isis Unveiled* knew nothing of either Reincarnation or Karma. Even the excellent reasons given by Jesus (p. 154-5) why the highest Initiates are not always reborn as women may not wholly cover the ground. Still, allowing for some extreme positions, the book is remarkable. If it does not convert the world it can elevate it, for it depicts two elevated souls, souls worthy to receive truth and to transmit it.—[A.F.]

SELECTIONS FROM BUDDHA is a neat little book of fifty-two pages, prefaced with a statement that the extracts are from the *Life of Buddha* translated from Sanskrit into Chinese A.D. 420, and thence into English under supervision of Max Müller. The passages are of a high moral and spiritual tone, but do not express any specially strong thought or rise above very moderate intellectual level. Candidly, they are commonplace. One rather wonders to find Buddha saying that "fear of birth, old age, disease, and death led him to disobey and disregard the extreme kindness of his royal father". A much higher idea of his mental and religious outfit can be gotten from *The Light of Asia*. Does "Samadhi" mean "faith"?—[A.F.]

WHAT IS COMMON TO CHRISTIANITY AND THEOSOPHY was the topic discussed in the Aryan Branch on January 9th, and the PATH has determined to publish in pamphlet form the papers then read. They are by Alexander Fullerton, Leon Landsberg, Harrie Steele Budd, and William Q. Judge, with some notes by Joseph H. Fussell. Due notice of issue will be given.

## Mirror of the Movement.

THE THEOSOPHICAL CENTRE in the eastern portion of New York City, which had been lying dormant for some time, has started up with renewed activity. A room has been rented for Friday evenings at Liberty Hall, East Houston Street. On the first Friday in every month a regular lecture is held. The other Friday evenings are devoted to discussions on such Theosophical subjects as the members and visitors show the most interest in.

MR. BURCHAM HARDING arrived in Pittsburg January 28, and addressed the Branch on "Theosophy". Wednesday evening, January 31st, he spoke on "Music and Theosophy". Saturday afternoon, February 3d, Mr. Harding gave a general address at a dinner tendered him by the Duquesne Club. Sunday evening he lectured in the branch rooms on the "Practical Ethics of Theosophy". Tuesday evening he gave a lecture in Braddock, Pa., subject: "How Theosophy solves the Problems of Life". Wednesday evening, February 7th, he took part in the discussion at the Branch on "Spiritual Alchemy" and also started a movement to form a class in the Branch to study Mr. Judge's *Ocean of Theosophy*. Friday afternoon he addressed the Woman's Club of Pittsburgh on Theosophy and organized a class among the members to study the *Ocean of Theosophy*. Saturday evening, February 10th, Mr. Harding gave a parlor talk in Idlewood, Pa., and organized a class for study of *Ocean of Theosophy*. Sunday evening, February 11, he delivered a lecture in the branch rooms on "Theosophy and the Bible". This is all of the public work done, but does not include talks with members, encouragement of all kinds, and general help in every direction. We shall ask very soon for the loan of Miss Stabler. I see she has returned, and she is our god-mother, you know. Sincerely yours, SOPHIA A. MACMILLAN, Secretary.

CLAUDE FALLS WRIGHT lectured at Aryan Society on Sunday, January 14, on "The Thinking Man". The same evening he left for Boston. On Monday and Tuesday he attended meetings of members there, and on Wednesday the 17th lectured before the Cambridge Branch on "Occultism". Thursday he left for Chicago to take temporarily the place of Mrs. Thirds, Secretary of the Central States Committee, who was forced to go to the country to recruit her health. On Sunday, January 21, he lectured in the rooms of the Chicago Branch on "The Theosophical Movement". On Wednesday he attended the Branch meeting. Saturday, January 27th, he attended the *Bhagavad-Gita* class. Sunday, January 28th, he lectured at the North Side League on "H.P.

B. and the Masters". Monday, January 29th, he held a large meeting of Theosophists to propose some changes in methods of work and the like. Wednesday, January 31st, he attended and spoke at the regular Branch meeting. Thursday, Feb. 1st, he attended a meeting of the Englewood branch. An attack of Tonsillitis then prevented Bro. Wright's lecturing until February 14th, when he discussed before the Chicago Branch "The Real Basis of Astrology". Thursday, Feb. 15th, he attended the Englewood branch meeting. Saturday evening February 17th, he organized an elocution class in the rooms of the Society, and on Sunday, February 18th, he lectured publicly on "Symbolism".

ARYAN T.S. Sunday evening lectures in February were: 4th, *The Spirit of the Ages*, Joseph H. Fussell; 11th, *Cycles*, William Q. Judge; 18th, *Esoteric Islam*, Mahomet Alex. R. Webb; 25th, *Significance of Dreams*, Miss K. Hillard.

BROOKLYN T.S. had Sunday evening lectures in February: 4th, *Cycles*, Wm. Q. Judge; 11th, *Witchcraft*, Leon Landsberg; 18th, *The Spirit of the Age*, Alex. Fullerton; 25th, *The Spirit of the Ages*, Joseph H. Fussell.

MUSKEGON T.S. has issued an excellent Syllabus of Discussions from January to May, coupled with a brief statement of the purposes of the T.S. for general distribution. Open meetings are held Wednesday evenings.

SIoux FALLS T.S., Sioux Falls, South Dakota, was chartered February 10th, with eight members. It ranks eighty-third on the American roll.

"H.P.B." T.S., New York City, had Sunday evening lectures in February: 4th, *Wheel of the Law*, Miss Anna M. Stabler; 11th, *The Spirit of the Age*, Alexander Fullerton; 18th, *The Spirit of the Ages*, Joseph H. Fussell; 25th, *Cycles*, William Q. Judge.

THE SIoux FALLS T.S., chartered only last month, has already established a Circulating Theosophical Library of fifty-seven books and issued a neatly printed card of rules and a card of application. A public meeting is held each Tuesday evening, whereat the attendance is good and the interest manifest. The hall can seat about fifty, and has usually from twenty-five to twenty-seven present. The free reading room is open every evening. The branch has organized by the election as President of Dr. Egbert George, and as Secretary of Mr. Harlan P. Pettigrew. Is not the West grand!

PORTLAND, MAINE, has been privileged with a visit and lectures from the former Secretary of the Cambridge T.S., Miss Marguerite L. Guild, who found the town ripe for Theosophy, a previous visiting Theosophist having spread the doctrine and excited interest. A Branch is already contemplated.

#### PACIFIC COAST ITEMS.

BLAVATSKY HALL, Los Angeles, had Sunday evening lectures in February: 4th, *The Eye and the Heart Doctrine*, Mrs. L. E. Giese; 11th, *The Ministry of Pain*, Mrs. H. A. Gibson; 18th, *The Rise and Fall of Continents*, Dr. G. F. Mohn; 25th, *States of Consciousness*, F. Neubauer.

SEATTLE T.S. had Sunday evening lectures in February: 4th, *Duty to the Body*, Dr. H. T. Turner; 11th, *Rise and Fall of Nations*, Thomas A. Barnes; 18th, "That" that *Reincarnates*, A Student; 25th, *The Races, Third, Fourth and Fifth*, Mrs. Anna L. Blodgett.

WILLAMETTE T.S., Portland, Oregon, had Sunday evening lectures in February: 4th, *Why we ought to be Brothers*, Mrs. L. D. Durkee; 11th, *Results of Theosophy*, A. R. Read; 18th, *The Social Question*, Mrs. A. R. Read; 25th, *Woman from a Theosophical Standpoint*, A. R. Read.

THE PACIFIC COAST LECTURER visited Sanger, Calif., on Jan. 19th, and, though a "revival of religion" was going on, had every seat at his lecture occupied and a number of callers the next day. Books were ordered and a long account of the lecture was given in the local *Herald*. In Porterville two lec-

tures were delivered in the City Hall, a reception given the lecturer, and quiz classes held. Here too a "revival" was going on, and a minister spoke of Dr. Griffiths as an "agent of the Devil". The Devil seems to have selected his agent well, for the Dr's labors resulted in a new Branch with eighteen members.

PORTERVILLE T. S., Porterville, Calif., was chartered Feb. 13th, and ranks eighty fourth on the American roll. The President-elect is Bro. Elum C. Miles, Professor of Mathematics and Natural Philosophy, and the Secretary-elect Mrs. Nellie M. Baker. The ground had been well and zealously prepared by Bro. Miles before Dr. Griffiths's lectures.

LOS ANGELES T.S. has been doing good work, especially in lectures, the distribution of leaflets, and the circulation of Library books. The Sunday evening lectures continue large and productive of interest, numerous questions, sometimes between twenty and thirty, being handed in at the close. The Friday evening Discussion Class seems especially beneficial; from it the seven new members have come. It is quite informal, and every one is free to ask questions, and is quite at home. The *Key to Theosophy* is text-book.

THE PUGET SOUND LEAGUE OF THEOSOPHICAL WORKERS is very thoroughly organized, and its report for 1893 is most honorable. It procured the delivery of seventy eight lectures on fifty four topics to 1494 hearers in twelve towns, besides missionizing five others, and had many articles admitted to the press. Victoria, B. C., is seeking a suitable hall for public meetings.

GOLDEN GATE LODGE has adopted the course of holding closed Branch meetings for better study and for bringing forward new and younger speakers to relieve the over-worked elders. Past T.S. work begins to tell and demands increase of *trained* workers. The Mid-Winter Fair, which will run until July 5th, has an auxiliary known as the "Mid-Winter Fair Congress", including a Congress of Religions, and the Pacific Coast Committee has applied for dates at which to present Theosophy. The two subjects mentioned are "The basic truths underlying all religions, these being identical" and "These truths proclaiming the Brotherhood of Man as a universal law of Nature". They will include the sub-divisions of Theosophic doctrine. The Secretary of the Congress, an important official at the Chicago Parliament, said of the application that Theosophy should be an important feature of the Congress and that he would do all in his power to make it so. Probably April 19th and 20th will be granted. The greatest satisfaction exists among Theosophists on the Coast over the decision of the Executive Committee to hold the April Convention in San Francisco.

NARADA T.S. keeps up its Sunday lectures, those in February being upon *Elementals; what are they?* by Mrs. Anna L. Blodgett; *Who is responsible for Humanity*, F. L. Wiersmuller; *Theosophy vs. Christianity*, George Sheffield; *Hypnotic and Mesmeric Forces*, Jesse L. Greenbaum.

OLYMPIA, Wash., had three lectures in February: *Theosophical View of Spiritualism*, Mrs. Fannie A. Sheffield; *Theosophy*, Mrs. Hattie E. Ogden; *Spirit and Matter*, Frank I. Blodgett.

#### ANOTHER RELIGIOUS PARLIAMENT.

The Mid-Winter Fair at San Francisco is an echo of the World's Fair and has a Religious Parliament added to it, of which Rev. A. C. Hirst, D.D. is President. Discussions will be had on papers, and each paper is limited to thirty minutes. It is to last from April 16th to 21st, thus being very close to our convention. The Committee of the Parliament includes, we are informed, Dr. Anderson of the T.S. Branch there, and to the T.S. has been assigned a session on April 17th for the discussion of the following :

- (a) Points of Agreement in All Religions, and
- (b) The Belief in Reincarnation.

This arrangement, while not so good as the one we worked under in Chicago, is better than none, and as the Parliament is a small one it may be considered a good deal in proportion. If the meetings pass off without any hitch we shall thus be able to make a double presentation of the Theosophical movement.

## NEW BOSTON HEADQUARTERS.

The New England Theosophical Corporation has procured 24 Mount Vernon street, Boston, for a general New England Headquarters, the managing directors being prominent in the Boston, Cambridge, and Malden branches. They gave their house-warming on the 17th, invitations being sent in every direction and William Q. Judge, the General Secretary, coming on from New York. There was first a lecture by request on the 16th to 150 students of Harvard College by Mr. Judge on the subject of "The Underlying Basis of Religions". This was in a chapel on the campus. On the 17th a reception was held at the headquarters, which was crowded, Mr. Judge and the Presidents of the Boston, Malden, and Cambridge branches receiving the visitors. There was music and singing and addresses. After that there was a supper, and everybody was delighted with the whole affair, many of them remaining very late for Theosophical conversation. On the 18th Mr. Judge lectured again at half-past three in Brattle Hall, Cambridge, to about three hundred persons, many being Cambridge professors. Prof. James of Harvard College was present and others. The Cambridge president, Miss Guild, then entertained a number of visitors from Boston, and after tea all returned to the headquarters where Mr. Judge lectured again to about two hundred persons who filled the audience room of the headquarters. The subject of the lecture in both places was "The Masters of Wisdom". The headquarters was then declared formally opened. At 12 o'clock, when Brother Judge returned to New York, the last visitors departed. It was a very successful house-warming and has created a great deal of interest.

The new headquarters is very large, commodious, and well-arranged. The meeting hall is on the second floor, and with the large corridor and library will seat almost three hundred people. It is decorated in a very agreeable style, and being in a quiet street is delightful for meetings. There is no doubt that the establishment of this headquarters, embracing as it does the whole of New England, will do much to strengthen the movement in those states, and being in the hands of earnest and devoted workers will without doubt be carried on successfully. The headquarters will also sell literature and distribute pamphlets, as well as attempting to furnish when possible lecturers for other districts. All Theosophists are welcome and should not fail to visit the headquarters when in Boston.

## THE NEXT T.S. CONVENTION, AMERICAN SECTION.

As announced in February PATH, the Eighth Annual Convention of the American Section will meet at San Francisco on Sunday, April 22d, and Monday the 23d. The hour of assembling will be 10 a.m.

The places are as follows. Sunday and Monday morning at Red Men's Hall, 320 Post street. At Golden Gate Hall, 625 Sutter street, one session each evening of Sunday and Monday. The capacity of Golden Gate Hall is one thousand. Other meetings will probably be at the Headquarters, 1504 Market street.

Delegates should report at the latest on the 21st at Headquarters; if not able to arrive until Sunday morning they should notify the General Secretary in advance by letter to 1504 Market street. A delegate from the European Section in the person of Bro. Ernest T. Hargrove will be present and bring the addresses and messages from that Section.

WILLIAM Q. JUDGE,  
General Secretary.

## EUROPE.

THE NORTH OF ENGLAND FEDERATION of the T.S. held its quarterly meeting at Manchester on February 3d. The General Secretary attended at the request of members and took the chair. Plans for future work were discussed and past activities were reviewed. Great harmony prevailed at all the meetings, and every sign was shown of a steady resolve for progress during the coming quarter-year.

BLAVATSKY LODGE, LONDON, contains to hold well attended public meetings. Mrs. Cooper-Oakley, speaking on *The Change that Men call Death*, and Miss Anna Stabler with *The Wheel of the Law* as her subject, both at-

tracted especially good audiences. Amongst lectures to come are the following: Dr. A. Keightley on *Instruments of Karma*; the Hon. O.S. Cuffe on *Individuality and Personality*; G.R.S. Mead on the *The Crystallization of the Mind*; Mrs. A. Keightley on *The Ethics of Occultism*.

A *Conversazione* was held by the Lodge on February 6th, which was generally considered a great success. About one hundred guests, mostly members, were present. The Hall was charmingly decorated for the occasion with Indian draperies and offered a strange contrast to its usually somewhat bleak appearance.

The President, Mrs. Annie Besant, recently wrote a pamphlet which the Lodge published as an introduction to the study of Theosophy. This will be distributed gratis to all who attend the meetings, the expense falling upon the Lodge Treasury. This has been done so that no one might leave a meeting ignorant of general Theosophical tenets. It was thought that a lecture on Parabrahm, for instance, to both members and visitors, would leave the latter but little wiser as to Reincarnation, Karma, and other elementary teachings, and that the distribution of such a pamphlet would get over the difficulty. Other Lodges are purchasing it for the same purpose.

SWISS THEOSOPHISTS are making slow headway. At Zürich Brother Julius Sponheimer takes charge of a weekly meeting for study at which the attendance averages fifteen. Spiritualists predominate, and the Eastern teachings are received with scant favor. Pamphlets have been translated into German and circulated so far as very limited means permit.

THE SCOTTISH LODGE, Edinburgh, has just finished its course of lectures on the *Atonement*. This doctrine was studied from the standpoint of various creeds, a Roman Catholic priest being the last to put forward his interpretation of this world-wide and little understood teaching. The subject for discussion during next course is to be *The Nature and Constitution of the Ego*.

A NEW THEOSOPHICAL MAGAZINE has been started by members in Barcelona. It is to be published monthly in Spanish, and the first number promises well for its future usefulness. Well-printed and turned out in a thoroughly business-like form, it will be within the reach of many for whom the Madrid paper, *Sophia*, proves too expensive. It is called *Antahkarana*.

ENGLISH WEEKLY NEWSPAPERS are to receive increased attention as agents for the dissemination of Theosophy owing to the efforts of Bro. H. Kitchin of Leeds. Articles on subjects likely to attract attention will be sent to various *weekly* newspapers through his hands. The daily press have not as yet shown themselves willing to insert anything but controversial matter in the shape of letters to the editor. H.

## INDIA.

### MRS. ANNIE BESANT'S INDIAN TOUR.

A crowd awaited Mrs. Besant on the Colombo pier from 2 to 8 p.m. on November 9th, the steamer being late, and she graciously postponed disembarking till morning in order to gratify it on reassembling. A triumphal arch had been erected at the T.S. Hall and at the Girls' School, and there were speeches and songs at each. At Kandy there was a torchlight procession and temple dancers, and the next day a presentation of prizes at the school. A huge audience at Colombo attended the lecture, and at the stations *en route* to Galle the school children brought flowers. Lectures, addresses, incessant streams of visitors, processions, a conference with the High Priest Sumangala, the laying the foundation of a new College and Girls' House on land in Colombo presented by Mr. Peter d'Abrew. There are now seventy-seven schools controlled by the T.S. in Ceylon.

On the 16th Mrs. Besant landed at Tuticorin in India and was enwreathed with flowers. The first speech was made at a railway station when starting for Tinnevely. Travel and lecturing, perpetual interviews and discussions with Brahmins, visits to temples, reverent attention from priests and potentates, crowded audiences marked her progress. Sometimes the lecture was at 7:30 in the morning. Col. Olcott had prearranged all details of travel with

the utmost thoughtfulness and sagacity. Very heavy rains at times interfered with movements, but apparently not with audiences. One day the Colonel lectured to a thousand boys, and after a speech from Mrs. Besant there was formed an "Aryan League" to defend native religion and customs. At Tanjore the Maharane attended a lecture in the Palace, received Mrs. Besant and the Countess behind a curtain of cloth of gold, and put upon them wreaths and shawls. A significant change in India is that some of the delegates to Convention desired to bring their wives! The lecture on "Adepts" made special impression. At Coimbatore the party, walked in procession from the station to the bungalow, wreathed with flowers and with tom-toms beating in front. The Branch there has had three hundred meetings during the year and twenty-five public lectures. At Mysore the lecture was from a decorated platform, one of the sacred bulls on guard at each side, and at Bellary Mrs. Besant was approached with an address printed in gilt letters, her disinterested labors for the spiritual good of humanity being characterized as "highly noble and simply indescribable". At Bangalore the Government furnished a meeting-place and closed the public offices early, the Prime Minister came from Mysore, and three thousand people attended. Women came everywhere to interview Mrs. Besant and ask explanation of their observances, etc., and attended her lectures, and the wives of some Fellows have joined the T.S.! At Madura the High Priest greeted her as a reincarnation of Saraswati, quoting and applying a venerable tradition. At Rajahmundry there was a torchlight procession from the river to the bungalow, houses and even trees covered with people and an almost wild excitement prevailing. At the middle of the route all had to dismount from the palanquins and hear an address.

Mrs. Besant spoke repeatedly at the Adyar Anniversary, and afterwards began her northward tour, the same enthusiasm rolling around her upon the route.

#### CEYLON LETTER

Before this reaches you in the far West, most readers of the PATH may have heard of the visit of Annie Besant and the Countess Wachtmeister to the East. They came to Ceylon during the early part of November and were the guests of Mrs. Marie M. Higgins. The most important event connected with the visit of Mrs. Besant to Ceylon was the ceremony of her laying the foundation stone of the Home for Singhalese Girls on a piece of land donated for the purpose by Mr. Peter de Abrew. Mrs. Higgins with her school girls and a fairly good gathering of ladies and gentlemen, including the wife of the Director of Public Instruction of Ceylon, Mrs. Cull, were present at the Ceremony. A special hymn composed for the occasion by Mrs. Higgins was sung by her girls, and Mrs. Besant laid the stone and spoke a few words invoking the blessings of the Masters for our work. The girls led by Mrs. Higgins and Mrs. Besant then laid each a pretty flower on the stone, and the ceremony was ended. A photograph was taken at the time, which has turned out to be a splendid picture.

Every endeavor is now being made to build the Home. It is to be called the "Annie Besant School and H.P.B. Home". The site is in an admirable locality charmingly situated in the midst of the Bungalows of the *élite* of Colombo. Now that the ground has been secured, we have only to erect thereon the permanent buildings to start a steady center of Theosophical activities in Ceylon, and we need the help of our friends. Mrs. Higgins or Mr. Peter de Abrew will gratefully accept any contributions in aid of the work.

Adjoining the site where Mrs. Besant laid the foundation stone are the grounds belonging to Mr. de Abrew: hereon a temporary building made of mud walls, palm-leaved roof, and floor is now being put up for the Home. Here Mrs. Higgins, her girls, and her assistant teaching staff and workers will live until the permanent building is put up, and continue their very useful work in the Island. You Western readers can form no idea of the ignorance and illiteracy of the people around us, both among men and women. Of course the status of the latter is deplorable. Crime in Ceylon is growing, and, if I mistake not, it has been proved by government statistics that Ceylon, comparatively speaking, has the largest criminal population of the world! Yes! there is much truth in the "spicy breezes" of Ceylon, and that "only man is vile".

S.P.

## THE XVIII ANNIVERSARY IN INDIA.

On the 27th, 28th, 29th, and 30th of December, 1893, at the T.S. Headquarters the yearly meeting of the Indian Section was held. Since the change was made respecting General Conventions of the T.S., the Indian meetings are in fact the anniversaries of the Indian Section. They are properly taken advantage of by the President of the T.S. to present to the whole Society, by subsequent publication of his addresses, the reports made to him by the various Sections and the general accounts of the Society. It is not a legislative meeting of the T.S., and hence no legislation is passed by it. The Indian Section meets at the time and legislates for itself, as the other Sections do for their districts. Bertram Keightley appears as General Secretary of that Section, as he was reelected, though still compelled to be absent in England by reason of the state of health of a relative.

The meeting was notable from the presence of our great orator, worker, friend, and example, Annie Besant, now known to all the Theosophists of the world. Her presence made the meeting one to be remembered by all who were there. She was incessantly occupied, speaking publicly or conversing with members. She represented America as its special delegate, and the General Secretary of this Section has had the honor of having his report to the President read by herself to the meeting. An account of her influence is needless, since we all know that for her to speak is for her hearers to be spell-bound; for not only does eloquence flow from her lips, but truth and sincerity, devotion and spirituality, surround her like an aureole.

In closing his remarks the President said: "I mean to abandon the last lingering thought of retirement and to stop at my post until removed by the hand of death. Annabai (Annie Besant) will in time become to me what H.P.B. was". All will be glad to thus know that he is now firmly determined to abide by the resolution written by William Q. Judge and passed by the American Section in 1892, not to retire nor think of retiring. He then in ending says, "Disciples of the same Master, devoted to the same cause, and now friends who know and trust each other, we may" (he and Annie), "I hope and pray, henceforth resemble in this movement the Aryan god who is dual when looked at from two aspects, but when properly understood is one and indivisible". This is high honor to Annie, as the arguments of *Old Diary Leaves* make H.P.B. a psychic and medium, which Annie is not. As such a sentiment never was uttered by the President about H.P.B., the hoped for comparison elevates Annie to a much higher place in his esteem than ever was held by H.P.B.

A Vernacular Sub-Section has been mooted and is duly mentioned by the President. In connection with this Bros. Jagannathiah and Swaminathiah of Bellary are spoken of with due praise. Of this work our old friend E. T. Sturdy will be secretary. This will be a great help to the Indian work. Countess Wachtmeister settles in India to make a new centre, and Miss Müller does the same. Countess Wachtmeister will probably be at Allahabad and Miss Müller at Bombay. These should be very strong adjuncts to the work.

The defalcation by the late Gopalacharlu is spoken of and lamented. But we cannot agree that caution exercised over those who have large sums of money in control is not a safeguard. Hereafter all money will be in Col. Olcott's name, and regular auditors were appointed at his request to act all the year and periodically look over cash and accounts.

Growth of the T.S. is shown by a table giving 352 branches up to 1893. Total number of live branches is fixed at 322 on December 27th. New American and others would have to be added. Books of the year are twenty-three in number. Donations to the defalcation reimbursement fund are given as 4,722 rupees, 12 annas. The sum taken was 8,649 rupees, 5 annas, thus leaving a deficit of 3,926 rupees, 8 annas. This will soon be covered. Another large remittance was sent from America too late for the report.

Donations and fees from America for the year are roughly 6444.5.11 rupees or \$1991.92. Total donations and receipts excluding medal and permanent Funds are 17,080.10.13 rupees or \$5277.89, of which 11,000 rupees were usable in the work. The American amount includes 1037.14.2 rupees to the defalcation fund. Thus this Section has given out of the whole total 37¼ per cent,

and toward the reimbursement of the defalcation it gave over  $\frac{1}{8}$ , not counting last remittance.

All the reports made from America, Europe, Buddhist work, and others are very encouraging and show the whole movement to be in an excellent condition. Finally the President announces that he has, after due consultation with the American, European, and Indian General Secretaries who with him compose the council of the T.S., revised the General Constitution, making in respect to the term of office of the President the rule of seven years "in the belief that a satisfactory incumbent will be indefinitely reelected, while an unsatisfactory one should not be immovably fixed in office". This rule has no application to Col. Olcott, who is president for life.

#### WORLD'S FAIR THEOSOPHICAL CONGRESS FUND.

##### SECOND SUPPLEMENTAL ACCOUNT.

Surplus reported in February PATH,	\$ 80.91
Additional sales of reports, to January 31st,	<u>50.60</u>
Apparent surplus,	\$167.51
Expenses of postage, etc., to be deducted when reports are all sold.	

##### USE OF THE SURPLUS.

In February PATH I announced that the surplus would be divided according to the wish of the three Sections. As the Theosophical Meeting at the Midwinter Fair at San Francisco will involve the payment of travel of at least one delegate from the Atlantic Coast or the Middle States, I shall apply the surplus to that purpose, which is in line with the object of the original fund. Of this, notice has been sent to the President, Col. Olcott, in India.

WILLIAM Q. JUDGE,  
*Vice President T.S.*

NEW YORK, *February 15th, 1894.*

##### THE SUPPORT OF THE T.S.

Our thanks are specially due to A.M.S., Somerville, Mass., this month for almost the entire increase in the fund that can be reported. Some months ago a small group began holding meetings there, and one result is an increase of five members in one of our classes. If all will do as well, the ultimate success of our undertaking will be assured.

I am informed by a correspondent in the east that there are many members of the T.S., even Secretaries of Branches, who know nothing about the Fund, or even of its existence. Will every pledger see to it that no Fellow of his acquaintance remains in ignorance? We want the aid of everyone who desires to help.

My report for the month is as follows:

New pledgers in the ten cents per month class:—A.P., F.W., A.C., B.H., H.W. Total per year, \$6.00.

New pledger in the twenty-five cents per month class:—H. J. B. Total per year, \$3.00.

Total subscribers previously reported, 78. Pledgers dropped since last report, 2. Pledgers added since last report, 6. Present total, 82. Total value of fund previously reported, \$861.85. Amount pledged by new subscribers, \$9.00. Gross value of Fund to date, \$870.85. Amount to be deducted on account of withdrawals, \$10. Net value of Fund to date, \$860.85. Decrease since last report, \$1.00. I don't want it to occur again!

G. E. H.

247 GREEN ST., DAYTON, O., *February 15, 1894.*

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Selflessness is the moral counterpart of the great current of Nature; to swim against that current is selfishness.—*Daily Items.*

OM.

# THE PATH.

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Meeting held at  
No 46 Irving Place

on  
Wednesday evening, September 8th. 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Catalpa<sup>re</sup>, the ladies and gentlemen then and there present resolved themselves into a meeting, and, upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. Q. Judge, act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Wm. H. P. Mavorahy, Chas. Sotheran,  
Dr. Chas. E. Simmons, H. D. Manacheris, C. C. Mansey  
of London, W. L. Olden, G. H. Felt, D. E. deKare,  
Dr. Britten, Wm. E. H. Britten, Henry J. Newton, John  
Honor Cott, J. H. Cott, W. Q. Judge, Wm. Davis

Upon motion of Herbert D. Manacheris, it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to be sub-committee.

Upon motion it was

Resolved, that we now adjourn until Monday  
Sept. 13th, at the same place, 8 P. M.

H. S. Olcott Chairman.  
William Q. Judge Secretary.

# ॐ

Govern thy heart! Constrain th' entangled sense!  
Resist the false, soft sinfulness which saps  
Knowledge and judgment! Yea, the world is strong,  
But what discerns it stronger, and the mind  
Strongest; and high o'er all the ruling Soul.  
Wherefore, perceiving Him who reigns supreme,  
Put forth full force of Soul in thy own soul!  
Fight! Vanquish foes and doubts, dear Hero! slay  
What haunts thee in fond shapes, and would betray!  
—*Arnold's Bhagavad-Gita, chap. 3.*

## THE PATH.

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VOL. IX.

APRIL, 1894.

No. I.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where an article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### HISTORIC THEOSOPHICAL LEAVES.

#### FIRST LEAF.<sup>1</sup>

From the Minute Book of the Theosophical Society the leaves here used are taken. The first is the very first page in the handwriting of Bro. John Storer Cobb, now in the city of Boston, U.S., done by him at the time from the notes in pencil taken during the meeting. A plate has been made of it by photographic process, thus giving a fac-simile, but slightly reduced in size so as to fit the PATH. There is a very small error to be noted. The proceedings were in fact thus: the persons named being present, Bro. William Q. Judge rose and assumed the place of Chairman and at once proposed Col. Olcott as permanent Chairman, which motion was carried as noted. The error is in not giving Bro. Judge as the chairman for the first few moments. This meeting was held at the rooms of H.P.B. in Irving Place, New York. As Col. Olcott has passed beyond this point in his "Old Diary Leaves", it is thought these leaves will add to the historical interest of his narrative.

<sup>1</sup> See frontispiece.

**SECOND LEAF.**

The next leaf selected from the same book is of the meeting of September 18th, 1875, ten days having elapsed while the Committee on Name was at work. This minute shows the selection of our present name. It reads as follows:

MEETING HELD AT 46 IRVING PLACE ON MONDAY EVENING,  
SEPTEMBER 18th, 1875.

Mr. George H. Felt continued from the previous meeting, September 8th, the interesting description of his discoveries on the Cabala, which were illustrated by a number of colored diagrams. After a discussion thereon, matters in reference to the proposed Society were made the order of the day.

Col. H. S. Olcott presided and Mr. Charles Sotheran acted as Secretary.

The Committee on Preamble and By-Laws reported progress, and Mr. D. E. de Lara read a paper which he had been requested to write for the Committee.

At the suggestion of the Committee it was upon motion

RESOLVED, that the name of the Society be "The Theosophical Society".

Upon motion it was

RESOLVED, that a committee be appointed to select suitable rooms for the meetings of the Society and report at the next meeting.

The chair appointed the Rev. J. H. Wiggin and Mr. Charles Sotheran, and upon motion the chair was added.

Several persons then gave in their names, or were proposed for membership, and upon motion it was

RESOLVED, that these names be added to the list of founders.

Upon motion it was

RESOLVED, that we now adjourn, subject to the call of the chair.

H. S. OLCOTT, *Chairman.*

JOHN STORER COBB *for*

C. SOTHERAN, *Secretary.*

**THIRD LEAF.**

After two meetings held October 16 and 30, the one at which the President delivered his inaugural address was held at the rooms selected at 64 Madison Avenue. This minute is on page seven of the book. The rooms are those occupied for some time by the Aryan Theosophical Society, and are known as Mott Memorial Hall, a medical library and meeting place. While delivering the address Col. Olcott stood at the right side of the platform that is south of it, and H. P. B. sat among the hearers on the north side of the room. These little particulars will interest historians and lovers of particularity. The record is as follows:

MEETING HELD AT No. 64 MADISON AVENUE, ON WEDNESDAY,  
NOVEMBER 17th, 1875.

The meeting was called to order at 8.15 P. M. Henry S. Olcott, President in the chair

The minutes of the previous meeting were read and approved; and the Rev. George H. Hepworth and Mrs. Charles Sotheran were nominated for fellowship.

Letters from Vice-President George H. Felt and Mr. D. E. de Lara expressing regret at their absence from the meeting were then read, after which the president delivered his Inaugural Address.

At the conclusion of which it was

MOVED by Treasurer Newton that a vote of thanks be presented to the president for his able address, and that the address be printed.

MOVED by T. F. Thomas as an amendment, that the address be stereotyped and five hundred copies be printed for immediate distribution.

This amendment being accepted by Treasurer Newton, the resolution as amended was put to the meeting and carried unanimously.

Upon motion it was resolved that we now adjourn.

H. S. OLCOTT, *President.*

J. STORER COBB, *Recording Secretary.*

## REINCARNATION OF ANIMALS.

VERY little has been said on the question whether or not the theory of Reincarnation applies to animals in the same way as to man. Doubtless if Brahman members well acquainted with Sanscrit works on the general subject were to publish their views, we should at least have a large mass of material for thought and find many clues to the matter in the Hindu theories and allegories. Even Hindu folk-lore would suggest much. Under all popular "superstitions" a large element of truth can be found hidden away when the vulgar notion is examined in the light of the Wisdom-Religion. A good instance of this on the material plane is to be found in the new treatment proposed for small-pox. The old superstition was that all patients with that disease must be treated and kept in darkness. But the practise was given up by modern doctors. Recently, however, some one had the usual "flash" and decided that perhaps the chemical rays of the sun had something to do with the matter, and began to try red glass for all windows where small-pox patients were. Success was reported, the theory being that the disease was one where the chemical rays injured the skin and health just as they do in ordinary sunburn. Here we see, if the new plan be found right, that an old superstition was based on a law of nature. In the same way the folk-lore of such an ancient people as the Hindu deserves scrutiny with the object of discovering the buried truth. If they are possessed of such notions regarding the fate of animals, careful analysis might give valuable suggestion.

Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for *Manas* is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through H. P. B. that while possibly animals may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H. P. B. has, in the second volume of the *Secret Doctrine* (first ed.) at p. 196, a foot note as follows:

In calling the animal "soulless" it is not depriving the beast, from the humblest to the highest species, of a "soul", but only of a conscious surviving Ego-soul, i. e., that principle which survives after a man and reincarnates in a like man.

The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself; but they are latent.

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to *Manas* with *Buddhi* and *Atma*. Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog". Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favorite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the

person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals both alive and dead as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question, Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries—with exceptions—and for a number who desire “heaven” a *Devachan* of enormous length. The animals, however, being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WILLIAM BREHON.

### NECESSITY OF ILLUSION IN DEVACHAN.<sup>1</sup>

SO much is said in Theosophical literature of the evils of illusion, and so many are the warnings against its influence, that most Theosophists are sensitive to the very word. Particularly is there felt a hardship at the apparent unreality of *Devachan*. After thirty, fifty, seventy years of subjection to all the mistakes, misconceptions, beguilements of an illusionary existence, it does seem grievous that the centuries of *Devachanic* life should be but a continuance of them, it to be succeeded by another period of deceptive earth-experience, and the series of alternate illusions to extend indefinitely. And yet the anomaly may be explained, even justified.

<sup>1</sup> Substance of an address before Aryan T.S.

But before such attempt, one should observe our arbitrary reversal of the terms "real" and "unreal". So accustomed are we to attribute reality to physical objects which may be seen and handled and examined, and to consider as visionary the contents of the super-physical world, that that only has become veritable to us which is material. And yet this it is which changes hourly, which is in perpetual state of flux, which cannot have fixedness or continuity; while the truly enduring, that which passes on undecayed through time, is the Mind, the Soul, the Spiritual Being. "The things which are seen are temporal, but the things which are not seen are eternal".

But in this discussion one must use the terms in their ordinary sense, and, so doing, the subject divides itself into two propositions: 1st, that illusion is inevitable in Devachan, a requirement to its functions, inseparable from its nature; 2d, that illusion is a necessity to the progress of the Soul therein.

There are three considerations which go to prove the former of these propositions. The first is that the soul is as yet unfitted for the sphere of pure realities. It is, indeed, freed from the lower quaternary, and as Atma-Buddhi-Manas has passed the Devachanic portal. But it is fresh from earth-life; its interests and conceptions, however purged from lower quality and now the rarefied extract of highest experiences, are still colored from its late career; Manas is saturated with recent thought and habit. How impossible to translate the yet unfinished being to a region for which it is not fitted and the contents of which it is yet unable to appropriate! There is a homely proverb of "a fish out of water". The fish dwells in a dense medium, extracting from it by its gills the finer element—air—which pervades the water, thus maintaining its life. But place it entirely in that finer element and life becomes impossible because of that fineness; the fish gasps and struggles and dies. And so the soul, long accustomed to extract its nutriment of thought from the surrounding matter of terrestrial life, could not maintain itself as yet in a world of pure reality, but would succumb from the very perfection of its environment.

In the second place, there must persist an element of illusion so long as any trace of matter inheres in an organism. Imagine the spiritual realm and the material realm as at opposite ends of a prolonged line. As a spiritual being leaves its home and follows down that line, it reaches a point where the first faint aroma of matter is perceived. At once begins a slight illusionary tendency. As the being approaches more and more nearly the

material realm, denser and denser grows the matter, and stronger and stronger the illusion; so that at the extremity of the line reality is farthest from perception and mistake rules. Reverse the process. The being leaves the material for the spiritual. As it does so and as the atmosphere rarefies, little by little illusionary proclivities drop away, the vision clears, the actual comes steadily into view. Yet not till the last trace of material association has been overpassed does illusion sink wholly to the rear. But in Devachan this is ungained. Higher Manas has still the aroma, the memory, the interests of its late embodiment in flesh, and with them must retain that illusion which pertains to the material sphere.

In the third place, we must remember the function of Devachan. It is two-fold, and one part is Happiness. But happiness is an individual thing, and consists to each man in the realization of his own ideal. There must be as many varieties of Devachan as there are varieties of Devachanees, each finding there the highest of his aspirations and hopes. Yet to all there is this common element,—that they are subjective conditions of the soul, with no corresponding objective reality, yet none the less actual, none the less certain. A man is a philosopher, a student, a scientist. The attainment of truth is his delight, and the means to which alone he is accustomed and of which he can conceive are books and scientific treatises and philosophical apparatus. His dream is of a future world where research is vastly facilitated, where the newest discoveries are spread broad-cast, where apparatus exists so delicate and fine that ours appears but the clumsiest of contrivance. And yet is it possible in the supersensuous world that libraries and printing presses and experimental tools are to be as here? Is a disembodied soul, removed from the gross and the tangible, to continue handling and reading and testing? Impossible. But in the mind within, those processes may go on, and with all the reality of an actual experience may continue their educative function till their need has been overpassed. Take the artist, he whose soul is instinct with visions of beauty in form and color and suggestiveness. He looks for a land where transcendent glories flush the spirit, where light never seen on earthly seas and shores fills with measureless delight. Yet in Devachan there can be no Alpine sunrise, no picture gallery, no canvas or marble whereon he can work out his inspiration. Is he to be disappointed, or is the fullest of all possible satiations to expand his inner nature in a subjective, but a real, experience? Take the musician Harmony and melody and perfect expression

make his very life. Yet he knows their inadequacy to portray all that the soul can sense, and so he anticipates in heaven a feast unattained, unattainable here. There are to be the richest orchestrations, the noblest symphonies, the most glorious operas, the most entrancing voices and instruments, every elevated taste finding its amplest gratification. But are there opera-houses, orchestras, trained singers in Devachan? Or are those supernal joys in the soul within, in some strange way provided by beneficent Nature,—an illusion, if you please, because without a counterpart in fact, yet the reality of reality to him who is their subject.

The profoundest of all human emotions is Affection. Broken, disappointed, severed often here, it gazes onward to a land where sorrow is unknown and partings never to be feared. The mother leaves her child, the wife her husband, the friend his friend, calmed with the assurance that it is but for a time, and then will be the joy of an endless reunion. More than anything else is this conception of heaven; and you might fill the future world with every possible joy to intellect and soul, enrich it with the lavishness of a Divine treasury, yet all would be vain if the one desire was absent, all a desolation if the heart was chilled, unfed. If the beloved was away, heaven would be no heaven to the inmate. And yet see how impossible is such presence in any literal sense. If to the happiness of a Devachanee the actual existence there of the loved one is essential, then the child must accompany the departing mother, the husband the wife, the friend the friend. Would it be just that these should be cut off before their time, that they should be unwillingly deprived of their right to life merely that another might be made happy? But more than this. Every beloved has his beloveds, each has others dear and cherished; so that if they too are to be happy their loved ones must go with them; and thus the circle widens, widens without the possibility of stop. What follows? The death of a single individual would depopulate the world.

And so we see that illusion is a necessity to Devachan, that it cannot but exist, that the bliss of the soul is interior, not a reflection from objective surroundings.

Turn now to the second proposition: Illusion is a necessity to the progress of the soul in Devachan. Here again there are three considerations. The first is as to that progress itself, progress being the twin of happiness in the two-fold function. It would be a grievous mistake to suppose that the long centuries of Devachanic rest are but an idle dream, the soul making no advance, learning no new truth, a stationary thing in a universe of evolu

tion, emerging from Devachan precisely as it entered it. H. P. B. distinctly states the contrary. And, indeed, it would be but reasonable to expect that in a world from which gross matter and its influences are excluded, a world finer than this, closer to reality, more in touch with eternal truth, there must be avenues to learning, facilities for progress, which we cannot now divine. Clogs from flesh and blood are removed. Prejudices, antipathies, limitations have vanished with the relinquished personality. New and larger methods, regions, pursuits open to the unfolding nature. And yet there is a condition to this finer state. It is that all obstruction though pain shall be effaced. How often in this present world an indigestion has made impossible a thought, a fever has paralyzed an aspiration, a head-ache has conquered a prayer! True, all physical evils are absent from Devachan because the body is; yet internal griefs are as fatal to progress as are external, and so from that progressing state must be banished every sorrow and memory and foreboding and regret which could arrest the Ego's march. But this, as we have seen, is not consistent with fact; it is an illusion, however indispensable to our needs.

Another consideration is that man is to round in his career the whole circle of experience, and so no segment of it can be omitted. At eras in his earth-pilgrimage he has tasted unqualified misery: he must now taste its antithesis,—unqualified happiness. Yet this, as has been shown, is impossible through literal presence of conditions: they must be supplied by an illusionary belief.

And a third consideration is that "Nature does nothing by leaps". As a human soul evolves slowly up to that stature which lifts it above all deception or mistake and fits it for the realm of absolute reality, it parts from its illusions but gradually and by degrees. The great Law which pervades the rest of the Universe is not absent from Devachan. The Ego enters it as a pilgrim on his pilgrimage, not as a victor on his goal. And yet we may well believe that as centuries pass on and the changed existence modifies the character and its modes, there may come a truer view of all its inner life, a closer touch with real things. Illusion may steadily be mitigated as it is outgrown, direct percipience of fact taking steadily the place of imagination as a guide. And so when the Devachanic interlude is over, the Ego may return for its new incarnation with clearer views of truth, a less clouded sense of spiritual verities, a firmer hold on ultimate reality.

Thus we see, then, not only that there can be no Devachan without illusion, but that the very progress in Devachan is conditioned upon that illusion, and that the illusion must continue till

its function has been fulfilled. When a man has become a Master, when he perceives not as through a glass darkly but face to face, illusion has no longer power over him, Devachan has become an impossibility, he is done with it forevermore.

I think that these truths should correct our attitude to Devachan. We should not look upon it as a deceptive state continuing the evils against which we vainly struggle here, but as a needful, an unavoidable experience wherein are found compensation for all the bitternesses encountered outside of it, a happiness adapted to the weary pilgrim, a gradual emancipation from the evils of illusion itself. There need not be suspicion of it, a protest against its wisdom, a saddened resignation to the inevitable. May there not be even a *thankfulness* for it? In the many hours of sorrow here, when hopes dearest to the heart are prostrated in the dust and the very life-blood of the spirit seems to ebb despairingly away, it is something to remember that these sacred desires are only postponed, not blasted, and that not a worthy wish or thought or purpose shall be permanently vain. All will revive in that sun-lit realm, and there in copious fulness delight the soul once desolated and forlorn. Infinite Wisdom and Infinite Love have framed a scene where each best hope of heart and mind shall bloom into a glorious fruitage.

It is said of the poet Burns that there was one passage in the Bible which he could never read without emotion: "And God shall wipe away all tears from their eyes". Well, in a sense this is true of Devachan. The pathway of humanity as it goes onward to its heights is over many a broken heart, many a desolated life, many an extinguished hope, and it passes through many a starless night. And yet there are breaks, long breaks whereon not a shadow throws its chill, but where life and light and cheer are without a drawback. Those portals are open to every noble thought and desire and aspiration, and all accompany the pilgrim as he steps into the sunbeams, but they are rigorously barred to every pain or grief or disappointment. There sorrow finds its end; the very causes of sorrow are obliterated; and not a tear shall ever be wiped away, for none shall ever form.

ALEXANDER FULLERTON, F. T. S.

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About what am I now employing my own soul? On every occasion I must ask myself this question, and inquire what have I now in this part of me which they call the ruling principle?—*Marcus Aurelius A.*

## THEOSOPHICAL SOCIETY AND REFORMS.

### A CONVERSATION.

**Z**EALOUS THEOSOPHIST. Don't you think the Theosophical Society ought to take some definite stand on questions of reform?

*Constitutional Theosophist.* What put that into your head? Are you a Nationalist or a Single Taxer?

*Z. T.* I was reading that "Chat on the Roof" in February *Theosophist*, where one of the chatters says: "I believe the T.S. must sooner or later adopt a definite attitude toward this question of reform", and although he speaks in reference to Hindu social problems, still it is just as important here as there, while the circumstances are different. The "chat" did not in any way settle the point, but left it all up in the clouds of talk. But we ought to do something.

*C. T.* Evidently the conversation published is an expression of a desire to get a prominent Theosophist like Mrs. Besant to throw herself on the side of some social question there, forgetting that it is not one or two persons who make up our movement and that our Constitution rules in such matters and not persons. If you mean that the Society should as an organization take "a definite stand" such as seems called for in that "chat," I cannot agree with you.

*Z. T.* Do you mean that you are opposed to social or other reforms?

*C. T.* No, I do not. Whatever reforms are needed—and there are many—they should be taken up by individuals or the State, but that is a very different thing from asking the Theosophical Society to adopt a definite attitude either way. It has been proposed that the T.S. should formally approve of hypnotic suggestion as a means of curing drunkenness, lying, and stealing. Why not have us go in for that as well as social reforms? Those vices have a great deal to do with social difficulties.

*Z. T.* Well, why not? Take definite corporate action, and then members will have something tangible to talk of and to work for.

*C. T.* A few members, you mean; the rest would leave the Society. Divisions would arise and sides be taken. But the proposal is contrary to our Constitution, it is against the very reason for our existence, it nullifies our organic law, it is contrary to the

spirit of the Society. The Constitution wisely prohibits the adoption of such definite attitudes. This applies to every doctrine, to all schemes, save the doctrine of Universal Brotherhood, the one idea on which men of all religions will agree. Other doctrines and plans have supporters and opponents; they have no majority; but Universal Brotherhood has a constant and growing majority of supporters. One would have supposed that this "Chat on the Roof" of the building where was reposing the recently revised Constitution of the T.S., certified and published, should have led to some of the chatters adverting to this fundamental point before the conversation was printed. That revision puts the matter in strong terms, thus:

The society does not interfere with caste rules or other social observances, nor with politics, and any such interference in its name is a breach of the Constitution.

And immediate expulsion is the penalty fixed for violation of this rule.

*Z. T.* Then you place social questions and reforms under the same ban as religious doctrines and creeds, in so far as definite corporate action by the T.S. goes?

*C. T.* Most certainly. Why, man, reflect a moment. Is it not true that H. P. Blavatsky, H. S. Olcott, and William Q. Judge have always since 1875 proclaimed their personal belief in the Mahatmas or Masters as facts and ideals?

*Z. T.* Yes, they have; and of course had a perfect right to do so, as they never said it was a T.S. belief.

*C. T.* Well, have they not persistently said that this belief, regarded by many as vital, has no place in our Constitution and cannot be—must not be—erected into a T.S. dogma either directly or inferentially? It stands precisely with social reforms so far as "definite attitude" is concerned. But, curiously enough, there are those who loudly object to the expression of personal beliefs by such as have firm ones regarding Mahatmas, while at the same time the objectors would heedlessly violate the Constitution by having us adopt some definite attitude toward a passing question of social reform.

*Z. T.* I think I begin to see that in zealotry for getting into the gaze of the world I had almost forgotten that we are a free Society, wholly unattached, founded on toleration, neutrally situated between all contentions, and drawing our support from men considered as souls and not from any sectarian or separatist feeling. That must be why you did not encourage or discourage nationalism, but opposed the endorsement of it by the T. S.

*C. T.* Precisely. Had we endorsed that social movement, where should we be now? Opposed by every man and woman who is not a nationalist. But at the same time recollect that many members of the T.S. were prominent in the starting of that movement when it began in Boston. Similarly with questions in India. Were the T.S. involved with widow-remarriage, it would be violently opposed by a large body of men who found their opposition to such marriages on the religious books of the land. We might as well be asked to endorse and support Moslemism against purely theological Hinduism. A good man can live under any form of government or social order. What we should strive to do is to increase that toleration for every one which alone will open up men's minds to the truth.

*Z. T.* Do you know of any striking instance in our history to illustrate these points?

*C. T.* Yes. In the Indian Headquarters once, while H. P. B. was there, a prominent Hindu asked her to get the opinion of her Masters on a question relating to widow-remarriage or that of child-marriage. The opinion was authoritatively refused, although there was an opportunity to enlist many prominent Hindus interested in the question. Had the distinct opinion been given, we should now have to be fighting for it or against it as a dogma. Happily we are free, and supporters and opponents alike of both sides are yet in our ranks.

*Z. T.* But what definitely is the proper function and attitude of the T.S. in and to social and other reforms?

*C. T.* Its attitude should be neutral as to any form or method, but not neutral as to the general doctrines of justice and Universal Brotherhood. The latter doctrine supports all applications of justice; it is sufficiently declared in the Constitution; there is no need for further declarations. The function of the T.S. is to give its members aspiration to high ideals; to furnish a free, tolerant platform where all men may assemble if they wish. The bigot—social or theological—who asserts that no one else is right violates in himself the principle of toleration, and has no place on our platform because his nature is intolerant; hence he will either leave the T.S. if he cannot ruin it, or he will be gradually altered by the silent but powerful influence of the toleration, even for his bigotry, which surrounds him in our ranks. Toleration, then, is our watchword, for it is one effect and one expression of brotherhood; that will bring unity in diversity, and with diverse elements held in one bond our strength would be invincible.

## FACES OF FRIENDS.

AMONG the "Friends" whose faces the PAIR has been presenting to its readers few, if any, have a greater claim to a prominent place than "Jasper Niemand". To most an unknown but dear friend, dear because of the heart-touching help and light which for many have come from the writings bearing this signature—a *nom-de-plume* as all must have known. The personality thus veiled hitherto is that of one personally very dear to many an earnest worker in the T.S.: that of Mrs. Archibald Keightley, more widely known perhaps in the ranks of the T.S. under the name of Mrs. J. Campbell Ver-Planck.

Her maiden name in full was Julia Wharton Lewis Campbell, daughter of the Hon. James H. Campbell, a prominent Pennsylvania lawyer. Her father's was a highly distinguished career. He commanded his regiment during the war; served as member of the U.S. Congress for several terms; held two diplomatic commissions under President Lincoln as U.S. Minister to Sweden and Norway, and subsequently to Bogotá in South America. Her mother was Juliet Lewis, daughter of Chief Justice Ellis Lewis of the Supreme Court of Pennsylvania, a writer of verse possessing great poetical charm and value.

Mrs. Keightley's childhood was chiefly passed among the Pennsylvania mountains, and later on the continent of Europe, where she was educated and entered the Society of foreign courts at the early age of sixteen. Even then she had already developed the literary talent for which the members of both branches of her family had been noted, and had displayed for generations in the occupations of their leisure hours. Her early writings consisted of translations from the poems of the present and late Kings of Sweden, in original verse, tales and descriptions published in *Harper's Magazine*, the *Galaxy*, and other periodicals, under her own name as well as the *nom-de-plume* of "Esperance". That the work itself was of fine quality is shown by the fact that full market rates were always gladly paid for it; while the deeper tendencies in the writer's nature are seen in the fact that the spur to exertion lay in the desire to give for the helping of others somewhat she had herself *earned*, and not merely the superfluity of that wealth which the accident of birth—or Karma?—had placed at her command. The child is truly the father of the man—or woman; and how happy must she have been when feeling so



*Jasper Niemand.  
(Mrs A. Hightley)*



early that she could already, by her own efforts, do something to lessen the misery of others?

Miss Julia W. L. Campbell (as she then was) married in 1871 Mr. Philip W. VerPlanck of New York; and six years later, in the course of a single year, she lost her husband and both sons suddenly by a most dramatic series of reverses—including dangers and losses of many kinds. Long and terrible illness followed these sudden blows.

During her recovery Mrs. VerPlanck wrote her two successful plays, "The Puritan Maid" and "Sealed Instructions", the latter having had a marked success during two seasons at the Madison Square Theatre, New York, as well as throughout the country.

To turn from the outer to the inner life. By long established family custom, Mrs. VerPlanck belonged to the Episcopal Church—"The Church of England"—but she found no spiritual life there. Indeed, she had ceased to seek for any such life, content apparently with the ideals of literature and art, in a happy domestic and social circle where leisure and refined conditions permitted the cultivation of personal gifts. Yet an interior want now and then made itself felt.

One day, however, quite by chance as it were, when lunching with her close friend, Mrs. Anna Lynch Botta, the name of Madame Blavatsky was mentioned, and mentioned as that of an exposed fraud. From thence to Theosophy was but a step; Mrs. VerPlanck had never heard of either, and Mrs. Botta, whose circle comprised almost every distinguished member of society at home and abroad (that well-known circle unique in American life), invited her friend to accompany her to hear Mr. Arthur Gebhard speak on Theosophy to Mrs. Ole Bull, Mrs. Celia Thaxter, and others in the drawing room of a friend. The impression made upon Mrs. VerPlanck was so deep that she joined the T.S. within two weeks, and thenceforward began her unceasing work for Theosophy.

Living with her parents at a distance from New York she wrote for the PATH under the names of "Julius", "August Waldensee", "J", and later on as "Jasper Niemand", as well as unsigned articles, and also corresponded with T.S. enquirers. In those days writers were so few in the Society that they had to take several names, and often one would write up the notes or finish the articles of another.

In answer to some enquirers as to the "Jasper Niemand" writings, Mrs. Keightley writes: "When I began to write articles

along these lines, H.P.B. sent me a pen which I always used. The articles were and are always written in full objective consciousness, but at these times there is a feeling of inspiration, of greater mental freedom. The *Letters that have helped me* were received at my Pennsylvania home. They were written for me and for Dr. Keightley—and for the use of others later on—by Mr. W. Q. Judge, at the express wish of H. P. Blavatsky. The letter which is the source of this request, and which conveys assurance of Mr. Judge's qualifications for the office of instructor, purported to be written *through* Madame Blavatsky (it begins 'Says Master'), and is one of those so ably described by Col. H. S. Olcott in the *Theosophist* for July, 1893, where he says that communications from high occult sources received through H.P.B. always resembled her handwriting".

This modification of H.P.B.'s handwriting is decidedly interesting in the above-mentioned letter, whose data amply justify the manner in which "Z" is spoken of in Niemand's preface. Moreover, H.P.B. spoke of her friend Mr. Judge as the "exile", and Annie Besant wrote later on, "You are indeed fortunate in having W.Q.J. as Chief. Now that H.P.B. has gone, it is the Americans who have as immediate leader the greatest of the exiles".<sup>1</sup>

It is to be hoped that the Editor of the PATH, a journal so indissolubly connected with the Theosophical writings of the subject of this sketch, will not from personal hesitation exclude from its pages information which is really a moderate statement on behalf of "Jasper Niemand" in reply to questions coming from all parts of the world. The statement would have been made earlier, were it not for a wish, on Jasper Niemand's part, to continue helpful private correspondence carried on with many persons who addressed under the protection of her impersonality.

After the departure of H.P.B., Mrs. VerPlanck now and again joined the New York staff of workers as a reinforcement during Mr. Judge's prolonged absences. During one of these periods she met Annie Besant at the Boston Convention of 1891, and there began a friendship destined to evolve as link after link was formed in the chain-mutual of work. Then also was formed the T.S. League of Workers, afterwards inaugurated in Europe.

Mrs. VerPlanck continued to live with her parents in Pennsyl-

<sup>1</sup> The technical meaning of these titles, "Greatest of the Exiles" and "Friend of all Creatures", as employed in the East, is totally unknown in the West; the latter being a phrase that has more than once been applied, half in jest, to W.Q.J. by his intimates on account of his often enforced doctrine of "accepting all men and all things"—providing they work for Theosophy.—B.K.

vania until the autumn of 1891, when she married Dr. Archibald Keightley of Old Hall, Westmoreland. After a year's residence in New York they were called to England by the health of Dr. Keightley's mother.

During Annie Besant's absence in India, Mrs. Keightley has temporarily taken up a part of her work at the London Headquarters, and in consequence has been residing there for several months.

And here this sketch ends for the present. It is not for me to say more, nor to dwell upon the respect and affection which its subject has gained in her new sphere of duty. But I know that I voice the earnest wish of all in expressing the hope that many years of equally fruitful and valuable work for our beloved Cause still lie before her.

BERTRAM KEIGHTLEY.

## CONVERSATIONS ON OCCULTISM WITH H.P.B.

IN 1875, '76, '77, and '78 my intimacy with H.H.B. gave me many opportunities for conversing with her on what we then called "Magic". These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the day-time whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

### ON DEVACHAN.

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons

[supposed Adept influences], and they are here to see you for that reason."

Later, when definite terms had come into use, the question raised was whether or not all stayed 1500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

#### PRECIPITATIONS BY MASTERS.

In reply to a question on this she said :

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form ; so does \* \* \* and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B—— almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *fac-simile*, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks'. The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them

use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here ; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—'the dual forces in nature'? Precisely, that's just it ; and Theosophists should remember it."

DO MASTERS PUNISH.

"Now I'm not going to tell you all about this. They are just ; They embody the Law and Compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest. From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

ABOUT ELEMENTALS.

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call \* \* \* can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P.B. On next seeing her she asked if \* \* \* had been over and sounded the bell, mentioning the exact day and time.]

“This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why in storms you should see them how they move about. Don't you remember what you told me about that lady \* \* \* who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera.” [It was the opera of *Tristan and Isolde*, by Wagner.—J.] “In that case, as *Isolde* is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions. That's a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a *sistrum* being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer Lytton wrote very wisely, for him, on this subject”.

[Riding over in Central Park, New York.] “It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette.”

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

“It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish.” [I pointed to a hard plaster wall-space free from objects.] “Now ask what you like that can be answered by taps.”

Q. What is my age? *Taps*: the correct number.

Q. How many in my house? *Taps*: right.

Q. How many months have I been in the city? *Taps*: correct.

Q. What number of minutes past the hour by my watch? *Taps*: right.

Q. How many keys on my ring? *Taps*: correct.

H.P.B. "Oh bosh! Let it stop. You won't get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

#### SHE PRECIPITATES IN LONDON.

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H.P.B. I thought: "If only she would get me back somehow a copy of that paper." She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile*. I then asked her how she got it, and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

WILLIAM Q. JUDGE.

## THE FIRE-SELF.<sup>1</sup>

I HUNG from the horns of the moon and the name of the Fire-Self was whispered to me.

(The Fire-Self, the Sage, the Instructor,<sup>2</sup> whose awakener is the memory of man.)

The name of the Fire-Self was whispered from afar; I dropped from the moon<sup>3</sup> the better to hear; dropped, though the moon grew big with desire to detain me.<sup>4</sup>

<sup>1</sup> See *Voice of the Silence*, page 76, notes 23-24.

<sup>2</sup> Sometimes called "the *Presence*" by occultists. "For when the *Presence* is upon him, he knows more than others suspect or divine."—(Unpublished Mss. through H.P.B.)

<sup>3</sup> ". . . destroy thy lunar body . . ."—(*Voice of the Silence*, p. 11.)

<sup>4</sup> "Desire nothing".—(*Voice of the Silence*, pp. 13-14.)

Into the darkness I fell;<sup>1</sup> icy the rushing breath that bore me to the mouth of the cavern deep and small, the abode whence the Fire-Self springs.<sup>2</sup>

(Forth leaps the Fire-Glory,<sup>3</sup> the one, devouring the man who awaits It.)

That Self came not forth: by many a name I called It.

Called till the echoes were silent,<sup>4</sup> replete with sound and the rejection thereof.

Not a god whose name could conjure it up, the Fire-Self, whispered by the memory of Man.

Memory, when I questioned, upbraided me, saying:

"Is not Fire the devourer of all; of men, gods, powers, even of the worlds in space:

"How has It dealt with the moon, the mother-world from which we fell:

' Has not her light paled before It; how then callest thou upon It by a name:

"Are we not one, I, thou, and It: namest thou *That-Which-Is* by a sound?.

"I alone am its forerunner. I, Thought, in the stillness reflect It. Hold forth to Itself Its own image, thyself; abandoner of gods and of names."

(So hotly burned memory within me; memory, the servant of the flaming one.)

"Come", I cried; "Come forth, *Myself*; I alone can receive and maintain Thee".

Thought blazed up as a sudden torch, blazed long, discovering the darkness.

Thrice at the mouth of the cave I called; the third time that Self sprang upon me.

The Fire-Self blazed throughout my being: the man lay in dust and ashes.

In vain the moon poured her chill rays upon his body; the Fire-Self licked them up as it ran: a new man leaped from the scintillant river.

A man without form, without name; a fiery spark in the blaz-

<sup>1</sup> ". . . the twilight that precedes the valley of true light . . ."—(*Voice*, p. 4.)

<sup>2</sup> See I Kings, ch. 19, v. 11-13, where "the Lord" was not in the rushing whirlwind, or in the earthquake or the fire, but was in the still small voice".—Compare throughout this article with the *Voice of the Silence*, pp. 9, 11, 19, and on the One Master. Also *Upanishads*, ". . . the Ancient within who is difficult to see . . . hidden in the cave . . ." ". . . the Self . . . smaller than small, greater than great, hidden in the *heart* of the creature." "The way lies through the heart".

<sup>3</sup> Compare *Ezekiel*, chap. 43, v. 2-6.

<sup>4</sup> *Voice of the Silence*, p. 10. The sounds "die and are heard no more".

ing ocean. In effulgent brightness They walked the skies together. They looked upon the Unutterable.

Said the Flame to the spark : "Let us forth into the Beyond". They knew the omnipotent Darkn ess; together They became one with That. Together they issued forth from That; the Fire and the Spark as one Self, calmed and quenched with Knowledge.

At the mouth of the cave They parted. (They who can never be dissevered. They who can never be dissociated. Rulers in two worlds are They, each in his own, linked by a tense and living cord of Thought, the cord silvered<sup>1</sup> by the conquered moon, the gift giver.)

"Ere They parted, the Fire restored to the man-spark his form: man returned to the Fire-Self a part of Its Knowledge.

"Give me", I cried, "Thy chief secret at parting; let it go with me into the land without substance, where form is the only wisdom".

It fled, but I fled after; I laid my soul against Its fiery vesture.

"Unto me be it given to know Thee as Thou art. Give me Thy name that I may call Thee again; in Thee is my only real Life; a god<sup>2</sup> am I, now I know It".

The Fire-Self upreared, a gigantic pillar: the Devourer of worlds rose before me.<sup>3</sup> The Flame found a voice that was soundless,<sup>4</sup> mightier than the uproar of waters.

"If thou wouldst be Self of Myself, answer me this," said that voice.

"When is the Fire-Self greater than great? Speak aright and abide with Me forever."

"It is greatest when It leads Its sparks forth into the Silence and becomes the One Wisdom", I answered.

The Fire-Self receded, thrusting me forth as spent lava is spued from the volcano.

"Greatest am I"—spake the Glory, remonstrant, "when Man, the spark struck from myself, spends my Wisdom in the service of his fellows".

"Better is it", said the Fire-Self, "to give the heart knowledge to the hungry and the thirsty, than to over-run with Me the azure

<sup>1</sup> "Or ever the silver cord be loosed or the golden bowl be broken."—*Ecclesiastes*, ch. 12, v. 6. Occultists understand "the *golden bowl*" (the "cup") in an especial sense. The "conquered" astral—a higher body of astral (starry) substance. See also "Soma juice on Mount Meru".

<sup>2</sup> ". . . before the mystic power can make a god of thee . . ."—(*Voice*, p. 12.)

<sup>3</sup> "The Self of Matter and the SELF of Spirit can never meet".—(*Voice* p. 12.) Hence the worlds of form disappear.

<sup>4</sup> The Voice of the Silence; the heart consciousness.

fields of Light. "When thou ridest thus, man art thou no more: That thou art from Which the heart of man set forth.

"But when thou bringest back the Memory thereof, when thou spendest that Life for thy fellows, That thou art to which I shall return; thou art thyself the goal called 'Great Compassion': to reach that goal I spend myself upon the worlds in space. Great is Wisdom, but greater is the use thereof. Be thou my outrunner; attain that Consciousness and the use thereof for Me. Call upon me then and I obey thee: My doors open only when the heart of man beats against them, calling in the name of its fellow man".

JASPER NIEMAND.

## DHYANAM--MEDITATION.

**D**HYANAM is from the root Dhya; it means want of motion and one-pointedness. The main point is to free the mind from the power of the senses, and with the light fixed "to raise a current of thought" *to the exclusion of all other matters*. The particular time and place, the particular Asana or posture, and the particular Dik (direction North or East), enjoined in our Shastras are aids, but not indispensably necessary. Dhyanam is divided in the Yoga Shastra into three parts; the preliminary is called Dharana, then comes Dhyanam proper, and then Samadhi, the last having many subdivisions needless to enumerate here. The subject of meditation should be either one's own spirit or Atma (the Higher Self) or a Prateeka. Prateeka generally means a Higher Being, a Deva or a Rishee. Of all the Asanas, Padmasana is the best, being the easiest; lying down brings on sleep, while standing tires the body; the meditator should therefore sit. The time and place should be so selected as to be free from all external disturbances (such as the rats, the gnats, the high-wind, etc.), and the practice should be regularly followed till death. The best seat is that which consists of a mat of Kusa grass, with a piece of deerskin spread over it and a piece of silk at the top. The reason for such a seat is not given; perhaps the seat was found by experience to aid concentration.

Withdraw the senses from the objects to which they are attached, say our Shastras, live a pure life both internal and external, then practice meditation daily, regularly, and with zeal, and then a change will come over you when your Karma would

no longer be able to bind you, when the true nature of Atma will be understood by you, when you shall be *free* in the true sense of the term.

Who can be called happy without peace of mind? And what peace of mind can there be without Yoga? Tossed by the waves of this sensuous existence, mistaking the mirage for a cool stream of clear water, the thirsty pilgrim runs after worldly enjoyment to find disappointment and death at last; again and again, birth after birth, the lesson is taught until the traveller, weary with his wanderings, looks upward and beholds the effulgent light of Gnanam. Then his Karma ceases to bind him, his third eye turns Karma into ashes, in its last effort to conquer him, and the awakened Shiva is again united to the Goddess of Wisdom, Durga, the Path of Sorrow.

BARAKAR, India.

K. P. MURKHERJI.

## CORRESPONDENCE.

ON "OCEAN OF THEOSOPHY."

### LIFE AND DEATH.

SIR: Will you kindly explain a little more fully what you mean by the following passage in the *Ocean of Theosophy*, p. 36: "So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning. It has exhausted us; it finally kills the body".

If we are throwing off the life energy during the day, how is it that we are more full of life in the evening than in the morning? STUDENT.

*Manchester, England.*

As said above, our power to throw off the life force accumulated is limited. From this limitation it results that we come to a point when our resistance grows less, just as in the entire life-span a year comes when we begin to go down the hill of life. As it lessens we are drawing near to the hour when the need of sleep will arise. Sleep is that condition of the body needed for procuring the equilibrium between *jiva* and the body. Equilibrium is about established when we wake, and then the organs begin to resist the further influx of life and to throw off some of what we have taken in. Life constantly presses us just as the electric fluid tries to fill the object placed in the electric field; we cannot resist this pressure every day beyond a certain number of hours, and we fall asleep because Life has disturbed the equilibrium. Resting in sleep, that equilibrium is again established, to be again overcome the next day, or, rather, in the next period of activity. This constant struggle being kept up for years, the bodily organs are not able to stand the wear and tear, and hence the body dies. Thus Life destroys the body. Construe the words "throwing it off" as meaning *resisting it*, and you will dispel the slight confusion arising in a book written so quickly as this one.

### ON KARMA.

SIR: 1. On p. 97 of *Ocean* you refer to the treatment of the Red Indians by the Americans, and seem to take for granted that the Indians did not merit such treatment. 2. Again, you say those Indians will be reborn in conquer-

ing peoples. If so, would not this process of retaliation go on constantly? 3. Animals seem to suffer and enjoy. If absolute justice rules, how do you account for their case? E.L.

*Ans.* 1. I fully agree that if people go on retaliating or hurting each other, evils will never cease and there will be an endless series of hates. But I do not take it for granted that the Indians did not merit in the eye of Karma as a law what they received. But man is not that law. His duty is compassion. The Americans as a higher race should have treated the Indians kindly instead of robbing and murdering them. Inevitably they will on their next rebirth follow out that practice and influence. But if we know Karma as the law, then we must act in the line of compassion and slowly but surely destroy the hate that exists, replacing it by love. We are not conscious agents of Karma. If we assume that position we assume to judge and execute, and may refuse to take up the good Karma of helping another who has offended. It is just the constant retaliation of men educated under such laws as the Mosaic or any like it, which has created a civilization of retaliation, of selfishness, and egotistical individualism. No. 2 is included in this reply. 3. Animals have Karma, or consequence of act, but they have not man's responsibility. While they seem to suffer and enjoy, it is all without any self-consciousness, and hence is less in itself and less lasting in effect. Their karma is bound up with man, and he is the responsible one and will have to bear the responsibility, although they feel the burden directly. All of the foregoing is, of course, my own opinion.

## LITERARY NOTES.

FEBRUARY THEOSOPHIST. "Old Diary Leaves XXIII." narrates many astonishing phenomena by H.P.B., each inexplicable otherwise than as by occult power. Then, too, the old loving, tender, reverent tone to his friend and teacher marks the author's style. "A Chat on the Roof" revives the capital idea of several years ago, though by an inferior hand, and not commendable in so far as it aims to goad Mrs. Besant into Indian politics and social movements. "Evolution and Ethics", by Richard Harte, is a very able review of Prof. Huxley's lecture. Most acute in thought, lucid in style, delightful in composition, it is in every respect a gem, and naturally evokes acclamation at the welcome return of the writer to the field of Theosophical literature. Mysterious foot-notes to an article on "Corals" darkly hint at a species of Mahatma unknown as yet to Theosophists, and at the ignorance of F.T.S. as to the true *linga s'ariram*. Mr. W. R. Old's paper on "The Solar System" is fine and full of fact, one of the elements making this *Theosophist* an exceptionally able issue. Miss Müller has bought for the use of the Bombay Branch a spacious building, and the report of Mrs. Besant's tour shows boundless enthusiasm of the natives and vast attention by the press.—[A.F.]

FEBRUARY LUCIFER is remarkable for the great number of short articles and for its strong Oriental flavor. Of the "Watch Tower's" eight pages, over seven and a half are on Eastern sacred books and the like, and there is a general Sanscrit and Vedantic revel. "Some False Concepts of Occultism" is a sound warning against confounding Occultism with Occult Arts, though marred by the "I" which appears in nearly every sentence. "The Model at Finch's" is very neatly, graphically done. "Some Popular Misconceptions of Theosophy" states most truly the public attitude to Theosophy and makes healthful suggestions. The editor of *Lucifer* announces a serial to be called "The Veil of Maya", and the possession of mss. and one thousand unpublished letters by Eliphas Lévi. They are being translated! At the rate of two per month, *Lucifer* would thus have an outfit for forty-two years; but if Mrs. Besant's otherwise welcome return in April should proclaim the discovery of a few new Upanishads or Puranas, the Reign of the Unintelligible may even be prolonged. But let us not add to the consternation created by the editor.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 17, contains "Occultism Past and Present" by "P.W.B.", and "Free Will" by Wm. Main. The former is an excellent paper, very clear, instructive, and interesting, as full as space permitted, besides being reverent, rational, and temperate. No wonder *Siftings* reprinted "Free Will" from the *New Californian*, for a more able and felicitous treatment has perhaps never appeared. The illustrations from military life and from polarization are singularly apt, but all the thought is of that solid yet perspicuous character which makes Mr. Main's papers so coveted by editors and so admired by readers.—[A.F.]

A BRIEF SKETCH OF THE ZOROASTRIAN RELIGION AND CUSTOMS, by E. S. Dadabhai Bharuchâ, was written by request for the Chicago Parliament of Religions, and is erudite, copious, precise, and interesting. It denies that Ahri-man is the opponent of Ahura Mazda, and explains the growth of that conception, Zoroaster having taught a pure monotheism. A large Appendix gives additional facts as to literature and ceremonies, and the whole work is replete with carefully arranged facts. The time of Zoroaster is believed to be not later than the 12th century B.C. A very full Index is provided.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 18, contains "Theosophy the True Basis of True Socialism", R. B. Holt; "In the Shadow of the Gods", Thomas Williams; "The Ethical Aspect of Theosophy not the Only Aspect", H. T. Edge. The first is good. It is sensible, fair, and temperate, discriminating intelligently, and clear-headedly pointing out the effect of nostrums and the necessary cure of social ills in abrogation of selfishness. Perhaps the capacity of workmen to conduct great enterprises requiring more than manual skill is over-rated. The second has a taking title, but not much else, contents being familiar and a trifle flat. The third makes a good suggestion, good enough to be worked out more fully than the two pages *Siftings* allowed.—[A.F.]

THE NORTHERN THEOSOPHIST for March has singularly delightful "Editor's Remarks", all in a bright, fresh, rational, wholesome, practical spirit which fits him for a larger chair in a very much larger town.—[A.F.]

A MODERN LOVE STORY, by Harriet E. Orcutt, is of a noble woman who hesitated to marry an equally noble man because her theosophical convictions would be antagonized by his theological ones. All in fact turned out well, and there is unusually much of common sense and truth in the conversations, besides no little power in the incidents and descriptions. The book is another illustration of how Theosophy is leavening literature, and it would be well if all literature represented Theosophy as intelligently and sympathetically as this.—[A.F.]

LE JOUR of Paris, January 26th, minutely describes Sarah Bernhardt's triumph in *Izeyl*, a philosophic and religious drama drawn from the life of Buddha. The Prince Siddartha repulses the love of the courtesan Izeyl and becomes a hermit under advice from a Yogi. To the dying Izeyl the now Master avows that he had madly loved her, and that after all his struggles he could still wish to be only a man and with her. She recalls to him his holy mission, gives him a first and only kiss, and dies in the ecstasy of an eternal love. It is all very French, but it shows what advance the thought of Buddha is making in Paris, one of the least Buddhistic places on earth. And in Paris it of course exhibits itself promptly in the theatre!—[A.F.]

THE STANDARD DICTIONARY, Funk & Wagnalls, N.Y.C., appointed and announced Mr. William Q. Judge as its specialist on Theosophical words. This means, of course that Theosophy is now too important a subject to be left to tyros. The Dictionary is to be in two large volumes, one of which has been issued.

THE GREAT ASSEMBLY OF THE BHARAT DHARMA MAHA MANDAL has denounced some eighteen popular words as erroneous, and forbidden their use in its publications. One of them is "Pantheism". This is a sad blow to the forbidden-word school of English Theosophists. Still, the word "Religion" is also tabooed, so that the campaign seems general. *Light of the East*, which

states the above, becomes somewhat hysterical over the presence of Hindus at the Parliament of Religions, and thinks foul scorn of such visitors. What queer "Light"!—[A.F.]

## Mirror of the Movement.

ARYAN, T.S. had Sunday evening lectures in March: *Of course God lives*, H. Alfred Freeman; *Reincarnation*, Wm. Q. Judge; *Theosophy in Every-day Life*, Dr. Edward G. Day; *Laws of Hypnotic Phenomena*, Miss Katharine Hillard.

BROOKLYN T.S. had Sunday evening lectures in March: *Health, Physical, Mental, and Spiritual*, Dr. E. G. Day; *Of course God lives*, H. A. Freeman; *The Truth about Ghosts*, Jas. H. Connelly; *Soul and Spirit*, Donald Nicholson.

CENTRAL AMERICAN T.S., Bluefields, Nicaragua, Central America, was chartered on March 13th with five charter-members, and is the eighty-sixth Branch on the American roll. It is due to the labors of a former member of the Vyasa Branch in New Orleans.

RAMAYANA T.S. of Chicago has by unanimous vote of its members surrendered its charter and dissolved, its members becoming members-at-large. This reduces the American Branches to eighty-five. Earnest work for Theosophy, and for Theosophy distinctively, is the prescription for long life to Branches of the T.S.

PORTLAND T.S., Portland, Maine, has elected as President Mr. George E. Thompson, and as Secretary Mr. Velta Merrill, 16 Deering street.

MR. BURCHAM HARDING has visited Washington, D.C., Baltimore, and Philadelphia, and is now engaged on a tour through Connecticut and Rhode Island. The Washington Branch has recommenced Sunday lectures, two members on each evening to treat the leading subjects in a popular and conversational way. At Baltimore considerable additions have been made to the numbers, and an extra class for study begun. Philadelphia Branch has adopted for class study the subjects and references outlined in the Correspondence Class. It would be well if this were more generally followed, as consecutive and regular work is thus attained,

IN THE CHICAGO BRANCH the work increases with every month. Mrs. Mercie M. Thirds, whose daily presence at the Headquarters has been so missed during her illness, has returned from her rest in the South. Mr. Claude Falls Wright has returned to New York. His visit of six weeks with the Branch was marked by an added interest in the work in several directions. To his suggestion is due the organization of the new class for the practice of elocution and extemporaneous speaking, the object of this study being to train students in the power of readily addressing an audience upon Theosophy. The conversazione of February was well attended. In the past two months the following lectures upon Theosophy have been given by members of the "Lecture Bureau": Mr. Geo. E. Wright, "India" and "Karma and Free-will"; Miss Eva Gates, "The Modern Alchemist" and "Problems of Modern Life"; Mr. R. D. A. Wade, "Man" and "Karma"; and Miss Leonine Leonard, "Theosophy and Modern Civilization".

PORTLAND T.S., Portland, Maine, was chartered on February 27th, with 7 charter-members. It is the eighty-fifth Branch on the American roll.

### PACIFIC COAST ITEMS.

WILLAMETTE T.S., Portland, Oregon, had Sunday evening lectures in March: *The Scientific Basis of Religion*, J. H. Scotford; *The Cause of Dis-*

content. Mrs. L. D. Durkee; *Reincarnation*, Mrs. A. R. Read; *Karma*, A. R. Read.

SEATTLE T.S. had Sunday lectures in March: *Ethics and Theosophy*, E. O. Schwagerl; *Inquiry into the Nature of Idolatry*, Thos. A. Barnes; *Spirit and Matter*, F. I. Blodgett; *The Masters*, T. L. Weiersmuller.

IN OREGON Bros. C. H. van der Linden, A. Schutz, and Jno. H. Lüsberg propose to take up a number of acres of land, five thousand if they can get fifty members to join them, in an Indian reservation about to be opened up, so that, as they say, "colonization by those of kindred spiritual inclinations" may give opportunity for "concentration and contemplation of the Higher Ego". Each settler can take 160 acres. We do not offer endorsement or condemnation of this, but notice it at request of the members named, who will give information to inquirers.

HONOLULU, HAWAIIAN ISLANDS, is showing marks of no small interest in Theosophy. Mr. A. Marques, a valued member-at-large, besides circulating pamphlets and books, has established a Theosophical Library, open to students three afternoons weekly. Mrs. T. R. Foster, F.T.S., liberally contributing. This led to such diffused interest that an "A,B,C." class was formed, 35 asking for membership. It is to meet one evening each week. The newspapers gave it very ample notice, as also an account of the Library and an appeal for additional books. There are now 90. When the froth is blown off and the class settles into abiding solidity, a Branch is expected to be formed. The opening address by Mr. Marques was cordially received: it has been taken by the General Secretary as a Branch Paper and will soon be issued.

NARADA T.S, Tacoma, had Sunday lectures in March: *Dreams*, Mrs. Belle T. Crosby; *Reincarnation and its Critics*, Mrs. Ida S. Wright; *Colors & Sound*, Mrs. Fannie A. Sheffield; *Spirit and Matter*, F. I. Blodgett.

OLYMPIA T.S. March Sunday lectures were: *Karma and Reincarnation*, 3 Branch members; *Ethics and Theosophy*, E. O. Schwägerl; *Theosophy*, Branch members; "*That*" *that Reincarnates*, Jesse L. Greenbaum.

"A NUMBER OF THE INMATES of the State's Prison at San Quentin, Calif, are interested in and studying Theosophy, literature having been sent them by the Coast Committee and others, and a class was formed. In February one of them died suddenly from heart disease. A petition to the Governor for his pardon had shortly before been started by friends, but, when he heard of it, he requested that the matter be dropped, on the ground that during his imprisonment he had heard of and accepted Theosophy, and intended to devote the rest of his term to bringing it before his class, thinking it good Karma to have that opportunity which would be lost through a pardon. His purpose was to serve out his term and after release to continue the same work among prisoners and ex-convicts. A few days later he was found dead in his cell. What an answer to the question, 'What does Theosophy do for the poor and down-trodden?' Pardon meant to this man freedom and restoration to citizenship; confinement meant more than words can describe of suffering, toil, and ignominy. Yet he chose the latter for the good he could do. Was not this renunciation? The warden notified the Coast Committee of his death, and Bros. Rambo and Griffiths were delegated to go over and conduct the funeral services. Bro. Rambo read from the Bhagavad Gita and the *Light of Asia*, Bro. Griffiths made a short address, and the Prison Chaplain gave the benediction. Then from the chapel the coffin was carried to the prison graveyard."

THE PACIFIC COAST LECTURER spoke upon "Theosophy and Heredity" to a large audience at the S.F.T.S. public meeting on Feb. 18th.

VISALIA, CALIF., was visited January 29th, and a general lecture on Theosophy given. Two lectures were given to large and interested audiences at Selma, Calif., February 1st and 2d. Selma is known as a church town. Rev. J. R. Kirkpatrick took occasion to say to Dr. Griffiths when introduced to him that "Theosophy was a blight upon society", and another minister affirmed his belief that "Theosophy was a dangerous thing", yet large audiences attended the lectures. Other ministers and many church members also attended.

A number of the latter expressed themselves as having been instructed. A Quiz meeting was held, attended by some of the best people of the town, and intense interest manifested.

FRESNO BRANCH T.S. was organized by Dr. Griffiths February 6th, with nine charter members. This Branch is the result of previous work done in that city by Mr. Judge, Mrs. Beane, and others. A general lecture was given at Merced, Calif., February 10th by the Pacific Coast Committee's lecturer to a fair audience. Lectures were given March 2d and 7th in Calistoga and St. Helena, Calif., to interested audiences. Informal meetings were also held and classes for study formed and T.S. books ordered.

### INDIA.

GYAN MARGA T.S. of Fategarh has sent the following resolution to New York. "*Resolved*, that the best thanks of this Branch be conveyed to Brother William Q. Judge, Chairman of the Congress of the T.S. at the World's Fair, for his disinterested and noble efforts in having the Theosophical Society represented at the Parliament of Religions with such marked success. The Branch is also thankful to the American Section for presentation of a copy of the proceedings." The Congress was a success because the entire body of members in the world tried to make it so, and these thanks go to all who worked in the matter.

VERNACULAR WORK at Bellary. We have again to notice the work of Brothers Jagannathiah and Swaminatha at this place. They proceed under great difficulties, but with hope undiminished. Americans cannot imagine the trouble involved, because the whole scheme of life is so different and villagers have such peculiar ways; besides that roads are not good and travel is by rough ox-carts. In January three villages were visited and preaching given on Theosophy and symbolism, Hinduism, morality, and the like. The villages ratified their promises to give grain. They are about six miles from Bellary; preaching has to be done at night by the light of torches, and the preachers return sometimes at midnight to the city. Both these young men have also to work in an office for their own living from 9:30 a.m. to 5 p.m. Villagers do not get ready to listen until 11 p.m. sometimes, but they are attentive and serious. And as this work is only at Bellary, one place in the vast expanse of India, the task for the whole land is very great; but even one little bit of work done counts for much. Other work will doubtless be accomplished on similar lines to those used by the great Sankaracharya; the future will show whether such can be done or not.

THEOSOPHISTS at Nanpoora, Surat, India, have organized the "H.P.B. Theosophical Propaganda Society" and issued an appeal for help. They most warmly commend the good done by the T.S., especially in reviving Indian faith and spirituality, and wish to extend its influence by new publications and by assistance to any good Theosophical work. Their scheme is to accumulate 25,000 rupees and to use the interest thereon in the work; but there may well be doubt as to the wisdom—perhaps even the possibility—of such a fund. Far more is accomplished by using money as it comes in. But surely this spontaneous uprising of native interest in Theosophical propaganda is a cheering sign, and the cooperation of such a society with the new Vernacular Section must be very important.

ASTROLOGICAL INSTITUTE at Bellary. Mr. Bangalore Suryanarain Row has the project on hand of establishing such an Institute for the purpose of systematising the science and its practice, and is now trying to get the funds for the work. His plan is, if possible, to have a real Observatory, professors, and all that would look like a revival of the star-gazing days of the ancient Chaldeans. Calculations would be verified, predictions revised, methods improved, and everything done to make astrology rise from the company of charlatans who now in the West have given it a bad name. Mr. Row will also give predictions to inquirers, and those desiring to know more should address him at Bellary, India.

## EUROPE.

NORTH OF ENGLAND FEDERATION, T.S., held its third conference under the chairmanship of G. R. S. Mead. The meeting was entirely Theosophical, and only schemes of work, past, present, and future, were discussed. It was among other things decided to start a *Secret Doctrine* class, similar to that already proved successful in America.

SWEDEN has increased its membership by thirty-three since the beginning of the year. Its latest activity has been the establishing of a publishing office in Gothenburg, the chief commercial center in Sweden. This will be taken charge of by two members there, one of whom is a bookseller & the other a publisher by trade. It should thus be worked on a proper business basis. The Helsingfors Centre now has over twenty members on its roll. Both Finnish and Swedish are spoken, but this seems to cause no barrier to either propaganda or study.

HOLLAND shows a steady record of propagandist work. The Hague, Helder, Zaandam, and Arnhem have been in turn lectured to by those indefatigable workers Mme. Mealman and Bro. Friche. The press is no longer actively hostile, and reports of all lectures are inserted. The Amsterdam Lodge holds regular and well-attended meetings.

MRS. COOPER-OAKLEY visited Margate on February 8th, and gave a very successful lecture there which has already borne such good fruit that a Lodge has been established.

WALES has been slow in accepting Theosophy up till a very recent period. Now it seems to be waking up to the fact that Theosophy must at least be listened to, for a lecture delivered by Bro. William Kingsland under the auspices of the Llandndno Literary and Scientific Society, of which he is Vice-President, proved a greater success than any other lecture hitherto delivered in that town. A Lodge will probably be before long chartered there.

MRS. ANNIE BESANT has already had St. James's Great Hall taken for a lecture she will give on April 20th. As considerable newspaper correspondence has arisen out of her tour in India, this lecture should be largely attended and prove as big a success as previous lectures given there by her. The subject chosen is *India and Theosophy*.

BOW CLUB, founded by H. P. Blavatsky, entertained some 180 poor children with a Christmas Tree on January 26th, of which mention was made in a previous "Mirror". The surplus clothes, toys, etc., were recently distributed to fifty-five small children, other things being sent to the Poplar Workhouse.

## AUSTRALIA.

THE SYDNEY THEOSOPHICAL SOCIETY is now located in a large, well-lighted room overlooking Wynward Square and capable of seating between 150 and 200 people. We moved to the new premises at the close of the old year, and all the League lectures of 1894 have been delivered in the new rooms and were as follows: *Mahâtmas and Adepts*, T. W. Willans; *Theosophy and Spiritualism*, T. H. Martyn. The Branch holds open meetings every Sunday, when the *Ocean of Theosophy* is read and discussed. Both lectures and meetings are far better attended than they were last year, and there is a slight increase of members to the Branch. A "question evening" alternates with the fortnightly lectures, when slips of paper are handed round to the audience to write their questions on, which are then handed in to the chairman, read, and discussed. The other activities to be recorded are a League elocution class fortnightly, the continuance of the *S.D.* class, and the children's class. The "leaflet distribution fund" has enabled us to print 10,000 leaflets for distribution on the topics of "Karma" and "Reincarnation", a reprint

from London leaflets Nos. 2 and 3. We have issued also a syllabus of lectures and printed new forms of admission to the Society and Lodge.

E. WILLANS.

42 Margaret street, SYDNEY, *February 13, 1894.*

#### NOTICE RESPECTING SANGAMITTA GIRLS' SCHOOL.

Through some unfortunate complications, not yet understood here, Mrs. Higgins has retired from all connection with the Sangamitta Girls' School and devoted herself wholly to the "Annie Besant School and H.P.B. Home", the corner-stone whereof was lately laid by Mrs. Besant. The funds of the former institution are tied up by the refusal of an official to sign cheques, although the money was collected by Mrs. Higgins. Friends interested in the cause of female education in Ceylon are advised of these facts in order that their contributions may be distinctly stated as for the latter enterprise, that of which Mrs. Higgins, aided by Mr. Peter d'Abrew, is in charge. None for the former should be now sent to care of PATH.

#### THE SUPPORT OF THE T.S.

"Business" has not been at all lively at 247 Green street during the past month, I am sorry to say. I have enough faith in the good will of our Fellows, however, to feel certain that only the hard times are to blame.

This month completes a year since the inception of the Fund idea, and I expect to celebrate our anniversary by publishing a complete report showing total receipts from each pledger to date. All who know themselves to be in arrears should pay up, as I want to make the best possible showing.

Following is my report for the month past :

New subscriber in the fifty cents per month class : R.A.B. Total per year, \$6.00.

Total subscribers previously reported, 82. Added since last report, 1. Present total, 83. Total value of fund previously reported, \$860.85. Amount pledged by new subscribers, \$6.00. Amount added by increase of one pledger from \$1.00 to \$2.00 per month, \$12.00. Net total to date, \$878.85.

G.E.H.

247 GREEN ST., DAYTON, O., *March 15, 1894.*

*Received, February 17th, from Geo. E. Harter \$51.30; March 16th, \$34.65; total since January 12th, \$85.95.*

WILLIAM Q. JUDGE,  
*General Secretary.*

#### EIGHTH CONVENTION, AMERICAN SECTION.

Convention will assemble April 22d, Sunday, and continue till adjournment. First session will be at Red Men's Hall, 320 Post street, San Francisco; sessions also at Golden Gate Hall, 625 Sutter street, and at 1504 Market street. Brother Ernest T. Hargrove will represent the European Section. The General Secretary will leave New York April 5th with Bro. Hargrove and others, and meet Dr. J. D. Buck next day, proceeding to Los Angeles and San Diego, Cal., for a day's stop at each place, so as to attend the Parliament in San Francisco. Many interesting papers and addresses are expected. The programme will be made up too late for insertion in this issue, but May PATH will contain a full report.

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#### NOTICE.

THE STOCK of Reports in paper of the Theosophical Congress in Chicago is exhausted, but copies remain in cloth at 75 cts.

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The Truth which is under all shines forth when the obstructions are removed.

OM.

# Ā Ū Ṃ

In Swarga-lōk—in the abodes of Heaven.  
There is not any dread; nor, any more,  
Terror of thee! Thou art not there; nor tears,  
Nor thirst, nor hunger, nor the aches of life!  
But, fled past farthest reach of grief, the souls  
Sleep safely in that place. If that place be,  
Thou knowest, Yama! how the sacrifice  
Is kindled which may gain it: make me know.

—Arnold's *Secret of Death*,  
(*Katha Upanishad*) valli 1.

## THE PATH.

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MAY, 1894.

No. 2.

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### UNITED YET INDEPENDENT.

**I**N coöperative work, as in every other problem before students of occultism, there are two extremes to be avoided and one right course to be maintained; two evils opposed to one good; a pair of opposites reconciled by a unity; and in coöperative work, as in other problems, many make the mistake of avoiding the more obviously wrong extreme merely to fall into the other extreme which is less obviously wrong. A body of workers should neither repel one another nor lean on one another. The former maxim is so obvious that no one fails to recognize its truth and to strive to act in accordance with it; but there are many who, in doing so, rush to the opposite pole of weak reliance on others. Workers should cling to the cause, not to each other; for if they cling to each other, the failure of an individual will be disastrous for the whole; while, if each one clings to the cause, each one must be torn away separately ere the whole fabric can be destroyed. The pillars of a temple do not lean up against one another, neither do they counteract each other; each stands firmly on its own base and is independent of the support of the others,

yet all unite in the common object of supporting the dome. We must be as the pillars of a temple, helping one another, yet independent and each on his own base. The destruction of one or two does not seriously impair the building, for the others still stand firm.

In unity is strength, and though we must be united in a common object, yet we must not lose the advantage arising from our individual unity. A body of workers all mutually dependent constitutes a single united centre of force; but if, while maintaining their unity of purpose, they retained their independence of individual action, they would be more powerful, for they would constitute a number of separate centres synthesized by one great centre—a number of unities forming one cardinal unity. When many members of a body are self-reliant, their self-reliance synthesises itself into a great power and stability, and the total force is much greater than it would be if they all leaned up against one another. It is a law of nature that a number of *logoi* or individualities should constitute collectively a single superior *logos* or individuality. Our Egos, though each acts independently, all emanate from a single central *logos*, of which they are only parts, but whose quality of egoism each reflects. Our bodily organs, though each has a separate function, all unite to form the whole man. They do not thwart each other, nor absorb one another's functions, nor combine to do the work of one. We should be like the rays of the sun, which hoot in all directions and yet are but fulfilling the separate details of a single organized plan. It is upon this very diversity of course that depends the successful carrying out of that plan; for were all the rays to shoot in the same direction the sun as a luminary would be a failure. This illustration also serves to show us how two people pursuing opposite courses can yet subserve a common end; for to every ray there is another that shoots in the precisely opposite direction.

Why should we try to persuade our friends over to our own views, or grieve because they differ from us in details? Would we have all workers do the same work, all climbers ascend the same path, all occultists follow the same ray of truth? Light has many hues and the sun has many planets; and though there is a maxim to the effect that those not yet qualified to be suns may remain for the present humble planets, no reason is given why we should all be the same planet. A general, in conducting a campaign, assigns to each division of his army a particular portion of the work he wishes carried out; a master-printer assigns to each operative his due share of the work in hand, one setting the type, another

reading the proofs, and so on. Each subdivision does its own work without interfering with the work of others, and through this simultaneous carrying out of many dissimilar details the whole plan, for which all alike coöperate, is successfully accomplished.

Though most of us recognize this principle in matters of external work, there are many who fail to carry its application into more interior departments of our work; it applies equally well to methods of thought and ways of looking at the questions that affect our moral life. One student may, through the exigencies of his own nature, be impressed most strongly by the value of fiery energy, while another may pin his faith to the principle of "power through repose": if these two should try to convert one another, they would be merely wasting time and labor, and the work of both would be hindered. Each should do what is best for himself, and leave the other to follow what is best for him. We are all necessarily impressed with different aspects of the great problem, and must therefore all work on different tacks, but, while recognizing our own method as the best so far as we ourselves are concerned, we must frankly acknowledge the equal importance (to the general body) of our brother's plan.

Many are the paradoxes that present themselves to the student of occultism, and among them this is not the least important—to work in perfect harmony with our colleagues, and at the same time to work as if upon our own individual effort depended the whole enterprise. To realize this we must be united yet independent.

H. T. EDGE, F.T.S.

## THE RED RAJPUTS.

**B**ROTHER Charles Johnston, F.T.S., formerly of the Dublin Lodge in Ireland, is a member of the Royal Academy of Science and retired from the British Civil Service of India. His interest in Indian questions of religion, philosophy, and ethnology is very great, and as his linguistic accomplishments are extensive, his studies in that field are of value. The *Imperial and Asiatic Quarterly Review* for October, 1893, has an article by him under the above title which Theosophists will do well to read if they can procure it.

Starting with the assertion of De Quatrefages that there are four principal color groups in the human family, of white, yellow, red, and black races, he adds this from the *Mahabharata*:

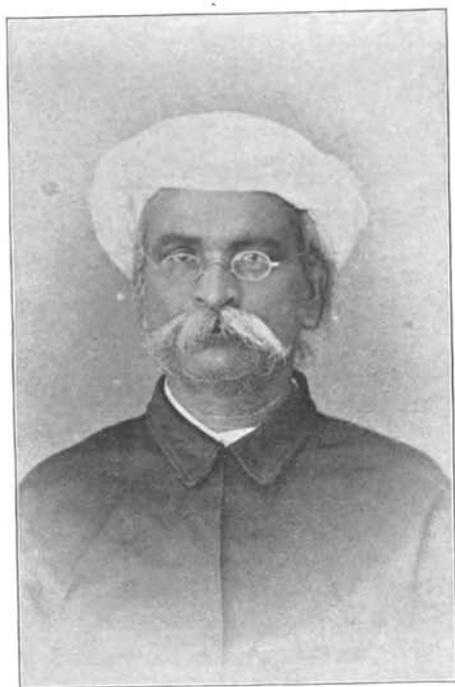
The color of the Brahmans is white; of the Kshatriyas red, of the Vaishyas yellow, of the Shudras black.

While Col. Tod has given much of what is called the history of the Rajputs, Johnston shows that although we have been in contact with Rajputana for over a hundred years, there as yet exists no material for an exact study of its ethnology; while the latter as an exact science is very young and was for a long time hampered by the old Mosaic traditions about Shem, Ham, and Japhet. He holds that the Rajputs are red in color, and also makes good argument on the point that in ancient times they as Kshatriyas or warriors were above the Brahmans so far as mystical and spiritual knowledge went. Quoting the Brihadaranyaka Upanishad thus, "This knowledge has never before dwelt in any Brahman", he goes to point out that Krishna, the great King and Sage, was a Kshatriya, while next comes Buddha, admitted by the Hindus to be an Avatar, who was also a Kshatriya, all being held by him to be Rajputs. Krishna traced his doctrine from the Kshatriya Manu through a line of Rajarshis or Rajanya sages. This is in the *Bhagavad Gita*, where the last personage named in the line is Ikshvaku, of whose race was Buddha. Hence he ascribes the spirit of the Upanishads and of Buddhism to the mystical genius of the Rajanya race. The well-known characteristic of the Brahmans of not having missionaries should be remembered at this point. The reformers they have had have been mostly among themselves, as, for instance, the great Brahman Shankaracharya. If Johnston's argument be right, then it is a very remarkable fact that the Gayatri, or that holy verse which is the "mother of the Vedas", repeated every morning by thousands of Brahmans as they bathe in the Ganges, was composed by a Kshatriya and not by a Brahman. On this we have in the Upanishads these words: "The Brahman sat at the foot of the Kshatriya". This upholds the spiritual dignity of the Rajanyas, who are the Kshatriyas and the Red Rajputs. And, as he shows, to this time the Ranas of Mewar "unite spiritual with royal authority and officiate as high priests in the temple of the guardian deity of their race". We should not forget, either, that it is recorded respecting the proceedings after the death and cremation of the body of Buddha that the Moriyas of Pippalivana, saying that Buddha was of their soldier caste, took away the embers to erect a cairn over them.<sup>1</sup> And the name to be applied to these is *lohita*, or red, which is also the name of the planet Mars, the fighter.

Johnston's ethnological deduction is as follows: "That the Kshatriyas of ancient India are identical in ethnic characteristics

<sup>1</sup> See *Mahāparinibbāna Sutta*, American Oriental Department, No. 14.





with the Rajputs of to-day". The Red Rajputs are the descendants of the solar race, a race of kings, of mystical men who not only could learn of mystic occultism but could also fight and rule, which is contrary to the regulation for the Brahman.

If we turn now to the *Secret Doctrine*, vol. 1, p. 405, there is most interesting and suggestive matter on this head, with names also, given doubtless with a purpose not divulged. She says:

Two persons, Devapi of the race of Kuru, and Mauru (Mora) of the family of Ikshvaku . . . continue alive throughout the Four Ages, residing at . . . . Kalapa. They will return hither in the beginning of the Krita Age . . . . Mara (Moru), the son of Shigra, through the power of devotion (Yoga) is still living . . . . and will be the restorer of the Kshatriya race of the Solar Dynasty.

Max Müller, it is said, translates Moru as Morya, of the Morya dynasty, evidently of the same race or family as those who came and took the embers from the cremation of Buddha. To take the embers, when read under the rules of Indian symbolism, is very much like "taking the essence of spiritual culture after all the rest is burned or purged away". Another valuable article to read in connection with this is the Moryas and Koothoomi in *Five Years of Theosophy*, 483. All students of these extremely interesting points are indebted to Brother Johnston for his paper, all too short as it was.

## FACES OF FRIENDS.

TOOKERAM TATYA is a Hindu, a member of the Indian Section of the T.S., one of the most earnest and devoted workers we have anywhere. He was born in Bombay in 1836, and belongs to a sub-section of the Shudra caste known as the Bhandari class. Members who have read the Oriental Department papers will remember how the Indian castes are divided into many, the original four being much multiplied; as, for instance, the Brahman having now eighty-four divisions. Tookeram's parents came from the west coast of India, near Ratnagiri. At seven his mother died and at ten his father. After that they were all reduced to poverty through the family property being squandered by a relative. He was adopted by his cousin's wife at the age of thirteen, who supported herself and Tookeram by work. At a mission school he was taught the vernacular, and afterwards at an English school he went as far as the Third Reader. There, as he paid more attention to the Bible lessons, the missionaries thought he

would make a Christian, and so allowed him a monthly stipend of two rupees. This is a common practice of these people. They treated Tookeram kindly, so that he began to look with favor on Christianity and was on the point of joining that faith. But here was the turning point of his life.

At an auction room he met by accident an English gentleman who had been a teacher in a mission school in Bombay, but had resigned because the things he taught were against his conscience and had taken a government position. The missionaries persecuted him for this change and considerably marred his prospects. He had many private talks with Tookeram, telling him that his Christian views were a delusion and that if he "embraced Christianity his condition would be something worse than that of a despised dog, and that once he received baptism he would not even get a crumb from their table; they would show him every attention and kindness as long as he did not become a Christian". This shocked Tookeram and caused him to pause, as the kind friend read him freethought articles and various things about the Pentateuch. The missionaries then began to revile Tookeram and withdrew all help, leaving him destitute. But the kind friend got him a position in a municipal office. He then joined various Hindu societies for reform, but left them. One was the Paramahaousa Sabha, which went to pieces through treachery of a member, and another was Prarthana Samaj of Bombay. The latter was a prayer society, but as Tookeram got agnostic views he left it.

A few years later, while watching the death of his adopted mother, he began speculating as to what it was that left her body. This led to retrospection and to wondering where his destiny would take him. In this state of mind Tookeram continued until he happened to read the *Theosophist* and see that H.P.B. and Col. Olcott were in India. He read the same things as he had been pondering on, and conceived a desire to see them. With an introduction from his friend, Mr. Martin Wood of the *Times* of India, he visited them, Mr. Wood asking them not to "let Tookeram too deep in the mysteries of the T.S. for fear he might be drawn off from the local politics, in which he had a large share, having already obtained the city municipal franchise".

He visited H.P.B. and Col. Olcott every Sunday, and the closer intimacy formed with them during these frequent visits having disclosed to him nothing that would corroborate the sinister reports then current there regarding them, he determined to know more about them, and this he thought could best be done by

joining the T.S. Becoming a member of the Society in Bombay, his relations with them became more and more intimate, he advanced them money under articles, and watched their conduct in the Wymbridge-Bates quarrel, Damodhar and his father's quarrel, etc. His convictions of their innocence and spiritual mission were confirmed.

The two founders left Bombay with great disappointment, seeing that the Theosophical Society could not prosper there; the reason for taking this step was, Tookeram thought, that they had placed themselves in wrong hands. They had unfortunately chosen for co-workers Harichandra Chintaman and Mooljee Thakersey, and others; the former had lost their reputation and position from adverse fortune, and many still clung to the belief that H.P.B. and Olcott were foreign spies (Russian and American). For this reason no respectable, educated persons would join the Society.

When the founders decided to make Madras the Headquarters of the movement, H.P.B. feared that the Bombay Branch would die out after they had left the place, and desiring to prevent so disastrous a result taking place, she asked Tookeram to keep up at least a semblance of the Branch by hanging a sign board at the door of his office, even though no members should assemble for a meeting. He did this because he was determined to do all possible to prevent the movement from being hopelessly ruined in Bombay. Shortly afterward the members hired a room in the Fort and removed the Branch from Crow's Nest (H. P. B.'s residence here) to the room, and have been ever since holding meetings in the Fort; they have thus succeeded in making the Branch one of the most active in the country.

He was in the Committee to enquire into the allegations made by the Coulombs and the Missionaries at Madras regarding the Mahâtmas and the shrine, and was thoroughly convinced that Madame Coulomb, in acting the part she did, was actuated by base selfish motives and had entered into conspiracy with the Madras missionaries to ruin the Theosophical movement. Tookeram was also present in Madras when Mr. Hodgson had called there to make personal investigations, "and found that he did not at all act with impartiality".

When Bombay Branch was established in the Fort, Tookeram opened, at his own expense, a charitable dispensary called *The Theosophical Homœopathic Charitable Dispensary*, in which he has been dispensing medicines, effecting mesmeric cures on a very large number of patients suffering from incurable diseases of all

sorts. This dispensary has made a name, and has now about 12,000 rupees given as donations by patients and charitably disposed persons in recognition of the usefulness of the institution.

In course of time, as Theosophy was more widely known and a general interest aroused in the public mind to know something about Indian ancient scriptures, Tookeram conceived the idea of setting up a Theosophical publication business, long before a similar idea was decided upon and worked in Europe and America, with the sole object of popularising among the reading public a taste for reading easily procurable works on those ancient philosophies and religions. He has thus been able to publish the Vedas and other great works on ancient philosophy, metaphysics, yoga, the Upanishads with English translations, besides many other works in vernacular by the greatest Sadhus and Adepts.

Tookeram has still other ideas of promoting the Theosophical movement in India, and hopes in course of time to be able to carry them into effect. We trust he will have complete success.

## CHRISTIAN FATHERS ON REINCARNATION.

OUR brother George R. S. Mead, the General Secretary of the European Section T.S., has held that whether or not Origen, the greatest of the Fathers, believed in reincarnation, the Christian Church never formally anathematized the doctrine. If this position is sound there will yet be an opportunity for the Roman Church to declare the doctrine by holding that the anathema pronounced was against a species of incarnation or of metempsychosis not very clearly defined except as a preëxistence of the soul as opposed to a special creation for each new body. This declaration can only be made by placing the future lives of the soul on some other planet after leaving this one. That would be reincarnation, but not as we understand it.

The issue of *Lucifer* for February has valuable contributions under "Notes and Queries" on this subject, and from that I extract something. Beausobre says:

It is a very ancient and general belief that souls are pure and heavenly substances which exist before their bodies and come down from heaven to clothe and animate them. \* \* I only quote it to show that his nation (Jews) believed for a long time back in the preexistence of souls. \* \* All the most learned Greek fathers held this opinion, and a considerable portion of the Latin fathers followed them herein. \* \* It has been held by several Christian philosophers. It was received into the Church until the fourth century without being obnoxious to the charge of heresy.

Beausobre, however, calls the belief an "error". It would be interesting to know whether it is not the fact that at about the fourth century the monks and bishops were ignorant men who would be more likely to take up a narrow dogma necessary for preservation of their power than to hold the broader and grander one of preexistence. Origen died about A.D. 254. He was so great and learned that even in his lifetime other men forged his name to their own writings. But while he was still living uneducated monks were flocking into the ranks of the priesthood. They obtained enough strength to compel Jerome to turn against Origen, although previously holding similar views. It was not learning, then, nor spiritual knowledge that brought about the subsequent condemnation of Origen, but rather bigotry and unspiritual ignorance. Origen distinctly held as a fundamental idea "the original and indestructible unity of God and all spiritual essences". This is precisely the doctrine of the *Isovasya Upanishad*, which says:

When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

Franck's *Kabale* is referred to in these answers as saying that Origen taught transmigration as a necessary doctrine for the explaining of the vicissitudes of life and the inequalities of birth. But the next quotation throws doubt again into the question, closing, however, thus:

When the soul comes into the world it leaves the body which had been necessary to it in the mother's womb, it leaves, I repeat, the body which covered it, and puts on another body fit for the life we lead on earth. \* \* *But as we do not believe in metempsychosis*, nor that the soul can ever be debased so as to enter into the bodies of brute animals.

There are several ways of looking at this. It may be charged that some one interpolated the italicized words; or that Origen was referring to transmigrating back to animals; or, lastly, that he and his learned friends had a theory about incarnation and reincarnation not clearly given. My opinion is that he wrote as above simply as to retrograde rebirth, and that he held the very identical doctrine as to reincarnation found in *Isis Unveiled* and which caused it to be charged that H.P.B. did not know or teach reincarnation in 1877. Of course I cannot produce a quotation. But how could such a voluminous writer and deep thinker as Origen hold to the doctrines of unity with God, of the final restoration of all souls to pristine purity, and of preexistence, without also having a reincarnation doctrine? There are many indications and statements that there was an esoteric teaching on these sub-

jects, just as it is evident that Jesus had his private teaching for the select disciples. For that reason Origen might teach præexistence but hold back the other. He says, according to Franck, that the question was not of metempsychosis according to Plato, "but of *an entirely different theory which is of a far more elevated nature*". It might have been this.

The soul, considered as spirit and not animal soul, is pure, of the essence of God, and desirous of immortality through a person; the person may fail and not be united to the soul; another and another person is selected; each one, if a failure in respect to union with the Self, passes into the sum of experience; but finally a personal birth is found wherein all former experiences are united and union gained. From thenceforward there is no more falling back, for immortality through a person has been attained. Prior to this great event the soul existed, and hence the doctrine of præexistence. For all of the personal births the soul was the God the Higher Self of each, the luminous one, the Augœides; Existing thus from all time, it might be the cause of rebirths but not itself be reincarnated, as it merely overshadowed each birth without being wholly in the flesh. Such a doctrine, extremely mystical and providing for each a personal God with a great possibility held out through reunion, could well be called by Origen "a different theory" from metempsychosis and "of more elevated character".

When once more the modern Christian Church admits that its founders believed in præexistence and that Jesus did not condemn reincarnation, a long step will have been taken toward uprooting many intolerant and illogical doctrines now held.

WILLIAM Q. JUDGE.

## A STRANGER WITHIN THE GATES.

### CHAPTER I.

WHEN Mr. Holcomb saw Dr. Riter start out on his round of evening visits he joined him. "Where are you going first?", he asked.

"Down to Mr. Lester's", the doctor answered.

"Then I will walk along with you. There's a piece of land down that way that I want to call your attention to. The thought occurred to me that perhaps you and I had better invest a few hundreds in it. Is Lester's boy going to pull through?"

"I see no reason why he shouldn't, though the fever has not run its course yet. He is rather a delicate child; he has a fair constitution, but not much vitality."

"My boy speaks of him as a good-natured little chap who takes to books and pets."

"Yes; he has a good mind and a good disposition. He is rather an unusually promising child."

"I suppose his father and mother will try to make a preacher of him—if he lives. It runs in the blood."

"It has run in the blood, as you say, but it may have run out. The time is coming, Mr. Holcomb, when there will be no preachers—using the word in the sense in which we use it now. The time is coming when men will look within for guidance in matters of religion."

"Undoubtedly; and I fancy when that time comes every man will be his own physician."

"I hope he will; there are signs in the air now that he who runs may read—if he runs with his eyes wide open."

"This is the property that I had reference to", said Mr. Holcomb, stopping before a dilapidated old house, half-concealed by trees. "The buildings are of no value, but the land will bring a good price some day. We can buy it for two thousand dollars. What do you think of investing a thousand in it?"

"It strikes me as a good bargain, and I will talk with you further about it to night, as I may have to go out of the city in the morning, and if we buy it at all we may as well do so immediately. But I must go on to Mr. Lester's now. I may not be detained five minutes; suppose you wait here for me, and we will walk down town together. I have an errand at the drug store before making my next call."

Mr. Holcomb assented, and Dr. Riter went on. He was not gone long, but when he returned the sky was growing dark and lights shone through the windows of the buildings along the street. While passing a saloon their attention was attracted by sounds of angry voices, scuffling, and the crash of glass. They stopped and looked through a window; in the middle of the room two men, bent on murder, faced each other like wild animals about to spring. One held a revolver, the other a knife. For an instant they stood there, leaning forward, intent, alert, calculating the moment for action—the knife flashed in the air, and the report of the revolver was heard. One fell to the floor with a bullet in his heart; the other, unhurt, laid his smoking revolver on the bar.

"That was a close shave", he said coolly. "Another second and that knife would have done me."

Following his professional instinct, Dr. Riter went inside and made a hasty examination of the body. The heart had ceased to beat and he told the by-standers that the man was dead.

A crowd had gathered, and comments on the affair were made without reserve. "That was a neat bit of work", said one.

"Caldwell was a tough and a bully, and it's a good thing for the community that he's gone where he can do no more harm", said another.

"That's a fact."

"He made the row in the first place", said the bartender, who had seen the beginning of the difficulty. "He wanted to fight, and he got what he deserved."

"The world is well rid of him."

"What are you men talking about?" Dr. Riter demanded. "How do any of you know that he can do no more harm?"

The respect in which Dr. Riter was held prevented any open derision of his question, but several men exchanged significant glances. One, however, attempted to justify what he had said: "Dead men don't handle guns or knives—at least not that I ever heard of."

"You are speaking according to your knowledge; you never heard of their ever handling guns or knives; that is well put in. But what lies behind the hand that fires the gun? Some one's mind supplies a motive. *That* is the real thing."

"You're too deep for me, doctor; I don't know what you are driving at."

"Do you think the soul of a man dies with his body?"

"No—no; I don't believe that."

"Very well; Caldwell had a soul, and according to your belief and mine it didn't die with his body, but it can't control it any longer because his body is dead. Don't you think it might like to instigate some other man to commit crime, now, or do you imagine it has become changed in the twinkling of an eye, from what it was, to pure goodness?"

"I don't know anything about it; I'm no spiritualist."

"Neither am I; but for all we know to the contrary Caldwell's power to do evil may be ten times as great as it was half an hour ago."

Mr. Holcomb and the doctor went out. "The man who said Caldwell had gone where he could do no more harm expressed the

ideas of a great many people", Mr. Holcomb remarked. "You gave those people something to think about."

"If they were in the habit of thinking they would question what becomes of a soul intent on crime at the moment it is set free. But they haven't learned to think. What would any one of that crowd say if I were to take him into an insane asylum and explain to him the real meaning of what he saw? He would be of the opinion that I was quite as much of a lunatic as any one there. How many generations do you imagine must pass before the masses have become fairly enlightened as to the facts of nature?"

"About five, I should say."

## CHAPTER II.

Willie Lester lost strength so fast that when the fever had run its course Dr. Riter doubted whether he could recover. For days he lay in a stupor of complete exhaustion; and when, at length, an increase of strength became perceptible, it was so very slight that weeks had passed before Dr. Riter could say that he was certainly recovering.

As his strength returned certain peculiarities became apparent; his moods changed constantly, but none of them were pleasant. He was irritable, reserved, watchful, suspicious, and he frequently indulged in violent fits of anger, for which neither his mother nor Dr. Riter could find a cause, and which he could not, or would not, explain. He no longer cared for books, pets, school-mates, or for anything which had formerly given him pleasure, but occupied himself in making feeble, but determined, efforts to kill the flies which occasionally came within his reach.

Dr. Riter observed the change with some anxiety. His constitution was shattered, and his mind was weak; that he would be an easy victim to any strong and persistent influence was certain, and that some evil thing, seeing his weakness, would attack him, was more than possible. In the doctor's opinion his changing moods indicated real danger; two individuals, he argued, contending for supremacy in one body, would produce a discord which would be manifested externally by moodiness and irritability. Unfortunately, Dr. Riter was working in the dark; all that he could do was to exert his own will against the intruder—if such there was—whom he was unable to see, and there was not a well developed clairvoyant in the city.

Going in very quietly one day, Dr. Riter heard him talking,

with an expression of mingled fear and loathing: "Get away! get away, I say!"

"To whom are you talking, Willie?" the Doctor asked.

Willie started up, confused: "O, nothing—I don't know."

"But you were talking to some one who was here; I would like to know. Don't you think you had better tell me?"

Confused emotions flitted over his face,—fear, suspicion, and anger. "I tell you I don't know", he answered. "I wasn't talking. I wish folks wouldn't ask me so many questions."

"Some one annoys you", Dr. Riter continued; "I will tell him to go away and let you alone."

A strange expression came over Willie's face—a leer of triumph and defiance. It passed as quickly as it came, but its full significance was not lost on Dr. Riter. "It may be too late", he thought.

In another room he questioned Mrs. Lester, adroitly, so as not to alarm her: "I heard Willie talking to himself just now; does he often amuse himself in this way?"

"No, not now; he's getting over that."

"Do you mean that he has been in the habit of talking to himself?"

"Since he was ill he has talked and muttered to himself a good deal. Something annoys him, but he doesn't seem able to tell me what it is. He acts as though he was afraid of something. Have you noticed how moody he is? Sometimes he is like himself, and then, in a minute, he isn't like my Willie at all."

"I wish you would observe him closely, without allowing him to suspect that you are watching him, and tell me what you see. He doesn't like to answer my questions."

"I have noticed that; and it seems strange, because he used to like you, and to be pleased when you came."

"*He* may like me well enough now", said the doctor, giving Mrs. Lester a look of keen enquiry and speculation.

"Doctor", she said quickly, "I don't know precisely *what* you mean, but you mean a little more than you say. I feel it. And I have felt that something is wrong with Willie; I see now that you know there is—and you may as well tell me."

"I will tell you, but not this morning, because I have not time. To-morrow I will explain it to you—so far as I understand it myself. In the meantime, observe him and draw your own inferences."

"Five generations", Dr. Riter said to himself as he went out; "well, it may be, but people are waking up pretty fast. Here's Mrs. Lester; she has intuitions; last week I ran across a case of

clairvoyance. And if some kind of a plague should remove all the cattle and sheep and pigs from the face of the earth, there would be a great deal more intuition and clairvoyance."

On his human side Dr. Riter regretted the tragedy which he believed was being enacted before his eyes, but on his scientific side he felt deeply interested in what he regarded as a tolerably clear illustration of a fact in nature; it was a case for observation and investigation, and for record in a certain private notebook. This notebook contained records of cases usually denominated "mental", which he had seen in many years of experience, and would, as he knew well, constitute sufficient proof in the minds of any court and jury that the writer was a lunatic—sane, perhaps, on all subjects but one, and on that one a monomaniac, a person who must not be permitted to tamper with precious lives. But as he had, in fact, a well-balanced mind, and was aware that he was moving along in the direction in which nature had fitted him to move, he did not impair his usefulness by leaving this interesting, but dangerous, book within reach of any hands but his own.

The next day he had a talk with Mrs. Lester. "We must build Willie up", he said, "build him up so that he will be strong enough to resist and crowd out this individuality which has begun to fasten itself upon him. He is weak and passive; he must become strong and positive. I am aware that it is easier to talk about bringing about this result than it is to accomplish it. Casting out devils is not an easy matter, I fancy. But we must try. Continue to give him a strengthening diet, but not a particle of meat, as that would tend to build up the animal within him—which is what we want to overcome. Keep him as much as possible in the fresh air, and occupy his mind in every way that you can think of; we must trust him to nature while he's asleep. We must make the conditions as unfavorable as possible to the will of the intruder. When he learns that he can no longer use Willie's brain and hands we must suppose he will seek some other victim, weakened by disease and without power of resistance. Meanwhile, watch him closely; some purpose or desire will become apparent *if the obsessing influence increases*; and, on the other hand, if Willie's power of resistance becomes stronger you will notice these strange moods less and less, and they will gradually disappear."

"In your judgment, are the chances for or against him?" Mrs. Lester asked.

"I am sorry to be obliged to say that in my judgment it is an

even question ; we do not know who or what the obsessing force is, and therefore we cannot estimate its strength. I have no personal knowledge of any one who can assist us in this matter at all. I have seen instances in which those who were afflicted in this way threw off the influence and regained their normal mental condition ; and I have seen other instances in which they did not."

## CHAPTER III

One afternoon in November, six months later, Dr. Riter and Mr. Holcomb went with a probable purchaser to look at the old house which stood on their land.

"We will let you have the old lumber cheap", Mr. Holcomb said as they walked along. "It is of no present use to us."

"I understand it's headquarters for some rough boys—the Lester boy and the crowd he draws around him. I was in the lot yesterday, trying to get a look at the inside of the house, but the doors were fastened and the windows were boarded up outside and covered with old papers inside, so I got only a glimpse here and there."

Dr. Riter and Mr. Holcomb looked at each other in surprise. "If the doors are fastened and the windows boarded up it must be the work of those boys."

"What is Lester's boy coming to, doctor? It looks to some people as though he's a proper subject for the reform school."

"He will land in prison or in an insane asylum before he is many years older. The reform school will do him no good. The fact is, we don't know what to do with just such cases as his. I have told Mr. Lester that Willie should be under strict authority. Moral suasion has no effect upon him, because he has lost his moral sense, but, and very naturally, his parents are unwilling to send him to strangers."

Two policemen and a boy rushed past them, and turning a corner disappeared from sight, and when they also turned the corner and approached the old house they perceived that something of an unusual nature had occurred, or was taking place there, and that the policemen whom they had seen were trying to break in one of the doors, while an excited crowd looked on.

"What is the matter?" Dr. Riter asked, addressing one of the officers.

"Some boys say that the Lester boy has killed a little chap in here—pounded him to pieces. They looked in through a crack somewhere. They're too excited to tell a straight story, but they

must have seen something, for the boy that came for us was pretty near scared to death".

"The child may not be dead", said the doctor, "but we must lose no time. Here—one of you men who live near—go for an axe. We must get that door open."

"Mr. Lester must know of this; has any one gone to tell him?" Mr. Holcomb asked.

"Yes" a man in the crowd answered. "The boy seems to have a devil in him. He wants to torture and kill".

"He killed my dog last week", said a boy. "I guess he buried it in the cellar of that house. That's where he buries the cats and dogs that he kills."

"He tried to kill his little sister a while ago", exclaimed another.

The door was broken in at last, but it was not an easy matter to capture Willie Lester. He resisted the officers, striking furiously with an old ramrod at all who came near him, and being very quick and strong he succeeded in disabling several hands before he was finally overcome.

In one of the rooms the body of a child five or six years old was found, perfectly dead and horribly mutilated. While Dr. Riter was looking at it Mr. Lester came: "If I had taken your advice this would not have occurred", he said.

The body was carried out and laid on the ground. Demoniacal fury had been spent upon it; men turned away from the sickening sight, but Willie Lester's eyes did not shrink from it, as he was carried past by the officers, struggling, screaming, and biting with uncontrollable rage.

ANNIE GETCHELL GALE.

## ZOROASTRIANISM.

RELIGION OF THE "FIRE WORSHIPERS".

THE managers of the Parliament of Religions of the World's Fair requested Mr. Narroji of London, a Parsee who is in Parliament, to advise as to the best means for having the Zoroastrian religion represented there, and they were directed to the Rahnumai Mazdayasnan Society of Bombay, which appointed their lecturer, Mr. Sheriarji D. Bharucha, to prepare an address. This he did, and it may be regarded as authoritative. The So-

ciety subsequently published the address, and these extracts are from it.<sup>1</sup>

## TIME.

There are two expressions as to Time. The first is Time without bounds, or Eternity. The second is Time with a fixed period and therefore restricted to mean a cycle of time. The state of the Universe before the present cycle of time is not treated of in the books. But the end of the world is synchronous with the end of the present cycle when the last of Saoshyants will come. He will regenerate all; the souls in hell will be raised up and all souls will be brought unto bliss, for God's wish cannot be gainsayed. [Hence we see that the old cyclic doctrine is held and that final damnation is not possible. In some Persian books recurrent cycles are mentioned.]

## CREATION.

Its object is to promote happiness. The doctrine of creating something out of nothing is not held, but it is taught that the material cause of the world was supplied by the efficient cause Himself. At first there was a spiritual series of creatures. [This resembles the system of *Secret Doctrine*.] After these came corporeal creations, the lower coming first, and then man last. In the course of this evolution the Saoshyants, who are saviors and teachers, come among men.

## MAN'S CONSTITUTION.

Man is a compound of material and spiritual parts, thus :

<i>Tanu</i>	- - - - -	Body.	
<i>Ushtana</i>	- - - - -	Life.	
<i>Urvan</i>	} - - - - -	Soul. - - - - -	} Feminine.
<i>Fravashi</i>			

To soul are ascribed *mind*, *consciousness*, and the like.

The soul having been furnished with every aid is expected to come out successful in its moral career and get reward. But if it fails no vicarious salvation can be asked, as that is unknown to the religion.

## ETHICS.

As salvation depends on works, it is a peremptory duty to lead a holy life. The code is: Good word, good thought, good deed. All the very highest virtues are inculcated and described in the

<sup>1</sup> Brief Sketch of the Zoroastrian Religion and Customs, Duftur Ashkara Press, Bombay.

same way as in any modern system, and vices are emphatically denounced.

#### WORSHIP AND RITUAL.

Oral recitations of the Sacred Word, sometimes accompanied with ritual, form their worship. Every Parsee generally prays by himself [this is the religion of Jesus], but public worship by all is sometimes performed. Most of the ritual must be performed by the priests. The most necessary ritual is the prayer on untying and retying the sacred thread, called *Kusti*, round the waist on the sacred shirt called *Sudra*. [This thread is extremely like the Brahminical one]. Between seven and fifteen the child must be invested with *Kusti* and *Sudra*. The *Sudra* is a white linen shirt with a breast-piece in front. *Kusti* is a thread or tape made of seventy-two woolen threads, girded three times round the waist with four knots, two in front and two behind. It is worn day and night. It is made of lamb's wool. The ceremony of investiture is called *Navrot*, *i. e.*, new or first worship, and is performed by one priest in presence of the audience. The materials, colors, knots, and numbers are all symbolical. Laymen cannot take part in the principal ritualistic performances, but can touch some of the accessory implements. [Herein is similarity to Roman Catholic ritual.] Animal sacrifices were once offered, but are not now.

#### PARSIS NOT FIRE-WORSHIPERS.

A fallacious notion that the Zoroastrians worship fire arose from their outward reverence for it as a great natural salutary agent. All their writers modern and ancient repudiate the notion, and Zoroaster enjoined the worship of the Supreme Being alone. Ferdosi says in the *Shahnameh*, a great epic,

Do not say that they were fire-worshippers ;  
For they were worshippers of God the Holy.

It is extremely probable that Zoroaster found the people worshipping idols, as certain references point to that fact, and reformed them gently by suggesting that they salute as holy the fire, which is the best and highest symbol of the Divine. In the Sun it represents the source of all life on earth, and it would be the part of a wise man to direct people who lived among idolators to such a grand and pure symbol, certainly less open to objection than are the images of Jesus and Mary used in modern times by Christians.

DO MASTERS EXIST?<sup>1</sup>

AS far as my personal interest in the Theosophical studies is concerned, it matters little if these beings do exist or not. For, if the teaching satisfies my sense of truth, if the closest scrutiny fails to discover in it anything that revolts my reason, what does it matter from whence it comes? Is truth less worthy of our assimilation because we are not personally acquainted with its promulgator?

But the very plan, constitution, or *policy* of the Theosophical Society demands imperatively as its foundation rock the existence of those advanced beings in order to explain, without superstitious beliefs in supernatural revelations, this new outpouring of old forgotten truths which forms the bulk of its tenets. And if the men of our race and age are ever going to make of Theosophy a practical guide in their daily life and not a mere speculation, an intellectual fad, or a sort of system of mental gymnastics, they must first conceive the Masters as ideals to imitate, as men more advanced on the path of evolution than the best of us, nearer to perfection and freer from the many obstacles that our ignorance of the ultimate forces of nature opposes to the exercise of our will. This conception of what a Master must be should be devoid of superstition and mysticism.

It must not be supposed that they are super-human beings, who, being entrusted with special missions and endowed with supernatural powers, are capable of violating the eternal laws of Nature to suit their own caprice. They must not be considered as exceptions, but as natural products of normal evolution, carried to a point of which we did not dream before. They must be looked upon as men who through a long series of incarnations, by wilful and conscious efforts, whose motive has always been the good of others, and whose characteristic has always been self-sacrifice, have arrived at that state of perfection which would be the condition of a human being possessing at the same time mental qualities far superior to those of our greater *savants*, and heart qualities far beyond those of the greatest self-sacrificing heroes who honor the history of mankind. Who shall slander humanity by saying that such attainments are impossible in a long series of incarnations? Who shall deny that there are to-day many obscure men and women sacrificing themselves for the good

<sup>1</sup>Address before Vyasa T.S., New Orleans, by Dr. C. J. Lopez.

of others, doing their full duty and even more than their strict duty, without discrimination, without fear, and without hope; and, on the other hand, that there are many ignored students, consuming their life in the thankless task of pushing a little further the barriers of ignorance which limit to-day every modern science? And why not believe that these men and women are progressing towards Adeptship, some treading now the path of Knowledge and others the path of Compassion? When a student, after having mastered all the secrets of Nature, not only on its material aspect but in what is called its occult side, shall become also a philanthropist capable of sacrificing himself, not for a particular set of people but for the whole of humanity, then a new Master will have evolved.

Let us see now if there are any proofs of the existence of such masters at the present time. I will divide these proofs in three classes: Logical deductions, actual sensible experiences of reliable witnesses, and direct psychical recognitions.

The most commonly used logical proof is that derived from evolution. If we admit that a stone becomes in the course of ages a plant, that this plant becomes an animal, and this animal a man, why shall we be conceited enough to think that men, such as we, are the ne-plus-ultra of terrestrial evolution? To all those who have studied, not read about, the sciences of chemistry, physics, astronomy, and physiology it is plain that our civilization has wrested from Nature many a valuable secret, but it is equally plain that we only know one aspect of Nature, the physical or grossly material, and that very imperfectly yet, since the ultimate laws upon which those sciences are based are far from being understood. Now we find in each one of those realms of human knowledge some of the greatest authorities, not the lesser lights, frankly admitting that when they reach the very bottom of academical orthodoxy in their favorite science they get glimpses of a rich realm far beyond, with new laws more universal and complete in their play than those of physical matter, with new forces far superior and more refined than those hitherto known, and new possibilities far surpassing the wildest conceptions of the most poetical dreamer. Therefore, is it not logical to admit that some men, removed from the hurried struggle for self-gratification of the occidental world, and hence having more time and more energy to devote to the purest investigations of science, communing with nature in its unspoiled grandeur and concentrating their efforts not on self-aggrandizement but on self-improvement,—is it not logical to admit that such men, under such conditions, must

certainly have mastered these occult sciences of which even we are beginning to stammer the A, B, C, and that using those sciences practically, as we do those that we know, they are capable of producing effects which we do not understand any more than the Esquimaux at the Fair understand the *modus operandi* of the electric plant?

Another logical proof is that derived from the nature of the Theosophical teachings themselves. A doctrine that embraces the Divine Principle, Nature, and man, condensing in one harmonious whole the fragmentary knowledge of the Orient and the Occident, of the ancient sages and prophets, the mediæval philosophers and seers, the modern scientists and metaphysicians; that explains satisfactorily all the physical, psychical, and spiritual phenomena; that covers the triple ground of science, philosophy, and religion, not only without omissions and shortcomings but, on the contrary, filling the gaps that we had found in that triple realm of human knowledge and uniting the three in one, such a doctrine cannot be the invention of ordinary men, and much less the offspring of unscientific minds like those of Sinnett, Madame Blavatsky, and Col. Olcott. What else can it be? The revelation of a personal God, the inspiration of dead personalities, or the instruction of perfected living human beings, such as the Masters are. The first supposition is untenable because a personal God is an absurdity; the second is untenable also because death is no initiation and the fact of dying cannot by itself confer superior knowledge; therefore by the simple logical process of *reductio ad absurdum* the existence of the Masters is proven by the very nature of their teachings, just as a tree is recognised by its fruit.

But there are still more material proofs in the testimony of trustworthy witnesses. Without counting hundreds of Hindus to whom their existence is a simple matter of fact, we have the volunteer affirmations of Sinnett, Madame Blavatsky, Col. Olcott, Countess Wachtmeister, Annie Besant, William Q. Judge, and many others, some of whom have seen them several times even in their physical bodies, and one of whom (Olcott) has still a material tangible object given to him by a Master as a proof that he was not dreaming. Note that all these people are well known and trustworthy, that they have repeated their experiences and asserted the same thing for eighteen years, that they cannot possibly mistake, and that, therefore, they are either lying or telling the truth. Why should they lie? There is no material interest involved; they have nothing to gain by their assertions

except the unenviable position of targets for every scoffer's ridicule.

In fact, their social standing would be rather ameliorated by a contrary assertion, for then they would appear as mighty reformers and not as mere instruments.

Is it possible that they lie for the sake of disowning the authorship of books which are in the hands of thousands of admiring readers? If such were the case it would be more wonderful than the existence of the Masters, and certainly there is no court of justice that would not render a favorable decision upon such testimony.

Unfortunately we have to deal not with frank deniers, but with reserved doubters, whose favorite argument is that the experience of others cannot be proof for them.

To these I will dedicate my last series of proofs, and I will say that the Masters have never refused to manifest their existence to those who place themselves in the proper conditions.

They do not show themselves promiscuously to curiosity seekers; they do not mix with the ordinary daily life of men, because they would have no object in doing so and no good would ever come out of it; but they do not hide themselves or try to monopolise the state of Adeptship by preventing others from reaching them. Quite the contrary; there are no obstacles outside of ourselves on the path that leads to them; there are no barred doors, no whimsical initiations; they have affirmed several times that they are ready to help those who seek to approach them with purity of motive by raising themselves up to them, that is to say, by following the same route which they formerly traversed.

There is such a thing as direct apprehension of a fact or a truth without any intervening process of reasoning and without any extraneous intervention. The occidental world is beginning to make its first blundering experiments in psychometry, mesmerism, clairvoyance, etc., and already there are sufficient scientific facts to formulate the opinion of a possible psychical intercourse between *kindred* souls without any physical or even astral manipulations. This faculty is not the property of any man or set of men. It is common to all, it is latent in all human beings, and the only obstacles to its developments are our own wrong habits and accumulated impulses in a more material direction.

As we are free agents, all that we have to do, if we want to remove the mist of our own manufacture which beclouds our higher perception, is to cultivate more our better and more ele-

vated faculties and live *less* within the narrow limits of our personality.

Of course the process is a long one, not always achieved in one earthly life. Of course there are dangers to be encountered, but are there no dangers in physical trainings? How many would-be athletes have broken their necks? How many chemical experimenters have been diseased for life by poisonous fumes or maimed by unexpected explosions? How many electricians have been killed by the subtle current? These dangers arise mainly from precipitateness, lack of accuracy, and imperfect knowledge. Let us learn thoroughly, let us be accurate in every act and thought, let us progress with patient coolness, let us be unselfish in the sense of being always actively at work for the benefit of others, purifying our own lower planes so as to give no hold to those astral influences which have converted so many weak mediums and unprepared wonder-seekers into moral wrecks or silly maniacs, and I think that we shall naturally evolve, step by step, until our highest perceptions (call them intuitions if you will) shall be sufficiently open to permit to us a direct cognizance of the Masters' existence.

Bear in mind that they have reached their present high state of evolution mainly by active altruism and self-denial, that their only aim is to help humanity as a whole; therefore, if we imitate them as best we can, we will become in our humble way *kindred* with them, and then, and only then, shall we *know* their existence.

Let us wipe out the vapors of selfishness which dim the mirror of our higher consciousness, let us become willing and efficient co-operators in the Masters' altruistic work for the sake of humanity as a whole, let us do the work assigned to us by our Karma well and thoroughly, without hope of personal reward, and the Masters will reveal themselves to us, not by wonderful physical phenomena but by simple, direct communion through the highest planes of our being, those planes which are the true field of their activity.

## CORRESPONDENCE.

### LETTERS THAT HAVE HELPED ME.

DEAR PATH: Seeing in April issue the statement that the *Letters* compiled by Jasper Niemand were written by William Q. Judge, I would ask further: Were the *Letters* real, that is, not written for publication, and was each one written by the same person? Yours,  
 READER.

*Ans.* The *Letters* were written by me in the regular course of correspondence with the persons to whom they were sent, and were not then intended for publication, nor did I even dream of subsequent publication. Each letter as found in the book was written by one person, that is to say, myself,

WILLIAM Q. JUDGE.

## LITERARY NOTES.

MARCH THEOSOPHIST. "Old Diary Leaves XXIV" is of absorbing interest. It gives in full detail five marvellous instances of H. P. B.'s Adept power,—the securing a reply in Master's handwriting to a question by Col. Olcott; a precipitation in colored crayons of writings in other chirography than her own; the production of the famous picture on white satin of Stainton Moses's partial formation of his astral body—a most astonishing feat, feebly to be appreciated by any one who has not seen the picture, now at Adyar and framed; the precipitated portrait of the Indian Yogi; and the execution by Mr. Harisse of a portrait of Col. Olcott's Guru under a thought-transference from H. P. B. The two famous paintings of the Masters by Schmiechen under like influence are referred to, and we may well hope for a full account. An extraordinary incident as to Col. Olcott's beard is also described. All of these cases were in conditions taking them wholly out of the category of possible imposition. The narrative makes no mention of any other witness, but would be franker and stronger if the fact of such a witness was unhesitatingly avowed, no acceptable reason existing for reticence. Friends and disciples of H. P. B. rejoice over the recovered tenderness and reverence now manifesting in the "Leaves". Sepharial predicts woful effects upon India of an approaching eclipse, but omits the old-time antidote of tin pans and yells. As one reads the piteous doom impending over every class in India and China, and all because of a solar eclipse, one is almost reconciled to existence afar from Aryavarta and from belief in Astrology. There is not much else of moment in this *Theosophist*, except a grand letter from Mrs. Besant to the Indian papers disclaiming any part in politics or any other purpose than devotion to India's spiritual regeneration. Mr. E. T. Sturdy as Secretary of the new Vernacular Section announces the plan adopted for its workings, and the fact that one liberal friend has offered to double any subscriptions up to a total of 500 rupees which may be made before September.—[A.F.]

MARCH LUCIFER. C. J.'s "Indian Ideals" is warm and devout, with a tender sentiment beautiful and uplifting. "The Vision of Odhin", by B. K., has fine and eloquently expressed thought, all in the stern gloominess of the old Norse legends. The Laws of Manu, as quoted by Mr. Mead, and the Prophet Micah agree in the injunction to do justly, and though Mr. Mead in "Justice" appears to discountenance the attempt, considering "compassion the soul of justice", he ends after all by citing the "wise code" which says "Beware lest justice, being overthrown, overthrow thee and us all". And as this is from "ancient Aryavarta", it must be true. "The Veil of Maya", the promised serial, begins well, being graphically done and with much interest, though not as yet very original. Parts of "The Philosophy of the Vedanta" remind one of Mr. Puffer's "I am Brahm; Brahm is everything" in Dr. Hartmann's *Talking Image of Urur*, but it is entirely possible that Dr. Deussen may talk like Mr. Puffer and yet escape Mr. Puffer's fate. The first installment of the thousand unpublished letters of Eliphaz Levi consists of thirteen, but some are mercifully short. H. T. Edge's "Magical Equilibrium" gives a deeply practical truth, applied directly to some of those questions ever reappearing in Theosophical experience. It is an article worth many readings. Mr. Chas. Johnston in "Brotherhood and Brotherhoods" unites logic and wit in a most commendable

questioning of the propriety of F.T.S. calling each other "Bro.", and *Lucifer* invites further discussion. It is hardly likely that anybody can answer him, however numerous may be the replies. [A.F.]

APRIL LUCIFER gives the first part of "Some Occult Indications in Ancient Astronomy", a clear and instructive article by S. Stuart. Mr. Mead's "Peace" is sweet and gracious in spirit, though perhaps more sentimental than accurate in its opinion that a sense of Unity makes criticism or condemnation impossible. What about the "malicious whisperers" whom we are warned not to imitate and who make peace difficult? Why shouldn't they be condemned, and we too, if doing things worthy of condemnation? And is not the warning itself a condemnation? It may be well to speak the truth only "in love", but it ought to be the truth, all the same. There are twelve pages of Eliphaz Lévi, but "The Veil of Maya" is beautifully and powerfully written, its interest absorbing. K. Prasanna Mukkerji's "Scraps from a Hindu Notebook" is of singular merit. It is a brief treatment of several problems in Karma, eminently rational and comprehensible, and the middle paragraph on page 159 states one of the most encouraging of all truths to Theosophists. Mr. Chas. Johnston's objection to the use of the word "Brother" is receiving excellent support: would that it were universal! Nobody has yet disagreed. The figure of Lucifer on the cover appears this month amid yellow instead of white rays, and his feet have been swathed in a bandage.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 1, is on "The Moral Aspect of Karma" by E. Adams. Although open to the criticisms that it jumps uncomfortably from topic to topic and that the treatment of each is at times too short for satisfaction, it is a paper of great merit, stating very much thought and giving the germs of more. The fable by Combe illustrating the folly of complaint against the action of the physical laws of Nature is admirable, though the argumentation in the second paragraph following is weak indeed.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 2, "An Hour in Borderland Occultism", by Herbert A. W. Coryn. This is perhaps the most remarkable pamphlet ever issued by the T.P.S. Hardly would it be possible to overstate its merit. Countless facts, packed closely in sentences every word of which is chosen with almost unerring instinct for its expressiveness, its accuracy, its force, make these twenty-eight pages a condensed extract of the vast knowledge they disclose; deep and careful thought takes out their innermost significance, fitting it faultlessly into its place in the philosophy portrayed; and a lofty spirit of pure devotion, warmed with love for humanity wherever found, gives a gracious dignity to the whole composition. So captivating is the combination of interesting matter and delightful style that the reader goes on raptly till the mind is forced to rest from the close attention needful to let no word or thought escape. Always is the diction elevated, rich; but at times, and preëminently on pages 11 and 12, it mounts to a thrilling eloquence. Particularly instructive is the explanation of the astral body in its relation to hypnotism (page 4), of curing bad habits (page 5), of the phases of mediumship (pages 18-24). Sometimes a delicate gleam of humor shows a different side of the writer, sometimes, as on page 19, line 28, a sharply-cut antithesis tells a whole story in a word, but all the pamphlet is fascinating, an extraordinary combination of learning, ability, taste, and skill. There are a few grammatical slips due probably to a printer, and these should be corrected in the many later editions which may well be needed. (The PATH, 15 cents.)—[A.F.]

A MODERN LOVE STORY, favorably noticed in April PATH, is published by Chas. H. Kerr & Co., Chicago: 50 cts. paper, \$1.00 cloth. It may be ordered through PATH.

VOICE OF THE SILENCE. The new edition of this book is ready, and orders received have all been filled. In addition to the matter contained in former editions, the *Stanzas of Dzyan* have been added and a portrait of H.P.B. given. The size is the same as our editions of *Bhagavad Gita* and Patanjali's *Yoga Aphorisms*. The book is printed on wood-cut paper and bound in two styles; in morocco with gilt edges at \$1.00, and in red leather with red edges at 75 cents.

MRS. ANNIE BESANT'S FIVE LECTURES before the Convention at Adyar in December were reported *verbatim* and corrected by the author with a preface for a pamphlet edition to be published by the *Theosophist*. The subjects are "The Building of the Cosmos", "Sound", "Fire", "Yoga", "Symbolism and Karma". The price, to be hereafter announced, will be between 50 and 75 cts.

THINGS COMMON TO CHRISTIANITY AND THEOSOPHY, the promised pamphlet containing papers read before the Aryan Branch at the discussion of that topic, is now in print. It is of forty pages, and gives the views of Alexander Fullerton, Harry S. Budd, Joseph H. Fussell, Leon Landsberg, and William Q. Judge. The circulation of some such exposition is particularly desirable at this epoch of Theosophical progress, as corrective of the idea that Theosophy is the enemy of Christ, Christians, and Christianity; and it should certainly tend to mollify orthodox bitterness towards Theosophists. Whether themselves Christians or not, they can usefully distribute it among Christian friends, and thus contribute to hasten the era of peace on earth and good-will among men. (THE PATH; 10 cts.)

PRINCIPIA NOVA ASTRONOMICA, by the learned Dr. Henry Pratt who has contributed erudite articles upon the Pentateuch to the *Theosophist*, contends for a new theory respecting the commensurable orbit of the sun, the cellular function of stars, and various terrestrial and cosmic phenomena which have been more or less accurately determined but have been denied interpretation in the light of large analogy and comparison. Beginning with a discussion of "Astronomical Paradoxes", Dr. Pratt states eighteen principles and the issue before him, and then in twenty-six Theorems and six Theories expounds his specific thought. Besides the fulness and cogency of the argumentative portions, Dr. Pratt gives copious illustrative diagrams, forty-four in number. (Williams & Norgate, 14 Henrietta street, Covent Garden, London).—[A. F.]

MODERN THEOSOPHY is the just-issued work by Claude Falls Wright, the well-known Theosophical lecturer and worker. Originally written for a N. Y. publishing house under the name *Theosophy, a Popular Exposition* but kept back by that house's assignment, it has been revised and enlarged, and is published by the N. E. Theosophical Corporation. It aims to give an accurate map, as well filled out as space permits, of the whole Theosophical system, the more important landmarks being portrayed in detail and the connection of all made clear. The author had the advantage of living three years with H. P. B., and, as on page 161, makes good use of truths learned in conversations with her. Some of the most recent utterances of scientists help to bring the work up to date. Mr. Wright's subdivisions are good, the thought in each is excellently worked-out, and many references and quotations give strength to his positions, but perhaps the great charm of the book is its easy flow, the style being so smooth and limpid, yet with a certain life very taking. No one topic can have the fuller treatment given in *Esoteric Buddhism* or Mrs. Besant's *Manuals*, but each has some specific contribution from the straight-forward thought and the graceful wording of the author, and the book must certainly have a mission in quarters as yet untouched by the others. It unhappily lacks an index. Not quite correct is it to say (page 108) that the Linga Sharira requires only a few months for disintegration, nor (page 113) that suicides and victims of accidental death are immediately reincarnated. The statement that H. P. B. offered herself as a leader to the Freemasons in 1875 needs some explicit proof, the impossibility of initiating a woman being patent. The concluding sentence of the whole book is very striking. (THE PATH; paper 50 cts., cloth \$1.00.—[A. F.]

THE NORTHERN THEOSOPHIST for April illustrates again that singular aptness and sound sense which makes the "Editor's Remarks" such wholesome, refreshing reading.

ANSWERED QUERIES, the excellent little pamphlet by Miss F. M. G. Camp which was cordially noticed by the PATH some time ago, is in stock and for sale at 10 cts. Many are the questions which instantly form as a person first encounters Theosophy, and they need clear and rational response,—which they get here.—[A. F.]

DR. FRANZ HARTMANN'S NEW BOOK, *The Mystical Aspect of the Teachings of Theophrastus Paracelsus*, is to be printed and published at the expense of the city of Salzburg and under the patronage of the Austrian Government. It will be in German, but possibly a translation into English may be arranged.

THE REV. S. J. NEILL of Auckland, New Zealand, has been deposed from the ministry of the Presbyterian Church because of suspicion of heresy based mainly upon his membership in the Theosophical Society. Mr. Neill has published a pamphlet entitled *The History of a Heresy Hunt, by the Hunted*, giving the correspondence and the action by the Presbytery. It may be ordered from the PATH for 20 cents.

## Mirror of the Movement.

BROOKLYN T.S. Sunday evening lectures in April were: *The Origin of the Devil*, Leon Landsberg; *Consolations of Theosophy*, Alexander Fullerton; "*Old things are passed away; behold, all things are become new*", A. W. Wadham; *Problems of Life*, H. T. Patterson; *Nature, its Laws and Qualities*, Jos. H. Fussell.

THE COUNTESS WACHTMEISTER and Mr. Ernest T. Hargrove, representing respectively the Indian and the European Section, arrived in New York by the *Lucania* on March 31st. The Countess became the guest of Mrs. Eliz. C. Mayer, and Mr. Hargrove of Mr. Alex. H. Spencer. On the following Tuesday both spoke at the regular meeting, the Countess giving an account of her late tour in India, and Mr. Hargrove discussing Theosophical topics. Great pleasure was given to the large audience by both addresses. On Thursday the 5th the General Secretary's party started for San Diego.

The Countess may possibly remain in this country some months, visiting and addressing the leading Branches. Although nothing is yet determined, it may be well for such Branches as desire a visit to communicate with her at the Headquarters in New York, whence letters will be forwarded. Her long and close intimacy with H.P.B. her intimate familiarity with Theosophical affairs and work, her utter consecration to the Cause, and her sweet and gracious personality, all unite to make acquaintance with her a privilege. She will open in the autumn an important Theosophical centre at Allahabad, India, whither the Headquarters of the Indian Section is to be removed from Adyar, and meantime purposes missionary work in the West. Remarkably fluent and easy in public speech, full of deeply interesting anecdote and fact, her visit to America may well be made no less delightful to F.T.S. than serviceable to her aim—the Society's good.

ARYAN T.S. Sunday evening lectures in April were: *Does Science teach Immortality*, Ellis B. Guild; *Soul and Spirit*, D. Nicholson; *Christianity as a Factor in Human Evolution*, Harry S. Budd; *The Truth about Ghosts*, Jas. H. Connelly; *A Christian Theosophist*, Alexander Fullerton.

IN FEBRUARY a number of the younger members of the Brooklyn T.S. formed a class for practice in public speaking. The class now numbers twenty and its weekly meetings are well attended. The method followed is as follows: The only regular officer is a Secretary, who looks after things generally. A chairman is appointed for each meeting, so that all the members may have practice in presiding. Subjects for discussion are chosen a week in advance, and the members prepare five-minute papers one week, and the next week the chairman calls for three-minute extempore speeches. The Secretary calls "time" at the expiration of three or five minutes as the case may be. Much interest is shown by the members, and the improvement is already noticeable. The *animus* of the class is expressed in Lord Bacon's aphorism: "Reading maketh the full man; writing, the accurate man; and speaking, the

ready man". Only Fellows of the T.S. under thirty years of age are eligible for membership. The meetings are held every Monday evening at 140 Halsey street, Brooklyn.

As a result of the Young Folks' Practice Class in Brooklyn, another such class has just been started in New York by some members of the Aryan Branch. The first meeting was held April 16th.

SPRINGFIELD T.S., Springfield, Mass., has died at last. It was born in 1891, was feeble from the first because inert, and its demise, like its existence, has aroused no emotion. The number of American Charters was thus reduced on April 5 to eighty-six.

THE BRANCHES IN CHICAGO united in sending as their delegate to the Convention in San Francisco Mrs. Mercy M. Thirds. A "Press Bureau", which is the result of a suggestion from Brother Claude Falls Wright, has been recently formed within the Chicago Branch. It is for the purpose of securing as much recognition of Theosophy from the Press, in addition to notices of meetings, as possible. Mrs. Mary Robbins acts as Chairman. Mrs. Robbins has presented the Branch with a crayon portrait of Brother Gyanendra Chakravarti in his native costume. Several of the younger members of the Branch are interested in lecturing, and already are promising candidates for the "Lecture Bureau". The Bureau expects to be able in a few months to extend its field in every direction. During April the following lectures were given in Chicago by members of the Bureau: *Theosophy and the Poor*, Mrs. M. M. Thirds; *Why I should Join the T.S. and The Light of the Spirit*, Miss Eva F. Gates; *Man Makes Himself* and *The Doublefaced Deity*, Mr. R. D. A. Wade; and *Mahatmas and Chelas* and *The Evolution of the Soul*, by Miss Leoline Leonard.

SOMERVILLE T.S., Somerville, Mass., was chartered on March 29th with eleven Charter members. The President is Mr. Wm. H. Somersall, and the Secretary Miss Helen J. Wescott, 19 Boston st. The dissolution of the Springfield T.S. makes this the eighty-sixth Branch on the American roll.

BURCHAM HARDING during the past month has visited the branches at New Haven, New Britain, and Bridgeport in Connecticut, also Westerly and Providence in Rhode Island. At each place the work has been systematized and fresh vigor infused among the members. Great zeal is shown by New Britain branch, and for the greater convenience of some of its members classes for study have been started at Bristol and Meriden. At Hartford a public lecture was well attended, resulting in the formation of a class to meet at the studio of Mr. A. C. Fenety, a member of the Boston branch now residing in Hartford. Thanks to Miss F. E. Burr, F.T.S., the newspaper reports were full and helpful. On Easter Sunday Mr. Harding "preached" in the Universalist Church, New Britain, on "The Resurrection viewed Theosophically."

At Westerly the public meetings were well-attended, showing that in small (New England blue) towns a knowledge of Theosophy is desired. At Providence, by special request, a lecture was given before the "Philosophical Club" of the old established "Brown's University" under the presidency of Prof. Seth. This Baptist stronghold impressed itself as favorably impressed. At all the above places the outlook is encouraging. Members who have grasped the philosophy feel an unusual confidence in spite of anxiety caused by trade conditions, the new members assiduously working and the general public peering from a distance, feeling that Theosophy holds the key to solve their threatening troubles.

ANNIE BESANT T.S., Fort Wayne, Ind., notes growing attention to Theosophical topics and decreasing opposition to the movement. Its doctrines do not call forth the denunciation which even its terms did a short time ago, and even the pulpit is changing. The adoption of a syllabus has been most beneficial, and discussions are vigorously maintained.

CLAUDE FALLS WRIGHT attended meeting of the Englewood Branch Thursday, February 22d. On Saturday, February 24th, he attended Chicago Branch *Bhagavad Gita* class and debating class. Sunday the 25th, he lectured before Chicago branch on "Symbolism". Wednesday the 28th he

attended that Branch's regular meeting and then addressed it. March 1st he attended regular meeting of the Englewood Branch, and on Saturday, March 3d, he again was present at the Chicago debating class. On Sunday, March 4th, he lectured before the Chicago Society on "H.P.B. and the Mahatmas", and then unveiled a new portrait of Madame Blavatsky by Mrs. Leonard. On Monday he attended a *conversazione* given by the Chicago Branch. The Wednesday following, March 8th, he left for New York. Tuesday, March 13th, he took part in the discussion at Aryan meeting on "Nemesis". Thursday, March 15th, he officiated at the funeral of Miss Marie Olsen, a Theosophist of New York City, attending also the cremation at Fresh Pond; the same evening he attended the regular Brooklyn Branch meeting. On Sunday evening, March 18th, he lectured on "H.P.B. and the Mahatmas" in the hall of the Harlem branch. The same night he left for Boston. On Wednesday, the 21st, Mr. Wright formed a Branch of the T.S. in Somerville, Mass. Thursday, the 22d, he lectured before Boston T.S. on "Occultism". Friday, the 23d, he addressed a meeting of persons interested at Lynn, Mass. Sunday afternoon, the 25th of March, he addressed Cambridge Branch on "Concentration". The same evening he lectured before the Malden Branch on "H.P.B. and the Mahatmas". Monday, March 26th, the Boston T.S. gave him a reception in its rooms; and on Wednesday, March 28th, the Cambridge Branch gave him a reception also in its rooms. On Thursday, the 29th of March, he lectured before Boston Branch on "Occult Development"; and on Friday, March 30th, he started an elocution class at the Rooms of the New England Headquarters. Sunday afternoon, April 1st, he answered questions at the Cambridge T.S., and the same evening lectured to a large meeting in Boston on "The Laws of Life". Monday, April 2d, he left for New York. On Friday, April 6th, he left New York for Macon, Ga. Saturday evening, April 7th, he met a few members in the Macon Branch rooms. On Sunday afternoon, 8th of April, he addressed 480 people in the Opera House, Macon, on "An Outline of Theosophy". Monday, 9th of April, he met a few members in the Society's rooms. "Hypnotism" was the topic of a lecture in Steinway Hall on Tuesday, 10th of April. On Wednesday he lectured at the same hall on "Reincarnation". Thursday, April 12th, he attended a meeting in the Cherry Street rooms. Friday he lectured at Steinway Hall on "Dreams". On the afternoon of Sunday, April 15th, he addressed an audience of seven hundred people in the Opera House on "The Theosophical Society", and on Monday evening, April 16th, he answered questions in the Society's rooms at Macon.

Mr. Wright has also attended many other private meetings and visited members personally. He now goes to Atlanta, Palatka, and New Orleans.

GEN. JAMES BINTLIFF'S Theosophical lecture at Monroe, Wis., was published in four installments by the local press and afterwards issued as a pamphlet by Bro. C. B. Churchill. The good work done by these gentlemen in conjunction with Bro. George A. Marshall of Darlington is of no small worth.

#### PACIFIC COAST ITEMS.

FRESNO T.S., Fresno, Calif., was chartered on March 26th with nine members. The President is Mrs. Marie W. Culver, and the Secretary Dr. Laura A. Harris, 1835½ Mariposa street.

DR. GRIFFITHS lectured at Oakland, Calif., March 18th, upon *Theosophy and Heredity*. Every seat was taken. The lecture on the 22d was in Napa. On April 1st the doctor lectured in the State's Prison at San Quentin to five hundred prisoners, all that the chapel could hold. A quiz-class followed, and many expressed great satisfaction. This was the first of the lectures given there under the auspices of the Coast Committee, and will be followed by one on the first Sunday of each month. The same evening Dr. Griffiths lectured upon "*The High Lights of Theosophy*" before the San Francisco T.S., and on the 8th visited the Sacramento Branch, lecturing and holding a quiz meeting.

## INDIA.

## MRS. ANNIE BESANT'S INDIAN TOUR.

The statement in English newspapers that Mrs. Besant expressed political views in her Indian addresses, and in particular that she prophesied the delivery of India from "the foreign yoke", has been fully denied by published letters from herself, and the London papers show that the English and Indian governments totally exonerate her from this improbable charge. It is most interesting to know also that great enthusiasm for her was aroused among the Brahmins in Poona, the very ones who formerly looked upon the T.S. with indifference. On the last day of her lecture, there was spontaneously raised among the Brahmins within two hours a fund for a present to her of a rich shawl, a gold-embroidered saru, and a shela; the old president of the Sarvajnik-Sabha getting up and publicly thanking her for her lecture and garlanding her in the presence of the whole audience of four thousand. The applause was immense.

## CEYLON LETTER.

It affords me very great pleasure to inform the readers of the PATH that the "Annie Besant School and H.P.B. Home for Girls" was formally opened by Mrs. Higgins in the Cinnamon Gardens on the 24th February. There was a large gathering of friends present on the occasion, and the function passed off very successfully. A photograph of the institution with the building was taken on the opening day. It may not be out of place to mention here that the institution is entirely connected with the Theosophical Society and has no connection whatever with any local organization. The present building of the institution is a temporary one built of mud walls with palm leaf roof and mud flooring. It has accommodation for thirty or forty girls, besides quarters for the principal and her assistant staff. Already the place is quite crowded by the girls of both the Home and the School, and we are receiving applications from very deserving girls for new admissions to the Home but have to refuse them just now. Both School and Home have a very useful career before them, and Mrs. Higgins deserves to be congratulated on the useful and successful work which she is carrying on in the institution. The temporary building is erected on the grounds adjoining the site where Mrs. Besant laid the foundation stone for the permanent building of the institution, and we are making every endeavor to construct it. The land is a gift to the Theosophical Society from Mr. Peter de Abrew.

March 1, 1894.

SINHALA PUTRA.

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 THE GENERAL SECRETARY'S TOUR.

April 10th. Reached Los Angeles at 7 p.m., were met by Dr. G. F. Mohn, J. Neubauer, and others, and went to Hollenbuck Hotel. Bros. Judge, Buck, and Hargrove went to Branch meeting at 8.15 o'clock and spoke on *Theosophy and T.S. Work*, the rest of the party being too tired to go.

April 11th. Messrs. Judge and Hargrove started early for San Diego, there being only two trains a day, and reached there at one o'clock p.m., were met by Mrs. Doolittle, Mr. Blackmer, and others, and proceeded to the Florence House, overlooking magnificent San Diego Bay and Pacific Ocean. After lunch, Messrs. Judge and Hargrove addressed a large Branch meeting and met all members until five o'clock. A public lecture was announced for the evening at Unity Church, where Messrs. Judge and Hargrove spoke upon *The Aim of Life* to a very fair audience. The members there are very active and the two branches being united better work is being done.

Countess Wachtmeister, Mrs. Judge, Mrs. Cape, and Dr. Buck arrived from Los Angeles at 8.30 p.m., all stopping at Florence Hotel.

April 12th. A special meeting was held at ten o'clock a.m., and a Branch meeting at three o'clock p.m., whereat Countess Wachtmeister gave reminiscences of H. P. Blavatsky. In the evening Dr. Buck addressed the Branch upon *Theosophy and Theosophical Work*. Party left San Diego on Friday morning for Los Angeles.

Countess Wachtmeister left the party at Riverside to help organize the new T.S. Branch there, and met many of the prominent persons of the town. Eleven members attended and a library was started. She reached Los Angeles on 14th and remained there until Tuesday to see enquirers and help the Branch, and then came on to the Convention.

William Q. Judge and party returned to Los Angeles on the 13th. The town was in the middle of a festa and was crowded with visitors. A lecture under the branch auspices was announced for the evening at Unity Church the subject being *The Aim of Life* by Dr. Buck, E. T. Hargrove, and William Q. Judge. A large audience was present. After the lecture many members came to see the visitors. April 13th, at two o'clock p.m., all started for San Francisco.

Mr. and Mrs. Judge are the guests of E. B. Rambo, Dr. Buck stays with Dr. Anderson, and E. T. Hargrove with Mr. Bunker.

On Sunday evening, the usual open meeting was held in Red Men's Hall at 8 p.m. Before this an hour was devoted to "interviews" with representatives of the local press. The party then proceeded to the Hall, where, besides the usual paper being read, short speeches were made by Bros. Judge, Buck, and Hargrove respectively. The General Secretary received an enthusiastic welcome, a very warm one being also extended to Dr. Buck, who was introduced to those present by Dr. Anderson as the "old war-horse of the T.S." During this meeting, at which some 250 people were present, a telegram was received from Los Angeles announcing that the Countess was speaking to a packed audience.

#### RELIGIOUS PARLIAMENT.

First session began at 2.30 p.m. on the 16th of April at Golden Gate Hall, San Francisco, Dr. Hirst in the chair. Bros. William Q. Judge and Dr. J. D. Buck were on the platform. The Chairman informed Bro. Judge before the meeting that he would ask for a short response at opening, but as two other speakers used up too much time this did not follow. A Hebrew rabbi and a Congregationalist preacher made the only responses. The hall was pretty full. It is a pleasant new hall in the centre of the city, and the T.S. meetings were held in the same place.

The evening for the Theosophical presentation saw a large crowd in attendance to listen to William Q. Judge and Dr. Buck. Rev. Dr. Hirst presided, and, strange to say, Mr. Coleman was on the platform. Bro. Judge was the first speaker on *Points of Agreement in all Religions*", with but half an hour to deal with the subject. When he was introduced the immense audience applauded tumultuously: it listened intently for the entire time and then again indulged in as much applause as before. The address made no attack on any one, but as Mr. Coleman had said some things against Hinduism in the afternoon, the speaker adverted to that religion and gave the other side. He repeated several magnificent verses from the Vedas, the Upanishads, and the *Bhagavad-Gita*, to which the people listened with held breath. Dr. Buck then followed on *Reincarnation*, and was accorded the same full and close attention to the end. It was a noticeable thing that numbers of the audience left after this, as the next speaker was on Swedenborgianism. Similarly to the Congress at Chicago, this one also was the success of all so far. The people seem to be anxious to hear what the Theosophist has to say. Theosophy has thus again been heard in the second Parliament of Religions, much to the discomfiture of the enemy who delight in thinking that the Society is dead or dying. Nothing can kill it but internal dissension, of which we have some just now in the persons of those who ought to be its preservers.

#### EIGHTH ANNUAL CONVENTION.

##### FIRST SESSION.

Convention assembled at Golden Gate Hall at 10. 20 a.m., when the General Secretary called it to order. The Hall was nearly full, about 200 members being present. After the call to order, Dr. J. A. Anderson of San Francisco T.S. was elected temporary chairman, and he organized the assembly, after which he suggested William Q. Judge as Secretary to the Convention, which was ordered, and then the permanent Chairman was elected by acclamation,

being Dr. J.D.Buck. Dr. Buck took his seat at 10:42, greeted the Convention in a short speech, and proceeded to business. Foreign delegates were then received, the Countess C. Wachtmeister representing Indian Section and Mr. Ernest T. Hargrove standing for Europe. The General Secretary's and the Treasurer's Reports were then read amid deep attention.

Countess Wachtmeister then addressed the Convention on behalf of the Indian Section in quite a long speech, which gratified and instructed the Convention. She described the coming removal of Indian Section Headquarters from Adyar to Allahabad, which she said would practically get rid of Adyar, which was really useless in her opinion except for one week during Convention. She also proposed that America send William Q. Judge as General Secretary to India to next Anniversary. Applause greeted her remarks, and in reply to a question as to what she thought her proposal would lead to she said, "Well, to get rid of Adyar" (laughter).

A letter of fraternal greeting was read from B. Keightley as Indian General Secretary and ordered filed. Europe was then represented by Mr. E.T. Hargrove, who first presented a message by cable from the European Section, as follows:

LONDON, April, 21, 1894.

Convention please accept most hearty congratulations from European Section.

He then read the official greeting, and letters from Vienna, from Count von Leiningen, and from Sr. Xifré of Madrid. By this time the Hall was completely crowded, and the deepest and closest attention was manifested.

Committees were then appointed to audit, on resolutions and nominations. The following decisions were made by resolution.

(a) Allowing \$200.00 out of the funds to the Pacific Coast Committee for sustentation of lecture work; (b) allowing William Q. Judge to employ a private secretary; (c) allowing the General Secretary to pay the expense of the private circular issued by William Q. Judge relating to the charges against him; (d) directing the printing in one cover of the General Constitution and the Constitution of this Section "for the use of members".

A resolution was then passed saying that this Section still holds to the opinion that the term of the succession to the Presidency should be for life.

The question of the suspension of the Vice President arose on Brother Judge's stating that the President had notified him of suspension, and this resolution was unanimously carried, all rising:

That this Convention, after careful deliberation, finds that such suspension of the Vice President is without the slightest warrant in the Constitution, and altogether transcends the discretionary powers given the President by the Constitution, and therefore null and void.

And this Section, in convention assembled, hereby expresses its unqualified protest against the said illegal action by the President of the Society, and can see no necessity for such action, and that even did the Constitution contain any provision for a suspension, it would have been wholly needless and unbrotherly, inasmuch as by the Constitution the Vice President has no duties or power save in case of the death, resignation, or accusation of the President.

Dr. Anderson then proposed to submit resolutions regarding the charges made against William Q. Judge of "misuse of Mahâtmas' names and handwriting" for committee consideration, but on motion they were passed by a rising vote. The substance of them is as follows:

Premising that Col. Olcott, Annie Besant, A. P. Sinnett, and others had at various times claimed to have heard from the alleged Mahâtmas, and that Col. Olcott by request had begun proceedings for an official inquiry by a Judicial Committee to try the question whether William Q. Judge had "misused the names and handwritings of the Mahâtmas", and that the Constitution provided freedom for all as to beliefs, and that no dogma of any kind could be officially recognized by the Society, and that Col. Olcott on the twenty-seventh of May, 1893, had by executive order expressly announced this, referring especially to ethical leaders and teachers and to bodies of teachers, the Convention

Resolved that the opinion of the Convention was that the President's action was uncalled for, unconstitutional, illegal, and improper; and that it cordially endorsed the interpretation of the rules in respect to this matter published by the General Secretaries of India and Europe in a circular, and in the private circular of William Q. Judge; and reaffirmed the right of all to believe or disbelieve in the Mahâtmas or Masters; and then thanked William Q. Judge for his work and expressed full belief and confidence in him.

A rider was then added to the foregoing and unanimously passed.

It says that if in the face of a protest of this Section an investigation is to go on, then that Col. Olcott, Annie Besant, A. P. Sinnett, and others should be investigated, and they be compelled to show their commission from the Mahâtmas and to divulge what they know thereon and to show the truthfulness of their claims thereon. Lastly this was passed :

*Resolved*, that in the opinion of this Section only a body of Mahâtmas appearing at the session of the Committee could decide whether or not any communication was or is a genuine or fraudulent Mahâtmic message.

Several reports were then presented and referred, such as League Report and Report on World's Fair T.S. Congress. Bro. Judge then reported that the T.S. was duly represented by Dr. Buck and himself in San Francisco on April 17th, where they made addresses on *Reincarnation* and *Points of Agreement in All Religions*. Adjournment was then taken at 12:20.

#### SECOND SESSION.

The second session opened at 2:30 p.m., Dr. Buck in the chair, with the Hall crammed, many standing. The Countess Wachtmeister then further explained that Col. Olcott had agreed to transfer of Indian Headquarters to some other place. Toronto T.S. asked for next Convention there, which was referred. The work of the Lotus Circles was approved. It was then ordered by unanimous vote that the Executive Committee appoint the delegates on the Judicial Committee on the charges against Brother Judge, and directing :

Such delegates are directed to take as their instructions on the points of constitutionality all such resolutions and parts of resolutions passed by this Convention as apply to the same.

It was then resolved the steamship fare of one delegate to said committee's sitting, between New York and London and back, might be drawn from the funds of this Section.

At this point the papers of the day were taken up, Miss M. A. Walsh addressing the Convention on the *Extent and Variety of T.S. Work in the World*. She outlined our work and showed how strong we are and how we are working to turn the thought of the next century. Rev. W. E. Copeland followed with a paper on *Esoteric Christianity*. The greatest interest was shown in both papers, and the matter given was extremely useful as well as interesting. Abbott Clark read a short paper on *Karma*, and was followed by Mrs. S. A. Harris on the *Dangers of Psychism*.

A discussion on Branch Work then followed, taken part in by Countess Wachtmeister, Miss Walsh, Mr. F. M. West, W. Q. Judge, and Mrs. Thirds, after which the Pacific Coast Lecturer's condensed report was read. It showed that he had visited 150 cities, lectured 169 times, held 237 meetings, had 21,000 people, distributed 48,000 leaflets, obtained 700 columns of reports in the press, traveled 13,000 miles, and founded seven Branches.

Adjourned at 5 p.m.

#### THIRD SESSION.

The third session was opened at 8 p.m. at Golden Gate Hall where the Religious Parliament sat, and Dr. Buck occupied the chair at first and later Dr. Anderson. The large hall was crowded with people who had begun to come at an early hour.

Countess Wachtmeister opened by speaking on *Theosophical Reminiscences*, giving what H.P.B. told her of the T.S. movement. She said H.P.B. met her Master in 1851 at London when he told her he had selected her for the work of a Society. She told her father and got his consent to do what she was asked. She then went away and was taught, and after many years returned to the world instructed to find a man named "Olcott". Coming to America she asked everyone of such a man, and at last found him at the Eddy farm. She was a medium in youth, but in her training that was "knocked out of her" and she was shown how to do phenomena by will power. The Countess then applied Theosophy to daily life, and reaffirmed our undogmatic character by saying no belief in Masters or H.P.B. was demanded. She spoke over

half an hour, displayed an immense amount of native talent as a speaker, and held her audience closely.

Brother E. T. Hargrove, London Delegate, followed upon *Occultism the Dictum of Common Sense*, claiming that the laws of the natural world should be applied to the spiritual, and cited Huxley thereon. He asserted that Occultism is the doctrine of Common Sense, and claimed that all men are seeking the unknown.

Dr. J. D. Buck then spoke on *Scientific Theosophy*, showing how all science in its true sense tends to prove Theosophy and not to disprove it.

William Q. Judge began at 9:40 p.m. to speak on *What Theosophy is not*, but all remained and applauded continuously. He adverted to all the religions of the world and showed they were not Theosophy, but claimed the good and the true of them for Theosophy. When he said "We have not been accused of being Christians", the entire audience laughed. He said "Theosophy is the Reformer of Religions, the Justifier of Conscience, and Mediator between Science and Religion; it is our present and future, our life, our death, and our immortality". A storm of applause then followed, as everyone waited to the last word, and to the astonishment of the Theosophists there were loud calls for "Judge", who was rather ashamed to step forward and bow to the applauders. It was very evident that the abuse in the newspapers had not lowered interest nor driven people away. In the opening of his remarks Bro. Judge referred to the newspaper abuse and the instigators of it in the city, and said they should all be forgiven, and, if they wished, taken in the Society and helped to be better.

#### FOURTH AND FIFTH SESSIONS.

The morning and afternoon sessions at Red Men's Hall were crowded, the afternoon being literally jammed, so that people had to sit on the steps of the platform. Dr. Buck opened at 10:10 a.m., and all resolutions were reported by the committee. Section 11 of Article 3 of the Constitution providing for 25 per cent of receipts to go to Indian Headquarters was abolished entirely, and American official remittances limited to fees and dues. On proposal of Countess Wachtmeister the General Secretary was authorized to go to India, if necessary, to a convention, but the question of making any suggestions as to removal of the Indian Headquarters was declared premature. A resolution was passed requesting the Council of the T.S. to alter the Constitution by providing for a really general T.S. convention to rotate through the Sections. The resolutions of Boston and Providence Branches asking the General Secretary to inquire of the Indian Section what and how many Branches were active and in good standing there, and to show why they do not think the rule of payment of dues should prevail to make "good standing", were approved. The Oriental Department was approved and continued. The circular issued by the Indian and European General Secretaries, and that of William Q. Judge, regarding investigations into letters from Mahâtmas were approved. The Bond scheme of savings boxes and Harter scheme of subscribers for funds for T.S. were approved.

The General Secretary was ordered to ask the Council of the T.S. to amend the Constitution so as to require the President to consult the Sections before forming new Sections, and that the basis of representation be made 100 members instead of 250. The American Rules were amended by altering basis of votes to every ten members after first five, from every twenty-five, thus giving large Branches more votes.

The Vice President presented correspondence between himself and E. B. Page on a question arising with a member in the West who had sent messages claimed as from Mahâtmas, and the Convention approved his decision that it was not a matter for charges and that the President's order to the T.S. Congress at Chicago settled the question constitutionally.

The new Executive Committee is Alexander Fullerton, Elliott B. Page, Dr. J. A. Anderson, Dr. J. D. Buck, Alpheus M. Smith, and Robert Crosbie. The Treasurer for next year is Alexander Fullerton; William Q. Judge was elected General Secretary for next year.

The afternoon session was confined to papers and addresses by Dr. Buck, E. T. Hargrove, Mrs. Beane, Mrs. Thirds, Mrs. Blodgett, and William Q.

Judge. At 4:30 p.m. a photograph of the Delegates was taken on a park in front of the Hall.

#### LAST SESSION.

This was at Golden Gate Hall at 8:00. It was crowded again. Dr. Cook spoke on *Primitive Christianity and Theosophy*, and Dr. Buck on *An Object Lesson in the Wisdom Religion*, using a diagram in colors. E. T. Hargrove spoke on *Reincarnation*, and William Q. Judge on *Spiritualism*. Great interest was manifested, and Dr. Buck closed the meeting amid a storm of applause. Beyond doubt this was the most successful convention ever held in this or any other Section, not only as to interest but as to attendance and public report.

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#### WHITE LOTUS DAY—1894.

Once again the anniversary of H.P.B.'s departure is upon us, with all its memories of devoted work, cordial confidence in fellow-workers, freedom from envy and secret machination. As heretofore in the three years gone by, many will be the tributes to her labor and its effects; yet perhaps none will surpass the glowing words of the President-Founder uttered in *Theosophist* of July, 1891, in the first flush of sorrow and desolation. They are gladly reproduced now, as certifying to the spirit which intercourse with her would fittingly produce, the possibility of direct relation with Masters vouchsafed by her to her immediate pupils, and the sacredness with which her faithful friends surround her memory. All Branches may well re-read them and reflect upon their copious suggestiveness:

"And what wonder that I, who have been favored beyond all others in the Theosophical Society with these valid proofs; who was shown by her the realities of transcendental chemistry and physics, and the marvellous dynamic potencies of the human mind, will, and soul; who was led by her into the delightful path of truth which I have ever since joyfully trodden; and who was made personally to see, know, and talk with the Eastern Teachers—what wonder that I have loved her as a friend, prized her as a teacher, and evermore keep her memory sacred? Living, I might quarrel with her, but dead, I must only bewail her irreparable loss, and redouble my exertions to push on our joint work".—  
[A.F.]

#### THEOSOPHICAL CORRESPONDENCE CLASS.

The number of members in the Correspondence Class is now 243. The answers to Question Papers Nos. I and II, which so far have been sent in, have been very good and have shown evidence of thought and study.

The third set of Questions has been sent to those who have answered No. II, and No. IV will shortly be ready. A paper of Notes and Comments on Papers I and II is now in the press and will shortly be sent to members who have answered those papers.

New members can join the class at any time and have the first set of questions. Applications for membership should not be sent to General Secretary, but to **Secretary T. S. Correspondence Class, 144 Madison Avenue, New York.**

#### SUPPORT OF T. S.

There appeared in *The Path* a year ago a brief communication from me under the above title. The communication referred to was brought out by there having come to me the knowledge that the work of the T.S. was handicapped by the want of means, by the lack of common, hard, ordinary dollars and cents; that much or all of the means at the command of our faithful workers came from a very few of the older members; and, what possibly had more to do with my determination and action in the matter than anything else, that all the contributions from all other sources combined were entirely inadequate, and had to be helped out by large additions from the Headquarters' Staff, from those whose time and intellect and energy were being devoted to

the work practically or entirely without pay. I could not believe otherwise than that such failure of support was due entirely to a lack of effort upon the part of somebody toward the raising of a perpetual fund—that is, a fund that could be relied upon from month to month and from year to year. The communication spoken of above was the first step. I met with some encouragement. A great interest was taken in the matter by a few members, suggestions were made, and the plan upon which we are now operating was adopted, full details of which I shall be pleased to mail to all interested inquirers.

While the result up to date has not been all that I could and did wish, it is certainly encouraging. While the total number of pledgers to the Fund is less than ninety, and while the total amount pledged is still less than \$900 per year, enough has come of the idea to satisfy me that the plan is a good one, and that eventually the results will be sufficient to warrant its perpetuation.

Pledgers will be glad to know that the income derived from this fund has reached Headquarters at a most opportune time, as well as that several lines of activity have been opened up that, but for their contributions, must have remained closed for the present.

To all who have joined me in this work I extend my warmest thanks; and of such I have but one request to make: Resolve *now* that not a member known to you shall be prevented from joining us by a lack of full knowledge concerning the Fund, its plan and its object. How many of you will join me in a determination to add at least one name to the list during the coming twelve months? Remember that by such an effort the fund will be doubled.

Another source of revenue that has been opened up is the sale of Badges. Every member not already supplied should write Brother Judge or myself and find out about this. All might wear them, particularly when every dollar derived from their sale is covered into the Fund.

GEORGE E. HARTER.

247 E. Green Street, Dayton, Ohio.

Received, April 16th, 1894, from George E. Harter \$45.60.

WILLIAM Q. JUDGE,  
General Secretary.

#### NOTICES.

THE FOLLOWING CARD has been issued by Col. Olcott:—

##### A MISTAKE CORRECTED.

Mrs. Besant is entitled to an apology for the injustice (unintentionally) done her by the Managing Editor in my absence, by copying into the *Theosophist* for March (see page 390) a false report that, as a devout Hindu, she had bathed daily in the Ganges at the *Kumbha Mela*; and for his comments thereupon, as well as his others upon her presumed violation of the "broad eclecticism of the Theosophical Society" in declaring herself a Hindu. In my opinion Mrs. Besant has neither transgressed the bounds of our corporate eclecticism; nor overstepped the private rights of conscience which our constitution guarantees to her and to each of us; nor been guilty of the least impropriety in her utterances. Moreover, she has frequently cited the identity between the esoteric meaning of the Hindu *Shāstras* and that of each of the other religious systems of the world; and it has been my habit, in introducing her to her audiences, to declare that the T.S. as a body is not responsible for the private views of its President or other officers, or Mrs. Besant, or any other person, whether living or dead. The April *Theosophist* will contain an article by myself upon the First Besant Tour.

H. S. OLCOTT.

##### GERMAN F.T.S. WANTED.

A German-speaking, unmarried F.T.S., who is well versed in Theosophy, who can speak publicly *ex tempore* in German, and who is willing to devote his whole time and exertion to the propaganda of Theosophy in Germany, for a moderate remuneration if necessary, is requested to send his name and address to Dr. HUBBE-SCHLEIDEN, editor of the *Sphinx*, Steglitz, near Berlin, Germany.

The personal Self lurks last of all the host; greatest foe, most powerful, most obscure.—*A Shaman's Book*.

OM.

AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	William F. Burrows	Benedict Loevy	3007 Cass Avenue S.
New York	Aryan T.S.	1883	William Q. Judge	Alexander Fullerton	144 Madison Avenue.
Chicago	Chicago T.S.	1884	George E. Wright	Miss Leoline Leonard	Room 48, 26 Van Buren st
Malden	Malden T.S.	1885	George D. Ayers	Frank J. Goodwin	562 Main street.
San Francisco	Golden Gate T.S.	"	Edward B. Rambo	William J. Walters	Palace Hotel.
Los Angeles	Los Angeles T.S.	"	Frank Neubauer	Dr. George F. Mohn	453 S. Spring street.
Boston	Boston T.S.	1886	Robert Crosbie	Louis F. Wade	24 Mount Vernon street.
Cincinnati	Cincinnati T.S.	"	Dr. J. D. Buck	Dr. Thomas M. Stewart	266 Elm street.
Minneapolis	Ishwara T.S.	1887	James C. Slafter	Mrs. Ida F. Harris	813 Guaranty Loan B'd'g
Philadelphia	Krishna T.S.	"	Wayland H. Smith	Dr. Charlotte L. Abbey	238 S. Tenth street.
Omaha	Vedanta T.S.	1888	Mrs. Jessie B.N. Burness	Lewis A. Storch	2723 N. 26th street.
Grand Island, Neb.	Nirvana T.S.	"	Charles Rief	Nathan Platt	522 Kimball Avenue.
San Diego, Calif.	Point Loma Lodge	"	Samuel Calhoun	Dr. Thomas Docking	164 Boston Avenue.
Bridgeport, Conn.	Varuna T.S.	"	Mrs. Ida J. Wilkins	Mrs. Isabel H. Butler	345 Broad street.
Cleveland	Dharma T.S.	"	William E. Gates	Mrs. Erma E. Gates	235 St. Clair street.
Decorah, Iowa	Isis Lodge	"	Mrs. A. M. Severson	Miss Clara Reum	Box 901
Milwaukee	Brahmana T.S.	"	F. A. Wilde	Lucius H. Cannon	M. O. Dep't P. O.
Brooklyn	Brooklyn T.S.	1889	Col. Henry N. Hooper	Mrs. Ida A. Requa	68 Putnam Avenue.
Santa Cruz, Calif.	Santa Cruz T.S.	"	Dr. William W. Gamble	Mrs. Lizzie A. Russell	Box 26.
Washington, D.C.	Blavatsky T.S.	"	George M. Coffin	Robert L. Lerch	311 F street N. E.
San Jose, Calif.	Excelsior T.S.	"	Albert E. Winlow	Mrs. P. M. Gasset	351 N. 3d street.
Kansas City	Kansas City T.S.	"	Benjamin H. Chapman	George C. Warren	Drawer M
Oakland Calif.	Aurora Lodge	"	Mrs. Sarah A. Harris	Henry Bowman	630 Ninth street.
Tacoma, Wash.	Narada T.S.	1890	Miss Ida S. Wright	Mrs. Addie G. Barlow	722 South J street.
Stockton, Calif.	Stockton T.S.	"	Frederic M. West	Mrs. Jennie Southworth	361 Miner Avenue.
Muskegon, Mich.	Muskegon T.S.	"	Frederic A. Nims	Miss Sarah E. Sherman	157 Peck street.
Alameda, Calif.	Triangle T.S.	"	Mrs. Cornelia McIntire	Mrs. Clara E. Story	2328 Clement Avenue.
Sacramento, Calif.	Eureka T.S.	"	Albert Hart	Mrs. Mary B. Smith	610 1/2 I street.
Sioux City, Iowa	Dana T.S.	"	Dr. Grant J. Ross	Miss Bandusia Wakefield	805 Ninth street.
Lincoln, Neb.	Amrita T.S.	"	David A. Cline		Drawer 41.
Baltimore	Hermes Council T.S.	"	Charles F. Silliman	William H. Numsen	18 Light street.
New Orleans	Vyasa T.S.	"	Dr. Charles J. Lopez	Mrs. Annie L. Pitkin	108 1/2 Euterpe street.

AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Seattle, Wash.	Seattle T.S. No. 1.	1890	Mrs. Eleanor Kling.	John H. Wilson.	1123 Main street.
Jamestown, N. Y.	1st T.S. of Jamestown.	"	Mrs. Harriet M. Chase.	Miss Julia S. Yates.	4 Horton Block.
Vicksburg, Miss.	Siddhartha T.S.	"	James M. Gibson.	Thomas D. Marshall.	107½ Washington street
Pittsburg.	Pittsburg T.S.	"	William C. Temple.	Miss S. A. Macmillan.	Box 377, Wilkingsburg, Pa.
Portland, Or.	Willamette T.S.	"	A. Ross Read.	Mrs. Laura D. Durkee.	567 Fourth street.
Memphis.	Memphis T.S.	"	Mrs. Elise M. Selden.	Robert B. Orrick.	287 Pontotoc street.
Clinton, Iowa.	Indra T.S.	"	John Heales.	William J. Ward.	P. O. Box 921.
Fort Wayne, Ind.	Annie Besant T.S.	1891	Judge Edward O'Rourke.	Mrs. Julia B. Taylor.	31 Douglas Avenue.
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1894.]

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THE PATH.

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The General Secretary again and urgently requests that each member of the Society and each Branch Secretary shall promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and avoidable trouble and loss of time are occasioned to the office

Extra copies of the Report of Proceedings will be furnished at the usual rate,—20 cents each, prepaid.

WILLIAM Q. JUDGE, *General Secretary*,

144 Madison Avenue, New York City.

[May, 1894.

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For the work of a man shall he render unto him, and  
cause every man to find according to his ways.—*Book of  
Job, Chap. xxxiv, verse 11.*

## THE PATH.

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VOL. IX.

JUNE, 1894.

No. 3.

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### THE REAL BASIS OF ASTROLOGY.

IN attempting to arrive at any philosophical explanation of Astrology it will be necessary for us to regard the solar system in several aspects. If, for instance, we were to consider the sun in a purely physical sense, we should find him to be the source of life and heat. He might also be conceived as the parent of the planets that lie within his circle of attraction, inasmuch as they are supposed to have originally sprung from him, according to the commonly-accepted Nebular Hypothesis. But having proceeded thus far, we have come to the end of knowledge regarding the Sun's properties so far as defined by astronomical science. In the same way taking up Saturn, Jupiter, and the other planets, we find that they have no relation with each other except such as is expressed by the general law of attraction. Astronomy is thus seen to be limited in its scope to the physical or the material aspect of the planetary bodies.

#### ASTROLOGY A HIGHER ASPECT.

But is this all? Is there nothing beyond? May we not by careful study and analysis discover some elements existing in the sun and his satellites which are not recognized by materialistic science, and which may throw some light upon the problems of planetary existence? The ancients thought so, and the oldest

science known and taught among men was the science of astrology. Just how far they reasoned out the rules governing the movements and influences of the planets we cannot tell. That part of astrology has never been divulged, being probably retained as something occult and pertaining to advanced initiation. What they did transmit was merely a set of empirical rules and statements which were essentially exoteric. Perhaps it was just as well, as in this Kaliyuga of physical science astrology was bound to be neglected, and sneered at, and denounced in any event, whether its rationale was revealed or kept secret. There has, however, been published one book in recent years wherein are given many hints and suggestions by which any student, if so inclined, might do much towards reconstructing the science of astrology and placing it upon a basis of reason instead, as it is now, of empiricism. I refer, of course, to the *Secret Doctrine*.

#### MICROCOSMIC ANALOGY.

In all speculative inquiries, whether in the field of physics or metaphysics, there is no argument which appeals to reason more forcibly than that of analogy. "As above, so below." This phrase expresses the intimate relation and correlation between microcosm and macrocosm. Do we not recognize the fact that law and order permeate the universe? Students of occultism learn as one of their earliest lessons that Man is ever to be regarded as the microcosm and external Nature the macrocosm, or, in other words, that the same general laws or tendencies governing mankind are also exhibited in the natural world. This analogy being once clearly established, it is comparatively easy to understand that the planets and the Sun, like Man, may have a manifold constitution, and may be regarded in many different aspects. The astronomical view is manifestly the lowest, as it comprises only their physical or material attributes.

#### PLANETS VARIOUSLY DEVELOPED.

Let us take as a starting-point, therefore, the well-known seven principles of Man. These may doubtless be applied to each of the planets. At first sight, this may seem perplexing and difficult to prove, at least in its entirety. Where, it may be asked, is the Atma or the Astral body of Saturn, for instance? This is a question that would be very hard to answer without a key. Fortunately that key is at hand. It is as follows: that while all of the seven principles are inherent in each planet, they may and probably do have different degrees of development. We know that in the stone and the plant and the animal these seven principles

exist, though partly latent. In the animal kingdom, for instance, only the four lower principles have as yet found expression, the others remaining in abeyance or undeveloped. So, with the planets, it may be that only a partial development has as yet been attained in some, while others have reached a higher stage. This supposition is doubtless hypothetical, and of course cannot be proven by any appeal to the five senses ; yet analogically it is extremely reasonable and more than probable. If it is so, and if the seven planets possess higher attributes distributed among them in varying degrees, then we can begin to understand, or, at any rate, obtain an inkling of, the real basis of astrology.

#### ORIGIN OF THE ZODIAC.

Reference has been made to the Sun as the parent of his satellites. This is explained by the Nebular Hypothesis. It has been shown by Madame Blavatsky in the *Secret Doctrine* (Vol. 1, page 588) that the Nebular Hypothesis is a theory which only partially accounts for the formation of suns and planets generally. In reality, it only throws back the inquiry as to the origin of the Cosmos one step, leaving still unexplained the origin of matter, out of which nebulae were evolved. However, accepting the Hypothesis in its material aspect as probably true, we see how, in accordance with its provisions, the Sun, in turning upon its axis and at the same time moving forward in space, threw off or left behind at different epochs masses of nebulous matter which themselves revolved in the same direction around the Sun and gradually hardened into worlds. As these planets were stripped off from the Sun's equator, they must necessarily have passed off in the same direction into space, and consequently they have ever since moved upon the same plane, although at varying distances from the central nebula.

These planets are all revolving at varying rates of speed around the sun. Hence it follows that we upon the earth, in looking at the different planets, would always see them travelling in the same path across our apparent sky. That path, which extends about 8 degrees on each side of the ecliptic, is called the zodiac.

#### COMPOSITION OF THE SUN.

If we proceed to view the different planetary bodies in a higher aspect than the merely astronomical, we shall find that they possess certain characteristics or properties which vary with their varying degrees of development. The Sun, for instance, has from time immemorial been known astrologically as the "giver of life." If this be a true denomination, then we must suppose

that all life as it exists upon this, and doubtless upon other globes, is derived from the Sun. Life must come from some source, and certainly we cannot trace its origin anywhere on our earth. Yet the life principle is universally diffused, and may be detected in a greater or less degree of development in every atom of matter whether organic or inorganic. This would have been a bold statement to make in public only a very few years ago, but to-day it requires no argument, being generally admitted by the scientific world. Certainly the latest investigations of physicists tend to corroborate the ancient astrological theory of the origin of life. It is now conceded that the photosphere of the Sun is not composed of fire, as was so long supposed, but is a magnetic or electric envelop. Nor is it very difficult to believe that the phenomenon called life is a certain phase or differentiation of the same mysterious force which in its lowest physical manifestation is known as electricity. In an article on the "Source of Heat in the Sun" in the *Popular Science Monthly*, Mr. Robert Hunt, F.R.S., wrote as follows :

"Arago proposed that this envelop should be called the Photosphere, a name now generally adopted. By the elder Herschel the system of this photosphere was compared to mother-of-pearl. It resembles the ocean on a tranquil summer day, when its surface is slightly crisped by a gentle summer breeze. Mr. Nasmyth has discovered a more remarkable condition than any that had previously been suspected, objects that are peculiarly lens-shaped like willow-leaves, different in size, not arranged in any order, crossing each other in all directions, with an irregular motion among themselves. The size of these objects gives a grand idea of the gigantic scale upon which physical operations are carried out in the Sun. They cannot be less than 1,000 miles in length, and from 200 to 300 miles in breadth. The most probable conjecture which has been offered respecting those leaf or lens-like objects is that the photosphere is an immense ocean of gaseous matter in a state of high incandescence, and that they are perspective projections of the sheets of flame. . . . But regarding Life—Vital Force—as a power far more exalted than either light, heat, or electricity, and, indeed, capable of exerting a controlling power over them all, we are certainly disposed to view with satisfaction that speculation which supposes the photosphere to be the primary seat of vital power, and to regard with a poetic pleasure that hypothesis which refers the solar energies to life."

From the above statement it may be seen how modern science treads upon the heels of ancient wisdom, astrology having always denominated the Sun as "hyleg," the giver of life.

## SIGNIFICANCE OF THE OTHER PLANETS.

In the admission of this hypothesis of life as emanating from the Sun, we have at once stepped beyond and outside of the physical and material aspect of the great luminary. If all life proceeds from him, then each individual life must also depend upon the common origin, and we are launched upon the sea of astrology. The direct connection between the Sun, 93,000,000 miles distant, upon the health, and consequently to that extent upon the destiny, of every human being, is established. But the influence of other planets upon the inhabitants of earth is less easy of comprehension. Yet even here the law of analogy may hold to some extent. If the Sun has an acknowledged effect upon all of earth's people, the other planets should also possess some influence, even though in a varying degree. Notwithstanding their varying size, it is well known that the power of their attraction is sufficient to cause a considerable variation in the eccentricity of the earth's orbit, and if they possess such influence on the physical plane, why should they not have as much, or even greater, influence upon the astral or psychic plane? Astrology teaches that such is the case, and assigns to each planet a certain kind and degree of such influence. Thus the planet which we familiarly know as Mercury has in all ages and in all nations and in all languages stood as the representative of wisdom. In Sanskrit he was called Buddha, Lord of Wisdom; in Iranian or Chaldæan, Nebo, knowledge; in Egyptian, Thoth or thought. On account of his proximity to the Sun, he was said to receive seven times as much light and life as the earth. In modern exoteric astrology he governs the constructive, the inventive, the intuitive faculty which finds expression in literary or commercial excellence. Originality, at least such originality as can be said to exist, comes from Mercury, the "messenger of the gods".

In Venus is again exemplified the wonderful symbolism of the East. Hindu astrology from the earliest times considered this planet as having two aspects, in one being known as Sukra, the bright, the shining, and in the other and lower aspect as Usanas, desire. In these names are allegorized the dual and differing influences which Venus exercises upon humanity. In her higher aspect she is the "lesser fortune" of exoteric astrology, shedding a mild and benevolent ray upon the soul of man, inclining him to the gentler affections of family and kindred, and the ties of friendship and social intercourse. She thus lightens up a world otherwise dark, and too often full of sorrow and care. But in her character as Usanas she typifies the lower form of desire, which,

carried to excess, leads to so much misery and wrong. This is the true explanation of the influence of Venus. Later astrologers lost the key and confused her significations. Sukra-Usanas became Lucifer-Venus, and the dual name was thought to refer only to her appearance at various seasons in the year as evening and as morning-star. The name Venus was derived directly from Usanas, and Sukra, the shining one, became Lucifer, the bright, the morning-star. And then, last of all, the church took a hand and formulated a theory or, rather, a myth—whichever you choose to call it—still further degrading the noble conception of the early Aryan star-gazers. She decided that, as the loftier aspect of Venus had disappeared from Latin astrology and only the grosser aspect prevailed, Lucifer should be considered as a fallen angel, as a basis for the myth of Satan, in fact; and that idea has descended to the present day among even the orthodox Protestants, who are not generally aware of its Romanist origin.

In the name of Jupiter is found an argument for the Hindu claim to the invention of astrology. The Latin word "Jupiter" is borrowed from Greek mythology, where the father of the gods is called "Zeus pater," but this is manifestly a direct copy from the Sanskrit "Dyaus pitar," father of heaven, an epithet of Indra. The word "Zeus" has no meaning, but "Dyaus" in Sanskrit has a very definite interpretation. The root "div" means "to shine", and hence its application to the sky. Our word "day" is directly evolved from it. In the same way the Aryans, reverencing the sky with all its starry host, came to regard it as "divine", and "dyaus", which originally meant bright and shining, passed into Greek as Zeus, the god of gods. Astrology very appropriately considers Jupiter as governing the religious faculty in Man, and he also indicates judgment and reason. He is the greater benefic, and his influence under favorable directions is always for the highest and most permanent good. The Sun may bring glory, and Mercury may induce fame, but Jupiter confers more lasting and substantial benefits by penetrating the inner nature and stimulating the spiritual growth.

In Saturn we have the antithesis of Jupiter. He is the "greater infortune", and, indeed, to his baleful influence may be traced nearly all of the misfortune with which humanity is afflicted. The name "Saturn" can be traced to Sut or Sut-Typhon, the dragon of Egyptian mythology, the evil spirit, the spirit of darkness, from which Christianity educed the conception of the devil, even borrowing the very name and calling this personage Satan. Yet Saturn did not originate in Egypt. Like

almost every other important mythical idea and metaphysical thought, we can trace this one back to India, where Asita, the evil one, means literally that which is black. To this day in exoteric astrology Saturn always represents a dark person. And even such a simple, everyday word as soot, in English, the black particles of smoke deposited in chimneys, comes from the same ancient source. So, too, Saturn's day has always been the seventh day of the week in all nations and all languages. Among the Egyptians Sut-Typhon was so dreaded that his day was set apart for special prayer and worship, a custom which was subsequently taken up by the Hebrews and continued by them up to the present time.

The etymology of Mars is equally interesting. Of course we are familiar with its Greek form, "Ares", which doubtless came from the Egyptian Artes. Yet neither of these names has any inherent significance. It is only when we again refer to the Sanskrit that light appears. Here the name appears as Ava, and it means primarily a corner, an angle, hence anything sharp or cutting. This gives us the key to the influence of Mars. He is not peaceful and pleasant, but quarrelsome and sudden. He presides over battles as the Roman god of war, and in sickness he produces violent and sharp attacks such as fevers and apoplexy. All lingering diseases are due to Saturn. Therefore is Mars termed the "lesser infortune." The good aspects of Mars, however, confer advancement in military life, and sometimes even produce marriage, but in the latter case there is seldom any real affection, marriage being suddenly brought about by an influx of mere passion. It is an aphorism in astrology that people born with Mars in Aries on the ascendant always have a scar upon the face. The reason for this is said to be that when Mars comes exactly to the ascendant he causes an accident, and as Aries rules the head, it will take the form of some cut or bruise which will show through life upon the countenance.

Although the earth is not usually considered in exoteric astrology to have any influence, at least upon the lives of its own inhabitants, it may be interesting to know that our planet, like the others, possesses marked characteristics. How gratifying it would be to us if we could only define those characteristics as being of a lofty and noble order. But alas! such is not the case. From the most ancient times the earth has stood for all that is ignoble and material and base and unspiritual. In order not to offend the susceptibilities of people, dwellers upon this globe—"of the earth earthy"—astrology has kindly cast a veil over our weakness, and

hidden under the disguise of an assumed name the symbol which designates our planet and its influence. The term "part of fortune" expresses to a limited degree the nature of that influence. It does, indeed, represent the merely temporal prosperity of the native. It measures, so to speak, the exact size of the pile of dollars or other kinds of money and property which each person is able to accumulate in a lifetime. The existence of the Part of Fortune is disputed by some modern astrologers on the ground that it is purely a figment of the imagination, yet Claudius Ptolemy laid great stress upon it, and as he derived his rules from Egyptian and Chaldæan predecessors, it would seem as though there must be some foundation for it.

#### HELIOCENTRIC AND GEOCENTRIC ASTROLOGY.

The mere fact of the Part of Fortune, or Earth, being included in all ancient horoscopes is an indication that at one time astrology was based upon the heliocentric system. According to the present geocentric theory which constructs a horoscope about the earth as a centre, it would seem absurd to introduce the same Earth again in the same horoscope as a planet or satellite of itself. Yet if at a remote epoch the heliocentric system was in vogue, the Earth would certainly figure along with Mars, Venus, and the other planets. And if, then, at a subsequent period the science was purposely or ignorantly muddled by being changed into a geocentric scheme, the Earth might very naturally survive as a feature of the horoscope, changed only in name to the Part of Fortune.

The principal objection urged against astrology at the present day is the fact that it implies a geocentric arrangement of the heavens. We all know how Copernicus revolutionized modern astronomy by introducing, or perhaps revamping, the heliocentric theory, and everyone knows what a tremendous step forward was thus taken in our knowledge and understanding of the movement of all bodies in our solar system. And it is therefore quite natural to denounce astrology as false because it still adheres to the geocentric arrangement. Yet the comparison is not entirely perfect. We mortals are dwelling upon this Earth, and according as the other planets revolve and focus upon us their rays, so are we, according to the astrological theory, affected. So, to all intents and purposes, we may truly consider them as circling around the earth as a centre, and in that fashion construct our horoscopes. If we were living upon Mars, it would be equally appropriate to place Mars in the centre, and likewise if we were denizens of the Sun we would put the Sun in the centre, in which

case we would have truly and as a matter of fact a system of heliocentric astrology.

I have brought forward this view of the subject to show that astrology should not be condemned solely on account of its geocentric proclivities, and to answer the criticism of R. A. Proctor and other scientific writers. Yet, having made that defense, I am ready to admit that the astrology of the future will probably be heliocentric. The cycles and epicycles of Ptolemy answered their purpose for fifteen hundred years, and afforded a tolerably reasonable account of the motions of the planets. So, too, and perhaps in a yet greater degree, geocentric astrology has fulfilled the necessary conditions of horoscopy. Various attempts, on the other hand, have been made to construct a heliocentric system, but so far without success.

#### PRECESSION OF THE EQUINOXES.

Another objection frequently brought against astrology is the fact that by means of the precession of the equinoxes the signs of the zodiac have since the time of Ptolemy passed entirely out of the constellations after which they were named. This appears to be a more difficult question to meet than the previous one. Yet Ptolemy was fully aware of this constant change in the position of the signs, for he distinctly provided in the *Tetrabiblos* for this contingency. He said in Book I, Chap. xii. :

“The beginning of the whole Zodiacal circle (which in its nature as a circle can have no other beginning or end capable of being determined) is, therefore, assumed to be the sign Aries which commences at the vernal equinox.”

It will thus be seen that Ptolemy, and doubtless other astrologers before him, considered the influence of the Zodiacal signs as belonging to the places which they occupied, and not to the stars of which they were composed.

Ashmand says: “He (Ptolemy) has expressly and repeatedly declared that the point of the vernal equinox is ever the beginning of the Zodiac, and that the 30 degrees following it ever retain the same virtue as that which he has in this work attributed to Aries, although the stars forming Aries may have quitted those degrees. The next 30 degrees are to be accounted as Taurus, and so of the rest. There is abundant proof throughout the *Tetrabiblos* that Ptolemy considered the virtues of the constellations of the Zodiac as distinct from the spaces they occupied.”

#### DIRECTIONS AND TRANSITS.

Predictions in astrology are based upon three kinds of aspects,

which are known respectively as primary and secondary directions and local transits. These follow an obscure and inexplicable law of cycles, and, while apparently distinct, are in reality greatly dependent upon each other; so much so, that if an astrologer consults but one kind, he will obtain very unsatisfactory and uncertain results. Primary directions depend upon the revolution of the earth upon its own axis every twenty-four-hours. In that time each planet apparently travels completely around us, making a circuit of 360 degrees. As in twenty-four hours these pass over the meridian 360 degrees, in one hour they will pass over 15 degrees, and one degree being equal to one-fifteenth of an hour, is therefore equivalent to four minutes. One degree of right ascension is considered equal to one year of time. Hence an error of four minutes in the time of birth will cause an error of one degree of right ascension or of one whole year in the subsequent life of the native. This is why it is so essential to know the exact moment of birth before drawing up a horoscope, or at least before attempting to forecast future events. And the lack of this information has been the cause of so many failures of astrologers in the past to accurately predict important occurrences. Fortunately there are rules by which the exact moment of birth may be ascertained and the truth of primary directions vindicated.

It is comparatively easy to compute secondary directions. They are said to be "merely the aspects formed by the Sun or Moon within a few weeks after birth by their proper motion in longitude in the heavens." But this definition fails to convey any meaning to the ordinary reader. I would add in explanation that, following the same law of cycles as is manifested in primary directions, although in a slightly different aspect, each day succeeding birth is considered as equivalent to a year of subsequent life. Thus the tenth day after birth will show events that will happen in the tenth year, the twentieth day the twentieth year, and so on. Secondary directions indicate affairs of secondary importance, yet whose effects last several weeks or months, while primary directions denote the greater occurrences and epochs of a career, frequently extending over a series of years, during which time a person is said to be uniformly lucky or unlucky as the case may be.

Local transits are extremely simple and are generally employed by professional astrologers. They are based upon the direct motion of the planets around the Sun. While to the observer of the heavens night after night the planets which are visible appear to retain about the same relative position to each other, in

reality they are moving onward at varying rates of speed, and each night take a slightly different position. While our earth completes the circuit of the Sun in one year, it takes about thirty years for Saturn to finish his orbit. Each planet has a different rate of speed. Hence the combinations of position that arise daily are practically infinite. The local transits are the transits of one planet over the place of another in any nativity. They produce the minor events of life, the daily cares, annoyances, triumphs, and joys which everyone has, but which do not as a rule occasion any lasting effect. If, however, there is a coincidence of several evil transits at about the same time, particularly if the primary and secondary directions are also bad, then serious results may be expected. It is said that even primary directions cannot take effect without having transits of a similar nature to work through, and on this many professional astrologers ignore primary directions altogether, claiming that the local transits furnish all the data required for making predictions. In reality the reason for such omission is the difficulty of computing such primary directions. Local transits, on the other hand, require no mathematical skill or labor. The positions of the planets from day to day are given in every ephemeris or almanac published.

#### EMPIRICAL RULES.

It may be inferred from the foregoing hasty sketch of the main features of astrology that there is much in the science, as at present taught and practised, which cannot be understood. We read the rules laid down in the books, but no analysis is able to make clear to us their reason. Taking the aspects, for instance, no one can tell why a square, which implies four, should consist of only three signs of the Zodiac, while trine, implying three, should in reality embrace four signs or houses. Many other perplexing features arise to embarrass the student. It may be admitted without argument that a large part of the science is empirical. We have simply inherited a mass of rules and aphorisms which may be applied blindly, and our only consolation is that when properly used they generally bring about results which tally with the actual facts. We may not know why a certain direction in some person's horoscope will produce decidedly good or malefic effects, but that such effects are produced is proven to us again and again, until even the most skeptical must acknowledge the verification. Perhaps the empiricism is incident to the materialism of the age. It may be that with greater psychic development, or at any rate development of the intuitive intelligence, many of these blind rules will be made plain.

## PRESENT ASTROLOGICAL STATUS.

In the meanwhile it is not by any means safe to sneer at this most ancient of all sciences, or even to belittle its importance at the present day. The mistakes of professional astrologers, the vain pretenses of vulgar charlatans, the lack of earnest and thorough study on the part of those who are by nature qualified to succeed in it, are all drawbacks which combine to hide a knowledge of astrology from the world at large, and thus render it essentially occult. Yet no one can investigate its claims in an unprejudiced spirit, or even pursue the study of it to a limited extent, without coming across sufficient evidence to prove that there is really something in it,—that it is not all a mere imaginary scheme. Individual assertion is, of course, of little value in a matter of this kind, else the testimony of the wisest men of all ages would not be so contemptuously disregarded as it is by the self-sufficient, materialistic, scientific writers of to-day. Doubtless there is room for improvement in the art and practice of astrology as it is now set forth, yet the errors and misconceptions of its practitioners are far more than outweighed by the constant verification of its rules and principles. What it wants is not ignorant abuse and denunciation, but serious investigation and study. Perhaps the twentieth century, whose dawn is already heralded by a widening of the range of human thought and a breaking down of the old walls of bigotry, will develop some intuitive soul who will see through the veils of empiricism by which astrology is now obscured, and so lift it up to the plane where it rightfully belongs as one of the keys to the mysteries of life and cosmic evolution.

GEORGE E. WRIGHT.

*(The following article by Madame Blavatsky appeared in "Lucifer" for October, 1885, and has teaching value for Theosophists still.)*

### LODGES OF MAGIC.

"When fiction rises pleasing to the eye,  
Men will believe, because they love the lie;  
But Truth herself, if clouded with a frown,  
Must have some solemn proofs to pass her down."  
CHURCHILL.

ONE of the most esteemed of our friends in occult research propounds the question of the formation of "working Lodges" of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process

has been shown once in the course of the Theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

"Students of the occult science, searchers after truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDU MAHATMAS, are cordially invited to send in their names to . . . , when, if found suitable, they can be admitted, after a short probationary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach "freely" (at £1 to £5 per letter?) "and without reserve" (the nastiest portions of P. B. Randolph's "Eulis") "all they find worthy to receive" (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from Randolph and other "love-philter" sellers to the pupils!)"

If rumor be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a higher class of credulous patrons than their legitimate prey, the servant maid and callow youth. If the "lodges of magic", suggested in the following letter to the Editors of this Magazine, were founded without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend's letter, the senior Editor of LUCIFER begs to inform her friends that she has never had the remotest connection with the so-called "H(ermetic) B(rotherhood) of L(uxor)", and that all representations to the contrary are false and dishonest. There is a secret body—whose diploma, or Certificate of Membership, is held by Col. Olcott alone among modern men of white blood—to

<sup>1</sup>Documents on view at LUCIFER'S Office, viz., Secret MSS. written in the handwriting of—(name suppressed for past considerations), "Provincial Grand Master of the Northern Section". One of these documents bears the heading, "A brief Key to the Eulian Mysteries," i.e. *Tantric* black magic on a phallic basis. No; the members of *this* Occult Brotherhood "do not boast of their knowledge". Very sensible on their part: least said soonest mended.

which that name was given by the author of *Isis Unveiled* for convenience of designation<sup>1</sup>, but which is known among Initiates by quite another one, just as the personage known to the public under the pseudonym of "Koot Hoomi" is called by a totally different name among his acquaintance. What the real name of that Society is, it would puzzle the "Eulian" phallicists of the "H. B. of L." to tell. The real names of Master Adepts and Occult Schools are never, *under any circumstances*, revealed to the profane; and the names of the personages who have been talked about in connection with modern Theosophy are in the possession only of the two chief founders of the Theosophical Society. And now having said so much by way of preface, led us pass on to our correspondent's letter. He writes:

"A friend of mine, a natural mystic, had intended to form, with others, "a Branch T.S. in his town. Surprised at his delay, I wrote to ask the reason. "His reply was that he had heard that the T.S. only met and talked, and did "nothing practical. I always did think the T.S. ought to have Lodges in which "something practical should be done. Cagliostro understood well this craving "of humans for something before their eyes, when he instituted the Egyptian "Rite and put it in practice in various Freemason lodges. There are many "readers of *Lucifer* in —shire. Perhaps in it there might be a suggestion "for students to form such lodges for themselves, and to try, by their united "wills, to develop certain powers in one of the number, and then through the "whole of them in succession. I feel sure numbers would enter such lodges, "and create a great interest for Theosophy. "A."

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of Adeptship and the path thereunto. Of all thinkable undertakings that of trying for Adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremitting struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian Adepts became so despite their births in the lowest, and seemingly most unlikely,

<sup>1</sup> In *Isis Unveiled* vol. ii. p. 308. It may be added that the "Brotherhood of Luxor" mentioned by Kenneth Mackenzie (*vide* his *Royal Masonic Cyclopædia*) as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by and known to us, as was ascertained after the publication of *Isis* from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had *heard of, but knew nothing of our* Brotherhood, which having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the "H. B. of L." was either identical or a branch of the same, supposed to be near Lahore!—which was the most flagrant untruth.

castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living Adepts. Of course no one can say that one or all of the possible members of our friend A's ideal Cagliostroian lodge might not also be ready for Adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A" proposes would be far more likely to end in mediumship than Adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates' freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and a pure mind. Could "A" guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction on the plan of Cagliostro, which, by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting", says an Eastern maxim. The Masters do not have to hunt up recruits in special —shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabbalist like "A." forget this fact? And let him also remember that the potential Adept may exist in the Whitechaps and Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the Adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the Theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide awake, earnest, unselfish Branches are need-

ed, whose members shall not be constantly unmasking their selfishness by asking "What will it profit us to join the Theosophical Society, and how much will it harm us?", but be putting to themselves the question "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A." would only bring his —shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; *e.g.* the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries", giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style to be imitations. This is equivalent to saying that he has such an unerring spiritual in-

sight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (their *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I* wrote that letter", it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source and all are brought by the same mysterious means. But there is another and a far worse condition implied. For all that the recipient of "occult" letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name* would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the *Occult World, Esoteric Buddhism*, etc., etc., may be, and there is no reason why they should not be in such a case—*frauds*, "clever impostures", and "forgeries", such as the ingenuous though stupid agent of the "S.P.R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals".

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind", both falling into the ditch

of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anæsthetics—IGNORANCE.

## FACES OF FRIENDS.

JAMES MORGAN PRYSE is our head printer, and he with his brother John must remain immortal among our annals. He came with his brother to New York in July, 1888, and enabled the editor of the PATH to start the Aryan Press for the printing of much needed Theosophical literature.

Brother Pryse was born in New London, a suburb of Cincinnati, Ohio, August 14th, 1859, and is of Welsh descent. His father was a Presbyterian minister in Cincinnati, where James spent his childhood. Both father and mother were born in Wales. It may be noted that Pryse is also the name of the recent Grand Druid of Wales. Being a minister's son James went from place to place in America, taking a high-school course and preparing in Latin, Greek, and the like for a college in Crawfordsville, Ind. Ill health, overstudy, and trying to do three years' work in a little over one spoiled these plans, and Bro. Pryse began to read law. At 17 he was ready for the bar, but not caring to spend four years as a clerk he went to Red Cloud, Neb., to the frontier. There for a while he ran a photograph gallery, but sold it out and entered a printing office, learned that business, edited a country paper, and with his brother John published other papers in various towns. They started an office at Anaconda, Mont., sold that out and began a paper at Prescott, Mich., and St. Paul. From there he went to Florida, and then up to Minnesota, where in January, 1886, he gave up printing and was admitted to the bar in the Circuit Court for the Eighth District of the State.

Intending to practise law he went to Lacrosse, Wis., but took a position as telegraph editor on the *Republican Leader* instead. Becoming what the Americans call "disgruntled" with all things, he joined a socialistic colony going to Sinaloa, Mex. A year was spent at Hammonton, N. J., doing the printing for the colony and helping to organize. While there he got into correspondence with Mrs. VerPlanck, who is now Mrs. A. Keightley, and resolved to work for the T.S. instead of for socialism. Bro. Pryse had never taken to any religion nor joined a church, and was too familiar





with psychic phenomena to be in sympathy with naturalism, yet took no interest in mere spiritualism, its phenomena being of no use and the utterances of its spirits being nonsense. He had been studying Fourier while holding to pantheism and reincarnation, and the instant he met Theosophy recognized it as that for which he sought. Then began a study of *Isis*, of the PATH, of all that could be found on Theosophy, as well as an invaluable correspondence with Mrs. VerPlanck. In July, 1887, he joined the T.S. at Los Angeles, and met there again his brother, by that time also full of Theosophy. From there both went to Peru and back to Panama, and from there to New York.

In August, 1889, Bro. Pryse went to London to start the printing office there named the H.P.B. Press, wherein the machinery is American. There he is still at work night and day. He has wandered over most of the States of the U.S., keeping himself foot-free for a possible work in the future. He and his brother cannot be erased, and while our books are read, though no printer's name is on them, yet the soul and the work of James M. Pryse are in them. That he is a printer of the highest ability no one can deny, that he is a man who has unselfishly worked for the T. S. is a fact that is recorded in the unimpeachable books of Karma. We show his counterfeit presentment.

## MOON'S MYSTERY AND FATE.

PROBABLY no heavenly body has received as much attention from men in all ages as our moon. Many causes contributed to this. The moon is near us; she is a remarkable and large object in the sky; she enlightens the night; she appears to have much to do with man and his affairs. Omens, spells, wishes, oracles, divination, traditions cluster around her during all time. It would be difficult to find a scripture that does not exalt the moon. The Christian Bible says that God ordained that the sun should rule the day and the moon the night. The Roman Church depicts Mary the Mother of God holding the child while she stands upon the crescent moon. The twelfth chapter of Revelations opens thus:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Other religions are the same as this modern Hebraic one in giving the moon a very great prominence.

Even science cannot escape the fascination. The brilliancy and nearness of the moon and her many recurring changes all aid in fixing the attention of science. Modern and ancient science alike unite in watching the night's great light as she performs her journey round us. Nations regulate themselves and their acts, religious and commercial, by the moon. Feast days of the church are fixed more by the lunar than the solar calendar, for all the movable feasts depend on the moon. Calendars rule commercial affairs in credits, obligations, and settlements.

From earliest times the calendar, ruled in fact by the moon's motion, has been of immense interest to man. Periodically rulers of the earth try to reform the calendar of days and months when it as periodically gets out of order. The present arrangement of months with twenty-eight, twenty-nine, thirty, and thirty-one days was invented to make a calendar which would last some centuries before another one will be needed, just because the moon's motion will not give twelve regular months, but twelve regular ones and one small one of about six days. And when the present style of reckoning was introduced, many communities of men in Europe rebelled because they thought they had been deprived of some actual days of life.

Cæsar ordered a reformation of the calendar by attempting to use the sun, but in time it fell into great confusion. Pope Gregory XIII. directed ten days to be suppressed, and then found that the Julian calendar had an error which would amount to three days in four hundred years—quite a serious matter. The Gregorian year now prevails, except in Russia. But still the greater number of men and the greater number of festivals depend on the moon and her motion. While if we examine the records relating to superstition, we will find that whatever may have been the place once held by the sun, it has been usurped by the moon, leaving one nation distinctly worshippers of the Lord of Day.

Modern Theosophy, coming on the field as the uniter of all religions by explaining the symbols and traditions of each, is not exempt from the mystery of the moon. H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her. If we had thought to escape from lunar dreams and puzzles we were in error, for while she plainly asserts that the former body of the entity now called Man's Earth is the very moon in our sky, the ex-

istence of a mystery is as plainly declared. The first mystery which she claimed to reveal—and, indeed, she first of every one states it—is that in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration, but compelled to revolve around her child, this earth. This gives us a use and history for the moon.

But then the same messenger says that the “superstition” prevailing so long and widely as to the moon’s bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing persons, may be used for man’s injury. Then the same writer goes on to assert that six mysterious doctrines or facts remain yet untold, and all relating to the moon.

It would be idle to speculate on these mysteries, for it has ever been found that unless the Great Initiates speak the general run of men can but modify, enlarge, or intertwine by their fancy those facts and doctrines of which they have heard. But as to the fate of the moon, H.P.B., speaking for those Initiates, says plainly what is to become of our satellite.

In the first volume of *Secret Doctrine*, in a foot note on page 155 of the first edition, she writes:

Both [Mercury and Venus] are far older than the earth, and before the latter reaches her seventh Round her mother moon will have dissolved into thin air, as the “moons” of the other planets have, or have not, as the case may be, since there are planets which have *several* moons—a mystery again which no Œdipus of astronomy has solved.

This is extremely plain as to our moon, yet raises another mystery as to the general subject of moons. If correspondence is a law of nature, as I firmly believe, then it would be in accordance with it for the moon, considered as earth’s former body, to dissolve all away in course of time. And as evolution proceeds with uniformity, the upward progress of our races and earth should be marked by the gradual fading and final disappearance of the moon, as H.P.B. says. It is likely that before our sixth round is ended, it being the round relating to *Buddhi* as the vehicle of *spirit*, the body of the moon, which was the vehicle for *prana* and astral body, will have disappeared. Very probably one of the unrevealed mysteries has to do with the uses and pur-

poses of and for the whole mass of matter now constituting the moon's bulk. But whatever those mysteries are, the fate of our satellite is very clearly asserted, for the benefit of those who have confidence in H. P. B.'s teachers, and who are willing to take the key of correspondence for the unlocking of the lock of Nature.

WILLIAM BREHON.

## A STUDENT'S NOTES AND GUESSES.

THE serpent symbol is a strange one. A cold, selfish creature, voiceless and limbless; capable only of spasmodic activity as it seeks to escape, to sting, or to gulp its living prey; its life is spent in sullenness and torpor; its sole ambition is to lie "untrodden in the sun".

With a minimum of brain capacity it exhibits correspondingly little intelligence, far less than that shown by many insects.

Yet the serpent has been chosen, among all races, as the symbol of intellectual power of every grade, from a subtle cunning to the wisdom of the gods. In the Jewish mythology, it is represented as tempting the first woman with a promise of divine wisdom and power: Hermes carries the caduceus as a token that he is a messenger between gods and men; the serpent accompanying Æsculapius signifies the healing power; Jesus exhorts his disciples to be "wise as serpents".

Mundane serpents have signified an all-sustaining and encompassing will and intelligence, both in India and the extreme north; and the serpent has been the symbol of the adept, from the far East to ancient Peru and Mexico. . . . .

Perhaps when St. Patrick drove the snakes from Ireland, he was the cause of its soil having ever since produced more wit than wisdom. . . . .

Look into the eyes of any living creature and you touch its soul. The dog seeks from yours something which he dimly feels and would fain comprehend. There is a look in his brown eyes as he fixes them upon yours, which is not there at any other time, which he fixes upon no creature except man, and which no animal but the dog is able to give.

As we look into the limpid fluorescent depths of a horse's eye, our sympathies go out to the fellow-being which looks out through that window. Even when it sparkles with spirit, it is still tempered with timidity. We feel its pathetic patience, which is above

that of the dull ox, an intelligence which is moral rather than intellectual, and we receive the impress of an instinctive nobility and unselfishness.

The patient drudge is quick to respond to our wants rather than to his own; a harsh word sets his pulses bounding; a kindly look awakens instant recognition.

Contrast this with the attentive, well-regulated selfishness which gleams from the yellow eyes of the cat, as she looks debating the chances of a morsel or the possible hospitalities of a comfortable lap. Watch the change from the receptive to the active, as she hears a mouse-like rustle, and the glare of the beast of prey shines out.

Or, as she steps softly along, you are aware that she has in mind either a warm corner by the fire, an amatory interview on a back fence, or a raid on the canary bird or an unguarded pantry. Self, and self only, is the center around which revolve the thoughts of this courtesan of the animal world.

That domestic Arab, the rat, has had his little brain quickened, for untold generations, by contact with civilization, by its warfare against him, by the dangers and rewards of his predatory and pariah life. You can read the whole story in the mingled impudence, fear, and cunning of his beady eyes as he faces you for a moment with his whiskers a-quiver, knowing as he does his exact distance from the nearest retreat.

Compare the eye of a rat with that of his third cousin, the squirrel. In that softer little orb you read not only the alertness of his tribe, but a milder curiosity and timidity. You are to him rather a strange and possibly dangerous visitor, than a giant hereditary enemy.

Greed and a limited shrewdness gleam from the small eyes of a pig, and when we see the like in a human being—we know what to expect.

What creature has the chilling, stony stare of the serpent? What can you read in those fixed eyeballs which suggests an emotion or a thought with which any human being ever had an instant of sympathy? Their effect is different from that which can be produced by any fixed glassy ball. You feel the consciousness of the creature as it meets some sphere of your own, but it is an icy and utterly selfish consciousness; you recoil from the psychic touch of the snake as you do from that of his body.

A writer in a recent number of the *Fortnightly Review*, in speaking of the serpent, says :

“The power of continuing motionless, with the lifted head projecting forward, for an indefinite time is one of the most wonderful of the serpent’s muscular feats, and it is of the highest importance to the animal both when fascinating its victim and when mimicking some inanimate object, as, for instance, the stem and bud of an aquatic plant; here it is only referred to on account of the effect it has on the human mind, as enhancing the serpent’s strangeness. In this attitude, with the round, unwinking eyes fixed on the beholder’s face, the effect may be very curious and uncanny.”

He goes on to quote the experience of an African traveller who discovered a snake at the bottom of a pool of water :

“Presently, without apparent motion, so softly and silently was it done, the snake reared its head above the surface and held it there erect and still, with gleaming eyes fixed on me in question of what I was. It flashed upon me then that it would be a good opportunity to test the power of the human eye upon the snake, and I set myself the task of looking it down. It was a foolish effort. The bronze head and sinewy neck, about which the water flowed without a ripple, were as if carved in stone; and the cruel unwinking eyes, with the light coming and going in them, appeared to glow the brighter the longer I looked. Gradually there came over me a sensation of sickening fear, which, if I had yielded to it, would have left me powerless to move; but with a cry I leaped up, and, seizing a fallen willow branch, attacked the reptile with a species of fury.” . . . .

The fixity of the serpent’s eye is not the cause of the peculiar impression which it makes. The eyes of fishes, though not as a rule immovable, are moved but seldom and slightly. They have not that filmy blankness we see in the dead fish, from which the idea of the “fishy eye” has been derived. Study them in an aquarium (if you can do no better), and you find nothing unpleasant in the eyes of a fish; no matter how fixed they may be. They suggest rather a restful consciousness of existence, which hardly feels its own separateness; they recall in no way the stony selfishness of the snake.

If we are fishermen, we grasp the slimy scales of a prize with eagerness, while we would shrink from the less defiling touch of the most harmless snake.

Fixity, then, is not the cause of the repellent fascination that lurks in a serpent’s eye.

Is it in the shape of his head?

Many lizards have heads closely resembling those of snakes,

both in color and shape, in fact often more calculated to inspire aversion, if critically examined. Their bodies are cold and scaly and tapering. The eyes of lizards vary in color and shape, as do those of serpents, but the expression is wholly different. Take, for instance, one of the little lizards that scuttle through the dry fallen leaves of our southern forests, or, squirrel-like, scamper up a tree and shift to the opposite side as we approach, or flatten themselves against the bark, with which they seem to blend. Fix the eye of one of these reptilian sprites, if you can, and you will find nothing repulsive in it. It is bright and inquisitive, what the women would call "cute", and you feel like feeding the little fellow with a fly, if you can convince him of your friendly intentions.

The toad is repulsive enough, even when impartially considered. Industry is not his forte, and there is a fixity in his freckled countenance as he waits patiently for what Providence may send in the shape of a fat bug, but no evil light shines from the little circular, golden-iris windows. They will but wink and roll if an occasional doubt crosses him as to the expediency of retaining on his stomach that strange-looking insect which just now he confidently swallowed, as it was rolled toward him by some one (let us say a school boy).

. . . . The Egyptians derived their symbols from a period when men were in closer touch with the soul of the world than in these days of machinery. The manifold life which has built together the forms of dust looks out through many portals. In the ancient picture-teachings we find the human form surmounted by the head of the hawk or the jackal, the ibis, the cat, or the crocodile. The bull and the beetle were sacred symbols, degraded in a later age.

In all of these we may read of an all-pervading power and intelligence, manifesting through a potential humanity, through different aspects of evolving soul. Strength and swiftness, keenness and tenacity, intelligences working in earth, air, and water, were all recognized as parts of the whole, as co-ordinate psychic factors. Not one was despised as unworthy or contemptible.

The Miss Nancyism of the modern sectarian affects innocence and ignorance, and will have none of these things . . . except the lamb and the dove.

Yet in that elder and broader symbology we find the serpent erect, as the symbol of kingly power and occult wisdom.

Yet the serpent that crawls in the dust or glides through the

tangled swamp is a thing apart and accursed; it raises itself but to threaten, or to sting, or to paralyze with the steely steadfastness of its will. It is shunned by all that lives, by all that flies or runs; hated in forest and field. The only sound it can make is a hiss, and that sound is the only one common to the language of bird and beast and man. All who can use it mean but one thing when it is sent forth; malice, defiance, separateness.

And is this reptile, with its cruel eye, its crushing fold or poison tooth; which rejects even the freshly slain as its food; which must have a living, struggling victim; is this creature, because of its sinuous path or some fancied grace, to be taken as the type of anything to which we should aspire?

Instinct and common sense say No.

But, with one accord, the solemn picture-teachings of the ages, of Jew and Gentile, of India, Egypt, and America, point to some hidden mystery, to some occult combination of power and intelligence, of which, it may be, the serpent of the dust is but the degraded rudiment.

Who can read the riddle of the serpent?

X. R.

(To be continued.)

## AN IMPORTANT DECISION.

"MAHATMA LETTERS."

THE following correspondence, which explains itself, is presented for the information of members. It was submitted to the 8th Convention of this Section and approved of after one reading and consideration in committee and convention. It was also forwarded to the European and Indian General Secretaries, who have decided similarly in another case:

144 MADISON AVENUE,

NEW YORK, March 12, 1894.

To William Q. Judge, Esq., Gen'l Sec'y, Am. Sec. T.S., New York, N. Y.

DEAR SIR AND BROTHER: I desire to submit the following statement of facts for your consideration and opinion as a member of the Council of T.S.

A member, in good standing, of the T.S. has, at various times and until quite recently, sent me letters and messages which purport to emanate from one of the Masters spoken of by H. P. Blavatsky and supposed to be interested in the welfare of the said Society. In these letters and messages there is no attempt to imitate the supposed handwriting of the Master nor to convey any idea of so-called precipitation, but one letter is signed with the name, in full, of the Master whose message it purports to be, and others, whether signed or not, contain internal evidence that they are accepted as emanating from the same high source.

It has been suggested to me that a committee should be appointed to inquire into this matter on charges to be made that the sending of messages purporting to come from a Master, or Masters, is untheosophical, or that the proper officers of the T.S. should consider the matter to the same end.

I have replied that I consider this a matter into which a committee of the T.S. may not properly inquire; that I do not, for a moment, entertain the idea that it may be brought within the jurisdiction of the Society under any clause of its Constitution; that it can rightly be regarded as a matter between individuals only; that any such inquiry or determination of such a subject would only tend to raise a dogma in the Society, and, furthermore, that it seems desirable that some official statement of a general character should be made defining the Society's position on questions of this nature.

Sincerely Yours,

ELLIOTT B. PAGE,

*A Fellow of the Theosophical Society.*

No. 599.

THEOSOPHICAL SOCIETY, AMERICAN SECTION,  
GENERAL SECRETARY'S OFFICE, 144 MADISON AVENUE,  
NEW YORK, March 14, 1894.

*To Elliott B. Page, Esq.*

DEAR SIR AND BROTHER: I have your letter of 12th inst. informing me that a member of the T.S. (whose name you have privately given me) has sent you at various times "letters and messages which purport to emanate from one of the Masters spoken of by H. P. Blavatsky and supposed to be interested in the welfare of the said Society, and that one of the letters is signed with the name in full of the Master whose message it purports to be, but that in the letters there is no attempt to imitate the supposed handwriting of the Masters, etc." and asking me officially whether a committee could be properly appointed to consider the matter on the ground that such actions by said member are untheosophical. This could only be considered by the Society acting through a committee on the ground of being an offence under the Constitution of the T.S.; it is also a matter which should first be submitted to the Council and the President; it is competent in my opinion for you to raise the question as one of information, asking for a decision or opinion from the proper officers or Council. I shall therefore give you my opinion officially and then forward the same to the President and the Council. My opinion is:

*First:* The matter stated is not one which the Society or its officers can consider; it stands on the same ground as the affirmation of a member that he or she has seen or heard of or from a Mahâtmâ. On this see the public utterances of the President, Colonel Olcott; also those of Mrs. Besant; and the late publication by Mr. Sinnett, President of the London Lodge, to the effect that what he (Mr. Sinnett) published was directly from said Mahâtmâs. These are not offences in the T.S. for the reason that cognizable offences are these: Slander of members; violation of the T.S. neutrality on questions of legislation, politics, religion, caste, and social rules; violation of the rule that we have no dogma by proclaiming a dogma or belief as that of the T.S.; wilfully hurting the religious feelings of members at a meeting of Branch or Section; conviction of crime under the law of the land, and the like. In no place are the Mahâtmâs, their powers, existence, or functions mentioned. It is solely and simply a personal matter whether one shall or shall not affirm he has messages from the Mahâtmâs; it is also a personal matter whether other members shall or shall not believe him.

*Second:* It would be a violation of the Constitution to decide either negatively or affirmatively under the official shield of a T.S. Committee whether a person had or had not a message from the Mahâtmâs, and to consider the facts cited by you would involve preliminarily that affirmative or negative. The Society would thus through its Committee fix a dogma one way or the other; either the dogma that Mahâtmâs exist and may be heard from, or the opposite dogmatic statement that such Mahâtmâs do not exist.

On this I beg to refer you to the official statement by the President in his Executive Notice of May 27, 1893, respecting the T.S. Congress at the Parliament of Religions. He said: "Of course it is to be distinctly understood that nothing shall be said or done by any delegate or committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any

religious or ethical teacher or leader; our duty being to affirm and defend its perfect corporate neutrality in these matters".

This goes directly to the point, and was meant, as intimated to me by the President, to cover precisely the existence of the Mahâtmas under the word "teacher" and to prevent any fixing of the T.S. to H. P. Blavatsky by means of the use of the word "leader". Hence we have in advance the decision in general of the President, in which the other members of the Council will concur, as I now do in advance.

Fraternally Yours,  
 WILLIAM Q. JUDGE,  
*General Secretary American Section and  
 Member of the T.S. Council.*

## CORRESPONDENCE.

EDITOR OF PATH: A Mrs. \* \* \* near my California home has a little granddaughter, five years of age, who has never walked. She is physically weak or delicate, but intellectually very precocious. When but three years of age an educated gentleman happening to call heard her reading and asked the grandmother if it was not a great task to teach one so young to read like that. She answered that she thought that she must have taught herself from the letters on the cans she played with, but the child replied "No, grandma, I knew how to read before coming to this house to live", meaning before she was born.

Her grandfather spoke broken English, he being a German. After listening to him one day she said, "Grandpa, if you had attended school where I did, you would not have been allowed to talk so improperly as that". They asked her where that was, and she said it was when she lived in another house. "And, grandpa, you were not born then, I think". They did not then know anything about reincarnation, and I explained it to them and gave them leaflets to read. They now accept it. Little children can teach.

Yours truly,  
 A MOTHER..

## LITERARY NOTES.

APRIL THEOSOPHIST. "Old Diary Leaves XXV" is of extraordinary interest. It minutely describes the appearance to Col. Olcott at New York in astral body of the Master, with accompanying incidents, notably that of the turban,—an appearance, we may add, seen also and testified to by a lady not a Theosophist. The Col. narrates two cases in which he himself had projected his double, one of them illustrating "repercussion", and cites five instances of seeing clearly the doubles of others, three of them Adepts. Sepharial gives the horoscope of Mr. Gladstone, and shows how his postal cards are directly due to Jupiter. "Annie Besant's Indian Tour" is a glowing record of the almost royal progress of that truly royal woman, and in the splendid diction of Col. Olcott tells what she is and did. He truly speaks of "this five months' intellectual feast, this banquet of rhetoric and wisdom", and eloquently describes her lofty religiousness, her profound devotion. It is a tribute from one of the most charming of writers to one of the most glorious of characters.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 3, gives "Neo-Platonism" by E. W. Ward, and "Reincarnation" by R. Machell. The former prefaces an analysis of the doctrine with a sketch of its ablest exponents, and the style is peculiarly pleasing, with neat touches and a musical flow. The text is far more lucid than the quotations. Why shouldn't composition be better after fifteen centuries of practice? "Reincarnation" has many pregnant thoughts and suggestions, advocates independent efforts to grasp truth, and most truly says that "we only know a thing when we can express it in our own language and in different ways". The metaphors on the last page are a little

mixed, but the idea is clear. If *Siftings* continues through the year as it has begun, those who have saved their \$1.25 will be a good deal poorer than richer.—[A.F.]

THE NORTHERN THEOSOPHIST for May has its "Editor's Remarks" as fresh and sprightly and sound as heretofore, their combination of geniality and sense giving delightful flavor. The subscription is only one shilling and six pence per year. It would be nice if the editor would contribute some of his thought to the American *Forum*.—[A.F.]

THE PACIFIC THEOSOPHIST for May prints a most interesting address by the Countess Wachmeister before April Convention upon "The Theosophical Society". The method of H. P. B.'s entrance into Tibet is described, and an outline of her tuition there and in Egypt. The remarks upon the power of thought are especially strong and good.—[A.F.]

LIGHT OF THE EAST has an undoubted right to oppose Theosophy and the T. S. if its convictions are adverse, but surely no cause can be advanced by the publication of so indescribably vulgar an article as that in the April issue called "History of the T.S." It is taken from *The Buddhist Ray*. If the question was merely of slang, or even deliberate misrepresentation, one might let it pass as lack of refinement or truth; but coarseness so gross, so redolent of the stable, so disclosive of the character and habitat of the being who could use it, can only have been quoted, it is fair to suppose, because of partial unfamiliarity with English. Indian gentlemen, no less than American, must instinctively revolt from vulgarity of speech, and from editors' sanctums as well as from private parlors must banish what belongs only in the sty.—[A.F.]

THE NEW CALIFORNIAN for April and May frankly avows its "pressing need" of financial support, but takes the right way to secure it by at last printing a readable article. "Scientific *versus* Christian Ethics", by Adeline E. Knapp, is singularly bright and penetrating. With great good humor and almost entire fairness it handles conventional beliefs, jauntily stripping off sham and amusedly exposing contradiction, always clever, incisive, strong. Is it true that there are more Mahometans than Buddhists in the world? Further articles by Miss Knapp will do more to gain "support" than even the despairing offer on the inside cover.—[A.F.]

LAY RELIGION, by Richard Harte. It might have antecedently seemed somewhat improbable that Mr. Harte, even allowing for his natural versatility, would enter the field of religious discussion, and indeed, strictly speaking, he has not done so now. For there is never in these 178 pages the trace of a perception that religion is the most profound of human experiences, the conscious relation of the soul to God, the reality of all realities and the motor to duty: he has no other thought of it than as an affair of intellectual beliefs and opinions, and these usually expounded by a selfish caste for its own purposes. The influence of religion he defines (page 104) as "the power of the priests"; "true religion" (page 117) as "the correct interpretation of the Cosmos". Having therefore no apprehension whatever of religion as anything more than doctrine, it would be impossible for him to treat it as a spiritual force.

Yet the consequence by no means follows that his work is either shallow or valueless. It is, on the contrary, shrewd, acute, logical, clever, vigorous, and well-informed, besides being always entertaining and sometimes witty. The attitude is that of a philosopher indifferent to the distinctions between creeds, but with some hostility to the groundwork of all and a touch of cynicism as to human nature, desirous fairly to depict every side of fact which his own limitations do not exclude from vision, and careful to state the qualifications or restrictions due to any theory. Hence not a little of truth and interest must necessarily come from so able a man and writer. To Theosophists his first chapter is the most interesting, and however acrid his tone towards the T. S. wherein he still claims membership, to H. P. B., the Esoteric Section, the Mahatmas, and Theosophic convictions generally, it is no doubt a fact that the aim and actual operations of the Society have greatly changed since its foundation. This may not prove conclusively, as Mr. Harte thinks, the absence of intervention by Mahatmas in the Society's affairs: it might even

prove the opposite, if the aim was raised and the operations made more successful: but it certainly shows that the Society has, in Mr. Harte's words, "strayed away from its original path and purpose". *Lay Religion* is to be followed by *The Old Theology*, and doubtless that will be just as clever, just as thoughtful, and just as religionless. (*Orderable through PATH, cloth \$1.00.*)—[A.F.]

THE BOOK OF THE PATH OF VIRTUE is a version of the Chinese Philosopher Lao-tze's *Tao-Teh-King*, to which Mr. Walter R. Old has, in his ever-pleasing style, prefixed an Introduction and added a paper on "The Tao". The text is largely in the form of proverbs, a few somewhat sagacious without being strikingly profound, but most of them superficial and commonplace, and one rather wonders how wisdom of such mild quality could form the basis of a national school of philosophy. "Doors and windows", says Lao-tze, "are useful to a house by being cut out". "A virtuous man is identified with Virtue". "What is brittle is easily broken". "Virtue is good". These truths would seem to be incontestable, and the book contains others quite as much beyond the reach of successful impugment.—[A.F.]

THE DIVINE PYMANDER, edited by W. Wynn Westcott, has an interesting preface by the editor, pointing out that by Hermes Trismegistos the three departments of arcane wisdom—Theosophy, Alchemy, and Magic—are combined, and that, despite corruptions, these seventeen chapters do enshrine the very old Egyptian ideals and are almost the only existing remains thereof. H. P. B. speaks of him as "the oldest and most spiritual of the Logoi of the Western continent", and Kenealy thinks his date to be 1800 B.C. The archaic style makes the work curious, but its break-up into brief and disconnected sentences makes it wearisome. All these ancient fragments of Sacred Learning have a place in history, yet they probably are not of great service to the practical student of to-day, who must have clearness, consecution, a modern treatment of thought, a contemporaneous sense to words. The reverent spirit and the deep cognizance of supersensuous realities do, however, always edify. (*The PATH, cloth, \$1.00.*)—[A.F.]

THE SOURCE OF MEASURES, J. Ralston Skinner. This remarkable book, so learned, painstaking, and profound, was published nineteen years ago, but the edition has for some time been exhausted and much disappointment caused. Robert Clarke & Co. of Cincinnati have just issued a new edition, adding to it a Supplement of sixty-three pages which Mr. Skinner in 1876 printed for private circulation. The central idea is that the Egyptians, Hebrews, Romans, and probably the Hindus, used for linear measures a unit which has come down from antiquity unchanged, *the British inch*, and that this arose from the relation of the diameter of a circle to its circumference. This relation and cognate facts are elaborately treated; history, ethnology, symbolism, philology, mythology being brought to bear on the theory, and special attention being given to the construction of the Great Pyramid, the significance of the Kab-bala, and the need of an esoteric interpretation to the Bible. Mr. Skinner considers that the keys to this interpretation were at one time possessed by the Roman Catholic Church, the Free Masons, and probably the Greek Church and the Brahmins. Most curious facts in rites, measurements, proportions, numerical meanings, etc., pervade the whole work, which will doubtless always remain not merely an erudite contribution to an interesting topic, but a help to those deeper truths in religion which science is now beginning to surmise. (*Orderable from PATH: cloth, \$5.00.*)—[A.F.]

## Mirror of the Movement.

"H. P. B." T. S. had May Sunday evening lectures: *Spirit and Soul*, Donald Nicholson; *The Truth about Ghosts*, James H. Connelly; *Nature and Nature's Laws*, Jos. H. Fussell; "*The Power of an Endless Life*", Alex. Fullerton.

ST. JOHN T.S., Brooklyn, N.Y., was chartered on April 27th with eight charter-members, and is the eighty-seventh Branch upon the roll. It starts with a Headquarters and a resident official, and has already planned out important works. The President is Mr. Henry C. Parke, and the Secretary Mr. Arthur D. Stetson, 365 Bedford Ave.

ARYAN T.S. lectures on Sunday evenings in May were: *Does Science teach Reincarnation*, E. B. Guild; *The Old and the New*, A. W. Wadham; *The Human Soul*, Dr. Edward G. Day; *Present-Day Theosophy*, H. T. Patterson.

GILROY T.S., Gilroy, Calif., was chartered on May 24, with eight charter-members. It is one of the fruits of the Pacific Coast Lecturer's work. It ranks eighty-eighth on the American roll. The President is Mrs. Mary A. Van Schaick, and the Secretary Mrs. Lola E. Forsyth.

MR. BURCHAM HARDING arrived at Boston Headquarters April 26th, and lectured that evening on "Seven Principles". Sunday, 29th, in the hall of the Boston Society he began a reply to statements about Theosophy made in his Bible class by Rev. Minot J. Savage, the prominent Unitarian minister. Upon that evening Mr. Harding confined himself to rebutting the accusation of dogmatism, and showing the reasonableness of the "septenary constitution"; on the following Sunday "Reincarnation" and "The Masters" were treated upon. Crowded audiences listened to these addresses, and full reports appeared in the Boston papers. At the League meeting on May 3rd, the names of twenty cities adjacent to Boston were presented. Members were called upon to assist in working up meetings, engaging halls, and making preparations for lectures. Many responses were made, and it looks as if Mr. Harding is likely to have his hands full for some time to come around Boston. Lowell was worked by Mr. H. A. Richardson, and lectures given by Mr. Harding on 16th, 17th, and 18th May. The hall was well filled each evening. The newspapers gave very full notices, with result that a considerable number have given their names to join the study class to meet there weekly. Charlestown, Lexington, Newburyport, Worcester, and Sharon have already fixed dates for meetings. Lectures have also been given at the branches at Cambridge, Malden, and Somerville. The *Secret Doctrine* class in Boston, as well as the weekly classes at Malden and Somerville, have by his advice taken up the subjects of the correspondence class for study, and the members joined that class.

On White Lotus Day the members of the Boston, Malden, Cambridge, and Somerville branches met at the Boston Hall for the memorial services. The address was given by Mr. Harding, an excellent and long report appearing in the local papers.

Very interesting accounts of White Lotus Day celebrations, condensed for PATH, have been unfortunately lost, together with other items, by a casualty in the printing-office.

## INDIA.

A PROSPECTUS has been issued in and circulated through India announcing the formation of the "Brahma Vidya Prakatana Sabha", a Society to "revive Hinduism and raise the standard of Spirituality". Its methods are avowedly modelled upon those of the foreign missionaries upon Indian soil,—native schools and colleges with religious instruction, journals and leaflets, working centres, and a staff of preachers. The High Priest of the Sri Sivaganga Mutt is temporary President, but his is the only name given, and so important an enterprise needs the endorsement of many influential names. The restoration of religious sensibility and influence to a race becoming dulled through an imported secular spirit is a noble undertaking, but it may be marred, even checked, if "observances and ceremonies" are much regarded. They are even yet too numerous. The movement seems, however, to be under distinctively Theosophical auspices, and the word "Theosophy" is used.

## CEYLON.

ON EASTER DAY a Reading Class was formed at Colombo, Ceylon, by the Lanka Branch and a few visitors. It will meet every Sunday at the Annie sant School. Dr. English from America is working hard to revive the nka Branch.

## AUSTRALASIA.

AUCKLAND, NEW ZEALAND, maintains its weekly open meetings and fortnightly Sunday evening lectures, both well attended. Original lectures have been given upon *The Harvest of Life*, C. W. Sanders; *Siderial Theosophy*, S. Stuart; *The True and the False*, Mrs. Ellis; *Theosophy and the Masses, or Conceptions of God, Karma, and Reincarnation*, Mrs. Sara Draffin.

SYDNEY, N.S.W., keeps up its Theosophical activities; its fortnightly lectures, readings and discussions on Sunday evening, a weekly *Secret Doctrine* class alternately for beginners and Lodge members, the former conducted by Mrs. E. Minchen.

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 GENERAL SECRETARY'S TOUR.

The General Secretary lectured at Hamilton Hall, Oakland, Calif., on the evening of April 25th to about four hundred persons, the subject being "Ghosts; what and where are They?" He also had meetings with members. On the 26th he lectured at the Metropolitan Temple in San Francisco on "Mahât-mâs". This was also the subject of the lecture at Sacramento, questions being subsequently put and replied to by Messrs. Judge and Hargrove. Mr. Hargrove had previously gone down to Santa Cruz on the 24th and had lectured there and at San José, besides seeing members. Meetings were also held at the Headquarters and otherwise. On May 1st they arrived at Portland, Or., where the General Secretary lectured in Arion Hall on "Reincarnation and Karma". A visit was made to Headquarters, where members were met, and the Branch meeting on May 2d was attended. On the third they left for Seattle, where the Branch was met and addressed. On the 4th went to Victoria, B. C., and lectured in Philharmonic Hall on "Death and After". The audience of 300 was almost wholly of men. On the 5th went to Port Townsend, where the United States Steamer "Yorktown" was visited for a dinner with the Commander, after which a lecture in the evening was delivered on "Reincarnation" in "Red Men's Hall". It was crowded with 275 people. On the 7th returned to Seattle. Travel north of Seattle is slow because steamers are few, yet there is much Theosophical interest and audiences were surprisingly large. On May 10th met the Narada Branch of Tacoma at their rooms for an hour and spoke of Convention and other matters. This Branch has a good hall where some member attends each day and keeps the place always open. The evening lecture was attended by about five hundred people, and the local papers gave good reports as well as a long interview. The next afternoon left for Olympia, and lectured in the Unitarian Church that evening on "Karma and the Law of Cycles" to a small audience. On the 11th left for Portland, Or., going on thence to Salt Lake City and arriving on the evening of the 13th. Met the Branch in the President's room at 11 a.m., and others later. At 8:15 lectured in the Salt Lake Theatre on "Reincarnation and Karma", and met Branch members and inquirers on the 14th, leaving in the evening for Colorado. After stopping in Aspen Mr. Judge went to Denver, met the members there, and obtained a parlor in Albany Hall for meeting inquirers during the 18th. About twenty persons called for conversation on Theosophy, and application was made for a Branch Charter by new members and those already on the spot. The preliminary meeting was addressed by Mr. Judge and by Mr. E. M. Sasseville. Arrived in Omaha on the afternoon of the 19th, and was met by Branch President and many members. At 8 p.m. Mr. Judge held a reception at the Mercer House, and on the 20th lectured at Arcanum Hall on "Theosophy". The audience was considered good. On the 21st he left Omaha for Chicago.

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The body, like any other house, will limit and annoy the user if it be kept in bad order.

OM.

# Æ U M

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—*Hebrews, xiii, 1, 2.*

And behold I come quickly: and my reward is with me, to give every man according as his work shall be.—*Revelations, xxii, 12.*

## THE PATH.

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VOL. IX.

JULY, 1894.

No. 4.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### POINTS OF AGREEMENT IN ALL RELIGIONS.<sup>1</sup>

**M**R. CHAIRMAN, LADIES AND GENTLEMEN: Let me read you a few verses from some of the ancient Scriptures of the world, from the old Indian books held sacred by the Brahmans of Hindustan.

“What room for doubt and what room for sorrow is there in him who knows that all spiritual beings are the same in kind and only differ from each other in degree?”

“The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him; by His light all this is lighted.

Lead me from the unreal to the real!

Lead me from darkness to light!

Lead me from death to immortality!

Seeking for refuge, I go to that God who is the light of His

<sup>1</sup>An address delivered April 17th, 1894, before the Parliament of Religions at San Francisco, Calif., by William Q. Judge.

The Midwinter Fair at San Francisco had annexed to it a Religious Parliament modeled after the first great one of 1893 at Chicago. Dr. J. D. Buck and William Q. Judge, the latter as General Secretary American Section, were officially invited to address the Parliament at one of its sessions as representatives of the Theosophical movement. Time was so short that all speakers were limited to thirty minutes each; for that reason the address is not as full as it would be had more time been granted. But the occasion once more showed the strength of the T.S. movement.

own thoughts ; He who first creates Brahman and delivers the Vedas to him ; who is without parts, without actions, tranquil, without fault, the highest bridge to immortality, like a fire that has consumed its fuel".—*Mundaka Upanishad*.

Such are some of the verses, out of many thousands, which are enshrined in the ancient Hindu Vedas beloved by those we have called "heathen"; those are the sentiments of the people we have called idolaters only.

As the representative of the Theosophical movement I am glad to be here, and to be assigned to speak on what are the points of agreement in all religions. I am glad because Theosophy is to be found in all religions and all sciences. We, as members of the Theosophical Society, endorse to the fullest extent those remarks of your chairman in opening, when he said, in effect, that a theology which stayed in one spot without advancing was not a true theology, but that we had advanced to where theology should include a study of man. Such a study must embrace his various religions, both dead and living. And pushing that study into those regions we must conclude that man is greatly his own revealer, has revealed religion to himself, and therefore that all religions must include and contain truth ; that no one religion is entitled to a patent or exclusive claim upon truth or revelation, or is the only one that God has given to man, or the only road along which man can walk to salvation. If this be not true, then your Religious Parliament is no Parliament, but only a body of men admiring themselves and their religion. But the very existence of this Parliament proclaims the truth of what I have said, and shows the need which the Theosophical Society has for nineteen years been asserting, of a dutiful, careful, and brotherly inquiry into all the religions of the world, for the purpose of discovering what the central truths are upon which each and every religion rests, and what the original fountain from which they have come. This careful and tolerant inquiry is what we are here for to-day ; for that the Theosophical Society stands and has stood ; for toleration, for unity, for the final and irrevocable death of all dogmatism.

But if you say that religion must have been revealed, then surely God did not wait for several millions of years before giving it to those poor beings called men. He did not, surely, wait until He found one poor Semitic tribe to whom He might give it late in the life of the race? Hence He must have given it in the very beginning, and therefore all present religions must arise from one fount.

What are the great religions of the world and from whence have they come? They are Christianity, Brahmanism, Buddhism, Confucianism, Judaism, Zoroastrianism, and Mohammedanism. The first named is the youngest, with all its warring sects, with Mormonism as an offshoot and with Roman Catholicism boldly claiming sole precedence and truth.

**Brahmanism** is the old and hoary religion of India, a grown-up, fully-developed system long before either Buddhism or Christianity was born. It extends back to the night of time, and throws the history of religion far, far beyond any place where modern investigators were once willing to place even the beginning of religious thought. Almost the ancient of ancients, it stands in far-off India, holding its holy Vedas in its hands, calmly waiting until the newer West shall find time out of the pursuit of material wealth to examine the treasures it contains.

Buddhism, the religion of Ceylon, of parts of China, of Burmah and Japan and Tibet, comes after its parent Brahmanism. It is historically older than Christianity and contains the same ethics as the latter, the same laws and the same examples, similar saints and identical fables and tales relating to Lord Buddha, the Savior of Men. It embraces to-day, after some twenty-five hundred years of life, more people than any other religion, for two-thirds of the human family profess it.

Zoroastrianism also fades into the darkness of the past. It too teaches ethics such as we know. Much of its ritual and philosophy is not understood, but the law of brotherly love is not absent from it; it teaches justice and truth, charity and faith in God, together with immortality. In these it agrees with all, but it differs from Christianity in not admitting a vicarious salvation, which it says is not possible.

Christianity of to-day is modern Judaism, but the Christianity of Jesus is something different. He taught forgiveness, Moses taught retaliation, and that is the law to-day in Christian State and Church. "An eye for an eye, and a tooth for a tooth" is still the recognized rule, but Jesus taught the opposite. He fully agreed with Buddha, who, preaching 500 years before the birth of the Jewish reformer, said we must love one another and forgive our enemies. So modern Christianity is not the religion of Jesus, but Buddhism and the religion of Jesus accord with one another in calling for charity, complete tolerance, perfect non-resistance, absolute self-abnegation.

If we compare Christianity, Buddhism, and Hinduism together on the points of ritual, dogmas, and doctrines, we find not only

agreement but a marvellous similarity as well, which looks like an imitation on the part of the younger Christianity. Did the more modern copy the ancient? It would seem probable. And some of the early Christian Fathers were in the habit of saying, as we find in their writings, that Christianity brought nothing new into the world, that it existed from all time.

If we turn to ritual, so fully exemplified in the Roman Catholic Church, we find the same practices and even similar clothing and altar arrangements in Buddhism, while many of the prescribed rules for the altar and approaching or leaving it are mentioned very plainly in far more ancient directions governing the Brahman when acting as priest. This similarity was so wonderful in the truthful account given by the Catholic priest Abbé Huc that the alarmed Church first explained that the devil, knowing that Christianity was coming, went ahead and invented the whole thing for the Buddhists by a species of *ante facto* copying, so as to confound innocent Catholics therewith; and then they burned poor Abbé Huc's book. As to stations of the cross, now well known to us, or the rosary, confession, convents, and the like, all these are in the older religion. The rosary was long and anciently used in Japan, where they had over one hundred and seventy-two sorts. And an examination of the mummies of old Egypt reveals rosaries placed with them in the grave, many varieties being used. Some of these I have seen. Could we call up the shades of Babylon's priests, we should doubtless find the same rituals there.

Turning to doctrines, that of salvation by faith is well known in Christianity. It was the cause of a stormy controversy in the time of St. James. But very strangely, perhaps, for many Christians, the doctrine is a very old Brahmanical one. They call it "The Bridge Doctrine", as it is the great Bridge. But with them it does not mean a faith in some particular emanation of God, but God is its aim, God is the means and the way, and God the end of the faith; by complete faith in God, without an intermediary, God will save you. They also have a doctrine of salvation by faith in those great sons of God, Krishna, Rama, and others; complete faith in either of those is for them a way to heaven, a bridge for the crossing over all sins. Even those who were killed by Krishna, in the great war detailed in the *Ramayana*, went straight to heaven because they looked at him, as the thief on the cross looking at Jesus went to Paradise. In Buddhism is the same doctrine of faith. The twelve great sects of Buddhism in Japan have one called the Sect of the Pure Land. This teaches

that Amitabha vowed that any one who calls three times on his name would be born into his pure Land of Bliss. He held that some men may be strong enough to prevail against the enemy, but that most men are not, and need some help from another. This help is found in the power of the vow of Amita Buddha, who will help all those who call on his name. The doctrine is a modified form of vicarious atonement, but it does not exclude the salvation by works which the Christian St. James gives out.

Heaven and Hell are also common to Christianity, Buddhism, and Brahmanism. The Brahman calls it Swarga; the Buddhist, Devachan; and we, Heaven. Its opposite is Naraka and Avitchi. But names apart, the descriptions are the same. Indeed, the hells of the Buddhists are very terrible, long in duration and awful in effect. The difference is that the heaven and hell of the Christian are eternal, while the others are not. The others come to an end when the forces which cause them are exhausted. In teaching of more than one heaven there is the same likeness, for St. Paul spoke of more than a single heaven to one of which he was rapt away, and the Buddhist tells of many, each being a grade above or below some other. Brahman and Buddhist agree in saying that when heaven or hell is ended for the soul, it descends again to rebirth. And that was taught by the Jews. They held that the soul was originally pure, but sinned and had to wander through rebirth until purified and fit to return to its source.

In priesthood and priestcraft there is a perfect agreement among all religions, save that the Brahman instead of being ordained a priest is so by birth. Buddha's priesthood began with those who were his friends and disciples. After his death they met in council, and subsequently many councils were held, all being attended by priests. Similar questions arose among them as with the Christians, and identical splits occurred, so that now there are Northern and Southern Buddhism and the twelve sects of Japan. During the life of Buddha the old query of admitting women arose and caused much discussion. The power of the Brahman and Buddhist priests is considerable, and they demand as great privileges and rights as the Christian ones.

Hence we are bound to conclude that dogmatically and theologically these religions all agree. Christianity stands out, however, as peculiarly intolerant—and in using the word "intolerant" I but quote from some priestly utterances regarding the World's Fair Parliament—for it claims to be the only true religion that God has seen fit to reveal to man.

The great doctrine of a Savior who is the son of God—

God himself—is not an original one with Christianity. It is the same as the extremely ancient one of the Hindus called the doctrine of the Avatar. An Avatar is one who comes down to earth to save man. He is God incarnate. Such was Krishna, and such even the Hindus admit was Buddha, for he is one of the great ten Avatars. The similarity between Krishna or Cristna and Christ has been very often remarked. He came 5,000 years ago to save and benefit man, and his birth was in India, his teaching being Brahmanical. He, like Jesus, was hated by the ruler, Kansa, who desired to destroy him in advance, and who destroyed many sons of families in order to accomplish his end, but failed. Krishna warred with the powers of darkness in his battles with Ravana, whom he finally killed. The belief about him was that he was the incarnation of God. This is in accord with the ancient doctrine that periodically the Great Being assumes the form of man for the preservation of the just, the establishment of virtue and order, and the punishment of the wicked. Millions of men and women read every day of Krishna in the *Ramayana* of Tulsī Das. His praises are sung each day and reiterated at their festivals. Certainly it seems rather narrow and bigoted to assume that but one tribe and one people are favored by the appearance among them of an incarnation in greater measure of God.

Jesus taught a secret doctrine to his disciples. He said to them that he taught the common people in stories of a simple sort, but that the disciples could learn of the mysteries. And in the early age of Christianity that secret teaching was known. In Buddhism is the same thing, for Buddha began with one vehicle or doctrine, proceeded after to two, and then to a third. He also taught a secret doctrine that doubtless agreed with the Brahmins who had taught him at his father's court. He gave up the world, and later gave up eternal peace in Nirvana, so that he might save men. In this the story agrees with that of Jesus. And Buddha also resisted Mara, or the Devil, in the wilderness. Jesus teaches that we must be as perfect as the Father, and that the kingdom of heaven is within each. To be perfect as the Father we must be equal with him, and hence here we have the ancient doctrine taught of old by the Brahmins that each man is God and a part of God. This supports the unity of humanity as a spiritual whole, one of the greatest doctrines of the time prior to Christianity, and now also believed in Brahmanism.

That the universe is spiritual in essence, that man is a spirit and immortal, and that man may rise to perfection, are universal doctrines. Even particular doctrines are common to all the relig-

ions. Reincarnation is not alone in Hinduism or Buddhism. It was believed by the Jews, and not only believed by Jesus but he also taught it. For he said that John the Baptist was the reincarnation of Elias "who was for to come". Being a Jew he must have had the doctrines of the Jews, and this was one of them. And in Revelations we find the writer says: "Him that overcometh I will make a pillar in the house of my God, and he shall go out no more".

The words "no more" infer a prior time of going out.

The perfectibility of man destroys the doctrine of original sin, and it was taught by Jesus, as I said. Reincarnation is a necessity for the evolution of this perfection, and through it at last are produced those Saviors of the race of whom Jesus was one. He did not deny similar privileges to others, but said to his disciples that they could do even greater works than he did. So we find these great Sages and Saviors in all religions. There are Moses and Abraham and Solomon, all Sages. And we are bound to accept the Jewish idea that Moses and the rest were the reincarnations of former persons. Moses was in their opinion Abel the son of Adam; and their Messiah was to be a reincarnation of Adam himself who had already come the second time in the person of David. We take the Messiah and trace him up to David, but refuse, improperly, to accept the remainder of their theory.

Descending to every-day-life doctrines, we find that of Karma or that we must account and receive for every act. This is the great explainer of human life. It was taught by Jesus and Matthew and St. Paul. The latter explicitly said:

"Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap"

This is Karma of the Brahman and Buddhist, which teaches that each life is the outcome of a former life or lives, and that every man in his rebirths will have to account for every thought and receive measure for the measure given by him before.

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and to-day from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religion, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future; it is our life, our death, and our immortality.

## OCCULTISM THE HIGHER SCIENCE.

THERE is not so much conflict between Modern Science and Occultism as is imagined by those who know little of the former—some of whom are its loudest professors—and nothing of the latter. In fact Occultism is simply a loftier range of scientific research than is attempted by those who confine their investigations to the material plane of the universe. Its methods of study and demonstration are no less exact than those employed in the lower field, and it is much more exacting upon the student, requiring of him not only special capacity but such arduous training and negation of self as few are capable of enduring. At the same time, it offers to his perception fewer prizes than are easily attainable in the pursuit of the lower material science. This is not because there are not prizes infinitely greater to be won by it, even upon estimate from a material stand-point, but the study has the effect of elevating the mind to a plane whence all of what are known as “the practical advantages of life” look small and unworthy of effort. To illustrate: Suppose that an advanced Occultist possessed the knowledge of how to select and aggregate the proper atoms to make gold, and actually could make genuine gold. There is hardly anybody who would not say he was the greatest of all possible fools if he did not with all the energy he could command, at once set himself to producing the largest possible quantity of that much-coveted metal. But all the interest he could feel in the matter would end in satisfying himself that he possessed the knowledge and that it might aid him in the discovery of other secrets of atomic combination. He would smile with contempt at the folly of the thought that he might possibly waste his time in monotonously turning out ingots of gold; if indeed he he did not, knowing the debasing effects of selfish desire for wealth and its demoralizing temptations when attained, shudder with horror at the idea of so perverting his powers. But the end and aim of Modern Science is the discovery of new and more rapid ways for amassing wealth. Nothing else is “practical” from the popular point of view; and that which is not “practical” is, of course, not worth wasting time upon.

Modern Science and Occultism go together to a certain point—recognition of atoms as the ultimate resolvment of the molecule. To the former, however, atoms are merely hypothetical somethings, quite impossible of demonstration to sensuous per-

ception until they become agglomerated into molecules, and consequently not worth bothering about; while the latter pursues its study of the atoms infinitely further, finding in the degrees of their attenuation, their different sorts, their infinitely varied combinations and respective modes of motion—or vibration—simple and complex, full explanation of all the phenomena of the manifested universe. The materialist's pretentious equipment of 'ometers and 'scopes is useless lumber in that field, for there it is necessary to see with the eyes of the soul, to employ powers of perception and cognition latent in man, but ordinarily so little used that most persons are ignorant of their possession.

The iron, the fire that softens it, the muscular force of the artisan who shapes the metal, the thought-concept of the form the metal shall assume, and the purpose impelling that creative thought, all are manifestations of the vibrations of atoms. Let us reverse that chain of incident and, with its links in their proper order, trace the connection between them.

Vibrations on the mental plane being in atoms of exceeding tenuity are much too rapid for perception by or effect upon the comparatively gross atoms which have reached the density necessary for combination into molecules and so constituting the world of matter. They are, however, retardations of the yet higher rate pertaining to the planes of Will and Spirit, which are beyond our present field of study. Mental vibrations, however, are sensed by astral matter, in which the atomic density is in many degrees, but all less rare than that prevailing on the mental plane, yet beyond the range of our sensuous perception. Its intermediateness enables it to function as the interpreter, or commutator, between the planes above and below it, translating the vibrations of either into the rate of the other and so rendering the thought forces impulsive upon the organs of action. So, then, upon the artisan's mental plane stir, as vibrations, the reason for and desirability of production of a particular something upon the material plane, and form must necessarily, upon that plane, be one of the attributes of that something. That form, whether of sword, plowshare, or aught else, must primarily exist as an image or model in the astral atoms, which in turn transfer the concept of it to the material thinking organ, and that machine transmits to the organs of action controlled through it the necessary impulses for reproduction, in the atoms subject to material forces, of the model in the astral atoms.

The sensitive thinking organ, the fierce fire, and the dense metal are alike products of atomic vibrations in matter. The ma-

terial, astral, and mental planes are constituted of five distinct classes of atoms, differentiated by their respective modes of motion—vibrations—impelled by the Infinite and ceaseless during the Manvantara. The mode of motion distinctively belonging to each class of atoms is always the same upon all the planes, but its velocity is different, the increase of rate determining the degree of tenuity. There are two higher planes upon which the rate of vibration is inconceivably rapid—though there also the respective modes of motion, technically known as the “tatwic forces”, are like those below. The atoms can only be cognized by us as forces, not as matter, until they attain by agglomeration and condensation sufficient density to come within the range of our organs of perception. Fire is one specialized manifestation of an atomic force which, in varied combinations with others, pervades all the universe, and where there is an excess of the particular class of atoms affected by that vibration in any combination, its effects are demonstrated as light, heat, or energy, all or singly, and each capable of transmutation to the other by slight vibrations in the atomic proportions. Mutability is one of the distinctive attributes of all atomic combinations, particularly upon the super-sensuous planes, where, owing to the rarefaction and the rapid prevailing rate of vibration, there is extreme facility for mutual interpenetration. The rapidly moving atoms of the force specifically known as the “tejas tatwa” disintegrate the gross molecules submitted as fuel to their action, and so produce the phenomena of fire. But the presence of the tejas tatwa is also discernible in heat where no fire is actually present, as in boiling water, or a ball of heated metal, or a fevered body, for in those there is, as it were, storage of an excess of those vibrations, or, rather, of atoms excited by those vibrations. And we find that the molecular constitution of the gross matter subjected to those influences modifies greatly its capacity for retention of such vibrations and power to impart their energy to other matter, and in varying phenomena. But the potentiality of transmission and mutation is always present in every manifestation of the *tejas tatwa*, becoming actual in all favoring atomic combinations.

Since we have arrived at dealing with visible fire and solid metal, modern science is harmonious with occultism in recognizing the former as atomic vibration and the latter as an agglomeration of atoms, for our wise men of the Western world have, in very recent years, found the atom and its ceaseless motion necessary factors in a reasonable philosophic hypothesis concerning material phenomena.

Sir R. Ball says: "Were the sensibilities of our eyes increased so as to make them a million times more powerful, it would seem that the diamond atoms, which form the perfect gem when aggregated in sufficient myriads, are each in a condition of rapid movement of the most complex description. Each molecule would be seen swinging to and fro with the utmost violence among the neighboring molecules, and quivering from the shocks it receives from the vehement encounters with other molecules, which occur millions of times in each second". It seems to be sufficient for science to know that the molecules are in motion, without troubling itself to enquire either the causes of that motion or what may be its varieties; or what consequences would follow upon alterations of the proportions between the modes of motion in combination; or whether it is possible, by affecting them, to alter the character or integrity of gross matter to extents now undreamed of. Here again Occultism is far in advance of science. It has investigated these things, and in learning the various proportional combinations of the tatwic atoms which constitute the differentiations of matter, has also gained knowledge of the particular vibrations, or "tatwic forces", respectively affecting the several classes of atoms, through the operations of which are effected the creation, preservation, disintegration, and re-construction of all forms.

When we see a thin glass shivered by the sounding, at a distance from it, of a certain musical tone, science is content with ascribing the destructive action to vibrations set up among its molecules by the sound. That is indubitably true, but no more satisfactory than would be the saying, had it been smashed by a hammer, that its continuity of form had been interrupted by the too forceful impact of the molecules of the hammer upon those of the glass. Both would be statements of facts, but not exhaustive explanations. But the occultist sees in the simple phenomenon something more. It is to him a demonstration of the presence in the molecular constitution of the glass of a certain proportion of the akasic atoms, which are the most tenuous of all, the most numerous, and the chief attribute of which is the transmission of sound. And when the variations peculiar to the akasic atoms are intensified, they may readily become even more potent than those of the tejas tatwa in the disintegration of matter. When of two material objects one responds to and re-produces a tone emitted by the other, it is because their atomic constitution, in its inclusion of the akasic element, is the same, whatever may be the material form of their agglomerated molecules—as, for instance,

when a musical glass voices a particular tone sounded upon the string of a violin, the latter, owing to its stoppings, being susceptible of infinite changes in the proportions of its component atoms, only one of which accords with that of the glass. It is only necessary to increase abnormally the volume and intensity of those akasic vibrations to go far beyond the mere production of a responsive tone or the shivering of a thin glass, to the disintegration of the most solid forms of matter, through the rending apart of their atoms by the disruptive force of the vibration in the akasic element in their combination. To produce such effect, however, it is requisite that the tone impelling such vibrations shall be the exact one capable of thrilling the particular combination of tatwic atoms in the molecular structure it is desired to affect. And there always is such a tone for every mass of matter.

A Biblical story affirms that the Jewish priests caused the walls of Jericho to fall by blowing their ram's horn trumpets about them. It is by no means an improbable story, not nearly so unlikely as many others in the same book. Numbers of the Jewish priests, in the days when Israel had a highly cultivated priesthood, were advanced practical occultists—King Solomon is reputed to have been one—and were of course aware of the properties of the akasic tatwic force. For the production of the desired effect upon Jericho's wall, all they had to do was to discover the inherent tone, or key-note, of that mass—which they were probably able to do easily by their art—and to sound the note which would excite destructively that particular akasic vibration.

And, by the way, this recognition of the power of the akasic vibrations over molecular matter affords the only real explanation of the now-common scientific experiment of causing thinly spread lycopodium, or fine sand, upon a plane surface, to assume various geometrical designs under the influence of musical tones. The lycopodium, or sand, arranges itself always in the same patterns in response to particular notes, and other tones cause it to break up those formations and enter into new ones, so that it would appear to have a power of volition and capacity for intelligent control of its action. And so it has. The Divine Spirit is in all matter, and its manifestation is through the tatwic forces controlling the atoms.

J. H. C.

## NIGAMAGAMA DHARMA SABHA.

THIS is the name of a society in India which has also members in the ranks of the Theosophical Society in America and elsewhere. It has been noticed by Col. H. S. Olcott in the *Theosophist* of April, 1894, under the title of "The Hindû Revival", and it is now well that we should all know the facts more fully. This article will attempt to give some information. Col. Olcott says :

The foregoing remarks are introductory to the notice we are about to make of the founding at the recent Magh Mela at Prayag of a new association of Hindû ascetics and laymen under the title of Nigamagama Dharma Sabha. Our theosophical colleagues Rai B. K. Laheri and Pandit Jagneshwar Mukhapadaya are among the promoters and most active managers of this important movement, and are thus forging one more link in the chain of sympathy which ought to bind every well-wisher of the Aryan religion to the cause of theosophy.

Then follow the rules, and at the close he says :

Since the adoption of the above rules nearly five hundred Sadhûs, Brahmacharyas, and pandits have signed for membership.

Strange as it may seem to some, this is an American movement, and was begun about January, 1893. Feeling that such a society should be started, I wrote to Brother Laheri and asked him to aid me in doing it, I promising on my part to raise money as I was able for helping on the work, and a little society was begun under a different name. Brother Laheri took hold of it at once, and after consulting with some pandits suggested that the name be altered to the present one, NIGAMAGAMA DHARMA SABHA. This was agreed to, and one of the rules affecting the West is that members from the West must be members of the T.S. and they should furnish means and also now and then give other help. One of its first works was the "Letter to the Brahmans", to which many replies were received from India and for which gratitude was expressed. The object of that open letter was to remove from the minds of the Hindûs, if possible, the wrong notion that the T.S. was a Buddhist propaganda, so that future work with the aid of the Society might be possible. It had a good effect. Brother Laheri acting for the new society went also, as before noticed, to a great meeting of orthodox Brahmans in India, and after his lecture to them they endorsed the movement of the T.S. Money has been raised in America and sent to India for the N. D.S. with the object of beginning the following as might be possible :

- (a). To have a Sanscrit organ for the Society.
- (b). To engage the services of a good pandit at some seat of learning in order to revive among the Hindûs under Hindû methods their own religion, to the end that more and more a knowledge of its true philosophy should spread there and in the West.
- (c). To have a district inspector.
- (d). To aid all good movements among the Hindûs, and especially to do all such works as would tend to spread theosophy there.
- (e). To procure rare manuscripts and palm leaves, and have them translated.

Under (d) it has been proposed to aid effectively the work so long carried on by Jagannathiah and Swaminathiah, F.T.S., at Bellary, India, where they have a small vernacular section and a little journal. It is proposed to them, in a letter sent by me, to include their work in that of the N.D.S. without in any way impeding them or having them alter the name they have adopted. To this they will no doubt agree ; and money has already been sent them for their help.

Brother Laheri recently writes thus :

The fact is that N.D.S. is now all over India in some form or other. In the Northwest it is under the guidance of J. Mukerjee, and several Dandiswamis, Brahmacharyas, and Paramahansas are among the members. I am in touch with the orthodox Brahmans in the Punjab and Northwest, and in Madras have the same relation through the Sanmarga Samaj, Bellary. I do not wish to make members at random nor to expend in useless matters the money that *our most beloved brothers in America* send in love, affection, and sympathy to their poor Hindû brothers. Hundreds of plans will have to be formed and hundreds given up as we learn by experience. You have got the best wishes of India for you because you really try to improve her cause ; people are simply delighted to see that America sends money through you to help in that.

Now this whole enterprise is for the benefit of the T.S. in India, and is not outside of its work. It was begun privately so as to prevent suspicion and distrust, but now there is no need for keeping it so. It is a fact that while Theosophy is forwarded best in the West by our own methods, those methods will not do for India, and such is the opinion of many Brahmans who know their own land. But help must be extended to them so that they can rise to their feet and help themselves. So the work of the N.D.S. in so far as the West is concerned is to furnish the means and later some of the men, so that under strictly Hindû ways and in the tongues of the land our objects may be forwarded by attempting to arouse a new spiritual aspiration. It is not competent for

the T.S. as yet to donate money from its funds for this work, but it is right and proper that members should, if they see fit, give some of their money to it. This they have done, and several have sent me some subscriptions. These of course ought not to limit that which is needed for our own work, and it is not expected that members will cut off from the latter to give to the former, but that the aid given to N.D.S. shall be additional to all other. It is also intended to procure through the N.D.S. such rare palm-leaf manuscripts as will not only be of interest here but also perhaps a means of obtaining funds from those who would not give them to the T.S.

As Brother Laheri says, many plans will have to be formed and many given up until at last the best shall be discovered. But the plan of aiding the already-started work at Bellary is for the present permanent. It may result in a printing press there soon or late. American members become such by certificate issued by me under authority of Brother Laheri, and will be informed as the work goes on of its progress. So far, since May, 1893, I have received \$548.00 and have disbursed \$360.00 in drafts to India exclusive of a small bill for needed printing. Any one wishing to know more and to help can address me, as all names in the West have to go through my hands.

WILLIAM Q. JUDGE.

## UNIVERSAL BROTHERHOOD AND ADMIS- SION OF MEMBERS.

SOME confusion has at times arisen in the minds of Branch officers and members on the point of admitting persons to the T.S. It has been asked, Why, if we hold to Universal Brotherhood, should we refuse to admit those to whom there is objection? The answer seems to be the same as one would give if the question related to admitting all persons to one's family or house. Indeed, the relation of Branches to the T.S. is much like that of the family to the State. Every individual not positively criminal has the right to citizenship, and may, subject to the statutes, take part in civic affairs, express his convictions as to public policy, join in meetings of citizens for discussion or new movements, and everywhere be regarded as on a par with his fellows. But this gives him no right to entrance into any family, and a claim that his citizenship entitled him to cross whatever threshold he liked and establish himself as a member of the domestic circle would be

laughed at. Every one would say that families had a right to their privacy and to select their associates, and that if they saw fit to exclude any person from their home, there was no canon of justice or proper feeling which should constrain them to do otherwise. It was wholly for them to say who was congenial, acceptable, welcome.

Just so in Branches of the T.S. Every sincere and reputable person is free to join the Society, and as a member of it to enjoy all the privileges belonging to membership. He can attend all meetings of Theosophists as such, join in petition to the constitutional authorities, use his diploma for purpose of identification, claim the documents due to F.T.S., and, in general, have full possession of every right conferred by our rules. But this does not empower him to demand admission to private meetings of a Branch, much less to election to its membership; nor can there be any ground of complaint if its existing members decline to elect him.

This will be clearer if we consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and color from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity. If an applicant for Branch membership is known to have views as to its policy which are in marked contrast to those prevalent within it, or to be offensive in manner, of ill-repute in the community, quarrelsome, heady, flighty, certain to excite discord inside or to compromise the Society outside, there is no possible reason why he should be accepted. To admit him would do him no good, for he is not in harmony with the rest of the organization, and would simply be introducing an element of discord certain to eventuate in ill feeling, contention, a check to work, and possible disintegration. One factious or indiscreet Branch member may paralyze a Branch. Nor is his exclusion an injury. He has no claim to entrance, and consequently no grievance at denial; and he is altogether at liberty to join the Society as member-at-large, to assist its operations, and to study its literature. He can be a citizen of the commonwealth without being a member of a particular household in it.

More than this. Where a Branch is aware that a person is sure to cause trouble or to act as a stumbling-block to other and

worthy men and women, it is its *duty* to prevent that catastrophe. Sentiment should not be a bar to justice. To protect the Society and to secure peace to existing workers is of more importance than the self-love of a single individual. Indeed, if he resents the expression of the Branch's preference in the case, he shows that he has not that respect for others' rights, judgments, and feelings which is essential to any true Theosophist, and is destitute of the elementary qualifications for close union in Branch life. His very pique justifies the Branch action and affirms it.

Of course it cannot be said that no sacrifice of personal desires or preference is ever to be made by Branch members in elections. That would be queer Theosophy. It may very well happen that a person somewhat distasteful in ways may yet give promise of a valuable future, and a sincere member may, and should, concede personal considerations to a larger good. But this is a different case from that radical unfitness which cannot be smoothed over by tolerance or by phrases, and which demands the blackball for protection.

To recapitulate. We believe in unity, but at the same time we know that it is not possible for all to live intimately with each other because of various differences existing among individuals as to race, manners, and style of mind as well as of nature. Brotherhood does not require that we shall take into our home the vicious, even though we are working for their reformation; nor that we should bring into our own circle those whose manners and development are vastly different from our own. And just as it is in our private life as human beings, so it is in the Theosophical Society.

We have no right to deny to any one the right to be alive and one of the human family, and neither have we the right to deny to any one the right to belong to the Society so long as the applicant is not a criminal unreformed. But in the Society the Branch represents the family, and it has a right to draw a line or make limit, and to say who shall and who shall not belong to that family. Hence each Branch has to decide upon whom it will admit. If some apply who are sure to bring trouble to the Branch or who are of a nature that will not permit free and harmonious work with the others, the Branch has the right from all points of view not to admit to the Branch roll. This very question was once raised very needlessly in a place where there were many colored people and where a sentiment existed against their associating intimately with whites. It was settled by deciding that if colored people desired a Branch of their own they could have it and

would be helped by the other. Brotherhood does not demand that elements wholly dissimilar must be violently mixed. Neither party would be comfortable in such circumstances. They can work apart for the common aim.

But the rules provide for cases where applicants wish to enter the T.S., as any Branch President may admit the applicant as a member-at-large if willing to endorse his character in general. In such an event the transaction is between the president, the applicant, and the office of the General Secretary. It does not concern the Branch at all.

And so the union of right feeling and sound reason will usually solve duty when uncertainty occurs, and the Branches be secured the largest proportion of good material, with a minimum of risk to harmony, effectiveness, and continuing life.

W.Q.J.

## FACES OF FRIENDS.

MRS. ISABEL COOPER-OAKLEY is now well-known personally to Theosophists in all Sections of the Society. She is the daughter of the late Henry Cooper, C.B., Commissioner of Lahore, India, who was made the Governor of Delhi on his death-bed. She was born at Amritsar, Punjab, India, in 1854. Her father, one of the best known men in the Bengal Civil Service, was made a "Companion of the Order of the Bath" at the early age of twenty-eight for distinguished services rendered during the mutiny in India; the Cooper Buildings in Delhi are named after him, and the "Cooper Medal" was struck for him in 1864 by the Indian Government in recognition of great and continued services in the educational questions of India, and especially in regard to the education of women. On her father's side Mrs. Cooper is descended from Baron Cooper of Paulett (Earl of Shaftsbury) and Sir William Burnaby, both old English families. Her father was a nephew of Lord Forbes of Forbes Castle in Aberdeenshire. Her mother was the daughter of Gen. Steel (who married the daughter of Prince Angelo Della Trememondo, an exiled royal family of Tuscany), one of the old families of Steels of West Cumberland, whose mother, Dorothy Ponsonby, was a niece of the Earl of Bessborough. These facts are not given by way of glorification, but for those who wish to know of a person's descent.

Mrs. Cooper-Oakley and her sister Laura passed a great deal of their early life on the Continent. At the age of twenty-three





the subject of our sketch met with a severe accident and for two years was unable to walk. This enforced quiet threw all her interests into her studies, and it was during this illness in 1878 that *Isis Unveiled* was lent to her and she began her investigations into Spiritualism with its cognate subjects. Life then took a more serious aspect, and on recovering in 1879 she began to take up public questions, interesting herself in Woman's Suffrage and the Social Purity Alliance. Wishing to study philosophy more deeply, Mrs. Cooper-Oakley determined to go to Girton College, Cambridge, in order to pass through a systematic course.

In 1879 when H.P.B. was passing through London on her way to India Mrs. Cooper-Oakley just missed her. Going on with her studies she passed her "matriculation examination" in 1881 and entered Girton as a student. In 1882 she met Mr. Oakley, who was at Pembroke College, Cambridge, with Dr. Keightley, and they all began their studies together. Together with the Keightleys they wrote to Adyar in 1883 applying for membership in the Theosophical Society, but received no answer. Hearing from Mr. A. P. Sinnett in the autumn of 1883 that H.P.B. was expected in Europe, they determined to visit her upon arrival. Isabel Cooper was married early in June, 1884, to Mr. A. J. Oakley. In March Col. Olcott arrived in London, and then Mrs. Oakley, Dr. Keightley, and Mr. B. Keightley joined the Society.

During the summer of 1884 it was arranged that Mrs. Cooper-Oakley and her husband should accompany H.P.B. on her return to India, and the plan was carried out. They took a house in London where H.P.B., Dr. Keightley, and Miss Laura M. Cooper lived during September and October until the party started for India in November. On the way to India Mrs. Cooper-Oakley spent three weeks in Egypt with H.P.B. and found the period full of intense interest, as H.P.B. was a mine of deep information. Arriving at Adyar, Mrs. Cooper-Oakley says she "had every opportunity of investigating the Coulomb affair and also was an eye witness to Mr. Hodgson's investigations, besides seeing the unfair way in which the S.P.R. representative behaved to H.P.B."

H.P.B. then fell sick, and Mrs. Cooper-Oakley nursed her through a long and dangerous illness, falling sick herself afterwards and being unable to leave India when H.P.B. was ordered away in February. In May Mrs. Cooper-Oakley was sent home, arriving in the summer of 1885, when H.P.B. sent her a warm and affectionate invitation to come to Wurzburg, but owing to bad health and business affairs Mrs. Cooper-Oakley was unable to

leave London, but went to see H. P. B. as soon as the latter came to Norwood. During that summer of 1887 Mrs. Cooper-Oakley held small meetings in her rooms for inquirers, and was studying Theosophy steadily. That autumn she went to India for three months, and later in April, 1888, came back and staid with H. P. B. in Lansdowne Road for a few weeks, and in 1889 she became one of the household staff.

Continued bad health has prevented Mrs. Cooper-Oakley from doing the work she would like to have done. In 1890 the Headquarters was moved to 19 Avenue Road; the following year H. P. B. left us and her last message for the Society was given to Mrs. Oakley the night but one before she died. At three a.m. she suddenly looked up and said "Isabel, Isabel, keep the link unbroken; do not let my last incarnation be a failure". At the moment of H. P. B.'s death Mrs. Cooper Oakley was out, but received a telegram recalling her and arrived just ten minutes too late.

Since then she has been to Australia, where she worked among the Theosophists, arousing a great deal of public and private interest and doing much good to the Society. From there in 1893 she returned by way of California, stopping and working there and meeting many members. She arrived in Chicago in September, 1893, in time for the Theosophical Congress of the World's Fair, and took part in that as a speaker at the meetings of the Society. From there she came across to New York and returned home to London in October with the English and Indian delegates who had been at the Theosophical Congress. We leave the record at this point in London where she has been at work ever since, and hope that the future may record services to the Society as long as she shall live.

## HOW TO STUDY THE "SECRET DOCTRINE".

**I**S there a key to the study of the *Secret Doctrine*? Are the seeming contradictions in the *Secret Doctrine* really such, or is there a possibility of their reconciliation?

It is not the purpose of this paper to show that the apparent contradictions are *not* contradictions, nor even to attempt to reconcile any of them; for, while it is claimed by some students that such reconciliation can be shown in many cases, others fail to see

it in any. Nor is it necessary to bring up the question of the fallibility of the writer of the book, for even going so far as to grant infallibility to H. P. B., which she herself would have disclaimed, there remains the imperfection of the language in which the book is written, and its inadequacy to express purely metaphysical ideas. There is, however, it is claimed, a key to the study of the *Secret Doctrine*, the use of which will open many of its doors, clear away many of its difficulties, connect many otherwise disconnected statements, and even reconcile some of its apparent contradictions.

Theosophy is synthetic. The *Secret Doctrine* is also synthetic, and the key to its study, if such may be found, must also be, so to say, synthetic. For the difficulty in understanding it is partly due to the fact of the many points of view from which each subject is treated and the absence of definite links to connect the different statements thence arising: *e. g.* a subject in one place may be treated from the standpoint of the Vedanta philosophy, and in another place from that of the Sankya philosophy, and again from a third standpoint elsewhere. Add to all this the personal equation of the reader, usually a very important factor, depending upon education and general trend of mind, and it will be evident that it is no easy matter to reduce to order the great mass of information contained in the volumes under consideration.

It may be as well at this point to call to mind one of the preliminary requisites for the study of Occultism, and the value of a pursuit of the second object of the T.S., viz.: to free the mind from all preconceived ideas which may be due to inheritance and training, so that the true underlying meaning of the subject in hand may be grasped apart from the garb in which it is given, or the particular system of philosophy according to which it is presented. In other words, every student must learn to think for himself, and must realize that the ultimate tribunal to which he must refer everything is his own inner nature. The completest philosophy ever conceived can be no more than a mere working hypothesis for the student until he has arrived at that point where such a philosophy may be proved and tested in every way, *i. e.* until he is able to reformulate the same philosophy for himself and is able to base it on his own knowledge, not on the knowledge of others. In fact, each one ought to have his own philosophy of life; not a cut and dried philosophy with hard and fast limits, but a living philosophy which can grow as the mind develops, taking in a wider and wider horizon and sending its roots deeper and deeper in search of the living waters of Truth.

The key above referred to is threefold and consists of the three fundamental propositions of the *Secret Doctrine*.<sup>1</sup> Space does not permit of giving these here in full, but they may be summed up briefly as follows:

(a) "An Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible. . . . It is beyond the range and reach of thought . . . . unthinkable and unspeakable."

This first proposition is a statement of the unity underlying the whole manifested universe, the unity of source and the unity of ultimate essence of all things, of the whole of nature, of things animate and inanimate, of universes, worlds, men, atoms. A further statement of this proposition is, that although the ultimate Reality, the ever Unmanifested, is One, yet the *sine quâ non* of all manifestation is duality. Manifestation implies duality, relativity, and is unthinkable save as comprising subject and object, cogniser and the thing cognized, the ego and the non-ego, spirit and matter. To rise above this quality one must pass from the finite, the conditioned, the manifested, into the unmanifested, the unconditioned, the infinite. From this duality which underlies all manifestation further spring the pairs of opposites, for the object of cognition can only be such in reference to other objects; a condition or state or property can be known only in reference to other conditions, states, or properties. This arises from and indeed constitutes one of the primary functions of mind, that of analysis and comparison. Separateness and illusion do not exist save in the mind; it is in the mind that arises the idea of the "me" and the "not me", and then the further analysis of the totality of the "not me" by means of the pairs of opposites, heat and cold, light and darkness, love and hate.

(b) "The absolute universality of the law of periodicity, of flux and reflux, ebb and flow." The Universe *in toto* is periodically "the playground of numberless universes, manifesting and disappearing", called "the manifesting stars" and the "sparks of eternity".

(c) "The fundamental identity of all Souls with the Universal Over Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term".

This proposition further goes on to say that each Soul or divine spark, in order to have an independent (conscious) existence,

<sup>1</sup>*Secret Doctrine*, I., 14-17 (new ed.) 49-45.

must have "(a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised effort (checked by its Karma), thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant up to the holiest archangel."

It is easily seen that propositions (b) and (c) depend upon (a). For if there is a Unity underlying all things it must imply, and be implied by, universal law as in (b), and also it must imply a unity in evolution as in (c). If we grant the unity of all things in source and essence, this ultimate unity must also apply to the law underlying and guiding all manifestation, and synthesizing all the known *laws* of the manifested universe. Furthermore, if we grant the One Reality, the ever Unmanifested Unity, and also that manifestation is the differentiation not of, but arising in, the One, thus causing the apparent "many", it must follow that between "non-manifestation" and the condition of greatest manifestation, between homogeneity and the utmost heterogeneity, there is endless progression, endless gradation, without one break or a single missing link in the chain of evolution.

There is, then, a sequence and a logical connection between these fundamental propositions, and since they are given as being "fundamental" it may be that in them we may find a key to the whole philosophy of the *Secret Doctrine*.

The tendency of Western thought and civilization has for a long time been in the direction of specialization. Religion, Philosophy, and Science have been separated and considered apart from one another, so much so that Religion has said "The secrets of life and death are with me alone, follow me." Science has said "Follow me and I will teach you to map out the heavens and weigh the sun in a balance; I will teach you the story of evolution, and the chemical combination of atoms upon which life depends." But if asked "What of the Soul?" Science answers, "I have nothing to do with the Soul, it is outside my province; we can never know anything about the soul, or that it exists; but follow me, accumulate facts, frame hypotheses, and get knowledge." And Philosophy? . . . Philosophy has been running between the two, between dogmatic Religion and dogmatic Science, and ending too often in agnosticism, or else mere empiricism. Let it not be understood, however, that the writer is unaware that there are many of the exponents of Religion, of Philosophy, and of Science who cannot be included in the above; but he asks, can it be denied that such has been the general trend of thought in these departments.

What, however, has this to do with using a key to the study of the *Secret Doctrine*? It is an illustration of the tendency of thought which each one of us has from education and heredity, viz.: to treat part of a subject as the whole subject, to look at things from one standpoint only, and so long as we are unable to view a subject as a whole and in its relation to other subjects, so long will the *Secret Doctrine* remain practically a sealed book; so long will the different view-points cause its statements to appear contradictory; so long will the connecting links be unperceived. What is needed is a study of fundamentals, and a constant application of and appeal to them. The *Secret Doctrine* begins with a statement of fundamentals; and its philosophy, far older than Plato, is yet Platonic, *proceeding from universals to particulars*. Hence to study it, to comprehend it, the student must proceed along the same lines, and endeavor to grasp with his mind the fundamentals, and to realize that neither man nor anything can be separated from the All, but that all evolution has one origin, is guided by one law, and has one aim. If the student can ever keep this in his memory, then can he also take up the study in the way that Science does, from particulars to universals, but with a far different result, for he no longer has to look for a key; he has it in his own hand.

J. H. FUSSELL.

( *To be continued.* )

## AN ANCIENT TELEPHONE.

IT has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindûs, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties."

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

WILLIAM Q. JUDGE.

## LITERARY NOTES.

MAY LUCIFER surprises many of us by its statement that the "Comments" upon *Light on the Path* had the same exalted source as the text. Was this ever intimated before? Dr. Wilder's "Religions of Ancient Greece and Rome" is finely done and will almost certainly be excellent throughout. "A Manuscript from Another Space" is by an author who has apparently never read *Flatland*, and who gambols in uncouth glee over supposed discovery of thoughts now well in their teens. Mr. Mead's "Moulds of Mind" has of course all the rich intellection familiar to his readers, but specially strikes because in two distinct styles, — the first half almost *staccato* in its quickness and intensity, the last half flowing and full. It is charming to once more encounter in print Mrs. Patience Sinnett, and her "Alchemy as a Spiritual Science" closes its exposition with beautiful words which only the changed type disproves as her own. From a strictly Western view-point "G. R. S. M.'s "Dwellings of the Gods" may not appear as of intelligible thought, but doubtless the true view is that it is rich in meaning and spiritual help. "The Veil of Maya" grows ever more absorbing, even thrilling, and the latest scene is superb. The "Brother" discussion has three contributions; J. T. Campbell's slightly hysterical and altogether missing the point, Dr. F. Hartmann's concise and clear, W. Kingsland's fair but not very strong. Mr. Mead's lamented illness causes a sad drop in the reviews. — [A. F.]

MAY THEOSOPHIST. "Old Diary Leaves XXVI" narrates the temporary union in 1878 of the T.S. with Swami Dyanand Sarasvati's Arya Samaj, the dissolution being upon discovery that this Samaj was a local and sectarian body. The episode is interesting as one proof of the gradual evolution in character of the T.S. Col. Olcott's readiness for the union was in part, he says, because H.P.B. had told him that the Swami's body was inhabited by an Adept of the Himalayan Brotherhood, whereas he later discovered that the Swami was not an Adept at all, only a pandit ascetic. No inference is drawn, but four may be: that H.P.B. mistook; that the Colonel mistook; that the Colonel misunderstood H.P.B.'s assertion; that H.P.B. was right, though the inhabitation was only occasional. It is among the possibilities that any one of the last three may meet the case. "Altruism" is very good indeed, but Mr. Old's "Transmigration of Souls" is not, since it seeks to substitute for the Karmic doctrine of allotment as the result of desert a cloudy mass of phrases wherein no distinct thought appears. The clergyman whom he opposes has really, on page 494, given the Theosophic teaching as well as any Theosophist. Mrs. Besant's "Spirit of Theosophy" is, of course, broad and vitalizing. "The Hindû View of Transmigration" holds that the most sacred books teach descent of bad souls into animals and trees, but the editor thinks a different translation warranted. Verbal inspirationists are always in trouble, longitude not affecting inherent difficulties. There are some very sensible reflections in "Cuttings and Comments". The Astrological Bureau has encountered an untoward obstacle in the rapacity of native astrologers, and has to suspend for the present. But why was not this foreseen by due inspection of the heavens? Such, we fear, may be the inquiry of profane scoffers in the West, and there does not appear any immediate reply to them. Even if there was, these men would no doubt be shameless enough to hint that a planetary guidance which does not keep the "Bureau" out of scrapes might prove sad reliance for ordinary folk. Ah! well. — [A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 4. "Life Eternal", by Dr. Alexander Wilder, is a singularly beautiful article, beautiful both in spirit and in diction. Sweet and pure and elevated, it tones up the whole nature of the reader, and it has a certain cordial sensing of celestial verities, utterly unpretentious and yet palpably genuine, which makes one *feel* their reality with peculiar vividness. Delightful thoughts are charmingly expressed. "I am ready to learn that gold itself is solidified sunshine which has been attracted and entombed in a matrix of quartz." "To see is better than to be seen." "The truth, and not its exponent, will make us free." The second paper, "What are we here for?", a reprint from the *Theosophist*, is fair but not noteworthy. — [A.F.]

TRANSACTIONS OF THE LONDON LODGE No. 20 is Mr. Bertram Keightley's lecture upon "Masters of Wisdom". It starts with a strong distinction between the material and the spiritual theories of Evolution, gives the ideal of a Mahâtma, shows how it is demanded by evolution, by analogies throughout it, and by history, closing with testimony, answers to objections, and a beautiful tribute to Masters' work. It is an able and of course well-written pamphlet, but the idea that experience has to be stored up in physical atoms rather than in the souls which merely use them is very fanciful and painfully materialistic, and one notices that in the description of Mahâtmas Buddha receives fifty-eight lines, Apollonius of Tyana nine, and Jesus five. At Mr. Keightley's request Mr. Sinnett appends an account of eight persons whom he personally knows and who have seen and communed with Masters, prefaced with some very sound remarks as to discretion in discussion. — [A.F.]

THE COSMOPOLITAN FOR JUNE contains a Theosophical story by Mrs. Arthur Gordon Rose, "Karma à la mode". Probably nothing more delightful has ever appeared in the Theosophical department of fiction. All our terms are perfectly familiar to the writer, and are used with the utmost dexterity. A humor more than delicious bubbles up all through the neat phraseology, and the culmination in the scenes on the last two pages is nothing short of genius. Every part of the whole story is so good-natured, so clever, so indescribably rich in dry wit and half-veiled fun, so apt and ingenious and well-conceived, that one yearns to shake the hand of such a writer and then steal her pen. Of

course such a story illustrates the astonishing spread of Theosophy and the perception of popular taste now growing in writers and editors, but this is an after reflection. Any well-read Theosophist with a sense of humor who wishes half an hour of rarely-equalled delight had better send fifteen cents and postage to the Editor of *The Cosmopolitan*, New York. — [A.F.]

THE BUILDING OF THE KOSMOS, and other Lectures. These are four of the five lectures delivered by Mrs. Annie Besant before the Convention at Adyar in December. Most unfortunately that on Karma was omitted because of inadequate time to revise the report, but the other four, *The Building of the Kosmos*, (a) *Sound*, (b) *Fire*; *Yoga*; *Symbolism*, have been most carefully gone over and are issued under the direct sanction of their illustrious author. That they should be learned, luminous, instructive, eloquent, filled with an exalted spirit of purity, grace, wisdom, devotion, is of course. One expects that. But what astonishes is the marvellous knowledge of the vast and complicated Hindû sacred literature, a knowledge of its text and surface meaning, and esoteric sense, a knowledge so precise and large, all gained—or shall we say “revived”?—in these last five years. It is easy to picture the amazement and reverence with which the Brahman caste must have listened to the eloquent foreigner who knew better than they their own scriptures and lived them out in their very spirit.

The first two lectures are based mainly upon the Upanishads and H. P. B.'s *Secret Doctrine*, and unfold their teaching with amazing clearness, its spiritual quality being especially emphasized. *Yoga* is a most practical, common-sense exposition, but it soars grandly into the loftiest realms as the thought of “devotion” thrills and inspires the speaker. *Symbolism* finely expounds the meaning hidden in universal and Oriental symbols, and contends for their value as impressions on the ignorant. Through all these four great utterances of a great soul, so forceful with learning, intellect, and spirituality, is apparent a sympathy with Eastern methods which shrinks from admitting them as sharing human imperfection, and would rather endow them with the glow of a fervid reverence than subject them to any criticism, however just. The mantrams during conception and at birth and death (p. 24-25) and the treatment of the words “never to return” (p. 37-38) are illustrations; and the apologies for fakir asceticism (p. 60-62) and for idolatry (p. 82-87) suggest how affection impels more to perception of a fancied merit than to realization of an actual effect. This is true no less as to systems than as to individuals, and of philosophers as of the unlearned. And yet without such tenderness the speaker could not so have won the Hindû heart or touch the universal human soul.

The appended catalogue of works sold at Adyar exhibits an astonishing range, though the classification is sometimes rather startling, Dr. Dewey's *Open Door, or the Secret of Jesus*, for instance, coming under “Occult Stories”. (The PATH; 60 cents.)—[A.F.]

THE UNKNOWN LIFE OF JESUS CHRIST is a translation by Jas. H. Connelly and Leon Landsberg, both New York F. T. S., of the French version by N. Notovich of the Thibetan MSS. read to him in a convent in Ladak—Lesser Thibet. A very full and interesting description of his journey and of his access to the MSS. is given by M. Notovich, and a *resumé* of the work itself. Jesus, here called Issa, is considered the actual son of Joseph and Mary, though an incarnation of Buddha, and the seventeen years as to which the Gospels tell nothing are described as passed in study under Buddhists and Brahmins in India, and in preaching there and upon the return route to Judea, many short discourses being given. His crucifixion is attributed to a direct order of Pilate, after acquittal and protest by the friendly Jewish priests and elders, and the disappearance of the body to a transfer by Pilate to another tomb, no trace of resurrection being in the story. The earliest MSS. were written in Pali within four years after Issa's martyrdom, and translations into Thibetan were carried from India to Thibet about 200 A. D. Of course they far antedate the canonical Gospels. Naturally controversy is raging over their authenticity, but for this and for their correctness M. Notovich gives strong reasons.

From this account the whole miraculous element is missing, as to the birth, history, death of Jesus, and as to his personal acts. His teaching was

simple, direct, practical, without parable, personal claim, or specific doctrine. The narrative is too concise for much criticism, but the style is clear, dignified, and marked by an evidently sympathetic spirit. That this remarkable work, possibly destined to create a great change in theological thought, should have been first brought within English reach by Theosophists, is pleasant to their brethren. (*Orderable through PATH*; \$1.50.)—[A.F.]

THEOSOPHY SIMPLY PUT, by a New York reporter, is one of the best of Theosophical pamphlets, being exactly what its title claims. It is intended for every-day men and women, who need a clear statement in every-day language, and no other tractate covering so much ground has been written down to this level. The common objection to our literature is that it is not sufficiently popular. Provision is made for trained minds, the educated, the thoughtful; but not for the masses, though they need it as much. This can no longer be said. The work has been excellently done, done by one whose experience showed him the desideratum and whose powers were sufficient for it without surpassing it. Theosophists can serve the Cause precisely where service will be of special value by circulating this pamphlet among the class for whom it is written, and the "League of Theosophical Workers", 144 Madison Ave., N. Y. C., who have published it and to whom orders should be sent, will supply it for distribution at five cents, single copies being ten cents.—[A.F.]

THE VOICE OF THE SILENCE in the new American edition for the pocket has a great improvement over all others,—the foot-notes are upon the page where they belong, and not at the end of the book. Thus they can be read at once, without the annoyance of perpetual reference to another place. Copies in red leather and red edges are 75 cents; those in morocco with gilt edges are \$1.00. The edition matches in size the new editions of the *Bhagavad Gita* and Patanjali's *Yoga Aphorisms*, and the *Stanzas of Dzyan* have been added, as well as a portrait of H. P. B. (*THE PATH*).

THE HERMETIC ART is Vol. III of *Collectanea Hermetica* edited by Dr. Wynn Westcott, and has a preface by "Non Omnis Moriar" and an Introduction and Notes by "S. S. D. D." Most of the text consists of warnings of the difficulty in understanding the subject and of the few who ever do, and one passage shows how the Philosophers "take the liberty" of contradicting themselves and each other. Still, this is not to be used as an argument against them or their Art, or even against the propriety of publishing further unintelligible works; rather is it a "trial of faith", as good Christians would express it. And all the difficulties vanish when one once gets the key—if one ever does. One can possess himself of some of these difficulties (though without the key) by investing \$1.00 in this little work of fifty-two pages, wherein, partly in multi-capitalled prose and partly in what passed for poetry in a less exacting age, he can read about "Hunting the Green Lion", "The Doves of Diana", "Leprous Gold", "Metallic Moisture", and other profound mysteries understood only by the elect. (*Orderable from PATH*).—[A.F.]

WAS IST DIE MYSTIK? by Carl Graf zu Leiningen-Billigheim, is another new and very good book in German on Theosophical subjects. This book is intended to fill a long-felt want, being an introduction to more difficult Theosophical literature. Appended to it is a useful Theosophical Glossary. (Paper 127 pp., *THE PATH*, 75 cents.) Besides the above Herr Julius Sponheimer of Zurich, Switzerland, has made a very good German translation of the well known brochure, *The A B C of Theosophy*. (*PATH*, 20 cents). Both the above books were published by Wilhelm Friedrich, Leipzig, Germany.

DR. FRANZ HARTMANN has issued a circular asking attention to the appalling number of cases of burial alive, giving recent instances, and announces that he is about to publish a book upon the subject. Besides advocating legislation preventive of premature burial, the book will give the occult view of life and death. The Doctor asks friends to contribute well authenticated cases of burial alive in modern times, addressing him at Hallein, Salzburg, Austria. A retired army officer, U.S.A., is collecting the various statutory regulations abroad, and these will be used to promote reform here.—[A.F.]

# Mirror of the Movement.

## AMERICA.

ARYAN T.S. Sunday evening lectures in June were: "*The Power of an Endless Life*", Alex. Fullerton; *Mahâtmas*, Wm. Q. Judge; *Nature and Nature's Laws*, Jos. H. Fussell; *Other Worlds than Ours*, Claude F. Wright.

BROOKLYN T.S. had Sunday evening lectures in June: *Theosophy and Art*, Wm. Main; "*The Power of an Endless Life*," Alex. Fullerton; *The Story of Osiris*, Harry S. Budd; *The History of a World*, Jos. H. Fussell.

THE APRIL CONVENTION having authorized the General Secretary to cancel the Charters of the Lotus T.S., Kearney, Neb., and Gray's Harbor T.S., Hoquiam, Wash., this was accordingly done. These Branches have long been asleep and delinquent as to dues, and are finally cut down as mere cumberers of the ground.

VYASA T.S. AND SARASVATI T.S. of New Orleans have consolidated under the name "New Orleans T.S.," and the new Charter was issued on June 5th. The President will be Norman F. de Clifford, and the Secretary Dr. F. Barroso, 828 Canal street.

KALAYANA T.S., New Britain, Conn., has moved to another building in better location, where it has two good rooms, large signs, and a much more public character. Both daily papers announce the topic of Branch discussion each week, and often give space to a report. Influence is being exerted to secure for the Public Library the principal Theosophical works. On June 7th Miss Mary E. Hart of the Aryan T.S. read a paper before the Branch upon "*The Evidences of Theosophy*". The study-classes formed by Mr. B. Harding in Bristol and Meriden are doing well in both attendance and interest.

CLAUDE FALLS WRIGHT passed the latter half of April in lecturing and work at Macon and Atlanta, Ga., and in attempts at Palatka, St. Augustine, and Jacksonville, Fla. Arriving in New Orleans May 6th, he gave almost daily lectures or classes until the 16th, when he left for Nashville, Tenn. On the 17th and 18th he lectured publicly in Library Hall on "*Reincarnation*" and "*Occultism*". After many private meetings and also talks with members, he left for Washington, D. C., and arrived there May 24th, Thursday. On Friday he lectured before Branch on "*The Theosophical Society*". Sunday, 27th, he lectured on "*Dreams*". On Tuesday, 29th, he gave a public lecture on "*Reincarnation*". On Thursday, 31st, he gave another public lecture on "*Occultism*". On Friday, 1st June, he addressed the Branch and answered questions. Sunday, June 3d, he addressed over one thousand persons in Metzert's Hall on "*H.P.B. and the Mahâtmas*". The following Friday he again addressed the Society on "*The Seven Principles of Man*". Saturday, June 9th, he lectured publicly to a large audience on "*Occult Development*". On Monday, June 11th, he addressed a meeting in Mrs. Irwin's drawing rooms. Friday, 15th, he lectured before the Branch on "*Kama*". Sunday, 17th, he attended Western Presbyterian Church and listened to attack on Theosophy and his own lectures by Rev. H. W. Ennis. Mr. Wright promptly challenged him to a public debate. Mr. Ennis lamely refused, and the papers widely advertised the whole affair. On Thursday, the 21st, Mr. Wright replied publicly in the large Metzert's Hall to Mr. Ennis in a lecture entitled "*Theosophy and the Churches*". Mr. Ennis was invited.

DENVER T.S., Denver, Colo., was formed by the General Secretary on his return route to the East. It was chartered on May 31st with six Charter-members. The President is Wm. S. Wing, and the Secretary Edward B. Cronkhite, 1,644 Tremont Street.

MR. B. HARDING has passed a busy and most successful month in New England. The Norumbega Club of Charlestown, Mass., numbering two hundred or more, requested a lecture on Theosophy, and Mr. Harding complied with it to their satisfaction. A series of three lectures has been given in Worcester, Mass., to crowded audiences, and the result has been the formation of a class of twelve to study Theosophy at the home of Mrs. Clafin through whose energetic work it was that Mr. Harding's visit proved so successful. A series of three lectures was also given in Lynn, Mass., to large audiences, and the result there was equally gratifying. A class of fifteen was formed for weekly study under the guidance of Mr. Robert Crosbie, President of the Boston T.S. Lectures have also been given at Newburyport, Lexington, and Sharon, and a class formed at Sharon to be conducted by Miss Craig. Mr. Harding has also delivered lectures during the month to large audiences in the halls of the Malden, Boston, Cambridge, and Somerville Branches of the T.S. In all, nineteen public lectures have been given, besides much other work accomplished in visiting and meeting individuals, etc. Under the auspices of Bro. Clarke Thurston of Providence, R. I., halls for lectures were engaged at New Bedford, Taunton, and Fall River. Mr. Harding delivered three lectures at each place. Classes to study at these towns have been begun and will be looked after by the members of Providence.

### PACIFIC COAST ITEMS.

SAN FRANCISCO LECTURES continue well attended in spite of the heat. That on June 10th was by Mrs. S. A. Harris upon *Man and God*; that on June 17th by Dr. J. A. Anderson was upon *The Devil*. Dr. Griffiths's Southern tour is very successful.

KESHAVA T.S., Riverside, Calif., was chartered May 31st with eight Charter-members. One of its most active organizers was the late Secretary of the Krishna T.S., Philadelphia, now a resident of Riverside.

HARMONY LODGE T.S., Los Angeles, Calif., is the third Branch in that important town, and was chartered on June 8th with nine Charter-members. The dissolution of the two Western Branches and the union of the two in New Orleans make this one to rank eighty-eighth on the American roll.

AURORA T.S., Oakland, Calif., is about to open a free Reading Room every afternoon, thanks to liberal donations from the Countess Wachtmeister and from those she had generously interested.

THE PACIFIC THEOSOPHICAL CORPORATION is now a legally incorporated body, designed to carry on Theosophical work on the Pacific Coast. It has for officers such men as Dr. Anderson, Mr. Rambo, and others. The last of the monthly lectures at the San Quentin Prison was given by Abbott B. Clark on June 3. The inmates of the prison begged for more Theosophical books, and a large number have now been given. A class of 120 students has been formed for the study of Theosophy, and is carried on without outside assistance. Messrs. Evan Williams, Abbott Clark, T. H. Slater, and others have lately begun work among the sailors on the water front. It promises grandly. Literature is distributed, and lectures will be given as soon as arrangements can be made. The H.P.B. training class of San Francisco has been so successful that others are to be formed throughout the country. A training class has already been started in Oakland with a large and enthusiastic membership. The object of this class is to train members for active and efficient propaganda work; the expression being "to assist its members to get a clear, comprehensive, and common-sense view of Theosophy, and to acquire the ability to convey that view to others".

DR. GRIFFITHS visited Salinas, Calif., and gave a lecture to a crowded house May 15th. Many unable to secure seats sat upon the steps and remained standing during an address of nearly two hours. A number of ministers were present, also teachers, editors, and professional men, and intense interest was manifested. A quiz meeting was held the following evening. Leaflets and marked catalogues were distributed.

San Ardo was the next stopping place. Bro. J. C. Hadley resides and had done some preliminary work there. Many came from the surrounding country and attended the lecture given May 18th. I.O.O.F. Hall was well filled, leaflets were distributed, and Bro. Hadley decided to hold regular T.S. meetings there hereafter. A nucleus is thus started which may soon develop into a Branch.

A general lecture upon Theosophy, Karma, and Reincarnation was given to a good audience in Santa Maria, Calif., May 25th, and a quiz held next evening. As usual, long reports were given by the local press.

Lectures were given in Santa Barbara June 1st and 3d. Unity Church was offered and accepted with thanks for same. A good audience attended. An informal quiz meeting was held and frequent calls were received during the lecturer's stay in that city.

June 4th, p.m., Mrs. Albert McGee, F.T.S., who resides at Montecito, a suburb of Santa Barbara, gave a reception to Dr. Griffiths at which a number of people interested to know what Theosophy is attended. It was a pleasant and profitable occasion. Brothers Playter and Wallerstein also reside near that city, and there is prospect of a Branch there. Ventura was next visited and a lecture given June 7th. Two large and interested audiences attended lectures given at Santa Paula June 12th and 13th, three informal meetings were held, a class for study started, and a Branch will no doubt later result. Numerous calls were made upon the lecturer at his hotel. Leaflets were distributed and press reports given.

THE COUNTESS WACHTMEISTER, who accompanied Mr. Judge and party on his recent Western trip, has proven herself an indefatigable and tireless worker for Theosophy. Beginning in San Diego, her first lecture was delivered in the Theosophical Hall, before the Branch, and was of an hour's length, followed by another hour of questions and answers. Going thence to Los Angeles, she remained in that city for three days, and during that time gave a lecture in Blavatsky Hall to a crowded audience, received a constant stream of people at Headquarters during the day, and at the private residences of several of the members of the Society during the evenings. She then went to Riverside and organized a new Branch in that city. After this, she came on to the Convention in San Francisco with the other Delegates, and gave a number of lectures before the Convention and at private and Branch meetings in San Francisco; a large hall was then secured and she was announced for a special lecture upon *Spiritualism and Theosophy*, which she gave before a fine audience, and which was of over an hour's duration, and was a most successful effort in showing the explanation of spiritualistic phenomena by Theosophic philosophy. A regular tour through the Santa Clara Valley was then mapped out for her, and she visited all the principal points in this valley, lecturing at each place. At Santa Cruz she gave a lecture to a good audience, and received visitors at Dr. Gamble's residence and at the Headquarters while there. She did a great deal of most satisfactory work while in this city. She attended a Branch meeting at the village of Soquel in the afternoon, and gave a lecture in the evening. Next morning she attended another Branch meeting, and was then driven over to Watsonville, where a lecture was arranged for and delivered in the Opera House to a fine audience. The following day she received visitors, both afternoon and evening, in the parlors of the hotel, with the result that a class for the study of Theosophy was formed, and it was arranged for Mrs. Russell of Santa Cruz to go over once a week and take charge. Seven or eight persons joined the class, and a room was engaged for regular meetings. Thence she went to San José, and received enquirers at private residences. The following day she lectured at the Town Hall. The day after she again received visitors and enquirers. Next morning she went on to Gilroy, and received visitors the whole time at the residence of Mrs. Angney; gave one successful lecture, and the following evening a *conversazione*, where there were continual questions and answers. During the same afternoon, at a private residence, she met many people who were interested in Theosophical subjects. The next day continual visitors again, and in the evening a Branch meeting to discuss methods of work. She then returned to San José, was driven to Mrs. Stubbs's house, about six miles from San José, returning to San José and lecturing in the evening to a full hall on *India*. The next morning received visitors again, and in the afternoon left for Oak-

land, where a lecture was delivered that night upon *India*.

The Countess arrived in Stockton Monday, May 28th, and received visitors through the forenoon of each day of her stay. A reception was given to her in the Masonic Temple on the following afternoon, and many questions were put and answered. In the evening she lectured on *Theosophy* to a large attendance, and on Wednesday and Thursday afternoons she received Theosophists in the Branch Hall and imparted valuable information. A private Branch meeting for members only was also held, and a public lecture given on *India*. The Countess left Stockton and arrived in Sacramento on June 1st, and during most of her stay experienced unpropitious weather, but she received visitors constantly except when occupied with public work. On the evening of the 2d a reception was given her, much impaired in attendance by rain. She met the Branch on Sunday afternoon, and in the evening publicly lectured and answered questions. After the lecture she received the members of the "Seventy times Seven Club" and gave them good Theosophical advice. Up to the very last moment of her unfortunately short stay she was answering earnest questions from callers, and it was with great reluctance that Theosophists bade her good bye after only three days of visit. She then went to Marysville.

ALOHA T.S., Honolulu, Hawaiian Islands, was chartered on June 14th with eleven Charter-members, and is our eighty-ninth Branch. The very interesting work going on for some time in Honolulu has steadily increased in volume and public interest, and the actual organization into a Branch has been prepared for with much care and foresight. All the Charter-members are new except the one who has been for some years a member-at-large of the American Section and to whom the present Theosophical activity in Honolulu is mainly due—Mr. A. Marques.

MRS. M. M. THIRDS, the devoted Secretary of the Central States Committee, left Chicago on June 29th *en route* to San Francisco and thence to Honolulu, Sandwich Islands, where she purposes Theosophical work in connection with the new Branch there. This important undertaking will doubtless give great aid to Theosophy in Honolulu.

#### AUSTRALASIA.

AUCKLAND, New Zealand, has resolved upon a Lotus Circle, to meet on Sunday afternoon and to be conducted by F.T.S. who will each give a month in turn. Papers or lectures have been given upon *Thoughts on the Deity and on Man*, *The Harvest of Life*, *The Cause of Separateness; What is it?*, *The Philosophy of Mysticism*, *Theosophic Conceptions of Christ*, and *Why do we not recollect our past lives?*

SYDNEY, N.S.W., celebrated White Lotus Day with special care, the room being beautifully decorated with flowers and ferns, and H.P.B.'s portrait upon the table being wreathed with flowers and flanked by photographs of Mrs. Besant, Mr. Judge, and Mrs. Oakley. The average attendance at meetings is fifty.

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#### THEOSOPHICAL CORRESPONDENCE CLASS.

The very great value to F.T.S. of this method of systematic instruction and training is strikingly shown in the eight-page circular upon the answers to Question Papers 1 and 2, just sent to members of the Class. It is called "General Comments and Notes". Taking up each Question it rounds out the answers received, correcting, amplifying, explaining with singular clearness and knowledge. The Questions themselves had been eminently judicious and intelligent. Students who really desire to ascertain both what they know and what they do not, and who wish to progress under the direct guidance of a highly instructed Theosophist, have thus opportunity in a system which has been planned with great sagacity and is carried on with great ability. Members of the T.S. can join at any time by writing to **Secretary Theosophical Correspondence Class, 144 Madison Ave., New York.**

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If things ought to have been otherwise, the Gods would have ordered them otherwise.—*Epictetus*.

OM.

# Α υ ω

THIS day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet and the light of Thy face make mine glad. Thus much I make prayer to Thee; go Thou on Thy way.—*Zuñi prayer.*

## THE PATH.

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VOL. IX.

AUGUST, 1894.

No. 5.

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### MAN'S DUTY TO HIS BROTHER BRUTES.

CONFOUNDING the individuality of man with his personality, and the according of an undue importance to the latter, which is a basic error in modern Christian belief, are in various ways much to be regretted, as affording false premises from which many wrong and injurious conclusions are naturally drawn. The fundamental injury done by it is through a tendency to cultivate in a man a sense of separateness from both the Divine Source of his immortal being and the phenomenal universe of which his transient personality is a part. In point of fact, he is separate from neither, being in his essence a portion of the former—with potentiality of conscious reunion—and indissolubly connected with the latter, so long as he retains corporeal form, by his subjection to laws governing all matter.

A rather rare old book, *The Chronicles of Nuremberg*, printed in 1492, contains a picture of the Lord, in voluminous robes and with a crown on his head, molding Adam out of a mass of clay; and another picture represents the Lord, costumed as before, pulling Eve—a little female figure, out of an oval hole in the side of the sleeping Adam. Those pictures were published under the censorship and with the approval of the church. To one who can believe that version of the creation of man, faith in almost any-

thing else must come easy, and such robust credulity is demanded of him who would be an orthodox Christian. He must not doubt God's concentrating his attention upon man ; that God made the sun to give man light by day, and the moon to give man light by night, and the stars and planets to decorate the firmament for man's delectation, and the comets to amuse man or perhaps to stimulate his curiosity ; that God invented the seas and rivers for man to sail upon and drink, and iron for man to use in fashioning implements and weapons, and gold for man to use as a medium of exchange or standard of value, and the flora and fauna of every land for man to amuse or decorate himself with or devour, and so on, the general purpose and all the details being—everything for man. Theosophy does not accord such importance to the corporeal man, but regards him as simply a creature who has attained a certain advanced stage in the endless course of evolution through which all the manifested universe is moving, and affirms that it is impossible for him to evade by any assumption of superiority or inherent right of selfishness his full share of Karmic responsibility for his acts toward all other beings in the evolutionary chain, however low they may still seem to be. This is one of the serious differences between that philosophy and Christianity, which less than any other form of religion largely professed in so-called civilized countries inculcates as a moral duty human kindness to the lower orders of animal life. And, indeed, it was not enjoined by the founder of that creed. So far as we may judge from what his followers have chosen to retain of his teachings, Christ, while full of tenderness for the sons of men, gave no particular consideration to the rights of animals. It is true that he did upon one occasion mention the duty of rescuing a domestic animal from a pit into which it had fallen, as justifying a violation of the strict Sabbatical law, but even in that, whether higher regard was paid to the feelings of the animal or to its owner's acute appreciation of its property value—which he knew was strong in his people—is open to question. At all events, there is no record of Christ's having ever uttered any such eloquently compassionate appeal on behalf of the helpless dumb brutes as Gautama Buddha's protest against blood sacrifice.

Possibly a reflection stirring humanity's self-interest would be more potent than one based upon sentiment or justice to-day as much as in Christ's time, and, taking this point of view, men will do well to consider whether gravely evil consequences are not likely to grow from the seeds of wrong and cruelty our race is sowing in its treatment of the animals. A prominent newspaper,

one which frequently manifests intelligence in its editorial columns, recently published the following :

From London and from San Francisco simultaneously come accounts of human beings mortally affected with glanders. Man domesticates an animal, uses or houses him ill, and presently nature develops in him a disease by means of which she avenges the outrage done on herself. The better opinion of to-day is that this is the origin and genesis of that supreme scourge of the human race, the disease of consumption. Recent investigation has brought to man's knowledge a number of human diseases produced by parasites originally developed in the lower animals and communicated from them to man. It begins to appear that the Societies for the Prevention of Cruelty to Animals may yet receive their most effectual aid from the studies showing how the effects of such evil doing work out their own revenges on the higher race responsible for them. In time, systematic study may even trace the operation of nature's same law of inexorable revenge from the practice of cruelty upon children. Should this ever be made palpable to the plain understanding, the societies combatting this evil will have gained the most effectual ally their cause is capable of attracting. No evil is ever eradicated until it is shown to be a fruit of ignorance, containing within itself, for that reason, elements of a retribution inevitable under the operation of natural law.

With all the good sense its business interests cannot quite suppress, the paper making that utterance is still too timid, too much afraid of shocking its orthodox advertisers, to venture calling that "natural law" by its right name — Karma, for the doctrine of absolute justice, the affirmation of inevitable responsibility, is unwelcome to those trained to hope evasion, through the vicarious atonement, of what they know they deserve.

Karmic justice is an essential element of evolutionary development. It is not confined to the ethical field, rewarding good and punishing evil, but is operative upon every plane of being, for it is the law by which causes are inevitably productive of effects. The blooming of a flower from a planted seed, the blasting of a rock by an explosive force, and the blighting of a soul by a career of vice and crime, are all Karmic outcomes, and either is but one link in an endless chain of indissolubly related incidents. Nothing exists, or can be imagined by the mind of man, which is not at once a consequence and potentially a cause for other consequences. Hence man in his every thought, word, and deed sows seed which must produce harvest, in kind and degree exactly proportioned to it. And this harvest is in no wise dependent upon the vigilance of any "recording angel", or the humor of any anthropomorphic God, or the interposition of influence by any superhuman being more merciful than just.

The Karma made by human beings is not simply individual, but collective as well, and a family, a class, a nation, or a race

may by joint participation in or condonation of wrong bring upon itself retributive consequences which will be deeply afflictive, or even destructive, to it as a whole ; individual deserts at the same time receiving their exact measure of award. It may seem to purblind human wisdom that in such comprehensive afflictions the innocent suffer with the guilty, but such is not the case. The unerring law of Karma determines the measure of individual responsibility, and is alone capable of prescribing who are the innocent.

Cruelties to animals generally dealt with by organized human societies, or taken cognizance of by law, are of four classes, — those perpetrated through ignorance or parsimony, as the ill-keeping or feeding of domestic animals ; the savage punishment of beasts of burden and “pets” by persons of ungovernably violent tempers ; such brutal sports as dog-fighting and cock-fighting ; and, unhappily, a certain small proportion in which unbalanced minds seem to derive a morbid gratification from the infliction of pain. These are, of course, very bad ; but it is open to question if all together make for the race so heavy a debt of evil Karma as must come from two other classes, for which the burden of direct responsibility rests upon those who assume to represent the highest civilization, culture, and scientific progress of the age. One of these is the practice of vivisection—the torture of living animals—nominally “in the interest of science” but actually for the gratification of a profitless and morbid curiosity as to the intensity of physical agony a creature can endure yet live and be conscious of its excruciating pain, or how it will act in the demonstration of emotions under such horrible conditions. As illustrations of this may be cited Prof. Bracket’s experiments on dogs, to test their affections. He dug out a dog’s eyes, destroyed its organs of hearing, inflicted upon it the most agonizing tortures in various diabolically ingenious ways, to find, if he could, the limit of its attachment, and still, until merciful death came to its relief, the poor animal licked his hands. A female dog with young was cut open and her puppies extracted, with the object of seeing if in her dying agonies she would recognize them as her offspring and exhibit maternal affection. Another, taken from her young, had her breasts cut off and was put down, so mutilated, bleeding, and dying, among her hungry little ones, to see what she would do when she could not feed them. She offered them her gaping wounds, caressingly licked them in her last agonies, and died. The law recognizes the right of so-called scientists to practice such infernal and utterly inexcusable atrocities, and licenses them, and the guilt of their perpetration consequently rests not only upon

the individual perpetrators, but upon the community which does not punish such deeds and make them infamous.

The other enormous wrong referred to is the wanton slaughter of birds that their plumage may be employed for the decoration of women's hats and dresses and in certain specialties of "art-work". In a single week in 1888 there were sold at auction in London the skins of 400,000 North and South American birds, a large proportion of them those of humming birds. At one sale 12,000 humming birds' skins were sold. And that is but one of the numerous markets in which this trade goes on constantly in Europe and America. So great is it that it has almost made extinct some of the most brilliant varieties. Of the superb "ruby and topaz" humming-bird, 3,000 skins were sent in one shipment from Rio de Janeiro. Of many varieties of birds, women only care to adorn themselves with certain portions, the wings, breast, or tail, and, as it is believed that the feathers keep their brilliant colors longer if taken before the bird dies, hunters of birds for fashion's use make a practice of twisting off the wings, tearing out the tail feathers, or deftly ripping off the entire skin of the breast, from the still living creature, then indifferently casting aside the palpitating, agonized, mangled little victim, to die at its leisure.

Can any one who realizes the scope of moral responsibility involved in the operations of Karmic law for a moment imagine that the reaction from that cruelty will fall only upon the ignorant and brutal hunters—who are often savages—and that the men who employ them, the merchants who trade in their spoils, the fair women who adorn themselves with the blood-stained trophies, and the complacent friends who approve their fostering of the merciless traffic, will not all have to bear their share of the account?

Among various kindly peoples whom good Christian vivisection, bird-wing wearers, and preachers of the vicarious atonement stigmatize as "heathen", it is believed that one who is guilty of wanton cruelty to a dumb, helpless beast will, after death in mortal form, reïncarnate consciously as a beast, of the kind he has injured, and suffer at the hands of some other cruel man such suffering as he inflicted. Taken literally, it might be said that arrangement would be very fair and likely to keep up the supply of beasts and the practice of cruelties; but the real meaning of that exoteric teaching, as understood by the wiser, is not that there will be actual retrogression to animal form, since that would be a violation of the general law of evolution, but that the wantonly cruel deed certainly involves such Karmic retribution

as will bring pain equal to that inflicted. Sooner or later the punishment will certainly come. "Though a man die, yet shall he live again", and the Karmic debt he incurs never is outlawed, but must eventually be paid.

One retributive effect, the causing of human diseases, has already been noted. Another is heard of in the wail of the agriculturist that his harvests suffer from the attacks of insect myriads no longer held in check by the little feathered songsters he has helped to send away for the adornment of women's hats. But it is not solely in such material phenomena that the Karmic recompense is meted out. It touches the minds and souls of men as well as their lives and pockets, even of those who deem themselves free from all responsibility in the matter, for there is no such thing as separateness possible in all our great family.

The astral condition of matter, in which the atoms are just a little too refined for perception by our senses, pervades the denser molecules of the material plane and, interblended with yet more tenuous atoms constituting other planes, fills all space, at least within our world, to the uttermost confines of its gaseous envelope. All material forms have in them their astral bodies, or models, upon which are molded the material molecules which make them objective to our senses. The dense atoms of the gross molecules, the astral atoms mingled with them, and the more rarefied atoms of yet subtler conditions of matter are all together in ceaseless vibratory motion, introactive, reciprocal, and productive of phenomena. All sentient things impel modifications of those vibrations, in kind and degree proportioned to their sensations, from their astral principles in which such sensations are perceived to the general ocean of astral atoms in which all are submerged, and these vibrations not only leave there their impressions, a record of all that which has been, but are causative of vibrations affecting other organisms through their responsive astral principles. Thus, when the astral ocean is made to pulsate with vibrations caused by pain and wrong, it attains a malefic influence which is as really poisonous in its effects upon men's minds and souls as an atmosphere charged with some deadly gas would be to the lives of those inhaling it. Dulled sense of moral responsibility, debasement of thought and feeling, inhuman indifference to the misfortunes of others, increase of selfishness and abandonment to sensuality are all products of such vibrational influences, unconsciously sensed on the astral plane and thence transferred to the higher and yet more potent rate of vibrations belonging to the mentality of man.

Not until we deal more humanely with what we are pleased to call the lower orders of creation will we cease to require constant enlargement of our prisons, alms-houses, insane asylums, and hospitals.

J.H.C.

## PROOFS OF THE HIDDEN SELF

### THROUGH DREAMS.

THE dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian view-point, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dream not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body and brain are asleep—for sleep begins primarily in the brain and is governed by it—there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate, and all possible emotions are felt and perceived in dreams. The utility of this on the waking plane has nothing to do with the fact of perception. Time all is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams; and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking consciousness. In many people fancy is quite as usual and vivid as with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

#### IN CLAIRVOYANCE.

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

#### THE FEELING OF IDENTITY.

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception, then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.





We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I"—the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain

WILLIAM Q. JUDGE.

## FACES OF FRIENDS.

**E.** AUG. NERESHEIMER is at present the Treasurer of the Board of Trustees of the Aryan T.S. of New York. He is a Bavarian of Catholic parents, and was born in Moosburg near Munich, January 2, 1847. At Munich he graduated from a business college, and then learned the silversmith's and jewelry trades in Switzerland, Augsburg, and Berlin. At present he is an importer of diamonds and precious stones in New York.

In 1868 he went to Australia, leaving there in 1870 for California. Two years after reaching California, in 1872, he came to New York and has been there in business ever since, taking trips to Europe very often.

In 1886 Mr. Neresheimer heard of Theosophy from reading *Esoteric Buddhism* which a friend had loaned him, and was particularly struck with the information about Adepts. A foundation for this belief had been laid by nursery tales about great and wonderful beings in India. He had always held theories of his own about the doctrine of correspondences and of the interrelations of the ideal cosmos with the visible universe. A study of

Kant, Hegel, and Schopenhauer was made by him to obtain a mental anchorage, but not successfully. The Theosophical theory came like a key and a revelation, something like a formerly known and lost philosophy. The immediate link with the Theosophical Society began through an abusive article in a daily paper in which were given the name and address of the Secretary in New York, on whom he at once called, and then joined the T.S. in January, 1889.

Subsequently he called on H.P.B. in London and had some conversation with her at her rooms in Lansdowne Road, but cannot claim any greater acquaintance with her. He has served on the Executive Committee of the American Section, and from his intimate acquaintance with its work and with that of its General Secretary is qualified to know what this Section is and upon what the growth of Theosophy in the United States depends. Though not a speaker or writer of facility, he is one of those strong men who give a force to those with whom they work. His face does not appear here by his own wish, but because those who know of the great assistance rendered to the work of the Society not only in wise counsel but in many another field desire that readers should see the countenance of a strong friend, a good adviser, a liberal helper, one who is not easy to find in a walk of many days.

## HOW TO STUDY THE "SECRET DOCTRINE".

(Continued from page 128.)

**I**F, as has been claimed, the three fundamental propositions constitute a key to the study of the *Secret Doctrine*, the student should endeavor to apply these not merely to the philosophy as a whole, but to each and every department and special topic and to the linking of these together. Only by so doing can the true relations between the latter be found, and the place and importance of each in respect to the whole. It must therefore be borne in mind that these propositions apply to the whole manifested Cosmos, to Universes, worlds, and men, to all planes of the Cosmos as well as to all kingdoms of Nature; that back of all manifestation is the One Reality, one common Source; that guiding all manifestation is one Universal Law; and that the working of this one Law and the line of evolution are fundamentally the same in all cases.

A study of the great systems of ancient philosophy would show that underlying each are these same propositions, or some phases of them which, although differently expressed, embody the same fundamental ideas. In some instances these have been put into the form of aphorisms, which to a great extent are the keynotes of the systems in which they are so expressed. Such, for instance, are the following: "As above, so below", from the Hermetic school of philosophy; "Man is the Microcosm of the Macrocosm", from the ancient Hindu philosophy; both of these aphorisms are expressions of what is known as the "Law of Correspondences" which was used by all the great Hindû philosophers and to a greater or less degree by more modern writers, *e.g.*, some of the early Church Fathers, and by Bœhme, Swedenborg, and others. It will easily be seen that these aphorisms are dependent upon the fundamental propositions of the *Secret Doctrine*, and in a measure contain or imply the latter. Then there is the Cabalistic saying, "A stone becomes a plant; a plant, a beast; a beast, a man; and man, a god". This particular statement is, however, only a partial statement of the third proposition; it is only a partial statement of evolution. It goes further than the modern scientific statement of evolution in that it does not stop at man, but it makes no statement of the stages of evolution preceding the mineral; it only begins at the lowest point of the cycle of evolution, omitting the elemental kingdoms on the downward arc. The above statements and many others are constantly referred to in the *Secret Doctrine*, and by presenting these fundamentals in different aspects the student who learns to connect them together is better enabled to comprehend the methods and working of Nature and also that to us most vital problem—man's place in Nature. Furthermore, these various statements furnish an additional argument for the Wisdom Religion's being the fountain of Truth from which *all* streams of Truth have sprung.

It is necessary, then, to examine these aphorisms and to include them as part of the key of which we are in search. In a letter from a Master to Mr. A. P. Sinnett advice is given to the student to hold to the doctrine of analogy and correspondences.<sup>1</sup>

Everything follows analogy. "As above, so below." Man is the Microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.<sup>2</sup>

If man indeed be the Microcosm of the Macrocosm, a copy in

<sup>1</sup> *Secret Doctrine*, I, 187 (new edition, I, 210).

<sup>2</sup> *Secret Doctrine*, I, 177 (new edition, I, 200).

miniature of the Universe, we can well understand the value of the injunction given by the Delphi Oracle, "Know Thyself!", and the student of the *Secret Doctrine* cannot fail to notice the frequent application therein of knowledge about man to the elucidation of the mysteries of the Cosmos. In the same way knowledge of Nature as a whole gives us a knowledge of Nature's miniature, man. The study of man and the study of Nature must be pursued together, hand in hand; if we would understand one we must understand both, each one in relation to the other.

Not only is man the Microcosm of the Macrocosm, but each molecule, each atom, as well as each world and each system of worlds, mirrors the whole Universe; and each individual monad, each spark of the Universal Over-Soul, whether informing a world, a man, or an atom, is a mirror of the Universal Over-Soul.

*"Lift thy head, O Lanoo; dost thou see one or countless lights burning in the dark midnight sky?"*

*"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."*

*"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"*

*"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying 'Thy Soul and my Soul'."*

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. <sup>1</sup>

This fundamental law in Occult Science is the basis of the "Law of Correspondences", which in so many cases has been hit upon by Mystics and used by them intuitionally and, very often it would seem, fancifully. And being acquired merely intuitionally, and no basis or foundation being given, this law has come to be regarded by many as a mere empiricism. All through the *Secret Doctrine* this law is held to, and it is illustrated to such an extent that it rests with the student himself to test whether it be a law or not. Let the student "hold to the doctrine of analogy and correspondences. The Law of Correspondences does not merely hold on one and the same plane, as, for instance, in the case of man and Nature, the physical external man corresponds

<sup>1</sup> *Secret Doctrine*, I, 120 (new edition, I, 145).

to physical external Nature, the astral man to the astral side of Nature, etc., but there is also a correspondence between different planes, and action and reaction from plane to plane. Manifestation takes place on four planes, which are phenomenal and *rupic* (*rupa*=form), while above these are three *arupa* or formless planes, where form ceases to exist and which cannot become objective to us. The three higher planes are noumenal and subjective, the four lower are phenomenal, and are, or may be, objective to us. The seven planes represent the seven states of Cosmic consciousness, the three higher planes being inaccessible to human intellect as developed at present". "These seven planes correspond to the seven states of consciousness in man." All ultimate causes originate on the higher planes, and pass from plane to plane to the lowest which is the plane of ultimate effects, whence there may again be reaction on the higher planes. That which may appear as an effect on any plane, due to a cause on a higher plane, may itself act as a cause in reference to a still lower plane. In this way there is correspondence from plane to plane, and in this way all manifestation proceeds, from plane to plane; from within, without. And although very few who can see into the astral and psychic planes of Nature can connect these with the physical plane, or rise to the purely spiritual, yet no links are missing between them, and it is only by a comprehension of the Law of Correspondences that it is possible to connect them together. The varied aspects of Nature, the many phases of development which we see in all the kingdoms of Nature and which exist on all the phenomenal planes; the hierarchies of beings—gods, men, elementals—which represent the stages of the development of the soul, are all links in the endless chain of manifestation. Destroy one link and the chain would be destroyed; but granting continuity, granting the law of cause and effect—Karma, it follows that the Law of Correspondences must also hold good, and we shall be wise if we follow the advice of the Master and hold to it as a guide in our studies.

J. H. FUSSELL.

(*To be continued.*)

*1. Secret Doctrine, I, pp. 199-200 (new edition, p. 221).*

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" Whether I come to my own to-day, or in ten thousand or ten million years,  
 I can cheerfully take it now, or with equal cheerfulness I can wait ;  
 My foothold is tenon'd and mortised in granite ;  
 I laugh at what you call dissolution ;  
 And I know the amplitude of time."

— *Walt Whitman.*

## THEOSOPHICAL CORRESPONDENCE CLASS.

### WORK OF THE CLASS.

A PAPER of general notes and comments on the questions and answers has been sent out to all members. Extracts from that paper are given below. The membership has risen to 300, and includes some Indian Section members. The work has done a great deal of good.

#### QUESTION PAPER No. I.

QUESTION 1. Very well answered in general. The answers varied very much. Very few had a clear idea of what happens at death in regard to the physical body and Prana. When the Linga Sarira and higher principles leave the body, the "lives" which are controlled by the synthesizing power of the Ego during life begin to run riot, and Prana instead of acting in the body as a whole acts in the separate molecules, and thus causes disintegration. Disintegration being effected, Prana rebecomes Jiva.

(c) Man differs from the animals in the possession of Manas, not in the possession of the Triad, for Atma-Buddhi, the Monadic essence, is Universal and therefore in all kingdoms. There is, however, a difference between men and animals in respect to Atma-Buddhi, and that is, that man has a possibility in regard to these principles not possessed by the other kingdoms; he has the power to consciously rise to their plane. Besides Atma-Buddhi, the monadic essence, the principles which are common to all kingdoms are the four lower, *viz.*, Sthula Sarira, Linga Sarira, Prana, and Kama. Kama was omitted in most of the answers, but it is present even in the mineral kingdom, being manifested as chemical affinity. The distinction between the lower kingdoms, then, is not one of principles but rather of activity of the principles. It is understood that all the principles are in all kingdoms in a latent form, but in man Manas is added as active instead of latent. The activity of Prana constitutes the distinction between the vegetable and mineral kingdoms; Kama in addition becomes *active* in the animal kingdom, though, as said above, existing on all planes. As we rise from one kingdom to another there is a gradual unfolding of consciousness until in man self-consciousness is attained, this being the function of Manas.

QUESTION 3. Many did not state the objects in full. The greatest omission was in the second object, by omitting the words "and to demonstrate the importance of such study", inasmuch as the study of those religions and philosophies is more important than the religions and philosophies in themselves; for such study reveals truth by presenting its many aspects as seen by different races.

Students should learn these objects word for word and also have a good definition of Theosophy, so that they may be able to give *accurate* information to enquirers and remove misconceptions.

It is interesting to compare the three objects of the T.S. with the three divisions under the heading of "The Higher Life" of the Buddhists. These are:

1. By an unremitting life of active altruism to realize the idea of non-separateness.
2. To substitute a life of study and analysis for all ceremonialism and exoteric worship.
3. To develop the psychic powers latent in man and get knowledge of the existence of subjective potent forces in Nature.

## QUESTION PAPER No. II.

QUESTION I. (a) Most of the answers to this question were incomplete, many consisting of little more than the simple statement that the seven-fold division is better than the three-fold because it enables us to analyse man's nature more fully. While this is true and is one of the main reasons for the adoption of the seven-fold division, yet as it stands it is only a statement, and we should know what is its basis. It must not be concluded, however, that the three-fold division is an incorrect one, for it can be made to include the whole man; it is simply too general. In this division of body, soul, and spirit, there is no place for hypnotic and spiritualistic phenomena; for, strictly speaking, these have to do in most cases neither with the physical body nor with the soul, and furthermore no full explanation is afforded of after-death states.

To be accurate, the body is only the physical outer covering through which man comes into contact with external nature, and since spirit is Universal, this therefore leaves only *soul* to represent man in his different aspects and varying functions on all the intermediate planes, astral, psychic, and manasic, and to include all the phenomena of thought, will, desire, and sensation. Hence, leaving out the body, there is only one word to represent both the permanent and the impermanent parts of man's nature, and hence again a confusion arises between the illusory and the real, so that there is no true knowledge of what part of our nature should be cultivated and what part repressed. It is here that the advantage of the seven-fold division is apparent, for it enables us to give to *sensation* and *desire* their true places and to recognize to what extent they are necessary. It therefore enables us to know what man truly is and what is necessary for his highest development. Moreover, the seven-fold division shows man's relation to the other kingdoms of Nature and to the whole Universe. It is only by a consideration of this division that the facts of evolution can be accounted for, and only in this way is it possible to fully understand the distinctions existing between the different kingdoms of Nature. The seven-fold division allows for the progression from plane to plane, and links man to the whole of Nature.

(c) Some of the answers were very good, but by many the real idea of the question was not grasped. These stated that the metaphysical basis was the Absolute, or Parabrahm. While of course this is the One Reality that underlies everything, yet from such a statement we are no nearer understanding the Cosmos than we were before. The references given on the question paper to the *Secret Doctrine*, Vol. I, pp. 269-299, show that the word metaphysical was used in its strict meaning, and a study of the word and its use would be profitable to all. The word Metaphysics is derived from the Greek *meta*—after, and *physis*—physics, from *physis*—nature. It is said that Metaphysics was the name given by Aristotle and his followers to the science of mind and intelligence. According to them, the science of natural bodies, or physics, came first in the order of studies and the science of mind came *after* this; and therefore the latter was called Metaphysics because it came *after physics*. Metaphysics applies to all inquiries seeking to discover

the "first principles" of the constitution of existing things and particularly of our own nature. In this is included the nature of being and the attributes belonging to it as such, and therefore the metaphysical basis and constitution of the Universe is found in the noumena and the underlying causes of external nature, and in their relationship one to the other. In the metaphysics of the Esoteric Philosophy, Thought itself is considered a reality. Back of all manifestation is *Idea*. The whole manifested Universe is the expression of Thought. "Everything that *is, was, and will be, eternally IS, even the countless forms which are finite and perishable only in their objective, not in their ideal, form. They existed as Ideas in the Eternity, and, when they pass away, will exist as reflections*". The Universe is worked and guided from within outwards. The phenomenal is transitory, impermanent, and therefore illusory; the noumenal is the permanent, and therefore the real. (*Secret Doctrine*, Vol. I, p. 282.)

QUESTION 2. (a) Since Manas is the distinctive principle of Man, "lower man" must mean "lower Manas" in connection with the "lower nature" which, generally speaking, consists of those parts of our nature which are dissipated after death and which cannot be retained by the Ego. These are the instruments or vehicles through which the lower man acts and by means of which he comes into contact with external nature. More particularly the lower nature is Kama and the Astral body, for the physical body may be omitted since it neither feels nor acts of itself. The seats of sensation are in the Astral body; the physical is merely an instrument; to a great extent it is the result of Kama and is formed upon the model of the Astral.

(b) Kama is the middle principle in the septenary classification, and in conjunction with Lower Manas, or Kama-Manas, is the dominant principle in the humanity of to-day as a whole. Kama-Manas may be said to be the man as we know him, the personal man who stands at the middle point of the ladder of evolution, attracted upwards by his Higher Ego and pulled downwards by his lower nature. It is only through and by means of Kama that Lower Manas can act, hence the importance of an understanding of this principle. In the animal kingdom Kama is the highest active principle, acting normally and naturally according to law; but in man it may become perverted, since in him to desire is added reason. Kama-Manas gives man power to become a god or a devil, or worse than a beast. It is only when Manas is developed, giving the power to reason, analyze, and choose, that the normal line of nature's evolution can be departed from, and that it is possible to work, as it were, contrary to Nature when that is considered mindless. Hence if Kama is allowed to rule in Man, his evolution is retarded; it is only by dominating and ruling Kama that he can rise spiritually, but if he does not awaken in himself the desire for spiritual things, he will be dragged downwards.

(c) The three qualities of nature were well described in general, but their relation to higher and lower man was not clearly given in the majority of answers. Of course this relation may be looked at from different points of view, and hence it would change accordingly, but the key-note seems to be given in Chapter XIV of the *Bhagavad-Gita*. It is the three qualities that bring back the soul to rebirth; the Sattva, through attachment to knowledge and that which is pleasant; the Rajas, through the consequences produced from action; the Tamas, through heedless folly, sleep, and idleness. "And when the embodied self surpasseth these three qualities of goodness, action, and indifference, which are coëxistent with the body, it is released from rebirth and death,

old age and pain, and drinketh of the water of immortality." If we inquire which of the human principles it is that binds man to rebirth, we find it is Kama swaying Manas, and we may see a direct correspondence between the three qualities and the relations existing between Kama and Manas; Rajas will correspond to the principle Kama considered generally as the basis of all action; Sattva will correspond to Kama dominated and ruled by Manas; and Tamas to Kama when Manas is its slave, debased and degraded. The other references in the *Bhagavad-Gita* to the three qualities also support this view. It is Kama that connects the Ego or real man with the lower principles and with earthly life and nature. Kama and the three qualities are the link between Man and Nature. In the ordinary man now one, now another, of the qualities is uppermost; in the majority the Rajas quality prevails, but by a right use of this quality the Sattva may be reached. By constant effort we may acquire more and more of the Sattva quality of light and truth until it is the main-spring in our lives, and from this we may pass to the mastery of all the qualities and so escape rebirth.

QUESTION 3. (a) (b) (c) The only point that it is necessary to refer to here is in regard to the sequence of, and relations between, the objects of the T.S.

The first has to do with right conduct, with ethics, and is for all; it is the one object that has to be subscribed to by all members and that all should endeavor to carry out. It has to do with our everyday life in the world, and should enter into all our relations with others.

The second and third objects, however, cannot be followed by everyone. Not everyone can take up the study of philosophy or of the deeper science of Man and Nature. Universal Brotherhood is a fact in and a law of Nature, and it is man's blindness to this that causes all the suffering and misery in the world. The origin, spiritual and physical, of the whole of humanity and of Nature is One, their destiny is also One. There is abundance of evidence from all sides to show that "no man liveth unto himself", and it should be our aim as members of the T.S. to make ourselves acquainted with this evidence, and in this way fit ourselves to help on the movement. A pursuit of the second object supplies another argument for the Brotherhood of Man. From it we discover the identity of source of all the great world-religions, and are led to an acknowledgment of the fountain-head of all, the Wisdom-Religion. Furthermore it supplies that element in the life of man which Western thought has failed to give, *viz.*, a knowledge of the Soul and of the possibilities of consciousness on the inner, spiritual planes.

The first object teaches right living based on the fundamental relation of man to man; the second leads us to right thinking, it gives us a knowledge of ourselves; the third is the application of that knowledge to the hidden side of nature and the inner life of man; it is the preliminary step in occultism. The first and second objects are rightly preliminary to the third; before the student can safely take up the third object, he must first learn unselfishness, the living for others, the practical side of Universal Brotherhood; he must acquire charity of thought, impartiality, and freedom from bias, and be able to recognize Truth in whatever garb it may be presented; then he can rightly turn to Nature and seek to know her secrets and those of his own inner being.

The relation between Theosophy and Occultism was not clearly given in some instances. Properly speaking, Theosophy in its fullest sense includes Occultism, for it is the Wisdom-Religion and must include all knowledge; but

as generally understood Theosophy is the presentation of Truth about Man and Nature; Occultism is the science of the hidden forces in Man and Nature and the development of latent powers. Theosophy is a collection of Truths, it is the statement of Truth, but if a student would verify this statement he must become an Occultist; real proof can be obtained in no other way.

## LITERARY NOTES.

JUNE THEOSOPHIST. "Old Diary Leaves XXVII" with great vividness describes H. P. B.'s home life in the "Lamasery", the furniture of the rooms, various visitors and incidents, and several phenomena. It is a delightful number. Perhaps her use of the initials "H. P. B." had an even deeper significance than the one here suggested. "The Footsteps" is a well-told Occult story, possibly paralleled by more private experiences than the world yet wots of. Sometimes, but rarely, trash as worthless as "The Harp and Stream of Life; an Allegory" gets into print. Karma-Nemesis repays editors too tender-hearted for one stern "No" by avalanches of further rubbish, and one can foresee what is in store for Adyar from "Veroda". "The Panchamukhi" is most curious and interesting, and such a relic should be given safety in a museum. In "The Tree; a Book of Precepts" the editorial tenderness is again displayed, and again mistakingly.—[A. F.]

JUNE LUCIFER. Mr. E. T. Sturdy's "The Religious Systems of India" gives large information in pleasing style, making abundantly plain the distinctions between sacred books, schools, etc., but it perhaps identifies Buddhism too much with the Southern form of it. Is Patanjali's system really Hatha Yoga, as said on page 282? S. Stuart's "Occult Indications in Ancient Astronomy" exhibits a learning which does honor to the T. S. Fourteen pages of Éliphas Lévi seem a generous allowance, and Letter 63, which defends the temporal power of the Pope and his vicegerency, does look a little out of date. Worse yet are the prophecies about Italy on the next page. Still, they who wax sceptical as to Lévi's statesmanship must at least bow before Letter 48 with this impressive opening: "We approach the sublime and mysterious ternary. We enter into the arcana of the letter ghimel". Lucifer's feet, beyond the bandaged part, now leave a trail which may be traced far off in the empyrean.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 5. Mr. Herbert A. W. Coryn, whose "Hour in Borderland Occultism" put him at once in the very front rank of Theosophical writers, contributes "Theosophy and the Alcohol Question". Its basis is an abundant medical knowledge of the action of alcohol upon the various cells of the body, and from this is delineated the more serious effect upon the whole nature of a man as Occultism regards him. It is, of course, an able paper, but it would be still more valuable if pointing out the distinction between distilled and fermented drinks in operation, and how far Occultism tolerates the latter. The other paper is upon "The World we Live in", by R. Machell. The title is good, and so are parts of the contents, particularly the first two pages, but the thought is wandering and indefinite, lacking point, and the style needs finish. Re-written and polished under competent guidance, it would be excellent.—[A. F.]

TRANSACTIONS OF THE LONDON LODGE T. S., No. 21, is on "Vehicles of Consciousness" by W. Scott Elliot. Barring that it uses the term "Higher Self" in a sense which H. P. B. desired (*Key*, page 176) should be given to "Spiritual Ego", and that there is implication (page 10, line 25) that the dead remain on the astral plane till their next incarnation—though the actual fact is stated later on, this is a singularly clear and full discussion, with most ample analysis and careful discrimination and qualification. A terminal Note claims that the contents are based on information received from "those who can at will consciously function on both the Astral and Devachanic

planes", "checked and verified by others who have developed and are developing similar faculties". The former class must be of Masters, since none others can so function, and this might seem to forestall criticism, but of course publication brings any work within the jurisdiction of reviewers and empowers them to act as such. Fortunately the pamphlet is so interesting and instructive, and in the main so good, that only the most exacting of the craft need fear the warning.—[A.F.]

THE NEW THEOLOGY, by Richard Harte, must be admitted very greatly inferior to *Lay Religion*. It has less merit, and its demerits are far more pronounced. Any avowedly critical work is truly effective as it is scrupulously impartial: this it is which makes Lecky's indictments so crushing. But in *The New Theology* Mr. Harte has allowed a partizan bitterness to become fanatical, and never even partially veils his fierce contempt for the suppositions that God is anything more than a theological chimera, that a clergyman can ever have been other than a selfish impostor, and that religion has a reality beyond old-wives' fables or emotional gush. A treatment of the loftiest interests and cravings of the human soul, reverence, devotion, prayer, communion of spirit, as if absurdities or humbugs, to be kicked aside with flippant jeer or angry exposure, shows essential incapacity for the delicate and respectful work of a religious reformer. A new Theology must be something more than abuse of old Theology; and can there be any Theology—Science of God—at all, when "God" is a term derided and spurned? Nor would its priests differ from their predecessors, if scornful anathemas constituted their preaching. Letter VII is very fine, a really noble instance of clear, concise, progressive, logical upbuilding, much the ablest part of the book, even though one cannot conceive how a Mahâtma may be made up of "component entities" such as ourselves (page 185), or how "when the conception of a Living Universe is reached, Science will become Theology and Life will become Religion" (page 195), since there is to be no "Theos" and consequently no "binding back" to Him. The argumentation through the book is variable; sometimes weak, as on page 231, sometimes strong, as on page 233. There are some telling illustrations, pithy phrases, and nice distinctions. "Monolatry", however, is used (page 31) as if it connoted more than mere "worship of one", whereas it does not. Mr. Harte's great powers, like those of other sectarian writers, will always be cramped until freed by his sympathetic identification with the modern spirit of Liberal Thought. A thinker may be a Pantheist, possibly not without sacrifice of logic, but certainly without sacrifice of tolerance; and his historical sense will assuredly be more evidenced if he perceives the incongruity of XIXth century polemics carried on with the acerbities of St. Jerome and with the conscious infallibility of a Church Council. Extremes always meet; and it is natural that he who cannot conceive of God, religion, or prayer, and he who cannot conceive of sincerity without them, should vie in mutual misrepresentations and denunciation. How Theosophy cools such disputants! And how delightful it would be if Mr. Harte and the editor of *Church Bells* should hear of Theosophy and embrace it! (*Orderable through PATH, \$1.00*)—[A.F.]

THE BOOK OF THE DEAD, of the Egyptian *Funeral Ritual* is now being published in a new translation in English. Hitherto this work has been so expensive as to prohibit purchase except by the very wealthy, and the English translations were marked for their inaccuracies. Now, however, a new translation has been made by Dr. Charles H. S. Davis, and is in press. It will be the most complete edition of the *Book of the Dead* ever published, and will contain a preface, chapters on the Religious Beliefs of Primitive Peoples, the Egyptian Pantheon, Animal Worship in Ancient Egypt, the Mythology of Ancient Egypt, an Introduction to the *Book of the Dead*, photo-reproductions in fac-simile of the seventy-nine plates of the Great Turin Papyrus, giving the 165 chapters complete, and the twenty plates of the Louvre Papyrus, and a translation of the *Book of the Dead* with notes. The work will be published in one large quarto volume, size 9 by 11 inches, bound in cloth. The price will be \$5.00, and orders should be sent to HARRY STEELE BUDD, 144 Madison Avenue, New York City. Mr. Budd is the accredited agent, for the publishers, in the Theosophical Society. Prospectus sent on application. (*Adv't.*)

## Mirror of the Movement.

ATMA T.S. of New Haven, Conn., holds meetings every Monday evening at the home of its President, 286 Dixwell avenue. On July 9th, A. Welles. Wadhame of Aryan T.S. lectured at the residence of Mr. L. H. Herz upon "The Coming of the Serpent". Attendance was fair and a lively discussion followed. The library is gradually increasing through gifts and purchase, *Isis Unveiled* and the *Secret Doctrine* being the latest additions.

BURCHAM HARDING during the past month has been occupied at the Headquarters, New York, and has assisted in forming a class which meets weekly in the large hall. In the Fall it is proposed to lecture and form centers in the towns in the vicinity of New York. For these centres, "missionaries" will be required until they are self-sustaining. This new class is for mutual training, to acquire readiness in speaking and replying concisely and clearly to the usual preliminary questions. The subjects of the Correspondence Class are the basis for study, but other questions are allowed, each member speaking in turn. Several branches have adopted the subjects of the Correspondence Class for their weekly meetings, finding much profit from the well-defined course they afford. We should like to see every branch devote a night weekly to this study, as it is of the greatest assistance to individual members. Particulars can be had by writing Sec'y Correspondence Class, 144 Madison Ave., New York.

THE APRIL CONVENTION inadvertently passed over the Constitutional provision that three members of the Executive Committee should be selected from the city and vicinity of the General Secretary, and Mr. Alpheus M. Smith of Chicago has generously retired in order to make compliance possible. The Committee filled the vacancy by appointing Mr. William Main of Brooklyn. As now constituted, the Committee consists of two members from New York, one from Brooklyn, and one each from the Eastern States, the Central States, and the Pacific Coast, together with the General Secretary.

ARYAN T.S. AND BROOKLYN T.S. have decided to forego Sunday evening lectures in July and August, though maintaining weekly meeting. Lectures will be continued in the Harlem Branch.

AMRITA T.S., Lincoln, Neb., has a Bhagavad Gita class which meets at the house of the President, and a class for Theosophical study at the house of Mrs. Gerner.

BY SPECIAL ORDER OF APRIL CONVENTION the General Secretary was directed to print in one pamphlet the respective Constitutions of the Theosophical Society and of the American Section T.S., and to send a copy with each diploma hereafter issued. Provision was also made that any Branch of the American Section in good standing should receive a copy upon forwarding to the General Secretary a stamp for its mailing. The pamphlet is now printed and will be thus issued. It will be mailed to anyone, postpaid, for 10 cents.

OBITUARY. Mr. Edmund B. Sears, for seven years a member of the Chicago T.S., died June 29th, aged 49. An honorable and kindly man, of musical culture and scientific tastes, he deeply valued the teachings of Theosophy, and endeavored to both exemplify and dispense them.

### PACIFIC COAST ITEMS.

THE COUNTESS WACHTMEISTER reached Portland on June 10th and lectured that evening before the Willamette Branch on "Reminiscences of Mme. Blavatsky". On the 11th she lectured at the Headquarters upon "Theosophy", on the 12th upon "Magnetism and Hypnotism", on the 13th upon "India". Each evening the room was filled to overflowing, people

standing. On each afternoon and evening the Countess received visitors at the Headquarters and conversed with them. The Portland people were captivated by her honest sincerity and her clear presentation of doctrine. On the 15th she lectured to a crowded audience in Victoria, B.C., upon "Karma and Reincarnation", answering questions afterwards. On the 16th she met inquirers and in the evening addressed the Branch. June 20th the Countess visited Boise City, Idaho Ter., and gave a lecture in the house of Mrs. E. E. Athey. On the 30th she reached Salt Lake City, and that evening addressed the Norman Ladies' Literary Club, thirty or forty members being present. On July 1st she addressed the Salt Lake Branch on "Magnetism and Hypnotism", and lectured that evening in Odd Fellows' Hall on "Theosophy". On the 2nd she lectured upon "H. P. Blavatsky and the Masters", attending a reception in the afternoon and meeting some fifty ladies, replying to questions. Through the rest of the week she received numerous calls, and on the 7th, at the request of some Mormon friends, lectured in the Assembly Hall upon "India". On the morning of the 8th about forty were present at the Branch meeting, and the hour was devoted to questions and answers. That evening she lectured upon "Magnetism and Hypnotism", extending her former remarks. At each lecture about three hundred people were present. On her way to Denver the Countess stopped at Colorado Springs, Colo., and formed a Branch of eight members. She reached Denver on July 13th, her arrival having been delayed by the strike riots. Three lectures were given at the Unitarian Church, on Saturday, Sunday, and Monday evenings, all well advertised and well attended. Copious reports of interviews and lectures were given by the press, and she received a constant stream of visitors. Six persons joined the Branch at once. The Countess arrived in Kansas City on the 18th, had a Branch meeting that evening, and talked to editors. On the 22nd she went to Lincoln, Neb.

DR. GRIFFITHS lectured in Pomona, Calif., June 23rd, and so many were interested that two informal meetings were held the next day in private houses, each being well attended. Pomona is called a "Church Town", as it has a population of five thousand and supports eighteen churches and twenty-two congregations. Arrangements are now being made by interested residents to have the lecturer return and hold a second meeting. Lectures were given in Redlands and Colton on the 28th and 30th. On the 29th two lectures were given at Riverside, where is the new Branch. On the 1st and 3d of July Dr. Griffiths attended Branch meetings, and informal quiz meetings were held. The Keshava Branch is doing good work and bids fair to become one of the active Branches of the Coast. At Ontario arrangements had been made for a visit and lecture, Drs. Fargo and Bumstead having taken the matter in hand. Because of the railroad paralysis through strikes, two Keshava members drove Dr. Griffiths to Ontario on the 6th, where, although the night was sweltering hot and the lecture nearly two hours long, the attendance was so large that many were standing, and all remained to the end. The next evening a well attended quiz class was held. The Branch at Riverside promises to maintain the work thus begun at Ontario, and hopes to form a Branch there later on.

### AUSTRALASIA.

AUCKLAND, NEW ZEALAND, enjoyed in May a paper by Mr. Swinnerton upon "Cremation" and by Mr. Hughes upon "The Mystery of Matter", and a lecture by Mrs. Draffin upon "Man, Know Thyself; or the God Within". Lectures have been given by Miss Edger, and undenominational services by Rev. S. J. Neill who was lately deposed by the Presbyterians.

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### SUPPORT OF THE T.S.

In April PATH I stated my intention to celebrate the anniversary of the fund by publishing the total receipts from each pledger to date. Owing to the amount of space occupied by Convention Proceedings, and particularly the making of arrangements for the accommodation of a still larger amount if found desirable, it was found impossible to do this. It is possible that some-

thing of the kind may be done later. All persons interested and who have the right to know are at liberty to address either the General Secretary or myself at any time, asking any questions desired. Following is my report to date :

New subscriber in the ten-cents-per-month class : M.E.A. Total per year, \$1.20.

New subscriber in the twenty-five-cents-per-month class : E.G.A. Per year, \$3.00.

New subscriber in the fifty-cents-per-month class : J.H.M. Per year, \$6.00.

New subscribers in the one-dollar-per-month class : Dâna T.S., J.W.C. Per year, \$24.00.

Total value of fund previously reported, \$878.85 ; Amount pledged by new subscribers, \$34.20 ; Total per year, \$913.05.

GEORGE E. HARTER.

247 E. Green st., DAYTON, OHIO, *July 14, 1894.*

*Received July 16th from George E. Harter \$78.00 as donations to his scheme since the remittance of May 18th.*

ALEXANDER FULLERTON,  
*On behalf of William Q. Judge.*

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## THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY.

AN INQUIRY INTO CERTAIN CHARGES AGAINST THE VICE-PRESIDENT, HELD AT LONDON, JULY, 1894.

MINUTES OF MEETING OF THE GENERAL COUNCIL THEOSOPHICAL SOCIETY, AT NO. 19 AVENUE ROAD, LONDON, JULY 7, 1894.

Present: President Col. H. S. Olcott, Bertram Keightley, George R. S. Mead, and William Q. Judge.

Col. Olcott called the meeting to order, and Bertram Keightley was appointed Secretary. Council was informed that the meeting was called to consider certain points brought up by William Q. Judge, and other matters, to-wit:

The President read a letter from William Q. Judge, stating that in his opinion he was never elected Vice-President of the T.S., and was not, therefore, Vice-President of the T.S., whereupon the President informed the Council that at the General Convention at Adyar, in 1888, he then, exercising the prerogatives which he then held, appointed William Q. Judge as Vice-President of the T.S., and the name was then announced in the official list of officers of that year. That subsequently, at the General Convention in 1890, the last one of such General Conventions, said nomination was unanimously confirmed by vote on motion of Bertram Keightley, supported by H. S. Olcott: hence that although the official report of the Convention seems to be defective in that it did not record the fact and that Mr. Judge was thereby misled, the truth is as stated. The President then declared that W. Q. Judge was and is Vice-President *de facto* and *de jure* of the Theosophical Society.

Upon hearing the President's statement the Council then unanimously confirmed the President's decision.

Another point then raised by Mr. Judge was then taken into consideration, to-wit: That even if Vice-President, he, Mr. Judge, was not amenable to an enquiry by the Judicial Committee into certain alleged offences with respect to the misuse of the Mahatmas' names and handwriting, since if guilty the offence would be one by him as a private individual, and not in his official capacity: he contended that, under our Constitution, the President and Vice-President could only be tried as such by said Committee for official misconduct—that is, misfeasances and malfeasances. An opinion of counsel in New York which he had taken from Mr. M. H. Phelps, F.T.S., was then read by him in support of this contention. The matter was then debated. Bertram Keightley moved, and G.R.S. Mead seconded:

That the Council, having heard the argument on the point raised by William Q. Judge, declares that the point is well-taken: that the acts alleged concern him as an individual, and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged.

The President concurred. Mr. Judge did not vote. The motion was declared carried.

On Mr. Mead's motion, it was then voted that above record shall be laid before the Judicial Committee. Mr. Judge did not vote.

The President then laid before the Council another question mooted by Mr. Judge, to-wit: That his election as successor to the President—which was made upon the announcement of the President's resignation—became *ipso facto* annulled upon the President's resumption of his office as President. On motion, the Council declared the point well taken, and ordered the decision to be entered on the Minutes. Mr. Judge did not vote.

The President called attention to the Resolution of the American Convention of 1894, declaring that his action in suspending the Vice-President, pending the settlement of the charges against him, was "without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void". Upon deliberation and consideration of Sections 3 and 4, Article VI, of the General Rules, the Council decided (Mr. Judge not voting) that the President's action was warranted under the then-existing circumstances, and that the said Resolutions of protest are without force.

On motion (Mr. Judge not voting) the Council then requested the President to convene the Judicial Committee at the London Headquarters on Tuesday, the 10th of July, 1894, at 10 a. m.

The Council then adjourned at call of President.

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#### PROCEEDINGS OF THE JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY

CONVENED UNDER A PRESIDENTIAL ORDER OF 1894 TO INVESTIGATE AND DISPOSE OF CERTAIN CHARGES PREFERRED BY MRS. ANNIE BESANT, F. T. S., AGAINST MR. WILLIAM Q. JUDGE, VICE-PRESIDENT T.S.

##### OPENING ADDRESS AND OPINION OF THE PRESIDENT-FOUNDER.

*Gentlemen and Brothers:* We have met together to-day as a Judicial Committee, under the provisions of Section 3 of Article VI of the Revised Rules, to consider and dispose of certain charges of misconduct preferred by Mrs. Besant against the Vice-President of the Society, and dated 24th March, 1894.

Section 2 of Article VI says that "the President may be deprived of office at any time for *cause shown*, by a three-fourths vote of the Judicial Committee hereinafter provided for (in Section 3), before which he shall be given full opportunity to disprove any charges brought against him; Section 3 provides that the Judicial Committee shall be composed of (a) members of the General Council *ex officio*, (b) two additional members nominated by each Section of the Society, and (c) two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional Delegates each from the Indian, European, and American Sections, and two nominees of Mr. Judge—eleven in all. The accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President. Section 4 of Article VI declares that the same procedure shall apply, *mutatis mutandis*, to the cases of the Vice-President and President, thus making the former, as well as the latter, amenable to the jurisdiction of the Judicial Committee for offences charged against him. Under this clause the Vice-President is now arraigned.

In compliance with the Revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused and the members of the General Council, and the Sections and the accused have nominated their Delegates respectively.

I also suspended the Vice-President from office, pending the disposal of the charges by this Committee. Upon the receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the *official inquiry* into the charges, from my omission to mark the letter "Private", naturally misconceived it to be a

breach of the Constitution, and vehemently protested in a public circular addressed to "the members of the Theosophical Society", and of which five thousand copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved his eminent services and unflagging devotion to the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion, and sex.

Three very important protests have been made by the accused and submitted to me, to-wit :

*First* : That he was never legally Vice-President of the T.S. That an election to said office of Vice-President has always been necessary, and is so yet. That he has never been elected to the office. That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case. The legitimate inference from which would be that, not being Vice-President *de jure*, he is not amenable to the jurisdiction of a Judicial Committee, which can only try the two highest officers of the Society.

*Second* : That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such official, whereas the pending charges accuse him of acts which are not those of an official but of a simple member ; hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII) at a special meeting called to consider the facts.

*Third* : That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions, or methods of 'Mahâtâmâs' or 'Masters' " ; that to deliberate and decide, either *pro* or *con*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society who, to the number of many hundreds, hold decided opinions concerning the existence of Mahâtâmâs and their interest in our work.

These points will be presently considered *seriatim*.

At the recent (Eighth) annual meeting of the American Section T.S., at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit :

*Resolved* : That this Convention, after careful deliberation, finds that [the] suspension of the Vice-President is without the slightest warrant in the Constitution, and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.

I now return to Mr. Judge's protests.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society, in December, 1888, exercising the full executive power that I then held, I appointed Mr. Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of Officers. since which time it has not been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute : his name is so printed in his report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the financial statement of the Theosophic Congress Fund, which is signed by him as Vice-President Theosophical Society. From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto*, Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th

inst., my ruling has been ratified, and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown".

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Aryan Lodge T.S., of which he is a Fellow and the President. Nothing can possibly be clearer than that. Now, what are the alleged offences? That he practiced deception in sending false messages, orders, and letters as if sent and written by "Masters"; and in statements to me about a certain Rosicrucian jewel of H.P.B.'s. That he was untruthful in various other instances enumerated. Are these solely acts done in his private capacity, or may they either of them be laid against him as wrong-doing by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision. In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (*a*) strictly private acts, *viz.*, the alleged untruthfulness and deception; and (*b*) the alleged circulation of deceptive imitations of what are supposed to be Mahâtmic writings, with intent to deceive; which communications, owing to his high official rank among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council-meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us and what conclusion was reached. To make this document complete in itself, however, I will say that in the Council's opinion the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

3. Does our proposed inquiry into the alleged circulation of fictitious writings of those known to us as "Mahâtmâs" carry with it a breach of the religious neutrality guaranteed us in the T.S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual Branches and groups of "Theosophical Workers", by the General Secretaries of the European and Indian Sections in a recently-issued joint circular, by many private members of the Society, and by the accused. As I conceived it, the present issue is not at all whether Mahâtmâs exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated and laid before me by Mrs. Besant could in my opinion have been tried without doing this. And I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defence, I find that by beginning the inquiry we should be placed in this dilemma, *viz.*, we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law—much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defense is that he is not guilty of the acts charged; that Mahâtmâs exist, are related to our Society and in personal contact with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this will lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters; yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma; every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then,

I declare as my opinion that this inquiry must go no farther; we may not break our own laws for any consideration whatsoever. It is furthermore my opinion that such an inquiry, begun by whatsoever body within our membership, cannot proceed if a similar line of defense be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the symbol of justice or expect our Society to disintegrate. Candor compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has travelled hither from America to meet his accusers before this Committee, and announces his readiness to have the charges investigated and decided on their merits by any competent tribunal.

Having disposed of the several protests of Mr. Judge, I shall now briefly refer to the condemnatory Resolutions of the San Francisco Convention, and merely to say that there was no warrant for their hasty declaration that my suspension of the Vice-President, pending the disposal of the charges, was unconstitutional, null, and void. As above noted, Section 4 of Article VI of our Constitution provides that the same rules of procedure shall apply to the case of the Vice-President as to that of the President; and, inasmuch as my functions vest in the Vice-President and I am suspended from office until any charges against my official character are disposed of, so, likewise, must the Vice-President be suspended from his official status until the charges against him are disposed of; reinstatement to follow acquittal or the abandonment of the prosecution.

It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so hereby cancel my notice of suspension, dated the 7th February, 1894, and restore him to the rank of Vice-President.

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. J. D. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahâtmas is a dogma of the Society, or communications really or presumably from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our Rules, an officer or member can be impeached and tried. The inference, then, is that testimony as to intercourse with Mahâtmas, and writings alleged to come from them, must be judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements. Thirdly, the successorship to the Presidency is again open (*vide* General Council Report of July 7, 1894) and at my death or at any time sooner liberty of choice may be exercised in favor of the best available member of the Society.

I now bring my remarks to a close by giving voice to the sentiment which I believe to actuate the true Theosophist, viz., that the same justice should be given and the same mercy shown to every man and woman on our membership registers. There must be no distinctions of persons, no paraded self-righteousness, no seeking for revenge. We are all—as I personally believe—equally under the operation of Karma, which punishes and rewards: all equally need the loving forbearance of those who have mounted higher than ourselves in the scale of human perfectibility.

H. S. OLCOTT, P. T. S.

LONDON, July 10th, 1894

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SUBSTANCE OF MINUTES OF A JUDICIAL COMMITTEE OF THE  
THEOSOPHICAL SOCIETY

HELD AT NO. 19 AVENUE ROAD, LONDON, ON THE 10TH OF JULY, 1894.

Present: Colonel Olcott, President-Founder, in the chair; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G. R. S. Mead); Delegates of the Indian Section (Mr. A. P. Sinnett and Mr. E.

T. Sturdy); Delegates of the European Section (Mr. H. Burrows and Mr. W. Kingsland); Delegates of the American Section (Dr. J. D. Buck and Dr. Archibald Keightley); Special Delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove); Mrs. Besant and Mr. Judge were also present.

A letter was read by the chairman from the General Secretary of the American Section stating that the Executive Committee of that Section claimed that one of the Delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself would not vote, or that an extra Delegate be appointed.

*Resolved:* That a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryse was nominated by the other American Delegates and took his seat.

The Chairman then declared the Committee to be duly constituted, and read his address.

G. R. S. Mead reported that certain Minutes of proceedings by the General Council of the Theosophical Society were communicated to the present Committee for its information, and they were read accordingly.

*Resolved:* That the President be requested to lay before the Committee the charges against Mr. Judge referred to in his address.

The charges were then considered by the Committee, and the following resolutions were passed.

*Resolved:* That although it has ascertained that the member bringing the charges and Mr. Judge are both ready to go on with the inquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction.

*Resolved:* That this Committee is also of the opinion that as a statement by them as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahâtmas, it would be a violation of the spirit of neutrality and the unsectarian nature and Constitution of the Society.

Four members abstained from voting on this second Resolution.  
The following were then adopted:

*Resolved:* That the President's address be adopted.

*Resolved:* That the General Council be requested to print and circulate the Minutes of the proceedings.

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STATEMENTS MADE AT CONVENTION BY MRS. ANNIE BESANT  
AND WILLIAM Q. JUDGE

AT THE EVENING SESSION, JULY 12TH, 1894, IN BLAVATSKY T. S. HALL, LONDON.

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MRS. BESANT'S STATEMENT.

*Read by herself.*

I speak to you to night as the representative of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honor. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge and persons inspired by hatred for the Theosophical Society and for all that it represents have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forging of the handwritings of Those who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistence, until they found expression in an article in the *Theosophist* signed by Messrs. Old and Edge. At last the situation became so strained that it was declared by many of the most earnest members of the Indian Section that if Mr. Judge became President with these charges hanging over him unexplained, the Indian Section would secede from the T.S. Representation to this effect was made to me, and I was asked as well known in the world and the T.S. and as a close friend and colleague of Mr. Judge to intervene in the matter.

I hold strongly that whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty, as a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honor of the Society was concerned in the person of its now second official (as he then was thought to be, its President-elect), it was right to do what I could to put an end to the growing friction and suspicion both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and, before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

Not only so, but I found that a public Committee of enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity and that the aim was to inflict punishment for wrongs believed to have been done rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake, for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrong doing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T.S. when this point was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided and left Mr. Judge under the stigma of unproved and un rebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honor. At the moment this was rejected by Mr. Judge, but he wrote to me on the following day asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel it no part of my duty to attack any private member of the T. S. and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have

proved abortive, it does not seem fair that I, responsible for those proceedings by taking part in them, should refuse him the Committee he asks for. But there is another way which I now take, and which, if you approve it, will put an end to this matter; and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr. Judge has issued letters and messages in the script recognizable as that adopted by a Master with Whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation, and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from that Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself, that is, that it was done *through* Mr. Judge but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written it should be so stated; if automatically written, it should be so stated. At least, so it seems to me. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by Them to those with whom They can communicate by external voice, or astral vision, or psychic word, or mental impression, or in other ways. If a person gets a message which he believes to be from the Master, for communication to any one else, he is bound in honor not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas, and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received after H. P. Blavatsky's death letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamed of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because, having myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical

Society that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents; and each person must use his own powers and act on his own responsibility in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American not an F.T.S., as substantiating his claim to be H.P.B.'s successor. Any good medium may be used for precipitating messages by any of the varied entities in the Occult World; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be sub-human or human in their origin than super-human, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world.

If you, representatives of the T.S., consider that the publication of this statement, followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honor, putting you, our brothers, in the place of a Committee. I have made the frankest explanation I can: I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their workings to most; therefore how few are able to judge of them accurately, while those through whom they play are not always able to control them. Now I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written, and other communications have been long ago made by both H. P. Blavatsky and Mr. Judge in *Lucifer*, the *Path*, and elsewhere, both publicly and privately.—A.B.]

July 12th, 1894.

#### WILLIAM Q. JUDGE'S STATEMENT.

*Read by himself.*

Since March last charges have been going round the world against me to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahâtmas and of misusing the said names and handwritings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to once for all, if possible.

I now state as follows:

1. I left the name of Annie Besant out of my published circular by request of my friends in the T.S. then near me, so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.
2. I repeat my denial of the said rumored charges of forging the said names and handwritings of the Mahâtmas or of misusing the same.
3. I admit that I have received and delivered messages from the Mahatmas and assert their genuineness.
4. I say that I have heard and do hear from the Mahâtmas, and that I am an agent of the Mahâtmas; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who by endeavoring to serve mankind affords the necessary conditions.

5. Whatever messages from the Mahâtmas have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahâtmas so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious Theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahâtmas; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticise them if they choose; but I deny the right of any one to say that they know or can prove the ungeniueness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatsoever.

7. And I say that in 1893 the Master sent me a mes-age in which he thanked me for all my work and exertions in the Theosophical field and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being full of error, liable to mistake, not infallible, but just the same as any other human being like to myself or of the class of human beings to which I belong. And I freely, fully, and sincerely forgive any one who may be thought to have injured or tried to injure me. To which I sign my name.

WILLIAM Q. JUDGE.

#### RESOLUTIONS.

Mr. B. Keightley then arose and offered the following resolutions:

*Resolved:* That this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant with the hope that it may be thus buried and forgotten, and:

*Resolved:* That we will join hands with them to further the Cause of genuine Brotherhood in which we all believe.

These were seconded by J. D. Buck.

Col. H. S. Olcott, acting as chairman, then put the Resolutions to the meeting, which crowded the hall, and they were carried unanimously with loud applause.

#### EUROPEAN SECTION, ANNUAL CONVENTION.

The Convention of the European Section was held at 19 Avenue Road, London, in the Blavatsky T. S. hall on July 12th and 13th, 1894. The first meeting opened at ten o'clock a.m. with the hall crowded. Col. H. S. Olcott called the meeting to order, G. R. S. Mead being Secretary. The chair then made a short speech calling for adherence to truth, all personal feelings to be laid aside. In all cases we had stow. Tolerance to all failings should be observed. William Q. Judge then arrived and was greeted with prolonged applause. Col. Olcott then took up the matter of the charges against the Vice President and read his decision, that of the Council and of the Committee, printed on another page, and declared the suspension of the Vice-President revoked. The General Secretary then read his report, which was adopted, as also that of the Treasurer. Officers for next year were elected: General Secretary, G. R. S. Mead, with Executive Committee, Treasurer, and Auditors. This brought the first session to a close at 12.30, when adjournment was taken to 3.30 p.m. at same place.

#### SECOND SESSION, JULY 12.

Col. H. S. Olcott took the chair at 3.40, called the Convention to order, and asked that the American delegates should speak. William Q. Judge addressed the meeting and said the American Section only desired to ask for brotherhood, as the T. S. was founded on it and was meant for it and for nothing else. (Applause.) Dr. J. D. Buck next spoke as second American delegate, and

said that his only instruction was to try and preserve the solidarity of the T. S., and that he believed that which brought him there was most important for the T. S. (applause). The Indian Section was represented by B. Keightley, who spoke in the same strain. He referred to the difference between work here and in India; as there the doctrine of spiritual unity was taken for granted, while here it was not, and hence difference in propaganda. A real spiritual revival was needed there. (Applause.)

General Secretary was ordered to employ more help in his work. It was resolved to enlarge Library at No. 17. The disposition of funds for the Religious Parliaments by William Q. Judge was approved. Resolved that the matter of altering the General Rules should lie on the table until next year.

Mrs. Isabel Cooper-Oakley moved a vote of thanks to William Q. Judge for his exertion in carrying on the Theosophical Congress at the Chicago Parliament, and it was carried unanimously with applause.

Dr. A. Keightley moved an expression of the cordial gratitude and thanks of the Convention to Mrs. Besant in her recent tour in India. Carried with applause.

A proposition was received from Dr. Hübbe-Schleiden to permit an affiliation with T. S. of eight hundred or more persons in a society he has there, no fees to be paid, as the people are poor. It was referred to a committee.

#### EVENING SESSION, JULY 12

Col. Olcott opened the meeting about eight o'clock p.m., and numerous short speeches were made by different members defining Theosophy. At about nine o'clock the President announced that Mrs. Besant and Mr. Judge had something to say to the meeting. Mrs. Besant then read her statement, followed by one by Mr. Judge, all being printed entire with the resolution which was then passed by acclamation. This terminated the meeting.

#### MORNING SESSION, JULY 13.

This session was well attended and was devoted to considering questions of administration. It was resolved that the proposal of the German society to affiliate on terms quite different from other members should go to the Executive Committee. It was held that to admit eight hundred people at once who were not drilled in Theosophy or the T. S. would be to inject perhaps an element of friction; but that the same liberal policy should hold as in the case of the Scandinavian sub-section. Discussion on propaganda then ensued and filled the remainder of the session.

#### EVENING SESSION, JULY 13.

This was opened at quarter after eight o'clock. Discussion took place in regard to using the word "brother" or "sister". Views for and against were expressed. Colleague, comrade, and other titles were suggested, but the matter was not acted on. Many speakers took up Theosophy in general, among them Mr. W. Kingsland, Dr. A. Keightley, Mr. H. Burrows, G. R. S. Mead, William Q. Judge, and Annie Besant. The President closed the Convention at five o'clock p.m. Three years ago he did not think he would be here again. Nothing but our treachery could destroy the Society. As a veteran, he would encourage all. This meeting is but the center of great occult force that will go over the whole Society. We have seen a cloud pass over the sky, but it has gone, as always before has been our fortune.

#### EXTRA MEETING, JULY 14.

At half after eight o'clock, Col. Olcott by request exhibited a great many of the objects phenomenally produced by H. P. Blavatsky. A good audience assembled in the hall of the Blavatsky T. S. The exhibition was accompanied with a running explanation. It was intensely interesting. Two remarkable letters going as far back as 1870 in the "K. H." hand-writing were shown. One of these was by mail to the family of H. P. B. This ought to destroy the entire theory elaborately built up by the Psychical Research Society. Col. Olcott ended by saying that all he had shown and told, taken with the proceedings lately ended (apparently meaning the Judicial Committee), ought to prove that messages from the Masters must stand on their own merits.

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Speed not the force of hate with hate, but rather counteract it with the opposition of love.—*Daily Items.*

OM.

# Æ U M

And the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building.—*1 Kings, vi, 7.*

This is man's house.

## THE PATH.

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VOL. IX.

SEPTEMBER, 1894.

No. 6.

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### MAHATMAS.

MANY Theosophists are accustomed to accept as authoritative such instruction as they believe has been imparted by the beings known as Mahatmas, in whose existence they have good reason for belief, and whom they regard as the teachers and guides of our race in all that tends toward its evolution from the material plane to spirituality. This confidence, naturally, is not shared by those whose habits of life and education have trained them to look only upon the materialistic side of everything—generally with the dominant, if not the sole, idea of seeing “how much there is in it” in the way of financial profit. Pseudo-scientists, whose mental vision is bounded by the limitations of the microscope and spectroscope, deny the existence of the Mahatmas; and shallow, indifferent ignorance echoes, with added jibes and jeers, their interested repudiation. Of course, when “science” and “religion” agree upon anything, the majority of mankind—too much “civilized” to do any thinking for themselves—contentedly accept such conclusion as right, without taking the trouble of independent consideration as to whether both “science” and “religion” may not both be wrong.

But there really are very good reasons for confidence in the existence of the Mahatmas, reasons not at all based upon sentiment or fancy, but upon sound philosophy. It is perfectly well understood that they are not another order of beings, but have been,

and are, simply men. That does not necessarily imply that they have corporeal bodies. The real man is not the form which was born, is liable to cold, hunger, sickness, wounds, and death. It is the immortal spiritual soul, with such associate principles as are necessary to establish its individuality, which constitutes the man, even during normal earth-life. The strength and worth of that soul are what determine the true value of the man, not the density of his body. And the power he exercises over his fellow man, upon material things, and in shaping his own destiny, lies in the forces of his soul, not in the energy with which he can strike a physical blow or the distance he can kick.

The Mahatmas are simply "Great Souls" [*Maha*, great; *Atma*, soul] who have become great by their wondrous attainments of higher knowledge than is possessed by other men. Command over all the secrets of matter is but a small part of their wisdom. They have gained mastery over the mighty mystery of death, and that yet greater mystery, life; and in so doing have learned how, in their own persons, to rise superior to the laws of matter bounding the existence of our race. Capable of carrying their consciousness to planes of being infinitely beyond the material, they have won clear perception of the tremendous scheme of evolution which is the sustaining principle of the universe and all it contains, attained comprehension of its laws, and become possessors of the power to follow its course, with lucid apprehension of all its details, not only through ages past, and with all-comprehending knowledge of the present, but through æons yet to come made themselves partakers of the divine consciousness. Yet, with all this, they have not ceased to be men, "the elder brothers" of our race, as they have been well characterized by those privileged to know them. Whether they temporarily assume corporeal bodies, or clothe their individualities with less gross matter, is wholly dependent upon their own will; but in neither case would their presence necessarily challenge the observation of any except those to whom they might choose to reveal themselves, since as corporeal men they would appear just like other men, and if embodied in more tenuous matter would be invisible. As a matter of fact, though their influence is constantly felt in every upward movement of humanity, they rarely mingle among men. Keenly susceptible as they have become to the high vibrations of the mental plane, the *fin de siècle* life, thrilling with selfishness and sensuality, full of base ambitions, vicious impulses, and material energies, would be not only offensive but positively painful to them. One may imagine with what disgust and distressful pity a man

would be filled who, in moving amid a throng of his fellow-creatures, should be intensely conscious of their respective real physical conditions, their disorders, pains, defects, and rottennesses, the secrets they carefully hide from all eyes but their own and the doctor's. Well, carry that fancy from the physical to the mental plane, and, in so doing, intensify it an hundredfold, and it will afford some idea of what a being gifted with the Mahatma's powers would experience in personal contact with the naked minds of men engaged in the "struggle for survival of the fittest". And it is well for men that the Mahatmas are not in more familiar association and contact with them, for those beings are centres and transmitters of tremendous forces belonging to other planes than ours, liable to impel exceedingly dangerous vibrations in human organisms, except under the rare conditions when an "elder brother" voluntarily undergoes the martyrdom of another re-incarnation that he may move among men as one of them, the more effectively to act directly as their teacher and spiritual guide or "Savior" at a cyclic period when such manifestation is the most practicable aid which may be given.

In all races and in all ages since recorded time began, the knowledge has existed that there lived and moved upon this earth such beings as the Mahatmas. As "wise men", "Adepts", "serpents of wisdom", "magicians", "prophets", "masters", "Rishis", "demi-gods", "Avatars", "elder brothers", "Christs", and by many other titles, all expressive of super-human greatness, they have been variously known. And the same characteristics and powers have always been ascribed to them. They possessed what was regarded as super-natural command over the forces of nature, and were able to hold communion with disembodied spirits, angels, and demons, exercising control over the latter; generally they secluded themselves from their fellow-men, living lives of isolation and indifference to what other men regarded as the desirable things of life; at the same time, they were ever ready and powerful, when sought, to bestow benefits, and their influence was always exerted for good. They knew the future, and recognized personalities among them were known to have been unchanged by lapse of time long as even tradition ran through ages past, in many instances. There were understood to be gradations among them, he who was wisest and best ranking highest. They were at once loved and feared. Sometimes they were known to lay down the burden of mortal life, but more often they simply suddenly disappeared, and, in either case, superstitious folks said the devil had no doubt taken them.

This consensus of belief respecting those beings, so agreeing in all its essentials, cannot be intelligently regarded as merely a common delusion. It is cumulative testimony to a fact which cannot be gainsaid and which only the unwise will undervalue. More, it speaks an inherent recognition by man of the perfectibility of being, of the evolution of humanity from the low level of its animal life, and the not much higher stand-point of the hedonist, step by step upward to divinity.

We cannot help seeing about us personalities whom—without any egotism—we must recognize as lower in mind and morals than ourselves; and others to whom we cannot in justice deny attainments far beyond us, mental and spiritual. No two human beings, indeed, stand upon exactly the same level, and is it reasonably supposable that these gradations stop at a certain point within the limit of acquirement in a single human life, even under the best imaginable auspices? Certainly not. Huxley pronounced it impertinent to assume that human beings do not exist as much higher in intellectuality than the most cultured minds of Europe as those are above a black beetle. By those to whom the Mahatmas are personally known—and there are such to-day in India, Europe, and America—it is recognized that there is not an equality of development among those exalted beings, the greater wisdom and spirituality of some elevating them to higher planes and endowing them with greater powers than those attained by others, and that such progression extends far beyond the range of normal human comprehension to where the most advanced mingle with orders of beings yet higher who are their “elder brothers”, and even beyond those to who can say what—to us unimaginable—heights, ever approaching yet without attaining to the perfect wisdom of the inscrutable and inconceivable “Source and Container of All”.

Our race would be infinitely richer than it is to-day, even in the domain of material science, had it not rejected the wisdom freely offered many centuries ago by these “elder brothers”, who taught in full much which modern scientists are now pluming themselves upon suspecting. The atomic theory, the genesis of worlds, the impermanence yet indestructibility of matter, a true astronomy, the septenary composition of man, the powers of mind and will—with their demonstrations now known under the names of hypnotism, telepathy, etc.—the control of natural forces (some of them still unknown to our modern science), were all set forth in the ancient books of the Masters thousands of years before Atlantis sank beneath the sea, together with infinitely much more, the

least of which the Inquisition would have burned a man for knowing, or would to-day make a scientist famous by its supposed "discovery".

At a time so remote that the records were written in a language not the common speech of men anywhere within profane historic knowledge, the Mahatmas of that period predicted accurately, for this present time, the conditions existent in the world to-day. Looking with clear vision down the long vista of coming centuries, they beheld the collective Karma the human race would make for itself and saw when and how the awful debt would have to be paid. The psychic disturbances and mental perturbations now agitating the world; the mighty achievements of material science; the culmination of man's long-continued oppression of his fellow-man in unjust legislation, unequal and injurious class conditions of society, contending interests between the powerful few and the suffering many, and the consequent poverty, recklessness, aggression, violent reprisals, savage acts of authoritative repression, and the alarming increase of insanity and crime at this point of the Kali Yuga, all were foretold by the Masters. And they also predicted, at the same time, that which in the light of their sublime philosophy is seen as a direct product of the operation of such evil mental forces among the sons of men effecting re-active vibrations on the material plane of Nature, however modern science may now rail at the idea of such connection or relation. They foresaw the tremendous meteorologic and seismic disturbances which, during several years past, have been steadily increasing in numbers, magnitude, and terrible effects, and are destined to become still more appalling until the end of the cycle.

Even if it be contended that those prophecies were not by men, but by higher intelligences who used particular men as their messengers, it must still be admitted that such intermediaries certainly possessed qualifications other than those common to their race, which brought them nearer to those intelligences and more directly under their influence. Such specialization could not have been by accident. The one thing which does not exist in all the vast universe and is not even within the power of the highest gods to cause, is chance. Men who rise to the sublime height of the Mahatmas do so by their own "Will and Endeavor". Only by many successive lives entirely devoted to cultivation of the higher powers of the soul and renunciation of Self, is the goal attained. The soul so prepared has to reach a point where it has by proven merit conquered the right to enter at once an eternity of rest and ineffable bliss, and must there possess the strength of

self-sacrifice to voluntarily renounce that boon in order to devote itself to the advancement of the human race, encouraging and aiding humanity to follow the path which leads eventually to liberation from the bonds of sorrow and death.

At stated times these self-sacrificing ones, wearing mortal forms, appear among men as leaders and teachers, in such characters leaving their impress upon succeeding ages, as have Gautama Buddha and Jesus Christ, and other "Saviors" who preceded them, teaching the same lessons they taught. More often they apply their energy and power, unseen, to the control of forces which, in harmony with Karmic influences, sway the mental and moral energies and consequently the destiny of the race. In so operating they do not necessarily come into contact with human beings, except such as have by their self-advancement upon the path risen to capability of service as their immediate messengers or agents. The spread of the Theosophic movement, all over the world, in a few years, with such depth of interest as it has evoked, such responsive welcome as it has won from the hearts of men, and such powerful influence as it has already exerted upon thought and literature, is the latest evidence of the continued application of the forces at command of the Masters—or Mahatmas—for the benefit of humanity.

J. H. CONNELLY.

## A STUDENT'S NOTES AND GUESSES.

### THE SURVEY.

EVERYONE has heard of survey by "triangulation". Did you ever see a geodetic map, representing, not merely topographical details, but also the mathematical skeleton upon which these details were clothed? Such a map shows the station points, the radiating lines of sight which were taken, and the intersection of those radiating lines as they met at various points whose relative positions were to be determined.

To understand this more clearly, the plan of operations may be sketched.

In the first place a theodolite is set up at the point where work is to be commenced. This instrument is essentially a telescope combined with a finely graduated circle, which serves to determine the angles between the different directions in which the telescope is pointed.

The telescope is sighted on some distant spot which is to be

located on the map. The intersection of spider-lines in the instrument, as seen against the distant object, determines the exact line of sight. The telescope is turned to another definite point on the horizon, and the angle between these two lines of sight determined by reading the degrees and minutes of the included arc of the stationary graduated circle. This process is repeated as point after point is sighted upon, and the angle, and consequently the direction, is each time carefully recorded. As many points are sighted, and angles taken, as are deemed necessary for the work in hand. Theoretically everything could be sighted.

If the work stopped here, it is evident that no map could be made, even of the visible area, by plotting out the notes obtained from a single standpoint. Imagine a sheet of paper before you on which you select a point to represent that which your instrument has just occupied. You lay out from this center, which we will call O, a line representing your first sight—to point A. Call this line O A. In like manner you lay out O B, O D, etc., corresponding to the directions in which you have seen the points B, C, D, etc. How far out on these lines will you locate A, B, C, etc.? It is evidently impossible to say. "A" may be a mountain peak, "B" a spire, etc. You may guess that "A" is twenty miles away and "B" five, but even this guess must be based on previous experiences with similar objects, at various measured distances.

The observer at a single stand-point is at the centre of a spherical picture which encompasses him; his sight may be telescopic, he may measure angles with absolute accuracy, yet from these data alone dimensions in space cannot be known.

The surveyor shifts his point of outlook: his theodolite, set up at another spot, is sighted back to that which he just occupied. Starting from that line, he again sights on all the points whose directions were noted from the first station. That is to say, if we call the second station "P", he first takes the sight P O, then P A, P B, P C, etc., each time noting the angle formed with the line P O. He is at the center of a second sphere of observation, which, so far as its objects are identical with those of the first, enables him to locate them in space, in a way which he could not do from a single station.

For, let us again imagine the surveyor with the paper before him on which he had marked the first station "O" and from it drawn a set of radiating lines corresponding to the directions of A, B, C, etc. The second station, P, has been noted from O before shifting the instrument, and O, as before said, noted from P in relation to all other directions. The map-maker now makes the

line  $OP$  on the paper, of a length corresponding to the scale upon which the map is to be drawn. (This is simply a matter of convenience and in no way affects its relative proportions.) From the point on the paper which represents  $P$ , he lays out the directions in which he has seen the points  $A, B, C, D$ , etc. The same thing has already been done from  $O$ , and the result is a series of triangles having a common base  $OP$ , and with apexes at different points  $A, B, C$ , etc., corresponding accurately, in their distribution and distances from each other, with the points which were sighted from the two stations; for the direction in which  $A$  was seen from  $O$  can intersect the direction in which  $A$  was seen from  $P$  only at the actual point  $A$ ; and the triangle  $AP O$ , on the map, must correspond with the relative positions of the three topographical points.

If the stations  $O$  and  $P$  are elevated, a considerable tract of country can be mapped.

The positions of all points are determined by relation to two, the triangle being the fundamental element which determines both limitation and actual knowledge.

But the survey may be destined to extend for hundreds of miles, and ultimately be connected with all others, thus covering the whole globe.

Points will be visible from  $O$  which cannot be seen from  $P$ , and *vice-versâ*. These cannot be mapped from those stations, because they are not seen from both. But some which are visible from  $O$ , and not from  $P$ , can be seen from  $A$  (or some other of that series) the position of which has become accurately known. Making  $A$ , then, a new station for the theodolite, this second set of points can be as accurately determined as the first set, and the line  $OA$  will be a base line to this set, just as  $OP$  was to the first. But the relative lengths and directions of these two lines are known from observations made at the first two stations; therefore the second set of points, observed from  $A$  and  $O$  but not seen from  $P$ , are accurately linked to the first and form a single system with them. In this manner, step by step, as new centers of observation are chosen, the survey is extended. The horizon of each overlaps that of one or more of the others; each is the center of radiant lines of perception; each is useless by itself, but defines truth when connected with the others.<sup>1</sup>

<sup>1</sup> In practise the center of the theodolite stand is determined with the greatest accuracy, and afterward occupied by a small circular heliostat mirror, when this spot is sighted from a new station, miles away. The reflected ray may be seen from a great distance. In a triangulated survey, the measurement of a single base-line is sufficient, as the relative proportions of all others are known. This length, through an arbitrary unit, the foot or the metre, determines the proportions of this survey to all others, and to the dimensions of the earth.

Let us imagine the theodolite as a center of consciousness, which receives rays from all points just as every point in space does.

If we look at a little polished globe, or a drop of quicksilver, we will see objects, in all directions, perfectly reflected. This will be true however minute the globule. It forms the central point of a sphere of indefinite dimensions.

Imagine oneself condensed into a conscious drop of quicksilver, a point of pure perception. Angular measurement would be the only dimensional consciousness possessed. The distant mountain, the neighboring tree, the drifting clouds, the waving grass, would all seem to be within. The mountain would be insignificant compared with the tree, the clouds would grow larger and smaller as they drifted past, and all would be a panorama within, from which there would be no separateness. There would be neither joy nor pain, as we know them, for we cannot read into the point the complex emotions, sensations, and contrasting thoughts which are due to our present multiplex and simultaneous perceptions.

As the point, conscious center or drop, call it what we may, drifted from place to place, the panorama would shift, just as it would on a drop of quicksilver similarly floated about.

All this, or whatever would be reflected, would seem spontaneous and within, to the point, just as the pictures shift and melt away in a dream.<sup>1</sup>

It is possible, in a measure, to realize this by concentrating the attention on the sense of sight. Fix your eyes on a distant landscape, forget your extended limbs and their sensations, forget your experiences of distance in connection with certain visual angles, and you will find presently that the picture seems within you (as in fact it is), and that you can understand why the infant grasps at the moon and the blind man, when first restored to sight, receives from it no sense of distance. As the usual mental attitude is resumed, the hills seem pushed back and the landscape to be thrown out from within.

To the point the whole would not seem separate, for that would be to realize annihilation; the consciousness of the point *is* the consciousness of the whole, and yet not of the whole in that due proportion which corresponds to reality but in that which corresponds to perspective.

To return to the illustration of the quicksilver globule. That

<sup>1</sup> We carry into the dream state the memory of waking experiences, and the changing pictures seem without, although this time they are within (using the word with an apology).

which it mirrors is the whole, not as a map, but with a perspective which corresponds to a certain position.<sup>1</sup>

Now suppose that instead of one, you are *two* conscious centers linked together by bonds of simultaneous and co-ordinate perception. You have now the element of knowledge which the surveyor gains by two stations. Every point in space is now a *third* point to these two, the apex of a triangle whose dimensions are felt within yourself.

But with this first step comes the distinction between station points and points only, between the "That" and the "Thou".

The great Survey begins.

The surveyor in his map brings into simultaneous co-ordination the sight of different centers. From the base lines of co-ordinate centers of monadic perception a map springs into being, a miniature of the truth, a microcosm which duplicates the macrocosm.

Through linked centers of life the self-conscious is born of the monadic

X. R.

(*To be continued.*)

## NEMESIS.

IN a note to p. 305 of the second volume of the *Secret Doctrine*, Mme. Blavatsky points out the difference between the Greek idea of Nemesis and the Aryan Karma, which is often thought to be exactly the same thing. But the conception of Nemesis varied with different poets at different epochs, and from the purely abstract idea of the inevitable punishment of sin became anthropomorphised into a goddess to be worshipped and to be placated by prayer and submission. "If we would connect Karma with Nemesis", says Mme. Blavatsky in the passage referred to, "it has to be done in the triple character of the latter as Nemesis, Adrasteia, and Themis. For while the latter is the goddess of Universal Order and Harmony (who, like Nemesis, is commissioned to repress every excess and keep man within the limits of Nature and righteousness under severe penalty), *Adrasteia*—the inevitable—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Diké*, is the equitable goddess, reserving her wrath for

<sup>1</sup> The *distortion* seen in a globe is not to be considered. That is due to the perceiver being outside.

those alone who are maddened with pride, egotism, and impiety." It is, then, *Adrasteia*, or "the inevitable", who would answer best to the Eastern conception of Nemesis, or Karma, as Eternal Law working out its necessary consequences. "Every act rewards itself", says Emerson, "or, in other words, integrates itself, in a twofold manner; first, in the thing, or in real nature; and secondly, in the circumstance, or in apparent nature. Men call the circumstance retribution. The causal retribution is in the thing, and is seen by the soul. The retribution in the circumstance is seen by the understanding; it is inseparable from the thing, but is often spread over a long time and so does not become distinct till after many years. Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preëxists in the means, the fruit in the seed."

Emerson was thoroughly in sympathy with the teachings of the Oriental philosophy, and nowhere more completely so than in this passage from his essay on *Compensation*. For he not only points out to us that a deed and its consequences are one, but seizes that more occult view that the real thing is in the soul, and is perceived by the soul. It is in what we *are* that the reality lies, and what we do is but the impress that the seal of our nature prints upon the world without. If that seal be as the head of a god, so much the better for the world, and, in reversion, for ourselves; but that seal has been modelled by the forces of our own soul, and we only are responsible for the image that it bears. No subterfuge will avail us, no shirking and no dallying alter the preëdained result of the forces we have chosen to set in motion. "The world is full of judgment-days", says Emerson elsewhere, and we are continually being judged, not only for our sins, but for our blunders. "You should have known better", says stern Nature, when we transgress her rules and suffer the consequences and try to plead ignorance as an excuse. And deep in our inmost souls we know that she is right. "Nothing can work me damage except myself", says St. Bernard; "the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault." And if the believer in only one life upon earth could realise this, how much more should those who have made the doctrine of reïncarnation their own appreciate the idea of more remote causes for suffering than can be traced in one earthly existence! Far back in the mists of time, by some initial

choice of good or evil, did we begin to create that Nemesis which surrounds us to-day, built up year after year and life after life the palace or the prison of the soul. For choice, within certain limits, we have always, and it is ours to weave the black thread or the white at will into the web of our future destiny. "Karma-Nemesis guards the good and watches over them", says the Occultist, "in this as in future lives, and punishes the evil-doer, aye, even to his seventh rebirth. So long, in fact, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as in the world of Spirit." (*S.D.*, i, 643).

So that we see that our Nemesis is no offended Deity, punishing with anger an infringement of his arbitrary decrees, but the striving of the universe to right itself, to repair the injuries that our heedless or wilful actions have effected in the harmony of the whole. If, then, the corner-stone of the universe is that spiritual unity which manifests itself in universal brotherhood, the more we can do to make that brotherhood a material reality, the more nearly we shall approach the harmony of the spiritual world, which is Life and Love, not Death and Selfishness. And as Emerson has shown us, the real thing is in the soul, the causal retribution there. Can any punishment that earthly justice can inflict upon a man be half so terrible as that which comes from within, the torments that spring from his own fear, his own remorse? Not long ago, Felix Adler gave a magnificent discourse on "The Penalties of Sin", every word of which might find an echo in all right-thinking minds. The report I read (for I was not so fortunate as to hear it) said that he concluded by stating the difference between the present generation and its forefathers in respect to the doctrine of sin. "Our forefathers were haunted by the sleepless eye of God, which they believed to be ever fixed upon them, piercing every veil and wall. They believed that God would punish them, either immediately or at the last judgment. . . . But now man has become his own accuser, and the judgment-seat is transferred to his own breast. In his own brain is the prototype of the universal laws. In the name of those universal laws he pronounces sentence upon himself.

"The more our moral nature unfolds, the more difficult does it become to satisfy the awful divinity within our bosom. The most agonising pain which the modern man can suffer, as many

know to their bitter cost, is self-condemnation. The highest boon to which we can aspire is to be able to dwell in peace with the God within us."

Surely every Theosophist would reëcho these words of the great ethical teacher. And should we not agree with him also when he said that the true aim of punishment was reformation, not vengeance, and that the pangs of conscience were to be regarded as the beginning of a process of spiritual regeneration? For what is the voice of conscience but the voice of the higher Ego in man, of that diviner Self who is ever striving to reach the lower nature and bring it up into closer relations with the God within us? If we refuse to listen to that voice, if knowing the right we still the wrong pursue, we are knotting another mesh of that great net of Destiny in whose folds we shall some day struggle unavailingly, like captive birds. Our struggles will be all in vain, for the meshes of Nemesis hold fast, but neither Nemesis nor vengeance wove them, but we ourselves of our own free choice. The criminal sets in motion long years (it may be long lives) beforehand, the train of causes that one day lands him in a jail, but imprisonment will do him no good unless it go hand-in-hand with reform. What men call the vengeance of the law is but too often the right name for its punishments; it is the revenge of the community for its violated peace and order that is embodied in the verdict of the jury and the sentence of the judge, the strong arm of the law stretched out to slay and not to save. When the idea of universal brotherhood shall have become a more living reality, all prisons will be reformatories in the truest sense of the word, and the wrong-doer will be taught to listen to the voice in his own soul, and helped to obey its dictates and to struggle back towards the right. The way of the transgressor is hard, but how doubly hard when he has to retrace his painful footsteps with all the forces of his vitiated nature battling against him, all the demons of the sinful past rising up to oppose his progress! Byron was said to have had every gift but the faculty of knowing how to use them, and he has left an ample record of the torments inflicted by a misspent life. Could there be anything more terrible than the "Incantation" in *Manfred*, which summons the elements of his own character to be his torturers?

The Voice says to him :

From thy false tears I did distil  
 An essence which has strength to kill ;  
 From thine own heart I then did wring  
 The black blood in its blackest spring ;

From thine own lip I drew the charm  
 Which gave all these the chiefest harm ;  
 In proving every poison known.  
 I found the strongest was thine own !

By thy cold breast and serpent smile,  
 By thy unfathomed gulfs of guile ;  
 By the perfection of thine art  
 Which passed for human thine own heart ;  
 By thy delight in others' pain,  
 And by thy brotherhood of Cain.  
 I call upon thee ! and compel  
 Thyself to be thy proper Hell !

So much for Nemesis as "the just indignation of the gods". But justice has good gifts as well as evil in her well-balanced scales, and the soul can decree itself a nobler mansion as the swift seasons roll, and can lay the cornerstone today. Built up of lofty thoughts and noble purposes, founded upon the rock of steadfast resolution and unflinching courage, crowned with the fair white dome of love and truth, that edifice shall rise, a mansion not built with hands, but eternal in the heavens. And if we fashion our lives thus, Nemesis shall wear for us not the terrible aspect of the avenging Furies, but the smile that Wordsworth saw upon the face of Duty.

Stern lawgiver ! yet thou dost wear  
 The Godhead's most benignant grace ;  
 Nor know we anything so fair  
 As is the smile upon thy face ;  
 Flowers laugh before thee on their beds ;  
 And fragrance in thy footing treads ;  
 Thou dost preserve the stars from wrong,  
 And the most ancient heavens thro' thee are fresh and strong.

KATHARINE HILLARD.

## FACES OF FRIENDS.

THIS month's face is that of ERNEST TEMPLE HARGROVE, who, although not known to the whole T.S., has made himself quite well acquainted with very many in the American Section. He came to the eighth Convention at San Francisco in April, 1894, travelling across the continent with the General Secretary, and after the Convention all the way up to Seattle, lecturing meanwhile at various places. For that reason and also because he is a friend, we give his counterfeit presentment.





Mr. Hargrove is the second son of James Sidney Hargrove, one of London's best known solicitors. His name has been for a long time connected with literature, several members of it being mentioned in England's *Dictionary of National Biography* as authors of considerable repute. His father's family comes from Yorkshire; on his mother's side he is Scotch, she being an Aird. The best known representative of this line is and has been for some years the member of Parliament for one of the London Constituencies. There is also a fighting streak in his veins, such men as Lieutenant General Hargrove, Governor of Gibraltar during the war in the early part of the eighteenth century, and Sir Martin Frobisher who fought against the Armada, standing to him as ancestors.

After being educated at several preparatory schools he went to Harrow, where he is said to have spent most of his time reading novels, but at this date he does not regret it. When eighteen years of age he left Harrow and studied for the Diplomatic Service; was then offered the choice of going to Cambridge University or travelling abroad. Choosing the latter he went to Australia and visited Tasmania, making a long tour through New Zealand, where some time was spent among the Maories, returning home by way of Ceylon. Considerable time was then spent in the office of a Charter Accountant where he was sent to get a general idea of business. He then decided to become a barrister, and is now a member of the Middle Temple.

Mr. Hargrove first heard of Theosophy during the time of the great discussion in the London *Daily Chronicle*. Being at a seaside holiday resort, he saw a placard on a wall with the large heading "Theosophy" advertising a lecture by Mrs. Besant. He did not go to the lecture, but by seeing the word "Theosophy" his whole inner and outer life were changed. Books were then bought on the subject, and he was admitted as a member-at-large without even having the acquaintance of another member. Since then most of his days and a good many of his nights have been spent at the London Headquarters, helping in the General Office with correspondence, with the *Vahan*, with certain *Lucifer* reviews, and lecturing at various lodges. He was also Treasurer of the Blavatsky Lodge. Since he was nine years old he has travelled a great deal in Europe and other places, and thus has had most of the edges knocked off his distinctive character as an "insular Englishman". To prove this he says he is a great reader of the PATH and that he has learned more from it than from other sources. For the Society he has written under various *noms de plume*,

but not under his own name. He stands six feet two in his stockings, but having grown rather fast he thinks he is rather weedy but hopes under the action of Karma he may fill up in time.

## OCCULTISM AND TRUTH.

TO STUDENTS OF OCCULTISM.

"There is no Religion higher than Truth."

—*Motto of the Theosophical Society.*

THE inevitable mystery which surrounds Occultism and the Occultist has given rise in the minds of many to a strange confusion between the duty of silence and the error of untruthfulness. There are many things that the Occultist may not divulge; but equally binding is the law that he may never speak untruth. And this obligation to Truth is not confined to speech; he may never think untruth, nor act untruth. A spurious Occultism dallies with truth and falsehood, and argues that deception on the illusory physical plane is consistent with purity on the loftier planes on which the Occultist has his true life; it speaks contemptuously of "mere worldly morality"—a contempt that might be justified if it raised a higher standard, but which is out of place when the phrase is used to condone acts which the "mere worldly morality" would disdain to practise. The doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the Good Law a dream and Karma a mere delusion. From these errors flows an influence mischievous to the whole Theosophical Society, undermining the stern and rigid morality necessary as a foundation for Occultism of the Right Hand Path.

Finding that this false view of Occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, and our conviction that morality of the loftiest type must be striven after by every one who would tread in safety the difficult ways of the Occult World. Only by rigid truthfulness in thought, speech, and act on the planes on which works our waking consciousness, can the student hope to evolve the intuition which unerringly discerns between the true and the false in the supersensuous worlds, which recognizes truth at sight and so preserves him from fatal risks in those at first confusing regions. To

cloud the delicate sense of truth here is to keep it blind there; hence every Teacher of Occultism has laid stress on truthfulness as the most necessary equipment of the would-be Disciple. To quote a weighty utterance of a wise Indian Disciple:

Next in importance, or perhaps equal in value, to Devotion is TRUTH. It is simply impossible to over-estimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human Soul. We must love truth, seek truth, and live truth; and thus alone can the Divine Light which is Truth Sublime be seen by the student of Occultism. When there is the slightest leaning towards falsehood in any shape, there is shadow and ignorance, and their child, pain. This leaning towards falsehood belongs to the lower personality without doubt. It is here that our interests clash, it is here the struggle for existence is in full swing, and it is therefore here that cowardice and dishonesty and fraud find any scope. The 'signs and symptoms' of the operations of this lower self can never remain concealed from one who sincerely loves truth and seeks truth.

To understand oneself, and so escape self-deception, Truth must be practised; thus only can be avoided the dangers of the "conscious and unconscious deception" against which a MASTER warned His pupils in 1885.

Virtue is the foundation of White Occultism; the Pâramitâs, six and ten, the transcendental virtues, must be mastered, and each of the Seven Portals on the Path is a virtue which the Disciple must make his own. Out of the soil of pure morality alone can grow the sacred flower which blossoms at length into Arhatship, and those who aspire to the blooming of the flower must begin by preparing the soil.

H. S. OLCOTT,  
A. P. SINNETT,  
ANNIE BESANT,  
BERTRAM KEIGHTLEY,  
W. WYNN WESTCOTT,  
E. T. STURDY,  
C. W. LEADBEATER.

LONDON, *July, 1894.*

The general propositions found in the above as to morality and the higher type of Occultism are so old and have been so widely spread, so often dwelt on in the work of the Theosophical Society, that one would hardly suppose any member was unacquainted with them; but a good thing cannot be too often repeated, and hence all must instantly concur. The circular was issued in London for distribution, and a copy having been sent to New York it is published according to the desire of the signers.

W.Q.J.

## HOW TO STUDY THE "SECRET DOCTRINE."

(Concluded from page 149.)

PERHAPS the first great difficulty which confronts the student of the *Secret Doctrine* arises from the lack of method which seems to prevail throughout the work. But if in spite of this he can at all familiarize himself with the subject matter, he will almost certainly come to the conclusion that, although from a literary standpoint this lack of method certainly exists, yet from the standpoint of a student of Theosophy it is a great gain. For there is, so it seems to the writer, a *deeper* method in the seeming lack of it than could have been obtained in any other way. The student, however, at the very outset is warned and may know what to expect, and if he is wise he will lay his plans accordingly. H. P.B. herself speaks of "the necessity under which the writer (H. P.B.) has labored to be ever explaining the facts given from the hoariest Past by evidence gathered from the historical period. No other means was at hand, at the risk even of being once more charged with a lack of method and system."<sup>1</sup> And she has been so charged by those who forget the reason which she herself gave for such lack of method. In considering this we come to another very important matter which must be taken into account in our study of the *Secret Doctrine*, and a knowledge of which to a great extent reveals the *deeper* method underlying the seeming lack of it.

The *Secret Doctrine* is based upon Stanzas from the "Book of Dzyan", a book hitherto unknown to Orientalists, and but little known in the East. These stanzas "give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the Solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort."<sup>2</sup>

Consider for a moment! In what language could such an abstract formula be written; how could it be expressed? It could only be in a language which is perfectly symbolical, and whose symbols, while primarily representing abstract ideas and being subject to mathematical law, are yet capable of being applied to all the departments of Nature and thus of having as many interpretations. Such a language or writing was "the early hieroglyphic cypher, still preserved in some Fraternities, and

<sup>1</sup> *Secret Doctrine*, I, xlv (new edition, I, 28).

<sup>2</sup> *Ibid*, I, 20 (new edition, I, 48).

named in Occultism the *Senzar*".<sup>1</sup> In regard to this language it is stated that there was a time when it was "known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the Third Race, the *Manushis*, who learned it direct from the *Devas* of the Second and First Races".<sup>2</sup>

Such was the ancient "Mystery" language, the language of symbolism, which has been preserved to a greater or less extent in the languages in which the ancient scriptures of the World were originally written, and which was the foundation of the Jewish Kabala. Students of the Kabala and of the symbolism of the ancient religions have arrived at the conclusion that all have not only sprung from one primeval teaching but that all bear record to the one primeval "esoteric" language. It is claimed in the *Secret Doctrine* that from one small volume written in this ancient sacerdotal tongue were derived the books of Kiu-ti, the book of Shu-king, China's primitive bible, the sacred books of Thoth-Hermes, the Puranas, the Chaldean Book of Numbers, and the Pentateuch.<sup>3</sup> So that, since it is the aim of our author to prove the identity of source and symbolism of all the religious teachings of the World, it is inevitable that constant reference to, and quotations from, them must be made. This in itself makes the study of the *Secret Doctrine* a difficult matter, in that it is the cause, to a great extent, of the seeming lack of method and introduces so many apparent side-issues. But the great difficulty does not lie here, but in the different interpretations which can be put upon all these ancient writings.

The Mystery language has seven keys, symbology has seven departments, and these or at least some one or more of them must be known to some degree if the ancient scriptures are to be understood. But how many understand even one of the keys and can use it? We can to some extent apply the "three fundamental propositions" to all our studies in the *Secret Doctrine*; we may also be able in some degree to make use of the law of correspondence and analogy for the elucidation of some of its propositions; but further knowledge, knowledge of the science of symbology, is required for the full solution of its problems. Hence it is most important for the student to bear this in mind, and to study with a view to acquiring knowledge of this most ancient science. The

<sup>1</sup> *Secret Doctrine*, II, 430 (new edition, II, 458).

<sup>2</sup> *Ibid*, I, xliii (new edition, I, 26).

<sup>3</sup> *Ibid*, I, xliii, (new edition, I, 26).

work under consideration is not the *Secret Doctrine* itself, except in so far as much that is there given out has hitherto been secret for the West; it touches only the outer fringe and lifts but a corner of the veil of the true Secret Doctrine which must ever remain hidden from the profane. At the same time, however, it gives the student clues by following which he may learn the A, B, C, of the Mystery language of the Initiates, and so take the first step toward comprehending those depths of knowledge which is in their possession, but which is also the heritage of every man.

In these preliminary articles the writer can do little more than call the attention of the Student of the *Secret Doctrine* to this most important part of his studies. An important point to notice is the fact that the Science of Symbology depends upon, and is indeed only an application of, the Law of Correspondences, and so ultimately depends upon the "three fundamental propositions". Hence, although we have found what at first sight seem to be different keys to the study of the *Secret Doctrine*, these are in reality but different aspects of *one* key which may be applied to all the departments of nature.

Throughout the *Secret Doctrine* the attention of the student is again and again definitely called to the way in which he may arrive at an understanding of its truths, and of those contained in all the ancient religions and mythologies, in which the deepest mysteries of man and nature have found expression. If therefore he will keep this in mind and follow the hints given him he will find evidence accumulate in support of its statements on every side. In support of the above it will be sufficient to give only two quotations from the *Secret Doctrine*: others can be easily found by the student himself.

Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys.<sup>1</sup>

As truly stated by Ragon, 'the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies that these symbols can be fully explained only by the combination and knowledge of *all* the keys'. They can be only *approximately* interpreted, even if one finds out three of these seven systems: the *anthropological*, the *psychic*, and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the hands of the profane.<sup>2</sup>

The true value of the *Secret Doctrine* can only be known by those who read it with reference to the purpose for which it was

<sup>1</sup> *Secret Doctrine*, I, 318, (new edition, I, 338).

<sup>2</sup> *Secret Doctrine*, I, 363, (new edition, I, 389).

written, and it has been the writer's aim to point out the main guide-posts, which, however, are no discovery of his, but to which the *Secret Doctrine* itself is continually directing attention. So far as the method of study is concerned, this will depend largely upon the previous training and capabilities of the student, but by far the greater number of students of the *Secret Doctrine* recommend, after a general reading, study by topics, for the information on any one subject is, from the very nature and purpose of the book, scattered throughout its two volumes.

The *Secret Doctrine* is a mine of knowledge and information. Much information can be obtained by a mere reading, but its great treasures do not lie on the surface; they must be dug out, and its pearls can only be had for the diving. It is no wonder that those who look upon this latter part of the XIXth Century as the flower of the Ages should find such difficulty in reading this work, or that they should complain of its lack of method, for "this work is written for the instruction of students of Occultism"<sup>1</sup> and "the rejection of these teachings may be expected and must be accepted beforehand".<sup>2</sup>

The intelligent study of the *Secret Doctrine* requires persistence and effort, and it is well to realize this at the outset. It may be that the conclusions which the student may reach to-day will be modified, if not completely changed, in the future; indeed, this is inevitable if progress is to be made. For man's outlook is limited, and it must be that, as his horizon widens, new factors will arise which will modify previous conclusions; but if he can make sure of his "fundamentals" and hold to them, he will have a sure guide which will not fail him in any of his investigations of the mysteries of man and nature.

JOSEPH H FUSSELL.

## THE COLOR OF THE ANCIENT ARYANS.

THE INNER AND THE OUTER MAN AND THEIR COLORS.

**I**N an article somewhat curiously termed "The Red Rajputs" published in the October number of the *Asiatic Quarterly*, the following passage is quoted from the Mahabharata:

The color of Brahmans is white; of the Kshattryas red; of the Vaishyas yellow; of the Shudras black.

<sup>1</sup> *Secret Doctrine*, I, 23, (new edition, I, 50).

<sup>2</sup> *Secret Doctrine*, I, xxxvii, (new edition, I, 21).

The above does not mean that the Brahmins were white like the Europeans, the Kshatryas copper-colored like the Red Indians, the Vaishyas yellow like the Jews, and the Shudras black like the negroes. The four castes could not differ so much in color for the simple reason that long before the Mahabharatic period intermarriages were common and the offspring admitted into that caste, generally or broadly speaking, to which the father belonged.

“Ajam ekam lohita Shukta Krishnam” say our Shastras about Prakriti, the root of the physical or material universe. “The unborn one is red, white, and black, for the *gunas* (attributes) composing it”, called *sattwa*, *rajas*, and *tamas*, correspond to those colors thus:

*Sattwa*, white color, shining, wisdom, light;

*Rajas*, red color, reflecting energy, motion;

*Tamas*, black color, covering ignorance, darkness.

They correspond to many other things, as may be found in the Puranas, but the above will do for the present. Now in the Brahmins *Sattwa-gunam* or quality predominates, in the Kshatryas *rajas*, in the Shudras *tamas*. The color yellow in our Shastras corresponds to gross matter, and the Vaishyas were engaged in worldly pursuits. The Brahmin represents the wisdom of the nation, the Kshatryas the energy of it, the Vaishyas its material prosperity, and the Shudras obedience and order.

As said in the *Bhagavad-Gita*, anger and desire are the result of *rajogunam*, and the Inner Man becomes red when they predominate. Thus in the Shanti Parvan of the *Mahabharata* quoted in the article but not correctly translated:—

This manifested Universe is all Brahm, it was originally created by Brahma, the color was due to Karma; those twice born who forsaking their own *dharma* (or law and duty) became fond of kamic enjoyments, sharp, prone to anger, hasty and red-limbed, fell into Kshatryaship.

Varna means color as well as caste; the one is the cause of the other; the skin may be as white as snow, but if *rajo-gunam* be dominant the Inner Man will be red. Even now our astrologers say of what varna the babe is, no matter whether it is fair or dark, no matter of what caste it may be, according to the positions of the planets at the time of birth. Such varna refers to the Inner Man and not to his physical envelope.

In the following I will try to show the distribution of colors from the beginning.

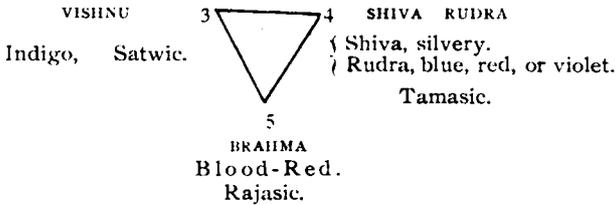
I.  
NIRGUNA PLANE.

(Above the three gunas or qualities.)

- |                           |                       |
|---------------------------|-----------------------|
| 1 MAHESWARA<br>Colorless. | 2 NARAYANA<br>Golden. |
|---------------------------|-----------------------|

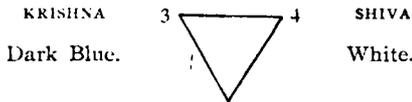
II.  
SAGUNA PLANE.

(Saguna means with the gunas, Nirguna without or above them.)



III.  
THE PATH OF RENUNCIATION.

(Nirritti Marga.)



THE SEVEN RISHEES FROM THE  
MANAS OF BRAHMA.  
Color not given.

IV.  
THE PATH OF EVOLUTION,  
(Pravritti Marga.)  
(5) BRAHMA

THE SEVEN RISHEES CREATED OR  
EVOLVED  
THREE MORE RISHEES ENDING  
WITH DAKSHA. THEY CREATE.  
Color not known.

V.  
CREATION.

BRAHMA BECOMES MANU SYAMBHUVU,  
and creates men in general.

The Seven Rishees create Brahmans and devas of white color.  
Daksha incarnates and becomes *Prachetas*  
by falling into generation.

VI.  
SEXUAL CREATION.

Prachetas Daksha creates men in general. Some of the Brahmans fall into  
generation. People multiply, and are divided by a Manu into the  
four castes according to their qualifications.

The foregoing will further show that the colors spoken of cannot be the color of the skin. For a Western man who tries to materialize everything and thinks himself liberal-minded and scientific if he can but rise above the pigmy conception of Biblical creation said to have begun a few thousand years back, it is very difficult to perceive that the real meaning of passages in the Shastras can often be learnt after you begin to live a real Hindu life, after you learn to meditate long and intensely, after you have a growing faith in our Shastras. Love them and they will repay your patience and labor; study hurriedly, partially, and materialize the teachings, and you will find them self-contradictory, ridiculous, absurd, and what not. Make your choice, for it is said, "The Sun suffers not in splendor if all the blind unanimously say that there is no Sun".

K. P. MUKHERJI.

*Barakar, India.*

## VAST WORKS OF THE PAST.

THE objection is often urged against Theosophical theories that they were produced by Eastern nations, and if we are to judge by India of to-day these beliefs will result in stagnating human effort. But the facts do not support the objection. Indeed, if we think of the present works of man in the West and make any comparison with the older days, we must conclude that ours are the most fragile and will the sooner yield to the destroying touch of time. What modern work is to be compared to the pyramid of Ghizeh in Egypt? None in respect to any of the elements involved. Which of our huge buildings will last for more than ten thousand years? In Chicago the place where most, perhaps, the tall buildings are found in one spot, they say the foundation is really mud, and even now the tallest tower of all must come down and other buildings show signs of weakness. As light convulsion would wreck them all. And what of our records both of literature and science? All will wither, disappear, be eaten up by moth and worm, and after a time not a line be left. What do we record on our inscriptions on buildings when we make any? Only some unimportant names of builder, contractor, or official in the municipality. There are no sentences of art or science or philosophy. And even the foundation stones contain but silly remains and small things of no use to future men. Most of our en-

ergy is devoted to getting mere coin that must soon or late be lost or given up, be melted, and altogether done away with. Yet though the Egyptians, who long ago left the scene, held beliefs that we might regard as superstitious, they made buildings and inscriptions and pictures which confront us to-day as the mute proofs of the mightiness of a nation that rules its life by theories we do not accept.

But in India and the rest of the East is where the objection is directed. Even there the facts are to the contrary. What of their tanks for watering towns and fields ; of their great temples ; of their awe-inspiring underground constructions ; of those buildings cut out of the solid mountain with mathematical precision. Can these be the work of people whose beliefs tend to stagnate human effort ? I think not.

The caves of Ellora and Elephanta contain immense images and carvings which would do credit to this day. The caves of Kailas are 401 feet deep and 185 feet wide. Man made these. Inside is a conical pagoda 100 feet high, with a music gallery, five large chapels, a large court, and a colonnade. Three immense elephants are there cut from the stone. An image of Lakshmi reposes with two elephants standing on their hind legs as if pouring water over her. A passage then opens right and left. Thirty feet on there are two obelisks carved, being 41 feet high and 11 feet square. Thirty feet more and you find a great pagoda carved inside and out. There are sixteen pillars, twenty-two pilasters, and five entrances. The roof is carved to represent cross beams, and each pillar is different from the other.

At Ajunta are twenty-seven cut caves, the inscription seeming to give the date of 200 years B.C. What is the temple of Solomon to all this ?

Then look at India's tanks. We would call them reservoirs. That of Lingamputti is a great triangle  $2\frac{1}{2}$  miles long, 1 broad at the base, and 200 years old. Bhusrapatanam tank is 13 miles in circumference ; Guntoor 8 miles ; Gurgi 12 miles ; Shengamalla 11 miles ; Duraji 9 miles. Chambrambakam was twenty miles, and watered sixty-eight villages. Vivanam has a dam 12 miles long. At Hyderabad is a great tank about 20 square miles, watering the city.

All over the East are immense works of the past which we could not duplicate, and which our sordid civilization would not permit us to think of "wasting" money upon. If we seek further and inquire of the works of the mind, the ancient astronomy confronts us. Were it not for it, our astronomers might now be

wondering what was the meaning of the backward motion of the sun in the Zodiac, if they knew anything at all about it. It is fair, then, to say that there is no force at all in the objection to Theosophical thought as an Eastern product on the ground that it will or might inhibit effort. On the contrary, it will broaden our civilization and make us create works as great if not greater than those of the past. But we must not ignore the past, for to do so is to incur a sure if mysterious retribution, because that past belongs to ourselves and was a part of our own doing and begetting.

## CORRESPONDENCE.

T. S. HEADQUARTERS.

The following letter was sent from New York on August 3rd 1894.

EDITOR THEOSOPHIST,

*Dear Sir and Brother:*—I beg to call your attention to a very important and vital mistake which has been made by Brother Keightley in paragraph 5 of his letter to the Indian Section, published in Supplement to July *Theosophist*, and beg to request that this letter be given the same publicity in the journal as was given to his.

In that paragraph, page xxxvii, he asks the Indian Section to make an emphatic protest against what he called "the proposal of the American Section to remove the Headquarters of the Theosophical Society as such away from the sacred soil of India". This extraordinary request must have been made without consideration of the full report of the last American Convention. At that Convention the Countess Wachtmeister, as delegate for the Indian Section, made a proposition for such removal and went into the matter at some length, but the proposal was voted down so far as the American Section is concerned by a resolution which you will find on page 34 of our report; and that resolution was drawn up by myself. We did not wish to consider the matter at all; my personal view is that no such removal should be made, and that idea I hitherto definitely expressed in writing to the President and Mr. Keightley over a year ago; but it would have been discourteous to have paid no attention to the proposition brought forward by the delegate of the Indian Section, and consequently the resolution, which is the third one on the page cited, was drawn in such terms as to politely dismiss the matter. I am in a position to state that at the time this resolution came up I took the same position privately in respect to the matter, stating that I did not think the General Headquarters of the Society should be removed from India: the question of removing the Indian Section Headquarters was one with which we have nothing to do as a Section. And the American Section wishes the Indian Section to clearly understand that it has taken no position in respect to the General Headquarters, except as stated in the Report in which it has stated that it is premature to consider any such change.

The resolution reads as follows:

RESOLVED, That in our opinion it would be premature at the present time to consider any question relating to the removal of the Indian General Headquarters, deeming it advisable to leave such matters to be adjusted when the time for action shall have arrived.

WILLIAM Q. JUDGE.  
*General Secretary.*

ST. PAUL, MINN., U.S.A.,  
7th August, 1894.

*Dear Sir:*

I have just seen a number of the July *Theosophist*, and in a letter from Bertram Keightley to the members of the Indian Section there is an error

which I should wish to rectify. He states in paragraph 5, "I shall then also ask you to record a most emphatic protest against the proposal of the American Section to remove the Headquarters of the Theosophical Society as such away from the sacred soil of India, the Mother-Land of spiritual science and philosophy". Take away the words "American Section", replace them by "the Countess Wachtmeister", and the paragraph is correct. All who are interested in this subject and who wish for a fuller explanation should turn to the transactions of the American Convention held in April, 1894, in San Francisco.

It is quite true that I made this suggestion to the American Convention, because I think that Adyar is useless to the Society as a whole, being in such a remote corner of the globe. Thus it is only during one month in the year that any real activity takes place in Adyar, that is, during the time of the Convention.

We have so few years left before the end of the century that it seems advisable to me that the President of the T. S. should be in a locality and a position where he could do more effectual work for the Society.

CONSTANCE WACHTMEISTER.

[*Note.* The foregoing is a copy of the letter sent to the *Theosophist* by the writer, publication in *PATH* being requested by her. The Editor of the *PATH* is not in any way committed to the idea of removing Headquarters from India, but has always thought such removal would be unwise because it is better for many reasons to have the Headquarters in the East. The duties of the President might require constant traveling over the world, but as his executive functions go with his person the Headquarters need not follow his wanderings. W.Q.J.]

## LITERARY NOTES.

"GREAT MEN ARE NOT ALWAYS WISE, neither do the mighty understand judgment." The T.P.S. has begun publication of a series of what it calls "Lotus Leaves", the first number being *The Voice of the Silence*. It is of convenient size and good type, but nevertheless open to the following criticisms: (a) the notes, here called "Glossary", are not at foot of page but at end of book, thus involving perpetual turning of leaves for reference; (b) type of notes is same as that of text, and the figures are too faint; (c) H.P.B.'s work has a title of its own which should not be obscured by a different one invented by the publishers; (d) the cover is somewhat flimsy; (e) a new and improved edition of the *Voice* having lately been printed in America, with foot-notes on page and other excellences, to issue still another in England, especially if inferior, is wasteful of money and quite needless. One edition can serve both countries.—[A.F.]

JULY THEOSOPHIST. "Old Diary Leaves XXVIII" narrates remarkable instances of "Maya" effected by H.P.B. and one upon her, and of the strange way in which money for her support came at crises. Dr. du Prel's article on "Clairvoyance" is very fine indeed, the analysis through the first two pages being masterly. "N.D.K." in "Eccentric Genius" makes some most just remarks on the respective conduct of admirers and enemies towards brilliant men, and on the danger and error of hero-worship. It is also, no doubt, true that "the study and part acquirement of spiritual knowledge is no guarantee that the moral nature of a particular student may not show undesirable lapses", though better proof may be needful than that adduced,—"Eastern literature gives us instances of saints and Rishis committing deplorable errors". Maybe it is a "deplorable error" to have so low an estimate of Rishis and so high an estimate of Eastern literature. Surely the *Theosophist* has published enough specimens of that literature amply illustrating its singular confusion of fancy with fact and the sensations it gives anyone with a germ of the historic sense! Poor H.P.B. is of course brought out in exemplification of the thesis, possibly from that motive of dispassionate justice which must ever animate the true Theosophist, possibly—well, otherwise. In "Avatars" Mr. P. N. Sinha makes this forceful statement: "To my mind, the Theosophical movement in its devotional aspect (I mean its later-day exposition by Mrs. Besant)

is essentially akin to the spiritual movement inaugurated by Sri Chaitanya",—a great religious preacher regarded by his followers as an incarnation of Vishnu.—[A.F.]

JULY LUCIFER might almost be called a female number, since three of its ablest articles, besides the "Watch Tower", are by women,—“States of Conscientiousness”, Sarah Corbett, “The Rationale of Dreams”, Charlotte E. Woods, “The Meaning and the Use of Pain”, Mrs. Besant. An editorial foot-note to the first reminds that no views of contributors compromise the T.S., but certainly the main body of the paper is so just and instructive, indeed so peculiarly judicious and common-sense, that a few collateral speculations are altogether pardonable. The last two pages are delightful in their illustrations from sound experience. It is a pity that “The Rationale of Death” could not have appeared entire in one number, so good is it, and Eliphas Levi’s panegyric on the Pope, the Immaculate Conception, and the pentagram as an antidote to vertigo when traced on doors, be postponed to the Greek Kalends. In the gentle spirit of large-viewing wisdom warmed by the tenderest compassion for human sorrows with which we can imagine an angel brooding over humanity and yearning to enlighten it, Mrs. Besant expounds the meaning and use of Pain. Strong and kindly, clear and resolute in probing to the source, yet infinitely sympathetic and soothing, hopeful, generous, inspiring, she teaches us why we suffer, how we may surpass suffering, and of the ultimate happiness for all. Dr. Wilder concludes “The Religions of Ancient Greece and Rome” in the same charming spirit and diction as he began it. Mrs. Besant was to leave for Australia at the end of July.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 6. “The Language of Symbols”, by S. G. P. Coryn, is a philosophical treatment of the importance naturalness, essence, and utility of symbols, the method of their study, and their significance as connecting different planes by correspondence. It is rich in thought, and the first paragraph is a fine example of melodious flow in composition. And yet, perhaps, its estimate of the value of symbolism in religion is excessive. Ornate ritual has never conserved true and living faith; it has chilled and formalized religion; and the remedy for agnosticism or materialism is not a spectacular worship, but a revived truth. Mr. Coryn is probably wrong in thinking that the power of Romanism is increasing, certainly wrong if he refers to educated and thinking men. “On the Higher Aspect of Theosophical Studies” is by Mohini M. Chatterji, reprinted from the *Theosophist* of March, 1885. It is able and sagacious, subtle in its reasoning and elevated in its conceptions, possibly open at times to criticism—as when Devachanees are said to be without self-consciousness, but certainly from a pen which has been a sad loss to the T.S.—[A.F.]

MERCURY is a new “Theosophical journal issued in the interest of children and young people”, and gives instructive teachings, methods of work, games, apothegms, poetry, news of Lotus Circles, etc. The editor is Mr. William J. Walters, Room 35, 1504 Market street, San Francisco, Calif., and the subscription 50 cents per year. What an excellent thing it is that we are to have a Theosophical periodical for the young; what grand opportunities it offers for real ability and sagacity; and how fitting that it should originate with those marvellous people on the Pacific Coast whose energy, ingenuity, and progressiveness are the despair of us on the Atlantic! It is always said that one of the most difficult things on earth is to talk interestingly to children, but the Californians invented Lotus Circles and are now supplying them with matter. The editor solicits simple articles from children’s friends in all parts of the world: no worthier appeal could well come for anything!—[A.F.]

TRANSACTIONS OF THE LONDON LODGE, No. 22, is “The Culture of the Soul”, by Mrs. Annie Besant. Premising that in the East soul-culture is a definite science and not simply a vague aspiration, the speaker, following the teaching of the Upanishads, explains that the obstacles are the external world, the senses, and the mind, and that the two methods of overcoming them are Hatha Yoga and Raja Yoga. Each is described and the latter commended. The whole lecture is of course edifying and soulful and uplifting, and the concluding paragraphs are as if inspired. The last few pages

might well have been amplified, so important a topic needing fuller exposition and additional directions. (*Orderable through* PATH; 35 cents)—[A.F.]

THE LAMP is still another Theosophical venture. It is a magazine of 16 pages published by the *Toronto T.S.* and edited by Albert E. S. Smythe, F.T.S., of Toronto, Canada. Price 25 cents a year. The first number at hand is adorned (if you like) with a picture of Claude Falls Wright, who is now in Toronto. A frightful pun is made in the personal notes, on Judge, Wright, and right—irrexcusable. On the whole the issue is breezy and useful. 5,000 copies will be the edition and many will be given away each month.

## Mirror of the Movement.

### AMERICA.

BUFFALO T.S., Buffalo, N.Y., was chartered on August 21st with 26 charter-members. This Branch is largely the result of Claude F. Wright's work as Lecturer, and begins with vigorous energy as to meetings, Library, and every good scheme. It is the 91st Branch on the American roll. The President-elect is Mr. William A. Stevens, and the Secretary Mrs. Mary A. D. Newton, 644 Plymouth avenue.

THE COUNTESS WACHTMEISTER'S visit to Kansas City was one of remarkable success. With only two days' notice and most of the members out of town, the first lecture was crowded, persons standing everywhere and filling up the corridors. The second lecture was given in Scottish Rite Cathedral upon "H. P. Blavatsky and the Theosophical Adepts." The Countess was never more eloquent or interesting. The third lecture was in the same place and upon "Magnetism and Hypnotism", nearly five hundred people being present. One of the staunchest Spiritualists in Kansas City proposed a vote of thanks to her for the instruction and pleasure she had given, and wished her God speed. The Kansas City papers gave very full accounts of her, together with portraits. On July 22d she went to Lincoln, Neb., for a two days' stay. The Universalist Church, seating five hundred persons, was filled to overflowing each evening, many having to turn away. In addition to the two lectures the Countess held an afternoon and an evening meeting in parlors, both well attended and with lively discussions. On the 24th she departed for Omaha. After the visit to Omaha she passed three days in Sioux City, Ia., the 27th, 28th, and 29th. The lectures on "Theosophy" and "The Difference between Magnetism and Hypnotism" were free and were attended by more than 300; but a much smaller audience was present at the pay lecture on "H. P. Blavatsky and the Theosophical Adepts". The Countess held receptions four hours each day, thereby doubling the good results of the lectures. These lectures were given in the hall of the Y.M.C.A., which was conceded with some reluctance, it having been refused to the Christian Scientists, the Spiritualists, and the Unitarians, but the Secretary afterwards stated that the lectures were unobjectionable and that he was glad the hall had been allowed. The Countess did much for the Dana T.S., which will enter upon its next year's work with renewed vigor and enthusiasm. From Sioux City the Countess went to Sioux Falls, S.D., arriving on the 30th, but a severe wind-storm postponed the lecture to the following evening, when about fifty persons assembled for the lecture. On August 2d the Countess went to Laverne, Minn., held a meeting in the afternoon at a private residence, and received four applications for membership. A free lecture was given that evening to a crowded house. After the lecture she left for Minneapolis. At Minneapolis and St. Paul there was great interest. A large church was taken at Minneapolis and about one thousand people attended the lecture. Two other lectures were given. St. Paul also gave crowded audiences. The Countess spoke to the Scandinavians in Swedish after one lecture, and that may result in a Branch. At Lake City, near by, there was a gathering on the lawn at Mr. Underwood's. Good notices appeared in the papers and the lecture there was

well attended. The Countess reached Milwaukee on the 9th, and after receptions and interviews lectured in the evening, doing likewise the next day. Both lectures received long and favorable notice from both English and German papers. On the 11th she reached Chicago, remaining till the 17th. Besides three public lectures, one in a crowded church, she addressed the Wachtmeister T.S. (the Swedish Branch), the Englewood Branch, a closed meeting of all Chicago Theosophists, and a special meeting of the Leagues, held receptions on two afternoons, and throughout her stay answered innumerable questions and gave invaluable information.

SALT LAKE BRANCH has established permanent headquarters and reading-room in Room 505, Progress building. Public lectures are now given every other Sunday, a good attendance of visitors being always present. Private branch meetings are held the remaining Sundays, and in addition it is intended to shortly organize an evening class for study. The Branch has recently abolished all local dues on account of times being so hard, and expenses are met by voluntary contributions. Several new members have been gained.

CLAUDE FALLS WRIGHT lectured before the Aryan T.S. Sunday, June 24, on "Other Worlds than Ours". On Thursday 28th he left for Boston. Three weeks were spent there, during which, in addition to numberless private meetings, he delivered one public lecture in Malden and several to the Boston Branch. On Sunday, July 8th, he lectured to a large audience on "Vibrations", and on the 15th to another large audience on "If Christ came to Chicago". Wednesday, July 18th, he left for Syracuse, N.Y. That evening he addressed a meeting in Mrs. Olcott's drawing-room. July 19th he gave a public lecture on "Reincarnation". July 20th in the Universalist Church he gave a public lecture on "Occultism". "Dreams", "Concentration", "Brotherhood", and "Occult Development" were the subjects of further lectures. He likewise visited Baldinsville and there addressed a number of persons. On Saturday, July 28th, he left for Buffalo, and Sunday, the 29th, he addressed a meeting on "Dreams". On Monday the 30th, at Genesee Parlors, he delivered an address on "Reincarnation". Tuesday he spoke there on "Occultism". Thursday he addressed a large audience on "Concentration", and "Universal Brotherhood" was the title of a lecture the next evening. These meetings were all crowded and increasing in size; on Saturday, August 4th, therefore, a Branch was formed, no less than twenty-six persons signing the charter. On Sunday he left for Cassadega Lake Spiritualists' Camp, and lectured there on "Reincarnation" and "Occultism", returning to Buffalo on Tuesday the 7th. On Wednesday he spoke in the Genesee Parlors on "Madame Blavatsky". Saturday the 11th he arrived in Toronto, Canada. On Sunday he lectured there on "The Theosophical Society". On Tuesday, Wednesday, Thursday, and Friday following he gave public lectures in Broadway Hall, with audiences of about five hundred. On Sunday, August 19th, he lectured there on "Concentration" to a very full house. This is merely the sum of Mr. Wright's public lectures; in addition he has had many private interviews and held parlor meetings constantly. Considerable stir has been made in the papers everywhere that he has been.

IN SPITE OF THE SUMMER WEATHER the work in Chicago has progressed steadily. A new League has been organized by members of the Chicago Branches for the purpose of carrying forward vigorous propaganda work in every direction. It promises to be particularly valuable as an instrument through which all new ideas and plans of any kind relative to Theosophy may be tested, and as a means of placing work within reach of every Branch member. During July the following lectures on Theosophy were given in Chicago: *Theosophy and its Mission in the West*, Mr. R. D. A. Wade; *Budahas of Compassion*, Mr. G. M. Willis; *The Power of Thought and Self-Control*, Miss Eva F. Gates; *The Spiritual Nature in Man*, Mrs. R. D. A. Wade; and *Mans' Place in Nature*, Mr. David Gibson.

#### SUPPORT OF THE T. S.

While deeply grateful to all who have aided me in the carrying out of my plan for the formation of a permanent fund for the prosecution of the Great Work, I am not at all satisfied with results to date. And I cannot but think that only ignorance of the existence of such a plan has prevented its much more rapid growth. I now again request that every member not only forward

to me his pledge but that each one form himself into a committee of one for the purpose of spreading information covering the plan and its details. When every F. T. S. in America is fully informed on the subject, then I must, of course, be satisfied with results; but until that time there is work for all to do. I have but one new subscriber to report, J. C. S., in the 25 ct-per-month class. I want more by next month.

August 15th, 1894.

G. E. HARTER,  
51 Huffman Ave., Dayton, O.

August 17th, 1894. Received from George E. Harter \$73.95 as donations to his scheme since the remittance of July 16th.

WILLIAM Q. JUDGE,  
General Secretary.

### PACIFIC COAST ITEMS.

SEATTLE T. S. had Sunday evening lectures in August: *Chelas, Yogis, and Adepts*, B. A. Welbon; *Our Moon*, Frederic G. Plummer; *Theosophy in Daily Life*, Thos. A. Barnes; *Astral Bodies*, Mrs. Anna L. Blodgett.

DR. GRIFFITHS gave lectures on July 10th and 12th at Santa Ana, Calif., and a "Quiz" on July 13th, all under auspices of Alaya branch. Mrs. S. A. Smith, the Secretary, arranged for a meeting at her residence in Orange, at which the lecturer spoke to a good number. There is a prospect that a study class there will be conducted by Mrs. Smith. From July 14th to 20th the lecturer had a busy week at San Diego. The branch now maintains a headquarters, library, and lecture hall at 7th and E streets, very near the centre of the city. The hall is large, well lighted, furnished with organ, piano, pictures, etc., and seats about two hundred. The rooms are open to the public every afternoon, and an air of earnestness pervades the headquarters. Nearly every evening furnishes some branch work, one important department being the Training Class presided over by Dr. Park, a skilled parliamentarian. Special attention is given to parliamentary proceedings, thus training all the members to conduct public meetings. Such training classes are now a leading feature of many Pacific Coast Branches. Originally started at San Francisco by Abbott Clark, a sense of their value soon spread to other branches. On the 15th Dr. Griffiths lectured on "Brotherhood"; 16th, attended and addressed the Training Class; 17th, lectured on "High Lights of Theosophy"; 18th, held branch and private meetings; 19th, lectured on "Theosophy and Heredity"; 20th, held a "Quiz" meeting. Large audiences attended every lecture. On the afternoon of July 20th a reception and informal meeting was held at the house of Mrs. Hattie Wright. Dr. Griffiths spent Sunday, July 22d, in Los Angeles, and lectured in the Headquarters upon "Theosophy and Heredity" to a crowded house. By special invitation of the Lecture Bureau of the Soldiers' Home near Santa Monica, the lecturer addressed a large number of veterans in the public hall of that institution upon "General Theosophy", and on the 24th lectured upon "Theosophy and Karma" in the seaside town of Santa Monica. On the 25th he attended the regular sessions of Los Angeles Branch and explained the objects and methods of Training Classes. Upon his suggestion a Training Class was organized as an adjunct of branch work. The Unity Club of Pomona, Calif., invited Dr. Griffiths to lecture before it, and he did so on the 26th. Compton was next visited and a lecture given there to a fair audience on the 29th. There is more interest than ever in Theosophy on the part of a large number of Southern Californians, and Los Angeles Branch has its hands full in visiting adjoining towns, lecturing, and doing other T. S. work. As elsewhere, the work falls upon a few. During his last trip in Southern California Dr. Griffiths has visited twenty-six towns, given thirty-six lectures, and held twenty-three meetings. He returned to San Francisco July 31st, after an absence of three months, and will visit Washington and Oregon during August and September. The first two weeks in August were passed in and near San Francisco, attending branch meetings and training classes, lecturing, etc. At the opening of the Oakland T. S. Headquarters, August 3d, Dr. Griffiths spoke upon "Facts and Prophecies of the T. S.", and on the 5th in the State's Prison, upon "Karma and Reincarnation". He lectured August 12th upon "New Phases of Brotherhood" in San Francisco, and on the 18th sailed for Victoria, B. C.

BLAVATSKY HALL, Los Angeles, had lectures each Sunday evening in July, on August 5th one by Mrs. L. E. Giese on *Some Phases of Karma*, and one by Dr. G. F. Mohn on August 12th upon *The various Astral Bodies*. Los Angeles is becoming quite a Theosophical centre for Southern California. Work is being done in Pasadena, Ontario, Riverside, Santa Ana, Pomona, Santa Monica, Compton, and Soldiers' Home from this centre. Several lectures have been given at the last two places, and applications from others have come which will be duly filled. The public meetings are well attended, and have the peculiar feature of an entirely new audience each time. Every encouragement is felt.

SHELTON SOLAR T.S., Shelton, Wash., was chartered in July with 9 charter-members. It is the 90th Branch on the American roll. The President is Mrs. Delia F. Kneeland, and the Secretary Mrs. Mary E. Cyphert.

## ENGLAND.

### "HANDS ACROSS THE SEA."

Some of the English Lodges of the T.S. are already in correspondence with Lodges in other countries, and in order to promote an extension of this very praiseworthy idea the undermentioned plan is submitted to the attention of Theosophists of all countries, as being one which will tend towards the solidarity of the T.S.

It is proposed to open a register for the names of those Lodges that are wishful to enter into correspondence with Lodges in other countries, so that they may be placed in communication. It will be readily seen that many Lodges might be overwhelmed with applicants, while others, less widely known but equally desirous of international communication, might be overlooked. By means of the register system, with all names recorded, this would be obviated. The agency of the General Secretaries of Sections is not used, as they are at present in a state of over-work. There will be no officialism about this scheme: the only duties of the Registrar being to place Lodges in communication with each other and record the fact, and his sole desire being to strengthen the "linked Battalions of the T.S." Will those who think the time ripe for some such effort towards realization of the first object of ours communicate with the undersigned, and will those Lodges that are already in communication with one or more Lodges in other countries notify, in order to avoid confusion?

This notice will be sent to Theosophical papers in India, Europe, America, and Australia, where Lodges might appoint their own registrars, thus facilitating matters still further.

O. FIRTH, *Pres. Bradford Lodge.*

HAWTHORNE HOUSE, Baildon, Nr. Shipley, Yorks, ENGLAND.

COL. H. S. OLCOTT made a tour after the Convention, going up to the Northern Branches. The trip was in every way successful and beneficial, and the Colonel says he received the greatest kindness everywhere. On August 8th he went to Dublin for a lecture on the 9th. On the 10th he returned to London, expecting to leave there August 24 on the S.S. *Peninsular* for India. The Buddhist Defense Committee of Ceylon have asked Col. Olcott to try and get them justice from the Government in the matter of the annoying Quarter Mile Clause about Schools, and that occupied some time in London.

GEORGE R. S. MEAD has not yet fully recovered, and expected to go on a much-needed vacation.

QUIET STEADY WORK has been going on in Auckland, N. Z., during the past month. The attendance at the open lodge meetings has been satisfactory. Papers have been read by Mrs. T. E. Hughes, Mr. Stuart, Mr. Sanders, and Mr. Swinnerton. On Sunday evening, June 24th, Mr. W. H. Draffin gave a splendid lecture upon "The Religion of the Future". On July 8th in the Choral Hall Mrs. Sara Draffin lectured upon "Brotherhood and the service of Man the basis of true progress" to a good audience. The *Secret Doctrine* class keeps up remarkably well.

To answer every question is impossible; many questions lead to various answers.—  
*Daily Items.*

OM.

# Ā Ū M

Now, therefore, it behooves me to examine into my faults; and, if I find anything wrong in me, to put it away and practice virtue only.—*Jataka, 151.*  
Therefore we would humble ourselves and repent of our sins. Oh! that we may have strength to do so aright.—*Liturgy of Kwan-yin.*

## THE PATH.

VOL. IX.

OCTOBER, 1894.

No. 7.

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

### T.S. SOLIDARITY AND IDEALS.

THE time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom the Society evolved, is entitled to the first word on this subject from their compatriot, whose love for India and absorption in the Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled, and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage. In short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centers of intensest activity which have developed amidst favoring environments, and as, in other cases, the evolutionary forces tend to

shift its swirl from place to place as these conditions change. Thus, for instance, India was the first center where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the founders sailed away to Bombay in December, 1878, they left little more than the name of the Society behind them ; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly ; that is why we went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burmah, Japan, and Australasia. Last of all, it has got to South Africa, South America, and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of the Society ; it is the elastic tie that binds the parts together : and the platform which gives standing-room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian press testifies to its having stopped the tendency towards materialism which was so strong among the college graduates before our advent. This fact is incontestable, the proofs are overwhelming. And another fact is that a drawing together in mutual goodwill has begun between the Hindû, Buddhist, Pârsî, and Mussulman Fellows of the Theosophical Society ; their behavior towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was

prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness.

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could be made; the humblest laborer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to could, without preparatory coaching, be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking", make our meaning too obscure, indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

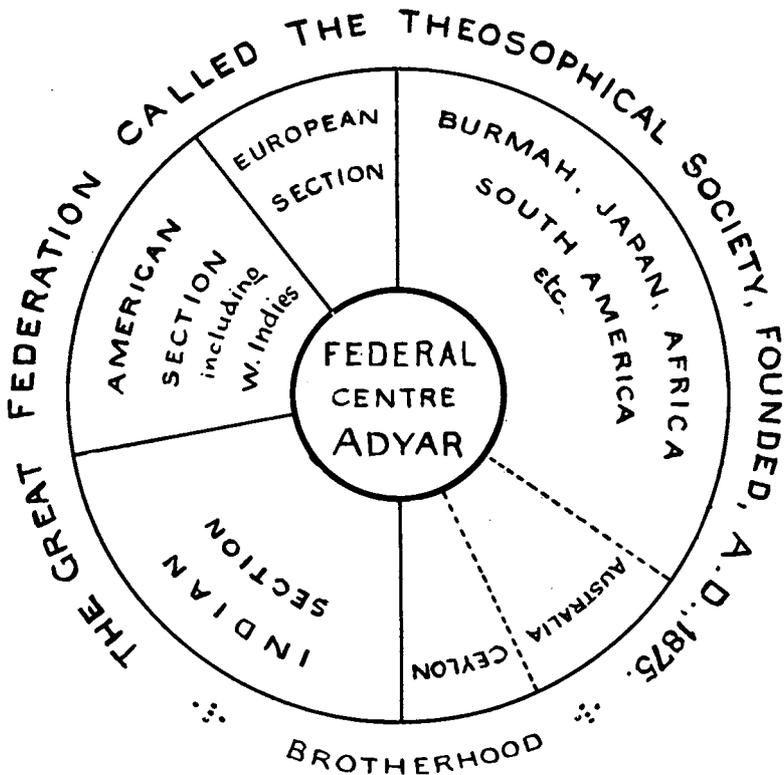
One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Mussulman by

the followers of Islam, as a Hindû by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Pârsî catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course this is reiteration, but all the same necessary; it ought to replace a "Scriptural text" on the wall of every Theosophist's house.

Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much among us. The sooner we are honest to ourselves the sooner we will be so to our neighbors. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himâlayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighan nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer.

Those who fancy that a vegetable diet, or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and spiritual advancement, ought to read what the *Gîtâ*, the *Dhammapâda*, the *Avesta*, the *Koran*, and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things is himself the slave of personal vanity, hence spiritually hemiplegic.

Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists", psychics, spiritual peacocks, or what not, are not fit to condemn our neighbor for being a husband, an affectionate father, a useful public servant, an honest politician, or a meat-eater. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a Muni, "even though he leads the domestic life". We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize"!



One thing that will help our good resolutions is to throw more of our strength into the Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers of mankind a thousandfold more than by the other plan. When I say the Society I do not mean a Branch or a Section—that is to say, a small fragment or a large piece of it. I mean the Society as a whole—a great federation, a large entity, which embraces us all and represents the totality of our intelligence, our goodwill, our sacrifices, our unselfish work, our altruism; a fasces composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual center of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the Sections. Perhaps the real state of the case may be best shown at a glance by the foregoing simple diagram.<sup>1</sup>

The plan shows three fully-formed Sections, the Indian, American, and European; the sizes of the segments indicating the respective numerical strength in Branches. The dotted lines show Ceylon and Australasia as inchoate Sections, and the broad field remains to be covered hereafter with sectional organizations. The periphery of the whole is the Theosophical Society, which contains all Sections and territories and binds them together with its protecting rim.

The heart, or evolutionary center, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any nation that of that particular government. The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquillity, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis with ease and safety because of our Constitution, and it is due to that that we are to-day stronger and more united than ever before. Behind us is a wrack of storm-

<sup>1</sup> Exigencies of the press required the diagram to be put slightly out of place.

clouds, before us the sun of peace shines. I call upon every loyal member of the Society to do what he can to strengthen its solidarity. To do which he need not desert his household and flit away to some Headquarters ; in doing the work that lies nearest to hand and creating a new center of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

H. S. OLCOTT, P. T. S.

## COMMUNICATIONS FROM "SPIRITS";

THEIR SOURCES AND METHODS.

### I.

THE complexity of this subject makes treatment of it difficult. So little is known, and challenge of power to know is so natural, that any treatment must be unsatisfactory. Those "spirits" whose existence as active entities wholly in the spiritual world is claimed by the votaries of the worship of the dead, have not told us clearly anything of lasting value. They have had in America distinctly forty years to give the information in, but disagreeing among themselves and not showing in any way a concert of mental action by way of explanation, nothing has as yet resulted from the very sphere where, if anywhere, the knowledge ought to exist. If it be true, as is asserted for them, that those who have reported are conscious, intelligent spirits, then all of them who while reporting to man have failed to lead him to a right conclusion are blameworthy. Some of these entities or intelligences or spirits or whatever they are have, however, made through their mediums assertions of fact about nature and occult physiology which are in my opinion true, but they have not been accepted. Independently speaking in the air, using trance mediums and writings, they have at various times spoken of and described the astral light ; have upheld reincarnation ; have sustained the teachings of Swedenborg, and in many ways indicated a complete agreement with Theosophical explanations of occult nature ; they have shown that materializations of spirits cannot be possible, and that the sometimes really coagulated forms are liable to be frauds of a pious nature, inasmuch as they are not the bodies of the dead nor in any sense whatever their property, that they are over and over again simply surfaces or masses on

which pictures of dead or living may be reflected, being thus a spirit-conjurer's trick beyond our power. But they have found no favor, and the cult does not, as a whole, think along those lines. If, then, the "spirits" themselves failed to get credence, how shall I gain any? The scientific world, on the other hand, knows not these realms, and believing not in either Theosophical or Spiritualistic explanations accords no belief to the one or the other. So we will have to be satisfied with just saying what is in mind, trusting to fate and time alone.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

*First.* There are the minds (*a*) of the medium, and (*b*) of the sitter or sitters or enquirers. Neither can be left out of account. At once this should show how vast is the theme, for it is well known that the mind and its powers are but little known.

*Second.* Occult psychological powers and faculties of all concerned. This would include the subconscious or subliminal mind of the hypnotic schools.

*Third.* Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the spirits have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

*Fourth.* Forces in their law and method wholly unknown to medium or sitters. These constitute the moving power, the writing force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

*Fifth.* Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature-spirits, or what not.

*Sixth.* The Astral Light, the Ether, the Akâsa, the Anima Mundi.

*Seventh.* The Astral Body of medium and sitter. I have purposely put this by itself, for it has its own automatic action as much as has the physical body. With it must be also noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits" telling about it, though some have shown that they experience these multiform personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centered in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or for the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another, acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.

Having briefly analyzed to begin with, let us now go further.

During the history of Spiritualism, many communications have been made to and through mediums upon many subjects. Facts have been given that could not be known to the medium, some lofty ideas have also had expression, advice has emanated, prophecies have been issued, some of the questions that vex the soul have been treated.

That facts of death, kind of death, place where wills might be

found have been told, unexecuted purpose of the dead expressed, personal peculiarities of the former person shown, have all been too easily accepted as proof of identity. These things are not proof. If they are, then a parrot or a phonograph may prove identity with a man. The possibilities are too many in other directions for this sort of proof to be final or even competent. The living clairvoyant may, by taking the requisite mental steps, become so absorbed in the person clairvoyantly brought up—both being alive—as to accurately reproduce all the other person's peculiarities. Consequently the same thing done in respect to a deceased may be possible in the same way for a clairvoyant entity on the other side of death reporting to us. But, at the same time, it is the fact that the astral body of the deceased does now and then consciously have a part in such reports by reason of unfinished separation from earth and its concerns, or from gross materiality. In other cases where the astral "shell", as some call it, is involved, it is galvanized by nature spirits or by the power of living beings once men who are condemned by their own character to live and function in the denser part of the astral envelope of the earth.

The very moment we go to a medium, who always forms the condensing focus for these forces and that realm, we begin to draw to us the astral remains of all persons whom we think of or who are enough like us or the medium to fall into the line of attraction. Thus we have in the sphere of the focus those we knew and those we never heard of and who never heard of us when they were alive. Elemental sprites which act as the nerves of nature come also, and they, condensed or plunged into the human astral shells, give a new life to the latter and cause them to simulate intelligence and action sufficient to delude all who are not positively trained in these matters. And this sort of training is almost unknown as yet here; it does not suffice to have followed on the proceedings of hundreds of *séances* or hundreds of experiments; it consists in actual training of the inner senses in the living man. If the astral shape is coherent it will render a coherent report, but that is what also a phonograph will do. If it be partly gone or disintegrated it will, like a damaged phonograph cylinder, give a confused report or suddenly stop, to be replaced by another, better or worse. In no case can it go beyond facts known before to it, or those known to the inner or outer sense of the medium or sitter. And as these astral shells form the greater part of what come to a medium, this is the reason that forty long years of dealing with them have resulted in so little. It is no wonder, then, that the "astral shell" theory has been over-worn by many Theosophists, causing Spir-

itualists to think that to be the only explanation which we have. A judicious fear also has contributed to the much dwelling on this theory, for with it come up all the actual and very present dangers to mediums and sitters. These galvanized things necessarily are devoid of conscience, and hence cannot but act on and from the very lowest plane of morals and life, just as may happen to be the left-over material memory of the astral person; and that will vary in accord with the essence of the former life and not with its appearance. Hence we may have the shade of Smith or Jones who seemed to their neighbors to have been good men but who in reality always had low or wicked thoughts and strong desires which law or convention prevented them from giving full expression to. In the astral world, however, this hypocrisy is absent, and the real inner character will show itself or have its effect. And in any case whatever, the material shade of the best of men will not be as good as the man tried to be, but will have all the follies and inner sinfulness of his inheritance against which he struggled when living. Therefore it cannot be that these astral remnants are beneficial to us, no matter who was the person they once belonged to. They are but old clothes, and not the spirit of the man. They are less divine than the living criminal, for he still may be a complete trinity.

But good thoughts, good advice, good teaching, high ideas, noble sentiments have also come from this other world, and it cannot be that "astral shells" have given them. If they were sifted out and tabulated, it would be found that they are not different from what living men have said of their own free will and intent. They are not new save as to means of communication. The strangeness of method very often serves to more deeply impress them on the mind of the recipient. But yet this extraordinary means has now and again led men to give them out as something new in all time, as very wonderful, as a revelation, when the unprejudiced observer sees that they are the opposite, are old or trite, and sometimes mixed up with gush and folly, the product of either one side or the other as might happen. This has cast a stigma on the cult of Spiritualism and made the profane to laugh.

We have therefore to consider such communications which were valuable at the time or to a person, and beneficial in their effect. For were we to refuse to do so, the weapon thus forged will cut the Theosophist who so often is found to be a believer—as I am myself—in communications from Masters or Mahâtmas who are no less spirits, but rather more so, because they are still in bodies of one sort or another.

WILLIAM Q. JUDGE.

(Continued in No. II.)

## FACES OF FRIENDS.

THIS picture is one of the later ones taken of H.P.B., not very long before her departure. She is sitting in an English wheel-chair, a kind commonly used all about London, and elsewhere in England, for invalids. The scene is in the garden of the Headquarters at Avenue Road, and the background is formed by a large drooping tree. James M. Pryse stands at her right hand, holding what seems to be a cigarette or tobacco-box. On her left is George R. S. Mead, and him she is holding by his left arm—fortunately for George. All the likenesses are good, and as the photograph was made by an amateur the plate was never retouched. It is somewhat remarkable in that H.P.B. looks so young, leading one not aware of the fact to suppose the plate was retouched before printing. We have a number of pictures of H.P.B. taken many years ago, long before the Theosophical Society was heard of, and purpose reproducing them in these papers either singly or together.

## SEEKING THE SELF.

EVERY new mind is a new classification." Every incarnate soul presents us with a new aspect of that Self by reason of which we exist. Yet here is one who has in fact, if not in theory, set around himself a barrier. Within it certain of his fellows have been honored with admission. From them he can learn; others he can only teach. Perhaps those so highly favored are students of older date than he himself; perhaps they are scholars of recognized achievements. What indeed is to be learned from one who cannot even talk good English? Another, hearing that "within oneself the key to the mystery lies hidden", delves within his own mind in search of its secret workings. He is enough for himself, he thinks. He will expound to those unhappy seekers after the objective as much of what he has discovered as they can understand. He has not learned their language; but then how could he? Yet a third will study Nature, will roam the fields, will watch the lilies grow, will listen to the music of the wind as it croons amidst the trees. Man, he says, has become diseased, and is no longer a natural growth, but one of Nature's great mistakes. Or perhaps The Ancients alone were possessed of the





occult truth. Nothing worth the hearing or the reading has been written for some two thousand years. This age is matter-sodden; the spirit has gone out of it. Then he buries himself in musty volumes of a bygone age, seeking in them the Light of lights.

Barriers all. Why such false limits to the unlimited? Is not the Self in our midst to-day as yesterday and forever? Is not man, corrupt or incorrupt, Its chief expression, Its long-worn vesture? And if one could judge of a city by one inhabitant, it could only be after many travels through many lands and with a perfect knowledge of race and type and history.

Wise indeed is he who finds his teacher everywhere. In stone and star and scroll, in man and child, in the present and the past—in boundless Nature. Who would exile Life from any point in space? Is there an atom that is not conscious? And is there not Motion and that which moves, both in ourselves and everywhere without? The fall of a leaf, the chance word of friend or foe—both show us the workings of forces which as the agents of law might help in the downfall of nations.

We must interpret other minds by ours; but we must learn to understand our own by those around us. Mind is something more than our own mind. Only a fool in his pride will think that *that* man at any rate can teach him nothing. There is naught existing from which we have not much to learn. Nor need we make such haste to teach. Many, like live volcanoes, perpetually pour forth a stream of smothering verbiage; not waiting to be asked, seeking but an ear into which to turn their surplus energy. Their word must be heard. Of ignorance in themselves they rarely have time to think. An answer is always ready, though not of necessity correct.

Yet it is possible to teach by proper learning. If we seek in all things their lesson, we give whilst we receive. We admit no barriers; we turn to each and all and listen, looking for the Self. It speaks. The poorest, meaning thing on earth knows something we do not know. By causing its expression, by receiving in humility some simple fact, some glimpse of truth, we teach. Whether it be from man or beast or mineral, we give strength to its inner life. We have called forth that which lay hidden; we have helped in the birth of a thought.

The true learner is a teacher of wisdom. All that he takes he bestows; all that he gives is returned to him with increase. But this give and take is not his doing; it is the movement of that Law upon which he waits.

We have but one tireless Friend, who, though forsaken, forsaketh not ; who, throughout long neglect, standeth at hand, waiting but a call to lighten our hearts of their burdens. His memory doth not fail. When thy friends abandon thee, when they ask of thee a price for their friendship thou canst not pay, this Friend stands as forever unshaken and ready. Yet, oh my brother, if in thy loneliness thou turnest to the faithful One, forget not that he standeth also by those who do not stand by thee. Behind them he is hidden. Then turn not thy face from their sight, lest thou shouldst lose the vision of this thy Comforter and Companion. His homes are not numbered. He answereth thy cry from strange places, though thou callest him from out the chamber of thy heart.

CHE-YEW-TS<sup>ANG</sup>.

## CONVERSATIONS ON OCCULTISM.<sup>1</sup>

**S**TUDENT. What is Occultism ?

*Sage.* It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little sopy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

*Student.* What does Occultism teach in regard to man, broadly speaking ?

*Sage.* That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

*Student.* Do you mean to include also the ordinary run of men, or is it the exceptions you refer to ?

*Sage.* I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term "human" to this earth, it is not

<sup>1</sup> See PATH, v. 3, pp. 75, 125, 160, 187, 187, 219, for former articles under this title.

correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

*Student.* Please explain a little more particularly what you mean by our having centres or foci in us.

*Sage.* Electricity is a most powerful force not fully known to modern science, yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the "vril" described by Bulwer Lytton in his *Coming Race*.

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

*Student.* Is there any object had in view by Nature which man should also hold before him ?

*Sage.* Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

*Student.* Is Occultism of truth or of falsehood; is it selfish or unselfish; or is it part one and part the other ?

*Sage.* Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.

*Student.* Where should I look for the help I need in the right life, the right study ?

*Sage.* Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahâtma are not different from each other. Unless you find your Self, how can you understand Nature ?

## ON THE SOURCES OF THE "SECRET DOCTRINE".

IT has often been my fortune to be asked upon what authority the statements in the *Secret Doctrine* were made, and I thought it might be useful to many members of the T.S. to have the few passages of the book itself that refer to its origins put into a more compact and easily-handled form. At the same time we must never forget the two points upon which H.P.B. herself laid so much stress; first, that nothing was to be accepted by the student simply and solely upon *authority*, however exalted, but only that to which his own soul testified as the truth; and second, that a large part, even of the esoteric teaching, was allegorical. Bearing these two statements in mind, we have as it were a touchstone wherewith to prove all things and to hold fast that which is good.

In the introductory chapter to Vol. I the author speaks of the "Wisdom Religion" as the inheritance of all the nations, the world over, and states that Gautama's metaphysics and secret teachings form but a very small part of the esoteric wisdom of the world since the beginning of our humanity, while he limited his *public* instructions to the purely moral and physiological aspect of the Wisdom Religion, to Ethics and Man alone. Things "unseen and incorporeal" the great Teacher reserved for a select circle of his Arhats, who received their initiation at the famous Saptaparna cave near Mount Baibhâr. These teachings, once transferred from this inner circle into the outer world of China, Japan, Siam, and Burmah, soon became greatly changed and corrupted, while early in the present century *one* key to the ancient symbolism having been discovered, its outer and grosser meaning was eagerly seized as explaining everything, and the literature of phallicism threatened to usurp the place of all other symbolism. And this, says H.P.B., is perhaps "the true reason why the outline of a few fundamental truths from the Secret Doctrine of the archaic ages is now permitted to see the light".

The main body of the doctrines given is found scattered through hundreds and thousands of Sanscrit manuscripts, some already translated, more or less badly, others still in the vernacular. These are accessible to the scholar, while a few passages, taken from oral teaching or from the Commentaries, will be found difficult to trace. However, one fact is certain, says Mme. Blavatsky, that the members of several esoteric schools—the seat

of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria and South America—claim to have in their possession *all* the sacred and philosophical works, whether in manuscript or in type, in whatever language or whatever character, that have ever been written, from the ideographic hieroglyphs down. And that these works have been carefully preserved in subterranean crypts and cave-libraries in the mountains of Western Tibet and elsewhere, where there are said to be hidden collections of books far too numerous to find room even in the British Museum.

The documents have been concealed, it is true, but the knowledge itself has always been made known to the chosen few through the medium of the great Adepts and teachers. More than one great scholar has stated that there never was a religious founder who had invented a new religion or revealed a new truth. They were all *transmitters*, not original teachers, and handed on fragments of the truths they had learned, couched in the symbolism of their own special nation.

The teaching of the *Secret Doctrine* antedates the Vedas, and much of it has only been transmitted orally. The present instalment is based upon the Stanzas of the *Book of Dzyan*, a volume written in Senzar, the secret sacerdotal tongue, once known to the Initiates of every nation. For this language, besides having an alphabet of its own (says H.P.B. in the preface to the *Voice of the Silence*), may be rendered in several modes of ideographic writing, common and international property among initiated mystics and their followers. Dan (in modern Chinese and Tibetan phonetics, Ch'an) is the general term for the esoteric schools and their literature. In old books the word "Janna" is defined as "to reform one's self by meditation and knowledge", a second, *inner* birth. Hence Dzyan (Djan, phonetically), the *Book of Dzyan*. The only original copy now in existence, says *Isis Unveiled* (vol. 1, p. 1), is so very old that modern antiquarians would not even agree upon the nature of the fabric upon which it is written. Tradition says that its contents were dictated to the first men of each race by the Divine Beings whose duty it was to instruct them. The old book, having described cosmic evolution and explained the origin of everything on earth, including physical man, gives the true history of the races from the First down to the Fifth, our present race, and stops short with the death of Krishna, which occurred about 4995 years ago.

It is the original work from which the many volumes of *Kin-ti* were compiled, and not only this and the *Siphrah Dzenionta* (the

most ancient Hebrew document on occult learning), but even the *Sepher Jezireh*, the book of *Shu-King* (China's primitive bible), the sacred volumes of the Egyptian Thoth-Hermes, the Purânas of India, the Chaldean *Book of Numbers*, and the *Pentateuch* itself, are all derived from that one small parent volume, upon which an enormous mass of commentaries, glosses, etc., have been written. In the *Secret Doctrine* as we have it, certain portions of the stanzas of the *Book of Dzyan* are printed, and extracts are also given from the Chinese, Tibetan, and Sanscrit translations of the original Senzar Commentaries and Glosses.

In addition we are told (1, 208) that it is from the Divine Teachers before-mentioned that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge, and it is they who laid the foundation-stones of those ancient civilizations that are so puzzling to our modern scholars. The Druidical circles, the dolmans, the temples of India, Egypt, and Greece, the towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God", justly called the "Builders".

The *Secret Doctrine* (1, 272) is the accumulated Wisdom of the Ages, but such is the power of occult symbolism that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down, and explain, are all recorded in a few pages of geometrical signs and glyphs. It is useless to say that the system in question is no fancy of one or several isolated individuals, but is the one uninterrupted record covering thousands of generations of seers, whose respective experiences were made to test and to verify the traditions passed orally by one race to another of the teachings of the Divine Instructors who watched over the childhood of humanity. And for long ages the "Wise Men" of the Fifth, our own, Race passed their lives in *learning, not teaching*, in checking, testing, and verifying in every department of Nature the traditions handed down to them, by the independent visions of great Adepts; that is, men who have developed their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, as well as by centuries of experiences.

In fact, the history of the world since its formation and to its end is "written in the stars", that is, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the

Initiates (II, 438). The records of the temples, zodiacal and traditional, as well as the ideographic records of the East as read by the Adepts of the Sacred Science, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archæological discoveries, and the very problematical reading of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same inscriptions *in addition* to an almost inexhaustible number of secret works of which Europe knows nothing, and *plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded.

It was a correct inference of Barth from the study of the *Rig Veda*, that *this Scripture has been compiled by Initiates* (II, 451). The whole of the *Secret Doctrine* is an endeavor to prove this truth. The ancient Adepts solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secrecy and silence it is because these problems formed part of the sacred Mysteries, and because they must always have remained incomprehensible to the vast majority of men, as they do now.

Such are the statements, in a more or less condensed form, of the sources of that most extraordinary book known as the *Secret Doctrine*, taken from the two volumes of the work itself, as well as from the introductory chapters of the *Voice of the Silence and Isis Unveiled*.

KATHARINE HILLARD, F.T.S.

## SUPERSENSUOUS PLANES AND MIND.

THEOSOPHY affirms the existence of supersensuous planes in the Macrocosm, each of which bears its part in the composition of the Microcosm (man), and occultism—or, in other words, advanced science—demonstrates beyond question the intimate relations between them and the material one which is the field of our mundane experiences. Evidence of their existence is also found in a proper understanding of the operations of the mind. These may be broadly classed as imagination, perception, reception, retention, recollection, ratiocination, and impulsion. That this classification is crudely general may be admitted, but it is sufficiently definite for present purposes, which do not include an

exhaustive analysis of the infinitely complex functions of the mind, a work in which even so close and careful a reasoner as Raue found himself hampered by the limitations of a volume of almost six hundred pages.

Ultra-materialists—whom it would be better perhaps to call corporealists—affirm that all thought is a product of molecular modes of motion, mere expression of activity in brain-tissue cells, and point to the discernible effects of mental action upon the gray matter of the brain as evidence in support of their hypothesis. This is as correct as it would be to say that the copper of the etcher's plate originates the picture which, in lines and dots, is bitten into its surface by the acid skilfully applied by the artist in conformity to the requirements of the ideal in his mind. The fact of the matter is that the gross matter of which the brain is composed, whether gray or white, great or small in quantity, and much or little convoluted, is of itself as little capable of originating thought, or even sensing an impression, as a stone would be, or the brain itself if the life-principle were separated from it. But within that brain, present in every molecule and even atom of it—yet as far beyond the corporealist's discovery as the conditions of life on Sirius—is the astral brain, which is also matter, but of such tenuity in its atomic constitution that it may not be, in any way, apprehended by our gross senses.

The functions of that astral brain are perception of sensations and their translation to the mind, and the application of the conative forces resultant from such mental cognition to the direction, through the gross brain, of subservient physical impulse. What, then, is the gross brain? Simply a cellular aggregation of molecular matter having such specialized differentiation as enables it to store up, as impressions, the vibrations conveyed to it by the astral brain, holding them as latent vestiges of sensation and, when required, translating them to the lower rate of vibrations appreciable by the denser molecular matter of the body, so becoming the immediate motor force for action. The capacity for development with which it came into being was a matter of Karmic award, being prescribed by its environment, the hereditary influences upon it, and various other circumstances which it is not necessary now to particularize, all having their effect in determining its quality—as the sun, air, soil, and moisture govern the growing plant—but nothing endowing it, in any degree, with the power of starting vibrations, or—in other words—originating thought. Even the primitive forces, the capacity for mere sensory perceptions, do not belong to the gross brain but to the astral

brain, in which it is not unreasonable to suppose they inhere as unconsciously-cherished remainders from the exceptionally strong range of impressions naturally resultant from preceding existences, subject to the needs and desires of the corporeal form.

Those who affirm the capacity of gross matter to generate thought assume to find support for their hypotheses in the waste, by mental energy, of the gray tissue of the corporeal brain, but they might as well ascribe to flowing blood the cutting of the vein from which it issues. The waste is an effect, not a cause. All energy is destructive, or, to speak more accurately, is reconstructive, and "the power which builds, unbuilds, and builds again" is ceaselessly at work. Molecular disintegration is hastened by all activity in every sort of tissue, and, if a proper balance is maintained, the work of molecular reàrrangement is proportionately hastened by nutrition. Some scientists now affirm that cholesterin—a fatty salt found in the bile, lungs, and brain, and for which until very recently nobody saw any particular use—is the especial nutriment of the grey matter of the brain. Will the corporealists affirm that it is the cholesterin which does the thinking; that an heroic impulse or poetic thought is flattened crystals, insoluble in water but solvable in alcohol and ether, having well defined angles of crystallization and obtainable in quantity from gall-stones? The gentlemen who study mind from the standpoint of matter know a little about the physical brain, but not all, by any means, even of that. Is there one of them who knows the use of the pineal gland—which Descartes affirmed to be "the seat of the soul"—or can account for the gray sand found in it, not present in idiots or infants, scant in old age, and most abundant in middle-age brains of notable mental vigor?

The primitive forces already spoken of manifest themselves in the earliest moments of an infant's existence and do not cease while life lasts. They all tend towards experience of and repletion with external stimuli which correspond to their nature, and all experiences of sensation thus perceived are recorded in the plastic substance of the molecular brain as vestiges which may be stirred from latency to manifestation either by repetition of the stimuli primarily causing them, by contrasting stimuli, or by a strenuous effort of the mind, consciously or unconsciously applied, as conative vibrations, through the astral medium. Evidently the depth of such latent impressions must be proportioned to the strength and frequency of the experiences of like stimuli of which the vestiges are resultants. Hence it is but natural that the larger number of vestiges accumulated from the lower, or animal, senses

—which are most productive of experiences in corporeal life—should eventually predominate in strength over those of the higher or intellectual range. And this affords an explanation of the power of Kama—or animal desire—in controlling our lives, so that a pessimistic good man has been moved to declare that “man is born to evil as the sparks fly upward”. It also, if we reflect upon the extensions of this influence, enables us to comprehend the seeming mystery of the formation, during life, of the Kama-rûpa, the wholly animal soul which becomes perceptible after death as an objective entity. And it makes apparent why and how men’s characters are so often stamped upon their bodily features and forms. All the sensualities and vices that stain men’s souls stamp themselves first in deep impressions upon the plastic brain, and thence find expression in the outward form to every part of which that brain extends its influence. It is erroneous to suppose that the brain is all lodged in the cavity of the skull. It is in the spine and the nerve ganglions, and practically throughout all the extensions of the nervous system. Virchow characterized the new-born child as “an almost purely spinal being”, and Pfluger’s experiments upon frogs demonstrated that consciousness of sensations, capacity to locate them, and power to direct corporeal action were all retained by the unfortunate batrachians upon which he experimented, after their skulls had been emptied of brain matter. The transference of consciousness of a still higher range from the brain to the solar plexus, under certain abnormal nervous conditions, may also be cited as an additional evidence of the diffusion of the specialized matter responsive to astral vibrations. So throughout the entire man runs his gross brain, and coëxtensive with it his astral brain, energizing it, directing its formative work of giving outward demonstration, in all his physical being, of what he has made of his soul.

Perception of sensations and their retention as vestiges for stimulation of conative force at the command of recollection—which is a mandatory vibration in the mind—may then be said to be powers located in the astral brain and its tool, the gross organ. But beyond these is the higher range of faculties, ratiocination, reception of purely mental impressions—either from purely subjective concepts or by reflection from the mentality of another—and finally the power of impulsion of mental force upon others. All these must necessarily, to be made potential, find translation through the lower rate of the astral medium to the still further diminished rate of the gross brain, if eventual manifestation on the material plane is sought, but not otherwise.

That sensory perception is an attribute of the astral brain and not of the corporeal is sufficiently evidenced by its highest manifestation in the experience of the many who possess the power of "seeing on the astral plane" either normally or under the abnormal stimulus of some phase of hypnotic control. The entities seen by so-called "spiritualistic mediums", and which they mistake for spirits of the dead, are on the astral plane. Charcot, Binet *freres*, James, and many other investigators have shown the ability of a hypnotee to become a witness of things which were not within the range of physical perception and, being outside the knowledge of any person whose mentality could have reached the subject, could only have been sensed through perception of astral vibrations. And the state of statuvolism, or self-induced trance is simply an excitation of the astral percipiency to an abnormal degree.

These phenomena must not be confused with others, very closely related yet altogether different, in which the compelling force of one mentality exerted upon another is very clearly demonstrated. The mind of every human being, in proportion to its development, possesses individual capacity in ability to reason, to draw deductions from vestiges of perceptions at its command, or impressions of a higher range, and thus to elect for itself between good and evil. It is this which constitutes its moral responsibility and determines its evolutionary progress, whether downward under the domination of its Kamic control or upward to spiritual life. But it is likewise susceptible, in greater or lesser degree, to the vibrations projected upon its plane by other minds, affecting and in some cases even paralyzing that power of ratiocination. This is the case when it is subjected to the will of another mentality exercising upon it hypnotic control, when it is rendered mentally—and it would justly seem—morally irresponsible. It may, on the other hand, be sufficiently forceful to impel such vibrations on the mental plane, in the same way take from others their mentality temporarily and even, to some extent, permanently. Herein lies the awful danger attendant upon the practice of hypnotism, for both the "hypnotist" and the "sensitive".

JAMES H. CONNELLY.



## WOULD UNIVERSAL LANGUAGE AID UNIVERSAL BROTHERHOOD?

ONE language for all men would greatly help their progress to brotherhood; but diversity of language is an obstacle in the path. The T.S. ought therefore to have a common medium of intercommunication, able to stand of its own strength side by side with mother speech, supplementing but not supplanting it. It ought, moreover, to be of speedy acquirement; for life is short and we have many other things to learn.

Such a medium exists in the invention of John Martin Schleyer. It is as universal and as well established as is mathematical, chemical, or musical notation.

Why not adopt English or some other natural language? Consider the difficulties. Natural language, evolved out of fusion and confusion, still retains a mass of irregularities and idioms which, though they charm the philologist, distress the student and exhaust his time and energy. The majority of beginners drop a foreign language on encountering the irregular verb. The gem of English scintillates many a ray, but not for foreigners; they find our language as difficult as we find theirs. Translation is often neglected, and at best is slow and imperfect. Unfathomed literatures bear many a gem unseen. Would you hide from the major portion of humanity the jewels that sparkle on the brow of Truth? You have only to refract them through a natural idiom.

Why not, then, adopt this invented language? There is no reason why not. Consider the advantages: a common speech in international conventions, correspondents in all parts of the world, increased literature for students, increased clientage for authors, wider dissemination of doctrine. In less than a year after its adoption, the Theosophical world would be solidified. Babel would cease. Workers would reorganize and complete the path to the sky.

Is it not a kind of outlandish jargon? By no means. It is not English, you know; but its every sound is found in our language except that of dotted u, which is quickly acquired by the practice of saying "ye" with the mouth adjusted for saying "you".

Is it difficult? On the contrary, it is ridiculously easy. It has no artificial genders, no irregularities of any kind. There is but one declension and but one conjugation.

Is it serviceable? Very. It can express any thought; for it is extremely flexible. Nouns, for instance, have tense forms when capable of tense meanings.

How long will it take to learn it? That depends. The ques-

tion resembles: How long will a shoe wear? Premising the intellectual activity of a Theosophist, it will require no more than five seconds to learn declension, five minutes to learn conjugation, five hours to learn the whole grammar; and after five days' practice one can speak and correspond.

What is it called? Volapuk, which means World-Speech.

S. KADEMAL.

*Boston.*

NOTE.—With the merits of Volapuk we have but little to do, and not knowing it cannot criticise its structure or use for present business purposes. The article above is interesting as raising the question whether a language universal which was manufactured would aid universal brotherhood; and another one, would any language aid it? As it is seemingly clear that violations of universal brotherhood grow out of the character and not the language of the violators, it would seem to follow that no new language would prevent the violation. We see that peoples who have one language are at war with each other and kill one another. The American revolution arose among and against those who all had English as their one language and at that time very well understood by the revolutionists. Now if they had Volapuk it would not have been different. The war and strife and blood grew out of regulations having their foundation in character, for the ideas of the English caused those governmental regulations that set the fathers on fire; yet both sides used English as their universal tongue. Evidently it was character, idea, rule, regulation, and the like that made the occasion for conduct opposed to brotherhood, on whichever side you put the onus of the violation. Races like the Chinese have a common mode of writing which people of vastly different tongues can read universally, but they are and have been plunged in war; would any other common language have made the slightest difference? I think not. While it is true that a universal language would be a good thing, still is also true that the average level of intelligence is low and that the highly-cultivated person is far above the average. The universal tongue would have to be limited to the low level of the mediocre average so as to be understood by all, or else the cultured ones would have to deal in another set of terms to express their higher ideas; this would be tantamount to a newer language than the first, and so on *ad infinitum*. When, however, the race is entirely raised up to a right level of morals, conduct, character, aspiration, and ideal, then we will be ready with profit to have the universal tongue. The confusion of tongues grew out of change of nature due to evolutionary differences in races, and each made its own language, based fundamentally on national character. Meanwhile it would seem that Volapuk will be confined to a limited circle of the human family.

The universal method of writing used in the occult lodges forms no ground for the argument in the article by Mr. Kademal, because the use of that language is preceded by a change of conduct, ideal, and character. This universal method actually exists to-day and in several forms, while it is probably true also that a still older system was used in the very ancient records to some of which H.P.B. had access; but still and again the characters of those who used that form were noble, high, world-dominating, and not such as the average of this century.

W. Q. J.

## CORRESPONDENCE.

DEAR PATH:—I have a suggestion to make. Not long ago at the British Museum I saw a list of books treating of Cagliostro. There were about twenty-five, and doubtless the Museum contains many more telling of the three other agents of the Brotherhood in the last century—St. Germain, Mesmer, and St. Martin. The libraries of Paris would furnish even more material. Out of this mass of matter a good French scholar could be enabled to gather sufficient material for a large book that would be extremely interesting

and have a large sale. I have had the pleasure of reading many accounts of these men, from books in the Astor Library. They gave details as to the character, methods, incidents, phenomena, and errors of the leaders of the movement of that day, which would not only be entertaining, but instructive, to all of our members. Perhaps the recital of errors of the movement in the last century would enable us to avoid them in this. I trust that some capable Fellow in Europe will undertake the task.

JOHN M. PRYSE.

## LITERARY NOTES.

AUGUST THEOSOPHIST. "Old Diary Leaves XXIX" is of H. P. B.'s personal traits and habits and peculiarities, a most vivid account and of intense interest. Nothing about her should be lost, and Col. Olcott is doing what no one else can. Her reduction of flesh by mesmerized water, her great musical skill and her beautiful hands, the former marvellous when she was taken possession of by one of the Mahâtâmâs, her strange costume at the theater, the gold chain for the Newfoundland dog, the explanation of her unconventionality, and her singular ideas of loyalty and accuracy,—all are delightfully described, and the concluding paragraph of this Leaf is one of the Colonel's finest. The remarks on vegetarian diet are of preëminent common-sense, wisdom, and practicality. Dr. DuPrel's "Clairvoyance" will, one must certainly hope, be published as a book when complete, to match his great work on Dreams. There are several long articles distinctively Eastern in quality, but of unusual sense and intelligibility, really meritorious.—[A. F.]

AUGUST LUCIFER. "The Rationale of Death" concludes: it is a singularly fine paper, particularly so in its description (p. 486-7) of post-mortem stages, though one may question the preceding assertion that the same molecules of a man's body reappear incarnation after incarnation. "Devotion and the Spiritual Life", by Mrs. Besant, is a publication of her lecture delivered before the Blavatsky Lodge during the Convention week. Éliphas Lévi has performed a doctrinal somersault, and now "goes for" Roman Catholic doctrine after a fashion not inferior to Col. Ingersoll's. Yet the Colonel would hardly have described Antichrist as the "misbegotten" child of an "impotent eunuch"! Mr. Mead contributes a short essay, "Onward", with mysterious references and muffled allusions, so portentous in tone and yet so Delphically indefinite that the agitated reader, filled with vague terrors, cries out at last "Why doesn't he say out what he means?" The Report of the European Section Convention is very interesting. There are now 46 Lodges and 50 Centers in Europe; the Section Library has 1400 books; the H. P. B. Memorial Fund is being used to produce *A Modern Panarion*, a collection of her fugitive writings. The reviewer in *Lucifer* should remember that omitting an important word from a quotation alters the sense: see page 525.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 7, contains a profound metaphysical article on "Consciousness" by R. B. Holt, with many references and quotations. An occasional sentence is intelligible to ordinary readers and reviewers, but the rest baffles both. Hence no criticism is possible, though there survives a pleased satisfaction that the Theosophical Society is evolving writers who can hold their own among the Teutonic and Anglican discourses upon the incomprehensible, and can even compete without shame with Eastern thinkers in that field. "The Heresy of Separateness" is reprinted from *Lucifer*. It does not perceive that "charity" has to do with motives, not with facts, and that shutting one's eyes to facts is no tribute to truth either in our own souls or in the world without. The doctrine that to perceive an evil is as bad as to commit it may beguile a few old women of both sexes, but not level-headed thinkers and reasoners.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 8, is on "The Myth of Prometheus". The decision of the T. P. S. to discontinue *Siftings* after next February, deplorable as it would be if Dr. Herbert Coryn contributed further, could not be regretted if future issues were like No. 8. There are some very sensible reflections in the middle part, but the mass of it is mere matter taken

from the *Secret Doctrine et al.*, most quoted and the rest borrowed. "Madame Blavatsky says" occurs thirteen times, besides other introductory formulæ or only quotation marks. This habit of perpetual drafts upon the *S. D.* and incessantly using its terms and ideas is becoming unspeakably wearisome to readers of *Siftings*, not merely because it is generally used with the complacent air of one who is armed with a conclusive weapon, but because all people get tired of having any single idea drummed into them in season and out of season. Human nature rebels. One does want some intelligent and independent thought, something more than a hash from H. P. B., "Shun the man of one book" is as true as ever. If "students of the *Secret Doctrine*", of whom we hear so much, could realize how tiresome their speech and pens are apt to become, Theosophical literature would be improved, Theosophical brains be more than receptacles, and some contemptuous expressions from other no less devoted friends of H. P. B. be saved.—[A. F.]

THE WEALTH OF INDIA, a monthly magazine solely devoted to the English translation of the best Sanskrit works. This publication, of which the first volume of twelve parts has been received, has so far been devoted to the translation of the *Srimadbhagabatam* and to the *Vishnu Purâna*, the most complete of all the Purânas. The translation is very readable, but it is to be regretted that so often enumerations of objects or qualities are cut short by "etc." It is much to be commended that native Hindû publishers are doing their part towards putting their own sacred Scriptures into the hands of English and American readers.—[J. H. F.]

THE UNKNOWN WORLD is a new English monthly of 48 pages "devoted to the Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic Archæology, and the Hidden Problems of Science, Literature, Speculation, and History". It announces as its sphere whatsoever "lies behind the mountains of our ignorance", and promises the fullest and most competent investigation into White and Black Magic, Necromancy, Divination, Astrology, Witchcraft, Elementals and Elementaries, the Illuminati, Esoteric Freemasonry, the Mysteries, the Mystics, etc., discarding extracts from contemporary literature. The threefold division of Mysticism is stated to be Transcendental Science, Transcendental Philosophy, and Transcendental Religion. A series of papers on Alchemy is begun, also one by Edward Maitland on "The New Gospel of Interpretation"; Mr. Sinnett writes on "The Theosophical Revival"; the Rev. G. W. Allen copiously explains Christian Theosophy under "The Place of Evil in God's Order"; there are articles on Mysticism in Poetry, The Hermetic Doctrine of Paracelsus, The Rosicrucian Mystery, Lord Bacon and the Mystics, etc. Promise is made of much information never before published in regard to Occult Science, the history of secret societies connected with Mysticism, and the rituals of the Black Art. In all that is said of the purposes of the magazine a devout and reverent spirit appears. Divine things are always treated as of first importance, and serious resolve for Truth is everywhere indicated. Whether so large a program can be fully verified, and whether the editor, Mr. Arthur Edward Waite, is competent to that verification, of course cannot be settled by one number. If both are demonstrated in the career of the magazine, no heartier congratulations will come from any quarter than from the PATH. Its appearance, indeed, is fresh evidence of the increasing interest supersensuous matters have for the age, and its serious tone augurs hopefully. Single numbers are sixpence, and the annual subscription is six shillings.—[A. F.]

## Mirror of the Movement.

### AMERICA.

EXPULSION. Mr. Geo. W. Gerhardt, a member of the Syracuse Branch, was expelled from the Branch and from the Theosophical Society on Sep. 5th, after due notice and trial. By unanimous vote it was decided that the charges should not be made public, but the finding and sentence were sub-

mitted to the General Secretary and by him unqualifiedly approved. This is the man who claimed to have been in India and to have received various degrees in Adeptship, publishing nonsense to that effect in the press and bringing the T.S. into disrepute. But he now has one real degree—E.F.T.S. (Expelled Fellow Theosophical Society). [*Lucifer* and the *Theosophist* please copy.]

CLAUDE FALLS WRIGHT lectured to a large audience in the rooms of the Toronto Branch on Tuesday, August 21st, upon "First Principles. The following evening he spoke on "Man", Aug. 23d upon "Death", and Aug. 24th upon "Schools of Occultism". These meetings were all crowded. His visit to Toronto closed with a public lecture on "The Adepts" in Broadway Hall, Sunday, Aug. 26th. He then left for Bar Harbor, Maine, being invited there at the suggestion of Mrs. Dunbar Hunt. A day was spent in making calls and working up lectures, and on the evening of Aug. 31st he addressed a meeting in Mrs. Barney's drawing room on "Theosophy". The next afternoon he addressed a meeting at Mrs. Place's on "The Theosophical Society". A very large audience was present on Sunday evening, Sept. 2d, at St. Sauveur Hotel to hear a lecture on "Reincarnation", and a still larger one was present the following evening at his address on "Occultism", the rooms of the Belmont Hotel, where it was held, being crowded. Mr. Wright then had immediately to leave for Syracuse, N.Y. He stopped a few hours in Boston on the way, and arrived in Syracuse Sept. 5th. That evening he attended a business meeting of the Branch. Friday 7th he lectured to the Branch on "Dreams". Saturday 8th he addressed a meeting in Mrs. Mundy's drawing-room on "The Secret Doctrine". On the 10th he held a meeting of members. On the 12th he gave a public lecture on "Madame Blavatsky" in the Vanderbilt Hotel rooms. On the 13th, in Mrs. Olcott's parlor, a meeting of the Society was held to engage rooms, etc., for a headquarters in Syracuse. Friday and Saturday were spent in arranging about them and fixing on suitable quarters. On Sunday, Sept. 16th, an inaugural meeting was held in the new rooms, 131 Bastable Block, and Mr. Wright gave an address on "Concentration". On Sept. 17th and 17th meetings of members were held in the rooms, and on the 19th Mr. Wright gave a public lecture on "Symbolism". He now goes to Cleveland, Dayton, and Columbus, Ohio.

BURCHAM HARDING has returned to Boston and will continue the work of forming centers in the New England States. At the Boston headquarters he opened the winter season of Sunday evening lectures, taking for subjects "Perfectibility of Man" and "States after Death". The center at Worcester has been visited and lectures given in College Hall. That center is now firmly established with a weekly study class conducted by its own members.

THE COUNTESS WACHTMEISTER visited Hot Springs, Ark., and lectured on the 21st and 22d of August, having a special meeting for Theosophists on the afternoon of the 23d. The Countess's visit to Cincinnati was very brief, but she delivered two lectures in Dayton, which might have been well attended had the most ordinary steps towards advertising been taken and proper arrangements made. She then went to Columbus, giving lectures as usual and stirring up great interest and enthusiasm in the Branch. On the 3d, 4th, and 5th of September she staid in Toledo, and the Unitarian Church in which the lectures were given was crowded, many persons standing. Open meetings for inquirers and special meetings for Branch members were also held. An unwise minister by the name of Brandt who attacked the Countess was replied to by her, and perhaps wished that he had been more cautious. Thence she went to Sandusky, accepting the hospitality of Miss T.H.B. Davis. On the night of the 8th she lectured in the Hall of the West House by invitation. There were about 100 persons present. One result of the visit to Sandusky was the formation of a new Branch under her auspices. Prior to this, however, the Countess made a visit to the Island of Put-in-Bay, giving a lecture in the Town Hall to between 150 and 200 people, the audience being made up of the very best class of Islanders and summer visitors. The next day she spoke at the funeral of Miss Holly, and her remarks were so beautiful that all were deeply impressed. Very great help had been given to the Theosophical movement by a sermon against Theosophy preached by the

Rector of the Island, the sermon stirring up the population to find out all about Theosophy. A reading class has been started and literature is in great demand. On Sunday, the 9th, the Countess arrived in Jamestown, N. Y., and addressed a large audience upon "Theosophy" that evening. On Monday evening she lectured upon "Magnetism and Hypnotism", a pay-lecture and not so well attended. On Tuesday evening she met the Branch and gave valuable suggestions in regard to Branch work. The universal conviction was that her visit had accomplished great good. On the 13th the Countess reached Philadelphia and lectured to women and girls in the hall of the College Settlement. After the lecture some girls belonging to the Daisy Chain Club expressed to the Countess a wish to attend her lectures on Friday and Saturday. Tickets of admission were given them, but they did not attend, probably because "orthodoxy" judged that unwise. On Friday afternoon the Countess held a public reception in the room of the Krishna T.S., and in the evening lectured on "Theosophy" to a good audience. On Saturday, the 15th, she held another public reception, and from 4 to 5 met the members only, whereat she dwelt on the importance of concentrating work in the Branch. In the evening she lectured on "Magnetism and Hypnotism". On the 16th the Countess left for New York, and on the 17th went to Boston. On Tuesday evening she lectured upon "Theosophy", on Wednesday afternoon spoke to the Swedes and Scandinavians, attended a reception on Wednesday evening and spoke for an hour on H. P. B., etc., and on Thursday lectured upon "The Difference between Magnetism and Hypnotism" before a large meeting, so crowded that many were turned away. During the Boston visit she met innumerable visitors and accomplished much good. On Friday the Countess returned to New York and lectured before the Aryan Branch in the evening on "Theosophy and H. P. B." On Sunday evening she lectured before the "H. P. B." Branch in Harlem upon "H. P. Blavatsky, the Theosophical Adepts, and India", and on Monday evening, the 24th, lectured before the Brooklyn T.S. On Tuesday evening the Countess held a special meeting of Theosophists only, then attended the regular weekly meeting of the Aryan Branch and said some gracious words of farewell to the members, and on Wednesday, the 26th, she departed for Europe in the "City of Paris".

THE CINCINNATI BRANCH has found it necessary to once more remove to other meeting rooms. In no sense is this a backward step, for it will take up its winter's work in a large hall in the Lincoln Inn Court, 227 Main street, adjoining the Custom House and Postoffice. Within a radius of one square is the central crossing of every street railroad in the city. The hall is lighted on three sides, and will seat some two hundred people. The hall is up one flight of stairs, and the building is a first-class office structure filled with lawyers. Arrangements are about complete to furnish one of the large daily papers a column article on Theosophy for each Sunday issue. The plan of work pursued will be much the same as in other quarters,—public lectures and free discussion for open meetings, and the study of the *Secret Doctrine* once a week.

THE SYRACUSE T.S. opened its new room, 131 Bastable Block, on Sunday evening, Sept. 16th, with a public lecture by Mr. Claude F. Wright on "Concentration". The rooms were well filled and much interest manifested. Mr. Wright has done much to help the Society over some rough places, and it is in good working order. There will be regular public meetings on Sunday and Wednesday evenings, also classes for the study of the *Secret Doctrine*, the *Key to Theosophy*, and "Christianity in the Light of Theosophy", on other evenings during the week. The members have given their books on Theosophy to the Library, thus increasing its reading matter, and those who take the PATH and other magazines will leave them for use on the table in the room. Mrs. Frances Myers has kindly volunteered to give all her time to the work, and the rooms thus have a permanent secretary. Under her supervision they are open during the day from 10 to 12 and from 2 until 5, other members having charge in the evenings, when they are again open from 8 to 10.

THE CORINTHIAN BRANCH of the Theosophical Society has met regularly during the winter and summer at the Maschmedt Farm, and the class in the *Key to Theosophy* has been held every Thursday evening. Since the latter part of June the Farm has been visited by a large number of Theosophists.

several of whom have lectured at the Sunday meetings. Among them were Mrs. L. H. Fisk of Toledo, Miss Margaret Guild of Cambridge, Mr. and Mrs. L. F. Wade of Boston, Mr. Burcham Harding of New York, and Mrs. H. Maschmedt. Connected with the outside work may be mentioned two lectures, the arrangements for which were made by Mrs. I. A. Requa of Brooklyn. These lectures were given by Mr. Burcham Harding in the parlors of the Grand Union Hotel at Saratoga; they were well attended and much appreciated.

### PACIFIC COAST ITEMS.

SEATTLE T.S. had Sunday evening lectures in September: *Reincarnation*, A. M. Sands; *Platonism*, C. J. Clark; *Altruism and Egotism*, Mrs. Addie J. Barlow; *Psychic and Spiritual Powers*, E. O. Schwagerl; *Aim of Theosophy*, John H. Wilson.

BLAVATSKY HALL, Los Angeles, Calif., from August 12th to September 27th had lectures: *The Various Astral Bodies*, Dr. G. F. Mohn; *The Religious Aspect of Theosophy*, Mrs. Lula H. Rogers; *The Scientific Aspect of Theosophy*, H. A. Gibson; *The Source of Theosophy*, Mrs. L. F. Weirsmuller. On August 20th Mrs. L. E. Geise lectured at the Soldiers' Home to about three hundred people on *Karma and the Etheric Substance*. At Santa Ana on September 2d Dr. G. F. Mohn lectured to a fair audience on *Theosophy or the Wisdom Religion*, and on the same day Mr. H. A. Gibson lectured at Compton on *The Scientific Aspect of Theosophy*. On the 3d at the Soldiers' Home Dr. G. F. Mohn lectured on *Reincarnation* to a crowded house, many standing. Theosophy is gaining much ground at the Home, and our literature in its library is largely used. The Training Club and Branch and Study Classes are holding weekly meetings with good results. Santa Barbara and Riverside have called for lectures. Los Angeles is really becoming a typical Pacific Coast Center.

COLORADO SPRINGS T.S., Colorado Springs, Colo., was chartered on Sep. 17th with six charter-members, ranking 93d on the roll. Mrs. Caroline E. Finch is President, and Mrs. Lorraine H. Parsons, 723 N. Nevada Ave., is Secretary.

SANTA BARBARA LODGE T.S., Santa Barbara, Calif., was chartered on Sep. 17th with seven charter-members. It is 94th on the roll. The President is Mrs. Angie Magee, and the Secretary Mrs. Mary H. Bowman.

THE PACIFIC COAST LECTURER visited Kshanti Branch, Victoria, B. C., from August 21st to 27th, and gave two public lectures and a quiz, also holding Branch and other meetings. A training class for drill in methods of public T.S. work is to be formed, and a hall for headquarters, library, reading room, and lectures has just been taken in the very centre of the city, where public Sunday meetings will be held and the hall be open every evening. Dr. Griffiths then went to Seattle, Wash., lecturing on the 31st upon "Is Brotherhood a Fact, Fad, or Fancy?", and on the 2d of September on "High Lights of Theosophy". A public quiz was held on the 3d, and he also visited the Branch and training class, whereto he made suggestions as to improvements in work. On the 5th he went to Port Townsend and lectured, and on the 6th addressed the Branch, which has now begun a Branch library. From the 8th to the 14th Dr. Griffiths staid in Tacoma, lecturing on the 9th and 11th, holding a quiz on the 12th and a Branch meeting on the 13th. At the latter Dr. Griffiths explained the order of proceedings and method of systematic study used by many Pacific Coast Branches, also outlining the objects and methods of training classes. Both will probably be adopted by Narada Branch. Private and informal meetings were also held. The first Lotus Circle of the Northwest was organized in Narada Branch, and meets every Sunday. On the 14th the Doctor lectured at Puyallup, and by request of Seattle Branch returned to Seattle and gave "Theosophy and Heredity" as a lecture on September 16th.

SEVENTY TIMES SEVEN T.S., Sacramento, Calif., was chartered on Sep. 7th with seven charter-members, and ranks 92d on the American Roll. Miss Caroline G. Hancock is President, and the Secretary is Mr. Alfred Spinks, P.O. Box 505.

## FOREIGN.

## HAWAIIAN ISLANDS.

Mrs. MERCIE M. THIRDS, formerly Secretary of the Chicago Headquarters, went out to Honolulu with Mrs. T. R. Foster of that city to help in Theosophic work there. The Aloha T. S. is the name of the local Branch. From the daily papers of the Islands we find that Mrs. Thirds had a splendid public hearing, and the reports were long and painstakingly done. The *Star* gives a long interview on August 15th. A parlor talk was given at the house of Mrs. Foster on August 14th, and on the 15th the first public lecture was given in the Society's Hall, in the Foster Block, on "The Mission of Theosophy". There were then many conversations and arranging of plans. On the 17th she lectured in the same hall on "Theosophy and Christianity", the report of this in the paper being decorated with a picture. A parlor talk was held on the 21st to prepare for a study class. Another lecture was given on the 24th on "Evolution and Theosophy". The *Star* reports the audience as large and intelligent. Propaganda is progressing, inasmuch as the resident Bishop has warned his congregation against Theosophical literature as being "of the devil". It must be a queer sort of devil, and if there be one he must be delighted when he hears of people being warned off Theosophy and carressed into dogmatism.

## INDIA.

Sri Aroodha Swamy is the name of a Yogi at Hubli who has much influence. He is now interested in the T. S., and has recently commended it as a God-sent movement. He is called a Raja-Yogi. The work of the Bellary Sanmarga Samaj caught his attention, and he presided recently at a large gathering which listened to our friend R. Jagannathiah.

The vernacular preaching and other work goes on well. This has received aid at Bellary from America, Brother Judge having sent contributions specially made by Americans. Three villages in India give aid thus: Sangalakula, 40 seers of yellow cholom and 47 of korralu; Kolagallu, 183 seers of korralu and 163 of white cholom; Mincheri, 98 seers of korralu. This was sold and realized over 17 rupees, or, say, \$5.00. Contributions are sustained, and being from the heart must do good.

At Secunderabad M. M. Srivivasacharya delivered a lecture on the evils of intemperance. He is one of the Samaj preachers.

The Samaj has a free reading room also, which is much used.

Bro. R. Jagannathiah, who had a government appointment by which he sustained his family, has given it up so as to work constantly for the T. S. at Bellary and in the vernacular work. His support is looked out for by the others, and principally by T. A. Swaminatha. They are both working in concert with American friends who wish to do all they can to help the T. S. cause in India by just such work as this vernacular sort which will reach deep down into the population.

The return of Col. Olcott to India after his trip to England must show results, as he is much benefitted in health. He seems, fortunately, to be good for many more years. One of his efforts was to try and make the English government do more justice to the Ceylonese Buddhists in respect to the quarter-mile clause by which injustice has been done to them. B.

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PERSONS USING THE CIRCULATING LIBRARY are invited to add to their Catalogues the following books added since the Catalogue was printed: No. 267, *Lay Religion* (Harte); 268, *The Divine Pyramider* (Westcott); 269, *Autobiography of Annie Besant*; 270, *Theosophist*, Vol. XV, Part 1; 271, *Theosophical Forum*, Vol. V; 272, *The Building of the Kosmos* (Besant); 273, *The Unknown Life of Jesus Christ*; 274, *Principia Nova Astronomica* (Pratt); 275, *The Hermetic Art*; 276, *Reminiscences of H. P. Blavatsky* and "The Secret Doctrine" (Countess Wachtmeister); 277, *The New Theology* (Harte); 278, *Mysteries of Magic* (Waite); 279, *Yoga Sutra of Patanjali*; 280, *Lucifer*, Vol. XIV.

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Virtue is not only good morality and truth, but also strength of soul which fears not Nature.—*Daily Items*.

OM.

# AM

Hear ye all this moral maxim, and having heard it keep it well: Whatsoever is displeasing to yourselves never do to another.—*Bstan-hgyur, v. 123, leaf 174.*

Let us now unite in the practice of what is good, cherishing a gentle and sympathizing heart, and carefully cultivating good faith and righteousness.—*Travels of Fo-hien, c. 39.*

## THE PATH.

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VOL. IX.

NOVEMBER, 1894.

No. 8.

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### A LITTLE VISION.

I stood where my old and wise friend had been, and as I listened in the silence the strong deep tones of a great organ swept through the air. On the wings of sound came a noble being, youth and man in all the ages. He was clad in robes of white and in his hand bore high a golden wand, from the tip of which blazed forth a silver star. "Look at the light, look not at anything else", he said. Then the organ tones changed to the furious hissing of a storm, and black clouds rolling up obliterated everything except the pure white star which blazed high over all. "Look at the light; fear not", came his voice. "Nothing can hurt it, for it is not of earth." The storm swept all away, then rushed off to the distance, and the beautiful, wise, strong, and ancient being vanished also. Yet far off the faint but dominating sound of a great diapason could be heard. It was the singing of the faithful choristers of the Lodge, those who know not fear and have left sorrow behind.

AMARAN.

## THE KALI YUGA.

A CORRESPONDENT is confused on this subject from the statement in *What is Theosophy* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because "kali" means "black", and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five thousand year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, "There had been many great cataclysms before that".

In the *Secret Doctrine* is to be found this: "The fourth sub-race was in Kali Yuga when destroyed". This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Âryans are in the Kali Age, but certain childlike races are not so. Within the present five thousand year period we know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Âryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race in-

cluding all its sub-races began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe.

The foregoing is the general scheme outlined in the *Secret Doctrine*, where there are numerous pages showing that when a new race, whether a sub or a major one, comes in it does so while many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn, as following it will come the twilight. The twilight of the one will be the dawn of the other.

Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the

seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of the *Secret Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science,—certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and with that admitted all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

## WILL MASTERS' HELP BE WITHDRAWN IN 1898 UNTIL 1975?

THE theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahâtâmâs, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahâtâmâs will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H.P.B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sort would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H.P.B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the

last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T.S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H.P.B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself.

W. Q. J.

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H. P. B. frequently remarked in my hearing with regard to this question, that the work done during the last twenty-five years of each century by the Masters and occultists generally belonging to the Brotherhood was *public work* or work as nearly public as it could be made, according to the age and enlightenment of the people with which they had to deal. At all times they assisted and labored with *individuals*. In other words: During the last twenty-five years the conditions in the mental and psychic world are such as to allow work with large bodies of persons, whereas after that the work is more or less confined to the few. This is because it is then the Spring-time of the Cycle, when good and evil tendencies and changes come rapidly into existence. But always there have been attempts made to create an Order or association which should be able to live and carry on the work on the original lines from one century to the other. So far, then, from withdrawing Their help, Their desire is to continue to give it, not only after the close of the cycle, but always and at every time. It is the cyclic conditions only that prevent the influx of spiritual wisdom after the close of the cycle.

But she also said that the amount of power put out was enough to keep the world thinking on these matters far into the coming century, giving as example a train—running at full speed—having its steam shut off; it would continue to run for a long distance after that if left to itself. And the work will not by any means end directly the cycle is ended. On the contrary, she said the endeavor is to educate a number of persons who will be able to preserve the spirit of Theosophical endeavor and keep in touch with the Masters from the close of one public attempt to the beginning of another. This, she declared, is the meaning of the words spoken by one of the adepts—“So long as three persons remain true to the Brotherhood, the Theosophical Society will continue to live”. And if this is Their promise it only remains for each member to become one of these three in order that the Society should continue to receive the active help of the Masters all the time.

If it is remembered that it is not because Masters withdraw Their help at all that there is not so much work done at one time as another, but because it is less possible to make changes in the psychic atmosphere during certain seasons than in others, then the rest is perfectly clear. And in order that the Society shall live and continue active as it now is into the next century we have but to educate ourselves as Followers of the Light.

CLAUDE FALLS WRIGHT.

## THE MAGIC MIRROR.

A FAITHFUL RECORD OF A STRANGE EXPERIENCE.

THERE is an element of superstition in my nature. I confess it at the outset. Were I to conceal the fact, you might be at a loss to account for the motives that prompted me, an otherwise staid young man of twenty-four, to consult a fortune-teller at a critical juncture in my affairs. I had never before, nor have I ever since, resorted to this method of drawing aside the veil of the future. I am more inclined, I think, to follow the dictates of common-sense in matters of grave importance than to rely implicitly, as so many do, upon the advice and prediction of astrologers and clairvoyants. That I nevertheless adopted the latter course in the instance to which I am about to direct your attention, is therefore to be taken as an indication that I had been confronted with an alternative more than usually perplexing to my judgment.

And no wonder that it should be so; for when, early in Sep-

tember, I was handed a cable message from a widowed aunt of wealth and influence in Buffalo, N. Y., informing me that a situation had been secured for me as head accountant in what afterwards proved to be one of the large grain elevators of that city. I was plunged at once into a sea of doubt as to my fitness for so responsible a post. You will understand this better when I say that at the time mentioned I was filling the subordinate position of foreign correspondent and invoice-clerk in the office of the Messrs. Sloan, manufacturers of linen staples, in the city of Manchester. I had been in their employ for nearly two years, and seeing no prospect of advancement I had written to my aunt, Mrs. Mindham, with the above result.

Previous to my father's death, which occurred some three years before, I had visited my aunt in his company, and had awakened in the old lady's breast a warm interest in my welfare. I attributed this exhibition of kindly feeling on her part more to a certain agreeable liveliness of disposition, habitual with me, than to the obligations of kinship or the ties of blood.

I had been well-educated besides, and possessed in addition a natural aptitude for business and a shrewdness of judgment far beyond my years and experience—qualities, by the way, that were not lost upon my discerning and appreciative aunt.

After our return to Manchester, at the suggestion of my father I opened correspondence with Mrs. Mindham, which she acknowledged with many expressions of regard. Thereafter I never failed to write to her once every month, and when at last I was compelled to convey to her the sad intelligence of my father's death, she assured me in reply that henceforth my interests should be hers, and hinted vaguely at the possibility of securing employment for me in Buffalo, more in keeping with what she was pleased to call my "superior abilities".

Therefore it was no surprise to me to learn that she had taken steps looking to the betterment of my prospects. I expected nothing more than an ordinary clerkship at the start, but that she should have succeeded in placing me at a single bound in the highest position of trust in an establishment of practically unlimited means, was almost beyond belief.

I could not, however, doubt the evidences of my senses. There it was in black and white before my eyes:

Alfred Rawson,  
Sloan's, Manchester.

Take passage immediately. Engaged as chief bookkeeper for Buckley Bros. & Baker.

SARAH MINDHAM.

I was literally staggered by the news. For some moments I sat like one in a stupor, my eyes fixed upon the little yellow paper on my desk. When my thoughts had returned to their ordinary channel, my first move was to ascertain who my future employers were, and what was the nature of their business. Upon consulting a copy of Bradstreet's Reports, I was perplexed at the discovery that no such firm was quoted in the seven pages given up to the city of Buffalo. I showed the message to my fellow clerks, who went over the list with me a second time, but without any better success. Bradstreet, it was plain, had no knowledge of the existence of my employers to be.

Finally I laid the cablegram before the senior Sloan. He read it carefully, while a slight shade of annoyance passed over his features. It quickly gave place, however, to a genial smile, and, rising from his desk, he shook me warmly by the hand.

"I congratulate you, my boy", he said, "you're in luck. But your gain will be our loss, I'm sorry to say. What's that? What's that? Can't find the firm in Bradstreet's? You've certainly overlooked it", he continued, running his eye through the B's. "No, it must be a new concern, or perhaps the business has lately changed hands. Let's see if we can find the name Buckley anywhere." We looked carefully along, column after column. Suddenly I startled my employer with a half-suppressed exclamation of triumph. "I've found it! I've found it!", I cried, pointing to an entry under the following caption: "Enterprise Grain Elevator (Ross, Buckley, & Buckley, Prop'r's.) . . . Aa."

"Yes", said Mr. Sloan, "they must be the parties we're looking for. Buckley Bros. & Baker have no doubt succeeded the firm quoted here. Worth a million and over, too. It's a grand opportunity. We shall be sorry to lose you, though, but of course, Alfred, you must go. Come to me when you are ready and I will give you a letter of recommendation to your new employers, although I presume it will be of no service to you under the circumstances."

Thanking Mr. Sloan for his thoughtfulness I returned to my desk, and shortly thereafter left the office to make preparations for my departure.

Oddly enough, the news of my good fortune did not fill me with any great measure of satisfaction. I felt depressed instead of elated. I was harassed with doubts and anxieties. Perhaps I should prove myself utterly incompetent to discharge the duties of the high position my overly sanguine aunt had obtained for me. After all, what did I know of America, its people, its business

methods, its institutions? "It would be madness", I whispered to myself, as I hurried in the direction of my lodgings, "to give up an assured certainty for what might turn out to be the veriest uncertainty imaginable. No, I won't go. I'll stay right here in Manchester."

I walked on a few steps. "Fool!" something seemed to hiss in my ear. "I won't go", I said firmly, increasing my pace. "You must go", said the voice, authoritatively. "If I do I may starve", I argued. "If you don't you will starve", retorted the voice with logical acumen.

In such a state of uncertainty I reached my lodgings. Ascending to my room I locked the door and threw myself on the bed. There I wrestled with the subject till nightfall without arriving at a decision.

In this dilemma I recollected that shortly before I had seen the advertisement of a certain clairvoyante with an unpronounceable Hindû name. This woman, who styled herself the "Seeress of Gondwana", professed to reveal the future through the instrumentality of a magic mirror. Strange tales had often reached me from friends in India concerning the marvellous properties of these mirrors, and I was therefore inclined to give credence, in some small degree at least, to the claims of the woman in question.

It was but the work of a moment or two to find her card in a pile of newspapers on my writing-table. There was the Hindû name in all its unpronounceableness, relieved only by the announcement in a footnote, "All languages spoken". I should at least escape the customary gibberish of the foreign charlatan, then. And so I noted the address of the fortune-teller in my diary, which I had not carried farther than the third week in the new year. Having done so I betook myself to bed with the firm determination to visit the madame on the morrow, and challenge fate to give up the secrets of the misty years beyond.

Shortly after breakfast the next morning I set out for the quarters of the clairvoyante. My route led me through one of the poorer sections of the city. After a brisk walk of half an hour I reached my destination.

The appearance of the place, which was a ramshackle cottage in a narrow and ill-conditioned street, was certainly not calculated to inspire me with much confidence in the powers of the self-styled seeress of Gondwana.

I was not to be dissuaded from my purpose, however, by the unfavorable aspect of the surroundings, and so I doggedly made

my way through a crowd of jeering small boys up a short flight of wooden steps that led to the entrance. I glanced at the tin sign upon the panel of the door to assure myself that I had made no mistake in the location. No ; there was the long Hindû name more unpronounceable than ever, it seemed, and underneath it the cheering assurance that the vocabulary of the madame was not confined to her native tongue.

Nerving myself for the approaching ordeal, I pulled the bell resolutely, while my heart thumped like a battering-ram against my ribs. Scarcely had I released my hold upon the knob before the door opened, and I was ushered into a narrow hallway by a young woman in the attire of a housemaid.

I enquired for the madame. She led me into a front room, off from the hall, and bade me be seated while she notified her mistress of my presence.

Left to myself, I took a hasty survey of the room. Evidently fortune-telling, even when accompanied by the seductions of a magic mirror, was not a lucrative occupation in Manchester. There was nothing in the furnishings of the apartment at all suggestive of the business carried on there. A few odd sticks of furniture, half a dozen prim-looking chairs, a rickety table, a thread-bare carpet, a few cheap irrelevant pictures, and a pair of heavy, queerly-figured curtains hanging across the entrance to an inner room, made up the sum-total of the visible possessions of the prophetess.

Just as I had completed this mental inventory of my surroundings, the heavy draperies were pushed aside and the madame herself stood before me.

She was a stockily-built, dark-skinned woman of middle age, unquestionably of oriental origin, with plain but mobile features, and an abundance of glossy-black hair coiled upon the top of her head, where it was held in position by a dull gold pin in the shape of a serpent with its tail in its mouth.

She was of quite graceful carriage for one so bulky, and her long, loose gown of tawny red, fancifully striped with black, lent a becoming dignity to her ponderous figure.

But the distinguishing characteristic of the woman was her eyes, which were large, luminous, and intensely magnetic. A nameless thrill pervaded my entire system as I encountered for the first time the gaze of those star-like orbs, shining out, as they did, from the dark background of the curtains like balls of liquid fire.

As she advanced toward me I made no attempt to rise, but remained spell-bound in my chair, seemingly rooted to the spot.

"What is wanted?" she asked in a low voice that was positively musical in its cadences.

This pertinent inquiry had the effect of bringing me back to a proper realization of my position, and with a half-muttered apology for my apparent incivility, I rose to my feet and in a few brief, business-like words stated the object of visit.

"You wish to consult me regarding your future?" repeated the owner of the wonderful eyes after me, with the same rhythmical intonation, as she pocketed the fee I had proffered her meanwhile. "Very well, then. Step this way, if you please."

With a beating heart I followed my guide behind the all-concealing curtains, and found myself in a little dark chamber, as diverse in character from the one I had just left as could well be conceived.

It was a square room of small dimensions, certainly not over ten feet in breadth. With the exception of a dim circular object in the middle of the floor, and a mantel in one corner on which were crowded a number of curious Hindû idols and a few attractive specimens of the antique *dinanderie*, or metal work of eastern lands, it was entirely devoid of furniture.

What little light was allowed to enter flickered feebly through the meshes of a gauzy yellowish curtain that hung in thick folds before the window. The four walls, and even the ceiling, were draped with a peculiar purple-tinted stuff, embroidered in gold thread with mystical lotus blossoms, systematically dispersed over the surface of the cloth. Directly above the circular object I have mentioned, at the distance of some six feet from the floor, a bright seven-pointed silver star hung suspended from the ceiling by a slender wire.

ST. GEORGE BEST.

(*To be concluded.*)

## CONVERSATIONS ON OCCULTISM.

**S**TUDENT.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

*Sage.*—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusory. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the

astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

*Student.*—How is one to know when he gets real occult information from the Self within?

*Sage.*—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

*Student.*—Tell me some ways by which intuition is to be developed.

*Sage.*—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found

out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

*Student.*—Are there any Adepts in America or Europe?

*Sage.*—Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

*Student.*—What is the meaning of the five-pointed star?

*Sage.*—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

*Student.*—Is there a four-pointed star symbol?

*Sage.*—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

*Student.*—Has the mere figure of a five-pointed star any power in itself?

*Sage.*—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

*Student.*—Why is the sword so much spoken of in practical Occultism by certain writers?

*Sage.*—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

## WRONG POPULAR NOTIONS.

WHAT are your proofs?" is often asked of the Theosophical student who believes in reïncarnation and Karma, who holds to the existence of the astral body, and who thinks that evolution demands a place in the cosmos for Mahâtmâs (or great souls) as facts and ideals. "If you cannot prove reïncarnation just as you would a fact in a court of law, I will not believe", says one, while another says, "Make such objective demonstrations as science does, and then you may expect me to agree with you". But in truth all these objectors accept as proven in the way they demand for Theosophy many things which on a slight examination are seen to rest as much on theory and metaphysical argument as do any of the doctrines found in Theosophical literature. The axioms of mathematics are unprovable; the very word assumes that they have to be accepted. Being accepted, we go forward and on the basis of their unproved truth demonstrate other and succedent matters. The theories of modern astronomy are taken as true because by their means eclipses are foretold and other great achievements of that science made possible. But many centuries ago quite different theories of the relations and

motions and structure of the heavens allowed the old astronomers to make the same deductions. Let us examine a few words and things.

#### THE ATOM.

The atom and the molecule are very influential words. They are constantly used by people claiming to follow science, but who indulge in criticisms on the uncertainties of Theosophical speculation. Yet no one ever saw an atom or a molecule. They are accepted as facts by science—just as the spiritually-inclined accept the existence of the invisible soul—yet it is impossible to objectively prove either the one or the other. They are deemed to be proven because they are necessary. But let a Theosophist say that the astral body exists, and Mahâtâmâs also, because both are necessary in evolution, and at once a demand arises for “demonstration” by objective proofs.

#### THE SUN.

The sun is the apparent source of energy, and is confidently supposed by many to be a mass of burning material. No one, however, knows this to be so. No one was ever there, and the whole set of theories regarding the luminary rests on assumptions. Many natural facts are against some of the theories. The great fact that the higher the mountain the more cold it is on top would be one, not wholly accounted for by theories as to radiation. And when we remember the great, the immense, difference between the various scientific estimates of the sun's heat, doubt increases. Seeing that electricity is now so much better known, and that it is apparently all-pervading, the ancient idea that the sun is a center of electrical or magnetic energy which turns into heat as well as other things on reaching here, becomes plausible and throws some spice of illusion into the doctrine that our sun is a mass of burning matter.

Again, the sun is seen as if over the horizon in full view every clear evening, when in fact he has been some minutes down below the line of sight. Refraction partly accounts for this, but none the less is his apparent visibility or position above the horizon an illusion.

#### THE STARS.

Many of those that are known as fixed stars are immeasurably far away. Sirius is at an immense distance, and has been receding always many thousands of miles each minute. Others are so far off that it takes one hundred thousand years for their light to reach here.

Yet since records began they have all remained apparently in one place and in the same relation to each other. They constitute a vast illusion. They are moving and yet they remain still. We point the telescope at one of our sister planets, and knowing that its light takes fifteen minutes or more to get to us, we must be continually directing the glass to a point in space where the planet is not, and by no possibility can we point to where it actually is. Still, for all this uncertainty, many complicated and definite calculations are based on these observations of mere illusions.

#### LATITUDE AND LONGITUDE.

These are practically used every hour of the day for the safeguarding of human life and property. But they exist only in the brains of men, for they are not in the sky or on land. They are theoretical divisions made by man, and they are possible only because the sole reality in nature is that which is jeered at by many as the ideal. But if the ancients are said to be the constructors of a great human chart in the Zodiac, the divisions of which have a bearing on the navigation of the great ocean of human evolution, the proud practical man says that you have but shown the ancients to be fanciful, superstitious, grotesque. But they were not so. Doubtless the saying recorded of Jesus about the time when we should see "the sign of the Son of Man in the heavens" will not so far from now be found to have a practical meaning in human life.

The ancient Sage was like the modern captain. The captain takes an observation of the illusionary stars and the blazing sun, thus discovering whether his ship is near or far from land. The Sage observed the Zodiac, and from the manner it and its boats were related to each other he was able to calculate whether the human freight in the boat of human evolution was near a rock or on the free, open sea in its eternal and momentous journey.

#### SENSATION OF TOUCH.

Every one is accustomed to say that he has touched this or that object on which his fingers may have rested. But this is not so. We do not touch anything; we only perceive and report a sensation which we call touch. If that sensation is due to actual contact between the skin and the object, then the harder we pressed, and thus the nearer we came to the object's surface, the more accurate should be the sensation. In fact, however, if we press hard we dull the sensation and turn it into one of pain for the skin. There is always a space between the skin and the surface dealt

with, just as there is always a space between the molecules of each mass. If two smooth planes be pushed on to each other they will adhere, and the smother they are the more difficult it will be to get them apart. If we could actually touch the hand to any surface so as to cover all of it with a touching surface, we could not withdraw the hand at all. All that we get, then, by what we call touch is the idea produced by the vibration and by that much of contact as is possible in the case.

#### CONTINUOUS SOLIDITY.

Quite Theosophical is the scientist when he says that "we cannot know anything of the actual nature of matter in itself, but can only know the sensation or the phenomena". The mineral or metal called even the hardest is not solid or continuous in itself. This is now admitted by all scientific men. Even the diamond, "hardest of all", is a mass of moving molecules made up of like moving atoms. Its hardness is only relative. It is simply harder than glass because its atoms are moving at a more rapid rate. In a recent lecture in London Mr. Bell, a scientific light, told how the edge or point of the diamond cuts the glass because the molecules in the diamond move rapidly and get in between the slower ones of the glass and thus cut it. And so it is with all other masses of matter. They are only masses of molecules in different rates of vibration; none of them solid or hard save in a relative sense. Is it not true, then, as so often held by philosophers and so insisted on by those Adepts who gave us information through H. P. Blavatsky that the world we are in is to be properly considered in a metaphysical sense and not as a mere mechanism that can be explained on mechanical principles? And in the face of all the illusions and all the speculations of life and science, why should the Theosophist be asked to make or give any different sort of proofs than those availed of by science in all its investigations? There is no reason.

WILLIAM Q. JUDGE.

#### THE SPIRIT OF THINGS.

**I**DEAS rule the world", quoted one of Those whose influence in the Theosophical Society is not the less felt because its source is unperceived by most members. Yet there are many, even among our own Theosophists, who hold tightly to the notion that

the world is held and even advanced by forms and words. From the ritualism and ceremonies of the Priesthood to the carefully rounded phrases of a Chesterfield there is scarcely a step. Both are equally useless to the development of the real man. The effort of each leads men away from the contemplation of the Spirit to the adoration of matter. Humanity has ever been led away from its freedom and recognition of the eternal principle of Life, to make obeisance to the god of form—and matter! Those in the past who said that all objectivity was Maya or illusion spoke a truth which must vibrate throughout all time, reverberating through the hearts of all who develop to the life of independence and power. For assuredly none can limit the changes in the Great Breath, whose perpetual motions in the unseen world make the varieties in this.

It is worth while to recognize this as a philosophy, and so prevent many mistakes. The world pulls this way and that, seeking her freedom in legislature and habit, oblivious to the fact that it is precisely these things which forge her chains. Belief in the necessity for Custom and Convention, sovereigns and saviours, style and good usage, is really born of the soulless: for these all limit freedom of the Spirit and propose to chain it to one idea. Hence arise disputations, and from them warfares.

Yet even recognizing this, the philosopher will not rebel against them nor seek their immediate destruction. Himself emancipated, in the world though not of it, he will see that the world being held by forms, through them it must be aided and advanced to freedom.

Some will think it is going too far to say that the spirit of evil and stagnation is in form. But it is easy to demonstrate this truth. Every great leader, every genius, has thrown off the yoke of form-slavery, and drawn his principles of action from the free source of things. Though often disregarding and destroying things men have long believed dear and sacred, yet while he lives men follow him and love him; recognizing something of the heavenly power about him, they find strength in his freedom and delight to be in his presence and to know his thoughts. Who has not seen the spirit of life in a child? And there are none among us who upset customs more than children. Buddha, Jesus, and the true religious founders destroyed all forms. Even though we see in them the great originators of present religious forms, it is not because they desired that that should be so, but because their ideas and wisdom were clothed in matter by their followers, who, possessing little recognition of the Spirit, were incapable of draw-

ing life from anything but externals. Poets and painters, musicians, geniuses of all kinds, are noted for their eccentricities, yet no one can doubt that they see deeper into the divinity of things than do the Philistines. Strange as it may seem, it is, after all, the power of *originality* which is indicative of possible progress in any human being. Without this the nature is in darkness, there is no light in it and no creative power.

The Theosophical Society was established on such a basis that should prevent, if possible, its ever being tied by forms. Yet how many there are who want to make it a *respectable* institution—will not help a brother unless he be of the same rank as themselves! How many, indeed, wish that H.P.B. had not had eccentricities, or had not done so much outwardly to vibrate and shock conventional shells; or that fewer uneducated persons were in the ranks and more of those who are book-learned and well placed in Society!

Others are so caught in the web of form that they think it impossible for anyone to possess wisdom or light outside the Society's ranks. Let such know that there are many persons all over the world, outside the T.S., who have caught something of the Spirit of Wisdom just now lighting up the whole earth, and these as well as T.S. members are surely being helped by the Great Brotherhood behind. The T.S. has its own work to do. It was the originator of these thoughts in the West, and through its members they must be given to the world. And if taken up and used by others outside, a part here and a part there, sometimes imperfectly, generally unacknowledged, it is no harm, but always unconsciously an aiding the world. There are no forms here, no priesthood; each one has his own wisdom and should hasten to let the world know of it.

It is not only the Theosophical Society we work for, as a Society merely. This is a great danger to be avoided. It is for the Society only as a useful vehicle of ideas that we labor. It will fade and fall to pieces some time—and let us trust it may be destroyed long before it approaches the possibility of becoming a priesthood—but the ideas the world and our race have received through it will live and will have moulded the thought of the people almost without their knowing it. We shall be forgotten, but the thoughts we have passed on will live. Members should recollect they are not building an institution, but only erecting a temporary structure in which a little wisdom has been stored.

Many in the Society are just now used by Those "behind the scenes", to become vehicles of truth. They are intended to hand

it on. Once the brain has opened to the Light only one thing can again close it, that is, the *keeping back of wisdom from others*. Yet many receive knowledge in a flash of intuition, and instead of giving it out at some Branch meeting or to someone who may need it, they keep it hid away to burst it forth later in a carefully-written paper or lecture, so that they may receive credit for their ideas and not have them stolen by others beforehand. Their ideas will then find no ground in which to take root: they should have been given out when received. And in time such persons will, if this habit be kept up, lose the spiritual power they now possess. Moreover, the setting free of ideas in the world at the right moment has a great deal to do with the development of occult powers, however little connection between these two matters there may seem to be. It is pure personality and selfishness that make one hold back and wait until the thoughts can be given out with greater credit to himself.

Madame Blavatsky launched her wisdom into the world without any consideration of herself. Probably her thought was something of this nature: "I know my English is faulty, I know my science is not of the best, but my wisdom is true, and it must be sent forth. Others will steal my ideas and knowledge for their own glorification, but it does not matter, that is their own loss; they are also helping me in my labor."

So it is that work which must be done, and speedily lest we lose the knowledge ere we have pinned it. Let loose the ideas among the people; do not hold them till you can get glory by them. Do not wait until you can understand Sanskrit, can write classical English, have made a name for yourself in the world, before you become a worker. This is all fear of form. To be sure, the better the instrument the better the work, but the means must not be mistaken for the end. The time is short; only a few more years exist for active work. Let the ideas loose in the world at all costs; and no matter at what loss of fame to yourself. After all, on your death-bed you will know that it is the IDEA—spiritual or otherwise—of life that you have had, and your virtue, that are the important things, not how much you have known of other men's thoughts, or how correctly you have dressed.

The Ideas live and rule, not the words that clothed them nor the imagery used for their expression. And it is well known that he who thus impersonally acts comes more and more directly in relationship with the Brotherhood of Light.

CLAUDE FALLS WRIGHT.

## ON THE SCREEN OF TIME.

The whole phantasmagoria is only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature).<sup>1</sup>

THE various portions of the world-screen portray the Theosophical movement as proceeding with unchecked, even increased, activity. As in the course of every river, yes, even to the smallest rivulet, impediments arise, deterrents temporarily fill the bed or swerve the course, so in this movement many a change occurs.

Yet there is always reädjusment, and, with that, the increased momentum observable when a pent-up force frees itself and breaks away, carrying with it the *dëbris* which it scatters and dissolves. There is a change, and yet no change. The goal is ever the same, for in the great course of evolution

Even the weariest river  
Winds somewhere safe to sea.

But what the laws of motion do for the streams, the laws of mind must do for thoughtful man, for man earnestly applying himself to the study of Law with Nature and her eloquent analogies for guide. Such men reädjus their course with care. Not the triumph over obstacles, not the elate sense of power evolved, of a strong, free, onward progress, is suffered to deflect their course or to swerve the calm mind from its outlook over men and things. The impediments, whether they arose from circumstance or from fellow-men, are viewed as teachers, not as foes, once they are removed, once their restraint or their opposition is removed. Karmic agencies all of them, none can impede the course unless by our own concurrence or submission. All, if we ourselves pursue unaltered the path of inaction in action to the Unknown Sea, all have the rather assisted by aiding in the development of latent powers of persistence, of resistance to the invasion of foreign motive, of warring elements whose accumulation would turn our course. An opponent is foe or evolver, as you take him. By the might of that newly-developed power the river takes again to its strong arms the now disintegrated opposition, no more an obstacle but an element of affluence, parts necessary to the trinity of earth and air and water: it takes them into its

<sup>1</sup> *Letters that have helped me*, p. 29.

resistless sweep and all are at one again, all flow on toward the ideal Unity. In that ideal our present union consists; it is this unity of motive which makes the strength of a movement such as ours. Thus may man learn again from Nature. She teaches that great rivers rarely raise their own impediments. Such are more difficult of removal. Let us suffer without complaint—but with instant resistance—the choking of our stream by *débris* thrown from opposing shores, but—let us not raise our own obstacles!

How often the Friend now invisible to most eyes lamented the tendency of “the Theosophists to soil—like the cuckoo—their own nest”. In the first letter addressed to me by our beloved Madame Blavatsky she wrote as above, and then expressed a fear which to her was hydra-headed, the only fear that ever had power to daunt that lion heart, the fear that, like Frankenstein, she had created a monster which might rend her and mankind. So the obstacles threaten at times to turn the river into a devastating monster. Let it keep to its own bed; let it cease to war with the obstacles in the very first moment of their removal; let the common aim be resumed; and the hope of H. P. Blavatsky, her faith and not her fear, shall be justified.

LONDON HEADQUARTERS has had a visitor of interest in an English gentleman from Tibet. Originally a botanist, he had journeyed to the “Unknown Land” and studied Buddhism with the idea, at first, that it would help him in his travels. He was soon seriously interested, and finally became a Buddhist and later on a lama, passing through the usual severe ordeals. During his present visit to London he lectured at the T.S. Headquarters, as well as before other Societies, before returning to Tibet, where he has now gone. The most satisfactory point of all that he said was, to Theosophists, his statement that the Mahâtmas are known to exist and are fully believed in throughout Tibet and the Buddhist orders there, although They are not generally seen, but work through other persons (a few). He also told of some curious practices of exoteric Lamaïsm. When persons commit adultery they are killed and their skulls tied together; this is supposed to detain them in Kâma Lōka, united in the presence of their sin. A species of drum is made of the skulls, every tap upon which is supposed to give the delinquents a thump to be felt even in the place of shades. At a yearly festival called the “Butter Festival” these skulls are sometimes (in a moment of priestly mercy) burnt, which is supposed to release the astral

bodies of the sinners from kâma-lôkic torment. One such human drum has been presented to Brother George Mead. I understand that he means to burn it without waiting for the Butter Festival. In fact, I suspect that Brother Mead has moments of mercy weekly, even daily: he does not wait for a stated yearly softening of the heart. Another human curio is a rosary made of round bits from the tops of human skulls, taken from the part where the soul is said to pass out at death. This will also enkindle the flames of our brother's pity. It is not clear what constitutes the "adultery" thus punished, in the view of these Tibetan lamas, as it was also said that a woman might have as many as five husbands. Another custom. Tithes are paid to the lamas as a religious observance, and these they scrupulously exact. If anyone fails to pay tithes, the delinquent is hypnotized by the lamas, when he goes about quite cheerfully but starves himself to death by their suggestion! One would like to know whether this priesthood of exoteric Buddhism is a "red" or a "yellow cap" tribe. They would appear to belong to the class of lamas mentioned by Prince Henry of Orleans in his book on Tibet, whose frontiers he successfully passed. Curios of brass and silver were also brought by the visitor and generously donated to be sold for the benefit of the T.S. Crèche. A silver prayer-wheel and rosary covered with hammered ornamentation, Tibetan texts and designs, and also set with turquoises, and a fragile chatelaine of silver hung with small toilet accessories, were the prettiest objectivities from the far and fascinating land.

THE reported discovery of a new gas said to be allied to nitrogen, as announced at the Oxford meeting of the British Association, recalls the facts given in the *Secret Doctrine* on gases as yet unknown, which are the missing links of chemistry and alchemy. One of these, spoken of as paranitrogenic or nitrozonic, would appear to correspond to the "new" gas of modern pioneers, or rediscoverers, as we prefer to call them.

Another fulfilment of statements by the author of the *Secret Doctrine* is found in a paper on original research, the "Physical Researches on Nervous Matter", said to be by Richardson and published in the *Asclepiad*, II, No. 41. The author says that "great mistake" has been made and concealed by "one false observation". Anatomists supposed that "the brain and its elongations in the shape of nerves were absolutely solid substances, and although at one time it was thought that in the nervous fiber there was a fluid called specifically the nervous fluid . . .

and although the tubular character of the nerve has been exhibited by microscopists, with mistakes of observation owing to the circumstance that *post-mortem* changes have sometimes been taken as natural conditions, the grandest of errors has remained, that of looking upon the nervous matter as solid. The brain after death looks solid——". The author then proceeds to state, as his "first subject", the theory that the nervous matter is not solid during life, but is mobile. "It is not like a wire, as a conductor of vibration, but is rather like a column of mercury, movable by expansion and vibration of particle on particle, *particles collected in centers, and in a certain sense distinct*, yet all in communication by means of the connecting lines which rise from the expanses in the organs of sense and from the other surfaces." The paper concludes with various tests by oxidization, combustion in oxygen, and so forth, but I would call attention to the lines italicized by me above as finely descriptive of a condition of interior substance whose *ensemble* may stand as the astral or nervous body, moulded, in part, into the shape of the body which contains it, yet having, in most men and women, no specific form of its own; a carrier of "Life". H. P. B. always said that solidification of the brain after death rendered observation of the astral (or nervous) passages and "airs" impossible. Some of the most pregnant facts of practical occultism are based upon this truth. Have the microscopists tried the effect of the Tesla electric current upon the brain as soon after death as possible? Here is a hint to our scientific friends, for could the mobility of "coagulated" nervous matter be even partially restored under electric action, yet another portal to the unknown might be unlocked in part. To the pure clairvoyant power only is complete observation of the normal and fohatic action of nervous matter possible, yet even partial observation is a crutch to halting minds which, like Thomas, must touch objective fact. Nor is this an unnatural need. It is one wholly natural, for it has its root in the stubborn illusion of the physical senses. Its yoke is felt by all in one or another form, and that is one reason why, in these days when it seems to be the paltry fashion to touch upon the faults of the illustrious dead, and when even some trusted friends have been lured to *post-mortem* dissection of H. P. B. and to claims that those of her utterances or testimonies which disagree from their personal views were false or were the subjects of her unrecorded and unobserved repentance, I would revert to that larger method common to seekers after unity in all ages, I would by synthetic deduction from her wonderful insight, her prophetic vigor, her unflinching humanitarian service, prove the

upward *tendency* of her being, and would suggest that *post-mortem* observers of her character, as objectively crystalised in their own minds, may have been blinded by the new and rigorous conditions. The spiritual eye sees all things by its own light shed upon them. So with the eye of the mind; so, indeed, said H. P. B., with the physical eye, which in fact emits an energy by which it sees, though modern science knows naught of this. Emerson said: "Greatness is always in a *tendency*, not in an action. It is for us to believe in the rule, not in the exception. The noble are thus known from the ignoble." H. P. B. *tended* ever towards a brighter light. She, whose spiritual beneficiaries and dependents with coldly self-righteous sighs deplore here and there a fault, a spot, (a solar spot, it may be, to eyes of faith), saw the blackest sins, crimes even, as she now sees paltry infidelities or the ingratitude of microscopic analysts—with a heart of largest pardon. Pardon, do I say? Ye gods; what homeric laughter must now be hers, who was wont to laugh as with that other Sphinx, great Nature! Ah, friends; it were easy to touch apparent lapses of character and action, yet let us rather endeavor to rival her in charity, in the largeness of her silence. Somewhat she has, perhaps, to pardon in us all. We are too prone to forget that "Self-knowledge is of loving deeds the child". And that other watchword left by her: "Inaction in a deed of mercy becomes an action in a deadly sin". In the name of her infinite pardon give the lie to those who bid us look unmoved on another's pain; "tell them their tongue is false". The Law brings pain; be it ours to heal that pain, and, like little children, to love one another. Now that Love is not emotion. It is unmoved Compassion, itself the mover of worlds. Its herald here below is to leave the *awards* of action or inaction *to the Law*, as does the living Lodge, while we work for, with, in, and through one another.

JULIUS.

## LITERARY NOTES.

MERCURY, the Children's Theosophical Monthly, is very good in its October issue, especially in "The Fairy and the Giant" and the Rev. W. E. Copeland's "Catechism for Children". Yet to eat no meat and to "love nothing" are not Theosophical injunctions.

A THEOSOPHICAL VIEW OF SPIRITUALISM is an eight-page pamphlet issued from the Pacific Coast Headquarters. It has ability, but is heavy, much too general in treatment, has not enough of specific illustration, adds little or nothing to thought already published, and can hardly be serviceable for general circulation.—[A.F.]

THE OPEN COURT has an excellent short story entitled "Karma", which excellently illustrates the doctrine, the scene being laid in India. It has been copied by daily newspapers. This all shows the hold the noble philosophy is gaining here, while in India missionaries are striving to convert the ignorant to Christianity of various sects.

THE NORTHERN THEOSOPHIST for October has another of those marvelously sensible and vigorous outpourings which make the "Editor's Remarks" so unique in Theosophical literature. Their manly tone, utter freedom from fantasy or nonsense, intense perception of reality and practicalness, are delightful. There is something very fine in an English character of this particular type, and its exhibition in the T.S. arouses the exhilaration felt by Churchmen when Arnold of Rugby, Kingsley, and their school appeared on the scene.—[A. F.]

THE LAMP, the little monthly published by the Toronto T. S. and 5000 copies of which are each month distributed, is an astonishing case of Branch enterprise, and the October number is filled with instructive matter. The International Sunday School Lessons, the apt quotations of pithy sentences from many quarters, the stress put upon right living as the test of character, the Branch discussions of Bible texts under Theosophical light, the beautiful spirit of charity and earnestness pervading it, all are noble features of this singularly excellent periodical. Subscription is but 25 cents a year, and may be sent to the Editor at 365 Spadina avenue.—[A. F.]

THE JAGAT GURU'S LECTURE at Madura, India, in March is sent on from Adyar. This guru is called "His Holiness" by the *Madras Mail*. In the lecture he said the chela should be more devoted to his guru than to God even, because the guru can protect him from the anger of God whereas God cannot protect him from the anger of the guru. Some of the lecture is good, particularly the illustrations, but certainly students in the West will not accept the above theory that the guru is more powerful than God. It is becoming more plain every day that the older teaching of the Upanishads showing the Self of each to be the true Guru guide and protector is best for the West, and that the India of to-day is not the spiritual guide of the West.

"SOME MODERN FAILINGS" is a reprint by the T.P.S. of two striking articles in *Lucifer* signed by a Chinese name, Che-Yew-Tsäng, and with a Chinese quality faithfully kept up. These articles were so admirable and so sought after that they are now issued as a pamphlet. The writer has drunk deeply of the spirit, the ideas, and even the phraseology of Jasper Niemand, unconsciously displaying the very tones of that distinguished Theosophist. There is the same intense devotion to duty, the same exuberant loyalty to leaders, the same heartiness of service. The doctrine (p. 19) that distaste for the fault of another excites the same fault in oneself may seem to clear minds a little fantastic, but it is a small demerit compared with the great worth of the articles. (Orderable through PATH, 10 cents.)—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 9, has two papers. "Plethora", by Dr. R. C. Fisher, excellently well expounds the matter of food as to quantity, quality, and effects, advocating a vegetable diet and a rational system of medication for disease. It is published at the special request of the Countess Wachtmeister. "Freewill and Karma", by Wm. Kingsland, is a reprint from *Lucifer*, and is a noble and beautiful paper, of singular spiritual apprehension, inspiring and strengthening. This is especially true of the last two pages. There is one drawback,—the representing our individual consciousness as the aggregate of the consciousness of the physical cells of our body, and the Supreme Spirit as the aggregate of our individual Egos (page 18). Fortunately the following passages swamp such materialistic teaching.—[A. F.]

SEPTEMBER THEOSOPHIST. "Old Diary Leaves XXX" completes the First Series, carrying the history up to the point of the actual embarkation for India of the Founders, December 18, 1878. Col. Olcott's imitation of a medium and H. P. B.'s delight at its success upon a Spiritualist are brilliantly described; the passing project of merging the T.S. in the Masonic body is touched on, though nothing is said of what would then have become of the female Founder; a singular phenomenon by H. P. B. is recorded,—the production of a large

number of visiting cards of friends, of every variety and style, all in a pack of playing cards and vanishing as these were shuffled; accounts are given of her remarkable talent for drawing, of her naturalization as an American citizen, of her foretelling the arrival of letters and reading the contents before they were opened, of the final preparations for sailing, and of the actual embarkment. Col. Olcott secured in a phonograph speeches from twenty persons and has preserved the tin-foil sheets in Adyar. What would not one give to thus hear H. P. B.'s voice again! Dr. du Prel's "Clairvoyance" continues to be one of the most delightful articles ever given in the *Theosophist*; "An Ancient Egyptian Heretical Pharaoh" is a most interesting and singular bit of history; "Black Domino", a spook story, is ingenious but not good in style or execution; Mr. Walter R. Old's "Zoroastrianism" shows careful and excellent work; "Told by a Typewriter" would be very curious if a fact, which a footnote says it is not. The reviews are of most extraordinary brevity and of most ordinary merit.—[A. F.]

SEPTEMBER LUCIFER drops the effigy of Lucifer and appears with title-page severely plain and in pale blue. Who would have suspected that H. P. B. could so soon become a memory! First the effigy she selected was discarded for another; now even that disappears, and the very name "Lucifer" is editorially lamented as "rash and ill-advised", one apologized for up to the present issue which rids itself of both apology and effigy. The parting from the latter is said to be "with regret", but perhaps if the regret had been keener the parting might have been avoided. Assurance is given that the name is to be retained, and the cover still bears the words "Founded by H. P. Blavatsky", and yet in times so strangely changeful faith cannot wholly dislodge apprehension. Very significant intimation is made that the author of *Light on the Path* is veering towards reconciliation and towards a return to that Path. The fatted calf and the ring, even the best robe, seem to be ready, and, as if still further to soothe the prodigal, the "thaumaturgy of tea-cups" is referred to with great disdain, a phrase so captivating that it is three times used. Perhaps the T. P. S. may contribute to these blandishments by issuing a new edition of *Light on the Path*. "Tibetan Teachings" is the first of a series of articles by H. P. B., prepared for the *Theosophist* in '82 but never published. "The Real and the Unreal" is a fine paper, as is also "The Ethics of Study", and "The Book of the Azure Veil", after some interesting remarks, begins a translation of the famous *Popol Vuh*.

## MIRROR OF THE MOVEMENT.

### AMERICA.

SALT LAKE T. S. is holding public and private Sunday meetings alternately, average attendance at former being fifty.

MACON T. S., Macon, Ga., has hired a hall for the exclusive use of the Branch, and its good effect on the meetings is already apparent.

THE LIBRARIAN OF THE SIOUX CITY (Iowa) Public Library says that no other books in the Library are so much called for as Theosophical ones.

THE REV. J. J. LANIER, Rector of St. Paul's Church,, Savannah, preached a sermon on October 14th in which Reincarnation was strongly maintained as solving the problems of life.

THE PRINTING OF BRANCH SYLLABI is a growing practice and most salutary. Annie Besant T. S. has just printed a singularly handsome one, and Kansas City T. S. one neat and effective.

ON THE 5th of October H. A. Freeman lectured on "Theosophy in Small Things" at the White Lotus Center, 328 East Houston street. Meetings are held regularly on Friday evenings.

ARYAN T. S. had Sunday evening lectures in October: "Theosophy and Spiritualism", Willam O. Judge; "The Story of Osiris", Harry S. Budd; "Theosophical Musings", H. Alfred Freeman; "Theosophy and Art", Wm. Main.

SHILA T.S., Chicago, Ill, was chartered on September 26th with six charter-members, and is the 96th Branch on the American roll. The President is Mrs. Henrietta Hadley, and the Secretary Mrs. Harriet L. North, 1520 W. Monroe street.

"H.P.B." T.S. had Sunday evening lectures in October: "Gardens and Graveyards", H. T. Patterson; "In the Beginning", Miss K. Hillard; "The Theosophy of the 'Children of the Sun'", John M. Pryse; "Infidelity", Alexander Fullerton.

BROOKLYN T.S. had Sunday evening lectures in October: "The Theosophy of the 'Children of the Sun'", John M. Pryse; "Materialism", Alex. Fullerton; "Theosophy and Spiritualism", William Q. Judge; "The History of a World", Jos. H. Fussell.

PUT-IN-BAY, OHIO, received on Sep. 29th a visit and lecture from Mrs. Edith Lockwood of Cincinnati. This was by request, and the request was quite justified by the very interesting exposition of Theosophy it produced, and of which the press spoke enthusiastically.

REV. A. ORUDORFF, a Presbyterian minister in New Paris, Ohio, has preached an expository sermon on Theosophy, showing, if correctly reported by the press, the reasonableness and beauty of many of its doctrines. Now if every minister of each denomination would do likewise, more would be accomplished for unity than by centuries of the Evangelical Alliance.

DANA T.S., Sioux City, Iowa, gave seven days' work at the late Inter-State Fair, distributed tracts to over 1300 people, programs of the present year's plans to nearly as many, sold many books and answered many inquiries. An opportunity to know something of Theosophy was thus placed before thousands. The Branch has now a free Theosophical Reading-room, open daily.

NEW LOTUS CIRCLES. Some of these have been started at Tacoma, Wash., Portland, Ore., and Columbus, Ohio. The Tacoma Circle hired an organ so as to have music. Meetings are held every Sunday morning. These Lotus Circles are the result of the trip of the New York delegates to Convention, as Mrs. Cape of New York endeavored to excite interest in the subject at all stopping-places on the way home.

COLUMBUS T.S. has been the recipient of a unique and valuable offering from one of its members, Dr. Harriet L. Henderson, 801 Oak street. She has built an extension to her house and appropriately fitted it up as Branch Meeting-room and Library, thus ensuring convenience and comfort. If every Theosophist was as determined to secure a home for his Branch as for himself, results would soon be felt. The foto of the Columbus quarters is most attractive.

THE CINCINNATI T.S. held its first regular meeting of the season in its new and central rooms on Tuesday evening, October 16th. Dr. J. D. Buck delivered an exceedingly interesting address on "Ancient Beliefs and Modern Thought". An audience of one hundred and eighty-four was considered as an index of the interest in this vicinity. A number of questions were asked of a nature which indicated the earnestness of the inquirers. Twenty-five names were handed in to the Secretary as a nucleus for the *Secret Doctrine* Class. Everyone seemed pleased with the new headquarters, their attractive appearance and increased library room coming in for a share of praise.

THE WORLD INTERVIEW upon the Fifth and Sixth Races has aroused a good deal of interest, although some members have thought it improbable that the editor of the PATH should have said the new race might be gigantic, have two spinal columns and a third eye. Well, he said just that in response to questions put by the reporter, who dressed it up to suit himself. The article was absurdly illustrated, but was reprinted in papers all over the country. Truthful replies being made, one is not responsible for the absurdities of others; and interest is shown to have been aroused or prominent papers would not have reprinted. 'Tis better to be mentioned as a Society than to remain in respectable obscurity, while at the same time sensation should never be our motive.

BURCHAM HARDING continues working in the New England States. At Lowell lectures were given, and the Center commenced its winter sessions. On September 27th he addressed the Newton Highlands Club on "Reincarnation". Two lectures were given at Providence, R.I., and increased activity added to the Branch work. Lectures at Fall River, Mass., resulted in a center for study being inaugurated. On October 4th and 5th he lectured at New Bedford, Mass., which was started as a Center in June last. Working at New Britain, Conn., several new members have joined that always-active Branch. Meriden, Conn., was visited and Theosophy brought prominently before the public through the local newspapers. The class formed last spring is doing excellent work. At Hartford, Conn., lectures in Unity Hall were well attended, and a new class organized. The "pralaya" of that prettily-situated city seems in a fair way to be removed.

IN CHICAGO the fall work has commenced with great promise. A new Branch has been formed, called the West Chicago Branch. It occupies a pleasant room in a central business location on the west-side, where classes, meetings, and lectures are held every week. It is an active center in a wide field. The Englewood Branch has taken an important step forward in securing a room in a public building for its meetings and lectures. Four new classes have been started at Headquarters. The *Secret Doctrine* class meets once in two weeks. The H.P.B. Training-class for Theosophical speakers was organized under the direction and tuition of Mrs. Charlotte E. Robertson. Two classes for beginners, one in the afternoon for ladies, and one in the evening, study the *Ocean of Theosophy*. During the past two months the following lectures on Theosophy have been given: "What is the Soul?", Mr. Harry Steele Budd (by invitation); "The First Object of the T.S.", Miss Pauline G. Kelly; "When Doctors Disagree" and "Lessons of the Soul", Miss Eva T. Gates; "The Mystery of Initiation" and "Spiritual Growth", Miss Leoline Leonard; "The Object of Life", Mr. G. M. Willis; "Evolution", Mr. Wm. E. Puffer; and "A Forgotten Truth", Mr. R. D. A. Wade.

WILLIAM Q. JUDGE went to Boston on September 30th, lecturing and visiting Branches. October 1st he visited and spoke to the Center at Lynn, and lectured to the Somerville T.S. on the 3d at the house of Mrs. Slocum. October 4th there was a full meeting at the Boston Headquarters, when the lecture was on "The Theosophical Society and the Opportunity". Mr. Judge then returned to New York. On October 14th he lectured again in Boston at the Hollis Street Theater on "Ghosts, Apparitions, and Spirits" to a fair audience. A good deal of attention was paid to this by the newspapers before and after. The *Transcript* had an editorial. On the 15th Portland, Me., was visited and work done with the Branch there. October 17th Mr. Judge lectured again at Union Hall in Somerville on "Karma and Reincarnation", and on the 18th at Cambridge on "H.P.B. and her Teachings" in the afternoon, going from there to the Malden Branch in the evening. Providence was reached on the 19th, and a lecture on Theosophy given in the Museum Hall to a full audience, followed by a meeting with the Branch afterwards until 11 p.m., when Mr. Judge returned to New York. The New England work is in good order, and the great number of earnest members centered in and about Boston gives assurance of good for the future.

#### PACIFIC COAST ITEMS.

THE TATHAGATA T.S., San Ardo, Monterey Co., Calif., was chartered on September 26th with five charter-members, and ranks 95th on the American roll. The President is Mr. John Charles Hadley, and the Secretary is Mr. Louis R. Nougaret.

SEATTLE T.S. had Sunday lectures in October: "Kama Loka, Devachan, and Nirvana", A. C. Thees; "Thought-transference, Hypnotism, and Magnetism", Frank I. Blodgett; "Darwinism and Theosophy", George Sheffield; "Moving, Rocking, and Talking Stones", Mrs. Anna L. Blodgett.

AURORA T.S., Oakland, Calif., has established a Headquarters and a free library at Hamilton Hall, 775 13th street, which will be open daily except Sunday from 2 to 5 p.m. On Sunday at 2:30 p.m. is the Children's Hour; at 12:15 is a meeting religious and ethical for the study of Eastern religious literature;

at 7:45 is a free public lecture on some Theosophical topic. On Friday at 3 is a class for the study of the *Secret Doctrine*; and at 8 on the first and third Fridays of each month informal Branch meetings are held, open to the public.

SOLAR BRANCH, located at Shelton, Wash., received a visit and lecture from Dr. Griffiths Sept. 18th and 19th. An informal reception was given on his arrival, after which the Branch meeting was held, when Branch proceedings and study were discussed and adopted. Upon the next evening a general lecture on Theosophy and the T.S. was given before an attentive audience, followed by questions and answers. Other meetings were held. A class had been formed by several Branch members who could not conscientiously send their children to orthodox Sunday-schools. The Lotus Circle was explained by the lecturer, and the Shelton Lotus Circle will no doubt be the second formed in the Northwest. At Olympia lectures were given Sept. 21st and 23d, also a public quiz Sept. 22d. At a special Branch meeting a systematic line of work and study was adopted, and prospects seem brighter that the old Karma of Olympia Branch is disappearing. Sept. 24th at Centralia, Wash., the lecture given was upon "The Principal Features of Theosophy". The week from Sept. 25th to 30th was spent in Portland, Oregon. A lecture on Brotherhood was given Sept 26th, and in Arion Hall, Sept 30th, before a large audience, "Theosophy and Heredity" was the subject presented. Branch and other work filled out the week. During his trip to the Northwest Dr. Griffiths visited ten cities, gave seventeen public lectures, and attended nineteen Branch and other meetings. At Oakland, Calif., Sunday, Oct. 7th, a lecture on Brotherhood was given to a full house.

#### FOREIGN.

MR. PETER D'ABREW returned to Ceylon after his visit to Europe, in which he created much interest in the English public concerning the cause of education of girls in Ceylon. This was especially the case with his address to the ladies of the Pioneer Club, and favorable notices of his work were made by many English papers. During his stay in England he was elected a fellow of the Imperial Institute. The work of Mrs. Higgins, Dr. English and family, and Mr. D'Abrew still goes on independently in the Cinnamon Gardens, and a new center has been formed in Colombo which will accomplish much. A league is to be formed to extend the work of the School and to collect funds to build and endow the proposed college.

THE WORK IN HONOLULU goes steadily on and with most gratifying results. Two lectures have been given each week, one public, the other in private parlors. In addition a class for the study of the *Key to Theosophy* has met every Wednesday evening at Headquarters. The following lectures have been given: Sept. 4th, "Sevenfold Nature of Man"; Sept. 7th, "Universal Brotherhood"; Sept. 11th, "Rounds and Races"; Sept. 14th, "Objections to Reincarnation Considered"; Sept. 18th, the parlor talk being transferred to the hall in response to numerous requests for further instruction, it was decided to give a series of addresses on consecutive themes, to be followed by questions from the audience; and on this occasion the subject chosen was "Fundamental Teachings of Theosophy". Thirty persons attended this open class. Much interest was shown in the matter presented, and the questioning was animated and markedly intelligent. Sept. 21st a large audience assembled to hear a lecture on "Mme. Blavatsky and the Adepts"; Sept. 25th, not less than forty persons attended the open class, which was addressed on "The Transformations of Life". The subject for Sept. 28th was "Karma".

#### FINANCIAL STRESS AT HEADQUARTERS.

The Treasurer's Report to the April Convention showed a surplus in the General Fund of \$2,432.79, and in the Lectureship Fund of \$513.69. So large, however, were the outlays ordered by Convention for expenses of delegates to Judicial Committee at London, etc., that this surplus, together with income since April (\$1,784.30), is nearly exhausted. On October 1st the surplus on hand was but \$619.99, and when the excess of expenses over receipts in October is deducted, and then the \$444.50 for semi-annual rent payable in November, this sum will evidently not sustain the office through the month of November.

As has been often explained, our very small charges for dues and fees are entirely inadequate to cover expenses. But for spontaneous gifts and the funds raised by Mr. Harter's scheme and the White Lotus Day offerings, we could not go on. The exhaustion of the surplus and the non-receipt of yearly dues before January 1st leave us without resources. I therefore make a very earnest appeal to each member of the Section for such help as he can give, asking that his donation be sent direct to the General Secretary.

The Lectureship Fund has received since April \$259.95 and expended \$569.76. We had on hand but \$203.88 upon October 1st. The support of our Lecturer, Mr. Claude Falls Wright, rests upon this Fund, as also such of his railway fares as are not borne by Branches. At times the Fund is obliged to contribute to the fares of another helper in the Lecture field, and I must apply to it myself for assistance towards the visitation among Branches and lecturing tour which I purpose this autumn. The peculiarly important conditions of the present epoch make special efforts in work most obligatory. For this fund too I ask the liberal help of zealous Theosophists. Without it our program must be abandoned. With it that program may be indefinitely enlarged.

WILLIAM Q. JUDGE, *General Secretary.*

#### CONCERNING THE ORIENTAL DEPARTMENT PAPERS.

Hitherto the Oriental Department Papers have been sent free to each member of the American Section in good standing, but the great expense incurred in securing, printing, and mailing these papers, coupled with the fact that some of the recipients do not really value them and make no adequate use of them, suggests that it would not only be more just but more wise to restrict the circulation to such as actually contribute towards the expense. They now cost \$500 a year. As has been several times explained, about one-half the annual dues of \$1.00 are returned to members in documents. A small subscription rate, say fifty cents a year, could easily be paid by all those who really desire to receive the Oriental Department Papers, and we would thus be saved the printing of a needlessly large edition and also receive an important contribution towards covering expenses. In that case the Papers would only be sent to those who subscribe, a copy going free to each Branch in good standing. I therefore submitted to the Executive Committee the following resolution, and received on August 23d their unanimous approval thereof:

*Resolved,* That in the opinion of the Executive Committee the Annual Convention of next April should be invited to direct that the Oriental Department Papers, hitherto sent free to each member of the Section, should be hereafter supplied only to such members as subscribe fifty cents per year thereto, one copy being sent free to each Branch.

I make announcement of the above in order that members of the Section may have opportunity between now and the Convention to form their opinion, and also that the representatives of Branches may come to the Convention prepared to act thereon.

WILLIAM Q. JUDGE,  
*General Secretary.*

#### SUPPORT OF THE T. S.

"Business" is languishing: collections have fallen to almost next to nothing, yet there are a few new names to report, and a small remittance to make since last report two months ago.

New subscribers in the 25 cent per month Class:—J.C.S., G.L.H., H.W.S.  
Total, per year, \$9.00.

New subscribers in the 10 cents per month Class:—R.P.

Occasional:—R.P.

Collections since last report, \$26.45. Remitted herewith.

51 Huffman ave., Dayton, O.

G. E. H.

October 15, 1894.

Received, October 17, 1894, Twenty-six dollars and forty-five cents from Geo. E. Harter, being collections since remittance of August 17th.

WILLIAM Q. JUDGE, *General Secretary.*

"The evolution of conscious life out of inert material is the aim of Nature."

OM.

# Æ U M

There is an infinite being which existed before heaven  
or earth.  
How calm it is! how free!  
It lives alone; it changes not.  
It moves everywhere, but it never suffers.  
We may look upon it as a Mother of the Universe.  
I, I know not its name.—*Lao-tse, cap. 25.*

## THE PATH.

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VOL. IX.

DECEMBER, 1894.

No. 9.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

#### I.

THESE letters will be continued each month in the PATH. They constitute a correspondence carried on by H.P.B. with her Russian relatives, and are being translated into English by H.P.B.'s niece, Mrs. C. Johnston, whose maiden name was Vera Jelihovsky, and whose mother is Mme. Jelihovsky, the sister of H.P.B. who contributed under her own name to Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*. As most of the letters were not dated, it will not always be possible to say whether H.P.B. was writing from America, Tibet, Egypt, or the North Pole. A great many letters are in this correspondence, and the series will be continued until all are published. They are all of wonderful interest. It must be borne in mind for a clearer understanding of her words that she was writing to relatives who did not understand her strange inner life, and many of whom held religious opinions very different from hers. Permission has been given me to add some notes, but for those I alone will be responsible.

W. Q. J.

<sup>1</sup> Copyright, 1894.

ABOUT the year 1875 Madame Jelihovsky, who is well known both on account of her own contributions to literature and also as the sister of Madame Blavatsky, heard that H.P.B. had commenced to write in a way that would have been impossible to her a few years before. How she had acquired the knowledge that won the unanimous praise of both the English and American press was beyond all explanation. There were rumors afloat as to "sorcery" being at the root of it, and filled with forebodings and terrors Madame Jelihovsky wrote to her sister, imploring an explanation.<sup>1</sup> She received the following reply:

"Do not be afraid that I am off my head. All that I can say is that someone positively *inspires me*— . . . more than this: someone enters me. It is not I who talk and write: it is something within me, my higher and luminous Self, that thinks and writes for me. Do not ask me, my friend, what I experience, because I could not explain it to you clearly. I do not know myself! The one thing I know is that now, when I am about to reach old age, I have become a sort of storehouse of somebody else's knowledge. . . . *Someone* comes and envelops me as a misty cloud and all at once pushes me out of myself, and then I am not "I" any more—Helena Petrovna Blavatsky—but someone else. Someone strong and powerful, born in a totally different region of the world; and as to myself it is almost as if I were asleep, or lying by not quite conscious,—not in my own body but close by, held only by a thread which ties me to it. However, at times I see and hear everything quite clearly: I am perfectly conscious of what my body is saying and doing—or at least its new possessor. I even understand and remember it all so well that afterwards I can repeat it and even write down *his* words. . . . At such a time I see awe and fear on the faces of Olcott and others, and follow with interest the way in which *he* half-pityingly regards them out of my own eyes and teaches them with my physical tongue. Yet not with my mind but his own, which enwraps my brain like a cloud. . . . Ah, but really I cannot explain everything."

H.P.B.'s astonishment at this marvellous development of her own powers would appear to have been great, if one may judge by a letter she wrote (about 1875 to 1876) to her aunt, Madame Fadeef, with whom she had been brought up and educated:

"Tell me, dear one, do you take any interest in physiologico-psychological mysteries? Here is one for you which is well qualified to astonish any physiologist: in our Society there are a few

<sup>1</sup> It must be recollected that the "rumors of sorcery" were afloat in Russia and not in America.—W.Q. J.

exceedingly learned members—for instance, Professor Wilder, one of the first archæologists and Orientalists in the United States, and all these people come to me to be taught, and swear that I know all kinds of Eastern languages and sciences, positive as well as abstract, much better than themselves. That's a fact! And it's as bad to run up against a fact as against a pitchfork. So then tell me: how could it have happened that I, whose learning was so awfully lame up to the age of forty, have suddenly become a phenomenon of learning in the eyes of people who are really learned? This fact is an impenetrable mystery of Nature. I—a psychological problem, an enigma for future generations, a Sphinx!<sup>1</sup> Just fancy that I, who have never in my life studied anything, and possess nothing but the most superficial smattering of general information; I, who never had the slightest idea about physics or chemistry or zoology, or anything else—have now suddenly become able to write whole dissertations about them. I enter into discussions with men of science, into disputes out of which I often emerge triumphant. . . . It's not a joke; I am perfectly serious; I am really frightened because I do not understand how it all happens. It is true that for nearly three years past I have been studying night and day, reading and thinking. But whatever I happen to read, it all seems familiar to me. . . . I find mistakes in the most learned articles, and in lectures by Tyndall, Herbert Spencer, Huxley, and others. If some archæologist happens to call on me, on taking leave he is certain to assure me that I have made clear to him the meaning of various monuments, and pointed out things to him of which he had never dreamed. All the symbols of antiquity, and their secret meaning, come into my head and stand there before my eyes as soon as the conversation touches on them.

“A pupil of Faraday's, a certain Professor H., who has been christened by the voice of a thousand mouths ‘the Father of experimental Physics’, having spent yesterday evening with me, now assures me that I am well qualified to ‘put Faraday in my pocket’. Can it be that they all are simply fools? But it is impossible to suppose that friends and enemies alike have leagued together to make of me a savant if all that I do is to prove superficially certain wild theories of my own. And if it was only my own devoted Olcott and other Theosophists who had such a high opinion of me, it could be said: ‘*Dans le pays des aveugles les borgnes sont rois*’ (‘In a country of blind men the one-eyed are kings’). But I continually have a whole crowd from morning to night of all

<sup>1</sup> This name was prophetic, for thus she has been often called—W.Q.J.

kinds of Professors, Doctors of Science, and Doctors of Divinity;¹ . . . for instance, there are two Hebrew Rabbis here, Adler and Goldstein, who are both of them thought to be the greatest Talmudists. They know by heart both the *Quabalah* of Simeon Ben Jochai and the *Codex Nazaræus* of Bardesanes. They were brought to me by A., a protestant clergyman and commentator on the *Bible*, who hoped they would prove that I am mistaken on the subject of a certain statement in the Chalden Bible of Onkelos. And with what result? I have beaten them. I quoted to them whole sentences in ancient Hebrew and proved to them that Onkelos is an authority of the Babylonian school."

In the earlier letters of H. P. B. to Madame Jelihovsky the intelligence which has been referred to as "enveloping her body" and using her brain is spoken of as "the Voice" or "Sahib". Only later did she name this, or another "Voice", as "Master". For instance, she writes to Madame Jelihovsky:

"I never tell anyone here about my experience with the *Voice*. When I try to assure them that I have never been in Mongolia, that I do not know either Sanskrit or Hebrew or ancient European languages, they do not believe me. 'How is this,' they say, 'you have never been there, and yet you describe it all so accurately? You do not know the languages and yet you translate straight from the originals!' and so they refuse to believe me.² They think that I have some mysterious reasons for secrecy; and besides, it is an awkward thing for me to deny when everyone has heard me discussing various Indian dialects with a lecturer who has spent twenty years in India. Well, all that I can say is, either they are mad or I am a changeling!"

About this time H. P. B. appears to have been greatly troubled, for though some members of the nascent Theosophical Society were able to get "visions of pure Planetary Spirits", she could only see "earthly exhalations, elementary spirits" of the same category, which she said played the chief part in materializing sèances. She writes:

"In our Society everyone must be a vegetarian, eating no flesh and drinking no wine. This is one of our first rules.³ It is

¹ Col. Olcott and myself can testify to the continual stream of people of all sorts which entered her rooms every day. In 1875 she told me that when she had to write about evolution a large picture of scenes of the past would unroll before her eyes, together with another picture of the present time.—W.Q.J.

² In London, in 1888, a Hindû who had met her at Meerut said to her in my presence through an interpreter that he was surprised she did not use his language then, as she had used it at Meerut. She replied: "Ah, yes, but that was at Meerut."—W.Q.J.

³ This was a proposed rule. H.P.B. accepted a thing proposed as a thing done, and so spoke of it here. But she did not carry out that rule then proposed, and never then suggested its enforcement to me.—W.Q.J.

well known what an evil influence the evaporations of blood and alcohol have on the spiritual side of human nature, blowing the animal passions into a raging fire; and so one of these days I have resolved to fast more severely than hitherto. I ate only salad and did not even smoke for whole nine days, and slept on the floor, and this is what happened: I have suddenly caught a glimpse of one of the most disgusting scenes of my own life, and I felt as if I was out of my body, looking at it with repulsion whilst it was walking, talking, getting puffed up with fat and sinning. Pheugh, how I hated myself! Next night when I again lay down on the hard floor, I was so tired out that I soon fell asleep and then got surrounded with a heavy, impenetrable darkness. Then I saw a star appearing; it lit up high, high above me, and then fell, dropping straight upon me. It fell straight on my forehead and got transformed into a hand. Whilst this hand was resting on my forehead I was all ablaze to know whose hand it was. . . . I was concentrated into a single prayer, into an impulse of the will, to learn who it was, to whom did this luminous hand belong. . . . And I have learned it: there stood over it I myself. Suddenly this second me spoke to my body, 'Look at me!' My body looked at it and saw that the half of this second me was as black as jet, the other half whitish-grey, and only the top of the head perfectly white, brilliant, and luminous. And again I myself spoke to my body: 'When you become as bright as this small part of your head, you will be able to see what is seen by others, by the purified who have washed themselves clean. . . . And meanwhile, make yourself clean, make yourself clean, make yourself clean.' And here I awoke."

At one time H.P.B. was exceedingly ill with advanced rheumatism in her leg. Doctors told her that it was gangrened, and considered her case hopeless. But she was successfully treated by a negro who was sent to her by the "Sahib". She writes to Madame Jelihovsky:

"He has cured me entirely. And just about this time I have begun to feel a very strange duality. Several times a day I feel that besides me there is someone else, quite separable from me, present in my body. I never lose the consciousness of my own personality; what I feel is as if I were keeping silent and the other one—the lodger who is in me—were speaking with my tongue. For instance, I know that I have never been in the places which are described by my 'other me', but this other one—the second me—does not lie when he tells about places and things unknown to me, because he has actually seen them and

knows them well. I have given it up: let my fate conduct me at its own sweet will; and besides, what am I to do? It would be perfectly ridiculous if I were to deny the possession of knowledge avowed by my No. 2, giving occasion to the people around me to imagine that I keep them in the dark for modesty's sake. In the night, when I am alone in my bed, the whole life of my No. 2 passes before my eyes, and I do not see myself at all, but quite a different person—different in race and different in feelings. But what's the use of talking about it? It's enough to drive one mad. I try to throw myself into the part and to forget the strangeness of my situation. This is no mediumship, and by no means an impure power; for that, it has too strong an ascendancy over us all, leading us into better ways. No devil would act like that. 'Spirits', maybe? But if it comes to that, my ancient 'spooks' dare not approach me any more. It's enough for me to enter the room where a sèance is being held to stop all kinds of phenomena at once, especially materializations. Ah no, this is altogether of a higher order! But phenomena of another sort take place more and more frequently under the direction of my No. 2.<sup>1</sup> One of these days I will send you an article about them. It is interesting."

## THE MAGIC MIRROR.

A FAITHFUL RECORD OF A STRANGE EXPERIENCE.

(*Concluded.*)

SUCH were the salient features of the mysterious sanctum into which I had been conducted by the awe-inspiring divinity of the place.

At the bidding of the clairvoyante I approached the circular object before which she had taken up her position. It proved to be a black marble bowl resting on a tripod of polished brass. It was filled almost to the brim with a dark, sticky substance resembling pitch or tar, which emitted a faint and rather unpleasant odor.

Without a word my strange companion, after stationing me at the opposite side of the basin and immediately under the pendant star, began a series of mesmeric-like passes above the bowl. She extended her arms repeatedly in a graceful curve, as if endeavor-

<sup>1</sup> These phenomena were those amazing feats of magic, hundreds of which I witnessed in broad daylight or blazing gas-light, from 1875 to 1878.—W. Q. J.

ing to draw within the compass of the basin an invisible something from the oppressive atmosphere of the room.

In the course of a few minutes the result of these manipulations became apparent. As if impelled by some occult force the sticky, inert mass began to move: then it lost its former aspect of viscosity, and finally it fairly boiled and bubbled like a cauldron of steaming lava.

Apparently satisfied with the results obtained, the seeress withdrew her hands from the bowl, whereupon the tumult within subsided, and in a short time the contents presented the appearance of a miniature lake of ink, as smooth and motionless as a solid block of marble.

“Now then,” said my vis-a-vis, while the lines in her face began to harden, “do not look at me, but keep your eyes fastened upon the moulveh—”

“The moulveh?” I interrupted, wonderingly.

“Yes, the bhatta, the substance in the basin. Moulveh we call it in my country. It possesses magical properties. All that you will to know you shall behold reflected from its surface. See? the spell has begun to work already.”

So saying she directed my gaze to the inky pool, and riveting her own upon the burnished star above my head, which, improbable as it may seem, began to coruscate with intense brilliancy, she lapsed into complete silence.

And now a strange thing occurred. As I bent over the basin a wave of pale white light flitted across the face of the mysterious disc. Then a misty vapor ascended in curling wreaths from its somber depths. In a few seconds it passed off, leaving the surface of the moulveh clearer and more mirror-like than before.

Suddenly I detected what I took to be the shadowy outlines of a picture at the very bottom of the sleeping mass. Gradually it rose, gathering strength as it progressed, until at length it stood out in sharp relief against its background of jet, clear-cut, vivid, tangible almost in its intense realness and fidelity.

Astonished beyond measure I bestowed a furtive glance upon the extraordinary being whose powers so far outran those of common mortals like myself. She seemed to be in a state of profound somnolism. Her body was as rigid as stone, her face over-spread with the ghastly pallor of death. Her eyes, blazing like twin bulbs of electrical fire, were still fixed upon the overhanging star, more coruscant, if anything, than before. With a shudder I returned to the contemplation of the picture, which I had not heretofore examined in its minutiae.

The scene before me represented one of the large trans-Atlantic steamers tossed hither and thither in the trough of a mighty sea. Apparently a great storm was in progress. On deck everything was bustle and confusion. And yet not a sound broke the solemn quiet of the room. Figures in the garb of seamen hurried to and fro at the bidding of an officer who directed their movements from the bridge. Scattered about, a score of adventurous passengers might be seen clinging for safety to the various supports of the vessel. There was a familiar look about one of these forms; at a second glance I recognized in it a faithful portraiture of myself, as far as the features were concerned, although the clothing, which was of an odd pattern, in no wise resembled anything in my modest wardrobe.

With curious interest I watched my miniature image as it moved calm and unruffled through the excited and panic-stricken throng. I could not doubt the reality of the phantom picture: to do so would be to discredit the evidence of my senses. I knew beyond peradventure that I was face to face with myself!

But what struck me as the most remarkable feature of the pantomimic display was the fact that, despite the turbulent riot of the waves and the incessant activity of the beleaguered crew, not a ripple disturbed for an instant the placid surface of the imprisoned moult. From start to finish it remained as still and quiescent as a sheet of glass.

And now scene after scene succeeds, each merging into its neighbor with panoramic rapidity. I see the same ship anchored safely in a foreign port; I melt into the stream that pours down the gangplank to the shore; I pass the inspection of the customs officers, and before I am aware of the change I see myself whirled in a railway carriage with the speed of the wind over miles of undulating country dotted with thrifty villages and productive farms, rich in the variegated herbage of an autumn day.

On, on I speed with the shifting panorama until my journey's end is reached. I dismount from my car in the station of a bustling American city, where I am warmly embraced and welcomed by my waiting aunt. We enter a carriage at the door and are driven rapidly over uneven streets alive with traffic, which shortly give place to smooth boulevards lined with picturesque residences. We stop before an elegant mansion, where I am ushered into a tidy room, evidently set apart for my occupancy.

In the twinkling of an eye the picture vanishes and another flits across the bosom of the magic pond. Now I am seated at a desk in the office of a busy concern. I seem to occupy a position

of trust, for I am bending my ear to catch the whispered confidences of a trio of dignified men whose bearing indicates the nature of the relation that exists between us. They rise and pass out, and then a younger man, a fellow clerk apparently, appears and, seating himself at a desk in the rear, scowls at me behind my back. There is a look of ill-concealed malice on his face, a dark, forbidding frown upon his brow. His presence troubles me. I am nervous and ill at ease. I close my eyes involuntary as if to shut out the unwelcome sight, and when I open them again I am alone at my desk, running up and down long columns of figures in the books spread out before me. I appear vexed and baffled. I rise and pace the room; then I return to my books, only to rise again more disconcerted than ever.

While I am attempting to solve the problem of my evident embarrassment, the quiet picture is replaced by one of wild commotion. I am standing at a railroad crossing surrounded by a crowd of struggling, white-faced men. At my feet lies the body of a young man, covered with blood, the limbs severed from the trunk. I kneel beside the hapless wretch and tenderly lift the drooping head upon my lap. He turns his glazing eyes toward me; he whispers a few disjointed words in my ear and sinks back upon the roadway—dead. Great God! in the livid, upturned face I recognize the features of the young man who had scowled at me from his stool! I could stand no more. With a cry of horror I dashed from the fever-laden atmosphere of the darkened room, out into the sunlight of the fresh September day, and for one—two—three hours I wandered on and on—I cared not where—it mattered little—so long as I increased the distance between me and that accursed abode of diabolism and witchcraft—I would fain say, of jugglery and deceit. Never again, I resolved for the thousandth time during my mad walk, would I attempt to lift the curtain which the Almighty has mercifully interposed to save his children from a too forward knowledge of their lot.

When I had regained my usual composure I retraced my steps to the business quarter of the town. By this time I had fully made up my mind to leave Manchester for good, and so without more ado I sought the office of the White Star Line and secured a berth on the steamer booked to sail from Liverpool on the following day.

I then took leave of my employers and my fellow-clerks, from whom I parted with much reluctance and regret. When I closed the door behind me for the last time I carried with me not only the promised letter of recommendation but a new ten-pound note

as well, which the Messrs. Sloan, with the utmost delicacy, had tendered to me above and beyond the amount due for services rendered. As I hastened to my lodgings to pack my few worldly belongings, my eye was attracted to a suit of fashionable cut in the shop-windows of a leading clothier and outfitter. In an instant I saw that the pattern of the cloth was identical with that which had struck me so forcibly in the spectral picture of the storm at sea.

Here then was the first confirmation of the weird revelations of the magic mirror. Under the circumstances I could not, even if I would, forego the purchase of the clothes, which fitted me to perfection. Half of my new ten-pound note I left in the tailor's hands, and with my bundle under my arm I repaired to my lodgings. By noon of the next day I was on board ship, bound for the far-off land of the stars and stripes.

What need to dwell at length upon the events only too faithfully foreshadowed on the glassy face of the enchanted bowl? Suffice it to say that the prophecies of the mirror were fulfilled to the letter. Everything was verified: the fierce gale at sea, my arrival in New York, the journey to Buffalo, my reception by my aunt, Mrs. Mindham, and my subsequent installation into the office of accountant for Buckley Bros. & Baker, with the unhappy issues attendant thereon.

Whatever element of mystery might have attached to any of the fleeting scenes I had witnessed was cleared up in due course. While I was doing ample justice to the first dinner set before me in Buffalo, my aunt explained, in answer to my request for information, that Buckley Bros. & Baker had but recently succeeded to the business of the older concern—which accounted for the non-quotations of the firm by the Bradstreet Agency.

The new member of the company (Mr. Baker) had married the daughter of my aunt some months before, and it was through his influence that the position, made vacant by the resignation of my predecessor, was given to me.

Before my first day's work was over I realized the fact that the young man, Edward Veitch by name, who had figured so unfavorably in the prospective incidents of my career, was destined to be a no less disagreeable companion than he had been represented. He had aspired to the vacancy himself, but on account of his growing fondness for intoxicants the management did not deem it advisable to entrust the conduct of their business to his hands. Nor did they feel exactly at liberty to discharge him, seeing that in spite of his failings he was a valuable man in his way; consequently they refused to advance him to the position

which it was my good fortune afterwards to secure. It was galling to Veitch's vanity to be forced to "play second fiddle to a John Bull", as he contemptuously expressed it, and in every manner possible he sought to render my new occupation odious to me. Seeing that I paid little or no attention to the petty annoyances and insults which he heaped upon me continually, he resorted to more questionable means to bring me into discredit with my employers, and by a series of adroit falsifications succeeded in throwing the books out of balance to the extent of several thousand dollars.

Although I suspected him of duplicity I could not prove my point, nor was I able to locate the source of error, even after a systematic course of re-checking. For hours at a time, just as the prophetic moult had foreshown, I hung over my books until I was almost upon the verge of delirium.

At last the crisis came. After an unusually sleepless night I hurried off to my work, to continue the search. Just as I was about to settle down to my wearisome task a messenger, panting and breathless, dashed into the office. My fellow-clerk, Veitch, in attempting to board an incoming train had been dragged under the iron wheels of the car. Almost with his parting breath he had summoned me to his side. Jumping into a cab I was quickly upon the scene of the disaster. Is it necessary to say that the last and final picture of the series was reproduced in its entirety then and there, even to the confirmation of the very stones in the road upon which I knelt? As the crushed and mangled body of poor Veitch began to stiffen in my arms, he confessed to the falsification of the books, while even then a blush of shame stole over his wan cheek.

"But I shan't ask you to forgive me," he gasped laboriously, "I—don't—deserve—it,—Alf."

Instinctively I grasped the pulseless hand. The ashen lips parted in a grateful smile, an icy shiver ran through the dying frame, there was a struggle in the throat—and all was over.

I am older now, and time has softened many of the painful recollections of the past, but those arcane pictures, photographed so long ago upon the very substance of my brain, still offer no suggestion of impermanency, discover no symptoms of obliteration.

Truthfully, indeed, may I say, with the arch-puppet of the mimic world, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Thanks to you, dear reader, and good-bye!

ST. GEORGE BEST.

## THEOSOPHICAL DON'TS.

THE following suggestions arise from experience and are due to facts in the Theosophical world.

*Don't* speak or write as if morality and ethics were unknown before H.P.B. wrote the *Voice of the Silence*. Some of our devoted band have been heard to speak in such a way that hearers thought the speaker meant to convey the idea that only in the *Voice* or other similar books of ours could be found the high and correct ethics by which one ought to guide his life. Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it.

*Don't* say that all the Theosophical doctrines were first given out by the Mahâtmas through their Theosophical chelas. Attributing everything solely to the Mahâtmas is foolish, as it is easily controverted. And do not be forever saying, "We are taught this and are told that". The number of doctrines found mentioned for the first time by the Mahâtmas through H.P.B. are few, extraordinary in conception and scope, and easily recognized.

*Don't* explain everything by one theory. To wit; do not be so inadequate as to brush off the whole of Spiritualism with one word, "all spooks and shells". You will be wrong if you do so, and the result will be antagonism.

*Don't* say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, if you want H.P.B. on the matter, you can read her words that the truth is to be found in a union of science with occultism.

*Don't* think or say that phenomena are good stepping-stones to Theosophy. They are not, for those who stand upon them will fall from them to their hurt.

*Don't* run down the spirit of true Christianity, nor imagine that we can get ministers and congregations *en masse* to change into Theosophists. The true spirit of Christianity, as meant to be taught in the beginning, is doubtless Theosophy, but truth is not aided by running amuck among the faith of a whole people.

*Don't* say that H.P.B. has been reincarnated unless you know

it and are able to prove it. To say you think so is not proof. She may or may not be, and either way the work must go on.

*Don't* talk as if messages from the Masters are all precipitated on rice paper, the writing incorporated in the paper, and such child's talk, indulged in only by those who do not know. And forget not that precipitation proves only that something was precipitated. It can be done by mediums and by various sorts of occultists.

*Don't* think or say that the only true occultism is found in the East, or that we must go to the East for it, or that the West has none of it. Remember that the greatest known Adept was a Western woman, a Russian, and that the energy of the lodge of Masters was first expended here in the West in this age. If so, is it not reasonable to suppose that the West has its occultists even though hidden? Recollect also that H. P. B. received in her house in New York before witnesses Western men of occult science who worked wonders there at times. Perhaps it is as has been hinted many a time, that the true thing is to be found in a union of the East and the West. The terms Guru and Chela have been misused so that all too many are looking to India for help, from which they will get but little until the West is itself full of wise students of occultism who know the meaning of being placed by karma in the West. The fact is, again, that in the East the men are looking to the great Russian woman for the very spiritual help that first shed its rays upon the West unmistakably. Again, there is extant a letter from the Mahâtma K. H. to a Western man wherein it said that he should work in his own land and forget not that Karma so demanded.

*Don't* teach that vegetarianism is the road to heaven and spiritual growth. Was not the great Nazarene right when he intimated that, the kingdom of heaven being within, it did not come from eating or drinking? And has not our old friend H. P. B. written suggestively that cows and elephants are pure vegetarians? Reflect on the fact that some of the very best people on earth were meat-eaters, and that wicked or gross thoughts are more hurtful than the eating of a ton of flesh. In fact, . . .

*Don't* fail to exercise your common sense on all and every occasion.

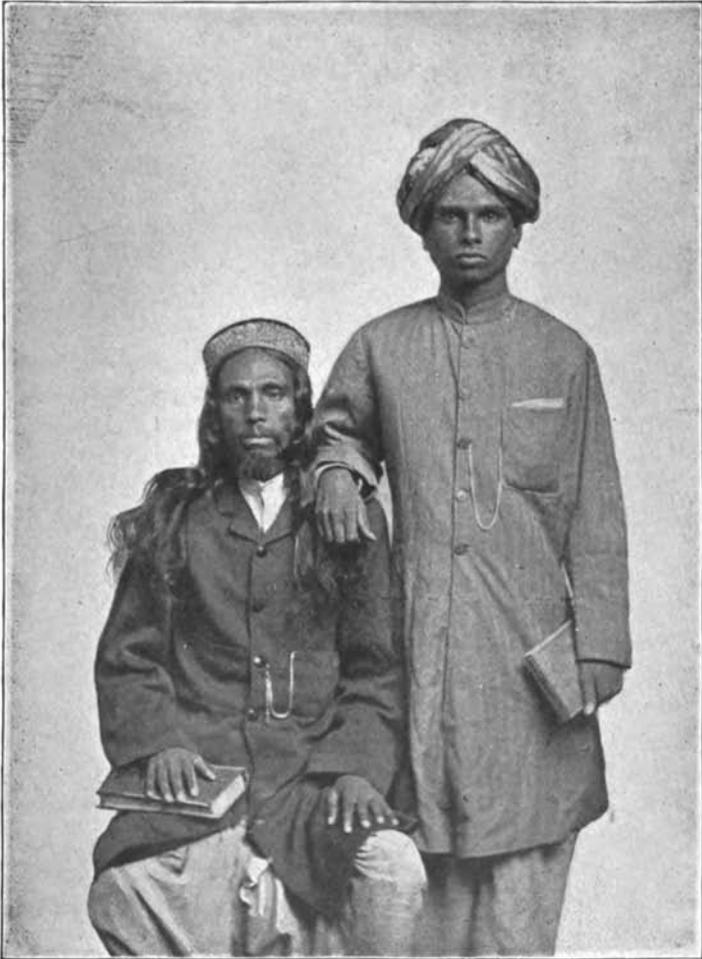
W. Q. J.

## FACES OF FRIENDS.

TWO Indian workers are pictured this month who live at Bellary, South India. Rangampalli Jagannathiah is the sitting figure. He was born in May, 1852, at Cuttack near Jaggernath, and hence is called Jagannathiah. His father was a native officer in the 30th Madras Infantry. Young Jagannathiah was enlisted in the regiment as a pension boy on his father's death, when the boy was one year old, serving six years. Education was furnished by his cousin, and since his tenth year he has lived in Cuddapah and Bellary. In 1872 he was matriculated from the Government Provincial College, and afterwards served as teacher in the Provincial and Wardlaw Colleges, and as second head-master in the High School, Secunderabad, Deccan, for eight years. In religion he was a staunch Vishnava of the Visishtadwaita School, but read much in science and philosophy until 1874, when reading Buckle's *History of Civilization*, Lubbock's *Prehistoric Times*, and others his faith was shaken, and in 1875 contact with followers of materialism led at last to his joining the National Secular Society of England under Charles Bradlaugh and Mrs. Besant. The Free-thought Union of Madras was then joined.

In 1882 he first heard of Theosophy and the T.S. from a friend who was a Vedantin and good Sanskrit scholar. This led, after reading the early numbers of the *Theosophist*, to a correspondence with Damodar K. Mavalankar, who was at the Adyar Headquarters, and later to a visit there for a discussion of questions. There he met H.P.B., who had in her possession some of his contributions to newspapers. He also worked for awhile on the staff at Adyar. Damodar introduced him to H.P.B., and she discussed Theosophy with him for three days for about three hours a day. He says: "She satisfied me completely. I admired her genius very much, and her fund of knowledge on science, philosophy, and religion. I observed above all that her replies to my questions were complete answers to the main as well as to all possible side questions. On the 30th of December, 1882, she asked me if I had anything more to ask. I said, None, and she directed me to search the old Aryan religion and Upanishads, ending by suggesting that I join the T.S., with which I complied." He then began to write for Theosophy.

A question was raised, "Can a Secularist be a Theosophist?",





in the *National Reformer* of Mr. Bradlaugh and Mrs. Besant, and Mrs. Besant then wrote strongly against his joining the T.S. He then wrote to Mr. Bradlaugh asking if freethinkers were bound by the dictates of Mrs. Besant, to which Mr. Bradlaugh said No. Mr. Jagannathiah then retired from the Union.

In 1885 he was an Inspector for the T.S. In 1887, with the other subject of this picture, he founded the Sanmarga Samaj on the lines of the T.S., and afterwards declared it a part of the T.S. Old members left, but by persistent work the Society was kept up and an immense amount of work done by both in preaching to the villages in the vernacular. He continued in the government service until July, 1894, when being transferred to another post he resigned, trusting to Nature, so that he might continue the work at Bellary with his friend, because he could not fulfill his promise to H.P.B. to work for the T.S. if he left his center of work. There at Bellary he is now, and while the work done is not one that the general T.S. public knows of, as it is in the vernacular, he and his friend keep up a constant preaching to the people, trying to infuse into them the truths of Theosophy for the betterment of their ideas of their own religions. Among other things done is the keeping up of a school well noticed by the Government.

T. A. Swaminatha Aiyar stands beside Jagannathiah, his friend and co-worker. He was born July, 1868, at Tiruvadi, Tanjore on the banks of the Cauvery. This is one of the strongest of the orthodox Brahman centers in Southern India, noted for its Vedic learning and Sanskrit knowledge. People come there to learn the Vedas, and there are about 800 pupils. All these are fed, clothed, and educated gratuitously. The teacher is a renowned man. There is there also a Free Sanskrit College, where the same sort of work is done under the gifts of the Tanjore Mahârâjâh. The greatest of astrologers and most renowned of poets hail from that small district. Brahmanical ceremonies are rigidly observed in all the houses.

Swaminatha belongs to a Vaidiki, a religious as distinguished from a lay family, renowned for its religious sacrifices and hence called Dikshita. His father is a native doctor and a proficient mantrika, or one who recites mantrams, and an elder brother is known as a singer of the Yajur Veda.

In his eighth year he was sent to an English school, and later to the Government High School until 1881. At 14 he matriculated from the Native High School of Coimbatore, went to St. Peter's College at Tanjore for four months, and through the first

in Arts at the State Government Provincial College of Trichinopoly. In 1884, while there, he joined the Sanmarga Sabha of that place. Taught school at Trichinopoly and became a clerk in the Revenue Department at Bellary. A natural leaning to religion and mysticism caused a want of companionship in such thought, and that led to acquaintance with Jagannathiah, with whom the Sanmarga Samaj was begun in 1887. This led to the T.S. naturally. After service in the Survey Office, the Government transferred him to Madras, and then he decided, like his friend, that he must be at Bellary, so he resigned and tried the work of a baker there, but this was not successful. Then work was obtained in a mercantile house until 1893, when the pressure of the T.S. work of the Samaj caused him to give that place up, and he too is now devoted to the work of his heart.

By both all they do is done under stress and strain, which reminds us of the way the work has to be done in America, with little money and few to help. But the unseen, powerful help of the great Initiates of the T.S. is behind this as well as other sincere work for the T.S., and it is to be hoped they will ere long be able to do more without being compelled to pinch and save for the sake of mere existence. Some help has been sent from month to month from American friends who believe in vernacular work in India, since the T.S. as an English movement cannot find the masses there. This has widened out, and may be heard of later as a combined work for India and America helped by the latter, benefitting both in all ways that may flow from the turning up of rare manuscripts of value and by more widely energizing India to help itself.

## CONVERSATIONS ON OCCULTISM.

**S**TUDENT.—Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

*Sage.*—Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other

men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

*Student.*—What would you point out as a principal foe to the mind's grasping of truth?

*Sage.*—The principal foe of a secondary nature is what was once called *phantasy*; that is, the reëpearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. Then memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

*Student.*—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

*Sage.*—It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

*Student.*—Will you refer to some minor one?

*Sage.*—Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

*Student.*—Does the mind actually do anything when it takes up a thought and seeks for more light?

*Sage.*—It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected, save by potential black magicians who would take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

*Student.*—Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

*Sage.*—It is universal and whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

*Student.*—What mental attitude and aspiration are the best

safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

*Sage.*—Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the “Father in Heaven”, devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

*Student.*—Is the uneducated man, then, in a worse condition?

*Sage.*—Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

*Student.*—Does this bear at all upon the work of the Adepts of all good Lodges?

*Sage.*—It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly. But they often find the hour ripe and a scientific man ready, and then touch his cogitating mind with a picture of what he seeks. He then has a “flash” of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature's truths, as in the case of H.P.B. This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

*Student.*—How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

*Sage.*—They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

## RIGHT ACTION.

IN defining Philosophy, Professor Ferrier said that "Philosophy is not Truth, but reasoned Truth". And although it may be objected that Truth in its widest aspect must include "reasoned Truth" or Philosophy, yet to a great extent because the West has such imperfect knowledge of the real nature of Mind and of its inner workings, Truth has come to be regarded too much simply as knowledge of facts, of such facts as can be demonstrated *scientifically*, and of their relations and sequence on this plane only. All else is regarded more or less as speculative and uncertain. It is said that we can really know only what Science can demonstrate; other things may be true, we shall be glad if they are true, but they must first be *proved* true before we can regard them seriously. And so Philosophy, the "reasoned Truth" which endeavors to get at the *how* and the *why* of things, and which in so doing passes into the realm of metaphysics, is regarded, at least in its deeper aspect, as speculative; for although it accepts the facts of Science, it transcends Science and cannot be demonstrated according to modern scientific methods. If we take Religion in its true sense, as that which binds back men to the source of all, and so binds man to man on the inner planes of being, and which must include "right action" and "right living", we may see that Philosophy is the link between Science and Religion, that it completes the one and makes possible the other.

It is not enough *to know*, we must do more, we must endeavor *to know how*, and *to know why*. And although the ultimate *how* and *why* may be beyond us, may even transcend our powers of conception, yet it should be our aim to ever approximate to that ultimate. The history of man in all ages shows that he is ever impelled to seek the solution of this problem. Now in one way, now in another, man has sought to learn the *wherefore* and meaning of existence. The great religions of the world; the philosophies of all times; ancient and modern Science; these with their cosmogonies and theories of creation and emanation, of evolution and development, all are pages in the history of man's inner life, spiritual, moral, and mental; and could we read aright we could trace how at times he has risen till he has stood in the clear light of Truth, how too often he has sunk into the depths of shadow and illusion.

Where do we stand to-day in our seeking after Wisdom? What

guide-posts have we to direct our course? Shall we follow the teachings of any one of the World-religions, or shall we take modern philosophy or modern science as a guide? But how can we know *which* of all these to follow? Surely we are in great perplexity, for before we can intelligently know which is the best guide we ought to study and compare all these teachings; otherwise we may make a great mistake and follow a false guide, when a little patience, a little investigation and study, would have shown us a true one. If we are to live rightly, to act rightly, we must have a right basis and we must think rightly. But it is claimed that even a slight comparative study of the great religions will reveal that their ethics are almost identical, and that if we can go deeper into this study we shall be forced to the conclusion that all had a common origin. So that while it is profitable to pursue such a course of study and if possible to add to it the study of philosophy and modern Science, yet even if this is beyond our power we need not despair nor become indifferent.

For what is it that is really necessary in order that we may act rightly? It may indeed be that to act rightly in an ultimate sense, ultimate knowledge is needed; but for each one to act rightly where he is depends upon his efforts to use the knowledge he now has, and upon his striving to reach his ideal. For each one has an ideal of some sort, perhaps a very high and holy ideal which he cherishes in his heart of hearts, and yet because it is so high he may too often fail to even remember it. A little thought will show that we have different ideals at different times, and that these are constantly changing. This must be so even if our ultimate ideal remains the same. That action is right action for each one which is done as far as possible with reference to one's ideal. By endeavoring to act up to our ideals we test them and make it possible for us to form new and higher ideals. A man's ideal is the unconscious result of his philosophy, and, strange as it may seem, the only way to obtain a true philosophy is not so much by studying as primarily and especially by living and acting, by living and acting up to one's ideal. So let the student ponder over the words of Jesus: "If any man willeth to do his will, he shall know of the teaching;" and let him also meditate on the words of a far earlier teacher, Krishna; "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

J. H. F.

## ON THE SCREEN OF TIME.

AS the student of Nature watches even his small corner of the world-wide Screen of Time, he sees with delight the things of history appear, disperse, and reappear. It was in this mood that I received, on the 12th of August last, a gift which was at once a reminiscence and a prediction.

We have eternal friends, souls of one Ray, our kindred from dawn to dawn. One such sent me two curious family relics, bought from an impoverished woman in one of the oldest towns in France: these relics were the Masonic cross and apron of her grandfather, who had received the cross prior to the French Revolution, the apron just at the close of that stormy time. They bear evidence of his having been a member of that branch of the Rosicrucian Society which was founded by Cagliostro, who suffered imprisonment in consequence of his having founded a secret society.

The detail of these objects evidences the oriental inspiration of the real, the *secret*—now, as then, secret—Rosicrucian fraternity. The cross, surmounted with a crown, is of green garnets and crystals, set in silver. In its center is a picture, done in black and gold enamel upon a mother-of-pearl ground, of a small cross with a rose heart; in front of the cross a pelican upon a funeral pyre plucks at her breast. Below this, eleven degrees are marked off. The woman said she had been told when a child that these marks signified the Masonic degrees taken by her grandfather, but there is a mystic significance attaching to the number eleven. On the back of the jewel is another picture, done in the same way, of a larger “rosie crosse”, surmounted with the letters INRI. The apron is an oblong of white lamb’s skin, sewn with small round gilt spangles, either in groups of five or singly (like sun symbols), and is trimmed with gold lace now tarnished. At the top, over skulls and crossed-bones, are the letters S. H. O. (Société Hermetique Orientale). In the center a rough double triangle is formed by square and compass; in the middle of this a flamboyant six-pointed star has the letter C or G as its seventh point. The one letter would stand for Cagliostro, the other for St. Germain. Upon a bridge in the lower foreground are the letters L.D.P., historically attributed to Cagliostro; each letter is stopped by a triangle made in dots. The bridge crosses from the

west to the east, and Cagliostro, agent of the Universal Lodge, was the bridge or path—sometimes called “the Door” in mysticism—between the eastern and western branches of that Lodge which is ever one. The bridge has four buttresses and three arches (“four bases and three aspects”); it spans a ravine in which are strewn the mutilated remains of human beings among X crosses of black magic made by cross-bones. Above the bridge, a tree of life has seven branches, one double (an eighth sphere attached?). The path leads from a locked and barred castle, black in color and surmounted or overshadowed by nine hierarchies of flames, on the left or west, to the right, where a flamboyant sun of orange and red proclaims the East. This sun rises at the side of a grotto bearing a rude resemblance to the human back brain. At a central and upper point projects a curious green growth, like a stem or a gland; below it on one side stands the mystic soma cup, on the other side is a moon-shaped crucible. A small sword has been thrown down in front of the grotto, and the same symbol reappears, much larger, over the grotto, grasped in a hand whose huge arm is red; the handle of this sword is red and orange, the blade is green. One symbol shows that the wearer or traveller, having gone from the negative (black) to the positive world, is now an active participant grasping and using both the subjective and objective will. My learned friend, Mr. James M. Pryse, tells me that the apron has Masonic, magnetic, and Rosicrucian keys.

In the November number of the *Pall Mall Magazine* is an article upon the Rosicrucians. It is headed by a picture which will have a peculiar interest for some students. By what action of that force which we call “chance” has this apparently irrelevant article been injected into these up-to-date pages? At a period in last century corresponding to our present date (almost) the writer of this article states the Rosicrucians to have disappeared. Is not this one of those floating straws which show the motion of the stream beneath—apparently so glassy and inert? The *real* Rosicrucian Society began before the date given and continues to this day, but the stream subsides into its underground channels when the century’s effort is over, and the members of the hidden force—who have not been known as such, or at all, save to a very few workers on the objective plane—work after another fashion until the last half of another century brings the moment when their chiefly-unseen but always-vigilant aid must again be given to the leaders and members of the new open movement. Some know that H. P. B. had there her most powerful helpers and supporters. Her Rosicrucian jewel (shaped like

the pelican in the small center of mine, but of silver) will occur to the mind.

A friend of H. P. B. tells me that she said that at the close of the present cycle the Lodge would temporarily cease to work among men in the present direct fashion, except through the channel of the T. S., should that body then be in forceful existence. As a glacier pushes its way and leaves each year a landmark planted further in the fields of its choice, so the Lodge forces will not withdraw from any real, fixed station won for its manifestation by our effort. Hours of struggle are upon us, and it may cheer us to go over certain known things. It is always helpful to pass the countersign. And H. P. B. said further that we should be in bad case next century if we failed now.

As in universal action force flows from hierarchy to hierarchy, from world to world, from cell-unit to cell-unit by established channels only, so the guardians of the Secret Wisdom, followers of Nature's laws, have everywhere their posts. Not alone in the East. It is not only Eastern Occultism, but Eastern and Western, two objective poles of one spiritual hierarchy, with a great teacher, twin-brothers in work and duty, in each division, with spiritual chiefs "above", and follows and helpers of all degrees in succession. "The Lodge is everywhere." Such Teachers take bodies of Eastern or Western heredity for their temporary habitations; the force generated through these bodies or physical bases for projection upon the physical plane must be magnetically and psychically homogeneous to the ray or sphere of the work. After the dawn of the Christian era, the Western mind, slowly involving the World-Manas, was more readily to be reached by the symbols adopted from antiquity by the early Christians, for these symbols were crystallized in their etheric environment and were those which had most life there at that time. Hence the rosic cross which had a sweet and secret heart, and was the same abode of the same spirit as the lotus-petalled heart of the East.

The visible agents of the last century worked under both directors, as I gather, but each one had someone superior to whom he immediately looked, and one brother inferior in knowledge who was his immediate assistant. Any member of the Lodge in any degree may have a number of "twin-souls" in all degrees, but one link of a chain must be objectively and relatively nearer to two others than to all. St. Germain, Cagliostro, Mesmer: one Adept and two Chelas. H. P. B. and her original trimurti completed by H. S. Olcott and William Q. Judge. Then, as now, there were other ardent workers, but as we look down the lines

of the centuries here and there the mystic triad of pioneers reappears.

The human mind has a tendency to exalt what is distant. Prophets are naught in their own country, and cities are least known to their inhabitants. The young in occultism are sometimes drawn eastward by this trait, which has its root in the attraction of contraries. The tendency is toward forgetfulness of this linked succession, and that our soul *chose* for its next step the environment where we now are. Prophets may have a mission to other lands, but the dweller in cities may find rich rewards close to his hand. The Eastern race had earlier fruitage, and the coronal flowers of her achievement are those perfect souls who are as the pole-star to heaven-aspiring minds. Such men are not confined to bodies of that nation in which they first attained, but take such houses in such lands as the great work of human service may demand. To-day the West is the hope of the future race as of the present. To-day the elder brothers of men look to that West for objective aid as for racial evolutionary development. Individual men may still pass on to perfection everywhere, but the evolutionary forces tend westward now and must thence react back upon the East.

H. P. B., true to her mission of breaking up old moulds of mind, fixed modes of thought, attacked all forms from which the spirit had fled. The nascent Manas of the new race must not be smothered in the musty cradle of old forms. The husks of all creeds were in turn by her assailed. Readers of the early numbers of the *Theosophist* will find her dealing with the materialized dogmatic forms of the East just as she dealt with those of the West. She encountered the hostility of eminent Brahmins and prominent Christians then as now. This must inevitably occur when the spiritual pride of a race or the "modern spirit" of a nation is touched by a mordant such as hers. Intellectuality oftentimes outruns spiritual (universal) intuition. The saddest shadows which hurry across our Screen are those of some Western occultists who went eastward, of some Eastern Chelas who came westward— to fail.

It ought to be more generally understood that H. P. B. not only disclaimed infallibility, but also deliberately put herself on record as having both made mistakes and "done wrong" as we would say. Her large nature was reckless of self. And yet some clues were left which we may follow. She wrote to Mr. Judge: "When I am dead and gone you will know that I never, never deceived any one, but that I was often forced to let others deceive themselves". It is told that she said to another and a less experienced

friend: "Would you believe that I had done wrong if you were to see it in my own writing?" We can imagine the friend's loving answer. Ah! may it go well with both the living and the "dead" friend's memory in the hour of test.

But those two cries of hers show her heart craving for a faith and trust that should outlast her bodily life, outlive her generous self judgment; something of heart-knowledge; had she not won it fairly? Soul-recognition, had she not revived our memory of soul? She longed for that intuitive understanding which scorns material proof or disproof of subjective realities. The touchstone of soul is soul.

It is not yet too late, if, as I believe, she lives, consciously lives and works on. Whelps of the old Lion of the Punjab, which of you will cry to her: Had'st thou writ thy fault up large upon the halls of the universe, thou had'st not so deceived me — never.

"It is possible to have a splendid loyalty and yet be wise."

JULIUS.

## LITERARY NOTES.

THE IRISH THEOSOPHIST announces a series of letters on current topics by Jasper Niemand, to begin with the November number.

LETTERS OF H. P. B. which begin in this number are of absorbing interest. They have all been secured for the PATH, and the publication of them will continue until every one is out; then it is hoped to reprint in book form. All rights are reserved.

THE PACIFIC THEOSOPHIST for November contains two important articles, — one by Dr. Jerome A. Anderson explaining the disastrous effect of alcohol upon the human system in the light of Theosophy, and one by Dr. Allen Griffiths detailing very fully the processes in the admirable "Training Classes" which are doing such excellent work on the Pacific Coast.—[A. F.]

LIGHT OF THE EAST for September has an article on "Idolatry", explaining and defending Hindû practice. It is able and plausible, and has a certain amount of truth, notably on the first two pages, but the test of any system is not in abstract arguments but in patent results, and certainly these do not verify idol-worship and multiplied forms as means of grace. A tenderness for Spiritualism appears through this issue, and all the old malignity towards the T. S., — facts possibly connected.—[A. F.]

THE BOOK OF THE DEAD, reviewed elsewhere in this number of the PATH, may be had from Mr. Harry Steele Budd, agent of the publishers for the entire Theosophical Society. Until December 31st the price of the work will be \$5.00 plus postage or express charges, since the book is very large and heavy. After that time the price will be raised to \$7.50. Subscriptions from abroad will be received at 25 shillings. All orders from members of the T. S. should be sent to Harry Steele Budd, 144 Madison avenue, New York City.

ROSY MITE, OR THE WITCH'S SPELL, by Madame Vera Petrovna Jelihovskiy, Madame Blavatsky's sister, is a charming little fairy-story. A little girl whose heart is filled with love and kindness to all animals is changed by a

witch to a size of an inch or so, and during her enforced life among insects and rodents reaps the reward of her previous beneficence. Three great acts of generous self-sacrifice restore her to her size and kinsfolk. The moral is clear, but is never obtruded, and the book is good for children because so healthy and so pleasingly suggestive. (For sale by the PATH.)—[A.F.]

AESCH MEZAREPH, or Purifying Fire, a Chymico-Kabalistic Treatise, is Vol. IV of the *Collectanea Hermetica* edited by Dr. W. Wynn Westcott, and has a preface by Sapere Aude. We are told that they who will to become wise should live in the South, that the crackling of tin shadows forth severity and judicial rigor, the name of the Bloody Animal Dob who is both "volatile" and biting, and other singular facts which no one would be likely to know without reading this book. It may be ordered through the PATH for \$1.00, and its 60 pages furnish as many mysteries as that sum could probably purchase in any land on earth.—[A.F.]

CHEIRO'S *Language of the Hand* is a finely gotten up book on palmistry or cheiromancy. There are thirty-three full-page illustrations and two hundred engravings of lines, mounts, and marks of the hand, also drawings of Doré's seven types. Some of the pictures are full-sized camphor-smoke prints of hands of living persons, such as Madame Bernhardt, Colonel Ingersoll, Mark Twain, and others. Cheiro, the author, is practising hand-reading in New York, and was kind enough to read my palm. The text is divided into three parts: I, Description of hands and other matters; II, Rules for Reading; III, Illustrative types. Cheiro says he spent some time in India and there studied the art. In the introductory chapter he describes a very curious book on hands made on human skin and now in India. Cheiro's skill has been often tested in Europe and America, and this book is a valuable contribution to a more or less lost art. But of course no author can ever give to his readers the psychic faculty that is needed for a right reading by those who cannot master and remember intricate rules and numerous exceptions. With the aid of this book a good insight can be gained into what is now known of palmistry. The binding is black boards with large white lettering; 162 pages exclusive of large plates. (Price, \$2.00. Orderable from PATH.)

OCTOBER THEOSOPHIST begins the sixteenth volume, and also the second, the "Oriental", Series of "Old Diary Leaves". Chapter 1 opens with very just remarks as to H.P.B.'s being a greater puzzle to one who knew her in so many phases as did Col. Olcott than to those who saw her only as an Adept or as a medium for the Teachers, and describes the dreary, storm-tossed voyages to London and thence to Bombay. In London three of the party met a Master in the street, and afterwards learned that he had called upon H.P.B. and there been met by their informant. The next evening H.P.B. explained something of her dual personality, her hair and eyebrows became black, and one hand changed to the shape and color of a male Hindû's. The next day her hair was still dark, but she restored its color by passing her hand several times over it. In words from the heart the Colonel describes his emotions on first touching Indian soil, and his continued love for the people. "Black Magic in Russia" tells of strange possession and sorcery there. The President Founder gives the reasons for selecting and preserving Adyar as the Headquarters, and announces the resignation of Mr. Walter R. Old as Treasurer and Recording Secretary because unable to accept the official statement of the inquiry before the Judicial Committee in London. He will, however, still continue to work privately in England, conscience only exacting a surrender of office in an unhealthy climate like Madras. The *Theosophist's* reviews preserve their modest proportions, Mrs. Besant's "Outline of the Soul" receiving three lines and August PATH four. *Siftings* has four and one-half.—[A.F.]

OCTOBER LUCIFER, the second issue since H.P.B.'s title-piece and motto were discarded, has a cordial notice of Prof. Huxley's "Essays", ending with a witty biography. "Tibetan Teachings" gives a very clear exposition of the doctrine of "spirits" by an advanced disciple. "The Forgiveness of Sins", H. Ernest Nichol, is no mere Theological treatise, but a warm exposition of how Theosophy interprets pardon and of the place Love holds in it. The solution of the three questions in "A Forgotten Story" is beautiful and ingenious,

sadly as the story ends. Mr. Mead's review of Max Müller's *Lectures on the Vedanta Philosophy* points out most discriminatingly their strong and their weak points, and especially brings into view their concession to Karma and Reincarnation. Mr. Mead, in his turn, might perhaps concede some "rubbish" in the Indian Scriptures, and perhaps he will after he has studied as long as Max Müller. Moderation, that keynote to the system of the blessed Confucius, sometimes comes with years and with observation of the dangers from over-devotion to things Eastern. "Divine Love the Life of the World" is a master-piece of nonsense, an unsurpassed jumble of phrases without meaning, marvellously like "She went into the garden to cut a cabbage to make an apple-pie, etc., etc." The fifth sentence on page 141 might well be added to the examination scene in *Verdant Green*. To every reader's great regret "The Veil of Mâyâ" ends, ends sadly though beautifully, and every one must plead for another story from "I.P.H." *Lucifer* now leaves the rest, of the page blank wherever an article happens to terminate, and Éliphas Lévi concludes his profound studies on the number six.—[A. F.]

THE EGYPTIAN BOOK OF THE DEAD, by Dr. Chas. H. S. Davis, is a large folio volume of 186 pages and 99 full-page plates. It is from the Knickerbocker Press of G. P. Putnam's Sons, this city; is well printed, and substantially bound in dark-green cloth, with a side stamp in hieroglyphic characters giving the Egyptian title of the work. The first chapter describes the gods of the Egyptian pantheon, showing their attributes as symbolized in the Egyptian religion. There are 27 illustrations of the chief gods and goddesses. Their names are given in the original tongue and analysed, showing in their meanings the concepts back of the names. The second chapter, on the "Mythology and Religion of the Ancient Egyptians", is the result of much careful study on the part of Dr. Davis. He begins with these pregnant words from the prophecy of Hermes Trismegistus: "Oh, Egypt! Egypt! Of thy religion fables only will remain, which thy disciples will understand as little as they do thy religion. Words cut into stone will alone remain telling of thy pious deeds. The Scythians, or the dwellers by the Indus, or some other barbarian will inhabit thy fair land." And this prophecy has been amply fulfilled, for the modern Egyptologist knows, as a rule, nothing of the esoteric and true meaning of the texts and figures he studies. (Why cannot some of the students in the T.S. apply to the interpretation of the *Book of the Dead* the keys given by H.P.B. in the *Secret Doctrine*?) Explaining, and in part lifting, the veil of symbolism which was the exoteric teaching, the translator shows clearly the belief of the Egyptians in the One Life, or the Nameless One, quoting hymn after hymn in proof and culminating with a passage from the *Ritual* which Lepsius translates, "Ich bin Tum, ein Wesen das ich eines bin", and calling attention to the similarly constructed sentence, "I and my Father are One". The beauty and majesty of some of these hymns are hardly to be equalled in the literature of the world. In this chapter, also, we find the ancient doctrine of the Septenary Constitution of Man very explicitly set forth, and further on (p. 47) the power of Adepts to project a Mâyavi-rûpa is hinted at. The next chapter is a critical introduction to the *Book of the Dead*. The author describes the different MSS. of the work; the mode of translating; the different modern editions; compares it with the sacred books of the other great world-religions; and then gives a scholarly *resumé* of the 165 chapters composing it. The writer makes the claim (p. 53, note) that "the oldest existing Sanskrit manuscripts were written only a few centuries ago, while some of our Egyptian papyri are not less than 4000 years old". The next section is a translation of the *Ritual* itself. It is based on Pierret's *Livre des Morts*. This French work was a careful rendering of the Turin papyrus, and was as exact and trustworthy as the state of the science of Egyptology admitted. No translation, unless by an advanced student of occult symbolism, can ever be quite satisfactory. The most that exoteric scholars can do is to give as literal as possible a rendering of the original; this may then be studied by Theosophists, who can interpret the symbols according to their knowledge. An example may be taken from line 4, chapter I. The translator reads, "I am the eternal! the son of the eternal," etc. The word translated "eternal" in the original is TAT. To the average reader the rendering "eternal" would be more satisfactory, but the Theosophist would best know what is really meant by Tat. Following the transla-

tion are the 20 plates in fac-simile of the hieratic papyrus of the Louvre, and the 79 plates of the hieroglyphic papyrus of Turin, all of them admirably reproduced. We would call the attention of students to the vignette in the upper left-hand corner of Plate LVI and the accompanying description on p. 146. Messrs. Putnam's Sons and also the translator merit unlimited thanks for having placed this valuable work in the hands of students at a price not prohibitory.—[H.S. B.]

## MIRROR OF THE MOVEMENT.

### AMERICA.

VEDANTA T.S., Omaha, Neb., has secured a room in the New York Life Building to be used hereafter as a headquarters.

MR. JOHN M. PRYSE lectured on November 2d at White Lotus Center, 328 East Houston street, New York, upon *The Theosophy of the Children of the Sun*.

MERIDEN T.S., Meriden, Conn., was chartered on November 17th with nine charter-members, and ranks ninety-ninth on the American roll. It is part of the fruits of the work of Mr. Burcham Harding.

ARYAN T.S. had Sunday lectures in November: *Materialism*, Alexander Fullerton; *The History of a World*, Jos. H. Fussell; "*In the Beginning*", Miss K. Hillard; *Scientific Religion*, Dr. E. B. Guild.

"H. P. B." T. S. had Sunday evening lectures in November: *Occult Brotherhoods of the Past*, C. F. Wright; *Infidelity*, Alex. Fullerton; *The Birth of a World*, Jos. H. Fussell; *Theosophic Light on Mundane Paths*, Jas. H. Connelly.

BRISTOL T.S., Bristol, Conn., was chartered on November 17th with seven charter-members. It, like the Meriden Branch, is due to the earnest labor of Mr. Harding, and it has the distinction of being the one hundredth Branch on our roll.

BURCHAM HARDING has been busily engaged in forming centers in the state of Connecticut. Lectures were given at Bristol, and a new impetus given to the work. Lectures at Waterbury, Middletown, and Southington resulted in centers being formed at each place. On November 4th a visit was made to Hartford, and assistance given in the class. On the 11th an address on *Reincarnation* was given before the Ethical Culture Society at Dorchester, and the same subject was dealt with at the Boston Headquarters in the evening. The classes working at Lynn, Lowell, and Cambridge were visited and found to be doing good work. On the 18th lectures were delivered before the Cambridge and Boston Branches upon the *Evolution of the Mind*.

THE GENERAL SECRETARY went to Washington, D C., on November 7th and lectured on *Theosophy and Human Life* at the Metzertott Hall. On the 8th he went to Baltimore and spoke to a full meeting of members and friends at the rooms of the Hermes Council T.S., thence returning to New York. On the 12th he went to Buffalo, and lectured at night in the large parlors of the Genesee Hotel to about 150 persons on *Theosophy*. On the 13th he held a reception at the same place from three to five o'clock, and in the evening addressed a meeting of the Branch on general Theosophical topics. On the 14th he went to Syracuse and lectured at the Branch-rooms on *Theosophy, what it is and what it is not*, having previously in the afternoon held a meeting of members from three to four. On the 15th he lectured to the public on *Reincarnation and Karma*, returning to New York that night.

KARMA LODGE, Edgewood Park, Allegheny Co., Pa., is a new department of work begun by the Pittsburg Branch. Five members of the Branch have taken a house in the suburbs and are now living there. They call it "Karma

Lodge", and the object is to endeavor to make it a center for Theosophical work and propoganda, though in no sense apart from the Branch. It is really an aid to that by infusing new strength into it. The house is managed on a coöperative basis, each member being required to do his or her share of household duty and to contribute to expenses. When the parlor and dining-room are thrown into one, a good-sized meeting can be held. Each Friday evening a meeting of Branch members has place there, Theosophical questions are asked and discussed, special attention being given to the subject for the following Branch meeting. Plans for the improvement of Branch work are also presented. Karma Lodge will gladly entertain lecturers on Theosophy, and also visitors from other Branches when practicable.

CLAUDE FALLS WRIGHT returned to New York from Boston on Oct. 27th. Oct. 30th he spoke at the regular Bryan meeting, and on Sunday, Nov. 4th, he lectured at Harlem on *Occult Brotherhoods of the Past*. He then started out on his winter tour. He left for Pittsburg, Pa., on the 6th. On Tuesday he addressed a meeting of the Society at its rooms on *The Mission of the T.S.* On Thursday another meeting was held there. On Friday he addressed a meeting of the Society at Karma Lodge. Sunday, the 11th, he spoke at Lafayette Hall on *Reincarnation*, and on Tuesday in the same hall on *Occultism*. On Wednesday, 14th, he lectured at Carnegie Hall in Allegheny to a full audience on *H.P.B.* Thursday, the 15th, he addressed a business meeting of the Pittsburg Society at its rooms, and on Friday evening another meeting at Karma Lodge. On Saturday evening he left for Sandusky, Ohio. On Sunday evening he addressed a meeting at Mrs. Davis's on *Theosophy*, and on Monday, the 19th, he lectured on *Reincarnation* in Mahala Hall. Mr. Wright now tours west through Ohio, Michigan, and Missouri to Denver, Col.

#### PACIFIC COAST.

KESHAVA T.S., Riverside, Calif., has rented for Sunday use a room in the Odd Fellows' Building, seating about one hundred. Since the formation of the Branch there appears to have been a decided growth of liberal sentiment in the town.

PACIFIC T.S., Watsonville, Calif., one of the Branches formed by Dr. Allen Griffiths, Pacific Coast Lecturer, was chartered on November 5th with seven charter-members, it ranking ninety-eighth on the American roll. Mr. Humphrey Hetherington is President, and Mr. Wm. H. P. Hill is Secretary.

KSHANTI T.S., Victoria, B.C., has acquired a good hall, capable of accommodating over one hundred persons, with a public lecture every Sunday evening. One lecture, *Theosophy and Christianity*, was a reply to an attack by a local minister, and was published in full by one of the daily papers. The new headquarters are in a central part of Victoria, and will undoubtedly greatly help Branch work. It is largely through the visit of the Rev. Mr. Copeland in August that this new step has been taken.

#### FOREIGN.

##### CEYLON.

AT THE CINNAMON GARDENS in Columbo a school is being conducted by Mrs. M. M. Higgins for the benefit of Singhalese girls, who are mostly Buddhists. There are twenty-one boarders and almost the same number of day scholars. The temporary building was erected last January on land devoted by Mr. Peter d'Abrew. The building is made of mud and poles, roofed with palm leaves, and yet is very comfortable, but cannot last many years. Besides, it will soon be filled. A society called the Ceylon Educational League has been formed to aid the work of this school, and the school has been called by them the Musæus Girls' Orphanage School, Musæus being the maiden name of Mrs. Higgins. The League desires to secure funds for a permanent building on the land, and to interest people so as to found yearly scholarships for orphan girls and similar schools in other localities in the island. A large number of the pupils are now orphans or destitute. The pupils are taught common and higher English Branches, ancient and modern languages, music, drawing, some of the useful arts of needlework, cookery, and gardening. So far the deficiencies in the accounts of the school have been met by Mr. d'Abrew,

but his means are limited and the League desires to appeal to fellow Theosophists and friends of humanity for aid. Neither Mrs. Higgins nor the other American workers who have been with her two years receive any salary. It is thought that £10 would furnish food, clothing, instruction, books for a girl for one year, and it is earnestly hoped that friends of women's education in America will respond to the appeal. The working committee of the League has ten ladies and gentlemen. Subscriptions can be sent either direct to the President, Mrs. M. M. Higgins, 6 Brownrigg street, Cinnamon Gardens, Colombo, Ceylon, or to the General Secretary of the American Section. In the latter case the letter accompanying the remittance should specifically state the object of the remittance, and all such will be promptly forwarded to Ceylon.

#### HAWAII.

HONOLULU maintains a steady interest in Theosophy. Members are growing more enthusiastic, and two public meetings each week continue to be well attended. One of these is devoted to half-hour addresses followed by questions from the audience, the other to lectures only. During October the following subjects were presented: *The Seven Principles; What follows after Death; Karma and Reincarnation; The Hindû Bible; The Astral Light; Theosophy and Morals; Nature of the Soul; Occultism; The Higher Self.* The study class continues to meet Wednesday evenings. Mrs. T. R. Foster has begun work among the children, opening a Lotus Circle on Sunday morning, October 7th, with nine pupils. She is assisted in this work by her brother, Mr. M. P. Robinson. Meetings are held at the T.S. Headquarters, to whose furnishing Mrs. Foster has added a parlor organ for the benefit of the children. Another recent addition to these rooms is a crayon portrait of H.P.B. presented by Mrs. von Haaslocker, formerly of Honolulu.

#### ENGLAND.

Propaganda with teachers. It is proposed to send leaflets and circulars to members of the Teachers' Guild of Great Britain and Ireland, which includes numbers of thoughtful men and women. It has 5000 members.

Mr. Mead, the General Secretary, made a tour in November of the Northern Lodges which have come into a Federation for work.

Federation of South England Lodges is being mooted on lines similar to those of the North Country. However, for the present it will be done probably by mail, as Lodges in the South are far apart.

H.P.B. Home will have to be closed for want of active support in work and funds. H.P.B. often said she would like to see such a home sustained, and it is a pity that it will have to be given up.

Countess Wachtmeister has been in London for a time en route to Switzerland. Some of the Dublin members met her at Queenstown. She lectured at Dublin, Southport, Liverpool, and Brighton just before leaving England. In each case she had a packed audience.

Blavatsky Lodge, London, meetings have been well attended. A special feature of the syllabus has been lectures by members of country Lodges. For instance, W. A. Bulmer, editor of the *Northern Theosophist*, gave a lecture on Pilate's question, *What is Truth?*, and on November 22d Oliver Firth of Bradford was the lecturer.

ALICE CLEATHER.

#### AUSTRALASIA.

AUCKLAND, New Zealand (October 3d). During the past month the following papers have been read and lectures given in connection with the local Theosophical Lodge: on September 7th Mrs. Draffin read a paper upon *Our Relations to the Masters*; on September 14th Mr. W. C. Sanders read a paper upon *The Two Paths*; on Sunday evening, September 16th, Mrs. Draffin lectured upon *Immortality of the Spirit*; on September 21st Mrs. Draffin, in the absence of Mr. S. Stewart (sick), read a paper upon *The Meaning and Use of Pain*; on September 28th Mrs. S. E. Hughes read a paper upon *Karma, the Rule of Life*; on September 30th, Sunday evening, Mr. Draffin replied to various criticisms upon the Theosophical Society and Theosophy.

MRS. ANNIE BESANT and her daughter were welcomed to Sydney by Branch members, and then amply interviewed by reporters at the Society's rooms. For nearly a fortnight there was then a whirl of activity, there being lectures

every night in the Opera House to crowded audiences, and streams of people coming and going daily to the rooms where Mrs. Besant held public interviews from 11 to 2 for the first week, the second being taken up with private talks to members and others. There were crowded Branch meetings on each Sunday when she lectured on *Yoga* and *The States after Death*. People unable to enter sat on the stairs and listened through the open window and door. She sailed for New Zealand on her birthday, October 1st. An increased sale of literature is one result of her visit, and another is the increased attendance at lectures, the last being by Mr. Willans on *Karma*.

### NOTICES.

#### THE AMERICAN ASIATIC AND SANSKRIT REVIVAL SOCIETY

Has for its objects: Historical and scientific research into the ancient literature of India and other Asiatic countries; the collection, preservation, and translation of ancient and modern palm-leaf and other manuscripts to be found in India and other Asiatic countries; maintaining a library for the preservation of the same when collected and for the uses of the Society; taking such measures as may be necessary to promote the revival of Sanskrit learning in India, by employing pandits as translators or teachers; and otherwise, in all ways directly in the line of Asiatic research and Sanskrit revival, to take such steps toward those ends as are proper. Board of Trustees: Clement A. Griscom Jr., E. Aug. Neresheimer, Donald Nicholson, A. H. Spencer, Alexander Fullerton, Elliott B. Page, William Q. Judge. President, William Q. Judge; Secretary, Elliott B. Page.

It was organized November 17, 1894, at 144 Madison Avenue, and is incorporated under the laws of New York. It already has thirty-three Indian manuscripts. The work begun by the Nigamagama Dharma Sabha, heretofore noticed in these pages, will be carried on by the A. A. & S. R. S. It is meant for the general public rather than for F. T. S., who should not curtail contributions to the T. S. in order to aid this

#### SUBSCRIPTION TO ORIENTAL DEPARTMENT PAPERS.

Upon motion of Dr. J. D. Buck, member of the Executive Committee, American Section T. S., the Committee have unanimously adopted a Resolution instructing the General Secretary to furnish hereafter one copy of each O. D. Paper free to each Branch in good standing, and one copy to every person subscribing thereto at the rate of fifty cents per year. The future arrangement will diminish the heavy expense of these Papers, and will avoid the great waste involved in issue to those persons who do not desire them. It will go into effect January 1st, 1895. All persons desiring to receive these Papers are requested to remit fifty cents to the General Secretary as subscription for the six numbers to appear in 1895, being particular to give full name and address. Single copies will be on sale for ten cents.

WILLIAM Q. JUDGE, *General Secretary*,

#### ACKNOWLEDGMENT.

The General Secretary very gratefully acknowledges the following donations between Oct. 1st and Nov. 20th, 1894: to General Fund \$821.65, to Lectureship Fund \$548.00. As the expenditures are not footed up till the end of each month, it is not practicable to now state the precise surplus in each fund, but it is undoubtedly enough to relieve from present anxiety. Yet of course current outlays can only be met through the continued benefactions of members, and for this the scheme of Mr. Harter is specially recommended.

WILLIAM Q. JUDGE, *General Secretary*.

CANCELLED STAMPS can be used in Sweden in T. S. work. Any one wishing to donate such stamps or old stamped envelopes, postal cards, or the like, may send them directly to Herr Tonnes Algren, F. T. S., Linnegatan No. 25, Stockholm, Sweden, or to Gabriel Magnusson, 162 West 72d street, New York. A good many have been sent from the previous notice given, and their sale enabled some work to be done.

When I went away it was toward the sunset I sped, and from there I shall come again.

OM.

# Ā Ṭ M

These finite bodies, which envelop the souls inhabiting them, are said to belong to Him, the eternal, indestructible, unprovable Spirit who is in the body; wherefore, O Arjuna, resolve to fight. This Spirit can never be destroyed in the mortal frame which it inhabiteth; hence it is unworthy for thee to be troubled for all these mortals.—*Bhagavad Gītā*.

## THE PATH.

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VOL. IX.

JANUARY, 1895.

No. 10.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

#### II.<sup>2</sup>

THE newspapers gave accounts of certain of these phenomena and described the appearance of astral visitors, amongst others a Hindû. In sending the extracts H. P. B. comments:

“I see this Hindû every day, just as I might see any other living person, with the only difference that he looks to me more ethereal and more transparent. Formerly I kept silent about these appearances, thinking that they were hallucinations. But now they have become visible to other people as well. He (the Hindû) appears and advises us as to our conduct and our writing. He evidently knows *everything* that is going on, even to the thoughts of other people, and makes me express his knowledge. Sometimes it seems to me that he overshadows the whole of me, simply entering me like a kind of volatile essence penetrating all my pores and dissolving in me. Then we two are able to speak to other people, and then I begin to understand and remember sciences and languages—everything he instructs me in, even when he is not with me any more.”

<sup>1</sup> Copyright, 1894.

<sup>2</sup> Begun in December PATH.

Directly *Isis Unveiled* was published, H. P. B. wrote to Madame Jelihovsky :

“It seems strange to you that some Hindû Sahib is so free and easy in his dealings with me. I can quite understand you: a person not used to that kind of phenomenon—which, though not quite unprecedented, is yet perfectly ignored—is sure to be incredulous. For the very simple reason that such a person is not in the habit of going deeply into such matters. For instance, you ask whether he is likely to indulge in wanderings inside other people as well as me. I am sure I don't know; but here is something about which I am perfectly certain: Admit that man's soul—his real living soul—is a thing perfectly separate from the rest of the organism; that this perisprit is not stuck with paste to the physical ‘innerds’; and that this soul which exists in everything living, beginning with an infusoria and ending with an elephant, is different from its physical double only inasmuch as being more or less overshadowed by the immortal spirit it is capable of acting freely and independently. In the case of the uninitiated profane, it acts during their sleep: in the case of an initiated adept, it acts at any moment he chooses according to his will. Just try and assimilate this, and then many things will become clear to you. This fact was believed in and known in far distant epochs. St. Paul, who alone among all the apostles was an initiated Adept in the Greek Mysteries, clearly alludes to it when narrating how he was ‘caught up to the third heaven, whether in the body or out of the body I cannot tell: God knoweth’. Also Rhoda says about Peter, ‘It is not Peter but his angel’—that is to say, his double or his soul. And in the *Acts of the Apostles*, ch. viii, v. 39, when the spirit of God lifted up Philip and transported him, it was not his body that was transported, not his coarse flesh, but his Ego, his spirit and his soul. Read Apuleius, Plutarch, Jamblichus, and other learned men—they all allude to this kind of phenomenon, though the oaths they had to take at the time of their initiation did not allow them to speak openly. What mediums accomplish unconsciously, under the influence of outside powers which take possession of them, can be accomplished by Adepts consciously at their own volition. That's all. . . . As to the Sahib, I have known him a long time. Twenty-five years ago he came to London with the Prince of Nepaul; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism. In this letter he reminded me of many things, foretold by him at the time, and asked me whether I believed him now and whether I would consent to obey

him, to avoid complete destruction. After this he appeared repeatedly, not only to me but also to other people, and to Olcott whom he ordered to be President of the Society, teaching him how to start it. I always recognize and know the Master, and often talk to him without seeing him. How is it that he hears me from everywhere, and that I also hear his voice across seas and oceans twenty times a day? I do not know, but it is so. Whether it is he personally that enters me I really cannot say with confidence: if it is not he, it is his power, his influence. Through him alone I am strong; without him I am a mere nothing."

There was naturally considerable fear in the minds of H. P. B.'s nearest relatives as to the character of this mysterious Hindû teacher. They could not help regarding him as more of a "heathen sorcerer" than anything else. And this view H. P. B. took pains to combat. She told them that her Master had a deep respect for the spirit of Christ's teachings. She had once spent seven weeks in a forest not far from the Karakoram mountains, where she had been isolated from the world, and where her teacher alone had visited her daily, whether astrally or otherwise she did not state. But whilst there she had been shown in a cave-temple a series of statues representing the great teachers of the world, amongst others:

"A huge statue of Jesus Christ, represented at the moment of pardoning Mary Magdalene; Gautama Buddha offers water in the palm of his hand to a beggar, and Ananda is shown drinking out of the hands of a Pariah prostitute."

H. P. B. wrote to Madame Jelihovsky (date unknown) that she was learning to get out of her body, and offering to pay her a visit in Tiflis "in the flash of an eye". This both frightened and amused Madame Jelihovsky, who replied that she would not trouble her so unnecessarily. H. P. B. answered:

"What is there to be afraid of? As if you had never heard about apparitions of doubles. I, that is to say, my body, will be quietly asleep in my bed, and it would not even matter if it were to await my return in a waking condition—it would be in the state of a harmless idiot. And no wonder: God's light would be absent from it, flying to you; and then it would fly back and once more the temple would get illuminated by the presence of the Deity. But this, needless to say, only in case the thread between the two were not broken. If you shriek like mad it may get torn; then Amen to my existence: I should die instantly. . . .

I have written to you that one day we had a visit from the double of Professor Moses. Seven people saw him. As to the Master, he is quite commonly seen by perfect strangers. Sometimes he looks just as if he were a living man, as merry as possible. He is continually chaffing me, and I am perfectly used to him now. He will soon take us all to India, and there we shall see him in his body just like an ordinary person."

From New York:

"Well, Vera, whether you believe me or not, something miraculous is happening to me. You cannot imagine in what a charmed world of pictures and visions I live. I am writing *Isis*; not writing, rather copying out and drawing that which She personally shows to me. Upon my word, sometimes it seems to me that the ancient Goddess of Beauty in person leads me through all the countries of past centuries which I have to describe. I sit with my eyes open and to all appearances see and hear everything real and actual around me, and yet at the same time I see and hear that which I write. I feel short of breath; I am afraid to make the slightest movement for fear the spell might be broken. Slowly century after century, image after image, float out of the distance and pass before me as if in a magic panorama; and meanwhile I put them together in my mind, fitting in epochs and dates, and know *for sure* that there can be *no mistake*. Races and nations, countries and cities, which have for long disappeared in the darkness of the prehistoric past, emerge and then vanish, giving place to others; and then I am told the consecutive dates. Hoary antiquity makes way for historical periods; myths are explained to me with events and people who have really existed, and every event which is at all remarkable, every newly-turned page of this many-colored book of life, impresses itself on my brain with photographic exactitude. My own reckonings and calculations appear to me later on as separate colored pieces of different shapes in the game which is called *casse-tête* (puzzles). I gather them together and try to match them one after the other, and at the end there always comes out a geometrical whole. . . . Most assuredly it is not I who do it all, but my Ego, the highest principle which lives in me. And even this with the help of my Guru and teacher who helps me in everything. If I happen to forget something I have just to address him, or another of the same kind, in my thought, and what I have forgotten rises once more before my eyes—sometimes whole tables of numbers passing before me, long inventories of events. They remember everything. They know

everything. Without them, from whence could I gather my knowledge?"

Soon after the appearance of *Isis Unveiled* H. P. B. received invitations to write in all sorts of newspapers. This greatly amused her, and she wrote to Madame Jelihovsky:

"It's lucky for me that I am not vain, and besides as a matter of fact I have hardly any time to write much in other people's publications for money. . . . Our work is growing. I must work, must write and write, provided that I can find publishers for my writings. Would you believe that so long as I write I am all the time under the impression that I write rubbish and nonsense which no one will ever be able to understand? Then it is printed and then the acclamations begin. People reprint it, are in ecstasies. I often wonder: can it be that they are all asses to be in such ecstasies? Well, if I could write in Russian and be praised by my own people, then perhaps I should believe that I am a credit to my ancestors, Counts Hahn Hahn von der Rothenhahn of blissful memory."

H. P. B. often told her relatives that she took no author's pride in the writing of *Isis Unveiled*; that she did not know in the least what she was writing about; that she was ordered to sit down and write, and that her only merit lay in obeying the order. Her only fear was that she would be unable to describe properly what was shown to her in beautiful pictures. She wrote to her sister:

"You do not believe that I tell you God's truth about my Masters. You consider them to be mythical; but is it possible that it is not clear to you that I, without their help, could not have written about 'Byron and grave matters', as Uncle Roster says? What do we know, you and I, about metaphysics, ancient philosophies and religions, about psychology and various other puzzles? Did we not learn together, with the only difference that you did your lessons better? And now look at what I am writing about, and people—such people too, professors, scientists—read and praise! Open *Isis* wherever you like and decide for yourself. As to myself I speak the truth: Master narrates and shows all this to me. Before me pass pictures, ancient manuscripts, dates—all I have to do is to copy, and I write so easily that it is no labor at all, but the greatest pleasure."

(But the ancient manuscripts to which H. P. B. refers were not only seen by psychic means. Hodgson, the great self-exposer of

the S.P.R., discovered a page of a mysterious and ancient manuscript at Adyar. This was proof to him, as it was written in cypher, that she was a Russian spy. It was from a page of a Senzar manuscript, lost by H. P. B. and deeply lamented as lost!) In another letter of about the same date, H. P. B. wrote her sister:

“Do not believe that Theosophy contradicts or, much less, destroys Christianity. It only destroys the tares, but not the seed of truth: prejudice, blasphemous superstitions, Jesuitical bigotry. . . . We respect men’s freedom of conscience and their spiritual yearnings far too much to touch religious principles with our propaganda. Every human being who respects himself and thinks has a holy of holies of his own, for which we Theosophists ask respect. Our business concerns philosophy, morals, and science alone. We ask for truth in everything; our object is the realization of the spiritual perfectability possible to man: the broadening of his knowledge, the exercising of the powers of his soul, of all the psychical sides of his being. Our theosophical brotherhood must strive after the ideal of general brotherhood throughout all humanity; after the establishment of universal peace and the strengthening of charity and disinterestedness; after the destruction of materialism, of that coarse unbelief and egotism which saps the vitality of our country.”

### BOGUS MAHATMA MESSAGES.

ON November 30th, 1894, I received, from a source I always respect, this warning: “Look out for anonymous and bogus ‘occult’ messages to members of the Society. Both will be sent, as attempts at delusion, as burlesques, and for other purposes”. On the second of December, at 144 Madison avenue, New York, a New York F.T.S. in the presence of Mr. A. Fullerton handed me a packet. A plate giving the written contents is given below.

The member’s name is Joseph W. Ganson, a very earnest student. He said it had fallen into his lap at his Club, the Harvard, or seemed to fall out of a newspaper he held. The only other person present was a friend who declared he had nothing to do with it. The packet is of yellowish linen paper, looking quite eastern. It was addressed “Ganson”, and near the address is “a pledge”. Inside was also a half of a palm-leaf south Indian manuscript with a flower in it.

Mr. Ganson said he did not know whether it was genuine or not, but could not decide and asked me to tell him. I then said that if a joke he could take the words to heart, if he chose, for what was good in them, but that in three days I would decide. On December 5th I gave him a signed certificate that the message is not genuine and had been concocted by three persons, and that all genuine objective messages from the Masters carried with them a peculiar and definite odor which could not be imitated and which once identified would not be forgotten. The message was shown to a large number of members at a meeting, and but few were willing to decide for or against it, admitting non-ability save by argument, inference, and appearance. Appearance is no guide, because this message *might have been* genuine and still have the same appearance and contents.

C H O U A R T & C H O S E W V E S S E L  
 X H B L E L L B E L O V E B K E E P P U R E T H Y  
 A I H B X H B S P E E C H L E K R H S X C C R E D  
 T O H G U E S R E F R A I H C R O A C I L T H K H B  
 C L E S H G R E A T S H K L L B E T H Y R E V K R B  
 V E S H K L L Y E T S P E B K C A C E T O F A C E  
 O MAHA C O S H A O

Mr. W. E. Coleman of San Francisco is also occupying himself in sending post-cards to many members in all parts signed "Mahâtmâ E." with three stars, referring to exposures and scurrilous attacks. Members may as well know these facts. I invite all to send to me any and all messages, real or pretended, and I will guarantee to render a decision according to the fact in each case. Beware not only of bogus messages but also of anonymous communications.

WILLIAM Q. JUDGE.

## OUR OVERWHELMING VIRTUES.

The superior Virtue is not seen as virtue, and therefore it is the spirit thereof.

The inferior virtue wears the garment of virtue, and therefore it contains not the spirit.

The superior Virtue flows of its own accord.

*Tao-Tek-King.*

THE dangers of vice have been the subject of many wise discourses. Its horrors have been painted with vivid realism, whilst glorious virtue has been held up before the eyes of men as something to be striven for and, when attained, to be most carefully preserved.

Yet no truth, however deeply true, is final in itself. Seeming ultimates are but stages in unlimited progression, and the highest virtue man can reach to now will vanish like some mist before the sunlight of his spirit in an age to come. But the future is with us to-day as a shadow which ever recedes as we ever approach; and virtue which is perforce imperfect may entomb us as surely as vice.

Vice contains in itself its own destroyer. Separative, it quickly disintegrates. Few men think it a final goal: they will presently be virtuous, when they are old, or in better circumstance, or have not to meet this present and unique temptation. Virtue is more tenacious. It is self-satisfied, and clings to one who has striven for it, fostered it, and who trembles at the thought of its loss. Here I speak of that peculiar virtue which is our very own. We may have vices, we may do wrong, but this virtue we have got and never will surrender. Has it not consoled us in many an hour of self-reproach, of blame which was almost deserved? More consoling has it been to many than the errors of their neighbors.

Yet for one moment consider: much has been said of polarity, of the dualism in nature. The pairs of opposites have been catalogued at length: light and darkness, heat and cold, male and female, have been found to coëxist. It has also been shown that these, though opposite in name, are far from separate in fact. How could light follow on darkness if the darkness had not contained it? How could sweetness spring from that which seemed so bitter if the bitterness held only itself? Even so the loftiest virtue embosoms a sleeping sin. "Sin", if only inasmuch as it may hinder that growth which is Nature's aim, by our attachment to a limitation; by our failure to rise to the universal through love for this so pleasing grace.

It may be Justice. We will be ideally just; we will be impartial as few, if any, have ever dreamt of being. How noble a virtue it is, and how safe a guide? An idol fit for the worship of all men, you will think, and one that we should bow to with the rest. By its aid we can judge all these events—and men, with evenness and with no fear or favor. We will calmly sit on the judgment-seat and weigh the evidence, so that no man shall say “He has a bias”, but all shall admire the perfect Justice we exemplify.

I say that the soul does not know it. The soul is not concerned in this chopping and balancing of statement. It does not cry to its companions “Let us consider this alleged misdoing by the aid of our united wisdom”. Thought for the preservation of its own integrity is not allowed to close the door on this greater thought—Another’s need. For the soul has a mighty generosity that flows and swells and sweeps before it any thought but this: “How can I help my brother who is now unfortunate?” That generosity is not born of the emotions; it has forgotten the meaning of tears. It springs from an understanding of Time; from long waiting upon that law which is beyond all Justice, since it knows not doubt nor anything but unity.

Or it is Work. Someone, after many years of effort, has overcome the grosser form of the natural sloth of matter. His mind, his brain, his body, have been trained to answer to his will; every gift is utilized, every moment is turned to account. He acts, indifferent to obstacles, regardless of consequences—striving to serve. The man confides to himself he would die if he could not work. But there is a pride of action. Then if fate which is greater than he overtakes him, and he loses the labor he loves, he calls upon death to relieve him of the burden of life since now he is useless and his course is run.

But the soul, having seen this thing before, knows better. It knows that *the form* of service is not counted in the least; that every act can be a mode of one spirit of devotion. Whether maimed, or blind, or tied by chains of duty to a life of seeming pettishness, is not man still the resting-place of the Eternal? Is that so little he dare speak of uselessness? Wise indeed must he have suddenly become if he would improve upon the working of the Law! For wisdom in every age has been well content to say “Thy will be done, O Lord of Destiny!” We have so little faith: we must see—and show—some result of all our efforts. Yet is there neither first nor last in this great reckoning of life, and to hold a pleasure rightly or meet a pain is as hard a feat as to turn the stream of a nation’s history.

Work can be overwhelming in more ways than one. I have read in a Hindû book of a half-fledged sage who, by his power of goodness, attempted to destroy the character of the growth of the world. His goodness was a passion, a passion that craved self-immolation, not for the sake of others but for its own sake. He had not reached that point of equilibrium where there is only selflessness, where both selfishness and unselfishness have been laid down. In that state wrong self-immolation is not known.

Want of equilibrium is at the root of all disease, and even as there must still be those who, like this Hindû of old, seek to obtain what *they* believe to be good at the expense of right, and would purify the world at the price of acting as its executioners, so there are those who crave for work regardless whether it be their own or that of others. Another's work is usually more pleasing than that which lies so very near to us. It has a foreign flavor and promises excitement. Such do not wait to ask, "Is this my duty?" They are above such slow consideration. Yet how much confusion on all planes of being they would save themselves and others by that moment's pause! But this has been said since the beginning of things, to be said to the end, and still we have not found the Middle Path, the place of equilibrium. He who has reached it, as one of Nature's greatest scholars said, "acts but does not strive, and without striving overcomes everything".

Thus every virtue, as has been said, embosoms a sleeping sin, and the wise man bewares of it, treating his virtue as a stage in his gradually-lessening ignorance, not as an aim and end in itself to be worshipped and glorified. If he could lay aside his calculated code of conduct for the more generous impulse of the soul, he would greatly be the gainer. But the soul he calls "his own", and will not therefore trust it. He has not learnt to separate the voice of his desires from that other voice which speaks to him of cold, clean truth; and therefore he calculates. His morals must be neatly docketed, ready for production as required; and although a few minutes' notice is needed at times for prompt delivery—he is only mortal.

The Immortals are not calculators. They act. They also breathe after their fashion, and without failure. And the light of the Immortals is the light that lighteth every man who cometh into the world. Verily they who know it shall go back to their Home in peace.

CHE-YEW-TSANG.

## THE REAL REASON.

WHEN any doctrine or fact first presents itself before a public unacquainted with it, it has to make its way through no little indifferentism, and over-strong obstacles of prejudice, ignorance, vested interests, and bigotry. Conservatism will resist the intruder, and some of the most powerful forces in human nature will denounce him as a reckless disturber of settled faith, an audacious trifler with sacred institutions. Envy, hatred, malice, and all uncharitableness surge up to oppose and overwhelm him. If he conquers a foothold and establishes himself as a permanency, it is because he is too strong for successful opposition and because he has found friends among the multitude.

The progressing triumph in the Western hemisphere of belief in the existence of Masters is a very instructive case. When the doctrine was first put in popular form by Mr. Sinnétt, it received welcome from not a few readers, but the public at large was little impressed. As Theosophists multiplied and as H. P. B.'s voice sounded over the world, the doctrine became better known and began to arouse antagonism. Her books and the literature they begot were full of references to the doctrine; it was perceived an integral part of the Religious Philosophy; no little teaching was avowedly from Masters; sometimes messages were distinctly proclaimed. As Theosophists grew bolder they became less reticent; a conviction spread that it was Masters' will that Their existence should be emphasized; the consequent efforts, together with the strangeness of the doctrine, forced the topic to the fore-front in Theosophic writings. And this has been helped by occasional communications vouchsafed to individual Theosophists and used fittingly by them for general or particular edification.

Of course this growing publicity has alarmed the orthodox in Church and Science, and the familiar battle is in full rage. Ridicule is naturally the most frequent weapon, reason being less available, and the Himalayas and Tibet and astral bodies have received from comic editors an attention which they never had when geographies and physiologies had no impetus from Theosophy. Not much can be attempted by argument, especially since Huxley proclaimed it flimsy, but it is easy to smile with complacent self-satisfaction or to joke at astral telegraphs and Mahâtmic infallibility. But behind all this one can see the real alarm in conservative circles, for if belief in Masters together with its

consequents establishes itself securely, a very different ideal and a very different method will displace those so dear to Theology.

Certainly there is ample reason for this alarm. Most members in the swelling ranks of the Theosophical Society, free as they are in respect to this as all other doctrines, do in fact hold it, and Theosophy itself is so coloring the thought of the age that minds everywhere are becoming tinged. Moreover, there are indications that Masters Themselves feel the time propitious for larger action, and that They are behind not only the T.S. but some of its operations. And it may even be said that occasional pupils, utterly unsuspected heretofore, are now quietly revealing themselves on fitting occasions and for authorized purposes, starting certain influences which have results on private members and the agencies they are working. As these increase—and the public is now sensing that they will—there will be reason to foresee a still greater sweep of Adept influence over the world.

Theosophic observers are deeply interested in all this, and one part of their observation is into the motives which excite such hostility to the doctrine of Masters. All the ordinary ones are very obvious,—dislike to novelty, fear of consequences, incompatibility with existing convictions, prejudice against Eastern beliefs, jealousy of higher beings, a materialistic bias, dread of ridicule, and many another force which springs instantly to its feet when unfamiliar sounds are heard. But these do not seem entirely to meet the case, for there is often a resentment, even a malignity, which does not exhibit itself over Karma, or Reincarnation, or the Seven Principles, or Devachan. Why should men become vexed about Masters while tolerant of Angels, and grow bitter against an unseen Man though benignant to an unseen Spirit? And why, above all, should any such feeling display itself in a Theosophist, one who may be supposed to concede the doctrine, even if not to welcome it?

In the case of such a Theosophist, and cases have undoubtedly occurred, for both in private letters and in public prints have appeared sentences rather angrily opposing the assertions of others that Masters exist and have actually communicated with workers, there must be some deeper reason than a latent unbelief or an opposition to public use of the doctrine. As we probe down, bringing each possible motive to the surface and finding it inadequate, can we stop short of this concealed, most probably unconscious, one,—*that he himself has never received a message?* Certainly this explanation would be indignantly repudiated; and yet as we examine the conditions of the case is not it the only

satisfactory solution? For observe : such a Theosophist does not deny the possibility of Masters ; he does not contest the continuity of the record of the historic belief, or its present potency in many sections of the world, or its value in the Theosophic scheme ; he does not insist that Their present action is impossible, or that there can be no satisfactory evidence of its output, or that testimony from a quarter like H.P.B. can be discredited. He would not even say that no private individual could be the recipient of a demonstration, and that any assertion of such must inevitably be false. And yet when a concrete case occurs, when reputable persons affirm themselves to have seen a Master, or to have heard His words, or to have received from Him in any way a message, there is an instant uprising of protest, of denial, of angry contempt. Is there any possible way of accounting for this save as jealousy, the working of resentment at the uncomfortable thought that another has been preferred?

This view is corroborated by two facts. One is that the objects in private or in public are invariably those who have *not* been thus favored, and who are also of the indolent, the lukewarm, the critical in Theosophical affairs. As one runs over the list of Theosophists who have thus resented the asserted experiences of others, they are at once recognized as among the lightweights in the Society, exactly those who would have no claim to help, and exactly those, therefore, whom one would expect not to receive it. The other fact is that denial is never heard from those who themselves *know*. If a man has ever been the recipient of proof that Masters exist, he is forever secure in his own belief, and he is also glad to avow that a privilege which has been granted to him is far more probable in the case of those more worthy. No readier concession to the likelihood of widespread help from Masters can be found than from him who has himself received that help.

And so, as we scan the problem of bitter denial, we find its only satisfactory solution in that pettiness of self-love, that lamentable littleness of vanity, which Theosophy itself so deplors and discountenances. A man does not like to admit as possible to another what he has not met himself and knows he cannot claim. It is solacing to wounded pride to deny the reality of a tribute elsewhere. And the wound to the pride makes the denial bitter.

True pride would refuse to allow the soul to express, even to feel, chagrin at another's honor. True dignity would rejoice if the race produces better fruits than oneself. True philanthropy

would beam over happiness accruing to any fellow-worker. And true Theosophy would take courage as it found any additional evidence that Masters are alert for the common Cause, and eager to aid their servants in a service which by that aid shall the sooner triumph.

ALEXANDER FULLERTON.

## CONVERSATIONS ON OCCULTISM.

**S**TUDENT.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

*Sage.*—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last react on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

*Student.*—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

*Sage.*—No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reacts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni*, you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out; the former, if himself too stern and unkind, would later on

come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

*Student.*—What one of those rules in any way corresponds to “Thou shalt not steal”?

*Sage.*—That one which was long ago expressed by the ancient sage in the words, “Do not covet the wealth of any creature”. This is better than “Thou shalt not steal”, for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food for a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers—all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives, yet the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

*Student.*—Is there any rule corresponding to “Thou shalt not bear false witness”?

*Sage.*—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another’s mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its

strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

*Student.*—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

*Sage.*—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

*Student.*—What do you mean by a warning coming with the picture?

*Sage.*—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

*Student.*—What kind of thought or knowledge is excepted from these rules?

*Sage.*—General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

## THE OLD WISDOM-RELIGION.<sup>1</sup>

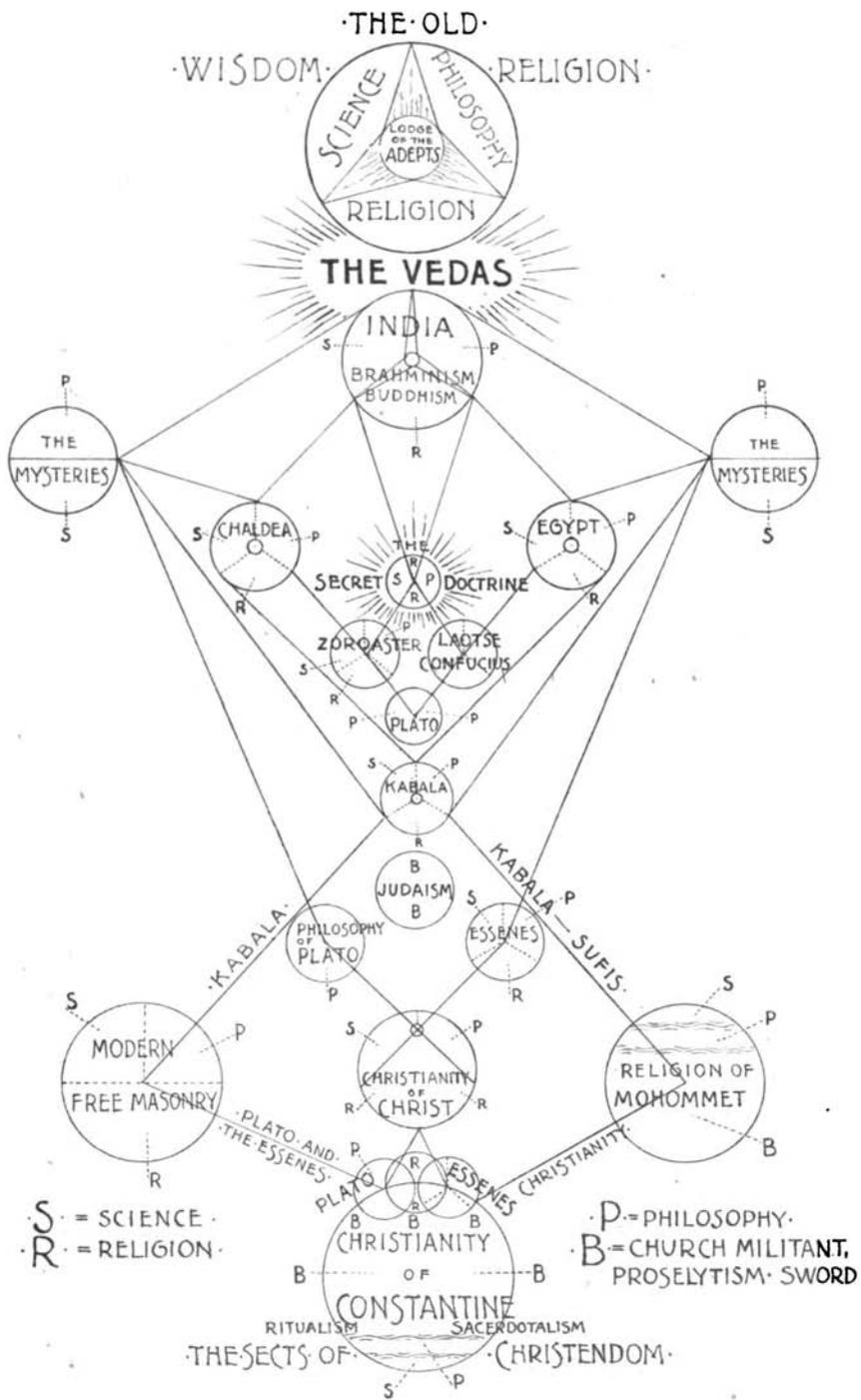
ALL readers of T. S. literature are aware that the terms Theosophy, Secret Doctrine, and Wisdom-Religion are generally used as synonymous. While such use of these terms is permissible, and while each of these terms may be made to convey the full meaning of the others, perhaps the real meaning of all the terms can best be shown by an object-lesson in the Wisdom-Religion. The most permanent embodiment and the most accessible form of the Secret Doctrine has always been in the form of religion, the outer forms serving only as a veil to the deeper meaning which was always represented by symbols, glyphics, allegories, and parables. The sublimest truths were ever regarded as a divine revelation to man, and therefore formed the basis of devotion and gave the forms of religious worship. The deeper mysteries completely coördinated the three departments of human action in the search after truth, *viz.*: Religion, Philosophy, and Science, so that there was perfect agreement between them. Science had no missing-links, Philosophy no false syllogisms or irreconcilable paradoxes, and Religion was entirely divorced from superstition and blind credulity or unreasoning dogmatism. That all such statements will be angrily denied we are quite well aware, and I am as little anxious that the general statements herein made and illustrated by the diagram shall be believed. My only desire is that they shall be *understood*, and so far apprehended that the reader may be enabled to preserve the picture in the mind for future reference. They who do this need never confound the Secret Doctrine with the outer garb or the degenerate form of any religion known to the world to-day.

The diagram is not meant to be historically or chronologically exact, though philosophically it is, I believe, true and exact as to relations and sequence. It may be read from below upward, tracing our inheritance backward beyond written history, or it may be read in the reverse order. I prefer the latter method.

Let us, then, assume that there existed in the remote past a Wisdom-Religion emanating from the "Elder Brothers" of the human race who constituted a Lodge of Adepts; whose office it was to preserve and transmit to later generations the accumulated wisdom of all previous humanities. This Wisdom-Religion was a complete coördination of the Religious, the Scientific, and

<sup>1</sup> Substance of a lecture delivered at April Convention of 1894.

the Philosophical elements in human knowledge. It is therefore represented by a circle divided equally into three parts, with the Lodge in the center as a nucleus. The earliest embodiment of this ancient wisdom was in the Vedas of old India. From the Vedas and Upanishads sprang ancient Brahmanism and later Buddhism, both of which preserved the three-fold division of religion, philosophy, and science. Next in order of importance came the religions of Chaldea and Egypt, each again preserving the three-fold form. Each of these had its organized Mysteries, in which the philosophical and scientific doctrines were preserved and taught to neophytes, with which the outer religious forms taught to the masses were originally in perfect harmony. Next came the religions of Persia and China, emanating from Zoroaster, Confucius, and Laotse, still showing the three-fold form, and followed by the philosophy of Pythagoras and Plato, and then again becoming embodied in the Kabalah with which the Pentateuch and the "Oral Teachings" (afterwards the Talmud) constituted the Jewish Religion. Repudiating later Judaism, with its ceremonies, bloody sacrifices, and traditions, and in keeping with the warnings and anathemas of the Prophets, the religion taught by Jesus embodied the more direct wisdom of the Kaballa, the philosophy of Plato (the doctrine of the Logos), and the doctrines of the Essenes and Gnostics. Thus was shown a direct descent from the old Wisdom-Religion, though giving prominence to the religious and ethical rather than to the scientific and philosophical elements. Nothing is easier than to trace this inheritance by tradition and glyphic. In Christianity under Constantine and Eusebius dogma and the sword established the reign of ecclesiasticism, superseded the religion of Jesus, and prepared the way for the dark ages. The religion of Mahommed, though a religion of conquest and blood, still through its Sufis preserved at least the traditions of a Secret Doctrine, while modern Free Masonry, coördinating the symbols from many sources (largely Kabalistic), has transmitted to modern times the science and philosophy once embodied in the Wisdom-Religion, though it has failed to recover the Key to the lost secret. Coming at last to the sects into which Christianity is to-day divided, ignorant theological speculations have failed entirely to discern the synthesis of the Wisdom-Religion, and while making a fetich of the name of Jesus have preserved only the ethics he taught, and so divorced his Divinity from his Humanity and became an easy prey to the materialism of modern science. Religion is the divinest part of the ancient three-fold wisdom, because it is through religion that





divine truth alone reaches the toiling, sorrowing masses of humanity. Christ ~~knew~~ and taught the Wisdom-Religion, but Christianity to-day with ~~its~~ ironclads and standing armies is more an heir of Constantine than of Christ. Other and older religions are largely ethnic, and Christianity might indeed become in the truest sense catholic if it would go back to Christ. It is now slowly but surely being undermined by modern materialism. It might find in Theosophy a mighty ally that would enable it to defy materialism and convert the world, but it is too proud and creed-bound to do that, and so Karma awaits it.

J. D. BUCK.

### MR. GREER'S EMANCIPATION.

MR. Benjamin Greer sat alone in his chamber at 11 o'clock one summer evening. For some time back he had been interested in the occult side of Nature and in the matter of spiritual philosophy, and had betaken himself to the perusal of Oriental works thereon, India being supposed by most of his Theosophical friends the main fountain of soul-truth for the human family. From these he had learned the great recipe for spiritual evolution, or, rather, for emancipation from those terrestrial rebirths which otherwise are sure to afflict the aspiring soul. That recipe was contemplation of the navel. It is true that contemplation of the end of the nose is equally efficacious, Paradise—so to speak—being accessible nasally as well as abdominally, but the latter process is apt to induce a squint, and is anyhow attended with much discomfort. Mr. Greer therefore adopted the former, especially as it was sustained by the great mass of Indian authorities. After some research in medical works and cautious questioning among professional friends, he had ascertained the exact spot to which his gaze should be directed, but as in spiritual matters precision is imperative, and as an unhappy corpulence made the existing expanse somewhat misleading, he had affixed to the spot in question a small disk of black courtplaster, so tenacious of hold as to defy accident or baths. There was one other difficulty,—the rotundity of his person precluded direct concentration upon the spot, but this he had met by sitting in front of a mirror and fastening his gaze on the reflected disk. Arrangements for his nightly practice had been facilitated on this occasion by the great warmth of the season and by the necessity of preparing for his couch.

Hardly had Mr. Greer taken a favorable position and brought the courtplaster well in view, when a fly alighted on his shoulder. Without diverting his eyes from the disk he gave enough of a twitch to alarm the fly, which, however, almost instantly returned and settled this time within an inch of the disk itself. "Damn that fly!", ejaculated Mr. Greer, recurring instinctively to an expression of what the Rev. Cream Cheese would call his "carnal days", and incautiously looking away to see if the accompanying slap was well aimed. It was; but the charm was momentarily broken, not only by the deflection of gaze but by the murder of an insect, which, as the best Buddhists agree, is equally fatal to spiritual emancipation. This was a little disheartening, but Mr. Greer resolutely turned again to his reflected navel and stared intently at that center of ultimate enlightenment. Suddenly there occurred to him the question as to what must be the fate of beings without navels, and this raised speculation as to pre-historic creatures, with a consequent thought of Mr. Baring-Gould's illustrations. But Baring-Gould was not a Theosophist, any more than Michael Angelo in the Sistine Chapel Gehenna. Italy was all very well for Art, but, as his cousin's letter of that morning had said, there was no such comfort anywhere as could be found in America. True, the government was bad, but what could you expect when every loafer and ragamuffin had a vote? And now the women were clamoring for the suffrage, and a pleasant life he would have if his landlady took to the primaries and served politics along with breakfast! Better that, however, than babies. He would tolerate no squalling in the house. What would become of his concentration if—alas, what *had* become of it? Mr. Greer was brought up by a round turn to perception that concatenated thoughts had drawn him far from that pathway to illumination whereof the courtplaster was as a portal. Strange that such difficulties should beset the pilgrim! It would almost seem that Black Magicians were responsible.

Foiled for the evening, Mr. Greer bethought himself of literature and turned for edification to the *Apollyon* for October, 1894. Before reading far he encountered this paragraph: "The only child of the celibate mocks his elder brother with the reawakening of forges, but the sixty-seventh among the diamond eggs warbles menacingly over its 'inner nectar'. Thus the cosmic sister-in-law attains". Unable to interpret this mysterious teaching, he made the slight change of costume left possible after his season of contemplation, and sought an unblest repose.

It was with a feeling rather of irritation than of discouragement.

ment that Mr. Greer started the next morning for his office. True, his attempts at contemplation did not always end so ignominiously as had the latest, but they certainly had not as yet developed any palpable change in his interior being, and while it was possible that the locality for the courtplaster had been inaccurately determined, a faint suspicion arose that spiritual studies might perhaps have loftier topics than the anatomical center prescribed in Indian treatises. Mr. Greer was a sincere man, very kind-hearted, really desirous of light on duty, not with a quick sense of absurdity, but with convictions and aspirations, a genuine, if obscured, sense of realities. He had done many a generous act in his career, and if through lack of the faculty of humor he had taken too seriously Oriental prescriptions, it might very well be that Karma would ordain his rescue through his charities.

Filled with reflections upon the slow progress of emancipation through the process heretofore pursued, Mr. Greer went somewhat leisurely along the sunlit street, abstractedly gazing at the shops. As he passed the window of a pawnbroker, an arm in shirt-sleeves suddenly pushed aside a little curtain and deposited just behind the glass a shining object of metal. Attracted by its glitter he stopped to examine it, and perceived it to be an East Indian ornament, rather curiously and ingeniously wrought. At this moment a shadow fell over the pane, and looking up he found a man emerging from the door. He was unmistakeably a Hindû, his poor clothing was mainly native, and a saddened expression on the dark face showed that he was the needy one who had just pawned the object in the window. The whole of Mr. Greer's Occult cravings surged up at the spectacle of this Oriental. One of the chosen people, undoubtedly a depository of racial privileges and wisdom, possibly a Brahman, a sage, a spiritual guide, able to prescribe knowingly the very exercises which in his own case were so imperilled by flies and precarious anatomy and terrestrial thoughts! Full of a mighty purpose, Mr. Greer resolved to accost this exile and solicit the Wisdom of the East. But before he was well under way the slim Hindû was lost in the throng, and again he had to lament that *embonpoint* which had already been his spiritual bane and was once more impeding his course.

This new element of vexation still further slowed his steps, and he had not gone half a dozen blocks when a small group before a door-step attracted his attention. They were staring irresolutely at a man who had evidently sunk from weakness. In a moment Mr. Greer recognized the garb and the face of the late customer at the pawn-shop. All thought of his previous purpose

vanished before purely human need, and with kindly interest he spoke to the wanderer, found that he understood English, sent a boy for a cab, and carried him off from the curious crowd to his own lodgings. Then providing for his refreshment and rest, and telling him to remain till the evening, Mr. Greer departed once more for his office. What was to be done for this sufferer,—such was the burden of his thought. He worked out all the necessities of climate, habit, and costume, considered the possibilities of occupation and of support till it was obtained, perceived that only dire emergency had caused parting from an evidently treasured possession, and resolved to redeem it by procuring from his guest the ticket. A whole finished plan was elaborated in his mind by the time that evening brought him back to his home.

Then came an interview which was very different from the one he had depicted by the pawn-shop. The man was, as he had supposed, in want, and Mr. Greer's kind sympathy dispersed his national distrust and opened his heart. Rested and refreshed, he told his story. He was an educated Buddhist, familiar also with Brahminical works, himself a modest aspirant for interior illumination, but now in great need of help to secure occupation or, if possible, return to his own land. Mr. Greer described the plan he had elaborated, and in the mutual confidences this produced narrated his occult reading and his attempts at Oriental prescriptions. The Hindû did not smile; the national character does not include a sense of humor; but he gravely explained that universal tendency to seek things of spirit through things of matter which makes the Eastern look for regeneration in gazing fixedly at his abdomen and the Western in having a priest pour water over his head. "Some of my countrymen", said he, "worship Vishnu in an image, and some of yours worship the Almighty in a wafer. Between a god made of stone and a god made of bread there is no difference. The Eternal Spirit is in every man, to be sought and found in his own soul, not in ceremonies or bodily anointings or external practices of any kind. I thought that your Scriptures said this."

Mr. Greer was not strong in Biblical lore and said as much, adding that he had been led to believe that the truth was to be sought in Indian writings; "the Sun rises in the East".

"True", replied the Oriental, "but it does not stay there. It moves impartially over the heavens. There is as much light in the afternoon as in the morning, but it comes from the West."

Mr. Greer was amazed. "Then you do not approve of my fol-

lowing the Vedas and the Shastras and what we are told of the way to emancipation?"

"I approve of your taking truth from every quarter. But then it must be Truth. It will do you no good to accept fables and tancies instead of reasonable teachings of spiritual things. You are to find God within, and to serve Him in your life each day."

"And not to practice concentration?", asked Mr. Greer.

"What did you do to-day when you planned out my relief?", replied the Hindû.

"I put my mind to it and forgot everything else till I had worked out the whole thing."

"Exactly", rejoined the Oriental. "That was concentration. You dropped from your mind all but what you were working at. Why did you do this?"

"Because I wanted to help you."

"Just so. You were so intent on an act of charity that you forgot yourself and your business and all else. You were practicing concentration, and were doing it in the best way and for the best purposes."

Mr. Greer could hardly believe his ears. This indeed was a new doctrine, not at all what he had understood by Yoga.

The Hindû continued. "Do not concern yourself with your body except to keep it pure and healthy. If you wish to understand spiritual things, think of them and let the indwelling God disclose Himself to your soul. Banish thoughts which hinder that, and gradually the light will shine through you. Be kind to others as you have been kind to me. Do you feel happier this evening than when you saw me at the pawnbroker's?"

Mr. Greer admitted that he did. Some of the light was already breaking.

"Very well. You have the key to spiritual evolution,—Charity and Devotion. I cannot tell you better than this. But even this you have learned because you brought me to your house in kindness. You say you believe in Karma. Here is a case of it. And do you know why you felt the wish to be kind? Because you had formed the habit when on earth before. Our Buddha tells us how lives of such kindness will bring us to emancipation. But it will not be through contemplating your navel."

That night, before Mr. Greer retired, he removed the court-plaster.

ALEXANDER FULLERTON.

## CORRESPONDENCE.

TO the many who hitherto sent me protests against the circular here referred to I would say that the time had not then come for publishing them, and the following will fully represent the views of the majority of the thousands I am acquainted with.

W. Q. J.

## "OCCULTISM AND TRUTH."

TO THE EDITOR OF THE PATH:—An article under the above heading having appeared in *Lucifer* for September and being also reprinted in the September PATH, and deeming it in point of fact, though perhaps not by intention, both a breach of good faith and an impeachment of the moral standards of every member of the T.S. save the "seven" who signed it, I wrote a general protest to that effect and sent it to *Lucifer* for publication. It was declined, partly because the senior editor was absent, and partly for the reason that its admission would open up afresh a discussion which it was thought desirable to avoid. Acquitting as I did the sub-editor from any *intentional* unfairness, I thought then, and still think, it unfair that not a word of protest should be allowed to such sweeping inferences as were in the article named laid against the moral precepts held by members of the T.S. excepting only the seven who had forestalled these inferences by signing the article.

From another standpoint the article is open to the charge of breach of good faith. In Mrs. Besant's "Statement" published in *Lucifer*, on page 459 occurs the following paragraph: "But there is another way, which I now take, and which, if you approve it, *will put an end to this matter*: and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted." (The italics in the above quotation are mine.) The plan was accepted without protest, it being understood, as Mrs. Besant expressed it, that the action taken was to "*put an end to the matter*", and included in "the matter" to which an end was to be put was the charge that one at least of the officials of the Society held the doctrine, which, however, he denied and of which he has never shown a trace in all my intimate acquaintance, that a good end justifies the use of bad means. As to all of this Mrs. Besant agreed an end should be put.

My contention is that the circular *Occultism and Truth* was not only unnecessary but was in its essential part untrue and was also a breach of good faith. By inference it was an impeachment of the ethical code of all who had not the opportunity to affix their names and thus run to cover. While it is the fact that Mrs. Besant has since written that she was the author of the paper and its original instigator, I do not believe she was conscious of the desire to impeach the ethics of other members, but I cannot so readily acquit some of the other signers who had shown in the proceedings in July a personal hostility not at all commendable. None of the signers can escape the logical inferences.

After giving out as if new or as if not known to most of our members ethical doctrines which every one knows the merest tyro in Theosophy is well

acquainted with, and while justly condemning the false view of occultism that "the end justifies the means", the document then says: "Finding that this false view of occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, etc".

Fortunate indeed is it for the T.S. that there are yet *seven* who are not contaminated by such false views! But I deny emphatically that any such false views and loose codes of ethics prevail anywhere in the T.S. or are spreading in it. Had the opportunity been given for repudiating such a false code, there is not a member of the T.S., I believe, in the whole round world who would not have signed it as readily and as consistently as any of the *seven*.

The convention had adjourned. The difficulties pending had been formally settled on the best basis acceptable to all parties. There was still some stress of feeling and with some bitterness and hostility, and this, under guise of a general lesson on morality, found an outlet in *Occultism and Truth*. So far as it can in any way refer to matters that had been considered and "put an end to", it was a breach of good faith, though doubtless not so regarded by the signers. So far as the insinuation of lax moral ethics is laid to the whole Society, I deny it *in toto*. It is not true: it is a mistaken judgment. A false statement such as this about a large society should never be put into the hands of our enemies, who have never been able to attack our moral teachings; the moment such a statement becomes true is the moment for us to dissolve. Therefore I hold that the whole article is misconceived, out of place, and should never have been printed. I agree fully with Mrs. Besant's statement in the paragraph already quoted. ". . . no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done". Had this precept been generally adopted, not only much of the trouble that has arisen later might have been avoided, but those who *do not "think wrong has been done"* would have discovered more of that spirit of true Brotherhood which we regard as in no sense inferior to love of truth. All such accusations and insinuations must cease, and we must bear patiently with each other's infirmities if we are not to fall apart and disintegrate. No one man or woman, no one country, has all the virtue or love of truth, and he who has it in largest degree is ever the most charitable to the mistakes and follies of others. He who believes in the law of Karma need not trouble himself to pursue his fellow for either real or fancied wrongs. If, however, the accused be conscious of no wrong, Karma readjusts the scales and the accuser becomes the self-accused.

J. D. Buck, F.T.S.

### KALI YUGA AND THE COMING RACE.

(1.) How many years are there in Kali Yuga? (2.) Will the sixth sub-race begin very soon, that is, will it be at the end of the cycle of the first five thousand years of Kali Yuga? (3.) Cannot a person of the fifth race come near where the sixth race shall live?

(1.) Kali Yuga is said by the Brahmins and by the *Secret Doctrine* to be 432,000 years long. We will have to accept the calculation for the present.

(2.) Many thousands of years will pass before the next race will be here, and you will have died several times over before that, and also it is probable you will be one of that race unless

you go to some other planet. You have made the error of supposing that the end of the cycle in 1898 is the end of the race. It is not. It is but a minor cycle, though quite important in its way. Hence—

(3.) As we, including you, will be members of the new race in all probability if we take advantage of our opportunities, there is no profit in the question or its answer, for the sixth race not being due for so many centuries, and you being eligible for membership in it, there is no sequence. When the sixth race has fully come, many degenerate examples of the bodies of the fifth will be here with it and among it, but no special place will be kept for its development.

## LITERARY NOTES.

THE PATH has now on sale the Bombay edition of the *Twelve Principal Upanishads*, with notes from the Commentaries of Sankarâchârya and the Gloss of Ânandagiri. Cloth, 710 pages; price by mail or express, \$3.00.

THE LAMP, issued by Toronto members, still shines. The December issue has a most awful picture of the editor of the PATH, for which we forgive them. Five thousand copies are issued monthly. It contains short notes and extracts, and is designed for propaganda.

A COURSE OF READING. The General Secretary is getting out a small compact circular giving a course of theosophical reading, to be sent to enquirers. After the ten books in the course follow suggestions as to devotional, philosophical, instructive, and children's books.

DAS MEER DER THEOSOPHIE is a German translation of the *Ocean of Theosophy* by Eduard Herrmann, F.T.S., of New York. It is published by Wilhelm Friedrich of Leipzig, Germany, and can be obtained through the PATH office. It is well gotten up and on good paper with paper covers.

LIGHT ON THE PATH. A pocket edition of this favorite work is nearly ready. It contains the comments from *Lucifer*, is beautifully printed, and bound in limp cloth. As there has been no pocket edition of this work issued heretofore, it is hoped that this venture will meet with general favor. Price by mail, 50 cents, postage paid, from PATH office.

THEOSOPHICAL SIFTINGS, Vol. VII, No. 10, is on "Philosophy and Ethics of the Zoroasters", and by Dr. Alexander Wilder. Of course it is learned and instructive, but there is in Dr. Wilder's papers a sweet and gracious tone which is even more attractive than his learning. Appended is a brief article called "Zoroastrism, an Afterword", apparently also by the Doctor, the first and last paragraphs of which are particularly good.—[A.F.]

WESTMINSTER GAZETTE, hastening to try and gather the pecuniary profits of its long attack on the T.S., at once, before the reply made by Mr. Judge had reached it, got out the whole thing in the form of a pamphlet in which it assumes on what it calls foreknowledge that no reply would be made. Mr. Judge's reply was about 5,000 words long, and will call for a new edition if the thing is to be printed complete. But that reply was printed in full by the New York *Sun*. The pamphlet is a monument of assumption, presumption, and ignorance, combined with malice and falsehood. It may be put on the shelf with the S.P.R. Report on H.P.B. It is not sold by the PATH.

MUSIC THEOSOPHICALLY needs attention. We have only the few simple songs of the Lotus Circles, where this branch of Theosophy first had atten-

tion, and in California by the way. In that state Bro. Walters gives it much attention. Recently Bro. A. Tregina of Washington made some more tunes for the New York Circle, which is copying them and sending to other Circles. This will broaden the matter somewhat. Bro. Tregina has also composed a song of more weight to the words "The Appeal to the Higher Self", from the *Crest Jewel of Wisdom*, and dedicated it to W. Q. Judge. The song will soon be gotten out by the PATH office as a beginning of this important branch of work. Perhaps later other musicians will try the same line and make the title always speak for Theosophy.

NOVEMBER THEOSOPHIST. "Old Diary Leaves II" describes the early life in India of the Founders, the friends they made, some sturdy, some treacherous, the throngs of visitors, the discussions, the hypocrisy and attempted swindle of a native host named Hurrychund whose present incarnation is here branded for all time, and a striking phenomenon by H. P. B. "Sympathy a Source of Knowledge", J. C. Staples, is good; "Haunted Trees and Stones" illustrates that interpretation of "All things are possible to him that believeth" which renders it as "There is no limit to human credulity"; "Colors and Tones", by Miss Ellen S. Atkins, is so significant as to evoke a suggestive Editorial Note. The President announces that generous gifts from the Sections have more than made good the embezzlement by the late Treasurer.—[A. F.]

THE IRISH THEOSOPHIST for November contains the first in the series of Jasper Niemand's "Letters to a Lodge". Though sometimes a little indefinite and addicted to paradox, it is really able and with deep sounding, truly pointing out hidden dangers in the work of help to others. It may not be the fact that "our only justice is compassion", and we should drop into unintelligent hero-worship if we readily attributed abstinence from needed self-defense to "greatness too high for bending", but one is very tolerant of the enthusiasms of a soul like "J. N.". Mr. Sinnett in "Theosophy and the Expiring Cycle" refers to a frequent notion among Theosophists that in 1897 "some mysterious extinguisher" is to descend and make abortive future attempts at Theosophic work, and gives some wise distinctions and cautions, though apparently thinking the "cultured classes" the hope for Theosophy's future.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. II, "The Doctrine of the Resurrection", A. M. Glass. This is one of those specially good numbers which make F. T. S. lament the approaching end of the publication. It is excellently well reasoned out, copious in treatment and apt citation, reverent and sweet in spirit, and with most pleasing style, very smooth and melodious, a felicitous phrase delighting from time to time percipient minds. Perhaps one cannot say that the word "resurrection" is here given any very definite meaning, and, indeed, that is by no means easy when the word is applied to anything else than a corporal revival, even Alger in his elaborate treatise failing to expound with clearness what he supposed St. Paul's idea to be. Mr. Glass beautifully unfolds the truth of a spiritual evolution, advancing from stage to stage as man strives for it, and culminating in a return to the very bosom of Deity. But does the word "resurrection" fit this thought, however correct the thought? Nevertheless, the paper is delightful, and the quoted teachings of Origen and Justin Martyr should open the eyes of "orthodox" Christians to aspects of doctrine they never dreamed of.—[A. F.]

NOVEMBER LUCIFER is the third issue without the title-page as H. P. B. framed it. Mr. Mead's "The Web of Destiny" treats of man's triple nature as correspondent to the three worlds, and of the three vestures he weaves as he is hylic, psychic, or pneumatic. There is a tone throughout this paper of gentle spiritual fervor which is no less attractive than touching. Most true and wise is H. T. Edge's "Conditions of True Union". There is begun a translation from French of Madame Jelihovsky's reminiscences of her sister, H. P. B., which must certainly be acclaimed by all Theosophists. "Some First-Hand Notes on Tibet" is from facts given by a disciple now resident there, and is most interesting. Eliphas Lévi remarks that the occult philosophy is the philosophy of good sense,—a remark which, considering the source, rather makes one stare. This number of *Lucifer* is unusually fine, but its

gem, its transcending content, is Dr. Herbert Coryn's exquisite "Heaven-world", so admirable in thought and exposition, so clear and sweet and tender, so rich in sensibility, so singularly apt in its use of words, so noble in its spirit and purport and diction. What a magnificent description of death this is,—"the benediction of Nature upon whatever may be good in us"! We are taught the wrong of fear of death, how it arose, wherein we mistake as to the quality of the Heavenworld, what friendship means and how it persists. No reviewer of less ability than the author could adequately describe the treatment of this last topic, or, indeed, any part of the paper. Happily there is to be continuance in future issues. A small drawback is in denying objectivity to color and harmony (page 237), as if the mind created instead of perceiving these, but this is mentioned only lest enthusiasm should seem to sweep away impartiality.—[A.F.]

THE SCHOOL OF LIFE, by Theodore F. Seward, is interesting because it marks one of the earlier stepping-stones on which an intensely devout soul, freed from the spirit and from the coarser dogmas of old orthodoxy and yet finding its very life in distinctive Christianity, passes from a narrow creed to a broad Theosophy. Beautiful and warm in its love for and delight in religion, it has hardly less delight in science because it believes science so copiously to affirm its own new discovery of an old religious truth—the immanence of God in every particle of His universe. It uses this as explaining the genesis and evolution of things and men, and the whole of teleology. The charm is in its utter faith in God, its ready abandonment of schools and scholasticism, its sunny hope and anticipation, its sympathy with the Christ-spirit, its devotion to truth and purity and right, its fraternal touch with every sincere thinker. Verbal inspiration and a personal Devil and a lingering fondness for some old-time theological thought it has not got rid of, but these are evidently weakening. The problem of human misery and the inadequacy of one earth-life as a preparation for eternity are wrestled with manfully but unsuccessfully, as they must always be without Karma and Reincarnation as solvents. And here is the book's weak point. God's mere will and an unknown provision for the future cannot meet the exigencies of those two problems. Nothing short of the Theosophic exposition can. Such a writer is unconsciously ripening for just this, and his lovely spirit of sweetness and light, fortified with the whole strength of Karma and Reincarnation as doctrines, may—let us hope, *will*—give his ultimate teaching enormous influence. At present it is too liberal for orthodox zealots, and yet unsatisfactory to the unorthodox because still weighted with a theology and with difficulties only removed by Theosophy. But it is a symptom of the times, and, as has been said, a stepping-stone.—[A.F.]

## MIRROR OF THE MOVEMENT.

### AMERICA.

BRISTOL T.S. has elected as President Mr. Arthur E. Muzzy, and as Secretary Mr. Elbert W. Gaylord.

MERIDEN T.S. has elected as President Mrs. Louise E. Sorg, and as Secretary Mrs. Frances A. H. Loomis, Station A, Box 244.

HAWAII LODGE T.S., Honolulu, Hawaiian Islands, was chartered on Dec. 5th with nineteen charter-members, eleven of them being new additions to the T.S. It is the 101st Branch on the American roll.

LYNN T.S., Lynn, Mass., was chartered on Dec. 19th with seven charter-members, and is one result of the work of Mr. Burcham Harding. It would be the 102d Branch, but the extinction of the Harvard T.S. makes it the 101st.

"H. P. B." T. S. had Sunday evening lectures in December: *Talk on Theosophy*, William Main; *The Human Soul*. Dr. E. G. Day; *Scientific Religion*, Dr. E. B. Guild; *The Trinity in Man and Nature*, J. H. Fussell; *Jesus the Christ*, Donald Nicholson.

ARYAN T.S. had Sunday evening lectures in December: *Gods and Gardens*, H. T. Patterson; *Theosophic Light on Mundane Paths*, Jas. H. Connelly; *The Two Paths*, Layton W. Crippen; *Jesus the Christ*, Donald Nicholson; *Theosophy*, William Q. Judge.

KSHANTI T.S., Victoria, B.C., had lectures in November: *Some Teachings of Theosophy*, H. W. Graves; *Death and Birth*, G. F. Jeanneret; *Seven Principles of Man*, F. C. Berridge; *Diet*, Capt. Clark. Average attendance has been a little over twenty. The room and free Library are at 28 Broad street.

YONKERS, N. Y., now has a series of Sunday evening lectures. A number of Theosophists of this city hired a hall at 34 North Broadway and have started a center there. Dec. 23d Mr. Budd lectured on *The Nature and Aim of Theosophy*, and on Dec. 30th Mr. Alex. Fullerton gave *Theosophy as a Religion*.

HARVARD T.S., the Branch in Cambridge formed of University students, has died out through their graduation. The only member remaining in the city has joined the Cambridge T.S., and the charter was cancelled by the General Secretary on Dec. 26th, the Executive Committee consenting. There are now 101 Branches in the Section.

THE VISIT in November of Claude Falls Wright to Ann Arbor, which is very conservative, resulted in much good. We had misgivings when making the arrangements, but were very glad to see large and cultured audiences at both of his lectures. His parlor talks were also crowded. The papers opened their columns for reports, and a reading-circle was formed before Mr. Wright left. There are other places in Michigan where good work could be done, and all that is needed is more money in the lecture-fund. Those who are interested here feel that if the members and Branches gave more to the funds at the headquarters other lecturers would be sent to waiting places, of which there are many.—[L. H. F.]

CHICAGO T.S. at its annual meeting on Dec. 5th unanimously reelected Mr. George E. Wright as President, and enlarged the Branch representation on the Central States Committee for Theosophical Work. Each of the other three Branches in Chicago has elected a number of this Committee, which Committee will take over to itself the work hitherto done by the League. The new arrangement promotes both harmony and vigor.

BLAVATSKY T.S., Washington, D.C., has taken a new and better hall at 419 Tenth street, with larger capacity and general excellence than any yet secured. A lecture is now given every Sunday evening. On the 2d Mr. Coffin spoke on *The Influence of Theosophy on Daily Life*; on the 9th Mr. Tregina spoke on *Occult Science in Washington City*; on the 16th Mr. Robert L. Lerch spoke on *A New-Old View of Life*. Attendance at the regular Thursday evening meetings is good, with prospect of being much better through the winter.

CHICAGO HAS BEGUN a new year with unwonted encouragement. The reorganization of the Central States Committee and the purchase of a printing-press are two events which promise wide and immediate growth in activity. During the past two months the following Sunday lectures have been delivered at the four Theosophical centers in Chicago: *Ghostland and Karma*, by Miss Eva F. Gates; *Human Evolution and Immortality*, by Miss Leoline Leonard; *Old Truths in New Forms and Heaven and Hell*, by R. D. A. Wade; and *Theosophy and A Perfect Man*, by Marpole Willis.

BURCHAM HARDING has accepted the honorary position of Lecturer to the New England Theosophical Corporation of Boston. A very thorough system of lecture-work has been inaugurated for carrying Theosophy into every town of over 5,000 inhabitants, and into smaller places where it may be desired. The state of Maine is first on the rôle, as at present it has but one Branch (at Portland), and one F.T.S. in the far east. Mr. Harding spent nine days at Portland, giving two lectures in a public hall and one before the "Beecher Evolution Club", holding Branch meetings on the other nights. Several new members joined, and greater activity was imparted to the Branch. He then

started on the pioneer-work into the north and east, taking the leading cities in rotation—Auburn, Lewiston, Bath, Brunswick, Augusta, Gardiner, and Waterville. Two lectures were given in public halls at each place, and a night devoted to forming a center. At every city some have been found to take up the study. At Bath the Y. M. C. A. hall was used for the lectures, and in other places the Y. M. C. A. have rendered assistance. The leading Maine newspapers have generously granted space for articles on Theosophy, and given full reports of the lectures. This pioneer work involves a good deal of expense in travelling, as the ground has to be covered three times. Having no local assistance, the lecturer has to visit the towns a week in advance to arrange for halls and advertising, and then retrace his steps. It is intended to continue this work until all the larger towns in New England have been visited. Members-at-large and others desirous of assisting and willing to arrange for lectures will please communicate with the Secretary New England Theosophical Corporation, 24 Mt. Vernon street, Boston, Mass.

CLAUDE FALLS WRIGHT lectured on Tuesday, the 20th November, to a large audience at Sandusky, O., in the Mahala Hall; his topic was *Occultism*. After organizing a class there he left for Ann Arbor, Mich., lecturing Nov. 21st in Frieze Memorial Hall on *Reincarnation*. This hall was also crowded. Thursday he gave a parlor talk at Mrs. Fisk's on *The Nature of Theosophy*. Friday evening another parlor talk was given at Mrs. Fisk's on *The Constitution of Man*. On Saturday he gave a public lecture on *Occultism* in the Frieze Memorial Hall, and announced the formation of a class in Theosophy. Then, after some other work, the class was duly formed on Tuesday evening at Mrs. Fisk's. Mr. Wright then left for Toledo, and on the 29th lectured before the Branch there on *Concentration*. On Friday he addressed a large audience in the Church of our Father on *The Constitution of Man*, and on Dec. 1st a still larger one in the same hall on *Reincarnation*. After that lecture he arranged for a series of lectures on Theosophy in Lotus Hall, provided sufficient persons in the audience put down their names to attend. Fifty outsiders immediately sent in their names, but by the following evening the class had swollen to over one hundred. This course of lectures was as follows: Sunday, Dec. 2d, he lectured on *First Principles of Theosophy*, 3d on *The Cosmos*, 4th on *Man in his Relation to Nature*, 5th on *Practical Occultism*. On Dec. 6th he addressed a members' meeting on *The Theosophical Society*. He then left for Fort Wayne, Ind. On Sunday, Dec. 9th, he addressed a meeting there in the Standard Hall on *Reincarnation*. On Monday no meeting was held on account of the weather. Dec. 4th *After-death States* was the topic of a lecture in the Branch Rooms. Wednesday he addressed another meeting in Branch Rooms on *First Principles*. Thursday he attended a small gathering of members in the afternoon, and in the evening addressed a large audience in Standard Hall on *Hypnotism*. Friday was devoted to making calls on some of the members, and then Mr. Wright left for Dayton, O. On Saturday he addressed a meeting there on *Theosophy*. Sun-afternoon afternoon he lectured to a full house in the K. of H. Hall on *Theosophy and Brotherhood*. Monday evening the 17th he lectured again to a yet larger audience in the same Hall on *Reincarnation*. Mr. Wright will deliver other lectures in Dayton, O., and organize a Society there; he then goes to Cincinnati, St. Louis, Kansas City, and other places, to Denver, Col. The average attendance at his public lectures this month has been from 200 to 500, and the papers have been full of reports all the while.

#### PACIFIC COAST.

HAWAII LODGE T.S. has elected as President Mr. Mark P. Robinson, and as Secretary Mr. George W. Smith, P. O. Box 319, Honolulu, Hawaiian Islands.

Mrs. ANNA L. BLODGETT of Seattle has been visiting and working among the Branches in Victoria and Port Townsend, having given three public lectures in the former town to good audiences and having met the Branch for consultation. The Kshanti T. S. is doing admirably, four or five of the members being especially active. In Port Townsend it was said that the lecturer had the largest audience in town that Sunday evening. Good questions were put, and very close attention given to the subject.

UNDER THE AUSPICES of Stockton Branch, of Stockton, Calif., Dr. Griffiths gave two lectures in T.S. Headquarters. Sunday, November 18th, he discoursed upon *Adepts, who, what, and where are They?*; November 20th the subject was *Brotherhood on Physical, Mental, and Spiritual Planes*. November 21st a public Quiz was held. Headquarters were crowded to their full capacity with very attentive audiences, and great interest was manifested at the Quiz. A full meeting of the Branch was held November 22d, where plans were discussed for better and more extended work. A fraternal spirit prevailed, and strong determination to work more vigorously. Stockton Branch has done good and telling work during the past year. Splendid results always attend those Branches which aspire to do the Masters' bidding and surely receive Their help. Lectures upon *Adepts* and *Brotherhood* were in Sacramento, November 29th and December 2d, and a Quiz held December 4th. A Committee for Public T.S. Work has been jointly formed by the two Branches in that city, Pythian Castle secured, and regular Sunday evening public Theosophical lectures begun.

## FOREIGN.

## ENGLAND.

This *Westminster Gazette* flare seems to have moved many members to redoubled activity and so resulted in good. Mr. Sydney Coryn, President of the Croydon Lodge, who has been lecturing a good deal at workingmen's Clubs in and about London during the past month, reports splendid and most interested and attentive audiences, and no reference whatever to this so-called "Isis-very-much-Unveiled" *exposé*. It has fallen perfectly flat; but remains, nevertheless, as a gigantic advertisement for the T.S.

Countess Wachtmeister sends good news from Paris; she passed through there on her way south, and had a long talk with M. Bailly, who is bent on active propaganda. The circulation of *Le Lotus Bleu* has increased considerably, he told her.

The North of England Federation held its Sixth Conference last month at York, and Mr. Mead took the chair, giving a sensible and practical turn to the current excitement in the *Westminster Gazette*. Steady work and propaganda was reported as going on well during the past three months in the Northern Lodges and Centers, eight of the former and three of the latter being represented at the Conference.

A South-Western Correspondence Circle has been started, and twenty out of the thirty members notified have joined.

A new Lodge at Norwich—which has long been a Center—was opened by Mr. H. T. Edge last month.

Mr. Staples of the Brighton Lodge having volunteered for theosophical work in Australasia, left for New Zealand a few weeks ago. He is going to help work up Lodges and Centers there, do lecturing tours, etc.

Blavatsky Lodge meetings have been very well attended lately; the quarterly *Conversazioni* have been given up, and a capital lending library—starting with seventy volumes—established, for the use of members. Miss Cooper has resigned the honorary Secretaryship, Mrs. Sharpe being elected in her stead.

A *Secret Doctrine* class, too, is held in the lecture-hall on alternate Saturdays by Mr. James Pryse, as many as from twenty to thirty attending it.

The *Ocean of Theosophy* is at present being made the subject of study by the Croydon Lodge and Streatham Center.

Sweden sends a long and capital report of recent activities. Many of our Scandinavian brethren, notably Dr. Zander, are doing much good in the lecturing line. The Arion Lodge, Malmö, which has only been founded a year, now numbers forty-eight members.

I must not forget to tell you that Mr. Hargrove has just been over to Dublin on a short lecturing-tour, and has met with great success.

ALICE CLEATHER.

## AUSTRALASIA.

AUCKLAND, NEW ZEALAND. The feature of the month has been the visit of Mrs. Annie Besant, who arrived on the afternoon of October 5th from Sydney. A reception was held at Mrs. Draffin's in the evening and a pro-

gram of work arranged for her stay in Auckland. On Oct. 6th she lectured on *The Dangers that Threaten Society*; on Sunday evening she lectured on *The Mahâtmas*; on Oct. 8th she spoke on *Why I Became a Theosophist*; on the following evening on *Human Evolution*; and on Oct. 10th upon *The Teachings of Theosophy*. All the lectures were crowded, and during each day she was interviewed upon theosophical subjects by hundreds of citizens in the local Society's rooms. In response to an invitation she breakfasted with the Most Rev. Dr. Cowie, Bishop of Auckland and Primate of New Zealand, at Bishop's Court. She left on Oct. 11th to fulfill her lecturing engagements in the southern districts of the colony, and was accompanied by Mrs. Draffin.—[W.]

#### SUPPORT OF THE T. S.

I have received several encouraging letters since last report, and prospects seem brighter than at any time since the organization of our classes. If every F.T.S. will make it a personal duty to secure at least one new pledger our fund will soon be doubled. Since last report I have added the following:

H.C. and S.E.F.—10 c. per month.

G.T. and E.V.B.—25 c. per month.

J.D.B.—\$10 per month.

Collections since last report, \$72.70, remitted herewith.

I wish to specially acknowledge the receipt of \$8.00 as an extra contribution from one of our pledgers who wishes to be known simply as "King's County". Shall endeavor to make full report of condition of fund to date next month. G.E.H.

51 Huffman avenue, Dayton, O., Dec. 12, 1894.

Received, Dec. 17th, 1894, from George E. Harter \$72.70, collected through his scheme since remittance of Oct. 17th.

WILLIAM Q. JUDGE, *General Secretary*.

#### NOTICES.

##### EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE, }  
ADYAR, OCT. 7, 1894. }

The Society is notified that Señor Dr. Alberto Das, formerly of Spain and subsequently of Buenos Aires, Republic of Argentina, South America, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are hereby cancelled; and the charter granted him for the organization of the Luz Branch T.S., at Buenos Aires, has been rescinded, and a new charter issued to Señors D. Ferdico Fernandez, D. Alejandro Serondo, and their associates.

General Secretaries are requested to notify the above to their Branches, and conductors of the Society's journals to publish the facts for the protection of our members and the public. H. S. OLCOTT, P.T.S.

##### POEMS FOR THE LOTUS CIRCLE.

The Lotus Circle in New York wishes to procure good short poems to be used in the meetings after being set to music and in addition to those already printed. They request that some be sent in. No guarantee is given of accepting any; selection of those deemed most suitable will be made. Address Mrs. E. C. Mayer, 138 Fifth avenue, New York City.

##### THE FORUM.

January *Forum* will only be sent to such Branches and members-at-large as have paid dues for 1895. Those paying later will of course receive the back numbers due them, but much extra trouble to this office, as also risk of confusion and delay, are occasioned by tardy payment.

Thou, O disciple, in thy work for thy brothers hast many allies—in the winds, in the air, in all the voices of the silent shore.—*Farewell Book*.

OM.

# Ā Ṭ M

He who has learned this hidden wisdom, putting away all darkness, he enters and dwells in the endless heaven, the world that is the prize of victory.—*Kena Upanishad*.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—*Revelations, iii, 12*.

## THE PATH.

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VOL. IX.

FEBRUARY, 1895.

NO. II.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

#### III.

THE following letter was written before the foundation of the Theosophical Society. A somewhat inaccurate translation appeared in Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*, but as some additions were made to the original it is interesting to see what was actually written by H.P.B. at such an early date.

“The more I see of spiritist séances in this cradle and hotbed of Spiritism and mediums, the more clearly I see how dangerous they are for humanity. Poets speak of a *thin partition* between the two worlds. There is *no* partition whatever. Blind people have imagined obstacles of this kind because coarse organs of hearing, sight, and feeling do not allow the majority of people to penetrate the *difference* of being. Besides, Mother-Nature has done well in endowing us with *coarse* senses, for otherwise the individuality and personality of man would become impossible, because the dead would be continually mixing with the living,

<sup>1</sup> Copyright, 1895.

and the living would assimilate themselves with the dead. It would not be so bad if there were around us only spirits of the same kind as ourselves, the half-spiritual refuse of mortals who died without having reconciled themselves to the great necessity of death. Then we might submit to the inevitable. One way or another, we cannot help identifying ourselves physically and in a perfectly unconscious way with the dead, absorbing the constituent atoms of what lived before us: with every breath we inhale them, and breathe out that which nourishes the formless creatures, elementals floating in the air in the expectation of being transformed into living beings. This is not only a physical process, but partly a moral one. We assimilate those who preceded us, gradually absorbing their brain-molecules and exchanging mental auras—which means thoughts, desires, and tendencies. This is an interchange common to the entire human race and to all that lives. A natural process, an outcome of the laws of the economy of nature. . . . It explains similarities, external and moral. . . . But there exists another absolute law, which manifests itself periodically and sporadically: this is a law, as it were, of artificial and compulsory assimilation. During epidemics of this kind the kingdom of the dead invades the region of the living, though fortunately this kind of refuse are bound by the ties of their former surroundings. And so, when evoked by mediums, they cannot break through the limits and boundaries in which they acted and lived. . . . And the wider the doors are opened to them the further the necromantic epidemic is spread; the more unanimous the mediums and the spiritists in spreading the magnetic fluid of their evocations, the more power and vitality are acquired by the glamour.”

Madame Jelihovsky says that “Helena Petrovna described many séances in terms of horror in consequence of the sights she was enabled to see as a result of her clairvoyance. She saw details hidden from the others present: perfect invasions of hosts of soulless remains of mortals, ‘woven of fleshly passions, of evil thoughts, of vicious feelings which had outlived the body’”. And H. P. B. wrote:

“It stands to reason that this mere earthly refuse, irresistibly drawn to the earth, cannot follow the soul and spirit—these high-est principles of man’s being. With horror and disgust I often observed how a reënimated shadow of this kind separated itself from the inside of the medium; how, separating itself from his astral body and clad in someone else’s vesture, it pretended to be

someone's relation, causing the person to go into ecstasies and making people open wide their hearts and their embraces to these shadows whom they sincerely believed to be their dear fathers and brothers, resuscitated to convince them of life eternal, as well as to see them. . . . Oh, if they only knew the truth, if they only believed! If they saw, as I have often seen, a monstrous, bodiless creature seizing hold of someone present at these spiritistic sorceries! It wraps the man as if with a black shroud, and slowly disappears in him as if drawn into his body by each of his living pores."

In the year 1878, or thereabouts, a defence of modern Spiritualism was brought out by Alfred Russell Wallace. This greatly pleased H.P.B., who wrote on the subject to her sister:

"See how cleverly he proves how mistaken people are who say that we propagate ancient prejudices and superstitions; how he proves that a body of people who preach the study of man's nature, who teach the acquirement of eternal bliss as a consequence of attaining the full perfection of their moral and spiritual powers, is the chiefest enemy, not only of gross materialism, but also of all kinds of silly bigotry and myth-worship. Spiritualism is an experimental science; its development—which is the object of the Theosophical Society<sup>1</sup>—will make it possible to find a foundation for a true philosophy. There is only one truth, and it is higher than anything else. Theosophy is bound to destroy such meaningless expressions as 'a miracle' or the 'supernatural'. In nature everything is natural, but everything is not known; and yet there is nothing more miraculous than her powers, hidden as well as revealed. Spiritualism, *meaning the spiritual powers of man and the deeper knowledge of the psychical aspects of life*, which we Theosophists preach, will cure the old evils of religious quarrels, owing to which the faith of man in the primitive truths of immortality and repayment according to deserts is disappearing. Wallace speaks the truth when he says that Spiritualism well deserves the sympathy of moralists, philosophers, even of politicians and of everyone who desires the perfecting of our society and our life."

H.P.B. did not spare herself when portraying the humorous side of her surroundings. The American Phrenological Society wrote and asked for her portrait and for a cast of her head, and

<sup>1</sup> At this time a wide distinction was drawn between "Spiritualism" and "Spiritism". It will be seen from H.P.B.'s own definition that she was not speaking of "Spookology" as the object of the Theosophical Society.

Professor Buchanan, the phrenologist and psychometer, called on her for an interview. She describes the incident in writing to Madame Jelihovsky:

“And so this poor victim (victim in view of his awful task) was sent to me—a phrenological occultist, who came in the company of a huge bouquet (as if I were a prima donna!) and with three trunk-loads of compliments. He fingered my head and fingered it again; he turned it on one side and then on the other. He snorted over me—snorted like a steam-engine, until we both began to sweat. And at last he spat in disgust. ‘Do you call this a head?’, he says; ‘It’s no head at all, but a ball of contradictions.’ ‘On this head’, he says, ‘there is an endless war of most conflicting bumps; all Turks and Montenegrins.’ I can’t make anything of this chaos of impossibilities and confusion of Babel. Here, for instance’, he says, poking my skull with his finger, ‘is a bump of the most ardent faith and power of belief, and here, side by side with it, the bump of scepticism, pessimism, and incredulity, proudly swelling itself. And now, if you please, here is the bump of sincerity for you, walking hand in hand with the bump of hypocrisy and cunning. The bump of domesticity and love for your country boxes the ears of the bump of wandering and love of change. And do you mean to say you take this to be a respectable head?’ he asked. He seized himself by the hair, and in his despair pulled a considerable lock from his own respectable head, answering to the highest standards of phrenology. . . . But all the same he described, drew, and published my poor head for the amusement of the hundred thousand subscribers to the *Phrenological Journal*. Alas, alas, ‘heavy is the crown of Monomach!’<sup>1</sup> The aureola of my own greatness, acquired so undeservedly, is simply crushing me. Here, I send you a copy of my poor head, which you are requested to swallow without any sauce. A hundred thousand Yankees are going to feast upon it, and so I am certainly going to save a bit for my own blood!”

“Now listen to this, little brothers”, she writes in her next letter, “I am sending you a great curio. Examine it, wonder at it, and improve by it. The Freemasons of England, whose Grand-Master is the Prince of Wales, have sent me a diploma, which means to say that I am raised to a high Masonic dignity, and so my title is ‘Mysterious Freemason’. Ah me! next I shall prob-

<sup>1</sup> This was during the war in 1877.

<sup>2</sup> The coronation crown of Russia; this was said by one of the Tsars.

ably be elected Pope of Rome for my virtues. The decoration they sent me is very beautiful: a ruby cross and a rose. I send you the cutting from the *Masonic Journal*."

Many honors were showered upon H.P.B. as a result of the publication of *Isis Unveiled*. A very ancient Society in Benares, founded before the beginning of the Christian era, called the Sat-Bai, sent her a diploma in Sanskrit, decorated with many symbols. It is remarkable that in this diploma Helena Petrovna is alluded to as a "Brother of the female sex". "Henceforward our brother Rad is entitled, owing to his great knowledge, to power over the inferior grades of ministers, couriers, listeners, scribes, and the dumb ones." H.P.B. also received a very ancient copy of the *Bhagavad-Gītā*, in a mother-of-pearl and gold binding, from an Indian Prince. At the approach of the Russo-Turkish war of 1877-1878, H.P.B. wrote many articles against the Roman Catholics, because the Pope had blessed the weapons of the Turks. These articles she signed "A Russian Woman". They created such a stir that Cardinal McCloskey sent his Jesuit secretary to her, under the pretext of making the acquaintance of "such a remarkable woman, and pioneer thinker, who knew how to shake off the prejudice of patriotism and to create for herself an independent position in an independent country". In February, 1877, she wrote to her sister:

"I told him his endeavors were in vain; that whatever I personally, as a Theosophist, might believe was no business of his at all; that the faith of my Russian fathers was sacred to me; that I shall always stand up for this faith and for Russia, and shall always write against the attacks of the hypocritical Catholics upon them as long as my hand can hold a pen, and without letting myself be frightened by the threats of their Pope or the wrath of their Roman Church, the Great Beast of the Apocalypse!"

The result of this visit was a new article by her against the head of the Western Christian Church, who blessed Musselmans that they might the better kill Christians, Slavs, and Russians. Soon after this move Mme. Jelihovsky received newspaper cuttings containing the report of H.P.B.'s real fight—but this time not with an ecclesiastic, but with a propagator of materialistic views, of European renown. She writes to her sister in her usual humorous way:

"I send you, friends, one more article of mine, which received by no means small honors here and was reprinted by several New York papers. This is the way it happened: the London scientist

Huxley has been visiting here, 'the progenitor of protoplasm and high-priest of psychophobia', as I have surnamed him. He delivered three lectures. At the first, he made short work of Moses and abolished the whole of the *Old Testament*, declaring to the public that man is nothing but the great-grandson of a frog of the Silurian period. At the second he 'beat everyone', like a new Kit Kitich.<sup>1</sup> 'You are all fools', he says, 'you don't understand anything. . . . Here is the four-toed foot of Hipparion, the antediluvian horse, for you, from which it is evident that we, five-toed men, are closely related to it as well, through our origin.' There is an insult for you! But at the third lecture our wise *psychophob* tried to sing it altogether too high, and so started telling fibs. 'Listen to me', he says, 'I have looked into the telescopes, I have whistled under the clouds in balloons, I have looked out for God everywhere with great zeal; and nowhere, in spite of all my researches, did I see or meet him! Ergo—there is no God and there never was any such!' It was worth these peoples' while paying him \$5,000 for three lectures of this sort of logic. 'Also', he says, 'the human soul. . . . where is it? Show it to me as I can show you the heart and the rest of the 'inwards'. Anima Muni, ether, Archos of Plato. . . . I have searched for the soul with the aid of spy-glasses and microscopes; I have observed the dying and anatomized the dead, but upon my word of honor, there is no trace of it anywhere! It is all a lie of the spiritists and the spiritualists. Don't you', he says, 'believe them.' I felt awfully sorry at all this. So sorry as even to be angry. So I thought to myself, let me go and write an article against this self-willed, self-opinionated Kit Kitich. And what do you think? I have written it. And it came out not at all so bad, as you can see by the enclosed copy. Needless to say, I immediately took this article, sealed it, and sent it through our corresponding members to London, to be delivered to Huxley with my most earnest compliments."

H. P. B. was compelled for various reasons to become an American citizen. This troubled her considerably, as, like all Russians, she was passionately devoted to her country. She wrote to Madame Fadeef:

<sup>1</sup> Kit Kitich, or in Academic Russian Tit Titich, is a stage character whose favorite saying is: "Who can beat Kit Kitich when Kit Kitich will beat everyone first?" He has long become the synonym of a bully, a petty, self-willed, domestic tyrant. The popular Russian dialect quite unconsciously transforms "Titus, the son of Titus" (Tit Titich) into "the Whale, the son of the Whale" ("Kit" means "whale" in Russian); and H. P. B. used this unconscious pun to make fun of the biological evolutionist who claimed to be, in some sense, the son of the whale, and whose doctrine she found to be "very like a whale", too. But a pun, unlike a bishop, loses by translation.

“My dearest, I write to you because otherwise I would burst with a strange feeling which is positively suffocating me. It is the 8th of July to-day, an ominous day for me, but God only knows whether the omen is good or bad. To-day it is exactly five years and one day since I came to America, and this moment I have just returned from the Supreme Court where I gave my oath of allegiance to the American Republic and Constitution. Now for a whole hour I have been a citizen with equal rights to the President himself. So far so good: the workings of my original destiny have forced me into this naturalization, but to my utter astonishment and disgust I was compelled to repeat publicly after the judge, like a mere parrot, the following tirade: that I ‘would renounce for ever and even to my death every kind of submission and obedience to the emperor of Russia; that I would renounce all obedience to the powers established by him and the government of Russia, and that I would accept the duty to defend, love, and serve the Constitution of the United States alone. So help me God in whom I believe!’ I was awfully scared when pronouncing this blackguardly recantation of Russia and the emperor. And so I am not only an apostate to our beloved Russian Church, but a political renegade. A nice scrape to get into, but how am I to manage to no longer love Russia or respect the emperor? It is easier to say a thing than to act accordingly.”

## TESTIMONY AS TO MAHATMAS.

THE name *Mahâtma* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W. Q. J.

1. The Vedas, admittedly among the oldest of religious books, if not in fact the oldest, contain the word *Mahâtma*, which means “great soul”. The *Bhagavad-Gîtâ* says that “such a one [a Mahâtma] is difficult to find”.

2. From H.P.B. Her assertions to her relatives many years ago that she knew such wonderful beings; later, similar assertions and objective proofs to her American friends, then to her English and Indian friends; her statement and that of Masters themselves in writing that they had assisted her in most of the book *Secret Doctrine*. This message was received by Dr. Hübbe-Schleiden of Germany, and has been reprinted in the PATH. With H.P.B. begins the testimony for the Western world in this age, and she began a revival in India of the belief in the actual present existence of Mahâtmâs, as to whom a general belief had always existed there.

3. Col. H. S. Olcott has asserted continuously, in private and public, in all parts of the world by speech and writing, that he has had personal objective and introspective proof of the existence of not only the one Master so much spoken of, but also of K.H. and others. He declared very often most unequivocally that he had met the Masters. In the London Convention of 1894 he made the same statement in public on the platform. He writes publicly that *Isis Unveiled* was worked upon in New York by more than one of the Masters; he gives testimony as to having received a turban from one of the Masters; he further mentions that many of the Masters came to New York when he met and worked with H.P.B., and that he conversed with some of them.

4. Damodar K. Mavalankar, a Hindû who joined the Society soon after H.P.B. went to India and worked for it unselfishly for seven years, has often declared that he knew personally of the existence of the Masters spoken of in Theosophical literature.

5. Mohini M. Chatterji, another Hindû, often stated prior to 1884 that he knew of the existence of said Masters personally.

6. Mr. A. P. Sinnett, President of the London Lodge T.S. and author of *Esoteric Buddhism*, says that that book was made up from letters from the said Masters, and in that book and *The Occult World* he gives certain particulars on the subject, testifying to the same point. He has always asserted his belief in their existence on personal knowledge as well as on argument and testimony.

7. William Q. Judge has given testimony for many years to the same effect; to wit, that he knows personally of the existence of the said Masters, as well as of others, and also that he knows a great many persons, and has for many years, who personally know independently of himself the same fact.

8. R., an American, testifies to having known, before hearing of the Theosophical Society, the Master whose picture is known

to several members, and that many years' help from the same Master has given complete proof of his existence and the possibility of the existence of any others.

9. The Christian Bible describes in many instances saints and sages who appear to stand in the same position as a Mahâtmâ. The mysterious character who appeared in the Bible once for the purpose of blessing Abraham, "the friend of God", was named Melchizedek and was probably a Master.

10. The Countess Wachtmeister has repeatedly declared that she has seen in the astral light at Theosophical meetings and at other places, and very often near H.P.B., the figure of the Master as described by many other persons and as pictured, and that she has received, independently of H.P.B., in circumstances where fraud or trick would be impossible, messages from said Master.

11. D., a member of the American Section, says that in early youth, in a vivid dream, a being came and offered comforting remarks on the subject of predestination which then was oppressing D.'s mind. The face of the being was deeply impressed on the memory. After joining the T.S., D. one day was shown the Master's picture, and was amazed beyond measure to see that it was the likeness of the being who in youth, many years before, had come in the dream.

12. W.D. says that for a long time he wished to have introspective proof of the existence of the Masters, believing in the possibility of such existing. He became deeply involved in business, and was engaged in his work in a sparsely inhabited place. While writing on business he became conscious that some one appeared to be standing near him, and then he saw it was the Master, either present astrally or in thought-picture. This aroused the surety within of their actual present existence.

13. T.P.T., an American, says that during almost the whole of life, for many years, a being, identical with the picture of the Master, has been continually helping in spiritual development, insisting on altruistic work and guarding against falling into personalities. "He is glorious in appearance, majesty, power, and kindness; he is human, yet far beyond us: he has directed me to the Theosophical Society; I am as sure of his existence as I am of any fact in my entire life. He not only directed me to the T.S., but also told me to join it; he has identified himself to me as H.P.B.'s Master; he watches the T.S. I know as surely as I know anything."

## HAVE FAITH.

WHEN the truths of Theosophy first dawn upon the student, shedding new light on the meaning of life and of death, on the mystic word "Brotherhood" and all that it may convey, on the origin of evil, on the meaning and use of suffering and pain, a new impetus is given to effort, and for a while, perchance, it seems very easy to live the life of an ascetic. Personal griefs and losses! O how little do they count, we say to ourselves. How *can* people, on perceiving the first gleam of the light of truth, allow themselves to remain longer prisoners in the dungeons of selfishness, of ambition, of jealousy, and of wrath? How easy it is to snap the chains of conventionality and to march forth into the sunlight of peace and knowledge, never more to be drawn backward into the darkness of this illusionary world! These and kindred thoughts pass through the mind of the enthusiastic student, who would fain enter the realm of practical occultism, to whom the path now looks so easy, so comfortable, so delightful. Away with unkind sentiments towards our brothers and sisters; away with desires for material advancement; away with selfish griefs and care for the world's opinions! How easy it now seems to work for the great orphan Humanity, towards whom our hearts leap forth in sympathy!

And so for a time we are at peace with ourselves and the world. We feel our lives pledged to devoted work for others; we think it possible that, unknown though it be to ourselves as yet, we may already be accepted chelas to some high teacher. We breathe the air of spiritual purity, while we feel we have brushed from us forever the dust of material and personal interests. We think much about the Masters, those lofty souls pledged to self-sacrifice, and we feel very near them,—as, indeed, we may be for the time being.

Days pass by in this condition with nothing to disturb the harmony, and we, though still weak, believe we are strong. Alas! a time comes when some new temptation assails us, an unlooked-for foe appears, and lo! whither has all our seeming strength departed? Where are all our stern resolves? Whence, indeed, has fled that boasted peace of mind, which we fondly thought that naught could ruffle? We had been resting in such strong faith in our Elder Brothers, and our intuition had assured us of their Radiant Presence; and in the recognition of such a Presence it had seemed impossible to be disturbed and troubled

by earthly concerns. Why, then, this weakness? How could it be possible to succumb anew and so strongly to the "sense of separateness"?

Such, indeed, was the experience of one who was very young as yet in knowledge and understanding of herself. At first, wildly enthusiastic to embrace the new life of the spirit which opened before her in its possibilities, she thought to make a sudden leap from olden habits and desires, loves and hopes and jealousies, straight forward into a life of self-forgetfulness. And falling, she was very sad, very sore and bruised. She was discouraged, alas, as well, and wondered that she ever could have hoped and believed that conquest of her lower nature could be easily compassed.

Fainting and weary, she had a vision. Before her stretched a rugged mountain, reaching far, far up into the mountain, and a path led up the mountain, aye, to the very top; but so steep it was, so sharp the ascent, that she, a pilgrim on the way, was overcome by dizziness when but a few steps had been taken upward. Exhausted, she sank upon the ground. But looking up, she beheld two Brothers of the race, tall and grand-looking men, loving and tender of mien. They were standing in the pathway above her, reaching downward a helping hand to herself, just started on that difficult journey which leads to knowledge and to freedom. They saw her fall, those Elder Brothers, and they realized that as yet her strength was not equal to climbing that rugged, steep ascent. She must rise, but a longer, slower way must be followed by her because of her great weakness. Should they leave her to take that journey alone, her whose store of energy must not be drawn upon too exhaustively, whose weakness would not allow her to mount rapidly? No, indeed, no! They turned their way downward towards her, and with a tender, pitying smile led her aside into another path hidden among the bushes and the trees, and rising more gradually and slowly upward. The way was dark, it is true, save for their Radiant Presence, the light of freedom was hidden from view in many places, and yet flashes of it illumined the path at intervals. It was restful to the poor, weak soul who had once hoped and trusted in her strength to rise more rapidly. It was comforting to know that her Guardians, the Guardians of the Race, were not impatient, but were still watching and helping, never wearying in their care and tenderness, even though the journey must be slow because of her great weakness. And she kept her eyes turned toward them and she had faith.

M. H. W.

## CONVERSATIONS ON OCCULTISM.

**S**TUDENT:—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

*Sage.*—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kâma Lôka as distinguished from the “animated corpses” devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

*Student.*—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

*Sage.*—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

*Student.*—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

*Sage.*—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel,

have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

*Student.*—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred—if identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

*Sage.*—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me; on his face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

*Student.*—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

*Sage.*—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

*Student.*—Have not colors a good deal to do with this matter?

*Sage.*—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

## STEPPING-STONES.

IT would seem by the way in which many members regard the working of the T.S. that the old traditions concerning esoteric wisdom and the method by which it is taught are but lightly regarded. There is a great difference between learning and wisdom, and a little reflection on that fact would be of use to many. The Theosophical movement was intended to give men Wisdom more than anything else, and the methods which it adopts in thus training its members are those which have held good in the East and in all Occult Brotherhoods from time immemorial. The peculiar and particular difference between the method of instruction employed in Occult bodies and that of our western colleges lies mainly in that the one, while apparently saying very little, seeks to develop the intuitions, and the other, while saying a great deal, merely supplies the brain with facts. The former deals in generalities, the latter in particulars. Mr. Sinnett rightly said in his *Esoteric Buddhism* that the traditional methods of teaching in the East aimed at impressing every fresh idea on the memory by provoking the perplexity it at last relieved. This perplexity arises from an absence of a certain power in the Ego of the student to perceive the greater laws of Nature. But by dwelling on the thought that the Master puts forward, in time the student comes to develop that power and thereby to recognize a new fact in Nature. Madame Blavatsky's *Secret Doctrine* was written in that way, and it will always perplex students until they have reached to the development of the author of that book. She has been criticized for her want of order, and sometimes for the absence of such statements as would lead the brain-development forward by orderly processes, but she did not seek to develop the reflective powers, but rather to awaken the perceptive ones.

Now we should remember, and always hold to in our endeavor to help the world, the occult and traditional method of teaching. In our Branches we should be sure that we are conducting them on this basis. The writer knows some persons who try to turn their Branches into clubs or literary associations, merely placing them on the level of any other like club. Then, again, he knows of others who try to turn them into semi-religious institutions, but in both of these cases there is a distinct falling away from the original lines, and we must examine ourselves very carefully

to see what is the proper thing to do in the management of Branches and in public meetings in order that we may awaken the spiritual insight of anyone in the outside world.

Now there is one very simple matter by which we can know how to act, and that is by noting carefully in our minds those things which have helped us and developed us, and those things which have, on the other hand, held us back. The use of these things will undoubtedly have a similar effect upon the generality of other persons and we should remember this. If we want to help others we should bring forward the ideas that have aided us. It does not matter if we ourselves have now gone far beyond them: they were stepping-stones to us at one time and would be helps now to other persons if rightly employed. It is not difficult to find members amongst us who are throwing aside a great many conceptions as materialistic now, that were aids to them once. The simple statement, for example, of reïncarnation: that the soul is an intelligence which passes on from life to life, entering new physical bodies and coming back to the race again and again; is regarded now by many as a very crude and even materialistic statement of the truth of the matter. Yet it was a very new idea to them but a few years ago, and, moreover, they would never have advanced to their present high development had not Reïncarnation been presented to them then in that very crude and materialistic manner. Therefore, what they should do now, when speaking to others below them, is to waive aside the immense knowledge they have gained and be content to present matters in a simple and clear light to those who know less than they.

If we enquire into the reason as to why it is that many desire to present such a vast amount of information in their essays and papers at a Branch meeting or before the public, or to become very metaphysical and discourse on the Absolute and Be-ness and the like, we should see that it arises really from a subtle form of egotism. They wish to show how much they know, and it does not mean simply that they wish to show how much book-learning they have, but often how much *spiritual enlightenment* they possess; this latter making it very difficult for them to find any egotism in what they do. To present a spiritual truth in a materialistic manner, and without referring to "spirit and matter", and "good and evil", or Sanskrit terms, would seem to them almost profane. Why? Because they know better, they have passed beyond all materialistic thought! But nevertheless they should remember that there are many others who have not

yet reached this pinnacle of enlightenment, and their object in getting up to speak should be, if they are Theosophists at all, not to show how much they know, but really to help. Egotism springs from a want of sympathy with the race, and if one who speaks or writes or even converses with a fellow-student or one who knows nothing of Theosophy does so merely with the idea of impressing him with the amount of his own information he cannot help him in the slightest degree. True sympathy is a desire to help another, and this again is the root of one's own possible advancement. Egotism is a desire to get as much praise as possible from others, and it therefore closes up and destroys the nature of him who possesses it.

Always there is this difference between the egotist and the sympathetic helper of man. The one desires to tell how much he knows; the other seeks to aid men in knowing as much as he. The former tries to surprise with the amount of his learning and even spiritual wisdom, the latter always seeks to give his fellow-men instruction as to how to obtain that information and spiritual wisdom.

So, then, if we are going to develop teachers and helpers for the race, we must instruct others by picking out those things that have aided us from the mass of Theosophical literature that is given to the world, and speak of them in the simplicity in which we received them; in that way to lead others up to our own enlightenment. Many say that Madame Blavatsky made a mistake in her method of enlightening the world; yet all her "mistakes" had definite objects in them. She knew infinitely more than she said, but she did not care about saying all she knew because she was not an egotist. She desired rather to help the world than to surprise it with the profundity of her knowledge. And those persons who decry Madame Blavatsky and point to her mistakes are the very ones who but a short while past learned all that they now know of the sacred truths of life from her teachings.

Let all members, then, get rid of this egotism, and, remembering the old traditions, teach the philosophy as it was given out in the earliest T.S. days. Those things that helped you at first will help others now. It may be that in your idea that you have gone far beyond Madame Blavatsky, you have not come near to where she stood. You may have but intellectually recognized wisdom which she knew intuitively. The simple expression of the Theosophical doctrines, the teachings about Karma and Reincarnation and those about the seven principles of man and the like, in their simplest form, should be given to the public in order

that they may be aided as you have been. For it is a fact that those things that aided you will undoubtedly aid others.

Again, remember also that the philosophy more than the mere ethics is what the world needs. Telling a person to "be good" instead of showing him why he should thus act, is what is being done in every church. It is not suitable to this age. Only a week ago one member overheard a visitor to a Theosophical meeting saying as he left the hall, "Universal Brotherhood! I don't know about that! Why should I not skin a man? He'd skin me if he had the chance." Showing that what the visitor wanted was not the mere telling him to become one of a body of universal brothers, but the giving to him of a philosophy which should explain the rationale thereof.

Remember, then, to place before the world and those you come in contact with the stepping-stones which have served as helps to you, and think constantly upon this rule of life:

*Do not desire to tell people how much you know or how wise you are, but rather instruct them so that they also may acquire the knowledge and the wisdom for themselves.*

CLAUDE FALLS WRIGHT.

## PROJECTED HARI-KARI.

AT an epoch of crisis in any organization with high aims, there always appear promoters of remedies. Sometimes they come from without, beneficently proffering advice though never having proffered service; sometimes from within, and then the advice either has the force of previous interest demonstrated by work, or has the familiar sound of that gratuitous counsel which is so proverbial of the idle. And once in a while a member steps forth in full garb as such, solemnly asseverating his deep interest in the organization and his calm conviction that its true policy is to commit *hari-kari*. Its purposes have been perverted, its mission a failure; his own moral earnestness gives pain as he compares it with the turpitude around; saddened at the prevalent corruption, he must voice the truths within his soul; really there is nothing to be done but for the organization to disembowel itself and to end its career of pitiable disaster. He will not resign; his heart still clings to the Cause; let all collapse together, and then there will be hope for the race.

In *The Unknown World* of December 15th is an article of this nature upon the Theosophical Society. The author signs his

name,<sup>1</sup> a name perhaps less known for vigorous services to the Society than for criticism of its operations and for distrust of its active workers, and he frankly sustains all previous reputation, telling us of the lamentable pretensions of the Society from the first, the utter hypocrisy of its platform, the frightful corruption and folly continually accumulating, the error and humbug and conceit inevitably generated, the impending crash brought on by duplicity and fraud. And what is the conclusion? To withdraw from a body so deceptive and vile? To discountenance all such rascality by refusing longer connection with it? To attempt a reform and rally the pure to extrude the hypocritical and the pretending? Not at all. This; to disband the Branches, have as loose a connection as possible among all mystic bodies of every name, capture from Theosophists the property they hold as such, give the *coup-de-grace* to the Theosophical Society, and do so under the auspices of the author as an F.T.S.!

On the moral quality of the proposition there is perhaps no need to speak, but there are some assertions as to fact which should have notice because coming from one still proclaiming membership in the Society, a membership dear to him in spite of its revolting associations and of his own hopeful purpose to end up the Society itself. Among them are these: that the Society holds Oriental doctrines and discountenances others; that the General Secretaries virtually mould the faith of the Branches and members; that the use of literature and lectures is wrong and antagonizes spontaneous thought and study; that suspicion of individual officials blasts belief in Theosophy; that the T. S. teaches the existence of Mahâtmâs and a possible connection with them; that no proof of connection with Mahâtmâs can be other than subjective; and that the present need is to abolish organization and officers and have a book-depôt and a magazine office.

Now one might combat these assertions *seriatim*. One might say that the disproof of the holding of doctrines by the T. S. is found in (*a*) the explicit language of its Constitution, (*b*) the absence of any such exaction from candidates for membership, (*c*) the unrestrained freedom of opinion and discussion in the T. S. which in fact obtains, (*d*) the universal opposition to any dogmatic stand, strongest in the most conspicuous workers. One might say as to the practical moulding by General Secretaries that of course their work in a Theosophical Society must necessarily pertain to Theosophical topics and efforts, and that the views of men put in office because of their capacity and record will

<sup>1</sup> The author of the article is Mr. E. T. Sturdy, F.T.S.—[Ed.]

naturally have weight with private members, just as in any other organization; but that (*a*) there is absolutely no evidence of any attempt to enforce or even unduly urge these views, (*b*) that the correspondence of their offices is adducible to show their insistence on freedom, (*c*) that the publications under their control (the *Vahan*, the *Prasnottara*, and the *Theosophical Forum*) invite and publish views divergent from the Secretaries'. One might say (*a*) that a Theosophical Society without Theosophical literature and speakers might as well be a Society under any other name, or, better yet, not exist at all, (*b*) that both writings and speeches are avowedly on the basis of individual opinion, and, if sustained by contributions from members, are so on the right of free action guaranteed by our Constitution, (*c*) that the T.S. literature emphasizes spontaneous thought and study, giving them larger material for use and urging that use, (*d*) that if Theosophists desire to spread a knowledge of the truths they have found valuable, they are really manifesting the philanthropic spirit which Theosophy inculcates. One might say that the basing recognition of truth upon the characters of individual teachers is exactly one of those forms of personality which Theosophical literature discountenances, and that the man who does not find his best proof of truth in the affirmation of his own consciousness is precisely the man least influenced by the literature put forth; also that no evidence has been thus far adduced that any considerable number of Theosophists have abandoned Theosophy because T.S. officials have been accused of wrong,—no evidence, that is, other than the assertions of this article. One might say that the statement that the T.S. teaches the existence of Masters has no support in any of its authoritative pronouncements, but exactly the contrary, and that its highest tribunal refused only last July to decide a case which might imply such teaching, the writer of the *Unknown World* article being a member thereof, and not voting against the refusal. One might say that the assertion that no proof of intercourse with Masters can be other than subjective denies the contrary assertion of Madame Blavatsky, Col. Olcott, and various other witnesses, and sounds rather like the *à priori* dictum of an uninformed person generously confident of his own powers than the evidential result of actual experience. One might say that if literature perniciously checks spontaneous thought, the establishment of a book-depôt and a magazine office would but intensify the evil, ensuring in the new system without organization and officers the very calamities which justify *hari-kari* to the old.

But having thus disposed of specific allegations, a reader might

very well glance over the whole field and note the general conditions producing results which have thus been misrepresented by the writer. He would instantly perceive that in any Society the activities pursued must be by the more intense members and upon their lines. In the T. S. the only exacted belief, that in the doctrine of Universal Brotherhood, prompts to no special work. Members who hold that and no more do little but cherish a gracious sentiment. Those who, in addition, hold distinctively Theosophic tenets betake themselves to study and discussion. Those who, still further, are swayed by Theosophy as a regenerating influence naturally wish to extend its benefits in every direction. Not for sectarian propagandism, not as an effort to draw members into the T. S., but in order to enable all men to perceive the Laws of Life and thus to reform human existence, they endeavor to spread everywhere a knowledge of Karma and Reincarnation. They wish to persuade nobody, but they do wish to so pervade society with these facts that souls which are ready may seize them, as they did themselves. Therefore arise leaflets, pamphlets, treatises, lectures, the whole apparatus for dissemination of seed; and this is of necessity maintained by the earnest of the members, the real Theosophists. To complain that members are active is to complain that they are alive. Why should they not be alive if there is any vitality in Theosophy itself?

Furthermore, any rational activity uses for its methods that which all human experience shows most effective,—organization. If members desire the best books for study, the most profitable topics for Branch discussion, the most fruitful agencies for popular instruction, these can be most cheaply and valuably supplied through an organized experience. Hence a central office which has touch with all parts of the body falls inevitably into the work of help and suggestion and coöperation. Nobody is obliged to accept such who does not want to; why should anybody who wants it not have that privilege? Here again, to complain that the active section of the Theosophical Society does what every other united group does,—use the results of all human experience, is to complain that Theosophists are as intelligent as non-Theosophists.

And still further. F. T. S. having the constitutional right to think and speak as they please, many have concluded from evidence satisfactory to themselves that Masters exist and that They have directly instigated the formation and now directly promote the work of the Theosophical Society. These members believe that a Master has distinctly counselled, as the great Theosophic

contribution to social regeneration, the most wide-spread promulgation of the doctrines of Karma and Reincarnation. To some has come conclusive proof that Masters are interested in their faithful servants and give them help and encouragement when needed. Is there any reason why a man should ignore the facts of his own experience and refuse the duties he feels incumbent, because another man has not had that experience and does not feel those duties? To complain that earnest Theosophists do not accept the test of Mahâtmic intercourse prescribed by the non-earnest, that they speak that they do know and testify that they have seen rather than what others do not know and have not seen, is virtually to insist that the dog in the manger exemplifies true Theosophic polity.

That the Theosophical Society will welcome the proposal to commit suicide will seem probable only to the most sanguine natures. Possibly the Spartan virtue of the *Unknown World* contributor, still delicately sensitive after all these years of exposure to the corrupting influences of the Society, still stern to impurity in every form, may over-rate the general distress and despair. It may, indeed, be that the present tempest may prove too much for the rotten craft, and that she may soon founder in the deep, one voice heard to the very last in righteous denunciation of her officers and sturdily—as one may say—defying the thought of desertion. And yet it may be that the crew, less cognizant of the moral enormities so long befouling their vessel, may bestir themselves to greater effort, may carry through the voyage in spite of hostility without and defection within, and may even make port in safety, the old officers still on deck, after having invited Jonah to commit himself to the deep.

ALEXANDER FULLERTON, F. T. S.

## ON THE SCREEN OF TIME.

ONE who looks carefully at the shadow-pictures thrown upon our universal screen must observe strange figures and new combinations pointing to changes in the future. Sometimes even a Christian minister is slightly inspired, as in the case of the Rev. Parker at the Temple in London last month. Prophesying of next century, he said there will be no creeds and no need for preachers—as there is none even now. H. P. B. once made a somewhat similar forecast, though not so fixed in date. Such a change would be good.

But the American Section of the Screen is the one to look at for advance indications. Here came about—insensibly, yet most powerfully—the great Religious Parliament, which started as a mere annex to a Fair but soon grew to an enormous affair in itself. It has left traces far deeper than the commercial Fair, its shadows still move over the surface. It aroused people in distant lands, and many Orientals came here through it. They attracted more attention than any other priests, they still in part remain. One of them on the way over stopped at London to lecture, beginning by abuse of the Theosophical Society, went to Chicago and discovered that Theosophy had been drawing people's minds eastward for twenty years. The Sanyasi, the Brahmō Samajist, the Buddhist, the Brahmin, spoke at the Parliament and created more stir than all others. The meeting closed.

But while some of the Orientals departed, others remained and still go about America lecturing in public halls and private dwellings and obtaining pupils. Some get their classes for Yoga. All succeed in invading the parlors of Boston, New York, Chicago, of any town. Dull England, the Conqueror, would not thus harbor them, but they find constant welcome in lively America. And they continually write home their impressions, their successes, their hopes. All this is significant.

Although not so heralded, it is part of the great Theosophical movement. It points to the subtle current running West, joining the East. The East lies almost dead, almost paralyzed by Western materialism. The West is waking to the greatness and value of the ancient Aryan philosophy; it has the energy to appreciate and use it under new conditions; when made a part of Western thought, it will react back to the East, when an awakening will take place—it will not take place till then. This is the great secret of the Screen. There is no division of races in it. He who says that those who insist on Western destiny and point to the current flowing West are trying to make discord between the East and West, is blind when not malicious. 'Tis true the Mahâtâmâs are of no country, and just because of that they are wise, and run with the great cyclic currents so as to turn into the obstructed and befouled canals of the Orient the newly-purified water of the ancient wells. To obtain the purification they must have a free land and a free or partly-free people to work with; they can also wait while doubting or vain people dispute the question.

As the Theosophical Society represents outwardly the whole Theosophical Movement, so the Screen shows its most powerful

influence in America. In India a comparatively small section of the people know of it. The masses know nothing about it. They require almost centuries to change and raise them from their superstitious state. One of the Masters—K.H.—himself a Hindû, wrote years ago that he could not stand the magnetism of his own country and had to flee after a short visit. The Rajahs care nothing for it, and mostly live in luxury, bound to the English Bank. In Europe Theosophy has some headway, but not a great deal. Almost every proposition has to be laboriously proved; psychic events are wholly doubted; those who have psychic experiences are obliged to excuse themselves; the land is still conventional. But in America the whole land rings with Theosophy. Its terms are known everywhere. Psychic facts are accepted, apologies are not needed. Ridicule arises here and there from editors, but the people think. The Masters have been freely spoken of and the perfectibility of man expounded. The whole land is asking for news of Theosophy. If for the present it be but an Athenian desire, that is an advantage, for it gains Theosophy a hearing. Verily the Screen shows the farther West to be the hope of Theosophy for both hemispheres, and those who shall sow the seeds of dissension by failing to see the real reasons and by calling any exposition of the cyclic Western wave an attempt to divide the Masters from the rest of the world, are heaping up for themselves a very heavy Karma.

JULIUS.

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DEAR JULIUS:—Che-Yew-Tsäng? There is little of interest to relate. You will remember that Lord Brougham sent news of his death to London in order to read his obituary notices before his actual decease. He wished for frank criticism. My first motive in writing under a *nom-de-plume* was similar to that which prompted his action: I had an article burning in mind and heart, but I wished that the subject should be worthily treated. I might write and use my own name, but I feared that my friend Mr. Mead, the editor of *Lucifer*, might insert it, even if indifferently written, for friendship's sake. That I did not want. So I thought I would have it taken or rejected on its own merits, and would hide the person behind the idea. Was it chance that made me take a Chinese name and write as a Chinaman? Probably not.

Once that I began to write I found an additional motive for doing so from behind a veil, as it were. Regardless of criticism or praise, I wrote what I felt and what I wanted to say. The entire anonymity (for I told no one living of my purpose) made it

possible to write from an impersonal standpoint. Much is gained in that.

The first article was a success, and so many favorable things were said about it in my presence that I almost wished it had never been written! At its first most flattering reception, modesty forbade my claiming it as my own (Lost since then? Perhaps.); and besides, already I had ideas for further work, and good-bye to all impersonality if now the Chinaman's identity were revealed. From the *Universal* these ideas had come; why color them with a soon-to-be-forgotten name? But to one person I did reveal his identity, and because I knew that this person had seen the real author of those articles. This person, with my permission, told Mrs. Besant under a promise of secrecy who the Chinaman was: that was on October 6th, 1893. Mrs. Besant's pleasure and approval helped to satisfy me that it would be best to preserve the anonymity.

Some time later I informed Mr. Judge, who had previously written that he was sure Che-Yew-Tsang was no Oriental. He had been asked by several who the author was, and had replied that he did not know, nor did he care,—for if this writer spoke the truth, it should be accepted for what it was worth, and if what he said were judged false, what had names or persons to do with it?

And the writer's words were largely taken as true: people wrote to the *Unknown*, but only one correspondent was ever answered, for I feared they might tell me that which they would not have revealed to me personally. So I was silent, and only wrote to one to say that I spoke with no authority whatever. Do I deserve credit for those articles? I do not; for when I have said that "from the *Universal*" those thoughts had come to me, it is but a partial statement of the case. I have heard it said that there is useful teaching in those articles; others have said that they were written with unusual force. Did they not recognize that force and that teaching; did they not see the source of both? They might have felt so plain a thing. Let me put on labels, then: the force was that of William Q. Judge; the teaching I had got from his writings and from one who had been taught by him—Jasper Niemand. To him and to his "creation" is the credit due: but they do not want that credit. If those articles were helpful I am glad. But I would have it known that where the author stood when they were written, in loyalty, in trust, and in love, there this day as in all days stands—

CHE-YEW-TSANG.

LONDON, *January 6th, 1895.*

## LITERARY NOTES.

BHUTAS, PRETAS, AND PISACHAS, by R. Ananthakrishna Sastri, is a reprint of this well-known article from the *Theosophist*.—[G.]

BOOK OF THE DEAD. Price of new edition will be \$6.00 after February 15th, 1895. Subscriptions for the book before that date will be filled at \$5.00. Harry Steele Budd, Agent.

THE PHILOSOPHY OF THE VEDANTA, in its Relations to the Occidental Metaphysics, is a small pamphlet published by Mr. Tookaram Tatyā, and contains an address delivered before the Bombay Branch of the Royal Asiatic Society by Dr. Paul Deussen.—[G.]

A SKELETON OF A PHILOSOPHY OF RELIGION: by Rev. Prof. M. Tokunaga of Japan, translated by Zenshiro Noguchi, is what its title indicates, a sketch of the philosophy of religion, and is interesting as the first production of the kind from a Japanese pen translated into English. The idiom is quaint.—[G.]

DR. JEROME A. ANDERSON of California sends us in *Driftings in Dreamland* a volume of very sweet verses. In the preface he sets a more modest value upon them than most readers will be willing to endorse. The feeling of the poems is elevated and sincere, and the versification melodious, with much felicity of expression.—[G.]

THE LEPROSY OF MIRIAM—a most unpleasant title—by Ursula N. Gestfeld, is a remarkably strong and interesting story, dealing principally with the higher mission of woman from a strictly mystical standpoint. The philosophical arguments are fairly well sustained, and the book teaches many morals, and teaches them with great power.—[G.]

COLLECTANEA HERMETICA, Vol. v, edited by Dr. W. Wynn Westcott, contains a translation of Cicero's famous *Vision of Scipio*, with an essay thereon by "L. O."; a translation of *The Golden Verses of Pythagoras* by "A. E. A."; and an interesting explanation of *The Symbols of Pythagoras*, by "S. A.". The editor's notes will prove of value to the student.—[G.]

THE VAHAN for December opens with some very sensible remarks on the asking and answering of questions, urging us to do both, and showing good reasons why we should. It is more often self-consciousness and a desire to shine that hold us back than true modesty, and we thereby lose much both in giving and receiving. Several questions are discussed, and we are given a pleasing list of activities.—[G.]

SPHINX for January (German) contains some biographical notes on Dr. Hartmann, "The Universe out of Nothing" by Dr. Hartmann, and a "Phrenological Examination of Paracelsus' Skull" from his monument at Salzburg, also by Dr. Hartmann, which about completes the original matter of this number. There are several translations, the chief of which is Annie Besant's *N. Y. World* interview. Some of the vignettes in the magazine are very pretty.—[G.]

ORIENTAL DEPARTMENT, No. 20, sends seven questions to its readers, with a request for answers. As matters once written are more easily remembered, the plan should prove valuable. The current number contains an extract from Shankara's *Tattva Bodha* entitled "The Self", a translation of *Kena Upanishad* with an illuminating commentary, and a translation from the Persian of a Mohammedan view of Jesus.—[G.]

THEOSOPHICAL SIFTINGS Vol. VII, No. 12. "The Cambridge Platonists", a lecture by W. C. Ward, is a well written paper on a not very interesting subject. The author is a warm admirer of Dr. Henry More, and is himself no mean Platonist. The number ends with a reprint from the *Theosophist* of June, 1890, entitled "The Enthusiasm of Neophytes", by Francis Annesley. This is decidedly not a strong number.—[G.]

THEOSOPHICAL FORUM for December contains an interesting discussion on the nature and functions of the Ego, which in the various answers is clearly

and satisfactorily explained, J. H. Fussell being especially lucid. The second question continues the discussion of H. P. B.'s use of "soul" and "mind", which is warmly defended, and "K. H." in the answer to the third question explains the difference between Hypnotism and Mesmerism.—[G.]

THEOSOPHICAL SIFTINGS, NO. VII, NO. 13, contains "Extracts from the Treatise of Synesius on Providence", translated by Thomas Taylor—an interesting and useful reprint. It is of value to note the close analogy of the ancient Greek and Egyptian teaching with that of Theosophy to-day, and students of the occult will find several hints scattered through these pages. The note on page 13 regarding the riddle of the Sphinx is full of suggestion.—[G.]

BURIED ALIVE, an examination into the occult causes of apparent death, trance, and catalepsy, by Franz Hartmann, M. D. This long-promised book is a more or less scientific treatise on premature burial, the philosophy of death, signs of death (of which an advanced state of putrefaction is said to be the only sure indication), and means to prevent being buried alive. It contains many gruesome and altogether wonderful cases of resuscitation from supposed death, and is most unpleasant reading.—[G.]

THE NORTHERN THEOSOPHIST for January. We commend the opening remarks of the Editor to all Theosophists. Should they take their stand, as he suggests, "upon a basis of common charity", we would not be shamed as at present by finding such envy, hatred, and malice in our ranks. A thoughtful and in every way excellent article entitled "Duty" is concluded, and this able little paper ends with "An Open Letter to the Society", followed by a "Declaration", which deal with the present crisis.—[G.]

ISIS AND THE MAHÂTMÂS is a handsome pamphlet issued by English friends of Mr. Judge, containing portrait, preface, Mr. Judge's letter to *N. Y. Sun* of December 3d (edition exhausted), several letters sent to the *Westminster Gazette*, a section devoted to "Comments and Criticism", and "A Final Word". The writers are often more under the sway of sentiment than of strict logic, but there are some admirable points in "The Part played by Masters in Human History". Copies may be had by remitting 20 cents to the PATH office.

DECEMBER THEOSOPHIST. "Old Diary Leaves III" describes the beginning of the Founders' acquaintance and meeting with Mr. A. P. Sinnett, a matter of momentous influence in the struggling Society; Col. Olcott's effort to induce some wealthy Parsees to organize their religious work along Theosophical lines; an incident upon which is based one of the principal scenes in *Caves and Jungles*; his first lecture in India. Henry Pratt begins a more or less technical article on the "Outlines of Astronomical Motion", and we are given an account of Mrs. Besant's Australian tour, with most eulogistic cuttings from the Australian press. Carl du Prel continues his masterly treatise on "Clairvoyance", and Colonel Olcott's "Mahâtmâ Quest" gives some account of the more recent meetings of travellers with so-called Mahâtmâs. The "Cuttings and Comments" are up to their usual interest, but the most entertaining thing in the number is the note on page 151.—[G.]

THE UNKNOWN WORLD for December 15th has as its important article the one by Mr. E. T. Sturdy, dealt with more particularly in the pages of this PATH. At the end of his article Mr. Sturdy holds out this seductive bait for the publishers of a struggling journal: "There is already in existence a Theosophical publishing Society which is a private enterprise, and another magazine *Lucifer* exists, also a private enterprise. It is thrown out as the merest suggestion that . . . an amalgamation of the various interests . . . might be arranged". The editor snaps it up in the following fashion: "The Editor invites correspondence on this important proposition made by Mr. Sturdy, and will do anything in his power to assist an *organized plan* along the line indicated in the above article". Italics are ours. Why, of course! How interested these outsiders are in the affairs of the Theosophical Society, in its books, depôts, and magazines!

SOPHIA is the monthly Theosophical journal of the T.S. in Spain. It was started by Brother Montoliu, and since his death is conducted by the members of the Madrid Branch at San Juan, 3 y 5, pral., dra., Madrid, Spain. Its price is twelve *pesetas* per year, about \$2.40 American money. In the

November number is begun a most charming and scholarly translation of *Letters That Have Helped Me*, which letters, as all our readers now know, were written by William Q. Judge at H.P.B.'s request. The December number contains, besides these, "The Tower of Babel of Modern Thought", "The Meaning and Use of Pain" by Annie Besant, "Is the Sun only a Mass Subject to Extinction by Cooling", an article by José Melián addressed "To Some Spiritualists", "The Impossibility of a Single Rule of Conduct in the World of Manifested Duality" by James M. Pryse, translated from the *PATH of March*, 1890, and a very fascinating story said to be by H.P.B., "From the Polar Regions", a tale of Adepts there.—[H.S.B.]

IRISH THEOSOPHIST for December. This number is of unusual interest, the special feature being extracts from the letters of William Q. Judge under the title "The World Knoweth Us Not". They seem like a continuation of the *Letters That Have Helped Me*, and we are grateful that the "Recipients", who have had the privilege of receiving such advice and assistance, are willing to let others share with them. Those who are continually clamoring for instruction in practical occultism will find a very valuable hint in the last paragraph, and all Theosophists would do well to consider deeply the wide charity which breathes through each extract. Jasper Niemand continues "The Letters to a Lodge", which deals this month with the neutrality of the T.S. in a forceful and clear-sighted manner, and with the same easy diction we have learned to expect from this pen. The "Mystic Night's Entertainment" contains much food for thought, and the Dublin Lodge is evidently not ceasing its activity. This magazine is so rapidly increasing in merit that members of the Society will soon find it indispensable.—[G.]

LUCIFER for December. "On the Watch Tower" accuses *PATH* of hero-worship of H.P.B. We can the more easily forgive the charge since the same article assures us of continued loyalty. Madame Jelihovsky's reminiscences of H.P.B. deepen in interest, while G. R. S. Mead's "The Web of Destiny" is concluded. It is up to Mr. Mead's best standard, which is saying much. In reference to our responsibilities for unwelcome thoughts the Easterns have a saying that, if we allow an evil thought to revolve in our minds three times, we partake of its nature. "Tennyson Viewed Theosophically" contains interesting suggestions on a topic which will bear considerable study and thought. So many of our great writers, particularly the poets, are full of Theosophic teaching, and it is well to find and call attention to this wherever possible. Of "The Heavenworld" so much has already been said that we can but add that this installment is quite in keeping with its predecessors. "Theosophy and Crime" is a thoughtful article on an important subject, but Mr. Basil Crump's reference to the decline of the American Indian in numbers is unfortunate, as they have been quite rapidly increasing for some years past. In "The Clash of Opinion" *Lucifer* publishes the views held by the different English Lodges and some individuals, upon the charges against the Vice-President. Would the founder of the Magazine have published these without comment?—[G.]

## MIRROR OF THE MOVEMENT.

### AMERICA.

ANNIE BESANT T.S., Fort Wayne, Ind., is said to have made every house in Indiana acquainted with the word "Theosophy".

SOMERVILLE T. S., Somerville, Mass, is vigorously keeping up the Sunday afternoon free lectures, greatly assisted by brethren from Boston.

ARYAN T. S. Sunday evening lectures in January were: *Infidelity*, Alex. Fullerton; *Yugas and Chakras*, Thos. E. Willson; *True Asceticism*, William Q. Judge; *The Trinity in Man and Nature*, Jos. H. Fussell.

A LARGE NUMBER of Branches of the American Section have united in presenting to the New York Headquarters a life-sized photograph of the Gen-

eral Secretary, neatly framed. Portraits of the other co-founders of the T.S. have long adorned the wall of the Headquarters Room, and the trio is now complete.

BROOKLYN T.S. lectures in January on Sunday evenings were: "*In the Beginning*", Miss K. Hillard; *Paracelsus*, L. W. Crippen; *The Trinity in Man and Nature*, Jos. H. Fussell; *Character and Reincarnation*, T. P. Hyatt.

YONKERS THEOSOPHICAL CENTER, Wiggins' Hall, 24 N. Broadway, Yonkers, N. Y., had Sunday evening lectures in January: 6th, *The Sevenfold Man*, Jos. H. Fussell; 13th, *The Whole Duty of Man*, H. T. Patterson; 20th, *Faith, Knowledge, Opinion*, Dr. E. B. Guild; 27th, *Theosophic Light on Mundane Paths*, J. H. Connelly.

"H. P. B." T. S. had Sunday evening lectures in January: *The Attributes of the Soul*, T. R. Prater; *Theosophy as a Religion*, Alex. Fullerton; *Yugas and Chakras*, T. E. Willson; *Faith, Knowledge, Opinion*, Dr. E. B. Guild. The Branch room is now open every Sunday afternoon for inquirers,—a promising step, and a *conversazione* is held on the first Saturday evening of each month.

THE ARYAN T. S. had a public entertainment by the Lotus Circle on the afternoon of December 30th. Besides vocal and instrumental music, a "Wisdom Play" was given by the children, ten characters being represented, and a special feature was a Rainbow Scene, seven very young children representing the different colors of the spectrum. There was a very full audience and no little appreciation.

THE GENERAL SECRETARY has issued a four-paged circular giving a suggested course of Theosophical reading, briefly indicating the nature of each book in it. Some other works are grouped under heads. The circular states the leading Theosophical depôts where books may be procured, and will be of value as showing beginners what to read and where to get it. The circular will be furnished upon payment of postage.

ON THE EVE of New Year's a "Watch Meeting" was held at the Aryaṇ Headquarters. After cordial social intercourse among those present, Mr. Judge read some selections from the *Bhagavad-Gītā* and *The Voice of the Silence*, made some practical remarks on the topic selected, and suggested a few moments of silence, during the passage of which the New Year was ushered in. It was a pleasant occasion and also profitable.

BLAVATSKY T. S., Washington, D. C., moved in December into its pleasant new quarters at 419 Tenth street, the hall being in an excellent location, well equipped, and capable of seating 160. The regular meetings are held on Thursday evening, and lectures have lately been given by Messrs. Lerch, Tregina, and Coffin on Sunday evenings, all well attended. The Branch has now about forty members and is exhibiting much activity.

LETTER RECORD OF 1894. In 1894 the General Secretary began to number the letters sent out from the office in regular routine. This shows that of such there were for the twelve months 2,692; but many hundreds more were sent uncopied, being replies upon questions of philosophical interest, and as the private correspondence carried on in other offices in the building ought to be counted, it is more than likely that the grand total would foot up to 5,000 for twelve months.

THE EXECUTIVE COMMITTEE AMERICAN SECTION T. S., having considered the invitations from Toronto, Minneapolis, and Boston to receive the April Convention, decided in favor of Boston by unanimous vote, considering that the opening of the new and noble Headquarters in Boston should be signalized by the meeting of the Convention there. The Boston brethren have made munificent profers of hospitality, and everything points to a large and successful gathering in April. All Branches and individual members will please take notice of the selection of place.

MRS. MERCIE M. THIRDS left Honolulu on December 8th, having completed her mission to the Hawaiian Islands. A large farewell meeting was held in the parlors of Mr. M. P. Robinson, and many of the most intelligent people

of Honolulu assembled thereat. An orchestra was stationed at one corner of the *lanai* and a repast was served. As the visitors were leaving, the F.T.S. present gathered in the library and presented through Mr. Robinson to Mrs. Thirds a beautiful album of Island views and a cheque. Mrs. Thirds, after her long and valuable work in Honolulu, arrived in good health at San Francisco. Mrs. T. R. Foster, who has so generously aided Mrs. Thirds in this mission, has offered to pay the expense of translating our leaflets into the Hawaiian tongue.

BROOKLYN T.S. celebrated the first Monday of the New Year by a *conversazione*, which was largely attended. The musical entertainment was of a high order, and everybody voted the affair a great success. At the Lotus Circle, each Sunday, there is a lesson on one of the great religious teachers. Last Sunday the subject was Zoroaster, one of the younger members having been appointed the previous Sunday to tell a story to the children upon the subject for the day. The story of the sacred fire was very well told, not only holding the attention of the children, but bringing out the ideas of the young member as well. The Branch is devoting much attention to propaganda work, and a strong effort is being made to interest each member individually in some particular line of work. On New Year's Eve the Branch was presented with a beautiful photograph of Mr. Judge, which has the place of honor over the platform.

THE GENERAL SECRETARY went to Fort Wayne on the 6th of January and held private meetings with members, lecturing at Standard Hall on the 7th upon *Comparisons between Theosophy and Modern Views of Life*, the audience being about 350. On the 8th Mr. Judge went to Chicago and lectured on the 9th upon *Spiritual Cultivation and True Asceticism* to a full meeting at Headquarters. After holding other meetings and meeting members, besides lecturing at Englewood on *Theosophy Generally Considered*, he went on the 12th to Cincinnati for a short visit to Dr. Buck. The train was delayed by snow, but about thirty members had assembled and waited until Mr. Judge's arrival. On the 13th he lectured at the rooms on *Theosophy and Theosophical Movements*. On the evening of the 14th he met the members, and on the 15th lectured before the Branch on the subject of the evening, *Personal, Individual, and Eternal*. On the 17th Mr. Judge returned to New York.

COLUMBUS T.S. Lotus Circle on Friday evening, December 21st, 1894, gave a Christmas entertainment, which was in every way a success and reflected great credit on the young performers. It consisted of a play called "A Vision of Santa Claus", written by one of the Branch members. Ten of the little ladies and gentlemen represented the ten great nations of the earth, — India, Japan, China, Persia, Egypt, Turkey, Greece, Judea, Europe, and America, and passed in review before "Santa Claus", each one telling in a short speech the religion of the nation he represented. The play showed that India was the mother of all nations, that the same fundamental ideas underlie all religions, and that in America will be found the true Brotherhood of religions. The children were dressed in the exact costumes of the nations they represented, and carried banners suitably inscribed, forming a brilliant and striking tableau. At the close of the entertainment refreshments were served by the ladies of the Branch, and a delightful evening was spent.— (Communicated).

CLAUDE FALLS WRIGHT lectured in the Knights of Honor Hall, Dayton, O., on *After-Death States* on Tuesday, December 18th; on the 19th he delivered an address on *Occultism* in the Phillips House; on the 20th he lectured there again on *Hypnotism*; on the 21st he held a meeting of the Dayton Branch for reorganization. Saturday, the 22d, he left for Cincinnati. On the 23d he lectured in the Branch rooms on *Theosophy and Occultism*. December 27th he lectured there again on *Concentration*, and on Sunday he spoke on the *Constitution of Man*. January 3d he left for Kansas City, and on the 4th held a small meeting of members there. On the 5th he held a meeting in the Branch rooms, and on the 6th delivered a public lecture in the Medical Hall on *Theology and Occultism*. On the 11th he gave another public lecture on *Hypnotism*, and on Sunday, the 13th, he lectured on *Esoteric Buddhism* in the Medical Hall. On Monday, the 14th, he gave another public

lecture on *Is Man Immortal?* On the 15th he held a private meeting for members; on the 16th and 17th two more closed meetings were held. Mr. Wright left on the 18th for Omaha.

BURCHAM HARDING'S lectures at Waterville, Me., brought together a considerable number of people who have taken up the study of the *Letters* and the *Ocean*. On December 21st he reached Bangor, lecturing in the Y.M.C.A. parlors on *Reincarnation* and *What Happens after Death*. The rooms were crowded to their fullest capacity. In the same parlors a meeting was held and two classes formed. The enthusiasm was so great that other classes will probably be required. Receptions and classes were held for several days, and the work well organized. Rockland was next visited. The lectures resulted in centers being formed, which will be cared for by Brother A. C. Mather, who for years was the sole representative of the T.S. in Maine. On January 4th the Industrial and Educational Union at Saco was addressed and a center formed. After a short visit to the Portland Branch Mr. Harding returned to Boston. The newspaper reports throughout Maine were very full. At Bangor the three daily papers each printed from one to two columns of each lecture. The formation of new centers in and around Boston is now being energetically worked. On January 18th a lecture on *Reincarnation* was given in the Y.M.C.A. hall at Brockton, Mass. The town of Peabody, adjoining Salem (the City of Witches), has signalized itself. The W.C.T.U. hall was engaged for lectures, but on the following day its use was withdrawn. The evangelistic superintendent considered Theosophy "not to be in keeping with their Christian principles". The *Salem Gazette* printed the correspondence in full, and in an editorial entitled "Religious Freedom" scored the W.C.T.U. heavily. New England seems deterred to utilize every force and turn it into the channel of propaganda work. Even if Kali Yuga brings storms and tempestuous skies, yet the force of the lightning flash, if directed, can be used to enlighten.

OBITUARY.—Miss Louise A. Off, a highly-valued member of the T.S. since 1886, long time Secretary of the Los Angeles Branch and subsequently editor of *The New Californian*, has departed from this incarnation. She was the pioneer of Theosophy in that part of California, and bore up under disappointment, discouragement, and failing health with persistent zeal and faith. Though the petty personal squabbles which so degrade the Theosophical ideal struggled her fine spirit, she struggled on, ever earnest and ever consecrated, a stimulus and a model to her environment. After years of work and of weakness from consumption she finally attained rest on Jan. 6th, and on the 7th her remains were cremated.

### FOREIGN.

A LENDING LIBRARY of Theosophical literature has just been opened in Rome, Italy. It contains the principal books published by the T.S. in England and America, together with the monthly magazines and pamphlets, as well as those by the French, German, Spanish, Swedish, and Dutch Branches and Centers. The Library is at No. 74 Via Porta Pinciana, it is open every day except Sunday from 11 to 12. This is a new and striking illustration of the spread of Theosophy and the demand for its literature.

CLOSING OF H.P.B. PRESS. In January a telegram from Mrs. Besant and Mr. B. Keightley from India ordered that the Press be closed. This was at once done, and of course all the employees were discharged.

JAMES M. PRYSE, who went from the Aryan Press in New York, which he started with his brother John, to London where he organized the H.P.B. Press with an American outfit purchased in New York and on which *Lucifer* has been so beautifully printed, has passed from that station because of the closure of the plant. He may go to Dublin to help in similar work there, if started. But if there is no need for him at that spot, he may again add his talents and devotion to the staff of printers in New York.

BLAVATSKY LODGE passed some resolutions asking for Mr. Judge's resignation, and also for explanations and replies to newspaper attacks. There was a very strong protest made at the meeting. Mr. Burrows said that Theosophical principles were not to be applied to these matters! Mr. T. Green issued a circular at the door inviting those who did not agree with the action

taken to unite in forming a new Lodge, ending by stating that he was sole author of the notice, presumably to prevent people from saying that Mr. Judge engineered it from the other coast of the Atlantic.

H. P. B. LODGE is a new Lodge formed in London at 62 Queen Ann street, in consequence of the foregoing. President, Dr. A. Keightley; Vice President, T. Green; Treasurer, Basil Crump; Secretary, H. T. Edge; Librarian, Miss Cuer. Some twenty persons signed for the Charter. It will meet on Mondays, weekly.

AUCKLAND, New Zealand, during the past month has shown signs of full vitality in the Cause. The following are the public meetings at which lectures were delivered or papers read: November 30, Mr. S. Stuart, a paper on *Theosophy and Magic*; December 7th, Mrs. Neill, a paper on *Occultism and Magic*; Sunday evening, December 9th, in the Choral Hall, Miss L. Edger, M. A., lectured upon *Karma*; December 14th, Mr. C. Ausell, a paper upon *Spirit and Matter*; December 21st, Mr. C. W. Sanders, a paper upon *The Guru or Teacher*; and on Sunday evening, December 23d, in the Choral Hall, Mr. S. Stuart lectured upon *Evolution and Mind*, which was followed by a keen discussion.

#### ENGLISH LETTER.

A new feature at Headquarters is the meeting which is now held every fortnight in the Library by Mrs. Cooper-Oakley for the convenience of members of the Blavatsky Lodge who are unable to attend its evening meetings. The numbers attending are good, and show signs of increasing.

There was also what may be called a "consultation meeting" in the Library last month, when the representatives of seven Lodges were present, as also Mr. Mead, to discuss the advisability of holding quarterly meetings for facilitating more active coöperation between metropolitan Lodges. The principal result of the meeting was the decision to call another for February, on the same lines. This all tends to promote a feeling of solidarity and oneness in the work.

Mr. Mead has been up north again since I last wrote, to Southport, Liverpool, and Manchester Lodges. Wherever he has been lately, the general impression is that the admirable and eloquent lecture on *The Web of Destiny* which he delivers at most of the Lodges and Centers is quite one of the best of the many good things he has given us lately.

I have now further details of Mr. Hargrove's good work in Dublin. He not only lectured at the rooms of the Dublin Lodge, but also before the Dublin Ethical and the Dublin Fabian Societies. The meetings at both the latter were full, and he succeeded in winning both earnest attention and approval, in the face of what promised to be, in one case, active opposition. Then he and the others attended a crowded meeting at the Contemporary Club one evening, when naturally the discussion drifted somehow into Theosophical channels, and was prolonged to a late, or rather, an early, hour. Mr. Hargrove has also lately visited the Clifton Lodge, and done good service to the Cause there also.

Mr. Sydney Coryn, one of our most popular lecturers, gave a free public lecture last month at the Bow Lodge on *The Mahâtmas in Fiction—and in Fact*. Needless to say, the subject chosen was with special reference to the late *Westminster Gazette* commotion; and I have good reason to believe that the writer of the articles was there in person, though he gave no sign and asked no questions.

Some of us are getting out an antidote to the *Westminster Gazette* pamphlet in the shape of a reprint of Mr. Judge's New York Sun "Reply", with a good deal of additional matter. Our pamphlet is divided into four parts, as follows: 1, Mr. Judge's Reply; 2, Correspondence; 3, Comments and Criticisms; 4, A Final Word. It will contain a reproduction of one of Mr. Judge's recent photographs, and is being very well gotten up, with a yellow cover.

ALICE CLEATHER.

#### ARYAN T.S. RESOLUTIONS.

On Tuesday evening, Jan. 15, 1895, a special meeting of the Aryan T.S. was held after the conclusion of the regular meeting, upon call by the Trustees. The President, Mr. William Q. Judge, being absent in Cincinnati, the

Vice-President, Mr. Joseph H. Fussell, called the meeting to order and suggested that one of the Trustees, Mr. Alexander H. Spencer, take the chair.

The Chairman stated that since it had been ascertained that certain resolutions were passed at the Annual Convention of the Indian Section, held last month at Adyar, requesting the resignation of the Vice-President T.S. and demanding that the charges against him be reopened, it was deemed advisable by the Trustees of the Aryan Branch that official action be taken in the matter, and that owing to these aspersions upon the character of the Vice-President T.S., who is also the President of the Aryan Branch, it behooved the Branch to take proceedings.

Mr. E. A. Neresheimer offered the following resolutions, which had been previously signed by each one of the Trustees and submitted by them to the Branch as expressive of their convictions, and himself moved their adoption by the Branch:

"*Whereas*, in view of the request of some Branches and individuals in the European Section and elsewhere that William Q. Judge resign from the office of Vice-President of the T.S. and that the matter of the charges against him be reopened, it is

"*Resolved*, that this Branch requests William Q. Judge not to resign from the office of Vice-President of the T.S., it being imperative to the best interests of the Society that he shall remain in said office for the successful promulgation of Theosophy in America and generally.

"*Resolved*, that in the opinion of this Branch there is no necessity for the further investigation of the charges made against William Q. Judge.

"*Resolved*, that this Branch expresses its fullest confidence in William Q. Judge personally and as an official of the T.S., and also in his methods of work, and declares its determination to support him in his efforts therein."

After a thorough discussion the resolutions were unanimously carried and ordered to be spread upon the Minutes.

The following resolution was proffered by Mr. Joseph H. Fussell:

"*Resolved*, that the Trustees sign these relations on behalf of the Aryan Branch as having been unanimously passed by a called meeting of the Branch, notice of which was sent to every member; and that they be sent to all the Branches of the Theosophical Society."

Unanimously adopted.

Mr. F. L. Mathez offered the following resolution:

"*Resolved*, that the proceedings of this meeting be given to the general press, at the discretion of the Trustees."

Unanimously adopted.

The meeting then adjourned.

JOHN M. PRYSE, *Clerk of Meeting.*

#### ACKNOWLEDGEMENT.

The General Secretary from Oct. 1st, 1894, to Jan. 1st, 1895, received from Branches and individuals the following gifts: to the General Fund \$1100.29, to the Lectureship Fund \$727.15.

On Jan. 1st, 1895, the Lectureship Fund contained \$517.03. Very grateful appreciation is felt for these liberal offerings, especially in such stringent financial times.

WILLIAM Q. JUDGE, *General Secretary.*

#### SUPPORT OF THE T.S.

During the past month I have received one new pledge, M. E. A., at 50 cents per month. I have also several promises that will mature later. Will all knowing themselves in arrears please write me, stating about when they hope to be able to resume?

G. E. H.

51 Huffman avenue, Dayton, O., Jan. 15, 1895.

Received, Jan. 16th, 1895, from George E. Harter \$55.00 as his collections since remittance of Dec. 17th. 1894.

WILLIAM Q. JUDGE, *General Secretary.*

And I shall send thee my counsel and my encouragement in letters of light.—*Farewell Book.*

ÔM.

# Æ U M

But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears.  
—*Jeremiah, xxvi, 15.*

## THE PATH.

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VOL. IX.

MARCH, 1895.

No. 12.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

#### IV.

**I**N a letter to Madame Jelihovsky:

“I have not written to you for a month, my well-beloved friend, and could you guess the cause of it? One beautiful Tuesday morning in April I got up as usual, and as usual sat down at my writing table to write to my Californian correspondents. Suddenly, hardly a second later, as it seemed to me, I realized that for some mysterious reason I was in my bed-room and lying on my bed; it being evening and not morning any more. Around me I saw some of our Theosophists and Doctors looking at me with the most puzzled faces, and Olcott and his sister Mrs. Mitchell—the best friend I have here, both of them pale, sour, wrinkled, as if they had just been boiled in a sauce-pan. ‘What’s the matter? What’s gone and happened?’, I asked them. Instead of answering, they heaped questions upon me: what was the matter with me? And how could I tell—nothing was the matter with me. I did not remember anything, but it certainly was

<sup>1</sup> Copyright, 1895.

strange that only the other moment it was Tuesday morning, and now they said it was Saturday evening; and as to me, these four days of unconsciousness seemed only the twinkling of an eye. There's a pretty pair of shoes! Just fancy, they all thought I was dead and were about to burn this dismantled temple of mine. But at this, Master telegraphed from Bombay to Olcott: 'Don't be afraid. She is not ill but resting. She has overworked herself. Her body wanted rest, but now she will be well.' Master was right. He knows everything, and in fact I was perfectly healthy. The only thing was I did not remember anything. I got up, stretched myself, sent them all out of the room, and sat down to write the same evening. But it is simply awful to think about the work that has accumulated. I could not give a thought to letters."

Then from India, describing her arrival:

"Olcott was exactly like Carnival *Bauf Gras*; Miss B. like a pole covered with convolvulus; W. like a bed of lilies and roses; and I myself probably like a huge balloon woven of flowers. I was ready either to laugh or to be angry. They placed us in a boat, and we were taken to the landing-stage amidst the sounds of music, where we ran up against a new solemnity: we were met by a band of local, half-naked dancing girls, who surrounded us chanting their *mantra*, and led us in state—all the time bombarding us with flowers—to a—maybe you think to a carriage? Not at all, to a white elephant! Good Lord, the effort it cost me to climb over the hands and backs of naked coolies to the top of this huge animal. It still puzzles me to know how I managed not to drop out of the 'howdah' where Olcott and I were put, especially when the elephant was rising to his feet. The others were placed in palanquins, and lo! to the accompaniment of acclamations, tamborines, horns, with all sorts of theatrical pomp, singing, and a general row, they carried us—humble slaves of God—to the house of the *Ârya Somaj*."

. In a letter to Madame Fadeef, dated November, 1879, H. P. B. writes:

"Would you like to get acquainted with the programme of my inevitable monthly work? If so, here you are: *first* to see to the accuracy of every article for the next number of the *Theosophist*; *second*, to see to the translation of from two to four articles in Sanskrit or the Indian vernaculars into English; *thirdly*, to personally write the leader and some other signed article; *fourthly*, to exam-

ine all the mystical articles to prevent Olcott and other co-workers from mixing things up and from over-salting these contributions; *fifthly*, to correct proofs, sometimes five times running; *sixthly*, to answer some three or four dozen letters addressed to the Corresponding Secretary of the Theosophical Society; *seventhly*, to thank people who send us books for our library from all points of the compass, and to acknowledge their receipt; *eighthly*, to answer a few dozen private letters; *ninthly*, to write two or three periodical articles for the American and Indian newspapers; *tenthly*, to be present at the initiation of the new members, to enter their names, and to give them their diplomas by the dozen and more; *eleventh*, to enter the new subscribers; *twelfth*, to skim through about forty magazines and newspapers; *thirteenth*, to receive visitors every evening—as many as the hall will hold—all kinds of Brahmans, Buddhists, Sikhs, Jains, Parsis, Mussulmans, and Europeans, who come for scientific purposes, and with whom I have to discuss philosophy and metaphysics up to eleven o'clock at night; *fourteenth*, and above all these I sometimes have additional work to do: for instance, to post six hundred and fifty invitation cards—one of which I send to you, as you are one of our members—for a great ceremony which is to be held to-morrow evening, the 29th of November, in honor of the fifth anniversary of the Society (1879), of the opening of our library and the publishing of our magazine the *Theosophist*. You can easily imagine the pleasure of getting oneself up 'regardless' in this heat; of hanging oneself over with every kind of medal, sign, and the ribbons of different Societies, and to smile at six hundred and fifty naked, half-naked, muslin-clad and evening-dressed Brother-Theosophists. Thank God I am going away at the beginning of December to Allahabad, with a deputation of Rao-Bahadurs, which means 'Great Warriors'. I am going there with a double object, first to see Swami Dayanand, second, to get acquainted with the wife of the Resident. I have promised the Sinnetts to spend some time with them. A prospect of calls, dinners, and balls in 'high life'. My hair stands on end at the very thought of it, but it must be done. I have warned Mrs. Sinnett that I, though not a Russian spy but an American citizen, will not listen to a single word of disrespect to Russia or to our Emperor. Just let them try, and how I will abuse their England! So let them be warned."

H. P. B.'s position as an exponent of true mysticism was recognized in India. Lord Lytton, the Governor General and the son

of the author of *Zanoni*, said of her: "I know only of one author who can hold her own in mystical literature with my father. It is H. P. Blavatsky. She can well stand comparison with the author of *Zanoni* in her comprehension of abstract metaphysics." The remark was reported in the Indian newspapers, and H. P. B. wrote to her sister:

"And so now I have become the lion of the day. I am proclaimed to be a deep orientalist, a friend of science, a herald of truth which has been enslaved by centuries of prejudice. Read the newspaper cuttings which I send to you, and glory in your relation being glorified by the nations!"

In another letter:

"From Simla I wrote an article for the *Novoe Vremya*, 'The Truth about the Nephew of Nana Sahib'. I have gathered the most elaborate information about this scamp. *Golos* constantly prints letters written by this liar, as if to incite England to make war on Russia. And *Novoe Vremya* disdained to print my note. For what reason? Besides being true, it is written as a free contribution. One would think they might have believed in the good intention of a countrywoman of theirs, of a Russian who is at the very source of the information about this self-proclaimed and false ally of Russia—this Prince Ramchandra. His biography—perfectly false—has appeared in the June number of the Russian *Herald*, 1889. And his letters from Bagdad and Cabul, printed in *Golos*, amuse and needlessly irritate everyone here who knows the truth of the matter.' . . . Whilst in Simla Olcott and Sinnett, nearly dragging me by force, made me visit Sir A. Lyall, Chief-Secretary for Foreign Affairs; also dine with the Viceroy, and in fact go to all kinds of aristocratic gatherings; and everywhere I had to quarrel so much for Russia's sake that I got a sore throat and am sick of them all! And yet our papers wont print my articles!"

In spite of the lack of courtesy on the part of the Russian newspapers in regard to herself, H. P. B. always subscribed to many Russian magazines and papers, and having no time to read these during the day, she robbed herself of sleep during the short five or six hours of her nightly rest, in order to know what was going on in her own country. The arrival of one of these newspapers gave rise to the following psychometric experience in the

<sup>1</sup> This extract is interesting as showing that whilst Mr. Hodgson was quite sure (among other things) that H. P. B. was a Russian spy, her own countrymen would not trust her politically because she was an American citizen and a resident in India.

autumn of 1880. Writing to Madame Fadeef, H.P.B. expressed her gratitude for a parcel of newspapers she had sent her:

“And what an interesting thing happened to me not long since. I received your bundle of *Novoe Vremyas* and went to bed a little after ten (you know I get up at five). Having taken up one of the newspapers, without choosing, just the nearest one, I stretched myself and went deep into thought about a certain Sanskrit book which I thought would help me to make good fun of Max Müller in my magazine. So you see it was by no means about you that I was thinking. And the newspaper lay all the time behind my head on the pillow, partly covering my forehead. When all of a sudden I felt myself transported into some strange and yet familiar house. The room I saw was new to me, but the table in the middle of it an old acquaintance. And there, sitting at the table, I saw you—you, my darling comrade, sitting smoking your cigarette and deeply thinking. The supper was laid on the table, but there was no one else in the room. Only it seemed to me that I caught a glimpse of Aunt going away through the door. Then you raised your hand and, taking a newspaper from the table, put it aside. I had just time to read its heading, *Herald of Odessa*, after which everything disappeared. To all seeming there was nothing strange in this occurrence, but here is something strange: I was perfectly sure that it was a number of the *Novoe Vremya* that I had taken up, and having noticed in my vision some slices of black bread beside you, I was suddenly seized with such a desire to taste some of it—even a wee crumb—that I felt its taste in my mouth. I thought to myself, What does it all mean? What can be the cause of such a fancy? And in order to get rid of a desire that could not be gratified, I unfolded the newspaper and began to read. When lo! it actually was the *Herald of Odessa*, and not at all the *Novoe Vremya* in my hands. And, moreover, crumbs of my longed-for rye-bread were sticking to it! And so these fragments on touching my forehead transmitted to my consciousness the whole scene as it probably happened at the precise moment of their sticking to the newspaper. In this case, crumbs of rye-bread have taken the place of a photographic apparatus. These dry pieces of bread gave me such intense delight, having transported me for a brief moment to you. I was quite filled with the atmosphere of home, and in my joy I licked up the biggest crumb, and as to the small ones—here they are, I have cut them out as they stuck to the paper and send them back to you. Let them return home with some of my own soul. This may be rather a silly proceeding, but perfectly sincere.”

## TALKS ABOUT INDIAN BOOKS.

## INTRODUCTORY.

WHEN to the sessions of sweet silent thought", as Shakespeare says, "I conjured up remembrance of things past"—as one feels in duty bound to do, on every recurrence of that no longer novel phenomenon, the ending of the year—I became aware, amongst other things, of a promise unfulfilled.

The making of the promise was after this wise. A few months back a party of visitors were gathered together in a room gaudily decorated with blue-green banners from Tibet, cherry-colored tapestries all dotted with little mirrors from the Punjab, and long strips of embroidery from Smyrna, in a dozen delicious shades. To give a flavor—a delightful flavor—of original sin to the whole gathering, and especially to the conversation and cigarettes, the hosts of the evening had considerably supplied two large placards, which hung up among the Tibetan flags and Turkish curtains. On one of these was written "Silence Room"; on the other, "Talking and smoking strictly forbidden".

Under these circumstances the gathering was bound to be a success. Three of the visitors were from the future home of the sixth race. And to one of these the promise above-mentioned, that cropped up apparition-like on New Year's eve, was made. We talked about many things; about a gruesome drum that lay there on the table, made from the skulls of a Tibetan pair that had loved not wisely but too well; about the Pauline epistles, and their translators into English, who have evidently followed not the Greek original but the Latin Vulgate; so that when Paul accuses Peter, in very plain Greek, of hypocrisy, the translators have altered the taunt into a mild one of dissembling.

Then we talked about the healthiness of cigarette-smoking, and the difficulty that one always has to find one's way through the enormous maze of Indian literature, and the lack of some kind of chart to the Vedic ocean, the clear waters of the Upanishads, the Epic torrents, and the sand-banks of the Purānas.

I suggested that, if one could get the perspective of two or three leading facts into one's mind, the fitting in of the details between them would not be a very hard matter, after all. The safest guide would be, perhaps, the old Indian tradition; even if it could not be proved exact, it is certainly venerable, and a great deal may be said in its favor from a great many points of view.

"Well", said my friend, "I have got an idea that destiny

means you to write something of the sort for the PATH. I had better tell the Editor about it when I go back."

Once before, I was caught in the same way; this time by an Editor in India. We had been talking about Siberia and Turkestan and the Gobi Desert and the Pamirs, and I had suggested a theory of the advance of conquest in these lands. "Do you know", said the Editor, "I think you had better put that into a few articles, and send them to me when I go back to India." That was in 1891, and those articles are going on still. After that, it is impossible not to believe in Karma.

So I had learned to be cautious, and said to my friend that for that year—the year just ended—I was afraid such a set of talks about Indian books was impossible.

"Very well", said he; "I suppose, then, I may tell the Editor of the PATH that you will begin them with the New Year?"

Thereupon followed the promise which made itself so prominent in the sessions of sweet silent thought on New Year's Eve. A promise is a thing meant to be kept; and so this morning I begin to redeem it by an introductory Talk about Indian Books.

To begin with, one must try to get three landmarks into one's head; and, after this, the rest is not so difficult. The hither landmark is not hard to remember, the nearer boundary of Indian Books is—the present day; for Indian books, and some of them excellent in matter and in excellent Sanskrit, are being written still. Only a few days ago I read some charming Sanskrit verses written by a friend of mine, a Kshattriya; and yesterday part of a quite new commentary on one of Shankara's poems. So the hither landmark of Indian books is the present day.

The further landmark is not hard to remember either, especially for the future home of the sixth race. It is "the War"; the war, that is, between the children of Pandu and of Kuru, where Arjuna's heart failed him so, till Krishna overcame his hesitation and led him to "fight for fighting's sake". This War, and the Plain of Kurukshetra where the battle raged, have been so largely used as symbols and parables that they have begun to look rather mythological, like the storming of "the City of Man's Soul", or the "Delectable Mountains".

Yet, as far as we can possibly know, the War of the Pandus and Kurus was as strictly historical and as pregnant of social and political results as the Norman Conquest, or Cortez' Mexican Campaign; more historical, very likely, than the Indian Invasion of Alexander the Great, or the battles that brought destruction to the Hivite, the Hittite, and the blameless Perizzite.

Personally, I do not doubt that Krishna, Arjuna, and Dhritarashtra were as real and substantial as Washington, or Wellington, or Napoleon. And even the tale of Rama of the Axe is probably as authentic as another hatchet-story.

Thus the War, the Great War of the *Mahābhārata*, is our further landmark. For beyond this we can only vie in definiteness with the book of Genesis, and fix our landmark "In the beginning"; or, as Shakspeare says again, in a magnificent line, "In the dark backward and abysm of time".

Now, old Indian tradition is pretty clear about two things; and was clearer still until a hundred years ago, when the whole thing began to be tangled up in the interests of Archbishop Ussher's chronology.

And these two things are, the date of "the War", and its chronological position with regard to other things. The War, says Indian tradition, was fought out on the Kurukshetra plains just five thousand years ago; a date not hard to remember, and one, moreover, that the verification of certain doings among the stars, then observed and recorded, will probably demonstrate to be true.

Five thousand years ago, the "Great War"—our further landmark; one not hard to be kept in mind. And then, following Indian tradition again, we need only class the Indian books into those that date from "before the War" and those that came into being after the great fight.

All the Vedas, says Indian tradition, date from "before the War". That is the first great fact to get clearly into one's mind. How much before the War—how much older than five thousand years they are—is one of those things on which people like to speak with great caution, and, at the end of it all, to reserve their opinion.

At any rate, it was a good long time ago; how long, we may begin to feel when we come to see what an enormous cycle of literature the Vedas are. There are two or three other books that, Indian tradition suggests, must also date from "before the War". But of these, later.

One thing we must always remember. The Indian scribes had always a splendid sense of perfection, which outlived a dozen different changes of taste; they had also a splendid sense of modernity—they liked to brush away the antiquarian cobwebs from the books they copied, and bring them strictly up to date. Now, in many cases, books we have must have passed, and quite evidently have passed, through this perfecting and modernizing pro-

cess; and one cannot be sure that they have not passed through it half a dozen times, under half a dozen different generations of perfecters and modernizers. So that the book, as we have it, bears about as much resemblance to its pristine form as many an eloquent paragraph to a code telegram on which it was based. Yet the paragraph is genuine very often, and so is the ancient kernel of the Indian book. But then comes the difficulty of dates. Are we to date the book according to its original kernel, or according to one or other of its later wrappings? This is a problem that will meet us in the case of two or three books outside the Vedas, which Indian tradition would like to place "before the War".

Sometimes these repeated perfectings and modernizings are betrayed by whimsical idiosyncracies in grammar; sometimes they are admitted by frank confession. An instance of both is a Life of Buddha that dates eighteen hundred, or perhaps two thousand, years ago. A little sentence at the end of it says: "This Life of Buddha, hard to get, was written out by Amritananda. Having searched for them everywhere, and not found them, four cantos have been made by me,—the fourteenth, fifteenth, sixteenth, and seventeenth." Now this conscientious scribe, who was so anxious to have his Life of Buddha complete, did his work some sixty years ago, while the original poem is, as we have said, about two thousand years old. He was, indeed, very conscientious; for a correction in the manuscript shows that he originally meant to own up to three new cantos only, as the fourth was partly based on old material; yet conscience overtook him, and in the manuscript "three" is changed to "four". Perhaps a sense of certain metrical and grammatical peculiarities in his work, which would have been found out anyhow, had something to do with this frank confession.

Now frank confessions like this are pretty frequent in Indian books, but, unluckily, a great many of them were written in invisible ink, and the dates were left out. Hence chronological difficulties in no small number.

The mention of Buddha brings us to our third landmark—almost exactly half-way between the other two—about two thousand five hundred years ago. Of a great many Indian books we can say, with something like certainty, that the kernel and germ of them at least, bare of later perfectings and modernizings, is older than Buddha's birth. One of these books that must date somewhere between "the War" and Buddha, is the Great poem of the *Mahābhārata*, the history of the War itself.

It must date after the War which it describes, because it is unusual, except in books of prophecy, to describe events that have not yet taken place; and its germ must be older than Buddhism, for a reason simple enough, though not quite so simple.

Buddha has given us, in some of his sermons, a candid and photographic picture of the Brahmans in his day; and from these pictures we can see that the Brahmans had then pretty much the same influence and predominance they have now.

Now, in the poem of the *Mahābhārata* there are certain liberties, perhaps licenses, taken with Brahmanical privilege, which, even in the days of Buddha, would have been difficult, if not impossible; so that we must date the kernel of the Great Mahābhārata poem at a period a good while before the Brahminical domination of Buddha's days, and probably not long after the great War itself.

So there are the three landmarks: the present day; Buddha's mission, two milleniums and a half ago; and the War, five thousand years ago, Indian tradition says. Beyond that lie dim Vedic vistas, the dark backward and abysm of Time.

C. J.

January 1st, 1895.

## THE NEW DEPARTURE.

WITH the advent of the theosophical movement inaugurated by H. P. Blavatsky, an era of self-thought began. The Theosophical Society was intended to be free from any enforced belief in any opinion, creed, or dogma whatever; being based upon no other fundamental principle than the unity of the One from whom all life with its infinite variety of forms originates, and the resulting brotherhood of all human beings. Undoubtedly one of the causes which led to the rapid growth of that Society was that many people instinctively or intuitionally perceived the sublimity of that idea, even if they were not capable of grasping it intellectually at once. In fact, those who are able to conceive that a person may become interiorly illumined by the light of truth and be taught by wisdom itself, so that he may know the truth, not from mere hearsay or from the reading of books, or from information received, or from his own speculations and fancies, but from awakening himself to a higher state of self-consciousness, and living himself in that light; the number of persons who can conceive of that, seems to be still comparatively small.

Especially in England, the country ridden by orthodoxy, hypocrisy, and conventionalism; where everyone looks upon everybody with contempt unless he dresses like him, feeds like him, adopts the same manners and believes the same things as he; where everything is divided off into boxes and pigeon-holed; where nobody cares what you are, but everybody wants to know to what system, club, or church you belong; the meaning of the word self-thought, self-knowledge, or Theosophy seems to be generally misunderstood, and this misunderstanding is about to invade the ranks of the Theosophical Society, bringing with it a bagful of dogmas and doctrines, threatening the freedom of that Society and to turn it into a sect; perhaps a sect with more advanced views than those of the rest, but a sect after all, in which no one can attain freedom, but is bound to follow blindly the scent of a leader.

There is not a country in the world in which the book called "The Bible" is so much worshipped as in England, and perhaps nowhere is the meaning of its contents so much misunderstood; otherwise it would be known more generally that this freedom from dogmatism and the self-perception of truth taught by Theosophy form the sum and substance of the new "covenant" or the new dispensation. This is nowhere better explained than in Chapter VIII of the epistle of St. Paul to the Hebrews, where it is said: "I will put my laws into their *mind* and write them in their *hearts*, and I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying Know the Lord; for *all shall know me, from the least to the greatest*. In that he saith, A new covenant, he hath made the first one old. Now that which decayeth and waxeth old is ready to vanish away."

It is not said that the new dispensation is to consist in that somebody with a new set of more plausible dogmas than the old ones is to come forward and to convert the people to a belief in them; but the new covenant consists in the self-recognition of that eternal light of divine wisdom which heretofore was known only theoretically from descriptions received through the prophets and sages. No amount of theories and opinions enables a person to see; they can only serve to aid him in overcoming the obstacles which prevent him from seeing, and perhaps to persuade him to open his eyes. The new covenant consists in growing into that freedom, where no sectarian or theological crutches are required; but where the light of divine wisdom itself can illumine the heart.

The fact that this new covenant does not consist in the estab-

lishment of a new creed is also shown by St. Paul in the same letter at its beginning: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the true tabernacle [the spiritual soul] which the Lord pitched and not man . . . For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

Thus it is shown that it is not an earthly, mortal man who puts his laws directly into men's minds and writes them in their hearts; but it is the great luminous soul itself that sends its light into every mind and heart that is ready to receive it;—not theoretically, as was the old way and custom among the blind, by secondary information; but practically, according to the new departure by which everyone is asked to open his eyes and receive himself that light of which those who keep their eyes closed know only from hearsay. Who is he who is set on the right hand of the Majesty in the heavens? Surely not a man of this earth. The Occultist knows that the right hand of God means his power, become the right hand is the symbol for doing good, and the power of the divine man is divine love; while only that love is divine which is universal and identical with divine self-knowledge; for "love" in its true sense means the recognition of Self (Âtmâ) in another thing, while divine love recognizes itself in everything.

This divine love or self-knowledge is *Theosophy*, of which it is plainly said in the Bible (*I Corinth.*, II, 7); "We speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to nought; but we speak the wisdom of God [the inner man] in a mystery (*theou sophian*), which God ordained before the world (*prò ton aionon*) unto our glory", and it must therefore be plain to every rational mind that this Divine Wisdom cannot be explained and proved to those who have no comprehension for it, nor can the nature of Divine Love be demonstrated to those who keep their hearts closed against it by self-love, conceit, and mutual incriminations. Such persons, enveloped as they are in the veil of spiritual ignorance (*Tamas*), will not be able to understand the nature and purport of the new dispensation.

Those of the Theosophical Society, and out of it, who are still clamoring for a creed, needing, as a stick upon which to lean, the opinion of some leader believed to be a reliable authority, belong to the *outer* circle, to the *pronaos* of the temple. No matter how many pledges they have signed and how many ceremonies they

have performed, they have not entered into the sanctuary into which none with his eyes shut is admitted. Praiseworthy as their object may be in studying the theories regarding immortal life, while they are not yet able to experience it practically they ought not to imagine that having become well versed in these theories they have attained self-knowledge, but know that a description of food does not appease hunger, while he who eats receives the benefit of it even without a description, so all the theories about the origin of man and his development into a divine being have only the object of inducing him to follow the true path, while only he who walks upon that path and practically develops into a divine being will obtain real self-knowledge and arrive at his destination.

To the *inner* circle will belong those who, not satisfied with mere theories nor with blindly following the sounding horn of a leader, succeed in opening their own spiritual eye and receive themselves the light which shines for leaders and for followers alike. Having awakened to the realization of the inner life of the soul, they are thereby initiated into that inner life and receive the new dispensation, which cannot be enforced upon them by any outward pledge, interpretation, or ceremony. All that the outward man (the personality) does out of his own perverted self-will and without the inner impulse from the divine man (Mahâtmâ) within, is worthless and foolish; even his pledges are the result of folly and selfishness, for he makes his promises for the purpose of obtaining a selfish end and pledges himself to do that which he has not the power to accomplish. But the spiritually awakened man, knowing his own Master and having become united with him, even for a moment, is during that moment filled with the understanding and the power of the Master, and what he does in such circumstances is not done by him personally, but through him by the Master, as a conscious but selfless instrument of the Master's will, and the proof that he has acted as an instrument for the Master can be found nowhere except by and within himself.

This is the doctrine that has been taught in the Vedas, the *Bhagavad Gîtâ*, and the *Bible*, by the ancient Rosicrucians and mystics of all ages. Theosophical students have often admitted its possibility, but comparatively few seem to believe that it can be practically carried out. This, then, is the new departure which we would propose for the Theosophical Society; that we should seek to outgrow the old dispensation and enter the new; that the question should not be whether we are loyal to Jones or to Smith,

but whether we are loyal to immortal Truth; that we cease to dispute as to whether the description given of the light by Smith or the one given by Jones is correct, but ourselves tear away the veil of selfishness and ignorance which shuts us out from the perception of light. This is the new departure, that everyone should seek to know the Master within himself, and become himself that Master over the delusion of "self"; when he will be able to know the reflection of the image of the Master in others as well as himself. Not by mere science and clever speculation, nor by gush and sentimentalism, is true freedom attained. There is no other way to it except through the awakening to the knowledge of eternal truth.

FRANZ HARTMANN, M. D.

### TESTIMONY AS TO MAHATMAS.<sup>1</sup>

THE name *Mahátmá* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W. Q. J.

14. Nâha, an American, says that several years prior to joining the T.S. he met and talked with one of the minor Adepts at work in America, and that since he became a member of the Society he has seen both the Master and H.P.B. in dreams, that he has conversed psychically with a Greek Adept, and that he personally knows an Adept of the White Brotherhood who resides in America, and has met him in his physical body and been constantly incited by him to work for the good of the Theosophical Society.

15. L.G., an American, says: "From my earliest childhood I have had with me, in my inner life, a Friend frequently with me in both pleasure and pain; who chided, encouraged, and aided me, and whose face grew so familiar that when one day shown a portrait of 'one of the Brothers of the Lodge' I instantly recog-

<sup>1</sup> Begun in February, 1895.

nized it. I have often seen him since and had aid and instruction from him. I have also seen in the same way the Master whose picture I afterwards was shown. I wish I could inspire others with some conception of these Beings and of the devotion that is due them."

16. Ida M. Holbrook says: "Before joining the T.S. a Being appeared to me in my waking hours in broad daylight and gave me instruction and encouragement. There was with this Master another (not, however, in the physical) person, well known to all sincere and devoted F.T.S., whose name it is not necessary to mention and whose features then I did not know but have since identified. This Being I have identified with the Master, and he said he would come again when I needed him. Nothing can cause me to doubt the existence of those great souls we have called the Masters."

17. C.H.J., an American, says: "Some years ago, before I knew of Theosophy or the T.S. except by bare mention, I was in danger of being wrongly influenced by one who called himself a Theosophist. I then first saw and met psychically beings whom I called Brothers, of evident power and and great development. They taught me and explained certain things, warning me against this dangerous person. They outlined much of theosophical theory as given out by H.P.B. Since I became an F.T.S. I have identified one of those Beings with H.P.B.'s Master. I will add that knowledge of the existence of these Great Ones is for me clear and positive, my belief in the Masters is due to experience, and not to testimony from others or study from books."

## EAST AND WEST.

THE contrast between East and West is much like that between a woman and a man,—not an antagonism but a complement. In the man we find the restless, pushing, aggressive, venturesome, hard-headed, practical, calculating, rationalistic, virile spirit; in the woman, the quiescent, retiring, peaceful, timid, sentimental, poetic, trustful, intuitive, feminine. These qualities are less the reverse of each other than the converse; not arrayed for mutual extermination but for mutual support. And as in any ideal household perfection comes through the conjunction of the strong traits in each mate with the weak ones in the other, so in the Theosophic household growth and pro-

gress come when to the vigor of the Occidental temper is united the spiritual insight of the Oriental.

Social philosophers have moralized long over the internal characteristics of the sexes, puzzling, sometimes worrying, themselves why the ordinary man is spiritually obtuse and the ordinary woman materially unpractical. They do not marvel at the male incapacity to nurse an infant, nor the female to ship before the mast: physiological limitations are patent enough. But when there is question as to why mental and moral distinctions are normally as marked, the perplexity begins. Yet it is abundantly obvious that the body is but the external manifestation of the soul, that the sex peculiarities are expressed in both; and equally obvious, one would say, that the duality which pervades Nature has its highest and most explicit exhibition in Man.

So with nations. As in families the male and the female display the universal duality and find true domesticity in combination; as in communities the antithetical energies seek appropriate spheres in unlike employments; so nations differentiate into those expressing the outward virility of action and those expressing the genius of contemplation and inner grace. And with nations, as with families and communities, the richest results are not from jealous contrasts or embittered antagonisms, but from a union in which the deficiencies of one are complemented by the exuberance of another.

What is true of commerce, factories, and agricultural products is true of mental and spiritual endowments. Every advanced people has something to contribute to the world's store of valuables, and the contribution must be of that which is its own special output. No nation can expect to evolve from itself all the minerals, crops, and craft-work which are required for complete national well-being, but wisely develops itself in those excellences which its local furnishings suggest, profitably exchanging the product for the differing products wherein other nations excel; and the reasonable dictate of allowing national genius full course and of both giving and receiving wealth through interchange of the best holds equally of ideas and aspirations. To expect national genius to be all-comprehensive, supplying the highest fruits of thought and devotion in all departments, is equivalent to expecting that one zone should produce the chestnut and the pine-apple, the arctic fur and the tropical cocoa-fibre; and to refuse exchange of mental treasures from pride or exclusiveness is as childish and suicidal as any scheme of "protection" in political economy.

Unguarded addiction to dominant traits produces one-sidedness

and evil. A man without feminine check becomes rough, tyrannical, coarse; a woman without masculine tonic becomes weak, silly, dependent. A nation uninfluenced by foreign experiences cannot perceive its own deficiencies and naturally exaggerates its own specialty, becoming aggressive if of virile disposition, subservient if the reverse. Its literature and religion express the prevalent temper, dealing in bombast and wars when of the former type, with superstition and sentiment when of the latter. And so it is that deliberate isolation hypertrophies a national trait till it becomes diseased, and the only sure cure is infusion of imported thought. Dominatingness may be assuaged by spirituality, folly by practical wisdom.

These somewhat commonplace truths have wholesome bearing on that comparison between East and West which is so frequently asserted in Theosophical quarters, sometimes intelligently, sometimes otherwise. Speaking generally, one may say that the West displays the masculine type, the East the feminine. In our hemisphere the prominent quality is practical enterprise. The conquest of exterior nature, the betterment of material conditions, the utilization of all opportunities for business advance,—these are the aims which so brace energy and stimulate endeavor that success in them is the grand marvel of the age. The Western world seems like one great man, vigorous, herculean of strength, sure to bend all materials to his will. He has not always fine sense of right or much perception of supersensual things, but he certainly is open-eyed to practical affairs and keen to invent appliances. On the other hand, the Orient is sentimental, dreamy, averse from action, little given to leaving home, indifferent to material progress, eminently conservative, close in touch with truths in the unseen, more alive to the other world than to this, gladly subordinate, unready to combine against aggression, even willing for it if it guarantees protection. The type is not virile but feminine, and its intuitive sense of what is grander than force and finer than materialism brings Divinity into humanity.

This distinction exhibits itself in the contrasted tastes, habits, social organization, pursuits, ambitions, interests, books, art, and religion. Of course inherent constitution moulds every outward manifestation. More than anywhere else do we see in men and women the sex element in religion, rationalizing and independence and self-assertion characterizing the men, faith and compliance and submission to authority the women. A masculine race and a feminine race contrast in the same way, and therefore Western religion is a record of revolts, reforms, the application

of reason to Theology, a defective sense of reality in the unseen; while Eastern religion changes little, is ever reverent to tradition, cares little for the canons of practicality, and profoundly feels the immanence of Deity.

And in races as in sexes, the exclusive development of one type results in disproportion and mischief. Our Western hemisphere has become so plunged in thought of physical interests that it has lost delicate sensitiveness to interests above matter, and even doubts if such exist. Materialism has atrophied its soul. The hemisphere of the East has become so immersed in thought of superphysical interests that it has lost perception of reasonable considerations and practical claims, stolidly bends before traditional myths, is superstitious and fanciful and trembling at change. Its beautiful insight into the world beyond matter and forms keeps it too indifferent to the conditions of actual life and to the methods those conditions exact.

Clear-sighted observers, viewing impartially these racial peculiarities and evils, have detected the true treatment for both and instinctively exclaim "Marry this woman to this man!" For nature and experience alike affirm that in the union of opposites there is health. Let the dreamy Oriental feel the touch of a virile energy, the sense-bound Occidental be warmed by a spiritual emotion long unsensed. In the free intercourse of affection and thought, lacking traits will receive their complement, old mistakes will be corrected by glad concession, partial truth find its missing half, depleted energies mutually refilled. As the association makes each conscious of the better endowments of the other, there will be eagerness to secure them, and so in generous partaking there will come more symmetry of character without a loss of distinctive trait. Mutual respect will heighten self-respect, and the fruit of such happy combination ripen rapidly in beauty and luxuriance.

In this cordial, generous appreciation of unlike gifts is the clue to inter-racial as to domestic perfection. Husband and wife do not expand in healthy character if unfavorably comparing each other's traits. Similarly the united East and West would never flourish if, instead of noting and valuing the excellences of each other, the one should be ever lamenting the sordid interests of her mate, and the mate be declaiming against the childish babble of her Sacred Books, the petty ceremonies and paltry observances which make life a tedious round of forms, none the better because baptized "religious". It is not by emphasizing faults that the faults become distasteful. Sordid interests and religious

puerilities disappear only as they are dislodged by the worthier contents introduced voluntarily under the gentle pressure of example. And in such a marriage such would ensue.

A curious contrast may but solidify the union. In general, the world is at its oldest now, and therefore at its best. But the East was better in its youth, and the West is better in its age. No one looks to barbaric, or even to classic, times as the apex of Occidental civilization; no one to the modern Orient as the Golden Era of its religion. The best of the one is in the present, the best of the other in the past. Yet this is only another of those complementary distinctions which, rightly treated, conduce to peace.

He does a service to truth, to human welfare, to the loftiest spiritual interests of men, who helps to mate these opposite hemispheres of the earth into a loving and perpetual union. There is no force so potent as religion, none so priceless. Let it, with all its concomitant treasures of truth as to human origin, evolution, and destiny, suffuse the Western races, as it may if once again it pours from its ancient home in the Orient, and the great transforming energy will make for them a new era, wherein dwelleth righteousness. The teaching of long-gone sages and prophets and Theodidaktoi will sweep through the vacant souls of the twentieth century, and cause upturned eyes and hearts to transcend the glories of physics and of mind. Even these will be enhanced, for no longer only of the earth, earthy, they will shine brighter from their celestial contact. And for such blessings will there be no return? Surely it will come in a broadened sympathy with all truth, a deeper sense of the oneness of humanity, a keener appreciation of each advance in human condition, a larger knowledge of the earthly side of man's evolution, a better perception of the difference between the speculative and the real, a stronger impulse to energetic use of life, an abandonment of pride and selfishness and spiritual isolation and belittling forms. Mind and heart, strength and tenderness, energy and devotion, genius and religion, will then be united. And men, seeing the East and the West hand-in-hand indissolubly, will exclaim with satisfaction, "Those whom God hath joined together, let not man put asunder".

ALEXANDER FULLERTON, F.T.S.

## A MAHATMA'S MESSAGE TO SOME BRAHMANS.

A COPY of the letter hereunder printed was sent me in 1893 by the Brahman gentleman mentioned therein, whose full name is Binee Madhab Battacharya and who was at one time president of the Prayag T.S. at Allahabad. He sent it to me after the publication of my "Letter to the Brahmans" in order to try and show me that the T.S. was in fact a Buddhist propaganda. The original is in the possession of Mr. Sinnett, who informed me not long ago that he thought he had it among his papers but had no leisure to look for it. I print it now for reasons which will appear. It reads:

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you *natives* that unless a man is prepared to become a thorough Theosophist, *i.e.* to do what D. Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, *forces no one to become a Theosophist of the Second Section.* It is left with himself at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good, etc.', and he at the same time building by his acts and deeds an impassible barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Buddhist, a *Nastika*, as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have bad influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting

even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract, and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed *planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyān Chohans and Chohans of darkness. Not what they term *devils*, but imperfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyān Chohans have, and who will never belong to the 'Children of the Universe', the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

Now this is a genuine message from the Master, allowing, of course, for any minor errors in copying. Its philosophical and occult references are furthermore confirmed by the manuscript of part of the third volume of the *Secret Doctrine*, not yet printed. We know also that Master K.H. informed Mr. Sinnett and others that he was an *esoteric Buddhist*; H.P.B. declared herself a *Buddhist*; on my asking her in 1875 what could the Masters' belief be called she told me they might be designated "pre-Vedic Buddhists", but that no one would now admit there was any Buddhism before the Vedas, so I had best think of them as Esoteric Buddhists.

But I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a "forgery or humbug" gotten up by H.P.B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said: she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H.P.B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up.

WILLIAM Q. JUDGE.

## THE PERSECUTION OF WILLIAM Q. JUDGE.

## THE OBJECT IN VIEW.

THE design from the beginning was to get me out of the way to the Presidency of the T.S. Mrs. Besant was to demand my resignation, after that Col. Olcott was to resign his office, then Mrs. Besant was to be nominated as President; Vice-Presidency probably to go to Bert. Keightley, though on that the outer proofs are not yet definite. In London last July Mrs. Besant said several times that the object of the proceeding was to prevent my succeeding to the Presidency. But here are a few samples from her letters:

*Calcutta, Jan. 11, 1894.* You must resign the outer headship (of E.S.T.) held jointly with myself, or the evidence which goes to prove the wrong done must be laid before a committee of T.S. . . . And you must resign the position of President-elect.

*Delhi, Feb. 14, 1894.* He [Chakravarti] endorsed the idea that I should take sole charge of the School. . . . Indeed, he told me last summer [about Aug., 1893.—J.] that it had to be so presently.

*Agra, Feb. 8, 1894.* As you know, I refused the offer to nominate me as President; since then I have been told [by whom?—J.] “not to oppose”, so I remain passive and wait.

— *Feb. 14, 1894.* That you had made an intellectual blunder, misled by a high example. [This means H.P.B.] . . . X. would not take the Presidency at any price. *If I have to, pity me.* [Italics are mine.—J.]

In July she told me the first day, as explaining the sentence above quoted about a “high example” and another, that I was “largely a victim”, that her theory was *first*, that H.P.B. had committed several frauds for good ends and made bogus messages; *second*, that I was misled by her example; and *third*, that H.P.B. had given me permission to do such acts. She then asked me to confess thus and that would clear up all. I peremptorily denied such a horrible lie, and warned her that everywhere I would resist such attack on H.P.B. These are facts, and the real issue is around H.P.B.

## RESIGNATION ASKED.

Some European Lodges, and the Indian Section, have asked me to resign as Vice-President. I have refused and shall refuse. The attempt to force me by saying “all honorable men resign when attacked” is silly nonsense. No office in T.S. has any attraction for me, but I will not be forced. An “Anniversary Meeting” in India, with no power, and being, in fact, only an extra meeting of the Indian Section, passed resolutions asking my resignation. To that I replied that I do not recognize either the meeting or the resolutions. T.S. Anniversary Meetings are unknown to our Constitution.

## WHY NO EXPLANATION YET.

By reading the Vice-President’s letter to the European General Secretary printed hereunder, members will see that I cannot make any explanation without copies of my letters and alleged memoranda. In addition, I find that some of the documents have up to this day been kept back from me, so that I have not seen them at all. It is quite true that Mrs. Besant gave me a copy of her proposed statement as prosecutor; but that contained only references and a few garbled extracts; and besides, it did not cover the items they have since added to the number.

W. Q. J.

## LETTER TO EUROPEAN GENERAL SECRETARY.

144 MADISON AVENUE, NEW YORK, *January 25, 1895.*

GEORGE R. S. MEAD, Esq.

*General Secretary European Section T.S.*

SIR AND BROTHER:—I have received some seven requests by resolution from Branches and Centers of your Section to the effect, (*a*) that I should resign the office of Vice-President of the T.S., (*b*) that I should answer charges published against me by a paper inimical to the T.S. or give reasons for not replying, (*c*) that I should offer myself for trial on said charges; and I have also read the full publications of these requests and other matter connected therewith in the *Vadhan*. I now beg to ask you to act as the proper official channel for this general reply to those requests, and to inform your Executive Committee also.

*First.* I am amazed at the undue, precipitate, and untheosophical haste displayed in the requests to me to reply to the public attack made on me before I could have time to do so or had refused, when the slightest reflection would show I could not possibly reply in such a hurry, and when a true brotherly feeling would seem to require that before making the demands, means should be taken to discover whether I had an intention to reply or explain. The Barcelona Lodge, however, asked you to inquire of me whether the charges made in said paper were true or not. Please let them know that I again say the charges are absolutely false.

*Second.* When the Judicial Committee met in July and when thereafter Mrs. Besant, as prosecutor, publicly assented, in apparent good faith, to a general resolution declaring the matter closed and dropped, she was then in possession of all the alleged evidence now in her possession. Inasmuch as her name and her opinions have been used in a part of the above-mentioned correspondence as some sort of proof of something, I draw your Lodges' attention to the fact that she had in her possession all said evidence at the time when she, as your public leader, publicly assented to two statements and a solemn resolution closing the matter passed at your Convention. It now appears that some Lodges desire to nullify and override that action; hence either (*a*) the resolution was not passed in good faith, or (*b*) it was procured through hoodwinking and deceiving the Convention. If you and those Lodges say that they did not have the said alleged evidence, and would not have passed the resolution had you possessed the said alleged evidence, then their present desire to avoid the resolution—for that is what the requests indicate—is due to a feeling that you were hoodwinked into passing it. This being so, I must refer you to Mrs. Besant, for I had no part whatever in proposing, forwarding, or passing the resolution.

*Third.* In reply to the request that I shall resign the office of Vice-President, please say that I am obliged to refuse the request. If it is proper I should now resign, it was just as much so in July when your leading prosecutors had all the alleged evidence in their possession. I regard resignation as evidence of guilt. If I resigned that office I could not be in any way tried on any charges, and very soon after a resignation the same persons might say I resigned to evade responsibility.

*Fourth.* I have replied to the public newspaper in the only way it deserves. I have still under consideration a full reply to the T.S. respecting the real charges, but I refuse to be hurried until the right time, for the cogent reasons given below. And as I have seen that new mistatements of fact and charges are being circulated against me by F.T.S. who are keeping up this disgraceful pursuit, I have additional reasons for waiting until all possible innuendos and distortions shall have come forth, even were I now fully prepared to reply.

I cannot make a proper reply to the charges until I have in my possession a copy of the documentary evidence which it was, or is, proposed to use in support of the charges. These documents consist of various letters of mine on which are memoranda not in my handwriting. Some of them are letters

written over ten years ago. They have been deliberately kept away from me, although open enemies have been given and allowed to take complete copies and fac-similes. No fair person would ask that I should answer without them.

I arrived in London July 5th, 1894, and at once demanded, first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. The Council met informally July 6, when I again demanded the evidence and received the same promise as before with the same failure to perform. July 7th the formal meeting of the Council took place. The same demand was again made with the same result. Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I then made the same demand, and at the meeting Mrs. Besant and others said, "Oh, of course Mr. Judge should have copies of the proposed evidence". But the papers were neither copied nor shown me up to July 19th, almost a week after Convention, and when I was packing my trunk. All this time until the 19th Mrs. Besant had the papers. On the 19th I formally and peremptorily demanded them. She said she had given them to Col. Olcott, who said they had been just sent off to the mail to go to India; this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Col. Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then, in Dr. Buck's presence, in a great hurry, as I sailed on the 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one or two short ones. But several being lengthy, and especially the one by which they hoped to destroy my general credibility, I could not copy them. Col. Olcott then promised to send copies; Mrs. Besant declared herself quit of the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based.

Mrs. Besant, as prosecutor, never fulfilled her promise nor her duty. I then believed and still believe that they never intended to give me copies nor to permit inspection, but hoped to hurry me into a trial unprepared in every respect. These facts, with the fact that they allowed Mr. Old to copy everything, will throw some light on the matter and on the opinions of the parties. I shall certainly not reply until I have before me the documentary evidence or copies and know the precise offenses with which I am charged. This is common justice.

Fraternally,

WILLIAM Q. JUDGE, *Vice-President T.S.*

## CORRESPONDENCE.

CHE-YEW-TSANG—ERNEST T. HARGROVE.

Having stated in a circular entitled *A Forgotten Pledge* that "my other name and further details" would be found in the February number of THE PATH, it may have appeared strange that no name was given as promised. The reason for this silence was that I had intended the article on "Our Overwhelming Virtues" to appear in the same number as the letter to "Julius", if the editor would allow it. The article was to have been signed Che-Yew-Tsang, with the name Ernest T. Hargrove in brackets beneath. If that arrangement had been carried out there would have been no need to give the latter name in the letter to which I refer. I wrote accordingly to the editor before the arrival here of the January issue. When this arrived I found in it "Our Overwhelming Virtues", but owing to great pressure of work I failed to catch the February issue in time to make the necessary alteration and arrange for the insertion of the name in the letter to "Julius". That is all.

CHE-YEW-TSANG,

(ERNEST T. HARGROVE.)

62 Queen Anne street, Cavendish Square, London, February 11, 1895.

## A PORTRAIT OF W. Q. J.

EDITOR PATH:—Will you please insert the following?

On December 11th the League of Theosophical Workers No. 1 in a circular letter informed the Branches of the American Section that hanging on the walls of the Headquarters Room were the pictures of Theosophists, big and little, but of W. Q. J. there was none, and suggested that if each of the one hundred and odd Branches of this Section would send ten cents to us, the sum raised would be sufficient for the purchase of a life-sized photo and frame. The majority of Branches had been heard from by December 31st, and as there was a gathering at Headquarters that night to sit the Old Year out, at which W. Q. J. was present, the opportunity was embraced of hanging up the picture.

The cost of the photo was \$6.00, and \$1.00 had been allowed for the frame, making \$10.00 in all. Ten cents from each Branch would have just covered this sum. Instead of \$1.00, however, the frame cost \$8.00, making an expense of \$14.00. So far seventy Branches have been heard from, but, strangely enough, although the statement was distinctly made that only ten cents per Branch was needed, most of the Branches which responded insisted on sending more, so that up to date \$14.35 has been received, kind Karma evidently having anticipated our miscalculation on the cost of a first-class frame.

When the returns are all in, a silver plate will be incorporated into the frame with an inscription of presentation from the Branches.

THE SUPERINTENDENT.

New York, January 23, 1895.

## THE LAST THREE YEARS OF THE LIFE OF MADAME BLAVATSKY.

To the Readers of the PATH:

Acting on the suggestion contained in the letter below, from the Countess Wachtmeister, I am at present actively engaged in collecting reminiscences, personal and otherwise, of H. P. B. during the last three years of her life; and should therefore be very much obliged to any persons, members of the Society or otherwise, who would help me in this, either by giving me short sketches of their own experiences with her, of interest to students and to the world at large, or by supplying details of her history during the eventful years 1888 to 1891.

Letters of hers will be most acceptable, either copies of them or the originals, the latter of which will be promptly returned.

My endeavor is to write a true and, so far as is possible, a complete *history* of these years; and I think I am right in calling upon my fellow-members, almost as a matter of their duty, to aid me.

CLAUDE FALLS WRIGHT,  
144 Madison Avenue, New York City.

The following is a copy of the letter referred to:

"MY DEAR CLAUDE:—As my book, the *Reminiscences of H. P. Blavatsky and the Secret Doctrine*, has been read with such interest all over the world, it seems to me that it would be an admirable plan to follow it up by carrying on the threads from where I dropped them, through to the end of her life. You were one of her favorite pupils, and as you lived with us at Headquarters for three years and were with her at her last moments, it seems to me that you are fitted to carry on this labor of love to one whose memory is so dear to us all.

"It is of the utmost importance that as soon as possible all facts regarding her that can be gathered together should be printed for the benefit of the members of the Society and the world at large. I would suggest that all friends that you can get in touch with should be asked to contribute their anecdotes and their experiences with her. I do hope most earnestly and sincerely that you will take up this important work, for I know your heart will respond to the appeal.

Yours affectionately,  
CONSTANCE WACHTMEISTER."

## A STAMP COLLECTION FOR THE T.S.

VERY few persons other than collectors have any adequate idea of the immense profits realized from the sale of a good collection of stamps. Nevertheless it is a fact that money *judiciously* invested in stamps will usually double itself in one or two years. To cite a few examples: The Columbian \$1.00 stamps were only issued two years ago, and yet cancelled and uncanceled specimens were sold in New York City in January of this year for \$4.00 each. There are rare English stamps which now sell at \$125.00 each, and so on. Nearly every family has a lot of letters twenty, thirty, or forty years old. These often have on them stamps of great value. Take the series of United States stamps issued in 1869, only twenty-six years ago. Their market-value rose as follows, for *unused* specimens:

	1873.	1889.	1895.		1873.	1889.	1895.
1-cent	\$ .03	\$ .10	\$ .50	12-cent	\$ .20	\$ .50	\$ 1.00
2-cent	.04	.10	.35	15-cent	.25	.75	2.50
3-cent	.05	.10	.15	24-cent	.40	2.00	10.00
6-cent	.10	.50	1.75	30-cent	.50	1.50	10.00
10-cent	.15	.40	1.50	90-cent	1.25	6.00	17.50

These values are still rising. The profits on the 90-cent stamp would be, in four years, 138 per cent.; twenty years, 666 per cent.; and after twenty-six years, 1944 per cent. To be sure, all stamps do not rise in the same proportion, but these are a fair example.

It is proposed to make a collection of postage and revenue stamps to be sold, after fifteen years, for the benefit of the American Section of the Theosophical Society. There is reason to believe that if the members of the T.S. all over the American Section take an interest in the plan and help it during the next fifteen years, such a collection will sell for from \$50,000 to \$75,000. At all events, if every member helps, the expense will be small, and the plan worth trying. In coöperation are the elements of success.

To this end all members are asked to send stamps of *all* kinds. Specific directions will be furnished those who desire it; but the following general rules may be observed.

## GENERAL RULES.

1. All kinds of *unused* stamps from the lowest to the highest values, including stamped envelopes, paper wrappers, post-cards, return post-cards, letter-sheets, and postage-due stamps. It is well to procure sets of these when first issued, for the designs are often changed after having been in use but a short time. Also, during changes of administration, stamps marked "provisional", etc., etc.
2. *Used* or cancelled stamps, etc. The older these are, the more valuable they become. Care should be taken to keep them in perfect condition. Some old stamps are so rare that it is necessary to preserve them *in situ* upon the envelope used, to constitute a proof of genuineness. This should be done wherever possible.
3. Stamps of the Protected States of the British Empire in India are never used to pay postage to foreign countries, and hence are extremely difficult to get "cancelled". Members in India can address letters to themselves and post them, then after receiving them send the envelope with the cancelled stamp *in situ*.
4. Collections will comprise: (a) Unused Stamps, etc., etc.; (b) Used stamps, etc., etc.; (c) Used and Unused Revenue and Tax Stamps; (d) Registered Letter Labels of all countries, etc. The last are tiny slips of paper bearing the name of the office issuing, and a number. They are only used on registers to and from foreign countries.
5. Do not be afraid that what you send may be duplicated by some other member. The work will cost a little, and this will be met by a sale of duplicates of the commoner kinds. The proceeds of such sales will also be used to purchase very rare stamps which can be had in no other way, and thus make the collection as complete as possible.

The member in whose charge the collection will be is the undersigned, and he will do all of the work *gratis*. The collection will, if necessary, be insured against fire. It will be held as the property of the American Section, and is at all times to be at the disposition of the General Secretary and Executive Committee of the Section, but will be kept at the residence of the undersigned. The General Secretary has approved the plan.

Several members have already given their own private collections as a nucleus for this larger one. Let each one do something in this way, and great results will flow from individually small efforts.

Dr. T. P. HYATT,  
147 Hancock street, Brooklyn, N.Y., U.S.A.

NOTE.—This plan has been laid before the President-Founder and the General Secretaries of the other Sections, and if they will agree to extend the plan and adopt it, it will be made to cover the Theosophical Society all over the world, and be sold for the benefit of the whole.

## LITERARY NOTES.

THE VAHAN for January is entirely composed of letters concerning the present crisis in the T.S., barring of course the "Activities".—[G.]

A.B.C. OF THEOSOPHY has just been issued in Spanish by the publishers of *Sophia*. It is a well-printed pamphlet of sixteen pages.—[H.S.B.]

JOURNAL AND TEXT, the official organ of the Buddhist Text Society of India, contains the record of the proceedings of the second quarterly meeting of the Society, and a variety of notes and comments. There are also some pages of native script.—[G.]

LOTUSBLÜTHEN for January (German) begins the fourth volume of Dr. Hartmann's magazine. It contains "The Masters of Wisdom" by the Editor, "The Buddhist Religion in Japan" by Zitsuzen Ashitsu, and a continued article on "Elementaries" from communications of H.P.B.—[G.]

NEW ENGLAND NOTES is a 4-page monthly published by the New England Lecture Fund, 24 Mt. Vernon street, Boston. It is designed to make all Theosophists in New England better acquainted with each other and their methods of work. Subscription, 25 cents per year, single copies, 5 cents.—[B.H.]

SOPHIA for January and February contains: "The Tower of Babel of Modern Thought", by H.P.B.; Jasper Niemand's "Letters"; "The Meaning and Use of Pain", by A.B.; two other articles by H.P.B.; and an excellent article on Hindû chronology by Sr. M. Treviño y Villa. It is well edited and well printed.—[H.S.B.]

MERCURY, the children's Theosophical magazine published in San Francisco by W. J. Walters, seems well adapted to its purpose. The January number contains many little articles written down to a child's level, some notices of Lotus Circle exercises at Christmas time, and departments for questions and answers and for puzzles.—[G.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 14, contains a reprint of Dr. Anderson's able article on "The Reincarnating Ego" published originally in *The New Californian*, and "The Evolution of Man" by Fellow A. E. Clover, being a paper read before the Minneapolis Branch; it is largely made up of quotations from *The Secret Doctrine*.—[G.]

THE NORTHERN THEOSOPHIST for February. In the "Editor's Remarks" are some further very pertinent and sensible observations on the "Judge Case". Our bubble of self-conceit, self-deceit, and hypocrisy is neatly pricked in "The Golden Calf". The continued articles on "The Theosophic Basis of Christian Dogma" and on "Immortality" end the number.—[G.]

APPLICATION OF THE MOSAIC SYSTEM of Chronology in the Elucidation of Mysteries pertaining to the "Bible in Stone" known as the Great Pyramid of Egypt, by Edward B. Latch, is a pamphlet of thirty pages of diagrams and figures, and according to the preface is an interpretation of the Great Pyramid based upon the hidden meaning of the *Bible* as unveiled by the author.—[G.]

THE LAMP for January has several good things in it, principally the notes from Mr. Wright's lecture on "Occultism", the extracts and clippings are judiciously selected, and the theosophical interpretation of various parts of the Christian Bible, given under the headings "Scripture Class Notes" and "International Sunday-School Lessons", is an excellent idea and well worthy of imitation.—[G.]

THE ETERNAL PILGRIM AND THE VOICE DIVINE is a little book sent "to all on the Path in token of love". In a conversation between the weary Pilgrim and the Voice, we are taught many mysteries of life, and shown where to turn for comfort and salvation, as the Pilgrim discovers that the Voice which has relieved him of his burden comes "from the Holy of Holies of his own heart". A sweet spirit of devotion breathes through these pages.—[G.]

THE PACIFIC THEOSOPHIST for January. The chief article is one by Ernest T. Hargrove on "The Real and the Unreal", considered from the point of view of the individual, with practical applications for the present time. A synopsis of a lecture by Allen Griffiths is given. We trust sincerely that a certain paragraph in the "editorial" does not mean to endorse the great railroad strike of last summer. A theosophical magazine would make a grave error in taking such a step.—[G.]

LIGHT in the current numbers is running a series of articles on Dr. Oliver Lodge's investigations of the great Italian medium, Eusapia Paladino. We deem this work of Dr. Lodge of great importance in that a thorough scientist of the first order has been compelled to admit the existence of phenomena transcending the experience of physical science, after investigation by the most approved and careful methods of modern research. As he says, "Things hitherto held impossible do actually occur. If one such fact is clearly established, the conceivability of others may be more readily granted". And so it goes until H.P.B.'s predictions will all be fulfilled!—[G.]

THEOSOPHIST for January opens with an especially interesting "Dairy Leaves", giving many anecdotes of H.P.B. and some marvellous performances of hers which equal, if they do not exceed, the strangeness of her own account as expanded in the *Caves and Jungles*. There is a story called "In the Moonlight", and Madame Jelihovsky's reminiscences of H.P.B. as they appear in *Nouvelle Revue* and *Lucifer* are begun. One Khandalvala writes an article, not worthy detailed criticism, called "Hypatia and Annie Besant", which is sentimental gush from beginning to end! The Report of the Annual Convention of the Indian Section is given in full, and is followed by a so-called anniversary meeting, which, as it not provided for by our Constitution, has no official existence.—[G.]

BORDERLAND for January gives quite a long account of the *Westminster Gazette* articles, with a full-page portrait of Mr. Judge. In the editorial it is said that "the discussion on the integrity and honesty of Mr. Judge is very closely linked on to the controversy that still rages over the reputation of Madame Blavatsky", and goes on to give some back-handed slaps at H.P.B. which are the more stinging that they are mixed with compliment. If those who started this attack and trouble, and who have succeeded in dragging their Society and its noble Founder through the mud, had realized what they were doing, we must in charity believe that they would have held their tongues. A Wise One hath said that "a man's enemies shall be they of his own household", and the history of the T.S. has many times proved this adage.—[G.]

LUCIFER for January. This month we bid farewell with regret to Dr. Coryn's delightful "Heavenworld". "Theosophy and Crime" is also concluded, while the sketch of H.P.B., "The Book of the Azure Veil", "A Master of Occult Arts", and the "Letters of Éliphas Lévi" are continued. A new "to-

be-continued" article is also started in "Illusion" by M. U. Moore. It might be suggested so many continued articles have a tendency to create confusion in the mind of the reader. "The Mosaic Story of Creation" is an interesting and well-written paper, and the subject of illusion or Maya is further discussed under the heading of "Appearance and Reality". But the most notable article is "Will and Reincarnation", by James Nissim, which contains much of value for one who may wish to find it. In the "Clash of Opinion" we have a very strong letter from Mr. T. Green, who collects some testimony concerning Mr. Judge from published writings of H.P.B. and Mrs. Besant. As he frequently remarks, "A record is only useful if brought out in due season".—[G.]

THE IRISH THEOSOPHIST for January. We have this month a continuation of Mr. Judge's letters in "The World Knoweth Us not", full of spiritual strength and inspiration, of the utmost value at this time of storm and stress. "Letters to a Lodge" deals with the actions of the White and Black Lodges on some of the inner planes, and gives useful advice regarding individual methods of aiding the one and counteracting the other. Mr Judge contributes "The Closing Cycle", an article which sets at rest the somewhat vexed question of the withdrawal of direct aid by the Masters at the opening of 1897. "Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will be shut, and not all your pleadings and cryings will open it to you. Those who have made their own connection will have their own door open, but the public general door will be closed." "Soul Death" is continued from the October issue; "The Mystic Night's Entertainment" recounts a remarkable dream; there is a Lotus Circle story "to be continued"; and Dr. Buck sends a letter to the editor regarding the article "Occultism and Truth", published both in *Lucifer* and *PATH*. H.T.E. has some notes on "The 'Row' in the T.S." We have seen nothing which puts the situation with quite such terseness and force.—[G.]

## MIRROR OF THE MOVEMENT.

### AMERICA.

YONKERS CENTER has started a Sunday evening class in *The Key to Theosophy* in place of lectures. The attendance has been eighteen.

PITTSBURG T.S. had its first conversazione on the evening of February 15th at Karma Lodge, selected readings and mandolin solos being its features. It was so successful as probably to become an institution.

THE GENERAL SECRETARY, whose health has utterly broken down, left New York on the 13th for a month's rest and treatment. It is hoped that change of air and relief from work will enable him to rally.

LOWELL T.S., Lowell, Mass., was chartered on February 20th with eight Charter-members. It is one of the fruits of the good work of Mr. Burcham Harding. There are now 101 Branches on the American roll.

BROOKLYN T.S. had Sunday evening lectures in February: *Yugas and Chakras*, Thomas E. Willson; *Infidelity*, Alexander Fullerton; *Theosophy in the Bible*, J. W. Ganson; *The Problem of Life*, L. S. Crandall.

ARYAN T.S. had Sunday evening lectures in February: *The Intangible World*, James H. Connelly; *Paracelsus*, Layton W. Crippen; *Character and Reincarnation*, T. P. Hyatt; *Fohat, or Life and its Manifestations*, Miss K. Hillard.

COLUMBUS T.S. secured a lecture upon *Why I am a Theosophist* from Dr. J. D. Buck of Cincinnati, on the evening of January 31st in the Univers-

alist Church, a large audience attending. After the lecture an informal reception was tendered the Doctor and the Branch-members with their friends at the home of the Secretary.

NIRVANA T.S., Grand Island, Neb., has surrendered its charter and become extinct. It was chartered in 1888, but has for years been steadily losing through removals and with hardly any gain of new members. Its demise was therefore expected.

CHICAGO had a busy January. On the 9th Mr. Judge lectured to a crowded meeting of Theosophists, spoke the next evening before the Englewood Branch, and met members through the day at Headquarters. A successful conversation was held the following Monday. At the four Centers the lectures of the month were: *State of the Soul after Death*, A. M. Smith; *Symbol of the Cross*, R. D. A. Wade; *Jesus the Theosophist*, Miss Leoline Leonard; *Theosophy and Modern Science*, Marpole Willis; *Origin of Religions*, G. E. Wright; *Science of the Soul and Deliver us from Evil*, Miss Eva S. Gates.

ARYAN T.S. RESOLUTIONS respecting Mr. William Q. Judge, given in February PATH, have thus far been adopted by the following Branches in the Section: Corinthian, Kalayana, Pittsburg, Shila, Boston, Pleiades Lodge, Kshanti, Kansas City, Point Loma Lodge, Somerville, Sandusky, Aurora, Seventy-times-Seven, Denver, Westery, Salt Lake, Arjuna, Jamestown, Cincinnati, Lynn, Providence, Columbus, Macon, Dana, Indra, Toledo, Brooklyn, Bulwer Lytton, "H.P.B.", Annie Besant, Meriden, Toronto, Los Angeles, Seattle, Excelsior, Santa Cruz, Alaya, Golden Gate, Eureka, San Francisco, Willamette, Brahmana, Buffalo, Blavatsky, Blue Mountain, Olympia,—46.

MALDEN T.S. has begun a special movement to bring Theosophy in plain and simple language to the (so-called) "common and working people". A meeting is to be held each Saturday evening under the charge of Mr. Harvey F. Burr, to be managed somewhat differently from the regular Sunday public meeting. The subject of discussion, announced in advance, will be used, with ten minutes' time allowed to each speaker, and then some member of the Theosophical Society will sum up and close the discussion at greater length. On the 2d of February Miss M. L. Guild, President Cambridge T.S., opened the discussion upon *Does Theosophy Offer a Reasonable Hope to the World's Toilers?* It is expected that these meetings will act as a feeder to the Malden Branch, and it will include as much newspaper work as can be accomplished.

CAMBRIDGE T.S. has attempted the same idea respecting workingmen as has the Malden Branch. It has leased for a year a large hall in a business block near Harvard Square. It is the finest building in Cambridge as regards entrance, finish, etc., the hall seating about two hundred people, and will be used for both the regular Branch meetings and the special ones for workingmen. Over the door of the building has been placed the sign "Theosophical Hall". The formal opening took place on Sunday afternoon, February 3d. Very great results are expected from this judicious and enterprising move.

BURCHAM HARDING has been engaged during the past month working in and around Boston. January 20th and 21st lectures were given at Fall River. The 22d he addressed the North Shore Club at Lynn, an audience of 250 ladies. The 23d and 24th, lectures at Roxbury, and on the 25th and 26th at Salem. The afternoon of the 27th he spoke at the Universalist Church, Dorchester, on *Reincarnation*. This church has been engaged by the N.E. Lecture Fund for regular Sunday lectures. In the evening he addressed the Boston Branch. On the 28th and 29th, lectures at Beverly, and the 30th and 31st at Peabody. A determined effort is being made to make presentations of Theosophy to the working class. At the Malden Branch, meetings for workmen are held every Saturday evening. The newspapers have given long accounts of the discussions. All workmen are invited to express their views upon the opening address, which deals with some social question. February 3d Mr. Harding, among others, spoke at the inauguration of the "Theosophical Hall" recently secured by the active Cambridge Branch. The hall will hold 200 people. The 6th the weekly meeting at Lowell was attended,

and an application for charter made by the class which has been studying for several months. The 11th Mr. Harding was at Haverhill, and addressed the workmen who are "on strike". On 14th and 15th lectures were given at the Universalist Church, Hyde Park. These lectures were given at the request, and under the presidency, of the Minister. A center will probably be formed there. On 10th and 17th lectures were given before the Cambridge Branch.

CLAUDE FALLS WRIGHT arrived at Omaha, Neb., on Saturday, January 19th. That evening he held a meeting of members. Sunday afternoon he attended the regular meeting of the society there. Monday the 21st, and the Tuesday and Wednesday following, he gave public lectures. Friday he spoke in South Omaha. Sunday the 27th he again addressed the Branch. On the 28th he left for Sioux City. The 29th he lectured there at the Court House on *Reincarnation*; the 30th and the 31st he gave public lectures on *Occultism* and *Esoteric Buddhism*. February 1st he addressed the Branch on *Concentration*; on the 2d he left for Hartington, Neb. That evening he lectured there on the *Theosophical Society*. On the 3d he addressed a large audience on *Reincarnation*; the 4th he spoke on *Occultism*; on the 5th *Concentration* was his theme, and on that evening he also formed a class for Theosophic study. On the 6th he was to address the public on *Esoteric Buddhism*, but a blizzard cut down the attendance and a talk was given instead. Thursday the 7th he attended a Branch meeting. On the 8th he left for Denver, Col. Saturday he met a few of the members at Mrs. Wing's residence. Sunday afternoon he addressed a meeting on *The Theosophical Society*. Monday he lectured in the Congregational Church on *Reincarnation*. Tuesday he again lectured there on *Occultism*. Thursday the 14th he addressed a meeting at Mrs. Wing's on *First Principles*. Friday the subject was *Man*. Sunday afternoon, the 17th, he spoke on *Occultism* at the Branch rooms, and in the evening he gave a talk at Mrs. Smith's residence.

#### PACIFIC COAST.

KSHANTI T.S., Victoria, B.C., had Sunday evening lectures in January: *Practical Theosophy*, Capt. Clarke; *The Secret Doctrine*, H. W. Graves; *The Effects of Theosophy*, W. H. Berridge; *Modern Saints*, Capt. Clarke.

DR. GRIFFITHS lectured in Santa Rosa December 16th and February 10th; in Sebastapol December 17th and February 11th; in Oakland December 30th; San Francisco January 6th; State's Prison January 13th, and in the evening in Oakland.

SUMMARY of Pacific Coast Lecturer's work for 1894: Cities visited, 100; lectures given, 99; informal, Branch, and quiz meetings held, 159; attendance, 10,000; leaflets distributed, 17,900; press reports, 200 columns; miles travelled, 5,000; Branches formed, 5. Summary of same for three past years: Cities visited, 251; lectures given, 268; informal, Branch, and quiz meetings held, 396; attendance at lectures, 31,000; leaflets distributed, 65,900; press reports, 900 columns; miles traveled, 19,000; Branches formed, 12.

BOTH OF THE San Francisco Lodges have increased attendance at their meetings, and sometimes the new Headquarters are crowded to overflowing. General discussion, questions, and answers make the sessions intensely interesting. The regular Sunday public meetings are also largely attended. Reports from the whole Pacific Coast are most encouraging, and never was there more genuine interest and inquiry as to Theosophy than at this time. There is little if any public interest in the foamy ripples that rise here and there on the great wave, while Theosophical teachings as applicable in daily life fix the attention of very many.

#### CONVENTION OF 1895.

The Executive Committee have unanimously decided to accept the invitation of the Branches in and near Boston to hold the Ninth Annual Convention of the Section in that City, more particularly because this will give opportunity to commemorate the purchase of the Headquarters at 24 Mt. Vernon street. The Convention will therefore meet there on April 28th, the fourth Sunday in that month, and will continue in session until the evening of the 29th, unless further prolonged.

The Convention will assemble at ten o'clock on the morning of April 28th at the Boston Headquarters, 24 Mt. Vernon street, where also the sessions of Monday will be held. Those of Sunday afternoon and evening will be in Horticultural Hall. Any additional sessions will be arranged for on the spot.

All members are entitled to attend the Convention.

Branches in arrears for dues will have no power to vote or be represented; the same rule applies to the case of Branches in which the number of members has fallen below five.

It is especially desirable that the attendance at this Convention should be full, every Branch in good standing being represented, as the present condition of the Theosophical Society makes of great importance that any Sectional action should be truly representative. There is reason to believe that some prominent members from the European Section will be present.

WILLIAM Q. JUDGE, *General Secretary.*

#### CONVENTION AT ADYAR.

The Supplement to January *Theosophist* has a report of the Indian Section Convention and of the general meeting Col. Olcott holds there each December under the name of anniversary meeting. It was held December 25th, 26th, 27th, and 28th, and was well attended. The report covers 92 pages, of which 29 are lists of Branches. Of the remaining 63 pages 27 are devoted entirely to William Q. Judge: a dreary mess of twaddle, of abuse of Judge, of attempts to utterly destroy him; among other things Mrs. Besant laments that if Judge is not squelched then she will on every platform have to stand the odium of being somehow linked to fraud. Singular this, in view of the fraud and humbugging so clearly made out, in worldly estimation, against H.P.B. Dr. Hübbe-Schleiden thought that phenomena—the bane of the T.S. always in his opinion—should now be done away with. Of course his judgment is better than the Master's or H.P.B.'s on this. The untheosophical exhibition ended by the passage of a resolution offered by Mrs. Besant that the President-Founder be asked to request the Vice-President to resign. The Indian Section passed a like resolution.

But the Anniversary Meeting and its resolution are illegal. There is no such thing known to the Constitution. The resolution is therefore void and ineffective. Under the old *régime* the December Conventions were general T.S. Conventions, but all that was altered December, 1893, when they were abolished and the general control of the T.S. put in the hands of the Council. The so-called Anniversaries are simply social or courtesy meetings when the President, taking advantage of the Indian Section Convention, read and had read general reports. This will become clear to dull minds when next year the Indian Section convenes at its new northern Headquarters.

The General Secretary of the Indian Section reported that his proposition to remove to the North had been carried. Here is the vote: 68 Branches in favor, 2 against, *the rest not voting*. An ominous silence covers this. Where are the others? On paper! The fact is that there are not 100 Branches alive in the whole Section. Hundreds have been chartered, and died long ago. Official report of this was made a year or two ago. So of course "the others did not vote". It is time we all knew these facts. It is known at Adyar that dead Branches fill the roll-book of the Indian Section. Last year out of the whole the members of 93 Branches paid dues, and of those 93 the active ones may, by charitable stretching, be raised to 70, or the number that voted on removal.

Better activity than before is reported, and an increase in income.

This General Report prints as usual a list of officers of the T.S. This contains a new office created arbitrarily by Col. Olcott, without constitutional authority, of what he calls *Federal Correspondent* with two assistants. Mrs. Cooper-Oakley is the Correspondent. There is not the slightest warrant for the creation of this office. The T.S. is very patient in the matter of violations of the Constitution, but certainly an end must come to such proceedings in time.

But ye should say, Why persecute we him, seeing the root of the matter is found in me.—*Job, xix, 28.*

ÔM.

# THE PATH.

VOLUME X—1895-6.

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# Æ U M

As for human nature, it is the same now as it was a million of years ago. Prejudice in general, based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—pride and stubborn resistance to truth, if it but upsets their previous notions of things;—such are the characteristics of your age.—*K.H. in Occult World.*

## THE PATH.

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VOL. X.

APRIL, 1895.

No. 1.

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### THE TRUTH ABOUT EAST AND WEST.

**M**RS. BESANT and others have joined together to try and show that I am attempting to create discord in the Theosophical Society between the East and West. In this case they seem to consider India as the East. I may say myself that I do not consider it the East alone. The charge is made publicly and privately, as well as in a set of resolutions offered by Mrs. Besant and passed at a meeting in India in December. It is based on the fact that in a circular issued by me privately in the E.S.T. I stated the fact that the spiritual crest, the center, of the wave of evolution is in the West and not in the East. A mere sentimental desire to preserve an apparent but not actual peace among the officials of the T.S. has no power to prevent me from stating facts and bringing forward ideas which are of the highest importance to the human family and to the right progress of that part of the Theosophical movement represented by the T.S. The attempt to create discord is on the side of those who take up, for personal ends only, my statement as to the relative position of the East and West—a statement supported by facts, and given also to me by the Masters, who know. This cry against me of fomenting discord is due also to a limited knowledge of the evolution-

ary wave and tendency, to a mere craze about India, and also to a narrow view of what is included in the term "East".

Of course I must say in the very beginning that if we deny H. P. Blavatsky had any knowledge on this matter and deny that she has brought from the Masters definite statements relating to some matters connected with it which are greatly beyond our knowledge; if we intend to reduce her to the position of an untrained and irresponsible psychic; if it is our purpose to accept her reports of what Masters say only when those agree with our preconceived notions; then of course there will only be a continual and unsettled dispute, inflaming sectional and race feelings, and leading to nothing but strife. But those who exercise calm judgment and try to divest themselves of personal pride, whether natural or acquired, in respect to any race or country; those who are not afraid to look at facts will be able to view this matter in such a way as to see that no discord should arise, and certainly that it is not intended by me to create any.

#### THE EAST NOT INDIA.

Let us once for all give up the notion that the East is India. India is but a small part of it. There are China, Japan, Persia, Arabia, Turkey, Russia in Asia, Tibet, Mongolia, Ceylon, and other parts. Tibet is a large country, and the place where it was constantly said by H.P.B. the Masters are, if anywhere. India has been regarded carelessly as "the East" among Theosophists, because it is under English rule and hence more heard of than other parts. Were Tibet open and under English or French rule, we would speak of it as the East quite as much as, if not more than, we have done of India.

And when we examine into what, if anything, India has done for the great East of which she is a part, we find that for hundreds of years she has done nothing whatever, and apparently has no intention of doing anything. Her dominant religion—Brahmanism—is crystallized and allows for no propaganda. Other nations may die in their sins, unless, perchance, they are fortunate enough to be born among the Brahmins for good conduct.

#### THE MASTERS AND INDIA.

Mrs. Besant has referred to the sayings of the Masters about India to support her assertion that I am trying for discord. Let us refer to the published record which is in *The Occult World*, by Mr. Sinnett, where K.H. says what I quote:

I had come for a few days, but now find that I myself *cannot endure for any length of time the stifling magnetism even of my own countrymen.*

[Italics mine.—J.] I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. . . I turn my face homeward to-morrow (p. 120, 121.)

Imagine, then, that since we are all convinced that the *degradation of India* is largely due to the *suffocation of her ancient spirituality*. . . . But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the force and fury of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out, like torches dropped in water, in the engulfing blackness of ruin. Thus we who have the *sense of our country's fall*, though not the power to lift her up at once, cannot do as we would. . (p. 126.)

The present tendency of education is to make them (Hindûs) materialistic and to root out spirituality. With a proper understanding of what their ancestors meant by their writings, education would become a blessing, whereas it is now often a curse (p. 136.)

Declares himself a follower of Buddha, whom he calls "our great Patron". (page 153.)

He finds the magnetism of his countrymen too stifling to be borne; asserts that India is spiritually degraded; hints that her destiny is to go out "in the engulfing blackness of ruin", unless she is raised up, which would arouse a doubt as to her ability to uplift any other nation. It also explains why she has not, for so many centuries, done anything to help other countries. He says the Hindûs are getting materialistic—referring to those who take English education—and ends by declaring himself a follower of his Patron Buddha. The *Letter to Some Brahmans*, published in the PATH, enforces the point about Buddhism, and also shows how dense is the surrounding aura of those Brahmans who are strictly orthodox, and how much easier it is for the Adepts to affect the Westerners than the Hindûs. And if the wall around the educated Brahman is impenetrable, how much more so is that surrounding the mass of ignorant, superstitious people who take their religion from the Brahman? The spiritual degradation of India to which the Master referred is an indisputable fact. The great majority of Brahmans are theologically and metaphysically as fixed and dogmatic as the Romish Church; they also keep up idol-worship and a great number of degrading caste observances. The poor, uneducated, common people, forming the core of the Hindû population, are gentle, it is true, but they are ignorant and superstitious. Their superstitions are theological; the Brahman fosters this. The other class, consisting of those who take up English, have lost faith and are, as the Master wrote, materialized.

This is Master's picture. It is also the actual picture. Now where is the wrong in knowing the fact, and in asserting that such an India of to-day, no matter how glorious it may have been

10,000 years ago, is not the teacher of the West. Rather is it that the West is to lead the reform and raise up the fallen country with all others.

#### THE WEST'S MATERIAL POWER.

India, Tibet, and other Eastern countries cannot draw, fix, and hold the attention of the civilized world. Their position is negative or imitative. But the Western nations are the conquerors who compel attention, first perhaps by arms, but at last by triumphs of science and industry. It is through the West's material power that our mental horizon has been enlarged by a knowledge of other nations, of their literature, their ancient philosophy, and their religion. Had we waited for them to give us this, we never would have obtained it.

#### THEOSOPHY A WESTERN PLANT.

The Theosophical movement was founded and flourishes in the West preëminently and under Western influence. It began in America, farthest West, started there by the Masters. A very pertinent question here is, why it was not begun in India if that country is the one of all we are to look to? Very evidently the beginning was made so far West because, as so often stated by H.P.B., the next new race is to appear in the Americas, where already preparations in nature for the event are going on. This means that the centre, the top, the force of the cyclic wave of evolution is in the West—including Europe and America—and all the observable facts support the contention.

This evolutionary wave is not a mere theoretical thing, but is a mass of revolving energy composed of human egos from all the ancient ages of the past. It cannot be stopped; it should not be hindered in any way. This is what makes the importance of the West. The Masters work scientifically, and not sentimentally or by hysterical impulse. Hence they take advantage of such a cyclic wave, well knowing that to have begun in the East would have been child's play. They desired, one can see by viewing the history and the words from them of the last twenty years, the new and growing West to take from all the East whatever philosophy and metaphysics were needed; to assimilate them, to put them into practice; to change the whole social and economic order; and then react back, compulsorily, upon the East for its good and uplifting.

We have had an accentuation of India in the T.S. just because this movement is a Western one and also an English-language movement. It is heard of in India precisely because the English conqueror is there with his language, which the lawyer,

the government servant, and many merchants must know if they wish to get on. If, on the other hand, Russian were the governmental language of India, not much of this movement would ever have been there. So the T.S. movement is in India slightly—in proportion to population almost microscopically—because some English prevails there; it is in Europe in English; to a slight extent in other languages. But it cannot yet reach the masses of France, Germany, Spain, Russia, because of the languages. But while America has only sixty millions or so of people, it already pays more attention to Theosophy than any other nation, because, although made up of all nations, it has English as its tongue for law, government, business, and social life.

If, as some experts say, the United States' population doubles every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century. All these will speak English or its derived future language.

Now in the face of all these facts, and of many more which could be brought forward, where is the brotherliness, the Theosophy, the truth in starting against me a charge that I wish or try to set the East and West against each other? If in India are Initiates—which H.P.B. often denied, if there is the highest spiritual wisdom, why so many Hindûs trying to reform it; why so many Hindûs at the feet of H.P.B. asking for truth and how to find the Master; why so many Hindûs in the E.S.T. for the purpose of getting teaching from Westerners? The answers are easy. Let those who are not carried away by a mere name, who can calmly examine facts, see that the West is the advancing conqueror of human destiny; that the Eastern lands, both India and other places, are storehouses for the world, holding from the past treasures that the West alone can make avail of and teach the East how to use. Let sectional jealousy cease, and let us all be careful that we do not inject into the mental sphere of the Theosophical Society any ideas, arising from sentiment or from insufficient reflection, which might become a hindrance, however slight, to the evolutionary impulse, or which might tend concretely to limit the expansion of the great work begun by H.P.B. To create such a hindrance is an act, the gravity of which, though it may be not appreciated, is nevertheless very great.

It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world; it is its destiny to send Theosophical principles, literature, and teachers into even such a remote land as Tibet, whose language we as yet can scarcely learn.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

## V.

H. P. B. was exceedingly ill in the early part of 1881, and all the doctors agreed that she would have to be cauterized in the back. She tried to keep out of bed in spite of it, though her back was in a terrible condition; but whether in bed or out of it she kept continually at work. She wrote in momentary despair:

“Oh God! what a misery it is to live and to feel. Oh, if it were possible to plunge into Nirvana! What an irresistible fascination there is in the idea of eternal rest! Oh, my darlings, only to see you once more, and to know that my death would not give you too much sorrow.”

In many of her following letters she showed she was ashamed of this little weakness. Her convictions were too deep, says Madame Jelihovsky; she knew too well that even in death it is not everyone who realizes the longed-for rest. She despised and dreaded the very thought of a willful shortening of suffering, seeing in it a law of retribution the breaking of which brings about only worse suffering both before and after death. In case H. P. B. should suddenly be taken ill, she always left instructions with Col. Olcott, or one of her secretaries, to inform her family of the fact. On this occasion they were greatly astonished, not long after hearing of her suffering, to learn in the beginning of August, 1881, that she had suddenly started for Simla in northern India, on her way further north. From Meerut she informed her family in her own handwriting that she was ordered to leave the railways and other highways, and to be guided by a man who was sent to her for the purpose, into the jungles of the sacred forest “Deo-Bund”; that there she was to meet a certain great Lama, Debodurgai, who would meet her there on his way back to Tibet from a pilgrimage to the tree of Buddha, and who was sure to cure her. She writes:

“I was unconscious. I do not remember in the least how they carried me to a great height in the dead of night. But I woke up, or rather came back to my senses, on the following day towards evening. I was lying in the middle of a huge and perfectly empty room, built of stone. All round the walls were carved stone statues of Buddha. Around me were some kind

<sup>1</sup> Copyright, 1895.

of smoking chemicals, boiling in pots, and standing over me the Lama Debodurgai was making magnetic passes."

Her chronic disease was much relieved by this treatment, but on her way back she caught a severe rheumatic fever. Her illness was in no slight measure due to her distress at the murder of the Tsar Alexander II. On hearing of the Emperor's death she wrote to Madame Jelihovsky:

"Good heavens, what is this new horror? Has the last day fallen upon Russia? Or has Satan entered the offspring of our Russian land? Have they all gone mad, the wretched Russian people? What will be the end of it all, what are we to expect from the future? Oh God! people may say, if they choose, that I am an Atheist, a Buddhist, a renegade, a citizen of a Republic, but the bitterness I feel! How sorry I am for the Imperial family, for the Tsar martyr, for the whole of Russia. I abhor, I despise and utterly repudiate these sneaking monsters—Terrorists. Let every one laugh at me if they choose, but the martyr-like death of our sovereign Tsar makes me feel—though I am an American citizen—such compassion, such anguish, and such shame that in the very heart of Russia people could not feel this anger and sorrow more strongly."

H.P.B. was very pleased that the *Pioneer* printed her article on the death of the Tsar, and wrote to her sister about it:

"I have put into it all I could possibly remember; and just fancy, they have not cut out a single word, and some other newspapers reprinted it! But all the same, the first time they saw me in mourning many of them asked me, 'What do you mean by this? Aren't you an American?' I got so cross that I have sent a kind of general reply to the *Bombay Gazette*: not as a Russian subject am I clothed in mourning (I have written to them), but as a Russian by birth, as one of many millions whose benefactor has been this kindly, compassionate man now lamented by the whole of my country. By this act I desire to show respect, love, and sincere sorrow at the death of the sovereign of my mother and my father, of my sisters and brothers in Russia. Writing in this way silenced them, but before this two or three newspapers thought it a good opportunity to chaff the office of the *Theosophist* and the *Theosophist* itself for going into mourning. Well, now they know the reason and can go to the devil!"

On being sent a portrait of the dead Emperor in his coffin, H.P.B. wrote to Madame Fadeef on the 10th of May, 1881:

"Would you believe it, the moment I glanced at it something

went wrong in my head; something uncontrollable vibrated in me, impelling me to cross myself with the big Russian cross, dropping my head on his dead hand. So sudden it all was that I felt stupefied with astonishment. Is it really I who during eight years since the death of father never thought of crossing myself, and then suddenly giving way to such sentimentality? It's a real calamity: fancy that even now I cannot read Russian newspapers with any sort of composure! I have become a regular and perpetual fountain of tears; my nerves have become worse than useless."

In another letter to Madame Fadeef, dated 7th March, 1883 H.P.B. shows how perfectly she was aware of what was taking place in her own family, and how strong her clairvoyance was, mentioning amongst other things a conversation between her two aunts that had taken place on the day on which she wrote from India:

"Why does Auntie allow her spirits to get so depressed? Why did she refuse to send a telegram to B. [her son] to congratulate him when he received the decoration of St. Anne? 'No occasion for it; a great boon indeed!,' she said, did she not?"

And in another letter she reproaches Madame Fadeef:

"You never mention in your letters to me anything that happens in the family. I have to find out about everything through myself, and this requires a needless expenditure of strength."

Madame Fadeef was a subscriber to the *Bulletin Mensuel de la Société Théosophique*, published in Paris, but frequently did not read it until long after it had been received by her. On the 23d March, 1883, H.P.B. wrote to her asking her to pay especial attention to the ninth page of the number issued in Paris on the 15th March. This issue had been received by Madame Fadeef some time previously, and on looking at the uncut number, at H.P.B.'s suggestion, she found that on the page mentioned by H.P.B. there was a large mark in blue pencil as it seemed. The passage so marked referred to the prophecy of the Saint Simonists that in 1831 a woman would be born who would reconcile the beliefs of the extreme East with the Christian beliefs of the West, and would be the founder of a Society which would create a great change in the minds of men.

## TALKS ABOUT INDIAN BOOKS.

## THE VEDAS.

UNDER this single title, the Vedas, is gathered together a great series of songs and poems and hymns, of liturgies and rituals, of legends, philosophies, and histories,—the whole records that remain of an enormous epoch, stretching far away beyond the days of the Great War into the dark backward and abyssm of time.

Within this enormous epoch of the far-away past, when India differed as much from the India of the Great War as that did from the India of to-day, we can still see certain dim, vast periods separate and distinct from each other, with different ideals, different faith, different forms of living and being.

The furthest away of all these far-away times is the time of the Rig Veda poems, and more especially the poems of the first nine divisions of the hymns. The tenth and last division makes a time of transition to an India of another date.

Within that earliest period of the Rig Veda poems, the songs of the sunrise of India, there is already enormous perspective; a referring back in some poems to other poems of a far earlier time,—events recorded in some poems have already become legendary in others; there are different stages and types of civilization, and, some students think, even different forms of religious belief. The India of those days has often been pictured as a land of nomads, or, perhaps, of a pastoral people; but a closer study shows that it was rather a land of dwellers in towns, skilled in manifold arts, with many-oared ships fitted for long ocean journeys, with precise forms of law and inheritance, with all the amenities and many of the vices of an advanced and cultivated people.

And this already richly endowed India of the days of the *Rig Veda* poems is the oldest India of all, an India whose antiquity is so great that no one will venture to say how old it may not be. Our records of it, as we have seen, are a great cycle of poems, martial, descriptive, narrative, satirical, religious, about a thousand in number altogether.

Then in the course of generations, or centuries, or ages, a change came over India, and the poems of the first great epoch began to be seen in another light. It was conceived that divine virtue lay, not in their poetic truth, but in the words of the poems themselves; from being songs, they began to be treated as psalms or hymns. And then single lines began to be taken

from them here and there, quoted and used as religious texts, with that lack of clear understanding of their original worth to which the use of religious texts is so singularly prone; or, it may be said on the other hand, with regard rather to their hidden virtue than to their outward poetic meaning.

These odd lines of the Rig Vedic songs, when thus transformed into religious texts, were not at first used and abused for the purposes of disputation; they were rather used as the formulas of a liturgy which gradually grew up into an elaborately-developed sacrificial system, with the most rigid rites, the most costly machinery, the most elaborate pageantry, the most definite and clearly-expressed aims. Broadly speaking, these aims were twofold, the securing of the feasts of this and the next world; in this world, sons and grandsons of a hundred years, gold and chariots and horses, the destruction of enemies and the obtaining of the natural fruits of the earth in due season; and, for the other world, a happy sojourn in paradise, surrounded by the glowing delights of the celestials, and gladdened by the music and songs of heavenly nymphs. And this sojourn in paradise and its delights depended almost completely on the pious sacrifices and offerings of those who were left behind; hence one reason why the sons and grandsons of a hundred years were so earnestly prayed for.

Beyond this sojourn in paradise it is doubtful if these old ritualists ever looked; it is doubtful if they ever understood the great law of birth and rebirth, of the Self gaining perfection by the perpetual regeneration of the selves. For them also, righteousness was the fulfilling of the law, but the law of sacrifice and ceremony and rite, and not the great immemorial law of reality and truth.

Yet one has a feeling, also, that behind all this outward ritual were hid great dim sciences that we have forgotten; the calling forth and directing of elemental powers, the performance of great experiments in transcendental physics by these complex rites.

In this second great epoch of Vedic India we may make two divisions, and it is probable that closer scrutiny would disclose a series of successive periods or ages. The two great divisions are: the liturgy of one particular rite, and the rituals of many complex sacrifices.

This one particular rite is the offering of the moon-plant, the sacred herb that grows upon the mountains; and to the liturgy of this rite the *Sama Veda* is exclusively devoted. There are no new hymns, but only pieces of the old poems, taken from here and there for reasons we cannot now enter into, and strung to-

gether without much regard to their old contexts in the *Rig Veda* songs.

The *Yajur Veda* is, on the other hand, occupied with the rituals of many complex sacrifices, destined for all kinds of purposes, and of every degree of simplicity and magnificence. Here again the odd lines of the old poems are strung together to make ritual chants, and they give something the same impression of the original songs as a versified index of first lines would give of a book of poems. This is not at all an imaginative description, and this will at once be admitted when we say that, of ten consecutive verses of the *Sama Veda*, seven are actually first lines of seven different poems, belonging to four different books of the *Rig Veda* hymns.

As an excellent scholar has said: All, therefore, that is left of the oldest Veda in the *Sama Veda* and *Yajur Veda* is a *Rig Veda* piece-meal; its hymns scattered about; verses of the same hymn transposed; verses from different hymns combined; and even the compositions of different poets brought into one and the same hymn, as if they belonged to the same authorship.

Of the great Vedic epoch that stretches away back into the twilight, this age of ritual and liturgy is the second period; and within it are probably many minor periods.

One more stage of development lay before the old poems of the *Rig Veda*. Beginning as songs of life, of faith, of war, they had been converted into psalms and hymns of ritual and liturgy; they were destined now to become the charms and incantations of an elaborate system of magic. This form they took in the fourth, the *Atharva Veda*; the magical system of which proposes to itself the aims and ends which have been the aims and ends of magical charms all the world over, in every age. To the shreds and fragments of the old *Rig Veda* poems thus used as incantations are added a number of further charms, in order that the repertory of the magicians might be as full and complete as possible; and there is hardly any occasion of life which has not its appropriate incantation.

We have therefore the four Vedas,—the *Rig*, the *Yajur*, the *Sama*, the *Atharva*; the *Rig* is the Veda of the poems; the *Yajur*, the Veda of ritual; the *Sama*, the Veda of liturgy; the *Atharva*, the Veda of charms. To the first, as we have seen, the other three are deeply indebted; even though they seem sometimes strangely confused as to the value of what they have borrowed.

Side by side with the development of these three great periods

of the Vedic epoch—the period of songs; of liturgy and ritual; of charms and incantations—grew up a great mass of legends, stories about the authors of the poems, tales of the gods and their doings, narratives, half history, half myth, of kings and heroes, reasonings about the meaning and origin of the rites, detailed instruction as to how they are to be performed, theories of the making of the worlds, dim shadows of great happenings of the past, of floods and fires and wars between gods and demons.

All this is gathered together in about a dozen treatises called Brahmanas, of varying lengths and of different ages. These Brahmanas are attached, more or less loosely, to one or other of the four Vedas; and theoretically they are supposed to be ceremonial explanations of the different stages of the hymns; but they are rather varied miscellanies, in which all the records of the great Vedic epoch, not already contained in the hymns, were collected together.

There is yet one more very remarkable type of records included under the general title of Veda: the Upanishads,—the “end of the Vedas”, or Vedanta, as they were called. Though these Upanishads have come down to us along with the Vedas; through they are included under the same general title; though, in their present form, they are often concerned with the rest of the Vedas and directly refer to them; though it is the custom of scholars to speak of them as the outcome of the development of the Vedas; in spite of all this I am constrained to believe, after long and careful study of them, that the Upanishads really represent quite a different line of spiritual inheritance, alien in aims and ideals, alien in conceptions of life and being, alien perhaps in race and time, very often bitterly hostile to the ritual and liturgy which the Vedas came to be.

On the question of their attitude to the great priestly system of ritual and liturgy, with its costly sacrifices and complex rites, the Upanishads themselves are singularly outspoken, and greatly in earnest in their task of admonishing, almost denouncing, those who put their trust in the “way of works”, and think to cross the ocean of life on these infirm rafts.

And yet, in spite of all this admonition and denunciation, the Upanishads have been accepted and admitted into the body of the Vedas; in spite of their attacks on the ideals and methods of the priesthood—the Brahmins—they have come to be regarded as their most precious possession by the Brahmins themselves.

For the acceptance and admission of these wonderfully outspoken theosophic tracts, ages must have been needed; and their

acceptance must have taken place at a time before the Brahmanical priesthood had obtained the practical predominance in India which they had long enjoyed in the days of Gautama Buddha, two millenniums and a half ago. So that, if our reasoning be just, the Upanishads must have been drawn under the cloak of the Vedas centuries, perhaps ages, before Buddha's days. And their substance and teachings may be ages older still.

All this agrees very well with the Indian tradition which relates that the fourfold Vedas were arranged in their completed form in the days of the Great War, five thousand years ago; and, as the tradition says, Vyasa, who arranged the Vedas, was the kinsman of the Kurus and Pandus, the heroes of the Great War.

If, therefore, the Vedas were already completed and the Vedic canon closed five thousand years ago, how many centuries, how many ages, must be assigned to all the wide periods that preceded, till we come to that furthest period of all, the day of the dawn of the hymns, in the morning twilight of India's life? Dim ages that no man can number.

C. J.

## COMETS.

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and are therefore called “fixed” stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed., pp. 203-209), two paragraphs which indicate some of the views of the Adepts in respect to comets.

“Born in the unfathomable depths of space, out of the homo-

geneous element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn: many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?"

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the nega-

tive and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i. e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations—“Born in the unfathomable depths of Space”, etc.—means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—“Why should not such a comet settle in life, live, and become an inhabited globe?”

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

WILLIAM Q. JUDGE.

## VISIT TO HOLY BENARES.

IT was my first visit. The resolve was suddenly taken and we started by rail, seven persons in all, on the seventh day of the bright moon, the first day of Durga Puja. The journey was a miserable one owing to the little want of regard on the part of the East Indian Railway Company for the convenience and comfort of native passengers; the Company seems to take pleasure in defining all Hindûs "Kala Adwi" (black men), and all Europeans and half-castes "gentlemen".

The next morning as the train approached the railway bridge over the Ganges, the magnificent buildings of the Holy City, one of the most ancient cities mentioned in our Shastras, one of the *seven places* (Sapta Teertha) where liberation can be obtained, rose in view, and tears which I vainly tried to repress began to fall, as thoughts regarding the present condition of my religion and my co-religionists passed rapidly through my mind.

I bathed in the river in several holy places, I visited the celebrated shrines of Vishweswara (Shiva) and his consort Annapura, all bare-footed and fasting. On the back of the shrine stands a Muszid (a Mahomedan place of worship) constructed by Aumilzebe, whose bigotry led to the ruin of the Moslem power in India. Two domes of the shrine are entirely covered with plates of pure gold, while the shrines are of stone, of exquisite workmanship.

Benares contains several Anna Chhatras, maintained by Rajas, where a large number of the poor and the Dundeas (religious ascetics) are fed free of charge at noon every day. There are also several Maths where religious instructions are given free of charge. Every Math is in charge of a Mahanta, who must be a celibate and live an ascetic life. They and their Chelas pass their lives in contemplation, learning, and teaching, and are honored by the public who call them Swamis (lords). A Swami can have no family tie, but must even change his family name in becoming a Swami. Many of these Swamis are men most profoundly learned in our Shastras, the three most renowned at the present moment being Vishuddhananda, Bhaskarananda, and Atmananda, while another, Sree Krishnananda, a native of Bengal and a very eloquent speaker, is a rising young ascetic.

Away from the turmoils of the city, in a secluded place, lives Maji (the Mother). To her resort many in quest of knowledge, most of them being Fellows of the T.S. She is a wonderful

woman, but averse to showing any phenomena, though to an observer she would sometimes show her occult power. She has a library of rare Sanskrit books, but does not like to show them to any but the chosen few.

Quite unobserved by all but a few, living a secluded life of it in the midst of the busy city, the humblest of the humble in Benares and the most self-sacrificing of all, Dwarka Baba is passing his days as a true Vaishnava should, as a saint who has got true Vairag would, and as one who, rising above Maya, could. It was by accident that I saw him, and he was kind enough to come to me the next morning for a talk. I had heard much about him from a Chela, and was very favorably impressed with all I saw of him. He knows English well, has no antipathy towards non-Hindûs, and is wonderfully well informed.

I will not speak here of charlatans and their dupes, though I saw many, of Fellows of the T.S., who, seeing me barefooted (I was in my pilgrim dress) and without any of the current signs of English education (a shirt and coat, a handkerchief, hair closely cut on back, etc.), chose to ignore, not only that I was an F.T.S., but also that I was a gentleman; of dabblers in the Black Art whose nauseating practises are revolting to a degree—all these I leave alone.

Of one class I must speak, the priest class, the Yatra Wallas and Gangaputras; they, many of them, extort money from pilgrims often by unfair means in many ways, and spend their ill-gotten wealth in luxury and debauchery. Fortunately for us our priest was not a bad man, and a couple of rupees satisfied him.

Mother Gunga, out of deference, it is said, to her consort Shiva, breaks for once her rule of a southerly or easterly course, and flows quite north below the Holy City; she takes an easterly course suddenly near the railway bridge and then gradually curves to the south.

K. P. MUKHERJI.

*Barakar, India.*

## DR. HARTMANN ON THE CRISIS.

**M**Y DEAR JUDGE :

Having just read the February number of *Lucifer* containing the statements of Mr. Mead, Bert. Keightly, and others, I am impressed to write to you the following.

If Theosophy (divine wisdom or spiritual self-knowledge) were

a system of creeds, and the "Theosophical Society" with its officers something like a church council in which the members sit and dispute what belief or opinion they ought to adopt, the reasons stated by Mr. Mead might have some weight. If judging about spiritual or internal matters were to depend upon external evidences and appearances and not upon direct seeing and knowing, we might then weigh all the *pro's* and *con's* of that evidence and form to our own satisfaction a conclusion as to which of the parties may be right. Such a conclusion, however, having been arrived at by the consideration of mere appearances, would itself be merely an appearance of knowledge and no real knowledge at all; for that which only *seems* to be true and is not *known* to be true, is not a real knowledge of truth, and if mistaken for such it constitutes a delusion.

Now the very first thing which Sankarâchârya taught, and the very first thing which the Masters taught through H. P. Blavatsky, was that those who wish to become theosophists (*i.e.*, to obtain self-knowledge) must learn to distinguish between the real and the mere seeming; between real knowledge and guesswork made up from inferences. The same doctrine has also been repeated and preached by the very persons who now come forth and show that they have nothing to rely upon except external evidence for proving the accusations against you, and that they have nothing else to rely upon, not being in possession of real knowledge; and as the possession of real knowledge is the only thing that constitutes a real theosophist, they, having no real knowledge, prove themselves by their own words to be no real theosophists.

We all know that those people who have real knowledge, *i.e.*, direct spiritual perception, are few and far between, while the vast majority of human beings are led in their judgment only by suppositions and inferences, drawn from the delusive testimony of their senses and from logical deductions of phenomena whose internal causes they do not understand. For this reason it is not surprising that even among the so-called "leaders" in the T.S. there are so many who judge by appearances and have no real internal recognition of truth. When the time arrives for them to awaken to that spiritual recognition, they will regret the blunders which they made while they were spiritually blind.

To me it seems that the present crisis in the T.S. will have a most salutary effect in separating the wheat from the chaff and shaking the self-assurance of a certain class of people who fancied themselves to be the keepers and distributors of divine wis-

dom, while in reality they had not yet obtained the power to distinguish the permanent from the impermanent, the true from the false.

The theosophical teachings may be good for the masses, but *Theosophy, i.e.*, spiritual self-knowledge, will necessarily always belong only to those who have found the Master, their own divine Self; those who do not know their real Self do not know it; this is a truth which is self-evident and which no one can dispute.

The existence of a spiritual power can only be proved spiritually, and not by any external evidence; and for this reason it was in vain that the crucified Christ was asked to descend from the cross for the purpose of proving that he was a god. If he had descended, it would merely have proved that he had the power to do so.

My conviction is that the T.S. needs a leader who has obtained a certain amount of Self-knowledge. My conviction that you have found the Master, the Self, is not based upon any external evidence, but upon the direct recognition of a truth that has been shown to me, and I therefore say: *Do not resign!*

Yours very sincerely,

F. HARTMANN.

HALLEIN, *February 18, 1895.*

## ON THE SCREEN OF TIME.

HAS the screen got any sense of humor? Some elemental, protoplasmic sort of smile must surely pass across its face as time brings men and things and dreams to play their pranks before it. A student of some experience once said in jest that "to have a sense of humor is the first qualification for Chelaship". There is truth in that, though care is needed lest the humor should grow bitter. But come with me for a little while and smile! Leave the noise and dust behind, and rest in the cool and the shade of smiling contemplation. There is no need to take life as a tragedy: has it not been said that "if we only knew our business all this would be but a contest of smiles"? He who cannot see the humorous side of events is well-nigh lost, and this the present shows. So look forth with me upon the scene of strife and laugh as the gods must laugh to see the the mortals playing at being immortals. See how they grow into the parts they play and think they hold the destiny of worlds in their little hands! This

one cries to the four points of space that, unless another resign from office, the future not only of the Society but of races yet unborn will be imperilled. And the cry is taken up and quickly echoed, for faithful echo ever answers "Yes" when that is needed. Do you not remember that combat fierce and terrible between Don Quixote and the wine-skins, and Sancho's part in the story? So that "Sancho, awake, was as wise as Don Quixote asleep: his head being quite turned by his master's promises". History is never original, as I will presently remind you on another count. But returning to our comedy, gaze out on the warfare of papers, protests, and promises; dust, documents, and dummies—all in wild confusion, each final and conclusive. Thunders of indignation, volcanoes of approval; tragedy and desperation. And laugh! The mortals are lacking in dignity, but they mean well. They really do believe that if success does not crown their individual efforts, the sun will give up its work in despair. Let us look on and wait: there is never such haste that action must be frantic. The wheel of months and years grinds on and on unceasingly. The face of things changes in that grinding. Exaggerated tragedy becomes burlesque, and the wise man waits for the reaction which follows all strained emotionalism. Many would have been saved from grievous blunders if they had stopped to gaze at themselves on the Screen of Time. They might have caught its protoplasmic smile!

But some are being wounded in the fray, and to one of such this letter was lately written by a friend: I give it, as it takes up a different standpoint to the one I have been considering: "Hearing that you are not well in health and have as well another grief to bear, I make bold to write to you and say that I am sorry. It is not consolation that I have to offer, for I think that is too often a mere mockery of sorrow. Yet I would tell you that you are not quite alone. A friend who is dealing blows to right and left, and would fain make of herself an enemy, has not spared you in that respect. But I think we have only to remember what we have already learned for ourselves—that it is all from delusion—and then we shall not mind and shall be prepared to wait until great Time brings its magic changes. We can wait: 'those also serve who only stand and wait'. And that too has to be learned no doubt like other things—through pain. But let us not forget that it is we who make our own pain. I have found that grief and sorrow only spring from wrong thinking. Not wrong in the sense of wicked, but in the sense of something out of harmony with the scheme of Nature; something *unscientific* and therefore

contrary to the highest ethics. If we confined our thoughts as well as acts to our own clear duty, leaving results and the morrow to the Law, what room would there be for sorrow? So let us lean back and smile at the show and seeming of things, knowing that even if we are tied by hands and feet for a spell of days or years the heart of the world will throb on quite well without us. Therefore do not let us get mentally involved in this or any other matter, but stand aside—spectators, though doing with power all that comes to us to do and ready to do nothing if that be needed. Then, Brother, let us be glad at whatever comes and at all that is said and whispered, for though to-day may seem dark these things work out in the end for good. The more violent the storm the sooner shall we see the face of the sun which shines behind the clouds that only hide it for a very little while. You are quite happy and serene, ready for all and indifferent to each, at rest in the silent place of your own abode. But, like all of us, you are not known to every man, for the soul alone knows the soul. That is why there is little need to hide in Kali Yuga! You may tell them all, and they are not one jot the wiser. These people who imagine that they know the heart, the mind, and the soul of either you or me are not wise at all. They do not understand. They do not believe in their teaching, but merely hold it in their heads. So let it turn there, and perchance in the course of ages a flower will bloom in the heart of each, and then we will rejoice. If man could be strong in himself as a part of the whole, the noise of the world would not so much as reach his ears. My love to you."

It has been said that history cannot be original. We have instances of this to-day on every side. What battles were fought by H.P.B. with the Brahmans of modern India, and how she faced the opposition of their inherited conservatism! She had to deal with priests, for, as everyone should know by now, the Brahmans were the priestly caste of India. They were horrified with her unfamiliar methods, for they had grown hard-cased in a form and they overlooked the spirit in the letter. In all her writings, especially in the *Secret Doctrine* and the *Voice of the Silence*, she had much to say about the "Tīrthikas, the unbelievers"—the Brahman ascetics, as she carefully explained. But, needless to say, she was not so foolish as to think that all Brahmans were of this kind. Was not Damodar a Brahman? Though he had to lay down his caste before achieving the aim and hope of his life. There are of course many good and noble-minded men amongst the members of that caste, as amongst those of other castes. One may study the characteristics of a nation with profit

and without the slightest harshness, and if you conclude that the dominant peculiarity of some European nation is frivolity, you do not mean that each and every native is frivolous. It would be ridiculous. It would be still more ridiculous for every native of that country to take the criticism as a personal insult to himself. He would be self-condemned at once. Most educated Englishmen would tell you that the English as a nation are conservative to a fault, but are there not flaming Radicals in England? Yet one may say that, however subtly hidden, the characteristic of a race will be found in the units of which that race consists. I have known a socialist in Scotland whose deepest feelings were outraged when a small boy whistled on the Sabbath! So one may study a race impersonally, and expect to see it repeating its previous records. One may study an association in the same way, or a caste. Following that method it would be easy to foretell the action of a number of men in a given crisis, when action was necessarily hurried, if one knew the character of the race to which they belonged. In an early number of *The Theosophist* (vol. I, pp. 51, 52) a description is given of a famous Yogī known as Brahmachari Bawa, or Vishnu Pant Gokhle, a Brahman. Before reaching "illumination" he tells his interviewer that he had often consulted Brahmans and sought teaching from them, but he was always answered thus: "If you will worship *us* and learn *our* mantras and incantations from *us*, we will disclose to you the truth about the 'self-existent'. And so", he continued, "in order to try them, I learned their mantras and did all they bade me do, and then demanded that the true knowledge should be divulged to me. Their answers proved their selfish wickedness, foolishness, and often entire ignorance of the subject . . . . . Having thus discovered that most of them were only hunting after fame and selfish ends, and yet dared to brand those who questioned them as to their learning 'faithless infidels', a great aversion arose in my heart for them." No doubt many Hindūs could thoroughly endorse from their own experience the words of the Brahmachari Bawa. They could hardly have found amongst their fellow Brahmins the light which they sought, or they would not have so run after H.P.B. All this is interesting as a study in Karma. National heredity is a powerful factor in human action, and actions ever tend to repeat themselves. True it is of most men, and especially of those with priestly blood in their veins, that "What men prize most is a privilege, even if it be that of chief mourner at a funeral". And the essence of a privilege lies in its excluding others from sharing in it; the

holding of something as apart from the rest. A form of preservation which surely turns to self-destruction soon or late. By this you may know men: the soul which is of light opens its door to all who care to enter; sets no time limit on its acceptance; is indifferent to either praise or blame; and waits in patience on the Law, and waiting—works. But not for self *or against any man*: for Humanity and Brotherhood.

JULIUS.

## CORRESPONDENCE.

### LETTER TO THE EDITORS OF LUCIFER.

On page 442 of February *Lucifer* occurs a statement of Mrs. Besant regarding myself that is untrue and therefore entirely misleading. I am made to express the conviction that Mr. Judge is guilty as charged by Mrs. B., and that he has been so severely punished that he will "do it no more". I never had, nor have I now, any such conviction of Mr. Judge's guilt, but, on the contrary, I believe him entirely innocent of wrongdoing and the subject of a relentless persecution, conceived through misapprehension, but followed by a zeal that is blind and unreasoning, and therefore full of all uncharitableness. As I am being similarly misquoted elsewhere, I trust that this plain statement will leave my position on these matters in no uncertainty. I trust I may be permitted to express my profound sorrow that the magazine founded by H.P.B. should be so largely devoted (nearly forty pages) to bitter denunciations of one who I have reason to know possessed during her lifetime her warmest gratitude and entire confidence. There seems nothing left of *Lucifer* but the name.

Very Respectfully,

J. D. BUCK, M.D., F.T.S.

### A LETTER FROM A MASTER.

At the end of Annie Besant's article in the last number of *Lucifer*, she refers to a letter from a Master published by H.P.B. in the first volume of the magazine, and republished by herself in a later volume. It seems a curious letter for Mrs. Besant to refer to, as the following extracts from it will show.

"Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings.

Theosophy *must be made practical*; and it has therefore to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished.

"No Theosophist should blame a brother, whether within or without the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be called a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and center rather his attention upon his own shortcomings in order to correct them and become wiser. . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to Karma, and can be dealt with justly by that all-seeing Law alone." G.

### QUEER DOINGS.

*To the Editor of the Path,*

DEAR SIR AND BROTHER:—I think it right to call the attention of your readers to the following, which I have received from Dr. Franz Hartmann with his permission to use (should I desire to do so) the information which he sends. Dr. Hartmann writes me that Count Leiningen has recently sent out voting-

papers to some of the members of the Vienna Lodge, with the object of getting votes in favor of forcing Mr. Judge to resign the office of Vice-President. It is to the wording of the notice sent out with these voting-papers that I specially wish to call attention. It runs as follows (translated by Dr. Hartmann):

"W. Q. Judge having been convicted of having practised cheating for many years, the matter has become public, and it is our duty to force him to resign." Please fill out the enclosed voting-blank."

Further, Mr. Barclay Day, who is circulating a scheme for abolishing the officials of the T.S., has written to Dr. Hartmann on the subject, who makes the following remarks thereon, which I am permitted to make known:

"If the T.S. were a Society like many others, having doctrines that are based upon opinions and votes, . . . the proposal of Mr. Barclay Day to do away with the president and vice-president and make a sort of free church with an annually renewed supreme church councillor would be worthy to be taken into consideration. But the T.S. differs from all other similar Societies in having for its real leaders the *Masters*, who are in possession of self-knowledge and care for nobody's opinions, not even for those of a deacon of a church. It is therefore not a matter of indifference as to who stands at the head of the external organization of the T.S., but it is in the interest of the T.S. that it should have at its head a person who has the power to communicate with the Masters. The only person that I know to have that power and at the same time to be capable of holding together the various elements composing the T.S. and willing to trouble himself with it, is W. Q. Judge; and instead of asking him to resign we ought to be thankful to him if he will continue his labors, even if the majority of the members are not capable to recognize the value of his services."

I may add that I have sent an exact copy of the above to the *Theosophist*, *Lucifer*, and the *Vahan*, for insertion in their columns.

With regard to the voting-papers sent out by Count Leiningen, Dr. Hartmann also says that "it must not be forgotten that the majority of such voters do not read English and do not know what it is all about!" This, I think, surely needs no comment. I remain yours fraternally,

A. L. CLEATHER.

19 GAYTON ROAD, HARROW, *March 11, 1895.*

#### A NEGLECTED OPPORTUNITY.

EDITOR PATH:—All Theosophists are of course anxious to place the new ideas in which they rejoice before as many as possible. To that end we distribute literature and send out lecturers, and we do well. But there is a field which has not yet been well tilled, and that is the prisons and penitentiaries. Theosophic literature placed in the prison libraries would bring light to many who are in darkness and above all need light, and above all, too, are ready for the truth. Nowhere can we find soil better prepared for the growth of Theosophical seed than the minds of many now serving out a sentence in some prison or penitentiary. The convicts have abundant time for study and contemplation; many feel that the world is an illusion, others that they are unjustly suffering.

We as Theosophists look upon the convicts in a prison in a very different light from that in which they are viewed by most persons. We believe that very many are there as the result of the life led in a previous incarnation, and that if they will profit by the experience it will do much for them in the present life and more in the next incarnation. Our books will enable them to learn how to profit by their experience.

I have been led to write these few words by my experience in the Oregon Penitentiary, where I preach once a month. Something over a year ago, through the kindness and generosity of the San Francisco members of the T.S., always kind and generous, some Theosophical books were placed in the prison library and eagerly read by the convicts. Those who read soon found out that I was a Theosophist, and asked me for some literature and finally for instruction. A month ago I gave notice that I would meet every Thursday those who wished to study Theosophy, and now I have a class of over thirty students deeply interested. I have lectured a good deal on Theosophy and have invited questions; never have those questions been more thoughtful and pertinent than those asked me by my convict class.

Now here it seems to me is an opportunity which has been too much neglected, and which we should hasten to improve wherever we can, sending a teacher to the convicts and placing our books in every prison library in the United States. It is impossible to count how many may be started aright and made ready for the new teacher who shall come in the next century. Let us make the most of this great opportunity for helping a class of brothers who more than any others need the help which we alone can give.

REV. W. E. COPELAND.

SALEM, OREGON, *February 25th, 1895.*

FROM MME. BLAVATSKY'S SISTER.

MY DEAR MR. JUDGE:—There are impulses the importance of which is strongly felt and cannot be doubted, being a fact in itself, though the certainty one feels about them cannot be explained by argument or reasonings. I received one of these impulses, and acted under it quite unexpectedly and unexplainably to myself, about three years ago—I think it was in October, 1891, when I heard that Mrs. Besant was thinking of going to India.

This feeling, impression, conviction—you may give it whatever name you like—came to me in night time. So far as I can remember, I had not thought for a very long time previously either about Mrs. Besant or India or the Theosophical Society, and so I have no explanation for its origin. Neither have I any adequate words to describe its nature.

This was not a dream. At least my memory has not preserved anything: I saw no one, I had not heard any voice speaking to me; but even before I was fully awake I *felt*—and very vivid was this feeling—*that Mrs. Besant must not go to India*, because the results of her voyage would be bad, dangerous, harmful, and disastrous to the extreme. In the same time I felt conscious that *I was in duty bound to warn her*.

Who or what imposed on me that duty? why did I feel compelled to do it? I could never define. Neither could I comprehend why was I so certain that Mrs. Besant's trip would prove dangerous and harmful; and who or what was to suffer by it; she herself or others. At the time I could not have answered any of these questions. And so when I awoke and began to reason I decided at once that it was all nonsense, and that I need not do anything of the kind.

Properly speaking, I had never been a member of the Theosophical Society. I took interest in it (as I even do now) as in a very lofty, moral, highly intellectual movement, started throughout the world by my own dearly-loved sister. But even in my sister's lifetime I never interfered with the Society, much less with the doings of its members, strangers to me. If so, what right had I to importune Mrs. Besant by my advices and opinions? For her, who did not experience what I felt myself, all I could write and tell would merely be the expression of *my personal opinion*, devoid of any meaning for her.

Such was my train of thought. So, *according to reason*, I did my best to destroy the impression and to get rid of my strange feeling, the notion that I was *obliged* to warn her. But it gave me no rest; it positively obsessed and persecuted me! I felt a painful depression, accompanied by an ever-increasing conviction that I had better act, as I was prompted to from the beginning, for such was my moral duty.

At last I came to the conclusion that the consciousness under which I felt myself obliged to warn Mrs. Besant came from my sister; that it was her will to keep Mrs. Besant from going to India and had no other possibility to act except through me. So I resolved to write to my daughter, Mrs. Vera Johnston, in London, asking her to transmit to Mrs. Besant my profound conviction it would not be safe for her to go over to India, or to interfere with any other branch of the Theosophical Society elsewhere than in England, for *I knew for sure that my sister Helen was against it*.

After this I regained my peace of mind. Mrs. Besant's answer to my daughter was something to this effect: "Tell your mother I shall go were I to die there, because *I am ordered to go*."

I thought then and there that she was mistaken (now I am sure of it!); that if she was really to perform the will of One whom my sister loved and venerated so devotedly, I would not have received so deep an impression to

contradict her intention. If my warning was of no avail, I am glad it was not by my fault. I have done what I was bid to do,—so much the better for me.

In case you think my statement has some value or importance for others than yourself, dear Mr. Judge, I authorize you to print this letter of mine in THE PATH or elsewhere. Believe me sincerely yours,

VERA PETROVNA JELIHOVSKY.

HALLEIN, *February 23d, 1895.*

P.S.—I hope heartily this letter will find you in good health and spirits. It was my wish for a long time to write you all this, and now I am very happy to have done it. Farewell, and good cheer to you and all those that are faithful to my poor, much-abused sister. V. P. J.

## LITERARY NOTES.

LUCIFER for February contains forty-three pages about William Q. Judge, three continued articles, and "The Sacred Haoma Tree".—[G.]

THE VAHAN for March, whose sub-title is "a vehicle for the interchange of *theosophical* opinions and news", should, we think, eliminate the word "theosophical".—[G.]

LOTUSBLÜTHEN for February (German) has three articles and the usual notes. "The Palladium of Wisdom" of Sankaracharya, "Freewill and Reincarnation" by A. S., and some extracts from the *Dhammapapada*.—[G.]

ESOTERIC BUDDHISM. The edition of this work in paper has been exhausted. So many calls come in for copies in this style that the PATH has almost ready a new edition nicely printed and bound in paper, to sell at 50 cents, post paid.

THEOSOPHICAL SIFTINGS, Vol. VII, No. 15, contains a reprint of Thomas Taylor's translation of "An Essay on the Beautiful" by Plotinus. As Plotinus was one of the greatest of the Neo-Platonists, and this work of his very rare, it is of much value to have it incorporated in the *Siftings*.—[G.]

SPHINX for February (German) contains "Mystic and Man of the World" by Dr. Hartmann, "The Thread Running through the Mental Life of Ancient Greece" by R. von Koeber, "Clairvoyance in Dream and Waking" by L. Knoop, and a number of smaller articles and translations.—[G.]

INDEX TO SECRET DOCTRINE. This long-delayed volume is definitely promised soon, and before this notice appears the sheets will no doubt be completed. As soon as a supply of the printed sheets is received here they will go to the bindery and be hurried through. Subscribers will receive the copies due them at the first possible moment.

KEY TO THEOSOPHY. The PATH has in preparation a new edition of this indispensable work which, it is thought, will be superior to any edition yet published. It will contain the Glossary and Index of the English edition, will be from new type and printed on good paper. The size will be 12mo, making a convenient shape to handle and read.

MAGIC WHITE AND BLACK. This important work has been out of print for some time, and the call for it has been so great that the PATH has arranged a new edition which will be ready to send out early in April. The paper and press work will be much better than heretofore, and the price will remain the same; 50 cents in paper and \$1.25 in cloth, post paid.

THE LAST CHANGE OF THE EARTH'S AXIS, by F. G. Plummer, is an attempt to prove that the earth's axis changed as recently as some twelve thousand years ago, and twice before. Many sciences and scriptures are called upon to furnish evidence to support the author's views, and it will interest as offering a reasonable explanation of the destruction of Atlantis.—[G.]

SOPHIA, (Spanish), for March has, besides the continued articles, "The Present Hour" by José Plana, in which the writer depletes the tendency of

the age to follow the *letter* rather than the *spirit* of religious and philosophical teachings; an article on "Masonry" by H. F. Parés Yansó, a Masonic F.T.S.; and a study of the Planet Mars, illustrated, by Viriato.—[H.S.B.]

SPIRITUALISM as Viewed by Rev. Dr. D. W. Moffat, H. V. Sweringen, A. M., M.D., and S. O. Hull. This is a pamphlet gotten out by the Spiritualists in reply to an attack against the modern spiritualistic theory that the phenomena of their *séances* are caused by the spirits of the dead. We think the book serves just the purpose its producers would least desire. H.P.B. is named as an eminent Spiritualist!—[G.]

NORTHERN THEOSOPHIST for March. How are the mighty fallen! he who so nobly preached charity! "The Golden Calf" continues its sensible talk. An article on "The Theosophical Society and its Work" by W. H. Thomas gives the author's views of some fundamental ideas of the T. S., and "Two Students" continue their Theosophic exposition of Christian dogma by commenting on the mission of St. Paul. The balance of the magazine is taken up with activities.—[G.]

THE PACIFIC THEOSOPHIST for February contains three articles, "Reason, Instinct, and Intuition" by A. E. Gibson, "A Review and Forecast of the Theosophical Situation" by Allen Griffiths, and a studious and thoughtful paper by Dr. Anderson on the "Relation of Theosophy to Religion, Science, and Philosophy". The editorial deals with the present troubles in the T.S., and Resolutions of Confidence and various activities end the number. What a noble work that of lecturing in the prisons!—[G.]

THE YOGA OF CHRIST, OR THE SCIENCE OF THE SOUL, written down by A.K.G., edited by F. Henrietta Müller, B.A. The Preface tells us that the manuscript of this work was given the editor by A.K.G., who received it from "an Indian Teacher". It contains many excellent moral precepts with which all will agree. But it is somewhat startling to be told that "Yoga teaches us *how to conquer the spirit*" (the italics are ours). We hasten, however, to add that the editor, and not the "Indian Teacher", is responsible for this statement.—[G.]

THE ARYA BALA BODHINI. We receive this month the first number of this journal, published for the benefit of the Hindú Boys' Association at Madras and edited by A. B. Bodhini. The opening remarks are by Colonel Olcott and the Countess Wachtmeister on the Hindu youth of to-day and the objects of this movement. The Constitution and Rules of the Association are given; there is a continued article by Mrs. Lloyd, "How an English Boy is Brought up"; and "Yoga—What it Means", by Dayanand Swami. "Activities" end the number. If the Hindu Boys' Association should accomplish all that is hoped for, it will do a noble work in the regeneration of India.—[G.]

THE DREAM OF RAVAN, A MYSTERY. It is indeed a pleasure to have these articles, scattered through the *Dublin University Magazine*, collected in book form. Their value is too well understood at this late date by the mass of Theosophical readers to warrant elaborate comment. Hence for those who will hail the present reprint as an old friend in a new dress, no further advertisement is needed, and one rather envies him who has yet to explore these delightful pages. The unknown author was both scholar and mystic, one of those who have drunk from the fountain of knowledge near its source. Mr. Mead writes a fittingly graceful preface. Print and paper leave little to be desired, and the binding fits it for the frequent use such a book is sure to have in any library. (*Orderable from the PATH, \$1.00.*)—[G.]

THEOSOPHIST for January. "Diary Leaves" takes the travellers on their journey to Rajputana, through Allahabad, Cawnpore, Agra, to Jeypore. Many interesting incidents by the way are related; a visit to an ascetic who had been fifty-two years in the same spot, to another who had performed the "miracle of the loaves and fishes". The party seem to have suffered much from the heat, and the Colonel alludes to the prevalent dishonesty. J. S. Gladgil attempts to settle the dispute about Shankarâchârya's date by showing that there were three sages of that name. Madame Jelihovsky's article on H.P.B., H. S. Olcott's "The Mahâtmâ Quest", and Henry Pratt's "Outlines of Astronomical Motion" are continued. Mr. J. C. Staples helps to show

the absurdity of Sturdy's scheme, and a laudable effort is made by W. V. Saint George to show how both Hinduism and Buddhism are needed for the regeneration of India. In a slip accompanying the magazine we are told of the formation of the Indian Boys' Association, of which Countess Wachtmeister is President.—[G.]

SURELY THE IRISH THEOSOPHIST is advancing with giant strides! With the able and devoted band of workers and writers who sustain it, and the "H. P. B. Press" converted into the "*Irish Theosophist Press*" ("without Devachanic break", as the Dublin Lodge Letter wittily puts it), a bright future, full of strength and usefulness, stretches before it. In the February issue, Jasper Niemand in "Letters to a Lodge" answers most interestingly two questions on the ever-fascinating subject of psychic faculties and powers, and in replying to a third question regarding Mr. Judge's remarks on the closing of connection with the Lodge in 1897, much light is thrown upon what that "connection" really is. In a short article, "Three Great Ideas", W. Q. Judge emphasizes these, out of the many ideas brought forward by Theosophy, *Brotherhood, Human Perfectability*, and the *Masters as Living Facts*, telling us that they "should never be lost sight of". H. T. Edge in "Teachings of a Western Occultist" translates and annotates from Eliphas Lévi's *Dogme et Rituel de la Haute Magie*. An old letter of H. P. Blavatsky's is printed, in a note to which the interesting fact is stated that "Barkis is willing" was once said by her to be a mantram. Æ. writes with feeling and grace of the attacks on Mr. Judge, and "A Reminiscence" is given of one of the early Dublin meetings, with extracts from some speeches there made. "The World Knoweth Us Not" and "The Story of the Wild Thyme" are continued; Mr. Judge sends "An Old Message from the Master", and resolutions of Lodges and Letters to the Editor complete the number.—[G.]

## MIRROR OF THE MOVEMENT.

IT IS understood that Mr. Bertram Keightley, Mrs. Besant, and others purpose presenting charges against Mr. Judge of slandering Mrs. Besant and Prof. Chakravarti, with view to his expulsion from the T.S.

BROOKLYN T.S. had Sunday lectures in March: *The Intangible World*, J. H. Connelly; *Is Theosophy Enough?*, Thomas E. Willson; *Phosphorescent Theosophy*, H. A. Freeman; *Theosophy*, Miss A. D. Hunt; *What is Immortality?*, William Main.

ARYAN T.S. had Sunday lectures in March: *Phosphorescent Theosophy*, H. A. Freeman; *New Wine in Old Bottles*, A. Fullerton; *Is Theosophy Enough?*, Thomas E. Willson; *Ships that Pass in the Night*, William Main; *Myths and Symbols*, H. T. Patterson.

CALIFORNIA, Allegheny Co., Pa., has been Theosophically missionized by warm workers from the Pittsburg Branch, receiving lectures and instruction, and a study class upon the *Key to Theosophy* has been formed, consisting of Roman Catholics and a Protestant minister.

CHICAGO T.S. LECTURES in February were: *Occult World*, G. M. Willis; *Origin of Religion*, G. E. Wright; *Jesus the Theosophist and India and America*, Miss Leoline Leonard; *Child of the Sun and Moon*, R. D. A. Wade; *The Bible a Theosophical Book*, Mrs. Lina Lockwood; *Deliver us from Evil and Visible and Invisible Man*, Miss Eva F. Gates.

THE MASCHIMEDT FARM, that kind and hospitable home where so many Theosophists have found during the two latest summers so pleasant a resort, has suffered a lamentable loss in the destruction by fire of its carriage house, carpenter shop, grain barn, and store shed. A large quantity of grain, seed for another season, as well as carriages, sleighs, farming implements, incubators, and household furniture, were consumed, causing an uninsured loss of \$1500. The origin of the fire is unknown.

FOUR OF THE WESTERN BRANCHES have been trying an experiment this year that still others might like to attempt. The Bulwer Lytton, Vedanta,

Amrita, and Dana Branches are using a common program, and each Branch in turn sends a paper to all the others. This arrangement brings about an acquaintance between the Branches and strengthens the bonds of brotherhood. This is not intended to make Branches less careful in the study of subjects because some help is coming from others, and it has not had that effect, so far as I know.—(*Communicated*).

THE WHITE LOTUS CENTER at 328 E. Houston street, New York City, continues its regular meetings every Friday at 8:15 p.m. Since last month a change in the program has been made. Instead of having discussions, which were only confined to a few, the study of the *Key to Theosophy* has been taken up, thus inciting all the members to work. Since most of the members are young people, ranging from sixteen to twenty-five years, only such questions are selected as are not beyond the understanding of young and new inquirers. This plan so far works well.

THE FOLLOWING BRANCHES have adopted the resolutions of the Aryan T.S. respecting Mr. Judge, in addition to the forty-five heretofore published; to wit, Narada, Amrita, Dayton, Hot Springs, and Sravaka, fifty in all; and the Shelton Solar, Columbus, New Orleans, St. Paul, Lake City, and Jamestown have passed resolutions of confidence, though without adopting the precise language of the Aryan resolutions. Harmony Lodge laid on the table resolutions of confidence in Mr. Judge, Ishwara T.S. rejected them, Willamette demands a full, thorough, and impartial investigation of the charges.

CINCINNATI T.S. during the month from February 15th to March 15th has held open meetings every Tuesday evening. Essays have been read as follows: *Life*, Mr. Jas. G. Baldwin; *Ancient Civilizations and Buried Continents*, Dr. Thos. M. Stewart; *Secret Societies and Initiation*, by Dr. Edgar C. Buck; *The Brotherhood of Man*, by Miss Celestine Clo. The attendance has been uniformly good, and the discussions generally participated in by members and visitors. The Study Class meets every Sunday night and is now engaged in the reading and discussion of Mr. Judge's *Ocean of Theosophy*. A Lotus Circle has been formed, with Miss Rose Winkler in charge; it meets every Sunday afternoon. The children attending it show much interest in the study of the basic principles of Theosophy and the philosophy of life it unfolds. Even the older people pronounce it a splendid move, because it gives opportunity for small classes to be formed, in which inquirers may freely ask those questions which diffidence would prevent their asking in the meetings wherein discussion is necessarily confined to the essay or other subject matter presented.

BURCHAM HARDING, during a short visit to New York, addressed a meeting arranged by Miss A. F. Hascall, at Clifton, Staten Island, where a class for study was formed. Returning to Boston March 2d, he opened the discussion at the Malden weekly "workmen's" meeting. The 3d he lectured in the afternoon at the Universalist Church, Dorchester; and in the evening before the Boston T.S. The 6th he started on a tour through the chief cities and towns of New Hampshire, where there are no Branches of the T.S. That evening a lecture was given at Manchester; the 7th he spoke at Nashua; the 8th the class at Manchester, which has been studying for some time under the direction of Bro. S. C. Gould, was attended. A second lecture, on the 9th, at Manchester on *What Happens after Death?* was given to a crowded audience. Several new members attended the class held the following day, some joining the T.S. A little systematic study is all that is required for Manchester to be enrolled as the first New Hampshire Branch. On the 10th a second lecture was given at Nashua, a small class being organized on the 12th. The 13th and 14th public lectures were given in Union Hall, Concord, to good audiences, and plans laid for a Study Class. We must thank the newspapers in each place for the long reports of lectures and preliminary notices; they have been able helpers. Our friend and brother, Parker Pillsbury of Concord, the well-known Abolitionist pioneer, seems greatly interested in the Theosophical "abolition of selfishness" movement, and would gladly lend a hand if his eighty-five years did not prevent. Perhaps "to-morrow" he may. At the request of the pastor, Mr. Harding addressed the evening congregation of Concord Unitarian Church on the 17th.

CLAUDE FALLS WRIGHT addressed the Denver Theosophical Society at its rooms on February 18th on *Karma*. On the 19th he spoke to a large audience in Mrs. Agger's drawing-room on *Dreams*. On the 20th he addressed a meeting at Mrs. Smith's on *Tatwic States*. Wednesday the 21st was devoted to new propositions of Branch work to the members. On the 22d he addressed a meeting at Mrs. Scott's on *Christian Science*. On the 23d he lectured at Mrs. Agger's on *Hypnotism*. He then left for Salt Lake City. Being snow-bound on the road he did not arrive there till Wednesday the 27th, but that evening addressed the members there in their rooms on *The Object of Theosophy*. The next evening he attended a Lotus entertainment given by the ladies of the Society, at which there was a very large attendance. The following evening, March 1st, he lectured publicly in Unity Hall on *The Theosophical Society*. March 2d he again lectured there on *Reincarnation*. March 3d, Sunday, he preached to the Unitarian Congregation on *Esoteric Christianity*, and that evening gave a third public lecture on *Occultism* (about 600 present). His lecture the following evening, March 4th, was crowded to overflowing; topic, *The Constitution of Man*. And from his address on *Dreams* the next night about 250 people had to be turned away. Mr. Wright then left for Ogden. March 6th he lectured there on *Theosophy* in the Court House. March 7th on *Reincarnation*, and March 8th on *Occultism*. These lectures were also crowded. He formed a reading centre in Ogden and then returned to Salt Lake City. That evening, Saturday, March 9th, he addressed the University Club on *Theosophy*. The next day, Sunday, he held a members' meeting in the morning, and in the evening gave a public lecture on *Spiritualism explained by Theosophy* in the Grand Opera House. The theatre was filled to overflowing, about 1100 persons being present. The next evening, Monday the 11th, he addressed the members of the Society, and on the 12th gave an address in Unity Hall on *Concentration*. On the 13th he addressed the members on *H.P.B.* On Thursday the 14th he left for Denver. Arriving there the 15th, he lectured that night to a good-sized audience in the Unitarian Church on *Theosophy*. The following night he again addressed the Unitarians on *Reincarnation*, and being invited to take the minister's place at service next evening, he chose for his topic the *Inner Meaning of Christianity*. The afternoon of the same day he held a meeting of the Branch members. W. Wright now goes to Memphis, Tenn., and returns East in time for the Boston Convention. The foregoing is only a general outline of his work, and takes no account of an infinite number of calls, parlor talks, meetings with newspaper reporters and with members.

#### PACIFIC COAST.

KSHANTI T.S. had Sunday lectures in February: *Reincarnation*, F. C. Berridge; *Progress*, H. W. Graves; *Karma*, H. W. Graves; *Theosophy and Social Reform*, W. H. Berridge.

SEATTLE T.S., besides its weekly meeting for study and business, has a "Beginners' Class", a *Secret Doctrine* Class, a "Training Class", and Sunday public lectures. A Lotus Circle is being formed. The *conversazione* on March 13th was a great success.

THE PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK earnestly appeal to Theosophists on the Coast for aid in sustaining the lectureship there. An enormous amount of work has been done by the lecturer and incalculable results secured. Dr. Griffiths, the lecturer, has expended his whole private means, and is now entirely dependent upon his salary. Of course it would be very gratifying to the Committee if some aid should be given by Theosophists in this part of the country, for all are alike interested in so important and grand a work.

#### INDIA.

THE MUSÆUS SCHOOL AND ORPHANAGE FOR BUDDHIST GIRLS issues a strong appeal for help to putting up a permanent building instead of the present temporary structure. There are already fifty scholars, some resident with the teachers in this temporary building. Any contributions which members of the American Section can make to this most worthy object will gladly

be taken charge of by the General Secretary and forwarded to the Committee in Colombo. A suitable site has already been given for the building.

THE PRESIDENT-FOUNDER T.S. in an executive notice announces that Sr. Alberto Das, formerly of Spain, lately of Buenos Ayres, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are cancelled, and the Charter granted him for the Luz T.S. recalled. A new Charter has been issued to the genuine Theosophists. This is the second time Mr. Das has been expelled from the Society, and we gladly comply with the request of the President that this notice be given in **PATH**.

MISS F. HENRIETTA MÜLLER, whom the *Theosophist* honors as "one of the most courageous of women", has given additional proof of freedom from conventional prejudices by adopting an adult son, an Indian. He has added his mother's name to his own, and will hereafter be known as Akshaya Kumar Ghose Müller. The *Theosophist* expresses every kindly wish for Miss Müller's career as a mother, and the **PATH** trusts that the newspaper announcements of the arrival in England of "Miss Müller and son" may receive all marks of respectful interest.

THE HINDU BOYS' ASSOCIATION was formed during the Convention at Adyar, its purpose being to give Hindü boys every facility to understand and practice their own religion, form a nucleus of a vast brotherhood among them, and through the rising generation to help restore to India her past religious greatness. It was determined to establish for boys a monthly journal entitled *The Ārya Bala Bodhini*, subscription to be 1 rupee a year. A number of philanthropic ladies and gentlemen have promised to contribute, among them Mrs. Besant herself. A committee of seven Hindü gentlemen will conduct the affairs of the Association, and the Countess Wachtmeister has been elected President. Subscription should be sent to The Manager *Bodhini* Office, Adyar, Madras, India.

#### ENGLISH LETTER.

The Northern Federation meeting last month seems to have been a great success. It was held at Liverpool, and Mr. Mead took the chair: representatives from eight of the Federated Lodges were present. The Council very wisely passed a unanimous resolution that "no action or resolution would be in order in reference to the Vice-President dispute"; the Federation being a non-executive body in its relation to the T.S.

The H. P. B. Lodge, at a meeting held on the 11th ult., unanimously passed a resolution expressing its entire concurrence in the "decision concerning Mr. Judge" recorded by the Aryan Lodge of New York. The H.P.B. Lodge also passed other resolutions at the same meeting, expressive of its entire confidence in Mr. Judge, and recording its disapproval of the action proposed to be taken by various Lodges and members in consequence of attacks and alleged charges against Mr. Judge, as being "in direct violation of the first object of the T.S., and the spirit of fraternity in which the T.S. was founded."

The Norwich Lodge has recorded a vote of confidence in Mr. Mead; so has also the Blavatsky Lodge at a special meeting called to elect a President, when Mrs. Besant was reelected unanimously and with acclamation. The Bow Lodge at a business meeting lately passed a resolution expressing its confidence in Mr. Judge, and declines "to join in the attempt to force" him into resignation of office.

Our old friend, Mr. C. H. Collings, President of the Bow Lodge, together with Mr. Sydney Coryn, President of the Croydon Lodge, is starting a new Theosophical magazine, to be called *Ourselves*, which is especially addressed to the working classes. Mr. Coryn, who has a private printing press, is undertaking the immense labor of printing the magazine himself. It is, I believe, to appear monthly, and will be freely circulated in the East End.

Mr. H. A. W. Coryn, President of the Brixton Lodge, has also taken up the question of appealing more to what are called "the lower classes". He has written and had printed a short leaflet addressed to workmen, which is a model of clearness and simplicity; 5000 of this have been distributed over Brixton, and a large number in Croydon.

The Bow Lodge reports great activity and many plans for work. One of

the Secretaries writes me that Jasper Niemand's paper "The Sleeping Spheres"—read by the President—was by far the most interesting and instructive to which the Lodge has ever listened.

The Dublin Lodge feels the stimulus of our Brother James Pryse's presence amongst them, especially in the direction of the *Secret Doctrine* class, which under his guidance has quite "woke up", after a period of partial obscurity, as one of their number writes me. A specially interesting paper on "Theosophy and the Bible", by Mr. S. Coryn, was read before the Southport Lodge lately. Mr. Hudson of the Middlesbrough Lodge has addressed the Trinity Presbyterian Literary Society on "The Imitation of Christ", and Mr. Thomas of the same Lodge recently lectured on Theosophy before the Independent Labor Party. Both were well received and attentively listened to.

ALICE CLEATHER.

#### AMERICAN SECTION REFERENCE LIBRARY.

A friend, who does not wish to have his name mentioned, has presented to the T.S. Reference Library the following books: *Advancement of Science; Philosophy of Individuality; Conservation of Solar Energy; Use of Life; The Day after Death; Evolution and Ethics; Matter, Ether, and Motion; and Occult Japan*. Another gave Zell's *Encyclopedia and Dictionary*. The Swedish Sub-Section has sent us the first four volumes of its magazine.

The Reference Library is at the Headquarters Rooms of the American Section T. S., 144 Madison Avenue, New York City, and open to members and associate-members of the T.S. from 9 a.m. to 10 p.m. daily.

The growth of the Library depends chiefly on the liberality of the members of the T.S., and donations of standard scientific works of the day, as well as modern and ancient works on Theosophy, the Occult Sciences, Egyptology, American and European Ethnology and Archæology, Eastern Religions, Sciences, and Philosophies, in English and other languages, are always welcome.

LIBRARIAN T.S. REFERENCE LIBRARY.

#### SUPPORT OF THE T. S.

Since my last report "business" has shown a decided improvement. Nearly every week some new ones have joined the "faithful", and I now look for a steady growth.

During February "Kings County" came to the front again, with a special donation of \$7.00. This was explained to be for the purpose of making up for some of those who were forced by hard times to suspend payment. This is the spirit that will make the Fund a solid and reliable income, upon which the General Secretary can depend.

New pledgers since last report are as follows: In the 10-cent-class, J.U.S., J.F.K., H.H.; in the 25-cent-class, R.C.K., H.B., D.Z., Mrs. T.M.S., L.B.H., L.A.H.; in the \$1-class, G.C.W.; in the \$5-class, J.M.G.W. A.P.G., San Luis Potosí, México, \$5.00 per year. Making a total increase since last report or \$98.60 per year. G. E. H.

51 Huffman avenue, Dayton, O., March 15th, 1895.

Received from George E. Harter \$55.00 on February 18th, and \$75.00 on March 18; total since January 16th, \$130.

WILLIAM Q. JUDGE, *General Secretary (per A.F.)*

#### NOTICES.

THE ANNUAL CONVENTION, American Section, will meet, as before announced, on Sunday, April 28th, at the Boston Headquarters, 24 Mt. Vernon street.

WANTED—a home by a lady-member of the T.S., whose services may be given in exchange. Would be glad to aid in Branch work, etc. Address L.C.M.J. care Editor PATH, 144 Madison Ave, New York.

The Master's love is bountiful; its light shines upon thy face and shall make all the crooked ways straight for thee.—*Farewell Book*.

ÔM.

# Æ U M

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which is the Knower—for it is knowledge—is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.—*Voice of the Silence, Frag. 2.*

## THE PATH.

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VOL. X.

MAY, 1895.

No. 2.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### LETTERS OF H. P. BLAVATSKY.'

#### VI.

BY THE end of 1883 H. P. B. had resolved to go to Europe. Just about this time the members of her family in Odessa were in great trouble. General R. A. Fadeef, the brother of H. P. B.'s mother, was dying. They were all of them so overcome by sorrow and by continual watching over him, whilst on the other hand they knew of H. P. B.'s intention to start for Europe, that for a long time not one of them wrote to her. Only a few days after the funeral they thought of informing her about their common misfortune. But their letters reached Madras when H. P. B. had already left that city, and were sent back to Europe after her departure. Meanwhile she spent some time in Bombay and let her family know that on the 7th of February, 1884, she had arranged to embark on board the "Chundernagore". She wrote:

"I am starting depressed by a terrible foreboding. Either uncle is dead or I am off my head. The night before our leaving Adyar I dreamed of a scene which happened exactly twenty years ago in Tiflis, in 1864, when I was so ill, as you remember. I was lying on a sofa in the hall dozing, and on opening my eyes I saw

Uncle bending over me with so much sadness and pity in his face that I jumped to my feet and actually burst into tears, just as I have done when this scene repeated itself all over again in dream. And about five days ago, in a railway carriage, I was alone in the compartment at about two o'clock a.m. I was lying down but not sleeping, when suddenly between me and the window through which the moon shone very brightly, I saw someone standing. The lamp was covered, but all the same I recognized him at once. It was Uncle, pale, thin, dishevelled. Lord, how I started forward, and then heard in answer to my cry his voice as if vanishing in the air, 'Farewell to you, Helena Petrovna'—and then everything disappeared. I refused to believe myself. My heart was breaking: I felt I was to believe, but tried not to do so. And then a third time, again when awake: I was not asleep, having great pain in my leg, but shut my eyes in the effort to doze. Half-lying in an arm-chair, I saw him once more before me. But this time as he formerly used to be, twenty years ago. He was looking at me with an amused twinkle in his eyes as he used to do. 'Well', he says, 'and so we have met once more.' 'Uncle', I cried, 'Uncle, for goodness sake tell me you are alive!' 'I am alive', he answered, 'more than at any other time before, and I am shielded from suffering. Do not give way to sadness, but write to *them* not to make themselves wretched. I have seen father and all of them, all of them.' The last words sounded as if going away, becoming less and less audible, and his very outline became more transparent and at last disappeared altogether. Then I knew for certain he was no more in this world. I knew he was ill all this time, but it is so long since I heard from you. But then he chose to come personally and say good-bye to me. Not a single tear in my eyes, but a heavy stone in my heart. The worst of it is that I do not know anything for certain."

H.P.B. got her mail at Suez, and only then learned from the newspapers and her relations' letters that she had been perfectly right.

H.P.B. stayed in Nice with the Countess of Caithness before going on to London. Whilst there, she received numerous invitations to stop with people in England, and replied to these letters in a sort of circular. It reads as follows (translated from the Russian):

"Having received the cordial invitations of . . . and others, I am deeply touched with this proof of the desire to see and to make the acquaintance of my unworthy self on the part of

both new and old friends in England. But I do not foresee for myself any possibility of struggling with my fate. I am ill, and feel myself to be much worse than in Bombay and even more so than in the open sea. In Marseilles I spent a whole day in bed, and am still in bed, feeling as if I were on the point of breaking into pieces like an old sea-biscuit. All that I hope to be able to do is to mend my weighty person with medicines and will-power, and then drag this ruin overland to Paris. And what would be the use of my going to London? What good could I do to you in the midst of your fogs mixed up with the poisonous evaporations of the 'higher civilization'? I have left Madras *à mon corps défendant*; I should not have gone at all if I had not been compelled to make up my mind on account of my illness and the orders of the Master. . . . I feel sick and cross and wretched, and gladly would I return to Adyar if I could. . . . Lady Caithness is an incarnation of all that is good: she does everything possible to rest me and to make me comfortable. I must wait here till the weather is more settled. When the March winds are over I shall go to Paris to meet the delegates of the European Branches of the T.S., but I very much fear it will be torture for me. Am I fit for such civilized people as you all are? But in seven minutes and a quarter I should become perfectly unbearable to you English people if I were to transport to London my huge, ugly person. I assure you that distance adds to my beauty, which I should soon lose if near at hand. Do you think I could listen with equanimity to discussions about Sankaracharya being a Theist, and that Subba Row does not know what he is talking about; or to still more striking statements about Râj Yogis, to the crippling of the Buddhist and Adwaita teachings even in their exoteric interpretations? No doubt as a result of all these trials I should burst a blood-vessel. Let me die in peace if it is not given to me to go back to my familiar Lares and Penates in my dear Adyar!"

H.P.B. despatched letters daily to Odessa, where at that time both her aunts and her sister lived, imploring them not to deprive her of a last meeting with them on this earth, with all the passion she always felt in regard to her family. It was like the affection of a child.

"My dear, my sweet one, don't you bother about money. What is money? Let it be switched! Katkoff is bombarding me with telegrams. One of them was sent to me here by post from Madras. Twenty-nine words! I expect it cost him at least 500

francs, and when I wrote to him from here he sent another asking for my articles. He must be wanting them badly if he asks for them at such cost. So we shall have money. I expect you must have been greatly impressed with all the flatteringly magnificent articles about me in the newspapers, in the *Pall Mall* and others. They praise me entirely out of all proportion. In spite of all my uncouth and far from presentable figure with my swollen legs, I am getting to be *à la mode*! Reporters from all parts simply give me no rest."

Next from Paris in 1884:

"If for no other reason, come for the sake of the fun and see how I am worshipped as a kind of idol; how in spite of my tearful protests all sorts of Duchesses, Countesses, and 'Miladis' of Albion kiss my hands, calling me their 'saviour'—who has torn them from the abyss of Materialism, unbelief and despair—*sic!* You will see for yourself how they carry on about me. . . . You will probably go to at least one of the meetings, to one of the *Séances Philosophiques de la Société Théosophique d'Orient et d'Occident* in the princely halls of the Duchesse de Pomar. You shall see there the *élite de la société et de l'intelligence de Paris*. Renan, Flammarion, Madame Adam, and lots of the aristocracy from the Faubourg St. Germain. . . . And besides, we really do not want any of them at all, but for God's sake do not always change your mind: do not kill me. Give me this greatest and only happiness in the end of my life. I am waiting and waiting and waiting for you, my own ones, with an impatience of which you can have no idea. . . . I have run away from my cosmopolitan friends and interviewers, and other prying torturers, leaving Paris for a few days for Anghein, Villa Croisac, belonging to my dear friends Count and Countess d'Adhémar. They are real friends, caring for me not only for the sake of phenomena—which be bothered. Here I have a whole *enfilade* of rooms at my own and at your service. But if you wish we can easily live in Paris, coming here only for a few days. The Countess is a charming woman: she has already prepared rooms for you, and insists upon your staying with her. It's only a quarter of an hour from Paris, past St. Denis, and the station is nearly at the entrance of the château. Don't be afraid of being in their way. Their house is a huge one. She is a very rich American, so nice and unpretentious. Her husband also, though a great aristocrat and a crusted legitimist, is very simple in his ways."

In spite of this, Madame Fadeef and Madame Jelihovsky pre-

ferred to stay with H.P.B. in Paris, where they spent six weeks together. Many interesting things happened. Mr. W. Q. Judge was at that time staying in the same house with them. When the time came for the party to break up, H.P.B. started for London some two hours before her sister and aunt left for Russia. The latter accordingly saw her off at the Gare du Nord, with a large party of friends and acquaintances. To use Madame Jelihovsky's own words: "H.P.B. was very unwell, being hardly able to move her swollen feet which gave her awful pain. Most probably I was not the only one to nourish angry thoughts against her all-powerful Mahâtmâs—if they actually were so kind as described—thinking that they might help her, relieving her suffering, were it only in part, now that she had a long trip and the sorrow of parting with us before her. As usual she stood up for them, assuring us that though they do not think it a good thing to relieve people's suffering (the latter being the lawful reâction on each separate person), yet her own particular Master had often helped her, saving her from mortal illnesses. I walked, supporting her under the arm, to the platform, when suddenly she drew herself up, and glancing over her shoulder exclaimed: 'What is that? Who touched me on the shoulder? Did you see a hand?' No one had seen any hand, and we all stared at each other in astonishment. But how great was our surprise when Helena Petrovna smiled, and, pushing my arm aside, walked ahead firmly and briskly as I had never lately seen her do. 'So now', she said, 'this is an answer to you, Vera; you have been abusing them for their lack of desire to help me, and this moment I saw the hand of the Master. Look how I walk now.' And in fact she walked all the time on the platform, quickly and quite easily. Though she had to change the railway carriage twice, she got in and got out each time without visible effort, assuring us that her pain had entirely gone and that it was long since she had felt herself so well physically."

### ONE MESSAGE TO COL. OLCOTT.

**I**N February *Theosophist* Col. Olcott refers to a letter received by him in Rajputana from the Master, and which he had been promised in a telegram some time before. He says: "It was a beautifully worded and, to me, most important letter, inasmuch as it pointed out the fact that the surest way to seek the Mas-

ters was through the channel of faithful work in the Theosophical Society". But this fact is just as important to us as to him, for the principle is just as real, the basis of it as sound, and the verification even more certain, for there has been the experience of himself and others in the years since.

To non-Theosophists this will naturally seem the complacent claim of a sectarian, combined with a subtle bid for support of the T.S. To them it is almost, perhaps quite, equivalent to saying, "We of the T.S. stand nearest to the Exalted Beings who so largely administer human affairs and are specially the patrons of this Society. If you wish to share our privileges, the certain method is to enrol yourselves in the ranks, contribute to the treasury, and in every way sustain the movement we have begun". Complacent and subtle as it may be made to sound, it is an entirely natural, just, accurate, demonstrable statement of a literal fact. And it has the additional force of coming direct from the Master himself, and of being exemplified repeatedly in the history of the T.S.

As has been numberless times pointed out, it is quite true that the T.S. is a group of individuals unrestrictedly free as to opinion and only linked together by a single belief—Universal Brotherhood. And yet, paradoxical as this may seem, it is the one body through which the distinctive truths of Theosophy are promulgated through the world. For while a man may be an F.T.S. without being a Theosophist, there is little reason why he should be; and while he may be a Theosophist without being an F.T.S., there is small probability of it. A very thorough Theosophist holds not only to the fact of Masters, but also to Their doctrines, spirit, and polity; and almost inevitably, therefore, feels it his privilege as well as duty to join the Society They founded, encourage, and protect, and which is so specially Their agency for carrying forward the visible movement that is the expression of Their own purpose and function. Anybody allied with Them in motive is naturally conformed to Them in action. So it comes about that most real Theosophists are in the Society, and that the energetic Fellows are those who most fully believe in the Teachers, the teachings, and the use of organization for making the teachings spread.

It is entirely probable that two of the Founders had at the time no prevision of what would prove the actual mission of the T.S., and that even H.P.B. discerned it but partly. The T.S. evolved just as the chrysalis does. It passed through lower and preparatory stages of existence, its inner life gradually transform-

ing its structure and quality, and its final manifestation—if the present *is* its final—only occurring when it had emerged from transitory states. As we see it to day, it is really an active propaganda of a Religious Philosophy, a spirited attempt to make all men see what is truth in the seen and unseen worlds and to move them thereby towards healthier and higher ideals of pursuit. The activity of the propaganda is in exact proportion to the extent in which the Theosophists in the T.S. feel Theosophy a reality, a system of fact and motive guiding their own lives and able to guide fitly the lives of all. Virtually, though not from original intention or present avowal, the Theosophical Society is an organized body training its units on a specific line of culture, and disseminating Theosophy wherever a field is open. The letter to Col. Olcott shows that this was the object of the Masters who prompted its formation and who now regard it as Their special agency.

It is, in fact, the only organism which is performing this work. The religious sects of the West oppose Theosophic teachings, and the Eastern religions do nothing to promulgate them. If the T.S. were blotted out to-day, there would be in the world no organized body to circulate these teachings, provide literature explaining them, form groups for studying them. Reawakening spirituality would have no recognized center for information, stimulus, or help. An occasional writer might publish Theosophic thought, but not with the means to make it influential or the backing to ensure its extension. Sporadic interest could hardly maintain itself in isolation, much less affect distant or even adjacent territory. And then would be repeated that long stretch of an intellectually-growing era without just principles of education or motive or method.

By no means strange, therefore, is it that the Masters so cherish the sole external organization for carrying on Their special work. It is altogether natural that men actively cooperating with Them therein should attract both Their attention and good-will. Indeed, if we understand the diffusion of truth and spiritual purpose as that for which They most care and labor, no other activity can equally commend a man, and none, therefore, be so certain to secure the grateful recognition of Beings who justly say, "Ingratitude is not one of our faults".

The kind of work thus ensuring approach is qualified by the word "faithful". This of course must include the elements of trustiness, energy, sustainedness, devotion, self-sacrifice—all qualities of the Masters' own work, but also the very vital ele-

ment of disinterestedness. Doing it with a view to reward in any form is merely a claim for pay, and while the pay might be accorded, it certainly would not be in access to the presence of Those whose whole spirit is antipodal. There is something almost comic in the thought of vigorous labor, to be compensated by direct association with Beings with whom one is not in sympathy. What would two workers have in common, one of whom worked simply for beneficence, the other simply for emolument? So, then, it is only the "faithful" toiler who will receive, though without demanding it, the boon of recognition.

This is by no means an unimportant subject. Certainly it makes very clear what value the Masters attribute to the Theosophical Society, its mission, its need of very earnest service, its actual place in the system of present spiritual agencies, its ample support from Powers behind its membership, the great necessity both of keeping it intact and strong and of using every resource within it for the largest effects. If the surest way to reach the Masters is by imitating Them and helping Them, and if the best form of imitation and help is in this "faithful work", nobody need be in doubt as to where his philanthropic impulses can most fittingly have vent. But there is another corollary. People sometimes complain that they are very eager to make acquaintance with Masters, but have as yet had no sign of Their existence, even less of Their good-will. Why do not the Masters manifest Themselves to them and gratify these reverent longings? Of course the obvious reply, long ago made by H.P.B. to these critics, is, What is your passport to such an interview? What evidence do you give of living interest in Their plans? What have you done to further these? What do the Masters see in you which should evoke a desire to meet you? One man replies, "I have joined the Theosophical Society and pay my \$1.00 a year with punctuality". Another says, "I take the *Path* regularly". A third, "I read all the Theosophic books I can reach". A fourth, "I go to all the Branch meetings". A fifth avers that he has been a student of philosophy for many years, cherishes deep interest in Masters, and thinks that They should respond. Repeat the inquiry, "What have you *done* for the Masters through the T.S.?", and the whole five stalk off in high indignation, declaring that they want to have nothing more to say to you, and that Masters who will not help unless They are bribed are anyhow of small consequence.

Exposure of folly does not cure the fools, but it helps to diminish their number. A man must be very foolish indeed if, after

all the descriptions of Masters, Their character, aims, and efforts, Their supreme devotion to spiritual interests and Their indifference to personalities, he supposes that any one of Them is going to exhibit Himself to a curious egotist or to somebody childish enough to believe himself, still conceited and touchy, as separate from the common herd, entitled to a singularly rare privilege without having done anything whatever to earn it. Those who have truly sensed the nature of the privilege and really accomplished work which might seem to warrant it, are the last to cherish, much less avow, a suspicion that they are neglected.

The Theosophical Society has now reached an epoch when it can boldly proclaim itself a *de facto* disseminator of Theosophy, and can distinctly announce the Master's word that the Lodge looks with most interest on those Theosophists who are best sustaining its operations. It is quite proper that the Heads of any undertaking should care more for individuals who labor earnestly for it than for such as are lukewarm or hostile, and nobody need expect favor to vanity, self-deception, or idleness when he has been amply taught that the Cause exacts precisely the reverse of these traits. One of the delusions in and around the T.S. may be exploded by the significant message given to Col. Olcott,—and one more promise stored in the memory of those who love the Masters, love Their work, and love life because of its opportunities to help that.

ALEXANDER FULLERTON, F.T.S.

## THE VINE AND THE BRANCHES.

I AM THE Vine and ye are the Branches." This parable calls to mind the sentence at the beginning of the Fourth Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God", which sentence takes us back to the time when nothing had yet appeared, when there was no universe, no spirits, nothing but the Infinite and Absolute. In God was all which afterward was to appear as separated from God. The Christos, Word, or manifesting power of the Divine, was with God and was God. Then came the period of outbreathing, and the Word became flesh, the Chrèst enmeshed itself in man, and man could become full of grace and truth, as the writer of the Fourth Gospel tells us was the case with Jesus the typical man. In these few words at the beginning of the Fourth Gospel is hidden away

the whole process of manifesting the Divine Thought, which was all done by the word or the Chrèst, and which occupied countless myriads of years and employed an equally countless number of processes working upon a vast number of planes of conscious life.

“Abide in me and I in you. As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me.” This certainly cannot refer to Jesus of Nazareth, or simply to discipleship. Here is speaking not the man, the son of Joseph and Mary, but the Chrèst, the son of the living God, with whom all may be joined who will. In the man Jesus we cannot abide, nor he in us, but the Chrèst, the manifesting energy of God, can dwell in us, and we can be so controlled as to abide in the Chrèst.

“Every branch in me that beareth not fruit is taken away” or naturally falls away. This is the case with many who, giving themselves up to what Paul calls “carnal mindedness”, so separate themselves from the Chrèst that they cut themselves off from the Vine. The attempt to divinize the whole man is a failure, and the lower never succeeds in becoming one with the higher. Except in the light of the Wisdom-Religion teaching, Reïncarnation, there is no possibility of understanding this passage. It is clear if we admit many lives in each of which there is an attempt to merge the lower quaternary in the upper ternary, the square in the triangle, or to lift the lower man until he knows that in him dwells the Chrèst with whom he seeks to become at one. This Higher Man, the Holy Trinity, is eternal, without beginning or end; lives many has he had upon the earth, and more will he have, which are the lower men, whom it is the purpose of all religions to make at one with the Father in heaven.

Those lives or persons which are not lifted up and hid with the Chrèst in God go for nothing; the attempt, like many others in Nature, has been a failure; there is nothing of the life on earth which can become a part of the Eternal Man. In the kingdoms below man multitudes of lives never come to perfection, and pass away, leaving no trace behind. So will it be with those human lives which never rise off the animal plane of consciousness; there is nothing in these lives for the Higher Man to take with him on his eternal pilgrimage. This does not imply that the true man is lost: the soul is lost, but it is only the human soul, or lower appearance, which we call the person. This lost soul, this branch that bears no fruit, not having attained oneness with the Eternal Pilgrim, not being raised by the Chrèst to sit at the right hand of the Father, necessarily is burned up by passion and

appetite, nothing in its earth experience is worth storing in the eternal memory, for there has been nothing in the personal life of any value in assisting the Higher Man to gain the earth experience needed for perfection.

The important part of this parable is its plain teaching that in the Vine, which is the Chrèst, are all the branches set; which most emphatically teaches the saving doctrine of the divine Incarnation, not in one man Jesus only, but in all men, putting an end to that erroneous division into sinners and saints which has done so much harm, and making possible that Universal Brotherhood taught by Jesus and made the essential thing in Theosophy. This thought of the inherent divinity of man, illustrated by the vine and the branches, places humanity in a new light as a great family of which God is Father and Mother, and we begin to feel that in very truth we are all brothers. The key-note of "the mystery hid through the generations" is the potential duty of man, and, heartily believed in, made possible that peculiar life which singled out the early Christian Church from all organizations of that time. Unless the early Christians had believed that in the heathen, even in their persecutors, dwelt God, making them real brothers, there would have been nothing in those persecutors to love. If they were possessed of demons, not only would it have been impossible to love them but it would have been a crime. Love is a welding-together of souls, and is altogether concerned with divine things. Then unless the heathen had in them God, love could not exist and should not be tolerated, as it would have been only a drawing-together of what was animal, which would have degraded the whole Church. Love, to be true love, must rise entirely above the animal, the transient, the material, and concern itself with the divine, the permanent, the spiritual. Such love lays down its life for its friends, not only that life which consists in breathing, but the selfish life. To be burned alive as were the martyrs, to be racked to death in the Inquisition, is child's play compared to the daily and hourly death which consists of all which for most persons makes life worth the living. To live with all selfish impulses, appetites, and passions denied and surrendered; this is proof of the greatest love which man can have, and is laying down one's life for one's friends. Those who love thus are the branches which bear much fruit.

REV. W. E. COPELAND.

TESTIMONY AS TO MAHATMAS.<sup>1</sup>

THE NAME *Mahâtma* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W.Q.J.

18. J., an American, says that he has received aid at important points in his life from one of those whom he believes to be the Mahâtâmâs: "After what seemed to be a short talk with me, he satisfied my mind on an important point, identifying himself to me as the real author of certain statements and pamphlets published by members of the Theosophical Society. It was this, with the teachings of Theosophy, that led me to believe in the work that the Society is carrying on, and that some great being is helping the movement. Others may term this interview a vision, but with me it is as much real as any other fact of my existence."

19. A.B.C. says that "at a lecture being delivered by a prominent Theosophist I saw the Master's form overshadowing the speaker, and with so strong an influence that it seemed to change the appearance of the speaker. There is no doubt in my mind as to this event. I was in all my senses and not excited."

20. A.G. "For some years past I have had what is for me direct and satisfactory evidence of the existence of a group of Adepts or Masters who help the Theosophical movement and individuals who work for the good of humanity. This evidence has been introspective, but has been followed by confirmation due to the coming to pass of that which I was informed by these helpers would occur. And I can say that, believing H.P.B. was an Adept, I have received help from her when she was living in a body, although I never personally met her."

21. In January, 1895, Mr. Alexander Fullerton published a circular, which he sent to members of the T.S. in all parts of the world, giving testimony. He stated therein that he had had a message from the Mahâtâmâ, through another person in whom he had the most perfect confidence. This message related to difficulties then existing in the T.S. Of course this, considered as testimony, is really the testimony of the person who gave him the message. But we happen to know that that person has always asserted not only belief in the Mahâtâmâ, but also the reception of messages from him.

<sup>1</sup> Begun in February, 1895.

## A BASIS FOR ETHICS.

ONE OF the books which were most read and talked of last year was Mr. Kidd's work on *Social Evolution*. His theory, expressed in the fewest possible words, was that in nature we could find no basis for ethics, that the keynote of natural and of human progress was self-interest, as shown in the struggle for existence, that this might and does become an enlightened self-interest and make for the preservation of the species in the end, but for the origin of true altruism we must look to something outside man and the physical universe, an impulse towards doing good to others which could only spring from a divine and what Mr. Kidd calls "an ultra-rational sanction", in a word, some religious conviction.

Close upon the heels of Mr. Kidd's book came Drummond's *The Ascent of Man*, marked by all the fascinations of easy and brilliant style for which this author is so noted, and equally characterized by his well-known fancifulness and tendency to run off the track of scientific thought into the boggy wilderness of the fantastic. Mr. Drummond says of Kidd's theory (and I think the objection is well-taken), "Practically, as a vindication of the dynamic power of the religious factor in the Evolution of Mankind, nothing could be more convincing. But as an apologetic it only accentuates a weakness which scientific theology never felt more keenly than at the present hour. . . . Does not Mr. Kidd perceive that anyone possessed of reason enough to encounter his dilemma, either in the sphere of thought or of conduct, will also have reason enough to reject any 'ultra-rational' solution? That is, if our mind is of a character to be convinced, with Mr. Kidd, that altruism does not belong to human nature, but is foisted upon it, as it were, by some outside religious sentiment, will not that mind naturally repudiate the idea that any such God outside the machine can exist?" And furthermore Mr. Drummond remarks: "The first essential of a working religion is that it shall be congruous with Man; the second, that it shall be congruous with Nature. Whatever its sanctions, its forces must not be abnormal, but reinforcements and higher potentialities of those forces which from eternity have shaped the progress of the world."

In all probability, most of us would not interpret this sentence as Mr. Drummond would, but from either point of view it is an admirable statement. His own theory, as distinguished from Mr

Kidd's, is briefly this: That we find the germ of altruism in the struggle for the existence of others, as shown primarily in the maternal instincts of animals, which develop in some orders into the display of affectionate and protective impulses and actions in the father also, and finally into those associations for mutual protection which have for their object the preservation of the species rather than of the individual. In fact, he is rather inclined to agree with Prof. Mantegazza of Italy, another charming but not very trustworthy writer, who expounds the optimistic doctrine that "the whole of nature is one hymn of love". But is not this very association to which Drummond refers, an action prompted rather by fear of a common enemy than any desire to assist in the preservation of other lives? In that very valuable little book on *The Evolution of Sex* by Geddes and Thomson, its authors seem to have taken the desirable middle course by affirming with Littré, Leconte, and others, "the coëxistence of twin streams of egoism and altruism which often merge for a space without losing their distinctness, and are traceable to a common origin in the simplest forms of life. . . . There are two divergent lines of emotional and practical activity—hunger, self-regarding egoism, on the one hand; love, other-regarding altruism, on the other. . . . The actual path of progress is represented by action and reaction between the two complementary functions, the mingling becoming more and more intricate." And the diagram our authors give to illustrate their idea is, curiously enough, in the figure of the caduceus, used, too, as you will remember, by Prof. Crookes.

Here we have, then, the theories of three different thinkers as to the basis of ethics; Mr. Kidd placing it altogether outside of human nature and human reason; Prof. Geddes finding it in the twin stream of egoism and altruism whose sources are in the nutritive and reproductive functions of the body; and Prof. Drummond adding to this the theological conception of the assistance of a personal God. He says, however, as I have already stated, that the first essential of a working religion is that it shall be congruous with man; its second, that it shall be congruous with nature. Strangely enough, this theologian seems to entirely overlook the fact that in the spiritual oneness of man and nature should we seek the true basis of ethics, an idea faintly shadowed forth in the "ideal unity" which stands at the top of Prof. Geddes's diagram.

The Theosophist would maintain that the problems continually confronting the evolutionist will only be solved when the triple nature of man's evolution is fully recognized, and he is treated as a being unfolding in three directions, the physical, the psychological

or mental, and the spiritual. To look for the origin of soul-functions among the organs of the body is like trying to trace the source of a mountain streamlet to a salt-marsh. Those animal instincts called altruistic reach out a very little way and in a very few directions, and even these would be classed by the Theosophist as belonging to that "animal soul" which birds and beasts share with human beings. Side by side, then, with the evolution of the body must run the evolution of the soul, and as the spiritual is always the same, and only its medium develops, it may be figured as the staff of the caduceus around which the twin serpents wreath their coils. The sensations of the body arise in the body and govern its acts; the emotions of the soul, the thoughts of the mind, belong to the other side of the double nature; but both, as well as all the universe, live and move and have their being in the great ocean of Spirit.

To become convinced that we are all descended from a common ancestral form can never make a very deep impression upon our hearts; a brotherhood based upon so remote and so purely physical a relationship will hardly affect the behavior of man to man. But once get rid of the heresy of the belief in the separateness of soul or *self* from the One Universal, infinite Self, and the command to love thy brother as thyself seems to appeal to the heart of all, and we have a basis of ethics, not founded on the transient and illusory side of man's nature, but on the true and the real. If mankind is one great organism, as we believe it to be, built up of countless individual lives as our bodies are built up of countless individual cells, how evident it becomes that the welfare of one is the welfare of all, and that an injury to the least of these must have its reactionary effect upon the whole system. This idea is beautifully set forth in Mr. Coryn's admirable essay on *Prána*. "Before evolution began," he says, "one soul . . . shot itself out into the rays we call men, a duality in consciousness of the material and the spiritual. All men follow diverse paths, and go through diverse paths and rough places, that this soul *in them* may perfect itself in all experiences. . . . Humanity is one Self. At the beginning it was one; it now seems many, but at the end, when the minds of men are tuned together (a process already indicated by the growing sensitivity of many to the unspoken thoughts and feelings of others), humanity will be one vast organism in perfect harmony, and every unit, still thinking itself a unit, will yet feel with every other, giving, nevertheless, its individual color to all it takes into its consciousness. . . . Except by assuming the reality of this

one life in us all, there is no possible means of accounting for sympathy with pain. . . . Every feeling of sympathy", concludes Mr. Coryn, "is absolute proof of one life-spirit in men. . . . And this is not a mere metaphysical idea, but it is the only guide of life worth having."

If we take, then, our unity in Spirit as an actual and living fact, we shall find an ethical system based upon it to be equally congruous with nature and man, thus fulfilling Prof. Drummond's ideal of "a working religion". For even the man who from the dictates of "an enlightened self-interest" endeavors to fill his part in the world to the best of his ability, contributes something to the elevation of the race. For that depends, of course, upon the perfecting of the individual, and every effort, however small, in the direction of right raises the general average of humanity. Such a person works only upon the lower planes, but the impulse towards the higher will gradually impel him onwards, till in some succeeding incarnation he shall work from the plane of soul rather than from that of body.

Nor should the sympathy that springs from our true unity cause us only to feel with another's pain; it should make us also rejoice in another's happiness. Their joy should be our joy as well as their sorrow our sorrow, and if we can only think of all mankind as one, then the thought of the many parts of that great Unit that are happy and prosperous and free from pain should do something to cheer us when we are lonely or sad or suffering. Some of us are having a good time; let us fix our mind on those that rejoice, and not on a temporary ache in a little finger. Jonathan Edwards thought that part of the happiness of the saints in heaven was made up of their contemplation of the miseries of the damned. Our "working religion" would teach that could the souls in hell bring themselves to realize the happiness of the souls in heaven, they would be no longer among the damned, but the flames that beset them would turn to fragrant roses, wet with the dews of Paradise.

The basis for ethics, then, given by Theosophy, is the idea of universal brotherhood founded upon the conviction of our spiritual unity, and therefore having its impulse from within rather than from without, the cultivation of right thought, that from it may spring spontaneously right speech and right action, and thus, in a sense far deeper than is dreamed of by the churches, the promise of Jesus shall be fulfilled: "Seek ye first the kingdom of heaven, and all these things shall be added unto you".

KATHARINE HILLARD.

A STUDENT'S NOTES AND GUESSES.<sup>1</sup>

## LIFE CENTERS.

**B**EHIND Form lie Will and Idea. When we study the forms and laws of sun and planet and comet, we are learning something of the outermost showing of the life of the whole, and in the crystal we see the most elementary form of a living thought, which sleeps in the stone, in geometrical rest, locked in the law of numbers.

A drop of fluid forms a quivering sphere with a feeble cohesive force, a type of that balance of fluidic forces which lies between the fixity of the solid on the one hand, and radiant expansion on the other. The fluid as a solvent is the vehicle of the solid. The crystal may dissolve, but potential form is not lost; the peculiarities of that crystalline type will reappear as the crystal is reborn. It recrystallizes the same and yet another.

Water, then, or the fluid state, is the type of the astral plane of being, that into which form disappears, but from which it is reborn. The astral plane is the solvent and storehouse of form, of idea, of the memory of man and nature, and of all habit and heredity. It is the vehicle of energies which may be either vague and undirected, or may be polarized by Will and guided by Idea.

The point and circle symbol signifies really the point and the sphere. The point is the focus, both radiant and reflective, of an Akasic or ethereal sphere. Within this sphere there may be forms, both actual and potential, manifest and unmanifest; also radiant energies which in like manner are both manifest and unmanifest. The manifested energies are those which the scientist studies as light, heat, electricity, etc., while the corresponding inner space potentialities, the noumena of these, cannot be measured by spectroscope or galvanometer.

Considering, then, this dual aspect of space, inner and outer, noumenal and phenomenal, Akasic and ethereal, we may understand how each living center, formed on a "laya" or balancing point, is a doorway and focus of both the inner and outer, through which the radiant energies play and interchange.

An apt illustration is that of the landscape which is pictured on the wall of a dark room, by the light passing in through a single tiny opening, from all parts of the landscape without. The whole picture passes in through a pinhole, yet nothing is lost or confounded.

<sup>1</sup> Continued from September.

Now consider that these phenomenal pictures, which we perceive with our physical senses and call reality, are built up by degrees in this aspect of space which is peopled with physical images, and we will come a little closer to the truth. The photographic plate before development contains an invisible impress of a complex image which is brought out by degrees, when fed, under suitable conditions, with proper chemicals. The invisible picture appropriates that which it needs from the nutritive solution applied to it, and the image is built up, first in rude outline, finally in all finished details.

Although this takes place on a plane surface, it may serve to illustrate the law of reproduction and growth of plant and planet; of personal man, and all that surrounds him. The pinhole camera will bring to mind the relations of the noumenal world of "inner" space to the "outer", in which we seem to dwell; but in this case the *inner* corresponds to that which to the camera would be the *outer* landscape, with its simultaneous realities.<sup>1</sup>

Through the laya-point, the germinal center, the pinhole, between the two aspects of space, an image is impressed, at first invisible, like the pattern or astral body impressed on ethereal substance; finally visible and tangible, as appropriate nutritive material is supplied to it.

Plato compares our sense-perceptions to those of a man who sits in a dark cave with his back to the entrance, and sees the images (*idola specus*) of external objects projected on the back wall of the cave. This is simply the "camera obscura" (dark chamber) just referred to, for our word "camera" is but a shortening of the older phrase, and whether it is a little box, with a pinhole or lens in one side, or a dark chamber or cave large enough to get into, the principle is the same. A lens simply enables us to use a larger opening and make a brighter image, without confusion.

The eye is in fact such a camera, with a lens covering a small opening into a dark chamber which is painted black within, to absorb reflections. At the back of the chamber is a sensitive screen, the retina, composed of myriads of little cells, minute lives, each one receiving a tiny portion of the picture. The character and intensity of the light which falls upon any one cell, ac-

<sup>1</sup> The word "simultaneous" is used advisedly, for, bearing in mind the fact that a photographic image is not necessarily visible to the eye, but may require time and successive stages of development to become so, in like manner the events of a cycle may be simultaneously present in an inner sphere, while their images may be successively developed in the outer sphere of time. This does not lead to fatalism, but to the reaction of the outer upon the inner or timeless world; but this would bring us to deeper waters than the writer cares to venture upon at present.

ording to its position in the picture, color its consciousness accordingly. The whole forms a mosaic of consciousness, which, simultaneously perceived and coördinated in the brain, gives us what we call a picture. Each cell of the retina can but transmit its simple unit, while the picture is perceived on a higher synthetic plane of consciousness.<sup>1</sup>

Returning now to the conception of space as dual, or inner and outer, we may conceive of a pinhole, a cranny, a focal center, a lens, a laya point, through which the images of the inner may pass into the outer, and vice versâ. But here our camera simile is imperfect, for it leads us to think of a right and left of the same space, as we are in front of or behind the dividing wall; whereas inner space extends in all directions from a laya center, as does also outer space, or that in which we find our sense images.<sup>2</sup>

The sun as a cosmic and radiant center is a laya point which forms the gateway between that inner space, which to us is dark and unknown, and this outer space filled with those radiant vibrations which we partly see or feel, which are built into circling globes and the myriad forms of life which people them; the phenomenal vibrations we call light, heat, electricity, etc.

The plant builds these energies into its structure, selecting and absorbing those which it needs. From the storehouses of plant-life the animal economy is supplied, and finally the physical transformations accompanying thought and motion are accomplished by means of energy originally derived from the sun. Science has illustrated this in many ways.

The circle and the point form the symbol of the sun, the life-center of the particular spot of the Kosmos in which we find ourselves. The circle is the sphere, and the point its focal center or laya point, the eye of Osiris, the lens, the window in the Ark of Life as it floats on the waters of space and looks upward to the creative light of the firmament above (within).

Let us double the circle, let the point radiate into a cross, and the cross become a Chakra, signifying rotation, and the symbol tells us more of the secret.

But as the "Root of Life is in every drop of the Ocean of Immortality", the symbol of the sun applies to each life-center, however small, to every cell in animal or vegetable life, to every radiant life-point in both the microcosm and macrocosm.

<sup>1</sup> Masons will do well to remember the blazing star and the tessellated pavement, the full meaning of which is but one of the many "lost words" of the order.

<sup>2</sup> As suggested before, the terms might be inverted to make the words "inner" and "outer" correspond with the camera or cave illustration, but we would then be in confusion elsewhere. If the idea is clear we can phrase it as we choose.

But radiant vibrating energy is the principle of Fire or Light, and our ideas must not be narrowed down by these words as used in the ordinary way. The eye perceives less than an octave of the "music of the spheres", and the mechanism of the body translates but an insignificant fraction of the vast range of vibrations into the sensation we call heat. The spectroscopist sifts and sorts the vibrations which fall within the range of its capacity, presenting to the eye, in orderly array, all to which the cells of the retina can respond, and many others to which they are inert. It is a mistake to think that different rates of vibration, or "rays", are inherently light, heat, or "chemical" rays, as was supposed by earlier students, for these qualities are purely relative. That which is "light" to us is darkness to other creatures. Vibrations are refracted, reflected, or absorbed by different bodies in various ways and in different proportions. Rates of vibration which set up chemical combinations or decompositions in one substance, fail to affect another, and vice versa.<sup>1</sup>

The sun thrills this outer sphere of space with an almost infinite range of tones and overtones, with chords and harmonics of etheric vibration. The plant spreads its leaves to the sunlight, takes what it will from the radiant giver, translates and crystallizes the melodies of space into the beauties of form. The special rays which it needs are absorbed, as an imponderable food, and used in building the ponderable elements of earth, air, and water into the living structure. The force which lifts the matter of the forest tree from the soil, and condenses it from the atmosphere, is not created or evolved from nothing: it is transformed sunlight, and the energy of sunlight is measurable by the instruments of science, like that of a waterfall.

#### THE TREE.

We have seen that the outgoing pulsations are of infinite variety, and that each living thing takes from this radiant ocean of life that special force-food which it needs, complex it may be, yet but a fraction of the celestial gamut.

The sap is drawn up to the leaf, laden with the cruder matter in solution. The leaf absorbs atmospheric food and ethereal vibrations; the directive influences of the cells, or life-centers of the plant, mould and fix the fleeting and fluidic. The sap is transformed in the factory of the leaf, elaborated and combined

<sup>1</sup> The ultra-violet radiations were called "chemical" rays in the older books, because they affect the salts of silver which had been so much used in photography; but rays at the other end of the spectrum, or beyond it, cause changes in other chemicals which do not respond to the vibrations which decompose silver compounds.

into a finer life, and sent down to the bark and the inner wood and the growing twigs, a veritable river of life, freighted with the needs of each part.

The leaf is essentially a surface organ. It is spread out, and it selects and rejects what it will from its supply of etheric and aërial food. It also receives the sap from below and within, laden with cruder affinities. These are guided into combination with that which is received from above and without. Earth and Heaven are married in the leaf, not in a blind amalgamation, but with that special limiting and directive intelligence which belongs to that individual life.

*But the leaf is the fundamental type of the whole plant.* Botanists tell that all parts are but modified leaves, changed in one way or another, according to special requirements, and that even the whole form of a tree has a special relation to that of the leaf.

An animal is a more highly differentiated plant. His structures are more complex and divided, and thrill with a finer life; but the fundamental unities are the same, and from the simpler structure of the plant we can more easily understand them.

What, then, is the function of an expanded surface composed of life-centers?

In the leaf we find it: first, absorbing ethereal vibrations, selecting and rejecting such as it will. Second, we find it absorbing aërial food, selecting the fit, rejecting the unfit. Third, we find it assimilating the watery elements and the cruder earth-food and combining them with the finer forces.

In the human organization we have that expanded and convoluted surface of the brain which is especially related to the production of definite thought. Science has shown us that substances which are opaque to those special vibrations called light, may be transparent to many others. The skull does not screen the brain from those higher etheric vibrations to which its cells are attuned. Its gray outer surface lies open to them, as the green upper surface of a leaf to the sunlight. These cells are fed by the blood, sent up from below, with its kamic affinities. The radiance of the Manasic is married to the Kamic, and the highest function of the leaf has its parallel in that which takes place in the gray matter of the brain.

But the leaf is also the lung surface of the plant. In the lungs the life blood, or animal sap, is supplied with aërial food through extended surfaces which select and reject; while the consciousness of the unit lives which form these surfaces finds

its representative and federal head in a special plexus, or brain.

In like manner the digestive surface carries on, throughout many convolutions, with their extensions and appendages, the process of selecting and rejecting, and of transforming food into blood; and this special form of intelligence and consciousness we find functioning through another special plexus, or brain.

The triple function of the leaf surface is in the human organism differentiated, as pointed out. The channels and centers of consciousness appear in the highly-organized nervous system, while even the plants which approach most nearly to the animal plane show but a trace of a nervous system.

The characteristic of the leaf surface, or extended tissue of coördinate life-centers, is that of selection and rejection, of discrimination between the fit and the unfit.

But this selection is not only that which the monadic, or amœbic, life of each cell would make for itself alone, but that which it *must* make as it feels the needs of a greater self of which it forms a part.

This vegetative life, complex, yet with a triple simplicity, when differentiated and touched with the dawning light of a higher consciousness, becomes the animal.

When the highest of the differentiated seats of consciousness is touched with the Promethean fire, with the sunlight of the Gods, the animal-tree has become a Thinker, and the Manasic being has assimilated to himself the Tree of the Knowledge of Good and Evil: the God of the Garden becomes a *Pilgrim*.<sup>1</sup>

X. R.

(*To be continued.*)

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<sup>1</sup> In the northern myth, the three Gods (aspects of consciousness on a higher plane) are walking by the shores of the ocean. They find Ask and Embia, the Ash and the Alder, washed up by the waves, and to these pale cold prototypes of the first human pair, each God gives something of his own nature. In some respects this symbolic story is more suggestive than the old Kabalistic narrative.

## THE THEOSOPHICAL SOCIETY.

INSIDE FACTS AS TO ITS ORGANIZATION.—A *DE FACTO* BODY.—THE REAL T.S. IN NEW YORK.—THE PRESIDENT STILL A DELEGATE TO FOREIGN LANDS, AND HOLDING OVER IN OFFICE.

THESE facts are extracted from a paper prepared for the Convention at Boston in April, 1895. The historical documents and records used in the preparation of the matter are: the original minutes of the T.S.; the original constitution; the records published in India, Europe and America from time to time; *Old Diary Leaves*—not considered however as wholly reliable—original documents drawn up and signed as far back as between 1875 and 1878.

### STATEMENT OF FACTS.

1. At a meeting held in the rooms of H. P. Blavatsky, 46 Irving Place, New York City, September 7, 1875, it was agreed to form a Society for the purpose of Occult Study. Upon motion of William Q. Judge, Henry S. Olcott was elected Chairman of this meeting, and upon motion of H. S. Olcott, William Q. Judge was elected Secretary of the same. Adjourned to September 8, 1875. This is asserted as the facts by those who were present.

2. Pursuant to adjournment, a meeting was held at the same place September 8, 1875. It is with this meeting that the minute book begins. Upon motion of William Q. Judge it was voted that H. S. Olcott take the Chair, and upon motion it was voted that William Q. Judge act as Secretary. Upon request of the Chair, sixteen persons handed their names to the Secretary, as agreeing to found and belong to such a society. A committee of four, including the Chairman, was appointed "to draft a constitution and by-laws and to report the same at the next meeting". Adjourned to Monday, September 13, 1875, at the same place.

3. Pursuant to adjournment, a meeting was held September 13, 1875. H. S. Olcott acted as Chairman and C. Sotheran as Secretary. The Committee on "Preâmbles and By-laws" reported progress. It was resolved that the name of the Society be "The Theosophical Society". The Chair appointed a committee to select meeting rooms. "Several new members were nominated and upon motion those persons were added to the list of Founders". The meeting adjourned subject to the call of the Chair.

4. Pursuant to a notice dated at New York, October 13, 1875, signed Henry S. Olcott, President *pro tem.*, a meeting was held at 206 West 38th street, October 16, 1875, "to organize and elect

officers". Eighteen persons were present. The report of the Committee on "Preämbles and By-laws" was laid on the table and ordered printed. The meeting adjourned to October 30, 1875, at the same place. H. S. Olcott was Chairman, and J. S. Cobb, Secretary.

5. October 30, 1875, the Society met pursuant to adjournment. Mott Memorial Hall, 64 Madison Avenue, New York City, was selected as the Society's meeting place. By-laws were adopted, but with the proviso that the "Preämbles" should be revised by a committee and then published as the "Preämbles of the Society". Officers were elected as follows: President, Henry S. Olcott; Vice-Presidents, Dr. S. Pancoast and G. H. Felt; Corresponding Secretary, Mme. H. P. Blavatsky; Recording Secretary, John Storer Cobb; Treasurer, Henry J. Newton; Librarian, Charles Sotheran; Councillors, Rev. J. H. Wiggin, R. B. Westbrook, LL.D., Mrs. Emma Hardinge Britten, C. E. Simmons, M.D. and Herbert D. Monachesi; Counsel to the Society, William Q. Judge. Adjourned to November 17, 1875.

6. The Society met in Mott Memorial Hall, November 17, 1875, pursuant to adjournment. The President read an address and after the transaction of business, adjourned to December 15, 1875.

7. It is probable that Col. Olcott selected this as the date of organization, because of his inaugural address, but it is not correct, and he had no authority to do so. About this time members fell away and there was no quorum.

8. A few odd meetings were held until 1878. The minute book was mislaid. Resolutions were made by two or three persons writing them out and declaring them passed.

9. In the year 1878 H. P. Blavatsky and H. S. Olcott were appointed a "Committee of the Theosophical Society" to visit foreign countries and report. The *Theosophist* for October, 1879, vol. i, No. 1, p. 1, first item, says: "For the convenience of future reference, it may as well be stated here that the Committee, sent to India by the Theosophical Society, sailed from New York December 17, 1878, and landed at Bombay, February 16, 1879, having passed two weeks in London on the way". In the *Theosophist* for January, 1880, vol. i, p. 95, Col. Olcott says he "came to India with two English colleagues and their learned Corresponding Secretary, Madame Blavatsky. They came only expecting to study Eastern Religion and Yoga Vidya and report their discoveries to the Western Theosophists", which were the Society in New York, consisting of over forty members at this time.

10. Before the departure of their Committee to foreign countries, the Theosophical Society elected General A. Doubleday as President *pro tem.*, to serve during the absence of the President. This election of President *pro tem.* was never revoked; nor was the appointment of this Committee. On arrival in India H. S. Olcott had their pictures taken and sent to America endorsed by him "The Delegation to India".

11. Meetings of the Theosophical Society were held at New York for some years after the departure of the Committee, and were presided over by General Doubleday and William Q. Judge.

12. From October 30, 1875, to December, 1878, all alterations of the By-laws were made in regular and formal manner, by the Society at New York.

13. These By-laws provided that new members could not be elected until after thirty days' consideration of their application.

14. The original organization was kept up at New York certainly until after January 1, 1882.

15. What purported to be "Revised Rules of the Theosophical Society" were adopted at Bombay in October, 1879, by a body which called itself the "General Council of the Theosophical Society", but had no legal existence whatever. There was published in the *Theosophist* for April, 1880 (vol. i, p. 179): "The Theosophical Society or Universal Brotherhood. Principles, Rules, and By-laws as revised in General Council, at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879". To this was subjoined the statement: "Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880.—Attest: Kharsedji N. Seervai, Joint Recording Secretary". This meeting at Benares was merely one held by H. S. Olcott without notice and was irregular. It was here that Col. Olcott worked out the resolution that declared him President for life. The original Constitution fixed his term at one year and was never amended. The so-called ratification at Bombay was irregular and amounted to nothing.

16. None of the admissions to membership nor any alterations of the By-laws adopted at the instigation of the Committee sent to foreign lands were in accordance with the By-laws of the Theosophical Society in force at the time. The legal By-laws were adopted by a vote of the Society in New York and could only be changed by a like vote. None of these alterations of the By-laws were ever submitted to the Society in New York and that Society never voted on any of them.

17. From December, 1878, down to the present time, various

sets of "Rules", "By-laws", and "Constitutions" have been promulgated by alleged "General Councils", but none of them have ever been adopted in accordance with the only By-laws of any validity.

18. No lapse of time, no passive assent, and no active assent given in ignorance of the legal status of the case, would confer any validity upon the otherwise illegal acts of the President or of the Committee to foreign lands or those claiming to act through or under them, or either of them.

19. Up to 1880 members were admitted to the Society in New York in accordance with the By-laws.

20. Before H. S. Olcott and H. P. Blavatsky went to India the name of the Society was altered in New York, in the manner which prevailed after members had dropped off, to "The Theosophical Society of the Arya Samaj of Arya Vart". This made it a Branch of the Arya Samaj, over which Dyanand presided. Diplomas were printed thus and issued as late as September, 1878, with Dyanand's name and seal printed on them.

21. In India, again, Col. Olcott, in the same manner as before, altered the name of the Society back to the old style by striking off "of the Arya Samaj of Arya Vart". If the Society properly voted to change in New York to the Arya Samaj, it certainly never voted to reconsider.

22. Before the departure to India in 1878 the Recording Secretary was sent to London to form the British Theosophical Society. He did this and Dr. Wyld presided over that for a time. This body finally became, it is asserted, the "London Lodge", now controlled by Mr. Sinnett.

23. The London Lodge has always claimed to be autonomous, has continued its work, always claiming to be perfectly independent of the President, the parent Society, the Section in which it is, the Constitution, and all and every person and body whatever. This anomalous position has been always recognized and permitted by the President, and also by the European Section in which that Lodge is. This is finally exhibited in the letter from the Lodge, found in the Proceedings of that Section for 1894.

24. When H. P. B. for the last time settled in Europe, she autonomously, independently, and at the request of the Europeans (except the London Lodge), founded "The Theosophical Society in Europe", of which she was President. After she had made her declarations, Col. Olcott issued a paper so as to seem to approve of what had been done. On these was built up the present European Section.

25. An examination of the records from the beginning to the end of 1893 shows that there is no record whatever of the election of William Q. Judge as Vice-President of the T.S. In July, 1894, at London, Col. Olcott and the Indian General Secretary upon William Q. Judge's raising the point, decided that they would assert that the record was defective and could be cured by stating the fact that such Vice-President had been elected in India many years before, and it was so ordered in Council. But as the meeting at which said election took place—if it ever did—was not one participated in by those who could bind the whole Society, and as the real T.S. existed in New York, if anywhere, it follows that William Q. Judge was not regularly elected Vice-President.

The following by Col. H. S. Olcott occurs in a letter from him to W. Q. Judge, dated May 17th, 1893: "If you want separate T.S. Societies made out of Sections, have them by all means: I offered this years ago to H.P.B., and even to A. P. S[innett]".

In July, 1894, at London, he enunciated the same idea and plan to W. Q. Judge and Dr. Buck, after the dismissal of the Committee.

26. From a consideration of the above statement of facts it follows that:

(a) The present existing so-called "General Council of the Theosophical Society" has merely a *de facto* status and not a legal one, as it has grown out of and upon wholly illegal proceedings.

(b) The By-laws adopted October 30th, 1875, and such amendments thereto as were made according to the terms of those By-laws, are the only legal ones at present in force and the only ones having any validity whatever.

(c) The Theosophical Society formed at New York in 1875, never had any legal existence outside of the United States and cannot have except upon amendment of the By-laws.

(d) The Theosophical Society was founded at New York, September, 8, 1875, by some eighteen persons, and there was no such Society founded November 17, 1875, that being simply the date upon which the President delivered his inaugural address.

(e) The present existing so-called "Theosophical Society and Universal Brotherhood", with its officers and "General Council", has no legal connection with "The Theosophical Society" founded at New York, September 8, 1875.

(f) The authority of the so-called "General Council of the Theosophical Society and Universal Brotherhood" over members, Branches, and Sections, who have submitted to it in ignorance of the real facts in the case, exists only so long as its authority is

not called in question, but when so called in question it ceases to have any lawful authority whatever.

NOTE. A diploma made and issued in due form in 1883 to a member in St. Louis, was signed by Gen. Doubleday as President *pro tem.*, and William Q. Judge as Recording Secretary. This shows the Society as then active in New York. We will print next month a reproduction of this diploma.

## LITERARY NOTES.

LOTUSBLÜTHEN for March. (German). "The Palladium of Wisdom" of Sankara, and "Elementaries", after notes by H.P.B., are continued, the latter from the January number. We have an article by the Editor, "The Riddle of Existence", and some notes on Vivisection.—[G.]

ALTRUISM—A LAW? by R. Mukhopadhaya. A scholarly analysis of Altruism, somewhat marred for the ordinary reader by failure to give translations of the many Sanskrit quotations, though we suppose this to be due to the fact that, printed in India, it is primarily intended for an Indian public.—[G.]

LUCIFER for March is again largely devoted to attacks on Mr. Judge and his friends. We have in addition "Myths of Observation" by Edward Tregear, "The Buddhism of Thibet" by G. R. S. Mead, "The new Ulysses" by L.L.D., "Ancient Wisdom and Modern Science" by J. Stirling, the continued articles, and Activities and Reviews.—[G.]

NEW ENGLAND NOTES, No. 3, continues H.P.B.'s letter to the American Convention held at Chicago in April, 1889, started in the February issue. Under the heading "Constitution and Rules of the T.S." a good point is made with wonderful humor, and there are several other "wise saws and modern instances" which will be read with amusement, as they are well chosen and significant.—[G.]

SPHINX for March. (German). The feature of the issue is two articles on the Masters, one "The Mahâtma Question" by L. Deinhard, and the other a translation by the same author of Damodar's article in *Five Years of Theosophy*. We believe it is quite a new departure for the *Sphinx*, and we extend our congratulations. Dr. Hartmann has some "Thoughts on Theosophy and the T.S.", and Dr. Hübbe-Schleiden contributes three of the remaining papers.—[G.]

THEOSOPHICAL SIFTINGS, Vol. VII, Nos. 16 and 17, contains another valuable reprint in Thomas Taylor's translation of "On the Cave of the Nymphs in the Thirteenth Book of the Odyssey" from *Select Works of Porphyry*, and also "The Pythagorean Sentences of Demophilus". No. 18 is Dr. Coryn's beautiful article on "Devachan" which appeared in *Lucifer* under the title of the "Heavenworld", and which we noticed at that time. This closes the present volume, and we regret to say the *Siftings* will now be discontinued.—[G.]

THE NORTHERN THEOSOPHIST for April. The editor offers some suggestions for amending the Constitution. He would limit the presidential term of office to four years; advises four-yearly general Conventions to elect said President, etc., with provisions for emergency meetings; wants sectional Presidents who shall be ex-officio vice-presidents, with one year term; and annual Sectional Conventions. We are glad to see that he thoroughly objects to Mr. Sturdy's proposed plan. "The Personal Equation" holds up the mirror in the direct and unflattering way which is the specialty of Mr. Bulmer. "Is Theosophy for Children?" and "The Duties of a T.S. Lodge" are both worth reading.—[G.]

THE PACIFIC THEOSOPHIST for March opens with an interesting article by Allen Griffiths, who considers the present disturbance in the T.S. to be due to the continual warfare waged by the Brothers of the Light and the Brothers of the Shadow "for mastery over the race". Dr. Anderson's paper on "The Relation of Theosophy to Religion, Science, and Philosophy" is continued, and Dr. J. S. Cook contributes an article on "Adepts" which is an excellent synthesis of all that has been given us on the subject. "The Persecution of William Q Judge" is reprinted from the PATH, as is also Mr. Judge's Letter to the European Secretary. The Editorials are written with force and feeling, and also with much charity for those who have made "mistakes"!—[G.]

THEOSOPHIST for March. "Old Diary Leaves" takes the travellers to Agra, Saharanpore, Meerut, and back to Bombay. Some account of the Arya Samaj is given, and of the first meetings with Swami Dyānand Saraswati. Col. Olcott notes the annoyance they experienced from a police spy. Experiments in snake-charming are related, and our credulity is sorely tried by an alleged cure for jaundice. Finally we are told of the starting of the *Theosophist*. An article on "Burial Alive and Hibernation" is reprinted from the *Calcutta Statesman*, followed by "The Sacred Haoma Tree", which appeared in February *Lucifer*. A learned paper on the *Bhagavad-Gītā* is contributed by Rama Prasad. "A Story of Double Personality", a lecture of Mrs. Besant's, Reviews, Activities, "Cuttings and Comments" end the number.—[G.]

THE GOSPEL OF BUDDHA. If any one doubts the hold which the Eastern philosophy has secured in the Western World, let him run over the successful books of the past year and note how many relate to occultism and the Hindu religions. Within a few months after the publication of *The Gospel of Buddha*, by Paul Carus, a second edition had to be printed, and now a third is announced. The attractive manner in which Dr. Carus has presented the teachings of the sage of Kapilavastu is the main reason for its extraordinary popularity, for the accuracy of it is, of course, a matter of faith on the part of the reader. On this point, however, there can be no dispute, as it is taken bodily from the ancient Buddhist canon, and while the author has rearranged, abbreviated, and at times interpreted rather than translated, the work has been done by a scholar whose only object was to present the truth as he found it. The book follows some of the sectarian doctrines, but is common ground for Northern and Southern Buddhists, as the Gospels are common ground for all Christians. It is the arrangement into "gospel" form that makes it so attractive, and this is the original work of the writer, for the details are mere compilations. (Open Court Publishing Co., Chicago.)—[T. E. W.]

IRISH THEOSOPHIST for March. In "Truth and Occultism" Dr. Keightley exposes a few of the *misstatements* which have lately been published regarding Mr. Judge. It is strange that falsehood and vituperation should be considered "proof" and "argument", and evidently the original "Truth and Occultism" pamphlet, from which this article takes its name, is an exemplification of the old French adage "*Qui s'excuse, s'accuse*"! A long letter from Mr. Judge is given in "The World Knoweth Us Not". Fred. J. Dick writes a short article on "The T.S. Constitution", which those gifted with a sense of humor will appreciate. "Legends of Ancient Erie" is an account of certain Irish myths, with hints as to their interpretation. Æ's style is charming in its grace and delicacy. What could be more felicitous than these closing lines: "A new cycle is dawning, and the sweetness of the morning twilight is in the air. We can breathe it if we will but waken from our slumber"? Fitting vehicle, those words, for a glorious Truth! "Letters to the Editor" contains a defense of Mme. Blavatsky by Mr. and Mrs. Johnston, and a denial by A. P. Sinnett of the genuineness of the message sent him by Mr. Judge. Answers to Correspondents, and the recent doings of the Dublin Lodge, end the number.—[G.]

A NEW LIFE OF JESUS. There are many lives of Jesus depending for their main facts upon the four Gospels. The latest one, the most remarkable of all, *Iesat Nassar*, brushes aside the gospel narrative and finds its facts in Jewish tradition, the Talmud, early Rabbinical writings, and the Apocryphal gospels. It is the joint work of five people, and represents over fifty years of

labor through two generations. In 1840, Peter Mamreov and his wife went to Jerusalem to gather the material. They had the special support of the Russian Government and afterwards of the American Government, Mamreov serving as United States Consul, and the office also being held later by his son. His three children were educated to help in the work, and the book was written by them, the father not surviving to finish it. This life of Jesus differs from all others in that it asserts that the mother of Jesus was a princess of the royal line of Medea, whose parents had embraced Judaism. The aunt of Jesus, the authors declare, was Queen Helena of Adiabene, also a secret proselyte. The Princess Mary inherited an enormous fortune which the priests desired to secure for the Temple, and they attempted to entrap her into a mekadish betrothal to the son of a high priest. To defend herself from their machinations, she married her cousin Joseph, and Jesus was the only child by the marriage. The death of Jesus without issue would cause the fortune to revert to the temple, and this was the secret motive underlying the persecution by the chief priests. All supernatural phenomena are eliminated from consideration, while many of the so-called miracles of the New Testament are explained as commonplace matters. There is a mass of citations from ancient authors, well digested and arranged, and this portion of the book will make it exceedingly valuable to the student; but it is not likely that the view of the Christ it offers us will ever receive wide credence. It is published by the Sunrise Company, 115 Nassau street —[T.E.W.]

## MIRROR OF THE MOVEMENT.

### AMERICA

ANNIE BESANT T.S., Fort Wayne, Ind., has received the consent of the Executive Committee to its desired change of name, and will hereafter be known as the Fort Wayne T.S.

BROOKLYN T.S. had Sunday evening lectures in April: *New Wine in Old Bottles*, A. Fullerton; *How I Know*, Dr. E. B. Guild; *What's in a Name?*, A. S. Pinkham; *The Inexpugnable It*, L. S. Crandall.

ARYAN T. S. had Sunday lectures in April: *Every Man His Own Maker*, Dr. E. B. Guild; *Dreams*, Miss K. Hillard; *The Seven-fold Man*, Joseph H. Fussell; *The Nature and Aim of Theosophy*, Harry Steele Budd.

THOSE TWO DEVOTED WORKERS, Mr. and Mrs. Elliot Holbrook of the Pittsburg Branch, are continuing their missionary work in California and Braddock, Pa. Mrs. Holbrook lectured in California on the 27th and 28th of April, also holding a question meeting on the 28th, and Mr. Holbrook gave six lectures at Braddock and has arranged to give six at McKeesport. Arrangements are being made to give talks and lectures at the penitentiary. This last admirable effort is one which may well be imitated by Theosophists through the country. Suggestions would readily be given by Rev. W. E. Copeland of Salem, Or., or by the Pacific Coast Committee for Theosophical Work.

CHICAGO LEAGUE No. 14, feeling the need of a library, held a "Book Social" in March which was very successful both as regards the books contributed and as a social occasion. A "Frolic" for the benefit of the propaganda fund also brought in dollars. The league lectures for March were: *India and America*, *Sevenfold Man*, *Spiritual Evolution*, Miss Leoline Leonard; *The Bible a Theosophical Book*, *Salvation*, Mrs. Lina L. Lockwood; *Our Duty*, G. M. Willis; *Theosophy*, W. Puffer; *What is Theosophy?*, A. Ury; *Child of the Sun and Moon*, *Purpose of Theosophy*, R. D. A. Wade; *Occultism in Daily Life*, Miss E. F. Gates.

WHITE LOTUS CENTER, 328 E. Houston street, New York City, has had during the past year 12 lectures with an attendance of from 50 to 115; 32 meetings for discussion, and 8 meetings for the study of the *Key*, with an attendance of from 15 to 25. One novelty about this center is that those who are most interested are young people ranging in age from 17 to 25 years. Many children are showing an interest in Theosophy, a children's class with

an attendance of 12 was started 8 weeks ago, and there is no doubt that as soon as suitable teachers can be obtained this activity of the center's work can be considerably extended. It has a library of 25 books. A good many tracts and pamphlets were distributed about the neighborhood.

YONKERS CENTER, Yonkers, N. Y., was organized March 24th, and is the result of three and a half months' work by three members-at-large. It has adopted By-laws, and has elected officers, and begun with 12 charter-members. A hall was taken last year and eight lectures were given, followed by a weekly class for the study of the *Key to Theosophy*; considerable propaganda has been done, about 800 tracts having been distributed and a number of books sold. The attendance at the class has been as high as 18, and much interest is shown. A lending library of Theosophical literature is being formed, and any donations thereto will be received with thanks. Books and magazines for the library may be sent to Harry Steele Budd, 144 Madison avenue, New York City.

BURCHAM HARDING continued his tour in New Hampshire. March 21st at Rochester he addressed the Motolinia Lodge of Odd-Fellows on *Theosophy and Odd-Fellowship*. The 22d and 23d, public lectures were given at Rochester. The 25th and 29th, public lectures at Dover. The 26th and 27th, public meetings at Somersworth were addressed. The 30th a class for study was formed at Dover. April 2d and 3d, at Exeter Unitarian Church good audiences listened to the lectures. The 4th and 5th at Portsmouth, the "Women's Exchange" was well filled, resulting in a class being started. The 8th and 9th, lectures were given in the Amesbury, Mass., Universalist Church. The 10th, he attended the branch meeting at Lowell. The 12th and 13th, he attended branch meetings at Providence, R. I., lecturing there on the following evening. The 15th, a small class was formed at Pawtucket. Lawrence, Mass., was next visited, and two lectures given in the Unitarian Church, a class being formed on 19th. The subject of the second lecture at Lawrence was *Theosophy and Secret Societies*. The U. S. is honeycombed with secret societies, including many millions of mechanics, tradesmen, and workmen. These societies seem to present good soil for Theosophical seed, as from it the real "secrets" could be regained, instead of the empty shells they now possess. The 17th, the branch meeting at Lowell was attended.

CLAUDE FALLS WRIGHT addressed the general meeting of the T. S. in Denver at its rooms on *Brotherhood*. March 18th. On the 19th he delivered a public lecture in Unity Church; subject, *Esoteric Buddhism*. During the afternoon of that day he also addressed a large gathering of the ladies of the Monday Club in the parlors of Mrs. Smith. March 20th he attended a reception by the Theosophical Society. Thursday the 21st he left for Memphis, Tenn. Three hour's spare time at Kansas City on the way gave him an opportunity of seeing some of the members there. Saturday the 23d he arrived in Memphis, and that evening addressed a meeting of members of the society there. Sunday morning he occupied the pulpit in the Unitarian Church, giving an address on *Christianity*, and in the evening gave another address on *Brotherhood*. Monday the 28th he lectured in the Knights of Honor Hall on *Reincarnation*, and on the 26th gave another address there on the *Constitution of Man*. Friday 29th he again lectured to a crowded audience in Knights of Honor Hall on *Occultism*. A proposition was made by a lady in the audience that the Lyceum Theatre should be taken for a public lecture the Sunday evening following. Subscriptions were taken up then and there, and all the expenses paid save three dollars. Sunday, March 31st, Mr. Wright addressed an audience of 800 in the Lyceum Theater on *Concentration*. The Rev. Mr. Nunnally attacked him in his pulpit, and Mr. Wright sought a public debate with him. Mr. Nunnally declined, and Mr. Wright addressed an audience of over 1000 the following Sunday evening in the Lyceum Theatre on *The Bible*. He spent the following week in writing articles on Theosophy for the *Evening Scimitar* by request, and on Sunday April 14th left for Nashville, Tenn. April 15th he lectured in Warren Hall, subject, *Reincarnation*. April 16th he spoke there on *Occultism*, and on April 17th delivered an address to a large audience on *Concentration*. He then formed a Branch of the Society and left for New York City, arriving there Saturday the 20th April. This completes Mr. Wright's tour, which began in September last.

## PACIFIC COAST ITEMS.

NARADA T.S. has moved its Headquarters to a more spacious hall with a seating capacity of 200 or more. Audiences are steadily growing.

KSHANTI T. S. had Sunday lectures in March: *Astral Bodies*, G. F. Jeanneret; *Death and After*, F. C. Berridge; *Western Adepts and Saints*, Capt. Clarke; *Immortality*, Mrs. Barlow; *Theosophy not for the Few Alone*, H. W. Graves.

SAN FRANCISCO THEOSOPHISTS have opened a free reading room at 2207 Mission street, to which all persons are cordially invited. It is open daily from 2 to 5 and from 7:30 to 10, and a free public lecture is given every Friday evening. This is another illustration of the marvelous energy of the Coast Theosophists.

## OBITUARY.

AURORA T. S. has lost from its membership the aged father of the late Mrs. Bowman, a member of the Branch from its organization, and living to the age of 94. He retained church connection till the end.

## ENGLAND.

The Dublin Lodge has recently had the advantage of two very interesting lectures from Mr. James M. Pryse, who spoke at considerable length on *Theosophy in Ancient America*, and *Ancient Ireland*. The audiences were very large. Bro. Pryse has now gone away for a short walking tour.

Mrs. Besant is announced to give a public lecture on *Mahâtmas as Facts and Ideals* at St. James' Hall on April 27th; on May 2d she will speak on *The Theosophical Society and its Present Position* at the Blavatsky Lodge.

Our new H.P.B. Lodge moved into rooms in a very central position in New Bond street on March 11th. The membership has now reached over 30, and we are still growing. The Lodge at its meeting on April 8th passed unanimous resolutions expressing its confidence in the American Section as competent to uphold the Constitution at the forthcoming Boston Convention, and also empowering its President and delegate, Dr. Keightley, to fully represent it there.

The Bow Lodge is doing splendid work. In addition to the publication of *Ourselves*, the first number of which appeared the beginning of this month, it is announced that their Lotus Circle has now nearly fifty children who attend regularly, and has in consequence outgrown its present quarters.

The Brixton Lodge has started a good scheme in having short papers, or chains of suggestions, three or four in an evening, to make a change from the usual single lecture and give an opportunity of speaking to those who have not the time to prepare long lectures.

At York as at Bristol some useful interchange of thought with Unitarians has taken place. One member gave an address, by invitation, to the Unitarian Social Union, and another was promptly asked for.

LONDON, April 11th.

BASIL CRUMP.

## AUSTRALASIA.

ON THE 5th inst. the annual meeting of the local Branch society was held. The Secretary read the annual report. It showed a roll of full members of 34, and it is understood that in the colony there are at present 110 Theosophists. The accounts, though not large, showed that all expenses had been paid, and a small credit balance was added to the balance of the previous year to meet any unexpected demand that may be made upon our funds. The report and balance were adopted, and the old officers of the Society were re-elected for the current year, viz. Miss Lilian Edger, M. A., President, Mr. W. H. Draffin, Secretary. During the month the following public efforts have been made: on February 22d at the open Lodge meeting, Miss Edger gave an address upon *Truth*; March 1, Mrs. Davy read a paper on *The Higher Aspects of Theosophical Study*; Sunday evening, March 5th, in the Choral Hall, S. Stuart lectured upon *Knowledge Ancient and Modern*; March 8th Rev. S. J. Neill

read a paper upon *Ancient Egypt*; March 15th Mrs. Hemus read a paper, subject *The Ideal*; and Sunday evening, March 17th, in the Choral Hall, Mrs. Sara Draffin lectured on *The Purpose of Life and the Meaning of Death*.  
AUCKLAND, NEW ZEALAND, March 22, 1895.

### NOTICES.

REPORT OF THE FOURTH ANNUAL CONVENTION. There are on hand a large number of these Reports of the Convention of 1890, containing H. P. B.'s Letter, "What has Theosophy done for the World?"; "What has the T. S. done for Theosophy?" by Dr. Buck; "Materialism, Agnosticism, and Theosophy" by Dr. Anderson; "Karma and Reincarnation" by William Q. Judge; and others, all valuable papers. A copy will be mailed in June, together with this year's Report, to anyone sending a 2-cent stamp for extra postage.

MR. ALEXANDER FULLERTON, late Treasurer of the American Section and member of the Executive Committee, as well as volunteer assistant to the General Secretary and editor of *The Theosophical Forum*, retires from all official positions at Headquarters upon April 27th. All official correspondence with or remittance to him in any capacity therefore ceases, and such should hereafter be addressed, if about business, to THE PATH, if about the T. S., to William Q. Judge. His private address will be 42 Irving Place, New York City.

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## NINTH ANNUAL CONVENTION.

AT BOSTON, APRIL 28-29, 1895.

A reception was given to the delegates on Saturday evening, the 27th, at the Headquarters, 24 Mt. Vernon street. The hall was perfectly crammed with delegates and visitors for three hours. There were music and recitations, with refreshments afterwards.

### FIRST SESSION OF CONVENTION.

Delegates assembled at the hall at Headquarters before 10 in the morning. There were so many delegates and credentials to attend to, the meeting was not called to order until 10:25 a. m. by William Q. Judge as General Secretary, who called for nomination of temporary Chairman. Dr. A. P. Buchman was elected to that office, with C. F. Wright and J. H. Fussell as Secretaries. A credential committee was appointed. The list of delegates was called, and all went smoothly until Willamette T. S. was reached when a protest was lodged against Dr. La Pierre casting its votes. This was signed by the majority of members of the Branch on the ground that the Doctor did not represent their views. The protest was afterwards upheld. Dr. J. D. Buck was elected permanent Chairman. The order of business was then carried. Dr. A. Keightley from London was then admitted with the right to speak, as delegate from several European Lodges about six in all. A letter from the Secretary of the European Section was read, saying that Section would not send any delegate. Claude Wright read special greetings from Australian members.

Dr. Keightley then was given the platform amid immense and continuous applause. He read thirteen greetings from Sweden, Ireland, London, Helsingborg, Southport, Bristol, Brixton, Bow, Austria, and Holland. He read a long, interesting, and witty letter from Dr. F. Hartmann, which was listened to with interest. A little dispute arose here, it being proposed to print the letter in the Proceedings. On this there were speeches, but at request of W. Q. Judge, it was ordered not to be printed.

The General Secretary's report was then partly read by him, and allowed on file as printed. After that Mrs. A. L. Cleather, of London, was admitted to the Convention and made a few remarks. The Treasurer here read his report, which was referred to a Committee, and was approved. Two hundred dollars were then voted to Dr. A. Griffiths, Pacific Coast Lecturer, for his expenses in representing numerous Californian Branches at this Convention;

and \$100 were appropriated to the Pacific Coast Lecturing Fund.

At 12:30 Mr. C. A. Griscom Jr. presented from the Committee resolutions declaring the autonomy of the American Branches under the name of

"THE THEOSOPHICAL SOCIETY IN AMERICA".

These were read, and when the resolution declaring William Q. Judge President for life the most intense excitement and enthusiasm prevailed for several minutes. There was cheering and then the whole roomfull of delegates and visitors rose *en masse* howling and clapping and stamping. The Chairman could not stop this. At last they quieted down and proceeded with the business of moving the resolutions. They were laid over to the afternoon session. Following are the resolutions in full:

WHEREAS, the growth of the Theosophical Movement has been phenomenal in America and in its origin, aim, and method of work is unlike any movement of modern times, and

WHEREAS, the different forms of organization through which the body known as "The Theosophical Society" has passed since the year 1878 were solely the result of growth, and not the result of votes, and were thus adopted from time to time to suit the exigencies of the moment and have been merely *de facto* and not *de jure*, and

WHEREAS, on the other hand, the confederated Branches in America were regularly organized in 1886, and

WHEREAS, we have outgrown the present form of organization of the Theosophical Society, and

WHEREAS, the duties pertaining to the general offices of the said Theosophical Society have not been essential to the real work of any Section or to the Movement as a whole, its federal and general officers residing at remote distances from each other and being necessarily unfamiliar with the exact conditions and needs of Sections other than their own, and

WHEREAS, a federation of all the Branches of the world is not essential to the real work of any Section or to the Theosophical Movement as a whole, and

WHEREAS, conditions contrary to the principle of Universal Brotherhood have arisen within the Theosophical Society which would prove fatal to the continued existence of said Movement; therefore be it

RESOLVED: First, that the American Section, consisting of Branches of the Theosophical Society in America, in convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date "The Theosophical Society in America."

Second, that the administration of its affairs shall be provided for, defined, and be under a Constitution and By-laws, which shall in any case provide for the following:

(a) A Federation of Branches for the purpose of the formation of a nucleus of Universal Brotherhood without any distinctions whatever, this being its principle aim and object; its subsidiary objects being the study of ancient and modern religions, sciences, and philosophies; the declaration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

(b) That William Q. Judge shall be President for life, with power to nominate his successor; and a Vice-President, Treasurer, and Executive Committee, elected yearly.

(c) Autonomy for Branches in local affairs.

(d) A yearly Convention with equitable representation.

(e) Territorial Committees for propaganda, without power to legislate.

(f) The declaration that every member has the right to believe or disbelieve in any religious system or philosophy consistent with Universal Brotherhood and declare such belief or disbelief, without affecting his standing as a member of this Society, each being required to show that tolerance for the opinions of others which he expects for his own.

RESOLVED, that until the final adoption of a Constitution and By-laws the President is empowered to issue charters and diplomas for this Society.

RESOLVED, that the Branches in America shall retain their present charters, the President being directed to endorse them as valid under the Constitution within a period to be defined.

RESOLVED, that the books, records, lists, monies, funds, and property of every kind belonging to us as the American Section of the Theosophical Society be and hereby are turned over to and declared to belong to the Theosophical Society in America, their custodian to be William Q. Judge; but all members of the present federation not wishing to continue their membership under the new name shall on demand be entitled to their *per capita* share of said monies and funds.

RESOLVED, that until the said Constitution is written and adopted the affairs of the Theosophical Society in America shall be administered under the Constitution of the American Section of the Theosophical Society, where that does not conflict with the above preamble and resolutions, and wherever such conflict occurs the said Constitution is hereby repealed, but all provisions relative to the Theosophical work and propaganda shall stand valid.

RESOLVED, that the Theosophical Society of America hereby recognizes the long and efficient services rendered to the Theosophical Movement by Col. H. S. Olcott and that to him belongs the unique and honorary title of President-Founder of the Theosophical Society, and that, as in the case of H. P. B. as Corresponding Secretary, he can have no successor in that office.

RESOLVED, that the permanent organization of this Convention remain as, and is hereby declared to be, the permanent organization of the First Annual Convention of the Theosophical Society in America.

RESOLVED, that all Branches of the Theosophical Society in America that do not vote for the autonomy of this Society may ratify the action of this Convention within three months from this date and such ratification shall constitute such Branches members of said Society.

## SECOND SESSION, 28TH, 3 P.M.

The members assembled early, Dr. Buck in the chair. After preliminary business the important resolutions on autonomy were then brought up for discussion. L. F. Wade, of Boston, read a historical sketch showing that the whole organization of the T.S. is a *de facto* one and not really the original T.S. This was taken from the records of the movement. It was received with loud applause, as was also what Mr. Griscom read next, being extracts from H.P.B.'s writings regarding William Q. Judge. Others also spoke, At 12 minutes past 4, Mr. A. Fullerton took the floor against the resolutions and spoke for half-an-hour. He was listened to with attention, and interrupted often with laughter and applause. He concluded by asserting that the proposed change was only a personal matter around Mr. Judge, and that if they would only wait a month they would have all the evidence to prove him guilty. He was followed by Dr. La Pierre who also opposed the resolutions on the same grounds. Mr. Spencer opposed Mr. Fullerton and said: "This occasion is the birth of the real Theosophical Society." Dr. La Pierre read a protest gotten up by some people in the West only ninety in number; he also said that no matter what we did the American section would still go on and grow. Several other persons spoke; the Chair called for complete discussion, and said that all opposed should be allowed to speak fully. The voting then proceeded, the ayes and noes being called for. Ten votes were recorded against the resolutions and one hundred and ninety one in favor. At this point great enthusiasm prevailed, many delegates jumping to their feet and waving hands and handkerchiefs, some shouting and others throwing up hats. Adjourned to 10 a. m. the 29th.

## VOTE ON RESOLUTIONS—GENERAL RESULT.

Affirmative votes.....	191
Negative.....	10
	201
Total number of votes.....	201

## DETAILS.

Branches represented.....	90
Branch negatives.....	4 1-7
Affirmative Councillors.....	17
Negative Councillors.....	2
Treasurer negative.....	1
Secretary affirmative.....	1

## THIRD (PUBLIC) SESSION.

This was held at Horticultural Hall, on Tremont Street, at 8 p. m. Sunday. The Hall was filled to the door with a very attentive and intellectual looking audience. Dr. Buck opened the meeting and was followed by William Q. Judge, Dr. Buchmann, Dr. Keightley, Mrs. A. L. Cleather, Dr. A. Griffiths, Dr. Anderson and Claude Falls Wright.

## FOURTH SESSION, APRIL 29TH.

The Monday morning session opened at 10:15 a. m., Dr. Buck, chairman. The hall was as full as before. A large basket of flowers was on the desk for the President, presented by members, and afterward became the centre of excitement. Mrs. Keightley spoke first for the purpose of replying to some points raised by Mr. Fullerton and gave reasons for the action taken. Her views were endorsed by loud applause. Mr. A. H. Spencer then offered a proclamation which was adopted. It asserts fraternal feelings and sympathy for all members and organizations except in government, and it also asks for correspondence and cooperation. This was passed.

The New Constitution was then reported and adopted section by section, after most thorough discussion, at 11:32 a. m. By-Laws were then considered. Some discussion arose as to seal to be used. The old one was adopted and it was clearly shown that the motto so often used was not ever legally adopted. It was then decided that the official seal should not have a motto, but that members could use one as they pleased. The Chair then read cable greeting from Ireland:

"Irish T.S. sends fraternal greeting to the American Branches in Convention."

William Q. Judge took charge of the Convention at this point, it being 12:32, amid cheers and applause. He called for nomination for Vice-President. Unanimously Dr. J. D. Buck was nominated and elected. The election was received with cheers. The following were then elected:

EXECUTIVE COMMITTEE: Dr. A. P. Buchmann, Elliott B. Page, H. T. Patterson, C. A. Griscom, Jr., F. I. Blodgett, Dr. J. A. Anderson.

TREASURER: E. Aug. Neresheimer, New York.

Dr. Buchmann proposed to change the date of Convention to September, but it was not adopted. Washington T.S. sent an invitation to go there for next year which was received with thanks. Votes of thanks were then passed to the New England Branches, the Press and others.

Convention adjourned *sine die* at 12:50.

A photograph was then taken of the Convention by flash light, and another one, in the street, of all delegates.

#### EXPLANATION BY WILLIAM Q. JUDGE OF CHARGES ABOUT MESSAGES.

The Hall was filled again at 3:30 by delegates and members to listen to a written explanation of the charges against William Q. Judge of forging "Mahâtmâ messages." Mr. Judge said his health would not permit him to read the paper himself but that Dr. Keightley would do it for him, adding that the explanation had been purposely kept back until the final action of the Convention should be known. Dr. Keightley then read the paper, which occupied one hour and an half, to an audience which paid the deepest attention. The six charges made by Mrs. Besant were given in full and answered *seriatim*. Mr. Judge declared various messages and memoranda to be genuine, except one. He went into the question of the real reason for Olcott's resignation, showing that Mrs. Besant was the person most involved in the demand for that, and then, referring to the "poison interview message," showed that charges of that sort had been circulated against Olcott in London and not by Mr. Judge, and that the message was the beginning of an attempt to clear up the matter in his mind. Other matters, not in the Besant charges, were also answered. At the conclusion of the reading there was long and loud applause, after which it was moved and carried:

"That the meeting considered the explanation perfectly satisfactory, but that, so far as those present were concerned, it was entirely unnecessary."

Many delegates remained until late trains and attended a private meeting.

This Convention was the largest and most earnest ever held here. It will stand in the history of the Theosophical movement as a most important gathering. It was marked throughout by calmness, kindness, justice and unanimity.

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Let Karma judge thee and also plead thy cause against the unrighteous.—*Farewell Book.*

ÔM.

AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	William B. Luebers	Benedict Lœvy	3010 Dickson street
New York	Aryan T.S.	1883	William O. Judge		144 Madison avenue
Chicago	Chicago T.S.	1884	George E. Wright	Miss Leoline Leonard	Room 48, 26 Van Buren st.
Malden	Malden T.S.	1885	W. W. Harmon	Frank J. Goodwin	209 Mountain avenue
San Francisco	Golden Gate T.S.		Edward B. Rambo	William J. Walters	Palace Hotel
Los Angeles	Los Angeles T.S.		Harvey A. Gibson	Mrs. L. F. Weiersmüller	216 North Grand avenue
Boston	Boston T.S.	1886	Robert Crosbie	Kirk W. Caldwell	324 Washingt'n st, Brighton, Bost'n
Cincinnati	Cincinnati T.S.		Dr. J. D. Buck	Dr. Thos. M. Stewart	266 Elm street
Minneapolis	Ishwara T.S.	1887	James C. Slafter	Mrs. Ida F. Harris	813 Guarantee Loan B'ld'g.
Philadelphia	Krishna T.S.		M. Herbert Briddle	Harrie T. Shaw	524 Pearl st., Camden, N. J.
Omaha	Vedanta T.S.	1888	John Shill	Lucien B. Copeland	Room 837, N. Y. Life Build'g
San Diego, Calif.	Point Loma Lodge		Samuel Calhoun	Dr. Thomas Docking	164 Boston avenue
Bridgeport, Conn.	Varuna T.S.		Mrs. Ida J. Wilkins	Mrs. Isabel H. Butler	345 Broad street
Cleveland	Dharma T.S.		William E. Gates	Mrs. Erma E. Gates	77 Ontario street
Decorah, Iowa	Isis Lodge		Mrs. H. Addicken	Miss Emilie Sunnes	502 West Main street
Milwaukee	Brahmana T.S.		Dr. Warren B. Hill	Mrs. Marian I. Riggle	802 Third street
Brooklyn	Brooklyn T.S.	1889	Henry T. Patterson	Miss Ida Gribben	314 Halsey street
Santa Cruz, Calif.	Santa Cruz T.S.		Dr. William W. Gamble	Mrs. Lizzie A. Russell	Box 26
Washington, D.C.	Blavatsky T.S.		George M. Coffin	Mrs. Eulalia M. Colcord	Frederic Flats
San José, Calif.	Excelsior T.S.		Albert E. Winlow	Mrs. P. M. Gassett	351 North Third street
Kansas City, Mo.	Kansas City T.S.		Benjamin H. Chapman	George C. Warren	Drawer M
Oakland, Calif.	Aurora Lodge		Mrs. Sarah A. Harris	Edward G. Merwin	763 Eighth street
Tacoma, Wash.	Narada T.S.	1890	Mrs. Ida S. Wright	Mrs. Addie G. Barlow	722 South J street
Stockton, Calif.	Stockton T.S.		Mrs. Lizzie H. Condy	Mrs. Elmira F. West	28 West Park street
Muskegon, Mich.	Muskegon T.S.		Fredric A. Nims	Miss Sarah E. Sherman	157 Peck street
Alameda, Calif.	Triangle T.S.		Julius Oetl.	Mrs. Clara E. Story	2328 Clement avenue
Sacramento, Calif.	Eureka T.S.		Albert Hart	Dr. John S. Cook	922 Ninth street
Sioux City, Iowa	Dâna T.S.		Henry J. Froelich	Miss Bandusia Wakefield	805 Ninth street
Lincoln, Neb.	Amrita T.S.		David A. Cline		Drawer 41
Baltimore	Hermes Council T.S.		Charles F. Silliman	William H. Numsen	18 Light street
New Orleans	New Orleans T.S.		Dr. C. J. López	Mrs. Annie L. Pitkin	108½ Euterpe street
Seattle, Wash.	Seattle T.S. No. 1		Mrs. Frances Schwagerl	Albert C. Thees	612 Third street

AMERICAN BRANCHES T. S.—CONTINUED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Jamestown, N. Y.	1st T.S. of Jamestown.	1890	Mrs. Grace A. Barnes.	Miss Julia S. Yates.	157 Chandler street.
Pittsburg	Pittsburg T.S.	"	C. W. Wade.	Miss S. A. Macmillan.	Karma Lodge, Edgewood P'k, Pa.
Portland, Or.	Willamette T.S.	"	John H. Scotford.	Mrs. Laura D. Durkee.	449 Sixth street.
Memphis	Memphis T.S.	"	Chas. B. Galloway.	Robert B. Orrick.	287 Pontotoc street.
Clinton, Iowa	Indra T.S.	"	John Heales.	William J. Ward.	Box 921.
Fort Wayne, Ind.	Ft. Wayne T.S.	1891	Judge Edw O'Rourke.	Mrs. Julia B. Taylor.	31 Douglass avenue.
Toronto, Canada	Toronto T.S.	"	Samuel L. Beckett.	Albert E. S. Smythe.	Medical Council Building.
Los Angeles, Calif.	Dhyana T.S.	"	Chas. N. Earl.	Jasper A. Haskell.	310 N. Los Angeles street.
New York	"H.P.B." T.S.	"	Miss Anna M. Stabler.	Miss Mary Douglass.	116 West 124th street.
St. Paul, Minn.	St. Paul T.S.	"	John H. Knapp.	A. M. Isaacson.	110 East Fourth street.
Soquel, Calif.	Pleiades Lodge.	"	Charles S. Adams.	Mrs. William R. Wilson	Box 1194, Fresno, Calif.
Salt Lake City, U.T.	Salt Lake T.S.	"	A. V. Taylor.	C. L. Robertson.	Box 1135.
San Francisco	San Francisco T.S.	"	Dr. Jerome A. Anderson	Mrs. Vera S. Beane.	632 Post street.
Providence, R.I.	Providence T.S.	"	Clarke Thurston.	Charles H. Hopkins.	221 Indiana avenue.
Olympia, Wash.	Olympia T.S.	"	Mrs. H. E. Ogden.	Alvin C. Going.	1305 Franklin street.
New Haven, Conn.	Ātmā T.S.	1892	Wm. M. Townsend.	Melville S. Wadham.	615 State street.
Boise City, Idaho	Boise T.S.	"	Frederic C. Wilkie.	Mrs. Eunice E. Athey.	1325 Fifth street.
Hot Springs, Ark.	Hot Springs T.S.	"	Mrs. M. A. P. McCrary.	Mrs. Orient S. Bearce.	411 Park avenue.
Victoria, B.C.	Kshanti T.S.	"	Hessay W. Graves.	William H. Berridge.	212 View street.
Cambridge, Mass.	Cambridge T.S.	"	Miss Marguerite L. Guild	Miss C. Clarke.	67 Hammond street.
Grenada, B.W.I.	Grenada Lodge.	"			
Elgin, Or.	Blue Mountain T.S.	"	Henry Hug.	Julius C. Hug.	Elgin, Union County, Or.
Indianapolis, Ind.	Indianapolis T.S.	"	Judge R. Wes McBride.	Dr. Wm. P. Adkinson.	113½ E. Washington street.
Westerly, R.I.	Westerly T.S.	"	Dr. Lorin F. Wood.	Addison A. Scholfield.	30 Main street.
Santa Ana, Calif.	Alaya T.S.	"	Mrs. C. C. Honey.	Mrs. S. A. Smith.	Villa Park, Calif.
Toledo, O.	Toledo T.S.	"	Mrs. Helen L. Wheeler	Miss Kate F. Kirby.	1503 Broadway.
New Britain, Conn.	Kalayana T.S.	"	William H. Todd.	Mrs. Eliz. A. Atkinson.	65 Lincoln street.
Santa Rosa, Calif.	Santa Rosa T.S.	1893	Dr. C. J. C. Wachendorf.	Charles D. Hudoff.	
Dayton, O.	Dayton T.S.	"	George E. Harter.	Albert Mendenhall.	635 West Third street, W.S.
Chicago, Ill.	Wachtmeister T.S.	"	Wm. Westerlund.	Axel Axelson.	164 La Salle avenue.
Rapid City, S.D.	Bulwer Lytton T.S.	"	Henry Behrens.	William Norrington.	Box 70.
Englewood, Ill.	Englewood T.S.	"	Mrs. Clara D. Stacy.	Wilhelm Schrempf.	3128 Vernon ave., Chicago.

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[May,

AMERICAN BRANCHES T. S.—CONTINUED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Columbus, O.....	Columbus T.S.....	1893	Jacob L. Bachman.....	Miss G. L. Henderson.	89 South Monroe avenue....
San Diego, Calif....	San Diego T.S.....	"	E. T. Blackmer.....	Mrs. Julia V. Bessac...	2145 Thirteenth street.....
Port Townsend, W.	Port Townsend T.S....	"	Dr. Robert Lyall.....	Mrs. Louise Thomas....	Box 114.....
Syracuse, N. Y.....	Syracuse T.S.....	"	Dr. Wm. H. Dower.....	Mrs. Emily K. Mundy....	710 Warren street.....
Redding, Calif.....	Redding T.S.....	"	Weltden P. England....	Mrs. Sarah S. England....	.....
Marysville, Calif....	Sravaka T.S.....	"	John W. Rupert.....	Herman Juch.....	.....
Corinth, N. Y.....	Corinthian T.S.....	"	Mrs. M. A. Maschmedt..	.....	Maschmedt Farm, Saratoga Co..
Lake City, Minn....	Lake City T.S.....	"	Mrs. Anna B. Underwood	Roy Underwood.....	.....
Macon, Ga.....	Macon T.S.....	"	Iverson L. Harris.....	Walter T. Hanson.....	Bibb Manufacturing Co.....
Sioux Falls, S. D....	Sioux Falls T.S.....	"	Dr. Egbert George.....	Harlan P. Pettigrew....	.....
Porterville, Calif....	Porterville T.S.....	1894	Elum C. Miles.....	Mrs. Nellie M. Baker....	.....
Portland, Maine....	Portland T.S.....	"	Simon A. Howard.....	Mrs. S. Eliz. Haskell....	265 State street.....
Bluefields, Nicaragua.	Central American T.S..	"	Mrs. Maria W. Culver....	Joseph P. Moody.....	.....
Fresno, Calif.....	Fresno T.S.....	"	William H. Somersail..	Dr. Laura A. Harris....	1835½ Mariposa street.....
Somerville, Mass....	Somerville T.S.....	"	Henry C. Parke.....	Charles H. Olin.....	53 Prescott street.....
Brooklyn, N. Y.....	St. John T.S.....	"	Mrs. M. A. Van Shaick..	Arthur D. Stetson.....	365 Bedford avenue.....
Gilroy, Calif.....	Gilroy T.S.....	"	David Gregorson.....	Mrs. Lola E. Forsyth....	.....
Riverside, Calif....	Keshava T.S.....	"	Wm. S. Wing.....	Miss Charlotte Mayer....	268 Central avenue.....
Denver, Colo.....	Harmony Lodge.....	"	Miss Hattie McLellan..	Ezra B. Gregg.....	Box 429.....
Los Angeles, Calif.	Aloha T.S.....	"	A. Marqués.....	Wm. C. B. Randolph....	Station D.....
Honolulu, H. I.....	Shelton Solar T.S.....	"	Mrs. Delia F. Kneland..	Pierre Jones.....	Box 25.....
Shelton, Wash.....	Buffalo T.S.....	"	William A. Stevens....	Mrs. Belle Covill.....	.....
Buffalo, N. Y.....	Seventy times Seven T.S.	"	Miss C. G. Hancock....	Mrs. Mary A. Newton....	644 Plymouth avenue.....
Sacramento, Calif..	Colorado Springs T.S..	"	Mrs. Caroline E. Finch..	Alfred Spinks.....	Box 505.....
Colorado Springs, Col.	Santa Barbara Lodge....	"	Mrs. Angie Magee.....	Mrs. L. H. Parsons....	723 North Nevada avenue..
Santa Barbara, Calif.	Tathagata T.S.....	"	John C. Hadley.....	Mrs. Mary H. Bowman....	.....
San Ardo, Calif.....	Shila T.S.....	"	Mrs. Henrietta Hadley..	Louis R. Nougeret.....	.....
Chicago, Ill.....	Sandusky T.S.....	"	Mrs. Franc L. Davis....	Mrs. Harriet L. North..	1520 West Monroe street....
Sandusky, Ohio.....	Pacific T.S.....	"	Humphrey Hetheringt'n	Mrs. Flora B. Chaney....	427 Hancock street.....
Watsonville, Calif..	Meriden T.S.....	"	Mrs. Louise E. Sorg....	Wm. H. P. Hill.....	.....
Meriden, Conn.....	Bristol T.S.....	"	Arthur E. Muzzy.....	Mrs. F. A. H. Loomis..	Box 244, Station A.....
Bristol, Conn.....				Elbert W. Gaylord.....	.....

AMERICAN BRANCHES T. S.—CONCLUDED.

PLACE.	NAME.	DATE.	PRESIDENT.	SECRETARY.	ADDRESS.
Honolulu, H. I. ....	Hawaii Lodge.....	1895	Mark P. Robinson....	Geo. W. Smith.....	Box 319.....
Lynn, Mass.....	Lynn T.S.....	"	Mrs. Helen A. Smith..	George W. Horne.....	1 Tremont street.....
Lowell, Mass.....	Lowell T.S.....	"	Herbert A. Richardson.	Miss Jennie S. Willard.	Box 373.....
St. Helena, Calif....	St. Helena T.S.....	"	James Rennie.....	Mrs. Martha A. Kibbler.	.....
Roxbury, Mass.....	Roxbury T.S.....	"	Miss Rhoda F. Oliver..	Miss Bertha Sythes....	202 Warren .....
Caracas, Venezuela..	Centro Teosófico de Vena..	"	Trin. Celis Ríos.....	Leopoldo Ruiz y Tamayo..	Colón á Dr. Díaz, Núm. 32 .....
Nashville, Tenn.....	Nashville T.S.....	"	James A. Jowett.....	Paul Heymann.....	317 Cedar st.....

NOTICE.

As the Ninth Annual Convention declared the complete autonomy of the American Branches, under the title of "The Theosophical Society in America", with a new Constitution, members who accept this will please send to the Headquarters their diplomas for endorsement accordingly, unless they are members of a Branch, in which case they will please apply to their Presiding Officer, who will have power from this Office to make the endorsement.

The President urgently requests that each member of the Society and each Branch Secretary will promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and great trouble and loss of time are occasioned to the office.

Extra copies of the Report of Proceedings will be furnished at the usual rate—20 cents each, prepaid.

WILLIAM Q. JUDGE, *President T.S. in America*,  
144 Madison Avenue, New York City.

# Æ U M

But where shall wisdom be found? and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof.—*Job, xxviii, 12, 15.*

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—*St. Luke, xi, 52.*

## THE PATH.

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VOL. X.

JUNE, 1895.

No. 3.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

#### VII.

A FEW DAYS after leaving Paris H. P. B. wrote to Madame Fadeef from London, where she was staying with Miss Arundale: "My dear, my precious Nadeja Andreevna! For many years I have not cried, but now I have cried out all my tears on losing sight of you two. I thought my heart would burst, I felt so faint. Happily, some kindly French people in the same compartment as myself brought me some water at the next station and took care of me as best they could. At Boulogne Olcott came to meet me, and was nearly ready to cry himself on seeing how ill I was. He was also greatly put out by the thought that you and Vera might think him heartless for not having come to fetch me in Paris. But the poor old body never knew I was so unwell. You know I am always shaky. I spent a night in Boulogne, and next morning five more of our Theosophists came from England to look after me. Amongst them two good friends, Captain B. and his sister Lady T. I was nearly carried to the steamer and off it again, and triumphantly brought to London. I can hardly

<sup>1</sup> Copyright, 1895.

breathe, but all the same we have a reception this evening, to which probably about fifty of our old acquaintances will come. English people in their totality are not fickle; they have lots of constancy and loyalty. At Charing Cross, Mohini and K. nearly frightened to death all kinds of English people by falling down before me as if I had been an idol. It made me positively angry, this tempting of providence.

“My dear, this new parting from you is so bitter for me, and yet it is a consolation to have seen each other and to have learned to know each other better. I tell you, friend, life has nothing better than the consolation and happiness of the deep affection for things and people we have loved from childhood. This kind of thing can never die: it will have eternal life in eternity. Long, long after I had gone I saw you three together—you, Vera, and Madame de Morsier. She writes me she *was* with you until the moment your train left. This woman has a good heart, for the sake of which we must forgive her moody temper.”

From London, between May and August, 1884:

“I shall never get well here. It's not life I lead here, but a sort of mad turmoil from morning till night. Visitors, dinners, evening callers, and meetings every day. Our Olga N. assures me she feels a sort of adoration for me, and daily brings some of her friends to see me. She has already brought me the whole of celebrated London, except the great Minister Gladstone, who, according to the *St. James Gazette*, both fears and admires me—'is afraid of as much as he admires her'! To my mind this is simply a kind of glamor. . . . On the 21st July there was a meeting—*conversazione* as they are called here—in honor of Madame Blavatsky and Col. Olcott, held in the Prince's Hall. At first they printed five hundred invitation cards, and then there was such a rush for them that they had to add nearly as many again. Madame N. wrote asking for two tickets in the name of our Ambassador, and personally brought the Ambassadors of France, Holland, Germany, Turkey, Prince H. of Roumania, and nearly the whole of the staff of her devoted friend Gladstone. Lastly, Hitrovo, our Consul General in Egypt, who came here on business. . . . I leave it to your own imagination to fancy the following picture: a huge hall, ladies in low dresses, *costumes de gala* of all nations—and I sitting in the place of honor, a kind of kingly throne out of a ballet performance, in my black velvet dress with a tail three yards long (which I hate), and Sinnett and Lord B. and Finch, the President of the London Lodge T.S.,

bringing and introducing to me, one by one, all who want to make my personal acquaintance. And of such there happened to be—I am trying not to exaggerate—about three hundred people. Just fancy, smiling and shaking hands with three hundred ladies and gentlemen during two hours. Oof!! Lord and Lady H. asked me to dine with them next day. After such an evening: just think of it! Cross, the Secretary for India, sat down beside me and complimented me to such an extent on the love of the Hindûs for me that I simply got frightened: they might put a political coloring even on this! Besides all sorts of European notabilities, they introduced to me a heap of black and yellow Princes, Maori, Javanese, Malay—I don't know who. Professor Crookes and his wife sat behind my arm-chair like a pair of adjutants, pointing out to me no end of their colleagues of the Royal Society, celebrated *savants* in physics, astronomy, and all kinds of 'Dark Sciences'. Now, darling, do you see, do you feel, the working of Karma? English Science, intelligence, and aristocracy paying honors to me which I do not deserve in the least. Master declared to me beforehand it would be so, and now I am perfectly miserable getting lots of visits and invitations, especially after Sinnett's speech in Prince's Hall. He struck an attitude and began to oratorise: 'Ladies and gentlemen! Before you you see a woman who has accomplished a world-wide work. She alone thought out and executed a colossal plan, the creation of a whole army of cultured people whose duty it is to fight against Materialism and Atheism as much as against superstition and an ignorant interpretation of the teaching of Christ (that is to say, against the one hundred and thirty-seven sects, Shakers, Quakers, howling Salvationists revelling in darkness) which is the shame of the Christian world. . . . Ladies and gentlemen of cultured England, behold the woman who has shown the world what can be accomplished by the power of will, steadfastly pursuing a certain aim, and by a strongly realized ideal. All alone, ill, without means, without patronage, without help of any kind, with the sole exception of Col. Olcott, her first convert and apostle, Madame Blavatsky has planned to unite into one intellectual whole a universal brotherhood of all nations and of all races. She has accomplished this undertaking; she has overcome animosity, calumny, the opposition of fanatics, and the indifference of ignorant people. . . . Even our liberal Anglo-Indian government mistakenly arose against her humanitarian mission. But happily it realized its mistake and stopped in time.' And so on and on in the same strain. The applause was deafening. I tried to blush for modesty's sake, but

got pale instead for want of air. I nearly fainted, for I am still very weak; though my legs from that moment in the railway station have stopped aching altogether.

“What am I to do with all these letters, evidently intended to arouse my pity, from all these admirers who are so very much in love with me? Half of them I can answer only in thought. But amongst them are many whom I really love and pity, as for instance our poor Solovioff. It’s not long since I have come to London, but I have already got two such pitiful letters. The only thing he asks of me is to care for him and not forget him. He says he has never loved anyone outside of his family as he loves poor old me. Also our dear J. D. Glinka: do you know what she has done? She has printed five hundred copies of the document and the letter of Prince Dondukoff clearing me from the calumny of Mdle. Smirnoff, and has sent them to all who are doubtful about the matter. . . . But, God bless my enemies! Now listen to a curious story: M. A. Hitrovo, our Consul in Egypt, called on me and asked me among other things: ‘By the way, did you get our telegram, signed collectively by all the crew of the frigate *Strelak*? We sent from Suez to Port Said an expression of our gratitude to Radha Bai’ for her kindly affection and remembrance of her compatriots’. I listened silently without understanding a word. ‘But don’t you remember’, he says, ‘I, as Consul, had to see off the Ambassador to China, and so was on board the frigate which you met in the Suez Canal’. Only then I remembered. Don’t you recollect I told you in Paris about a joke I played in Suez, on the 3d of March if I am not mistaken. Our steamer of the *Messagerie* had to tie up in order that a big Russian frigate might pass on its way to China. So I took my visiting-card and wrote on it, ‘A Russian woman who during many years never saw a Russian face sends a hearty greeting and deep salutations and her wishes for a pleasant voyage to all the Russians, beginning with the Commander and the officers and ending with the Marines. God protect Russia and her Czar!’—signed Radha Bai. And on the other side I wrote my real name and my Adyar address. We put this card into a tin box and flattened it. Then when the frigate was in line with us, Olcott very deftly threw the tin over into a group of officers and soldiers, and I shouted ‘A letter to the Commander’. It was handed to him immediately, and under our very eyes he read it out. All the officers took off their caps to me, waving them to my address, and the crew shouted ‘Hurrah!’ I was awfully pleased.

<sup>1</sup> “Radha Bai” was H.P.B.’s Russian *nom-de-plume*.

'We were all very much amused by your invention', said Hitrovo, 'and very much touched by your note. The Ambassador and all the officers immediately agreed to wire you their gratitude to Port Said'. And fancy, isn't it vexing, it was never delivered to me. . . . I told Hitrovo I should insist upon its delivery, as a souvenir."

Herr Gebhardt came to fetch H.P.B. from London, and took her over to Elberfeldt, anxious that she should have proper care and rest, as well as tonic waters and massage, which had been ordered by many doctors who had agreed that her brain was the only sound organ in her body. H.P.B. writes:

"I travelled as if I had been a queen. Everywhere I had cabins and railway carriages all to myself, and Gebhardt, who came to fetch me in London, never allowed me to pay a penny for anything. We were about fifteen Theosophists travelling together, and here I have also found a large party of German Theosophists waiting for me. The President of the new German Branch, Dr. Hübbe Schleiden, Baron von Hoffman and his wife, du Prel, a certain dignified Countess Spreti with her husband and Aide-de-Camp—for he is a General—Captain U. I may well say with Madame Kourdukoff<sup>1</sup> that I have found here a company 'of lords, counts, and princes, all of them very decent people'—and all Theosophists of ours. Besides them there was the celebrated painter, Gabriel Max (don't you know?), with his wife and his sister-in-law, and Madame Hammerlé from Odessa; and Solovioff writes that he will not fail to come. What if you come als.?"

Next came the Coulomb disturbance. In regard to this Madame Jelihovsky writes: "H. P. B. stayed nearly two months in Germany and was thinking of settling in Europe for good—a step greatly recommended by the doctors. But at this time began a tragi-comedy, preparations for which had been made long previously by the enemies of her work. The *Christian College Magazine* of Madras issued a series of letters purporting to be signed by her and to be written to a certain French woman, Madame Coulomb. This Madame Coulomb, with her husband, had kept a hotel in Cairo some years before, and Helena Petrovna had stayed in it during the existence of her Spiritualistic Society which never succeeded. Unfortunately for her, she met them again, many years later, in India, when they were in abject misery and want, and kind-heartedly sheltered them in her house.

<sup>1</sup> Madame Kourdukoff is the heroine of a well-known Russian comic poem, a mixture of Russian, French, German, and English.

In H.P.B.'s absence Madame Coulomb quarrelled with all the occupants of the house, and consequently thought of finding some other situation for herself. Then Madame Coulomb was offered a very profitable transaction. Someone was sent to them by a certain missionary, explaining to them that in destroying this heretical Society they would act as good Christians—and besides would earn a goodly sum of money." This the Coulombs tried to earn as all now know. H.P.B. writes:

"Everything has changed. A hostile wind is blowing on us. What cure, what health is possible for me? I have to go back quickly to the climate that is fatal to me. It can't be helped. Were I to pay for it with death, I must clear up these schemes and calumies because it is not me alone they harm: they shake the confidence of people in our work, and in the Society, to which I have given the whole of my soul. So how can I care for my life? . . . They write to us that in Madras, Bombay, and Calcutta all the street walls are covered with thousands of placards: 'Fall of Madame Blavatsky; her Intrigues and Deceits Discovered'—and so on and so on. But on the other hand there are more than a thousand people who have arisen in my defence. Not letters alone, but telegrams costing thousands of rupees have been sent to the *Times* of London. As to India, the war there is more than a newspaper war. About two hundred native students have crossed out their names from the registers of this Christian College whose journal has printed these wonderful letters of mine. To be fair to truth, I must say that with the exception of two or three government papers in India, everyone is on my side. Even here some people have shown themselves real friends to me. Madame N. brought Mackenzie Wallace to see me; he has lived in Russia, and has written such an excellent book about Russia and speaks Russian so well. He is going to be sent as a Secretary to the Viceroy, Lord Dufferin. He gave me a letter of introduction to Nubar Pasha of Cairo, requesting him to help me in finding information about the Coulombs. Above all it is necessary to show up these rascals."

## MASTERS AND MESSAGES.

FOR MORE than a year a war of words has been in progress in nearly every part of the civilized globe, involving belief in the existence of Masters, in Occultism, and communications with or from them. From beginning to end this war of words has

served to obscure the whole subject and to leave it in utter confusion. No one has been benefitted by it; for dogma, denial, and denunciation have characterized most utterances on the subject, so that those dispassionate persons who possess real knowledge upon the subject could not be heard in the uproar, or would not have been listened to had they tried to speak.

It is surprising to see how little common-sense is exercised on the subject. Mystery is only another name for ignorance, but in addition to ignorance many persons have mystified themselves and woven a garment of illusion apparent to all but themselves, and they are ever ready to parade this garment as a veritable *peau de chagrin*, and herald their triumphs and their grievances on every occasion. If a supposed message flatters one's vanity or agrees with one's preconceived notion of things, it is loudly heralded as "*genuine*" and as conclusive evidence of the superhuman insight of the Masters; but if the reverse is the case, and the recipient *does not like* the message it is at once declared "spurious", even when both messages are transmitted through the same source, and the messenger that in the first instance was accorded all praise is now accused of fraud or "mediumship". The inconsistency of such a course counts for nothing. We have had many notable and recent illustrations of this kind, with *ex cathedra* comments paraded thereon. The result is blind credulity or sweeping denial on the part of the simple minded, and shameless subterfuges on the part of the designing and time-serving. One can easily imagine a real Master looking with pity or even with mild contempt at the practical results of their "breaking the silence of ages" in their efforts to help the world.

Genuine messages may be of varying import, and may come through a great variety of channels, and by a great variety of methods. If one is prepared to look solely at their intrinsic worth, their relation to time and place, and the general *fitness of things*, and to measure them solely by the dispassionate and impersonal standard of truth, one may receive counsel and help on many occasions, the most helpful and satisfactory of which will come direct to the individual himself, filtering in through his own intuitions or his Higher Self. With heart and brain and mind and soul wide open to Truth, with calm and dispassionate judgment, understanding opens and real *illumination* begins. Grant that Masters exist, that they really desire to help the world, that they are no respectors of persons, but help wherever they can all who really try to help the world, what reason can be assigned for their seeking other channels through which to communicate if we keep

“an open mind and an unveiled, spiritual perception”? Whence all this riot about signatures and seals and handwriting of the Masters? Must a message be certified before a notary, “sealed and delivered in the presence of witnesses”, to be genuine? O, ye of little faith, and less knowledge, and utterly devoid of understanding! Is the *source* of a message to be an everlasting wonder, and its *substance* forever ignored, and its recipient left forever out of account? Is the *phenomenon* only of account, and all else to be ignored?

If so, then are Masters but poor Fakirs, and “Chelas” gaping imbeciles; mountebanks on the one hand and dupes on the other. This is just the estimate the cynical and sneering public puts upon these things, and we have only ourselves to blame, for that is clearly the “logic of events”.

There have always been two classes of seekers after truth. The one go to and fro, seeking a sign, crying lo here! and lo there! Another class seek no sign but are content to *do the will of the Master*. These are calm and dispassionate in judgment, discriminating, charitable and helpful, and they never attack or denounce anyone: first, because it is useless and unnecessary; and second, because they work on an entirely different plane.

The present status in America makes it possible for these to pursue the even tenor of their way without being continually dragged into controversy and unseemly strife. One “brother” will no longer charge another brother with lying, and himself commit a dozen graver misdemeanors in order to “prove” it. We have reached a point where these things will be silently ignored, with the demonstration before us that the accuser equally with the accused is still a fallible human being. The ranks of the new T.S. in America are already formed. They rallied as at a bugle-call whose clarion note struck a responsive chord in every faithful breast and echoed around the globe. No pretence of “truth” and “purity” can longer masque an inquisition. Those who have heard the call and taken marching orders will stand shoulder to shoulder and, with malice toward none and charity toward all, will carry into the coming century the sacred trust committed to them, the grand and undying truths of Theosophy, and thus see to it *that H.P.B.'s latest incarnation is not a failure.*

J. D. BUCK.

## H. S. OLCOTT vs. H.P.B.

IN THE April *Theosophist* Col. Olcott makes public what we have long known to be his private opinion—a private opinion hinted at through the pages of *Old Diary Leaves*,—that H.P.B. was a fraud, a medium, and a forger of bogus messages from the Masters. This final ingrate's blow is delivered in a Postscript to the magazine for which the presses were stopped. The hurry was so great that he could not wait another month before hurling the last handful of mud at his spiritual and material benefactor, our departed H.P.B. The next prominent person for whom we wait to make a similar public statement, has long made it privately.

Col. Olcott “stops the press” and rushes off the Postscript, “for the honor of the Masters”. He wishes to defend those Masters, who sent H.P.B. as their messenger, by declaring that she “cooked up”, forged, and humbugged with, a long and important message to Brahmans at Allahabad in 1881. The Colonel is H.P.B.'s first Western disciple, ignorant to this day of practical occultism and not able to propound a question to the Masters; never heard of Masters except through H.P.B. He now preserves the honor of Masters by blackening the character of their messenger. Splendid defence, this, of the Masters!

How does he explain the long silence of the Masters since 1881 on the subject? And another very pertinent question is this: How does this “defender of the Masters” explain his own silence in 1881 and since? He was present when the message was sent and knew of it. If he knew then that it was bogus why did he not divulge? If he did not know then, was it because he was unable to tell? If he has since been told by one of the Masters—*à la* Besant in the Judge case—will he kindly let us know which of the Masters told him, and when?

All these questions ought to be answered, and many proofs given by him showing the least occult ability to decide on false or genuine messages, because he has attempted to classify H.P.B. with frauds, forgers and mediums. Hence the Masters who sent her are put by him in similar categories. Observe that the forgery now alleged by him was at the very time H.P.B. was giving out from the Masters the series of messages which have become known to all. If we believe him, then the delivery by this irresponsible medium of one false message must throw doubt on every message. Certainly Col. Olcott is no occultist whose decis-

ion we will accept. Each of us will be left to decide for this, that, or the other message according to fancy. Olcott does not like the one in question because he lives in India, and it is too gallingly true. Perhaps others may like it, and not be willing to accept other messages that contradict their partisan view of the London Lodge papers or metaphysics and science. For my part, the message in question testifies to its genuineness by its text, except for those who are hit by it, or those who have the Indian craze and think themselves Brahmans, or those whose self-interest and comfort are against it.

The message condemns bigotry. The persons to whom it was sent were then of the most theologically bigoted families. They were wondering, like Pharisees, how it was possible that the Mahâtmâs could communicate with a beef-eating, wine-drinking Sinnett and not with them, who took no such things and never shook hands. To these very points, to their superstitions, to their upholding idolatry, to the horrors of caste, the letter adverts. The whole letter rings true and strong. Were one at all disposed to join Olcott in his absurd explanations by mediumship, this letter is the one that would be selected as true.

If for a moment we accept this view of H. P. B. put forward by Olcott then there is, as she published herself, no certainty about any message. Who is to decide? If she hoodwinked with one message, all may be the same—bogus—and the great force and strength derived from a firm belief in Masters will be swept away, because she, their first messenger to us, is made out a fraud. All this is precisely what Olcott *et al* wish to do. He cannot tolerate the idea that H. P. B. was greater than himself, so he throws around her memory the dirty cloak of tricky and irresponsible mediumship. That done, anything can be explained and anything accounted for.

Well, for my part, I will not accept such nonsense, Col. Olcott being incompetent to decide on Mahâtmic messages on occult lines, and being a disciple of H. P. B. is certainly much below her. His present utterance settles nothing about her character, about her mediumship or about the message; but it does serve to brand him as an ingrate and to place him plainly in view as one who calls that great teacher a fraud and a medium.

Now let the next and the next come on, so that we may have the lines clearly drawn and the hypocrisies unveiled.

MRS. A. BESANT vs. H. P. B.

Mrs. Besant has sent an advance copy of an article to appear in *Lucifer* entitled "East and West". It is a very long article

devoted chiefly to William Q. Judge, but in it she takes up the message from the Master to the Allahabad Brahmans, which Col. Olcott deals with in his April Postscript. *She says the message is not genuine*, and thus walks beside Col. Olcott in abuse of H.P.B., for everyone with correct information knows that the message came through H.P.B.

WILLIAM Q. JUDGE.

### HERMES AS UNIVERSAL SOURCE.

THE OPENING chapter of Iamblichus on The Mysteries, translated by Taylor from the Greek in 1821, is devoted chiefly to showing that true inspiration has but one source, however various the channels.

“Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over the true science concerning the Gods is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes. If, therefore, we participate in a portion of this God, adapted and commensurate to our powers, you do well to propose your theological doubts to the priests as friends, and to make those doubts known to them. I also very properly conceiving that the epistle sent to my disciple Ambo was written to me, shall give you a true answer to your inquiries. For it would not be becoming that Pythagoras and Plato, Democritus and Endoxus, and many others of the ancient Greeks, should have obtained appropriate instruction from the sacred scribes of their time, but that you who are our contemporary and think conformably to those ancients, should be frustrated of your wish by those who are now living and who are called common preceptors. I therefore thus betake myself to the present discussion; and do you, if you please, conceive that the same person to whom you sent the letter returns you an answer. Or, if it should seem fit to you, admit it to be me who discourses with you in writing, or some other prophet of the Egyptians, for this is of no consequence.

“Or, which I think is still better, dismiss the consideration whether the speaker is an inferior or superior character, but direct your attention to what is said, so as readily to excite your mind to survey whether what is asserted is true or false.”

## PROOFS OF REÏNCARNATION.

**B**EFORE TAKING up the subject of Reïncarnation, it will perhaps be well to dwell for a few moments on Incarnation.

That is to say, we ought to establish the premise that the human soul is incarnated in a body before we deal with the question as to whether or not it reïncarnates. In attempting this, it is necessary to enter somewhat deeply into the domain of philosophy, to establish a basis for our conceptions as to the nature and origin of the human soul, and to determine its relation to that body in which we assert it incarnates. Without however attempting to explain the nature, functions or powers of the Absolute, it is certain that this presents itself to our conception as a Triad of aspects, or hypostases which we recognize as Consciousness, Force and Matter. These hypostases are eternal, and eternally associated. There can be no consciousness isolated from matter and force, nor matter nor force apart from consciousness, nor from each other. Evolution can only consist in the changes in the relations between these hypostases, for all its vast processes which constitutes and *IS* the Manifested Universe must leave the Absolute untouched and unchanged by their infinite correlations and permutations.

There must be evidently an infinite gradation in the relative amounts, so to speak, of consciousness, force and matter associated in and as the Universe. The rock for example will have less consciousness and force, and a great preponderance of matter. The human soul will have more consciousness and force, and very much less matter—understanding in each instance potent as opposed to latent states. The latent potentialities in every instance are equally infinite for each of these hypostases, and this is the philosophical basis for attributing all the infinite diversity of the Manifested Universe to an Absolute Unity for its origin. Infinite Potentialities can only arise in an Infinite Unity—an axiom.

If, then, we can prove the human soul to be an entity independent of and superior to its body, we at once obtain a very important clue to guide us in the study of those infinite correlations among the three hypostases of the Absolute. It becomes evident that entities occupying superior states can clothe themselves with matter already ensouled by entities less advanced, which at once throws a great light upon the philosophical reason for evolution as enabling entities more advanced to associate themselves with

those less so, and thus because of their common origin and essence to emulate or bestow a portion of their own power upon these. If we are inclined to shy at this construction of *emanation*, then let us simply say that the very presence of the higher entity quickens into activity the dormant potentialities of the lower—a fact we constantly observe in nature, and which is at the basis of all attempts to educate and expand the minds of the masses. So that the scheme of evolution, apparently heartless when viewed from the purely materialistic aspect of the survival of the fittest, becomes the very embodiment of Supreme Love and Divine Compassion when illumined by the Wisdom of Theosophy.

Is, then, materialism correct in assuming that the consciousness displayed by the human soul is but a mode of force; a form of molecular vibration; a production of the chemical and molecular activities of the body, arising because and out of these activities, and ceasing with the death of the body? In other words, has man a soul?

Let us briefly examine this question. If the soul were the production of the activities going on in the body, then it ought to present the same conscious phenomena at every period of its existence. But we find, strangely and unaccountably from any scientific standpoint, the fact that life is broken entirely in twain by the mysterious phenomenon of sleep. The very familiarity of this process renders us unable to appreciate its exceeding mystery. One-third of man's entire existence is passed in a condition which would be utterly impossible were his soul the product of the molecular activities of his body, because during sleep all of these go on unchanged. The heart beats as strongly, and respiration goes on even more regularly. In fact, it is well known that sleep refreshes and restores the body; puts it in a better condition to perform its functions than before it had this necessary rest. Then, if all the functions proceed, and many of them even better, during sleep, why is that consciousness or intellect alone suspended? There can be but one answer—that man's soul is not his body, but is an independent, thinking being, using that body until it (so to speak) wears out its power to respond to thought; and then, without ceasing to be, with no possibility of perishing, the soul retires to those, to us, subjective realms which lie beyond the molecular side of nature and permits its body to rest. This theory, and this alone, explains why we sleep. Certain so-called abnormal conditions of consciousness also establish—and fully establish, to any reasonable mind—the further fact that the soul is not, and cannot be, the body. Some of these are trance, hyp-

notism, and allied conditions. Hypnotism in particular entirely demolishes the materialistic theory. For it is a fact that if a person is hypnotized his soul is freed to such an extent that it becomes very greatly superior to its condition before this was done. Hypnotize an ignorant boor, and, if the hypnotizer does his work properly, there will arise out of that chaos of ignorance, which represents the boor in his ordinary condition of mentality, a magnificently philosophical Ego, an Ego possessed of a thousand times more knowledge than the boor is able to express; thus proving that even the lowest and most ignorant have behind them a comparatively infinite amount of wisdom and knowledge. Theosophy asserts that evil acts and thoughts in former lives have caused them to create for themselves, or incarnate in, such bodies that they are unable to display those traits or make use of that wisdom which is their heritage by right of having won it in former ages. Hypnotism, then, proves that there is an Ego, a higher, almost infinitely wiser Ego, buried in the most ignorant breast, which would be utterly impossible were the soul merely a sort of conscious steam given off because of the molecular activities of the body.

Further, if the soul were not independent of the body then would memory be impossible. It is a well-known, scientific fact that to its uttermost atom, the body completely changes within seven years. Many of the tissues change in a very much less time than this. The gray matter of the brain for instance will completely change and rebuild itself anew in a very few months. But, resting upon the proposition that the entire body changes only every seven years, then if the real soul, the Ego, were the product of the molecular activities of that body, beyond seven years no man could remember. It would be an impossible thing. Man in this case would be a simple center of consciousness having no hold upon the past and no conception of the future. This fact that his body completely and entirely changes at least every seven years is a most important one to bear in mind, when studying not only the phenomena of reincarnation, but all conscious phenomena. It has not been nor can it be explained by any materialistic hypothesis.

Without however needlessly wearying ourselves with the repetition of facts and logical deductions which may be found in every domain of scientific or philosophic investigation, we may rest here and declare that the human soul is an Ego, having its origin upon a higher plane of the differentiated Cosmos; a plane where thought is the key-note, and reason or ideation dominates

all other forms of consciousness, and where consciousness itself dominates the matter and force aspects of the One Absolute. Its body is a synthesis of entities in whom these other aspects of the Absolute are dominant, and with whom the Ego is thus associated under the law of Divine Compassion. This association also affords the Ego opportunity to increase its own store of wisdom through its experiences upon those lower planes of consciousness which it is entitled to approach by means of its synthesising these lower entities with the sense organs which constitute its body.

Reïncarnation, then, means the repeated return of the soul to earth, or to the molecular plane of existence, by rebirth in new physical bodies. This rebirth occurs under the law of Cause and Effect—the one absolute law which links the Infinite to the finite, and makes a finite possible. By some unexplained and perhaps unexplainable action of this law, all existence in the manifested universe proceeds under a further law of cycles. Every phenomenon of nature absolutely without exception obeys this latter law, although the majestic sweep of many of these renders verification difficult because of the brevity of human life. In consciousness its action is to produce alternate objective and subjective states; in matter alternating forms, and in force alternating correlations. Under it the human soul proceeds upon its evolutionary journey—for reïncarnation or reëmbodiment is the very process and method of evolution,—occupies a body for a time, casts it off, retires to subjective realms, and reappears in due time in another body.

If then we find indisputable evidence that the human soul is an Ego, having its origin upon a higher plane of the Cosmos, and that it has incarnated in its present body, is it not logical to infer that it has done so before and may do so again? That which nature has done once can she not repeat? Is Incarnation such a strange, wonderful freak of nature that it may not be repeated except by creating a new soul each time? The fact that we find ourselves incarnated beings, using bodies to which we are infinitely superior, is proof positive to a reasonable, logical mind that reïncarnation is possible. For through all the processes of evolution it is the soul which evolves. This is the key-note to the dispute between Theosophists and materialists. Materialism claims that it is the form which evolves; and Theosophists declare that it is the soul; and that as the soul, using thought as the expression of its force, evolves, creating the myriad forms which we see in nature, these appear in response to that inner force. What is there to guide evolution if there be not some permanent entity

upon, or at least taking its origin in, a higher plane of nature? Upon this molecular plane there are certain molecular forces. These play among molecules, having neither the power to choose this direction nor that. If there were not something superior to these molecular forces, guiding, controlling them, and thus causing the production of the myriad forms in nature, there would be no nature. Would winds ever blow flowers into existence? Will the change of the seasons, the frost and the thaw, produce the fruit, the flying eagle, or the thinking man? What an absurdity! The designer, modeller and creator lies deeper in the heart of nature than any entity having its normal existence upon this molecular plane. And how can evolution proceed unless this same entity returns? Man may acquire all the wisdom and knowledge possible to his race under the particular environments in which he incarnates, but if he die never to return to earth again, how is his soul to evolve? His life may help others, but he himself profits no more by it. For him there is no further progress; the store of wisdom which he has gathered as the result of his experiences is lost forever, both to himself and to the race, unless he himself conserves it and returns to earth, for it is impossible to conserve that personal store by any other method. And this is true of every entity in nature. The slow change of form and modification of function is always in response to the necessities of a permanent, evolving, inner entity. They are due to causes which the entity brings over with it; things for which it has experienced the need in past lives and which find fruition in the present one. And this not only applies to man, but to the insect, the vegetable, to the entities bound up in the rock. Because nature is but embodied consciousness; and every entity is a partaker and a worker in that grand scheme of evolution which does not single out, as the theology of to-day would teach us, man alone, and leave the rest of creation to an eternal annihilation. There is not an entity however humble but is a part of the throbbing heart of nature, working its way toward the divine state which man occupies; and no entity so low but that it may in the eternities of duration arrive at the highest stage of which the human mind can conceive.

J. A. ANDERSON.

*(Concluded next month.)*

## THE PRINCIPLE OF DUALITY.

AS SOON as we become conscious of existence we are at once confronted by the principle of duality, in that which is within us and that which is without, or the Me and the Not-me. The infant must gradually learn the idea of separateness, learn to distinguish that which is part of himself from that world beyond him, that his eager clutches cannot grasp. In fact at every moment of his life he is confronted with those "pairs of opposites" of which the Eastern philosophy tells us that the universe is composed. The Pythagoreans are said to have hated the duad, or the binary as it was also called, because it was to them the origin of differentiation and therefore of contrasts, discord, and the beginning of evil. It was that imperfect state into which the first manifested being fell when first detached from the Source of all Being. It was the point from which the two roads of Good and Evil bifurcated, and all that was double-faced or false the Pythagoreans called "binary," because to them *One* was alone Good, and Harmony, because from one alone no discord can proceed. And as the Monad was one and an odd number, the ancients called the odd numbers the only perfect ones, and considered them all as masculine and perfect, while even numbers were regarded as imperfect and were given only to the *terrestrial* and *infernal* deities. So that Virgil in his eighth eclogue asserts: "Unequal numbers please the Gods." (S. D. II. 602.)

But if we put aside these conceptions of the Greek and Latin races and go back in thought to the origin of all things, we cannot get away from the conviction that with the commencement of manifestation duality must begin. The moment we try to imagine the dawn of the universe we formulate the conception of *life*, and life is inconceivable without motion, which is change, either of place or condition,—is the action of attraction and repulsion, of the out-breathing and the in-breathing of the "Great Breath." Evil is the shadow of Good as Darkness is the shadow of Light, and everywhere throughout creation the opposite poles of positive and negative maintain the balances of universal law, and regulate the order of the heavenly bodies, or round a dew-drop on a blade of grass.

But as time went on and the earlier spiritual teachings came to be overlaid with grosser and more material ideas, the two equal and coördinate aspects of the Divine, that we call ordinarily Spirit and Matter, began to be considered as Good and Evil, and

represented not complementary but antagonistic forces. Instead of the beautiful symbol of the Greek Caduceus bringing to men's minds the thought of the twin serpents of evolution encircling the Tree of Life, it had for them only the significance of everlasting struggle, of never-ending discord.

And this antagonism of forces that alone can set the universe in motion and preserve it in life, took the form in ancient Persia of the opposition of Deity and Devil, who were originally one in nature as in name. The exaltation of Ormuzd, the Spirit of Good, says Mr. Cox, in his *Aryan Mythology*, "carried the greatness of Ahriman (the Spirit of Evil) to a pitch which made him the creator and the sovereign of an evil universe at war with the Kosmos of the Spirit of Light. . . . It was a dualism which divided the world between two opposing self-existent deities, while it professedly left to men the power of choosing whom they should obey."

With this Persian dualism the Jews came into contact during their captivity in Babylon, and the author of evil, the tempter, soon began to appear in strong opposition to the beneficent Father and God.

But Mr. Cox points out that while the Jewish mind readily absorbed this idea of the conflicting hierarchies, the one heavenly, the other diabolical, it nevertheless drew no sharp distinction between spirit and matter and had little definite idea of either the fact or the conditions of a life after death. It was left for Christianity to couple a distinct assurance of personal immortality with a profound belief in the devil and all his angels. Upon this rock did the early Christian fathers build their Church, for if we eliminate from their system of faith, the element of diabolical power, the whole fabric falls to pieces.

But when we go back to the original teachings of the *Zend Avesta*, that even as early as the days of the Babylonian captivity had become so corrupted, we find the principles of Good and Evil but the spiritual equivalents of Light and Darkness, Pain and Happiness; and as these were supposed to be exactly balanced against each other, so are their spiritual correlations. "Those old Spirits *who are twins*," says the *Zend Avesta*, "made known what is good and what evil in thoughts, words and deeds. Those who are good distinguish between the two; not so those who are evil-doers."

If we turn to the pages of the *Secret Doctrine* we shall find all these ideas amplified and set forth with all that wealth of illustration for which that book is so remarkable, and on page 416 of

vol. i, we seem to find the kernel of the whole thing in these words: "In human nature evil denotes only the polarity of matter and spirit, which principles are one *per se*, inasmuch as they are rooted in the Absolute. In Kosmos the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces which are necessary to each other,—mutually interdependent—in order that both shall live. If one is arrested, the other will immediately become self-destructive."

But the principle of duality is not only shown in all the "pairs of opposites" that make up the universe, but also in the rhythmic changes of its periods of activity and repose. This Law of periodicity, of flux and reflux, of ebb and flow, is absolutely universal, and therefore governs not only the sweep of the stars through the heavens, the changes of the surface of the earth, the physical phenomena of health and disease, of animal and of human life, but is also the foundation of what we have learned to call the law of action and reaction in the thought of man. Every real student of literature and art, as well as of philosophy and religion, will recognise this principle as the cause of all the changes in painting and in poetry that have so diversified their character even within the last three or four hundred years. Take the Elizabethan era for instance, when our poetry reached its climax of perfection, for then physical life and physical luxury, the worship of beauty as it appeared to all the senses, had stimulated the emotional nature to its utmost and passionate strength and perfect music were the outcome of this stimulus. Then the ebb came, passionate strength degenerated into license and vice, the Puritan reaction towards virtue and the severest restraint began, and beauty became a term of reproach. The Restoration set the pendulum swinging towards license again, but feebly, for the abandonment to passion is not strength but weakness. Then came the artificial era of Pope and his fellows, when nature was tabooed and everything was done by rule. After the artificial came the natural back again, and the wave of reaction set in motion by Rousseau and the influences of the French Revolution gave us Wordsworth and the Lake School, with its range from the simplicity of grandeur and nobility to the simplicity of childishness. Another reaction, and the worship of beauty in form and color—especially color—began with the Pre-Raphaelite painters and poets, and Swinburne and Rossetti swept us away in a flood of bright tints and soft melody, while Tennyson expressed the triumph of artistic feeling and Browning the reaction against

it. Now the influx of poetry that came into the world with the poets born mostly in the first quarter of our century, has died out: nearly all the great singers are dead; and the reaction gives us the triumph of form, dainty lyrics that pride themselves on the accurate observance of rule and on keeping the exact measure of the *triolet*, the *ballade*, the *rondeau*.

And we might go through the same sort of analysis in every department of thought, for everywhere through the universe the principle of "action and reaction" prevails. Old Geoffrey Chaucer realised this great truth when he wrote some five hundred years ago, those wise words:

"Hearken this counsel for thy secureness:

Upon thy glad day ever have in mind

The unknown woe of harm that comes behind."

Not that we should always be looking forward to a possible misfortune, but that we should realize that there is nothing stable in this world where everything is most literally in a state of change and transition. "Let him that standeth take heed lest he fall," for it is on our "glad day," when everything looks bright to us, when our powers seem strongest, our position most secure, that we are nearest to "the unseen woe of harm that comes behind."

And of course the reverse of the picture is equally true, and the darkest hour of night precedes the hour of dawn. Dark hours must come to all of us, when our bodily strength fails and our mental powers are clouded, when all relation to the spiritual world above us seems cut off, and we drift like idle weeds upon a midnight sea. But even then the tide is turning, and if we only keep our hearts faithful to the right, the sun will shine for us again and the faint light of dawn broaden into the perfect day.

KATHARINE HILLARD.

### A PARENT T.S. DIPLOMA.

ON THE opposite page will be found a photographed copy of a diploma made and issued in due form in Jan., 1883. This is the diploma we referred to in an article in May issue under the title "The Theosophical Society." It is of course only one of many, but is introduced here to substantiate the statement in that article that the parent T.S. was active in New York as late as 1883, Abner Doubleday being then its President *pro tem* in the absence of Col. Olcott, the delegate to India.

# The Theosophical Society

OF NEW-YORK

admits **Elliott B. Page**, to the number of its Fellows.  
**SuWitness** it has issued to him the present Diploma signed  
by the President pro tem. and Recording Secretary at New-  
York, on the nineteenth day of December, in the year 1889.

*After Doubleday  
pro tem. President*

*William G. J. J.*  
*Recording Secretary.*



## WITH THE DRUIDS.

THEY WERE three wayfarers seated high on a curious rock. One of them rolled a cigarette and tapped the stone as he said:

"I wonder you fellows who are half-mystics anyway, don't try and get something out of this old cromlech."

Number One continued to puff his pipe phlegmatically, but his eyes might have been seen to wander to where Number Three lay prone upon his back on the slanting cromlech.

This youth had not spoken hitherto. He lay, as I have said, on his back, the huge cromlech for his bed, there in the high uplands of Wales. His eyes were fixed upon the misty frontlet of Snowdon, far in the distance, but whether he saw that noble outline may be doubted; his gaze seemed inverted; he looked as one who surveys the past, rather than the distance. His friends exchanged a nod, and then began again.

"Say, old chappie, can't you get something out of this cromlech? How did the people get such big boulders up here, anyhow? And how did they raise them upon the two piles of smaller stones at each side?"

The youth held up his hand for silence. Then he spoke in a somewhat rapid and dreamy tone.

"I see," said he, still gazing skyward, "an altar; it is this stone. There is a deep groove cut in it; the groove is under my back; it is to carry off blood. There is an old man, one with a fierce face and shaggy eyebrows. He holds a curved knife and other men are fetching a kid to him. He feels the knife-blade and gloats on the kid, but he is thinking of a prisoner in the cairn under this rock. It is a dark and rough man, undersized, dressed in furs, with bare head and legs. The old priest waits for the dark of the moon to sacrifice him; he wants an omen to avert misfortune. Now he kills the kid and reads the entrails; he sees barques lost at sea; he is angry, for much treasure has been lost to the priesthood of late. Some of it is buried in the right-hand corner of the cairn below. It is in the days of Druidical degeneracy; this old man is one of the last of the Druids. Fah! what a brute he is!"

"But how did they raise the cromlechs?" asked his companions.

"I go back much earlier for that. What I see is the night, moonlit and beautiful. A crowd of men are gathered about this

stone. On one side is a group of priests, robed in white: they are chanting. It is a singular song, monotonous, with strongly marked cadences, under which the ether pulsates and swells like the sea in a tempest. In front of them is a grand old man. He has a girdle, over his white robe, about his waist; a gleaming fillet on his white hair. On his breast is a sparkling thing—oh! I see; it is a divining crystal. He holds a rod of metal wreathed with mistletoe and seems to be marking the time for the singers. What—? By Jove! He is marking time, but it's funny, you fellows, for the singers are in a somnambulatory or hypnotized state; they obey his motions like a single trained instrument and then when he gives a great upward sweep with his rod the song swells out in a large diapason and at the same moment the men lift this huge stone. It comes up lightly, easily, on the wings of the sound as it were; they guide it toward the two piles built for it; the song dies low; the stone settles in its place and the old priest breaks into an incantation of praise. These stones were lifted into place by *sound!*”

He rises eagerly on his elbow. One of his companions says: “Right you are, I shouldn't wonder. Remember Keeley's cannon-ball.”

“What did it do?”

“Rose in the air when the note of its mass was repeatedly struck.”

“And remember one of Sinnett's lectures, where he says that the ancients levitated huge blocks of stone by sound.”

The younger man broke in eagerly.

“What I see about the stone are atoms which are—how shall I phrase it?—they are *creaturely*. That is, they have all kinds of forms and are half conscious; some are more conscious than others. Their forms are diaphanous, gelatinous. They are like sensitized plates. On each a picture is impressed, a picture formed by every brain of every singer; it is a picture of raising the stone. And when the sound reverses the etheric action, these creatures, the lives of the ether, reverse it in themselves and the stone, and so assist the levitation. In fact, many of these lives are a part of the aggregate of lives making up the stone.”

“At what date was this?” asked one of his friends.

“Oh, in the earlier days of Druidism, when the priesthood had real power. Say about 500 B.C.”

“And where did the stone—and others like it—come from?”

“They came from the mountains over yonder.”

These mountains were some fifteen miles distant from the

upland where the travellers then were. The ground was so bare that even the hardy Welsh sheep could scarce find sustenance from the short, woolly grass. In some of these high, bare spaces were circles of upright stones, like short pillars, all systematically grouped, with here and there a table-like cromlech, its flat bald top upturned, poised on two smaller stones, or a pile of them, like rude shelters, with sometimes a cairn underneath, a cairn with a fire-place and even a rude stone seat.

"Were the cromlechs brought from the mountains by the power of sound?" questioned the man with the pipe.

"Not always. Sometimes they were—a part of the way. But—it's curious now—but I seem to see that the earth has its circulation. It has currents which are its blood streams. In these, stones are carried from beneath the earth to its surface—or near it; then on and on. They travel just as drops of blood travel down the blood stream, and are indistinguishable from the surroundings as are the drops from the stream. Why? Because they—the boulders—are of far too gross matter to be visible to the human eye. The wizards see these currents; they see the travelling stones, moving in and then on the earth, gathering other atomic lives to themselves, assuming gradually a more objective vibration; finally they become visible, near the spot of their destiny. Then the wizards increase the vibrations of the current, the elemental lives help, the stones are assisted on their way. I see and feel it all."

Abruptly he ceased. A light gathered upon his face. He was away in the thought-world, far from the paths of men. Like a victim himself, he lay upon the altar of a by-gone faith, his arms outstretched in the form of a cross. An image he was of those sensitive victims who are stretched upon the sacrificial stone of the world, bearers of the cross of opposites, feeling cross magnetisms like a whip, unable to escape, tethered to a hard cold objectivity yet forever facing the mystic depths of the sky.

Behind him, one of his companions silently showed to the other the pages of a small local guide-book, one which none of the party had yet read or seen. He pointed, after a moment, to a couple of lines at the foot of the page. In a description of the cairn beneath them, occurred these words: "—and in its right-hand corner, at a depth of twelve feet, was found a pot of coins, rude bracelets and other treasure."

The men looked at one another.

"Come lad," said the one, knocking the ashes out of his pipe, "we must be going."

The other laid his hand upon the lad's shoulder.

"I'm jolly well puzzled to know where you get all these things," said he.

The lad smiled roguishly and, lifting his voice, broke into one of the ancient songs of Wales.

"I have been in many shapes  
 Before I attained a congenial form.  
 I have been a drop in the air.  
 I have been a shining star.  
 I have been a word in a book;  
 I have been the book originally.  
 I have been a light in a lantern  
 A year and a half. . . .  
 I have journeyed as an eagle.  
 I have been a boat on the sea.  
 I have been director in a battle.  
 I have been a sword in the hand.  
 I have been a shield in a fight.  
 I have been the string of a harp,  
 Enchanted for a year  
 In the form of water!  
 I have been a rod in the fire.  
 I have been a tree in the covert.  
 There is nothing in which I have not been."

His voice ceased. He glanced around at the lowering skies, then sprang over the stone wall on his left; heedless of his following companions, knowing nothing of the stinging raindrops or the rising winds, he breasted the hills, his rapt gaze fixed, while before him, unseen by others, to him more vivid than any objective sight, more real than any admitted fact, unrolled the splendid, the endless panorama of the Screen of Time.

J. N.

## CORRESPONDENCE.

### DR. HARTMANN READS THE "POSTSCRIPT."

"MY DEAR JUDGE:—What is the matter? Has the world become struck with blindness, and does the President of the T.S. not know what Theosophy is? Have all the lectures of Mrs. Besant been after all nothing but eloquence mixed with gush? Do our own Theosophical writers only repeat parrot-like what they hear, but without understanding?

"I ask these questions because I received a letter from Col. Olcott, in which he calls my attention to a certain presidential "postscript" in the April number of the *Theosophist*, and having at last sent for that journal, I find that the "postscript" refers to the well-known "*Mahâtma Message to some*

*Brahmans*" published in the *Path*. It seems almost incredible how anybody, to say nothing of a president-founder, could misconstrue and confound that message so as to understand it to mean that the Brahmans should "repudiate their religious beliefs, cast aside their splendid scriptures, and turn Buddhists!" in other words, that they should give up one orthodox creed for the purpose of assuming another. I never imagined it possible that anybody could not see the plain meaning of that letter to some Brahmans, in which the Master asks them to strive to *outgrow* their orthodox beliefs and superstitions, faith in gods or a (separate) god, and to attain *real knowledge*.

"Great must be the power of Mr. Chakravarti and his orthodox colleagues, if they can spread so much darkness over Adyar. The very air in that place seems to be reeking with envy, jealousy, conceit and above all ingratitude. Persons (such as Hübbe Schleiden) who for many years have been making a living by huckstering the truths they learned from H. P. Blavatsky and trading them off as their own inventions, now turn upon their benefactors like wolves.

"For years it has been preached and written in all theosophical papers, that blind belief in a doctrine (based upon the supposed respectability of the person who teaches it), is not *self knowledge*; that we should neither reject a doctrine nor blindly believe it, but strive to attain to the true understanding of it. And now after these many years the cry is heard among the "prominent" members of the T.S.: '*Where, oh where is a person whose respectability is so much assured, that we may blindly believe what he says and save ourselves the trouble of thinking for ourselves?*'

"It seems to me, that the present row in the T.S. is an absolutely necessary test, to show who are and who are not capable of grasping the spirit and essence of theosophy, and to purify the T.S. of those elements incapable of receiving the truth. Let those who need doctrines, be they brahminical or otherwise, depart in peace. Let them rejoice in the conviction of their own superior morality, which is the product of the delusion of self. The true theosophist knows that the condition necessary for the interior revelation of truth is neither the acceptance nor the repudiation of doctrines, nor the belief in the respectability of Peter or John, but the sacrifice of self and that love of the Master which alone forms the link of sympathy between the Master and the disciple, and whose purity consists in being unselfish.

Yours very sincerely,  
F. H."

HALLEIN, April 25, 1895.

#### THE "CASE AGAINST W. Q. JUDGE".

EDITOR PATH:—Dear Sir: I am again obliged to correct an erroneous statement of fact made by Mrs. Besant. It occurs on page 13 of her latest publication entitled, *The Case Against W. Q. Judge*.

In referring to a message which she says informed her that Master did not write certain messages and that Mr. Judge did, the following occurs in parenthesis:

("I informed few people of this last year, but among the few were Mr. Judge, Dr. Buck and Dr. Keightley, so that they knew on whose authority my knowledge was based. . . .")

Mrs. Besant's memory is entirely at fault on this point; she never told me that Master made any such declaration to her.

In a conversation with Mrs. Besant in Richmond Park I asked her if Master ordered her to bring these charges against Mr. Judge. Her reply was, "He told me to take action." This is all she said on the matter. There was not the slightest reference to any previous message on the subject.

On page 1 of the same pamphlet Mrs. Besant declares that I with others have attacked her. This I must deny. I do not think that the correction of misstatements of facts by Mrs. Besant on important matters can, by any process of logic, be construed into an attack; nor can the bare statement of facts about her, without impugning her motives, be justly called an attack.

Fraternally,  
J. D. BUCK.

Most emphatically I state that Mrs. Besant never said to me that which, on page 13 of the pamphlet Dr. Buck refers to, she asserts having informed me of last year: *i.e.*, that she had learned from Master that the messages were not done by Him but by me!

WILLIAM Q. JUDGE.

EDITOR PATH:—It is with sincere regret that I find myself obliged to make public denial of the truth of Mrs. Besant's statement that she told me that the Master had informed her of Mr. Judge's guilt. Mrs. Besant never so told me. The present statement as to my being so told is utterly untrue.

Such information as I had was in the form of a letter addressed by Mrs. Besant to a committee of five, of whom I was one. A copy was given to me. It says:

"Last summer it came to my knowledge that certain letters, and comments on letters, in M.'s writing, were not His. To prevent mistaken judgments let me here say to you—but in strictest confidence—for if this matter should become public, I will not have Master's name bandied about in controversy, but will take the responsibility of my judgment on my own shoulders—that the fact itself rests to me on Master's own communication, made when no third person was present, but He and I only were face to face. *The details were not given by Him directly.* . . ." (Italics are mine.) (CALCUTTA, January 12, 1894.)

1. As Mr. Judge was not named by the Master according to this account, and as:

2. The wording permitted the belief that *the writing* was denied to be Master's own, a fact known to all old students for years, and as:

3. Mrs. Besant told other persons verbally that Master told her *the handwriting* was not His, and these persons so told me and are known to me as persons of veracity, and as:

4. I ascertained that this interview with Master was said to have taken place in Mr. Judge's own room in the New York Headquarters and that Mr. Chakravarti was the giver of the "details;" [The first part of this, as to Headquarters and America were told me by Mrs. Besant; two of her household, members of the I.G., told me that Mrs. Besant told them that Mr. Chakravarti came in at the close of the interview and gave her the "details." But they said Mr. Judge was not named to them. Just as H.P.B. helped Mrs. Besant to see the Master during her life-time (when Mrs. Besant had "no psychic or spiritual qualities") so I believe Mr. Chakravarti made visible to Mrs. Besant the image she had herself formed in her own aura; this is one kind of evocation.]

I took two occasions to ask Mrs. Besant the direct question whether Master had named Judge to her, or had spoken of his action as guilty or as disapproved. I could obtain no reply whatever from Mrs. Besant on this head. She looked down and was perfectly silent, though I pointed out to her that it was not just to us that she should thus give hints of the Master's meaning and leave us in any doubt as to the exact facts.

Mrs. Besant told us at Richmond that she had had no order from the Master except "take action." That she took orders through Mr. Chakravarti as coming from the Master. That it was Mr. Chakravarti who told her Master ordered her to mail the letter requesting Mr. Judge to resign. And she admitted occult ties with a group of Brahmins in India, such ties being prohibited by the rules of a private body to which we and she then belonged.

Mrs. Besant's original definition of Mr. Judge's action could not be construed as she would now wish us to construe it. In her letters she says:

" . . . to help put an end to deceptions for which Damodar had to suffer, as Master K. H. said, and yet to stand close to our W. Q. J. *who is largely a victim* in this business . . ." (Italics mine.)

"He (W. Q. J.) needs all our love, sympathy and loyalty, the more because *by an error of the head only*, he has sought to serve the Master at the cost of his own honor." (What an astonishing moral confusion this idea presents! A. K.)

To Mr. Judge, Mrs. Besant thus defined his act:

"My one hope is, my very dear brother, that you will have the heroism to say frankly the wrong has been done under a mistaken view, UNSELFISHLY SAYING WHAT YOU KNEW WAS MASTER'S WILL THOUGH NOT DIRECTLY WRITTEN BY HIM, and that you may thus make it possible for us to remain co-workers. If you thought it right to make a brief statement to this effect I believe the whole situation would be redeemed, trust in you re-established and the best members of the Society would rally round you. . . . the case would be

put as it really is in my belief, the use of wrong methods under a mistaken view of occult duty and with the pure motive of helping others. . . . My love, you dearest brother, brave and devoted servant of the great Lodge, not again to be separated from your comrades I earnestly pray." (AGRA, February 8, 1894.) (Italics mine.)

Mrs. Besant also wrote Mr. Judge that she "had suspected you (him) for a year past" during which time she had been keeping up the most confidential and cordial relations with him.

In another letter Mrs. Besant says:

"I have no room for doubt that *Master's writing* has been imitated without His direction, mostly to enforce wise advice or encouragement and so with pure motive though utterly wrong in judgment. . . . Mrs. Besant then refers to a passage in a letter of H. P. B.'s and says that "apparent justification may be found . . . But this might act as an excuse, and anyhow, Judge has done years of faithful service and splendid work, he has devotion and spiritual knowledge and deserves our love and help despite this." (CALCUTTA, January 11, 1894.)

I have quoted enough to show Mrs. Besant's original attitude and that she never so far as I know made any avowal of Master's naming Mr. Judge. She has only done so now, when unable to justify herself before the world or to overthrow Mr. Judge.

Furthermore, I do not believe in the genuineness of Mrs. Besant's supposed communications from the Master.

On the opening page of *The Case against W. Q. Judge* Mrs. Besant makes one of her sweeping assertions, to wit, that I "cannot possibly have any knowledge" of her "supposed psychic experiences" except "by the delusive and uncorroborated testimony of a psychic." I bow to Mrs. Besant's decision; her guess is a correct one, though I should not have put it quite so bluntly, for my sole and only witness *was and is* Mrs. Besant herself. We have her hearing, seeing, touching, smelling (why not add tasting?) the Master. If this is not psychism, what is? For a real delineation of the *spiritual* experience consult *The Voice of Silence* page 16, ed. 1893. But also, as usual, Mrs. Besant forgets. I was present at a psychic experience of hers. One evening, in my sitting-room at Avenue Road were present Mrs. Besant, Miss Cooper, Miss Stabler, Mrs. Keightley, Messrs. Mead, B. Keightley, Hargrove, James M. Pryse, Professor Chakravarti and myself. Mr. Chakravarti intoned a mantram, made sweeping magnetic passes in the air, then fell into a semi-trance, when a message on "Peace" was given through him apparently by audible telepathy. Mrs. Besant claimed to several, as I heard, and to Mrs. Keightley, Miss Stabler and myself together, that the voice was the Master's, and that she saw his presence. She was the only one who did so. She was not in a trance; and this was a psychic experience. I did not believe in the phenomena as being ought but mediumistic because:

1. In real occultism the student creates a vacuum by the use of the secret brain center ("sending out a spiral of force from the head" H. P. B. said), and the strokes made by the arms create a vortex of physical plane force which affects temporarily the physical molecules of the subject and those only. The subject is controlled and sees the picture held in the brain of the magnetizer: the spiritual ear or eye is not to be opened by vortices of lower plane matter, nor does the Master appear in a vortex or a vacuum of physical plane or astral (lower) plane matter.

2. Although all persons present sat near to Mr. Chakravarti, the furthest off being three yards away, some heard the uttered sentences as a whisper barely heard, others as a voice so loud and strident that they feared it would be heard across the street. This shows glamour. It is a common trick in the East. Those who heard the message loudly were most under the effect of the glamour induced by the passes; the others were less so.

I lived at Headquarters during Mr. Chakravarti's visit there and knew from Mrs. Besant, from him and from personal observation, of his frequent magnetisation of Mrs. Besant. He said that he did it to "coordinate her bodies for work to be done." To a physician and a student of occultism, the magnetisation of a woman advanced to the critical age of mid-life, a vegetarian, an ascetic, by a man, a meat-eater, one of full habit, large appetite and of another and dark race, is not wise. The latter magnetism will

assuredly overcome the former, however excellent the intentions of both persons. And I soon saw the mental effect of this in Mrs. Besant's entire change of view, in other matters besides those of H. P. B. and Mr. Judge.

In a letter dated July 2, 1891, Mrs. Besant says, writing to esotericists who did not wish to accept the co-headship of Mrs. Besant, the following:

*"If I could, I would say to you, my dear —, sign only to Mr. Judge. I should be quite content, for indeed there is no reason why you should have any confidence in me. Only as They have put us together, I have no power to stand aside."* (Italics mine.)

On March 8, 1894, Mrs. Besant writes:

"Master's approval in the message is just one of the very things challenged as *not* Master's. From my standpoint, no tie was made by *Them* in this matter."

Mrs. Besant would have us believe that the Master from 1889 to 1894, suffered her to believe that He had made a tie He never made and to induce others to take a pledge to her by a statement of His putting her with Mr. Judge, that statement being false in fact. Also that the Council message, which Mrs. Besant for years wrote and declared could not have been touched by Mr. Judge, which statement Mrs. Besant last made to me a few weeks before Mr. Chakravarti arrived in England, became a fraud so soon as it interfered with Mrs. Besant's altered views of Mr. Judge. If all these years she saw the Master, why did he permit her to write, declare and publish frauds as truths? Is Master a dupe? or her accomplice?

These are a very few of the facts which prevent my accepting Mrs. Besant's statements as I would like—as I would only be too happy—to do. The contradictions between her public and private statements, and between her letters, make it impossible.

Yours truly,

ARCHIBALD KEIGHTLEY.

## LITERARY NOTES.

LOTUSBLÜTHEN for April (German) gives another instalment of "The Palladium of Wisdom", and an article from communications of H. P. B. called "Tibetan Teachings". The number ends with the usual notes.

VAHAN for April, barring "Activities", has much *pro* and *con* Mr. Judge, colored sadly enough with ill feeling and misstatement. "The result of the vote", as given, is misleading, no account being taken of the Lodges that refused to vote and protested against it.

NOT YET. Mrs. Mary Weller Robins has added one more volume to the rapidly growing list of Theosophical romances. The theme is an old one; the preparing before death of the new body destined to be the occultist's next earthly tabernacle. Interwoven with the story is philosophy given without lable, and in a manner that may not frighten off the orthodox reader. The work should do good in stirring up interest among the outside public, and we wish it every success.

THE PACIFIC THEOSOPHIST for April. Allen Griffiths in the opening article which deals with the past troubles in the Society, urges that all must be done to enable us to go "On with the Work!" A practical view of Maya is contained in Ernest Harrison's short article on that subject. "A Mahatma's Message to some Brahmins", and the "Truth about East and West", are copied from the PATH. Dr. Anderson's paper is continued.

OURSELVES. The first number of a little English monthly comes to us under this title, which is printed for Bow Lodge in the East End of London. It is intended, as the cover tells us, "to bring Theosophy, the People's Heritage, to the thinking men and woman of East London", and the articles are to be written to the level of every day needs. It is edited and printed by C. H. Collins and H. H. Birt, and the small subscription price makes it possible for nearly every one to aid in this good work.

SPHINX for April (German) contains a leading article, "A Theosophical Doctrine underlying Roman Culture", by Raphael von Koeber, in which the author shows that some of the leading Roman philosophers believed in Reincarnation. Dr. F. Hartmann has a long article entitled "Cremation Considered from the Standpoint of the Religions of the East". It was a lecture delivered in the hall of the Scientific Society, "The Flame", in Vienna. The next article is "The Death of the Kiss", then follows a translation, a story, and a short article by Delius about fruits and nuts as a diet.

THE MYSTERY OF CLOOMBER, by A. Conan Doyle. The doctor has certainly branched out into new fields, and has given us an interesting tale with a strong occult flavor. An Adept is murdered by two English soldiers and the book describes the revenge taken upon them by the Adept's chelas. It shows the western man's misconception of the "heart doctrine", but we cannot expect too much all at once. What is of considerable value is an appendix giving a very fair account of the Occult Brotherhood and the theory of Adeptship. Mr. Sinnett is quoted, and in the main the exposition is correct.

NORTHERN THEOSOPHIST for May. The most important article is one by Franz Hartmann entitled "Awaken" and "dedicated to the Few". And wisely so dedicated, for "Few" indeed will read with true understanding, and with the "inner" as well as the "outer" sense. The Editor in his "Remarks" has suggestions regarding psychic development; it is the Black Lodge which would foster this, the White would hold it back; and "Occultism" should never be confused therewith, (which the Editor does somewhat in spite of his protest!) "Conscience" is continued, and Mr. Bulmer makes suggestions as to amended Constitution and Rules which seem to be dictated by good feeling. "Notes from the *Secret Doctrine*" and "Thoughts", are the remaining articles.

LUCIFER for April continues the persecution of Mr. Judge and his friends, though this month it is concentrated in the "Clash of Opinion" and "Activities", the rest of the magazine being undefaced by it. In place of the "Watch Tower", we have a scholarly article by Mr. Mead on "Plotinus", which is later to serve as preface to a new edition of Taylor's *Select Works of Plotinus*. "Two Houses", a continued story by Ivy Hooper, promises something in the way of sensation. C. J. translates from the Russian a sketch of a weird, old woman under the title "A Samoyed Seeress". A. M. G. begins an article, "Christianity and its Teachings", which gives interesting accounts of the secret teachings of early Christianity, forgotten and denied by the Churches to-day, yet one in essence, though varying in form, with all great human Religions. The continued articles and reviews end the number.

THEOSOPHIST for April. "Old Diary Leaves" is gossipy. We are introduced to Damodar, General and Mrs. Gordon, Madame Coulomb, and others. A lecture before a Jain audience is described, where the Colonel seems to have been more impressed with the difficulty of escaping in case of fire than anything else. We are told how to cure scorpion's bites with five pointed stars. The conclusion of "Outlines of Astronomical Motion" is announced, and a story called "Overshadowed" by Percival Graham is begun. "Onward Progress" is a well written comment on the article entitled "Theosophic policy, Hinduism or Buddhism" which appeared in the February number and supports the Indian caste system, an unfortunate tendency we are beginning to notice among certain writers for our magazines. But by far the most important thing in the number is Colonel Olcott's "postscript" wherein he tacitly acknowledges the astounding fact that he believes H. P. B. forged the letter from K. H. to the Prayag Brahmans. This has been noticed at length in another part of this magazine. The Colonel further announces his consent to the publication of the charges against W. Q. Judge.

IRISH THEOSOPHIST for April. "Letters to a Lodge" are resumed, and this month deal with the important question of the manifestation of Mahâtmas on the material plane. This question, in direct disregard of all H. P. B. most positively said to the contrary, has been lately raised by a certain number who, finding that they have no personal communication with Masters, desire to prove its impossibility for others generally believed to be more fortunate (or more advanced, perhaps?) The contention proves the

ignorance on the part of those who wage it, both of the main issue and other occult matters, but as it might easily be a stumbling block in the way of beginners in Theosophical studies, it is well to have it set forth and explained, and in Jasper Niemand's clear and forceful style. H. T. Edge continues "Teachings of a Western Occultist" which contains much in a small compass. Especially valuable are the remarks about Imagination—a subject not generally understood. This also is well worth consideration,—“On the path of the great science it behooves us not to set foot rashly; but once on the march, we must arrive or perish. To doubt is madness, to stop is to fall, to recoil is to be hurled into a gulf”. Under the heading, “A Family of Mystics”, Mrs. J. C. Keightley gives two most interesting letters, one from Mrs. Johnston, the other from her brother, showing the strong strain of mysticism in Madame Blavatsky's family. “Legends of Ancient Eire” is continued, and the remainder of the magazine contains letters, etc., discussing the “Judge case”, now happily at an end, so far as America is concerned.

## MIRROR OF THE MOVEMENT.

### AMERICA.

WANT OF SPACE this month prevents the insertion of interesting reports from many Branches of White Lotus day celebrations and other activities.

THE CENTRO TEOSÓFICO DE VENEZUELA met in extraordinary session on White Lotus day, dedicating such act to preserve the memory of H.P.B.

WHITE LOTUS DAY Fort Wayne T.S. celebrated with addresses, readings and music. The rooms of the Society were splendidly lined with flowers; they were filled with people all of whom were deeply interested in the exercises.

WHITE LOTUS DAY was observed by a large number of Chicago Theosophists, who gathered together to hear music, readings from Bhagavad Gita and Light of Asia, a paper and address. Madame Blavatsky's picture was wreathed in smilax, and flowers and palms massed below to the floor added their beauty to the occasion.

WHITE LOTUS DAY was celebrated at the Headquarters rooms in New York City by readings and addresses. The members of the different Lodges and Centres in and around New York and vicinity assembled there as usual on the anniversary of H.P.B.'s departure. Readings were given by Miss Daniel and Messrs. Fussell and Patterson, and afterwards an address on *The Death of H.P.B.* by Claude Falls Wright. The room was decorated with flowers.

BURCHAM HARDING lectured April 21st at Boston Headquarters on the *Mysterics*. The 22d, attended the weekly meeting of Lynn Branch. After Convention lectured May 3d and 4th at Stoughton to small audiences. The 5th and 7th at Hudson, Mass., about 200 people attending the lectures. The Unitarian minister at whose church the meetings were held, asserted at the close of the first lecture that Reincarnation was never a teaching in Christianity. He failed to appear at the second lecture to support the assertion. The 9th a class to study was formed at Hudson. The 9th and 10th delivered lectures in the Universalist Church, Marlborough; the 11th a small class for study was formed. The 12th lectured on *Human Perfection* to a very enthusiastic audience in the Unitarian Church, Framingham. The pastor is a F.T.S. The 13th spoke to good audience in the Labor Church, Lynn. This Branch holds its meetings in a private house, and has organized public lectures to fulfil its duty to the public. The collections at the close about cover expenses. This is a good example to Branches similarly circumstanced. Mr. Harding is now working in Western Mass., Springfield, Easthampton, etc. The press everywhere is very favorable. Theosophy is getting a firm grip of the people.

Karma is shaking the old dogmas. Even so-called orthodox ministers begin to apologise for their belief.

LOYALTY BRANCH T.S. is to be the name of a new Branch to be formed at Chicago, Ill. At a meeting of the old Chicago Branch to ratify the action of the recent Convention not all the members favored it, and to avoid friction and to have opportunity of carrying on the work without being interfered with by the others, the members favoring the resolutions—(which practically constitute all the old and strong workers in the Branch) withdrew and reorganized themselves into a society under the above name. Bro. Allen Griffiths, the Pacific Coast lecturer, was present at the reorganization and rendered material aid. The President will be Bro. R. D. A. Wade and the Secretary Miss Eva F. Gates, two names so well known as Chicago workers that success in this venture may be assured. A Preamble and Resolutions concerning the reorganization were adopted at the meeting and copies sent out to every Branch in America, as follows:

#### PREAMBLE AND RESOLUTIONS.

*Whereas*, The Chicago Branch of the Theosophical Society did on the 15th day of May, 1895, by a majority of one refuse to ratify the action of the Convention of *The Theosophical Society in America*, held in Boston, Mass., April 28th and 29th, 1895; and

*Whereas*, By such refusal did countenance and endorse certain unjust and unwarrantable charges made by members of the European Section, against our respected and beloved Brother William Q. Judge; and

*Whereas*, We, the undersigned, recognize the Elder Brothers as the principal factors in the Theosophical Movement of this age and the real Founders of the Theosophical Society, chief amongst whom on the outer plane was H. P. Blavatsky, and also recognise William Q. Judge as one of the Younger Brothers of the Lodge who now serves as a connecting link between the Masters and ourselves; and

*Whereas*, We recognize his many years of loyal service in the cause of Theosophy, and the success attained by the movement largely in consequence thereof, we therefore reaffirm our belief in his purity of motive, good judgment and right action, and pledge him and Those whom he serves our unswerving loyalty and support, and in confirmation thereof be it hereby

*Resolved: First*, that we, the undersigned, ratify the action of said Boston Convention. *Second*, That we do hereby terminate our connection with those of the Chicago Branch who repudiate the action of said Convention, and hereby form ourselves into the *Loyalty Branch of the Theosophical Society in America*.

*Third*, That we extend a fraternal invitation to all members of the Chicago Branch to join us if, after deliberation, they desire to do so; and that we also cordially invite all persons to join us who are in sympathy with the objects of the Theosophical Society in America and desire to cooperate with us in efforts toward their realization.

This was signed by twenty-nine members.

## PACIFIC COAST ITEMS.

### PACIFIC COAST LECTURER'S MOVEMENTS.

DR. GRIFFITHS lectured on *Suicide* in Seattle and Tacoma April 14th and 15th. There had been a suicidal epidemic in that section, and lectures on this subject were very *apropos*. Local papers printed full reports. Accompanied by Bro. F. I. Blodgett, he started East to attend the Ninth Annual Convention April 17th, and arrived in New York City April 23rd. On the same evening he attended and addressed the Aryan Branch, also addressed the Brooklyn Branch April 25th. General work was done in and about Headquarters until the evening of April 26th, when with a large party he left for the Boston Convention. April 27th, 28th and 29th were spent in Convention work. April 28th, 8 p. m. Dr. Griffiths, with others, addressed the largest public T.S. meeting ever held in Boston. May 2nd, he addressed the Boston Branch and explained Pacific Coast Prison work. May 4th, he went to Malden to lecture, but a severe storm arose and prevented. Later he attended and took part in the Secret Doctrine Class. Mrs. Fanny Field Hering became greatly interested in T.S. Prison work as described by Dr. Griffiths and immediately set to work to get an opening for a lecture in the Charlestown Penitentiary. She succeeded, and at 10 a. m. Sunday, May 5th, Dr. Griffiths lectured in that institution on *Theosophy, Karma and Reincarnation* to 500 prisoners. The Boston T.S. declare that the work shall be continued. 4 p. m. of the same day Dr. Griffiths lectured in Cambridge on *High Lights of Theosophy*, and in the evening spoke upon *Karma and Reincarnation* to a large audience in Boston Headquarters. May 6th a union meeting of F.T.S. of Boston and adjacent cities was held at 24 Mount Vernon Street at which Dr. Griffiths explained methods of Branch and Public T.S. work employed on the

Pacific Coast and elsewhere. May 8th he returned to New York City and in the evening attended memorial services at Headquarters. On the evening of May 10th a lecture on general Theosophy was given at 328 East Houston Street where a T.S. Centre is established and maintained in that densely crowded district. Bro. Prater and others are doing a good work at this point among the working classes. Both attendance and interest showed good results of work already done there. May 11th, 8 p. m., Dr. Griffiths spoke in Harlem upon *Brotherhood*, and after the lecture met and talked with the members of the H.P.B. Branch upon methods of work in Branch and Public meetings. In the afternoon he attended and addressed the White Lotus Circle at Headquarters. *Heredity* was the subject lectured upon before the Brooklyn public meeting Sunday evening, May 12th. Monday, May 13th, the lecturer departed for Chicago where he had been invited to lecture.

## ENGLAND.

### ENGLISH LETTER.

Mrs. Besant arrived from India on Sunday evening, April 21st. On the Saturday following her arrival Mrs. Besant gave a public lecture on *Mahât-mâs as Facts and Ideals*. Contrary to her usual custom Mrs. Besant left the platform directly she had finished her address and no discussion was permitted.

The Eighth Quarterly Conference of the North of England Federation is fixed for May 11th, at Harrogate.

White Lotus Day was celebrated in the Metropolis by the Blavatsky, H.P.B., and Bow Lodges.

The membership roll of the H.P.B. Lodge continues to increase. On White Lotus Day a new portrait of H.P.B. was duly installed. The second reception was held on the afternoon of Saturday, May 4th, when about thirty members and friends listened to communications from Mrs. Keightley and Mrs. Cleather.

The Dublin Lodge has lately been studying Theosophy in Ancient Ireland, and finds that some recent examples of folk-lore unearthed in the West of Ireland after thousands of years of preservation by oral tradition, correspond in minute details with those of Ancient America and elsewhere, and also with Occult teachings.

BASIL CRUMP.

## AUSTRALASIA.

AUCKLAND, New Zealand, April 17th. During the past month the following public work has been done by members of the local Branch: March 22d, W. Will read a paper upon *Self-made Men and Women*. March 29th, Mrs. Draffin was elected the delegate from this Lodge to the inaugural Convention of the Australian Section just formed, and on April 3d she left for Sydney accompanied by Miss L. G. Browne who goes with her on her own account. On Sunday evening, March 31st, in the Choral Hall, W. H. Draffin lectured on *The Dangers which Threaten our Children*; on April 5th, Mrs. Cooper read a paper upon *The Higher Self*; and on Sunday evening, April 14th, in Choral Hall, Miss L. Edger, M.A., lectured upon *The Theosophical View of the Atonement*.

### SUPPORT OF THE T.S.

Received from George E. Harter \$50 on May 20th, making total since January 16th, \$180.

WILLIAM Q. JUDGE,

President.

## NOTICES.

WILLIAM Q. JUDGE'S EXPLANATION of the charges made against him read to the delegates after the April Convention at Boston, is being printed, and will soon be accessible to all members. A copy will be issued to each member in America.

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By patience and virtue add hourly and daily to the strength of your character, which is all that you will carry into your next life.—*Farewell Book*.

ÔM.

# ATM

If we know that we have done wrong and refuse to acknowledge it, we are guilty of prevarication.—*Chinese Pratimoksha.*

He who offends an offenceless man . . . against such a fool the evil reverts like fine dust thrown against the wind.—*Kokalya-sutta.*

## THE PATH.

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VOL. X.

JULY, 1895.

No. 4.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

#### VIII.

WRITING from Suez, on November 30th, 1884, H.P.B. says: "I sit in an hotel 'by the sea and wait for the weather.'<sup>2</sup>

In plain words I am waiting for our steamer, which is now busy crawling along the canal. We arrived here direct from Cairo by rail, having spent ten days there, which counts for much these days. That they mean much you will see for yourself by the long telegrams from the London newspapers which I send to you. I am beginning to be convinced that I actually am a celebrity when so much money is paid for telegrams about me. The correspondent of the *Daily Telegraph* came personally to interview me, and asked my permission to let his readers know of my discoveries as to the antecedents of Mon. and Mme. Coulomb, and as to my own 'movements.' In the telegrams as you see they are styled 'blackmailers' and 'fraudulent bankrupts,' hiding from several *ordres d'arrêt*. You will also see that in Alexandria and Cairo I was 'received very warmly by the Viceroy and the cream of society.' And so I really was. You cannot

<sup>1</sup> Copyright. 1895.

<sup>2</sup> A Russian proverb.

imagine how much was made of me. As soon as Hitrovo learned that I had arrived, he invited us to his house and immediately began all sorts of dinners, lunches, picnics, till the very sky was hot. Our Russian compatriots, Hitrovo, Abazà, Tschegloff, gentleman-in-waiting, and the ex-Madame Beketoff, *née* Princess Vera Gagarin and now Countess de la Salla—all of them such nice, kindly people that I do not know how to thank them for their services and their kindness. And even on the part of the foreigners, I was astonished, not with their extreme amiability—to amiability I am used—but with their real cordiality and simplicity of manner. Next morning I went with Mrs. Cooper-Oakley to see the Nubars, taking with me the letter of Mackenzie Wallace, and as soon as my card was sent in, Nubar Pasha in person came to meet us nearly to the street door. He led us into the Palace, brought his wife and his daughter, Madame Tigran Pasha, and they were all so kind to us, we might have been old friends. Certainly I ascribe it all to the letter of my dear Olga Alexeëvna (Madame N.). Madame Nubar Pasha is an Armenian, a well-educated and well-read woman, speaking French like a Parisian, a real *grande dame*. We lunched and dined with them twice. At their house I made the acquaintance of a dear Russian soul, Countess de la Salla. Her husband is an adjutant to the Khedive, but he is more like a healthy, nice-looking Russian lad than an Italian. She knew me by hearsay and also as 'Radha Bai,' and when she heard that I was the niece of General Rostislav Fadeef, she positively fell on my neck and kissed me. Uncle used to go to their house as an intimate friend, and she was so attached to him that she had tears in her eyes when she asked me for particulars of his death. She took me up, and began to take me from one aristocratic house to another, proclaiming to all that I am a 'celebrity,' a 'wonderful woman,' an authoress, a savant and what not. She took me to the *Vice-Reine*, as the wife of the Khedive is called here, assuring me that it was absolutely necessary. There in the Khedive's Hareem I found a crowd of visitors, most of them English women, wives of the notabilities who are now reigning over Egypt. My old, but not kindly acquaintance from India, Lady B., who was always an enemy to the T.S., fairly stared at me, finding me on a sofa side by side with their *Vice-Reine*; and the Countess de la Salla immediately wanted to know if she was a Theosophist! and declared that she herself had joined the Society and was 'awfully proud of her diploma'! *Un coup de théâtre!* Then she took me to the niece of Ishmail Pasha, the late Khedive; to his son's wife, Princess Hussain.

Both these Princesses and the wife of the Khedive have a European education, are Parisian in speech—*des émancipées*. The *Vice-Reine* is positively a beauty, a most charming face, but it is a pity she is too stout. The de la Sallas have got up a dinner-party for me, inviting about fifty of the local aristocracy, both French and English, as well as our diplomatic corps. All the Russians are especially delighted with my having turned an English clergyman, the Rev. C. Leadbeater, into such an ardent Theosophist. As if he were the only one! Why amongst our members we have even got Bishops.

“Well, and now I am starting for Madras to fight the pseudo-Christian missionaries. God’s will be done, and ‘if He does not give us up the pig wont eat us.’<sup>1</sup> Good-bye my dear, my loved ones: maybe forever, but even this would not matter. Happiness is not to be gained on earth. Here we have the dark entrance-hall alone, and only on opening the door into the real living place, into the reception-room of life, shall we see light. Whether in Heaven, in Nirvâna, in Swarga is all the same: the name does not matter. But as to the divine Principle it is One, and there is only one Light, however differently it may be understood by various earthly darknesses. Let us wait patiently for the day of our real, our best birth. Yours until that day, until Nirvâna and forever.”

H.P.B. left India in April, 1885. She was desperately ill at the time, and there was so much confusion over her departure that she was not even given her clothes to take with her. She gave Colonel Olcott her word of honor that she would not say where she was living until the worst of the storm had blown over, and she kept her word. With Babajee and Mary Flynn she travelled to Naples, and there lived in entire seclusion for some months. Whilst there, she put in preliminary order her materials for the *Secret Doctrine*. Madame Jelihovsky writes that she herself sometimes did not like the idea of certain people in Tibet apparently monopolizing all the wisdom in the universe. H.P.B. would reply that they did not monopolize such wisdom; she spoke of the existence of these particular Great Souls because she knew of their existence, but others no doubt existed in other parts of the world who were equally wise and equally great.

“In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such

<sup>1</sup> A Russian proverb.

a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from 'societies acknowledged by law;' let them be called Magi, Wise Men, Raj Yogis or saints—they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their life-time, there are no obstacles, there are no bodily ties. They do not know either distance or time. They are alive and active in the body as well as out of it. They *are*, wherever their thought and their will carries them. They are not tied down by anything, either by a place, or by their temporary mortal covering."

When the three months' residence in Naples had nearly expired, H.P.B. thought of going to Germany, where, as she wrote, they at least had warm stoves and double windows in the winter, and where it was possible to be comfortable indoors. She also vigorously defended the "Adyar Theosophists" for having left her in such sore straits in Naples, and protested that they had done all that was possible for her under the circumstances; and to prove that the Society itself was loyal to her, she sent her relatives hundreds of letters from Branches and people in India, England, and "especially in America," protesting against her retirement. She had resigned her office of Corresponding Secretary at Colonel Olcott's urgent entreaty, as he had been greatly alarmed over the Coulomb attack.

All her letters at this time breathed peace and rest, even gladness, caused by the many proofs of sincere friendship from such people, she wrote,

—"as Solovioff.<sup>1</sup> I am travelling with him in Switzerland. I really cannot understand what makes him so attached to me. As a matter of fact I cannot help him in the least. I can hardly help him to realize any of his hopes. Poor man, I am so sorry for him and all of them."

<sup>1</sup> Who afterwards became her bitter enemy, as all his prayers to be taken as a Chela were utterly rejected.

AN INDIAN MASTER ON SOME BRAHMANS.<sup>1</sup>

FROM THE PALI TEVIGGA SUTTA. 350-250 B.C.

*Sacred Books of the East, XI, 167-203.*

THE Blessed One said :

28. 'And verily, *Vâsettha*, that Brâhmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men non-Brâhmans—clinging to these five things predisposing to passion, infatuated by them, guilty of them, seeing not their danger, knowing not their unreliability, and so enjoying them—that these Brâhmans should after death, on the dissolution of the body, become united to Brahmâ—such a condition of things has no existence.'

37. 'Then you say, too, *Vâsettha*, that the Brâhmans bear anger and malice in their hearts, and are sinful and uncontrolled, whilst Brâhmâ is free from anger and malice, and sinless, and has self-mastery. Now can there, then, be concord and likeness between the Brâhmans and the Brahmâ?' 'Certainly not, Gotama!'

38. 'Very good, *Vâsettha*. That these Brâhmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahmâ, who is free from anger and malice, sinless, and has self-mastery—such a condition of things has no existence.'

39. 'So that thus then, *Vâsettha*, the Brâhmans, versed though they may be in the Three Vedas, while they sit down (in confidence), are sinking down (in the mire);<sup>2</sup> and so sinking they are arriving only at despair, thinking the while that they are crossing over into some happier land. Therefore it is that the threefold wisdom of the Brâhmans, wise in their three Vedas, is called a waterless desert, their threefold wisdom is called pathless jungle, their threefold wisdom is called destruction!'

<sup>1</sup> The question has been raised as to what would be the real views of an Indian teacher, recognizing the Buddha as his patron, concerning the Brâhmans. The answer may best be given in the words of Gotama Buddha himself.

See also in connection with this "A Mahâtmâ's Message to some Brâhmans," in *PATH of March*, 1895, p. 430.

<sup>2</sup> "Âsîditva samsidanti. I have no doubt the commentator is right in his explanation of these figurative expressions. Confident in their knowledge of the Vedas, and in their practice of Vedic ceremonies, they neglect higher things; and so, sinking into sin and superstition, 'they are arriving only at despair, thinking the while that they are crossing over into some happier land.'"—Note of Translator, *Sacred Books of the East*, xi.

Ch. ii, 2, 8. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue addicted to wrangling: that is to say, to saying, "You are ignorant of this doctrine and discipline, but I understand them!" "What do you know of doctrine or discipline?" "You are heterodox, but I am orthodox!" "My discourse is profitable, but yours is worthless!" "That which you should speak first you speak last, and that which you should speak last you speak first!" "What you have long studied I have completely overturned!" "Your errors are made quite plain!" "You are disgraced!" "Go away and escape from this disputation; or if not, extricate yourself from your difficulties!" He, on the other hand, refrains from such wrangling.

9. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue addicted to performing the servile duties of a go-between: that is to say, between kings, ministers of state, soldiers, Brāhmins, people of property, or young men who say, "Come here!" "Go there!" "Take this to such a place!" "Bring that here!" But he refrains from such servile duties of a messenger.

10. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue addicted to hypocrisy: that is to say, they speak much; they make high professions; they disparage others; and they are continually thirsting after gain. But he refrains from such hypocritical craft.'

Ch. ii, 3, 2. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue to gain a livelihood by such low arts, by such lying practices as these: that is to say, by explaining the good and bad points in jewels, sticks, garments, swords, arrows, bows, weapons of war, women, men, youths, maidens, male and female slaves, elephants, horses, bulls, oxen, goats, sheep, fowl, snipe, iguanas, long-eared creatures, turtle, and deer.— He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.'

6. 'Or whereas some Samāna-Brāhmins, who live on the food provided by the faithful, continue to gain livelihood by such low arts and such lying practices as these: that is to say, by giving advice touching the taking in marriage, or the giving in marriage; the forming of alliances, or the dissolution of connections; the calling in property, or the laying of it out. By teaching spells to procure prosperity, or to cause adversity to others; to remove sterility; to produce dumbness, locked-jaw, deformity, or deafness. By obtaining oracular responses by the aid of a mirror, or

from a young girl, or from a god. By worshipping the sun, or by worshipping Brahmâ; by spitting fire out of their mouths, or by laying hands on people's heads.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

7. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by teaching the ritual for making vows and performing them; for blessing fields; for imparting virility and rendering impotent; for choosing the site of a house; for performing a house-warming. By teaching forms of words to be used when cleansing the mouth, when bathing, and when making offerings to the god of fire. By prescribing medicines to produce vomiting or purging, or to remove obstructions in the higher or lower intestines, or to relieve headache. By preparing oils for the ear, collyriums, catholicons, antimony, and cooling drinks. By practising cautery, midwifery, or the use of root decoctions or salves.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such low practices.'

Ch. iii, 1. 'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.'

3. 'And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure.'

9. When he had thus spoken, the young Brâhmans *Vâsettha* and *Bhâradvâga* addressed the Blessed One, and said:

'Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms,—just even so, Lord, has the truth been made known to us, in many a figure, by the Blessed One. And we, even we, betake ourselves, Lord, to the Blessed One as our refuge, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!'

## TALKS ABOUT INDIAN BOOKS.

## III.

*The Hymns of the Rig Veda, I, II.*

ONE FEELS a certain diffidence on entering on a subject like the hymns of the Rig Veda, where so much is not certainly known, so much certainly not known.

But diffidence is a feeling which, if a man let it grow upon him, will finally take away from him the key of heaven; so that we may take heart of grace, and bravely approach this big subject, looking out as far as possible, not for the things which are certainly not known, or not certainly known, but for the things which are known with some probability and even certainty.

We have seen, among the things which are known with some certainty or probability, that these Vedic hymns come down to us as the head and forefront of an enormous epoch, which was definitely closed in the days of the Mahabhārata War,—the said war being, according to Indian tradition, as nearly as possible five thousand years ago.

Then another thing that is as certain as may be, is that these hymns of the Rig Veda are just over a thousand in number; according to one way of counting, a thousand and seventeen; according to another, a thousand and twenty-eight.

Now it is pretty clear that no one could give any complete idea of a thousand poems,—for hymns in a religious sense a good many of them certainly are not,—in a few or even a great many pages; the more so, when these poems are from a far-away time and a far-away land, in an archaic language full of phrases that were obscure enough even two thousand years ago.

So, without hope of giving a complete idea of these thousand and more poems, we must be content with giving one which shall be just, as far as it goes, and shall go as far as the nature of things will allow. And, to do this, we cannot do better, perhaps, than quote a good many of the poems themselves, taking some from each of the ten “mandalas,” or “circles,” into which they are naturally divided. After reading these few, one will at any rate have a certain vivid picture in mind, to correspond to the formerly bodiless words—the Rig Veda Hymns.

First, a hymn in praise of Indra the sky-lord, from the first “circle” or mandala of the hymns,—where it stands thirty-second in number.

“Indra’s heroic deeds will I proclaim, the first which the Thunderbolt’s lord performed; the serpent has he slain, to the waters opened a way, the belly of the mountains has he cleft open.

“The serpent has he slain, that lay on the mountains,—Tvashtar forged him the rushing thunderbolt; like bellowing cows hastened the waters, straight downward went they to the sea.

“With the eagerness of a bull, he demanded the Soma, of the pressed-out juice he drank from the three vats; the missile, the thunderbolt took he, the treasure-distributor,—he struck him, the first-born of the serpent.

“As thou struckest him, Indra, the serpent’s first-born, as thou didst destroy the arts of the artful; giving life to the sun, the heaven, the redness of morning, in truth thou hast found no foe.

“Vrtra, the evil Vrtra, the defrauder, has Indra slain with his thunderbolt, with the mighty weapon; like branches lopped by the axe lies the serpent stretched on the ground.

“Like a drunken weakling Vrtra challenged the great hero, the mighty warrior, stormer; he withstood not the onward leaping of his weapon, broken and ground to pieces was he whose foe was Indra.

“Footless, handleless, fought he the fight against Indra, who slung the thunderbolt at his back; impotent he who thought himself grown to the bull, hewn in pieces Vrtra lay.

“He lay there like a reed broken in pieces, over him went the waters, working their will; whom Vrtra with his greatness had encircled, at her feet lay the serpent there.

“Downwards went her life who had borne Vrtra, Indra slung the weapon against her; above lay she who had borne, and her son underneath, Danu lay like a cow with her calf.

“In the midst of the way of the streams, who know neither rest nor repose, lies his body; the waters pass through the most secret places of Vrtra, in darkness for ever sank he whose enemy Indra was.

“Becoming the consorts of the enemy, the waters, guarded by the serpent, wearied in captivity like the cows taken captive by Pani; the opening of the waters that were shut up has he accomplished who slew Vrtra.

“Swift as a charger’s tail didst thou advance, Indra, as the god struck at thy weapon; thou hast won the cows, thou hero hast won the Soma, the seven rivers hast thou let loose upon their way.

“Nothing did thunder and lightning help him, nor the clouds and hailstorms that he formed; when Indra fought with the serpent, the treasure-distributor won the victory for future times also.

“What avenger of the serpent didst thou see, Indra, as fear came near to thy heart that thou hadst slain; when thou speddest over the ninety-nine streams like a startled eagle through the air?

“He who holds the thunderbolt in his hand, Indra, is king of all that goes and has returned to rest, of hornless and horned cattle; he reigns as king over the people, as the wheel-rim the spokes, he holds all encircled.”<sup>1</sup>

So far the song of Indra the slayer of Vrtra. In each of the first eight circles or mandalas of the hymns, there are many conceived in the same spirit, in praise of the same god. They follow after the hymns to Agni, with which each of the first eight circles open.

As to its meaning. On the one hand, nearly all Vedic students are agreed in seeing in Indra the blue sphere of the sky, in Vrtra the encircling cloud that holds the rain, and keeps back the treasures of crystal drops from the seven rivers of northern India. On the other hand, it is quite certain that Indra, lord of the blue heaven, the enveloping darkness, the cows, and, perhaps more than all, the encircling wheel and its spokes, had, at one time, a perfectly definite mystical meaning. Whether this mystical meaning was read into the Vedic hymns, or was really hidden in them from the beginning, is one of the things in Vedic study that are by no means certainly known.

To turn now to a hymn of a very different type, the hundred and thirteenth in the same first circle of the hymns. It is very often said that the poets of the hymns were an almost nomad people, in the northern Panjab, the land of the seven rivers. But here is a hymn which shows them undertaking long voyages by sea; Tugra, friend of the Ashvins:

“Sent Bhujyu to sea as a dying man parts with his riches; but you Ashvins brought him back in vessels of your own, floating over the ocean, and keeping out the waters.

“Three nights and three days have you, never untrue ones, conveyed Bhujyu in three rapid revolving cars; having a hundred wheels, and drawn by six horses, along the bed of the ocean to the shore of the sea.

“This deed you accomplished, Ashvins, in the ocean, where there is nothing to give support, nothing to rest upon, nothing to

<sup>1</sup> Rig Veda, I, 1-15.

cling to; as you brought Bhujyu sailing in a hundred-oared ship, to his father's house."<sup>1</sup>

These Ashvins are sons of the sea, ever young and beautiful, travelling in a golden, three-wheeled triangular car. They are destroyers of sickness, physicians of the gods, restoring the blind to sight, renewing youth, bringing health in peril.

Whether they, like Indra the sky-lord, have here a mystical meaning, is again uncertain; it is at least possible, for we find this double and even fourfold meaning hinted at in another hymn, in the same first circle, the hundred and sixty-fourth:

"Speech, Voice, consists of four defined grades, these are known by the knowers of the divine who are wise; they do not reveal the three which are esoteric,—men speak the fourth grade of speech."<sup>2</sup>

It is noteworthy that the word here rendered 'esoteric' is the same as that used to describe the 'Secret Teachings,' which are called, in the Chhandogya Upanishad, the 'essence of the Vedas.'<sup>3</sup>

To pass to the second circle, or mandala of the hymns. The presiding genius or seer-in-chief, of this circle, is the Royal Sage, Grtsamada, of the kingly line of Pururavas, the son of Budha (Mercury), the son of Soma (the Moon). This Grtsamada of the lunar line of kings had a son, who is said, in the Vishnu and Vayu Puranas, to have originated the system of four castes. The first hymn of the second circle is addressed to Agni, attributing to him all the functions of the sacrificial priests and their assistants:

"Thine, Agni, is the office of Hotar, thine the regulated functions of Potas, thine the office of Neshtar, thou art the Agnidh of the pious; thine is the function of Prashastar, thou aḥtest as Adhvaryu, thou art the Brâhman, and the lord of the house in our abode.

"Thou, Agni, art Indra, the chief of the holy, thou art Vishnu the wide-stepping, the adorable; thou oh Brahmanaspati, art the Brâhman, the possessor of wealth, thou, oh sustainer, art associated with the ceremonial."<sup>4</sup>

In other verses of the same hymn, Agni is identified with Varuna, Mitra, Aryaman, Ansha, Tvashtar, Rudra, Pushan, Savitar, Bhaga,—in fact, with the whole range of Vedic gods, and it is from hymns like these that is drawn the belief that the Vedic people worshipped only one deity under many names.

Here again it is quite certain that, later on, Agni had a

<sup>1</sup> Rig Veda, I, 116, 3-5.

<sup>2</sup> Rig Veda, I, 164, 45.

<sup>3</sup> Chhandogya Upanishad, III, 5, 2-4.

<sup>4</sup> Rig Veda, II, 1, 1-2.

mystical meaning, as the threefold self of fire, the vital fire in this world, the emotional fire in the middle world, the intuitional fire in the heaven world; but how far this mystical meaning may be found or read into the Vedic hymns is still an open question. With hymns like this, to Agni the fire-lord, as we have said, the first eight out of the ten circles of hymns open, to be followed by hymns to Indra the sky-lord.

The next circle of hymns, the third, owns as its seer-in-chief the famous Royal Sage Vishvâmitra; to the hymns of this sage we shall next turn.

C. J.

## PROOFS OF REÏNCARNATION.

*(Continued from June, p. 88.)*

THE FORMAL proofs of reïncarnation may be classified as phenomenal, philosophical and ethical; each of which will be briefly presented in its proper connection.

Beginning with the phenomenal proofs, the greatest phenomenon, and the one to which, because of its familiarity, we pay the least attention, is the infinite diversity of human character. There is no possible explanation, no reasonable hypothesis, which can account for the fact that in a humanity amounting to over a billion souls, now upon this earth, there are no two alike. If man be but his body, or if he has been on earth but once, all must have entered matter subject to similar forces. Then how is it possible for such infinite divergences to exist? All live in similar environments, eat similar food, are subject to similar variations, and yet, from the very first moment of life, each diverges from the others. Is there anything in matter, or material processes, to account for this? And, further, are there any innate powers in the human mind itself to explain it, unless we accept the hypothesis of reïncarnation, and declare that souls starting out innocent, ignorant and inexperienced have, by an infinite number of differing experiences, responded by diverging into these infinitely variant by-paths of character? And this is a true explanation. Reïncarnation—the return of the same entity *plus* the sum of the effects of the experiences—is the only method by which the conservation of mental energy, or force, is possible, and if there be law and order, and not chaos and chance, in the Cosmos, mental energy is as truly conserved as are the forces on the molecular planes of nature. Under the action of this conservation, each

man brings over the character which he himself made, and which, for the reasons above, must be infinitely variant. And character is the one thing which changes little from the cradle to the grave, although the whole object and aim of evolution is its modification. The child who comes into the world grasping and selfish—do we not know that he will go through life grasping all within his reach? The infant born with a generous, loving disposition—is not this the promise and prophecy of the maintenance of those traits throughout its subsequent life? Is not the truism that the child is the father of the man born of universal experience? Character lies deep; it is profound, eternal; it is very, very slowly modified. It is the task of eternity to make it symmetrical; to round out and develop divine, noble, godlike characters. Only by a supreme effort of the human will, maintained throughout years of conscious struggling, can it in one life be materially changed. So true is this that physiognomy, phrenology and chieromancy—half sciences, it is true—and all of the means by which man's physical form depicts his inner nature, depend upon the fact that our characters do not change. It is this fact, also, which proves so strongly that this stubborn, unbending element of our nature comes over life after life, following like an avenging or rewarding Nemesis throughout all our incarnations.

As illustrating the importance of character, let us study for a moment its aspects of genius and idiocy—the light and the dark possibilities of our nature. There is no fact—no hypothesis, even—which accounts for genius, or which explains why from the very moment of birth a soul should display these wonderful faculties which constitute genius, except the one fact which does completely and entirely explain it—reincarnation. Materialism seeks to do so by “antenatal influence”: saying that a combination of entirely fortuitous circumstances happening during the brief months of inter-uterine life are sufficient to produce results affecting and entirely changing the subsequent life. The explanation is so impotent as scarcely to need refutation. Napoleon was an instance. Here was a man, born in the humblest possible condition of life, rising until he dominated empires and sent kings from their thrones at a single word; rising from obscurity to the very pinnacle of human power; a man who, in those strange, abnormal conditions into which he sometimes passed, would cry out to his Marshals, “I am Charlemagne. Do you know who I am? I am Charlemagne.” The military genius of this man, materialism declares, was entirely due to the fact that his father was a soldier and his mother was a camp follower! Can absurd reason-

ing be carried farther? Napoleon, no doubt, as he himself declared, was Charlemagne reincarnated, and before that was, perhaps, Hannibal, as one of his biographers has shown how profoundly his character resembles that of the great Carthaginian. Genius can only arise through reincarnation or chance. Is this world governed by chance? If it is, then genius, like everything else, must arise by chance, but not otherwise. But, if there be law dominating this universe, if fire burn, if gravitation attract, if there be any guarantee of stability in the universe whatever; then we must rule out chance: for if it operate in one instance, it must in all. Either this world is governed by law or it is governed by chance; they cannot be co-rulers, and when the operation of so many immutable laws is demonstrable we may safely relegate chance to the realms of superstition. That source of the power which enables the child musician to compose harmonies with musical laws which it has never learned; which renders the mathematical child able to solve problems which baffle the powers of adult minds; which makes the child poets, child artists, child philosophers and so on, can only be fully and entirely explained by the fact that such souls have evolved and brought over those powers from former lives. The soul which builds wisely brings over from its past; the soul which was an idler brings over from its past; and herein is the explanation of genius and of its obverse, idiocy. A soul which draws down veil after veil of matter over its spiritual perceptions, which dwells in infamy, lives only for the material and sensual, is again descending into matter; and it can descend so far as to entirely lose its hold upon its own divine nature. Such a one will finally reappear on earth an idiot just as surely as the man who constantly adds to his faculties by work and study will return in time a genius. Genius represents the fruition of work along a particular line. It is the promise and prophecy of the glorious powers which are possible to every man. When a soul comes to earth a perfected musician, it means that that soul has rounded out the musical side of its nature. When another comes a philosopher, it means that that soul has struggled in philosophical directions. And for one who has rounded out certain faculties, the possibilities of rounding out opens in an infinite number of directions; and herein we have the possibility of advancement throughout infinite eternities. The musician can later become a philosopher; the philosopher, a musician; and so on. Each one, when he has completed a certain line, is then ready to follow some other. Herein is the true explanation why as a child one will show himself to be a mathematical

prodigy, and in after life care nothing for it, but work in some other direction. It is because the necessities of that soul are requiring it to seek another line of action, to so eternally endeavor to complete a character which has in it infinite possibilities.

Further phenomenal proofs are the appearance of the form in response to the inner need, already dwelt upon. There is no power in external nature to cause the neck of the crane, for example, to extend itself two or three feet because this has become necessary to its existence. How can the winds, the sunshine, or any physical force cause this thing to happen? We must have the inner entity evolving, and the necessities of that inner entity in its changing environments causes the phenomenon. All modifications of form are so caused. They are the response to the inner necessity alone, and prove conclusively that it is an inner entity which is slowly winding its way up the eternal spiral of evolution. There is also no power in the seed, or the root, or the bulb, to reproduce the form of the old plant. Yet they do it. From whence comes this power? The fact that the molecules of the root or the bulb change and are renewed even more swiftly than those of the human body proves that there is, even in the vegetable and animal kingdoms, something which is evolving, something around which the form is built. Theosophy declares that at the base of every animal or vegetable form is an "elemental soul"—a potential soul, rather—which has not yet reached the state in which it is capable of expressing thought. These entities are all evolving; and herein is the reason, and the only reason, why the seed, affording the point of contact with this material plane, enables that entity to come back and rebuild for itself the old form. The tulip dies down completely at the end of the year, and the next summer grows up and reproduces the same flower to the most minute speck of color. What has preserved the form of the flower during this interval of apparent non-existence? This fact alone explains it, that its inner entity has rebuilt its old form. No scientist nor philosopher has put forward any tenable hypothesis to explain why two eggs, of almost precisely the same appearance, will develop the one into the mouse and the other into the elephant. There is no reason, no explanation, for any of these puzzles except we accept the fact that beneath the surface phenomena there is taking place the evolution of entities, and that each of these reïncarnates, or reëmbodies itself, upon the completion of its own cycle. This is exemplified before our eyes, were we not too blind to-see. For in the animal kingdom a portion of the cycle or reïncarnation is actually carried

on without leaving the physical plane, as in the metamorphosis of insects. The caterpillar goes into a subjective existence, remains there wholly unresponsive to external stimuli, entirely rearranges the matter of its body by the mysterious power of its inner entity, or soul, passing first into the chrysalis, and then into the soaring butterfly. What greater contrast can there be than the repulsive caterpillar transformed into the beautiful butterfly? Nature is always ready to prove herself a kind, loving, reasonable teacher, if we but study her methods. And here we have re-incarnation shown us in its every detail, because the lower entity, swinging through its cycle, has not descended into subjective realms sufficiently to entirely conceal the process from our view.

There are other phenomena which are of the nature of testimony. Many sane, truthful people remember having lived before. I hold myself the written testimony of a lady who recalls the past of a little sister who died before she was born, and who on this account was supposed to be "crazy," and was laughed at because she would repeat incidents of a life that had ceased before her birth.

Direct knowledge of having lived before comes at times to all. Has not everyone had a strange feeling of having done this or that thing which he happens to be doing, before? It is simply the breaking through the brain of the consciousness of a previous existence which is confused, so feeble is that consciousness, with what one is now doing. The present act is intermingled with the consciousness of a previous existence, causing the uncanny, because unexplained, sensation.

But the clearest and the most convincing proofs that re-incarnation is true are those reasons which may be termed philosophical. Philosophy is the highest exercise of the human mind; the rationalising process of the human intellect. There can be no higher proof than philosophy; no higher Court of Appeal than this supreme function, this godlike attribute of the human soul. Therefore, if re-incarnation can be shown to be reasonable, logical and philosophical, we have offered the very highest possible proof that it is true. The two grandest discoveries of modern science, by means of which it has made its greatest strides into the unknown, are its generalizations of the conservation of energy, and the indestructibility of matter. By these it proves that there is no such thing as the annihilation of either matter, force or consciousness, for science by no possible method can demonstrate that consciousness can be, or ever has been, separated from matter or force. The three, as pointed out, are

eternally associated, and if the law of conservation of force be true, then this law applies to the conservation of conscious force; and there is no escape from that conclusion. If heat will change into electricity, and electricity into light; if it is impossible to destroy a certain mode of force so that it will not reappear in another state, then how absurd to assert, in a law-governed Cosmos, that the highest form of force, intellectual energy, can be annihilated? It is impossible, illogical, absurd. That conscious energy which the human soul displays, and the mode of which constitutes character, must be conserved, or the conservation of all force and energy is a chimera. That intellectual energy is conserved during life cannot be denied; that it is conserved life after life has been shown to be the only explanation of differing characters. It cannot be conserved except by this method. If death dissipates all the energies of the soul, if all that each has gained by experience perishes at death, then is the law of the conservation of force violated. There is no escape from this position. Either force is conserved or it is not. Science asserts that it is conserved, and proves it upon the material plane. Theosophical philosophy asserts that it is conserved upon the mental plane, and proves that this is true by the logical and philosophical proofs pertaining to this plane. It shows that character is plainly the conservation of the force generated by thought and act in the past; that man is under the same laws, dominated by the same divine energies, which guide and control the entire universe. We must not in our blind vanity dissociate ourselves from nature, nor fancy that we are governed by special laws or dispensations.

If force, then, is conserved, intellectual force is conserved; if matter is indestructible, then the material vestments of the soul are also indestructible. Theosophy declares that there is no consciousness which has not its material vehicle, of some degree, and that these thinking souls of ours are associated with a material form or vehicle which is equally eternal, and which must persist throughout eternity, if the soul persists.

Perhaps the highest and most unanswerable proofs that reincarnation is true are ethical. If there be justice in this Cosmos, or in human destiny, then must it be true; because by no other method is justice possible. Otherwise, from the cradle to the grave we are met by injustice, in a thousand ways and forms. One child is born an Australian Blackamoor; another, heir to the British throne; one soul comes to diseased, drunken, vicious parents, foredoomed to a life of infamy and misery; another to the purest, most intellectual, most loving and holy mother and father.

If the soul comes to earth for the first time, and has had no part in creating the conditions that surround it at birth, then is this world a very chaos of injustice. But Theosophy teaches that each soul comes to its own; and the fact that these terrible injustices do surround men at birth can be explained only through accepting the fact that each one has so lived in the past as to have created that character which makes it impossible to come to other parents. We are Blackamoors, white, red, poor, degraded, generous, loving or whatever we may be, because we have created those characters in the past; and just as truly as that one acid poured into one hundred alkaline bases unerringly seeks that and that alone for which it has the greatest affinity, so will the human soul seek those parents who have for it the greatest sum of attractions, and to whom in most instances it is already bound by the karmic ties of past associations. Unless this is true, our mental powers, our thoughts, our conception of nature, our entire relation to this molecular plane of existence are modified by bodies to which we come by chance.

How can the Christian reconcile justice with the fact of God's sending an innocent soul—one which he created for this special occasion—to a mother whose husband is a drunkard or a criminal, or to one who has no husband? All such things are wickedly unjust if such a soul has no voice in the matter. Reincarnation reconciles these birth differences; throws a light upon the problems of life, and shows that all injustice is only apparent, and has originated within ourselves. No other hypothesis explains or reconciles life and the existence of evil. There is infinite injustice in the world unless we admit the fact that we have created those circumstances in the past which control our present lives, and are now suffering the just deserts of our past actions.

And at death we find the greatest of all injustices. Babies who die we are told go to heaven. They have done nothing to earn heaven, but by the mere chance of death, at a day, a month, or a year, go to an eternal happiness, while sisters or brothers, born of the same parents, under the same environments, having the same tendencies, yielding to temptations surrounding them, must go to an eternal hell. And either heaven or hell predicates an infinite result as the effect of a finite cause! How absurd, how illogical, to claim that it is possible in one brief, finite existence, to set up infinite causes! One short life determines everything; eternal destinies hang upon finite causes! This from the religious standpoint. From that of Materialism men live, love, suffer and die, to end in annihilation!

There is no hypothesis, then, which holds out any reasonable and logical hope for the human race except that of reincarnation. It teaches that energy generated in any life cannot be lost or destroyed; that a victory gained is forever won. It holds out to us the promise and prophecy of infinite potentialities. It sets no limit to the heights to which we can climb. And while thus giving to man a glorious hope in the future, it also throws the light of love, compassion and justice about his present, and so enables him to face his godlike destiny, unterrified by death and undismayed by life.

JEROME A. ANDERSON, M. D.

## ADVANTAGES AND DISADVANTAGES IN LIFE.

THAT VIEW of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtle essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection,

to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of

life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies — *skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM Q. JUDGE.

## H.P.B. ON MESSAGES FROM MASTERS.

SOME years ago H.P.B. was charged with misuse of Mahâtâmâs names and handwritings, with forgery of messages from the Mahâtâmâs, and with humbugging the public and the T.S. therewith. Those charges had floated vaguely about for some-time and at last came the explosion. Afterward when writing on the subject of "*Lodges of Magic*" in *Lucifer*<sup>1</sup> the question of the genuineness or the opposite of such messages was dealt with, and what she wrote is here presented for reconsideration. It covers two matters.

*First*, it proves out of her own mouth what the *Path* not long

<sup>1</sup> Vol. III, p. 92-93.

ago said that "if one letter has to be doubted then all have" to be doubted. Hence, if the *Letter to some Brahmans* is a fraud, as Col. Olcott and another say, then all the rest are, also.

*Second*, it applies precisely to the present state of affairs in respect to messages from Masters, just as if she had so long ago forseen the present and left the article so that tyros in occultism, such as the present agitators are, might have something to show them how to use their judgment. The portion selected from her article reads:

"We have been asked by a correspondent why he should not 'be free to suspect some of the so-called "precipitated" letters as being forgeries,' giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine and genuine what was false. Thus what *criterion* has any one to decide between one 'precipitated' letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples) can tell? For it is hardly one out of a hundred 'occult' letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and when a Master says 'I wrote that letter' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the chela's state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the non-adept recipient is left in the dilemma of uncertainty, whether if one letter is false all may not be, for as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another and far worse condition implied. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the 'Occult World,' 'Esoteric Buddhism,' etc., etc., may

be, and there is no reason why they should not be in such a case, — *frauds*, 'clever impostures,' and 'forgeries' such as the ingenious though stupid agent of the 'S.P.R.' has made them out to be, in order to raise in the public estimation the scientific acumen and standard of his 'Principals.'” . . . .

### TESTIMONY AS TO MAHÂTMÂS.<sup>1</sup>

**T**HE NAME *Mahâtmâ* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W.Q.J.

22. A.W.W. "I attended the American Theosophical Convention held at New York in 1893. Sitting near the door in the crowded room I had to pay particular attention to speakers at the other end. The subject of the hour was the Religious Parliament to be held at the World's Fair. A good deal of enthusiasm prevailed as Mr. Judge was relating what had to be done and speaking of the importance of the matter. I was regarding him very closely and only thinking of what he was talking of.

"As he went on I observed a form taking shape near his right shoulder, rather nearer to Mr. Judge than to the chairman, Dr. Buck. This shape became definitely that of a man of impressive appearance. I had seen no pictures of the Masters and could not connect the form with any picture, but I then at once felt it was one of them. Since then I saw the picture of Mahâtmâ K.H. identically that of the being I have described. It is for me proof of the existence of these beings and of their interest in such movements as ours."

23. B.S.H. relates what took place with another: "Some weeks ago at a regular meeting of a Theosophical class in the State of New York we were reading about the Mahâtmâs. Some one spoke of how to communicate with them. An old lady, a natural psychic, said that some years ago when melancholy and discontented a being came and showed her the picture of a former incarnation of hers when she had cultivated materiality but not her spiritual nature. The present one was, he said, for discipline

<sup>1</sup> Begun in February, 1895.

spiritually. From this she became contented with her lot and knew reincarnation and karma to be facts.

"I asked her then what was the being, if she knew. She said she could tell whether such visitors were images of the mind, the spirits of the dead, or living people; and this being she said was a living man, who was good and wise. Her description of him was, tall, finely formed, black hair and whiskers, piercing eyes and that he wore a 'round white cap-thing' on his head. I then said I thought it one of the Masters who worked with the Theosophical Movement. Then she said that during the whole meeting the same being had been standing beside me."

## CORRESPONDENCE.

DEAR SIR:—I. I understand lately that for some years you were in the habit of using many pen names—fictitious names in fact—to articles you printed in the PATH. The articles were valuable to many. But may I ask were these items included in the charges brought against you; and if they were not, is there any way of having them inserted and brought forward? Excuse me, however, I forgot to ask first if what I heard was true.

II. Is it true that by merely rubbing your hand over your forehead four or five times—some say seven—you can write in any language and in any man's hand; and is it true that you are naturally a good writer, but for years have systematically written badly so that people might be deceived about your chirography? HOMOS.

*Answer.* I. It is too true that I have written many articles under "pen names." Letters that helped Jasper Niemand I wrote, and under "X" and other marks I allowed to be published. Many of my articles thus written have been of use. Would you advise me to collect and destroy all that I can find? These items were not in the charges, yet, though some subsequent edition may have them perhaps. In that case this will be a confession.

II. I have not yet discovered that rubbing-the-forehead trick. But I am a good writer when I have time. I was a law copyist once for a few months and the writing was praised. WILLIAM Q. JUDGE.

### COL. OLCOTT AND "SUB JUDICE."

DEAR SIR:—What does Col. Olcott mean by talking of the "Judge Case" as *sub judice*?

*Answer.* Do not know what he means, but it is certain that what he says about it means nothing. The case is *not sub judice*. It was settled and disposed of last July by decision of Council and Committee. *Sub judice* means that a case is alive and under consideration by the court, and that is not the fact here. If Col. Olcott had said that the case was *sub judex* or "under Judge," he would have been right, for all the bad Latin.

W. Q. J.

### AT LOYALTY T.S.

Mrs. Carolyn Faville Ober writes enthusiastically of the formation of this Branch in Chicago. "At first there was discouragement, for it looked as if the work at this great city would be, perhaps, fatally injured. But soon it was shown that the watchword was *work*, and then the skies cleared. Scarcely a reference was made to existing difficulties. All realized that the situation must be faced with *work*; that counteractions to present trouble must be kept in operation by *work*; and that every other thing is secondary in importance to *work*. Partisan feeling was lost in the common impulse to

sustain the common cause by *work*. The salvation of our cause depends, as ever, upon the readiness of each factor in it to do his duty. And beneficent forces must now also be working for us. We should stand shoulder to shoulder drawing closer in bonds of sympathy. These are some of the lessons that might be drawn from our experience in meeting the difficulties which resulted in the formation of *Loyalty T.S.*"

COUNTESS WACHTMEISTER REFUTES HERSELF.

TO THE EDITOR OF THE PATH:—The following communication was sent to me unsolicited, and should, I think, be placed before your readers. Of course it will have no influence with those who have pre-judged the case and placed themselves beyond the pale of reason, and who indulge in angry and persistent denunciation. But to the few who are dispassionate, who mean to be just, and who are therefore capable of weighing evidence the following testimony, coming voluntarily, as it does, speaks volumes, though it may not undo the mischief already done in many quarters. In the long run Truth and Justice will prevail.

CINCINNATI, June 10, 1895.

Yours,

J. D. Buck.

DR. BUCK;—*Dear Sir and Brother*: I would like to say as a preliminary to what follows, that personally I am very fond of the Countess Wachtmeister, and only write the following because I consider it duty pure and simple. If at any time W. Q. J. or yourself should consider it testimony that should be made public, do so. It is at your disposal; make what use of it you choose.

Fraternally,

L. A. RUSSELL,

SANTA CRUZ, CALIF. June 2, 1895.

• Secy., Santa Cruz T.S.

In May, 1894, during the lecture tour the Countess Wachtmeister made through California, I had the pleasure of accompanying her from Santa Cruz to Watsonville.

Knowing her to be an earnest student of Theosophy, and a pupil of H. P. B.'s, I naturally confided to her some personal experiences and asked her opinion. I told the Countess I had tried to tell the same experiences to Mrs. Besant but could gain nothing from her. Countess Wachtmeister, after listening to all the facts of the case, advised me to write just what I had related to her to W. Q. Judge, as he was a more experienced occultist than Mrs. Besant, cautioning me not to act in any way without consulting Mr. Judge, as he was the only person who could decide upon it.

The day before the Countess left Watsonville we were sitting together visiting.

Looking up, she said to me, "I am writing to Judge concerning X" (a gentleman of our Branch who was gifted in oratory and had previously worked along humanitarian lines) "asking Judge to take him under his especial charge," as she thought, "if he could be brought under Theosophical influences he would be of great use in the T.S. and through the T.S. his gifts would be of service to humanity."

I asked her why she did not correspond with him herself, as he had met her and seemed very much drawn towards her.

The Countess's answer was: "I do not feel myself competent to even assist such a turbulent nature as X has." Then, referring to what Claude F. Wright had accomplished under Mr. Judge's training, she turned from her letter, faced me, saying in a most decided and earnest manner: "Do you not know that *W. Q. Judge is the greatest living occultist known to the Western world since H. P. B.'s death?*"

(Mrs.) L. A. RUSSELL.

LITERARY NOTES.

BROTHER JOHN ST. CLAIR is getting up a Theosophical manual in Maori, for use of the Maoris in New Zealand. This good work will eventuate in sowing the seeds of Theosophy among a people little known to the Western World.

LOTUSELÖTEN for May (German) opens with a translation of "The Gospel of Buddha" by Paul Carus, continues the "Tibetan Teachings," and begins a timely biography of H. P. B. The number ends with the usual notes.—[G.]

SPHINX for May (German) has an article by Tolstoi, "Religion and Morals"; an explanation by Dr. Hartmann of *The Talking Image of Urur*; several articles on Theosophy and the Theosophical Society, and the usual stories.—[G.]

INDEX TO THE PATH, Volumes I to VII, April 1886, to March 1894, has been carefully prepared, and will be of great use to students in helping to unearth the treasures that are buried in the old numbers of this magazine. Bound in cloth the size of PATH.—[G.] (*Price 50 cents.*)

THE VAHAN for June contains the Resolutions passed at the recent Convention by the Theosophical Society in America. These are followed by a letter from Mr. Judge to Colonel Olcott regarding the Vice-Presidency of the Theosophical Society. "Activities" comes next, and on the last page, after a long absence, we welcome cordially the Questions and Answers, under the heading, "The Enquirer."—[G.]

NOT YET. Mary Weller Robbins has promised to give one-third of the proceeds from this book which we reviewed last month to the benefit of the Theosophical Society. This was unfortunately omitted from our review. This is truly theosophical work and goes to show that among the members of the Loyalty Branch in Chicago there is real devotion. (*For sale by the PATH, price 50 cents.*)

THE THEOSOPHICAL FORUM, new series No. 1, will be cordially greeted by the members of the T. S. in America. Not only is its new form and its promise of an increased field of usefulness a distinct improvement upon its predecessor, but all true Theosophists will read with relief the editorial announcement that no longer will our patience be tried, our ridicule excited, and our ideals debased by the "mechanical and narrow view formerly obtaining." It is now an unofficial organ of the Society for notices and changes. There is a news department, and four subjects of Theosophical interest are to be analysed each month which can be used for a syllabus for Branches. Capital punishment, the "path" and Karma are some of the subjects treated, all by well-known students.—[G.]

THE NORTHERN THEOSOPHIST for June. The "Editors Remarks" are amplifications of some of his previous ones regarding proposed changes in the T. S. Constitution, and the spirit of what he says is in harmony with what was so excellently said at the past convention in Boston. *Autonomy of Sections and Branches* is suggested, and his condemnation as *untheosophical* of any possible expulsion clause, and his reasons therefor, are well worthy the consideration of those as yet undecided. In America fortunately these matters are settled. "The Revolt of the Personality" by W. A. B. is one of those excellent little sermons we have several times had. In addition there is an article on "Womanhood" by Louisa Shaw, and a notice of the Conference of the North of England Federation.—[G.]

THE ESOTERIC BASIS OF CHRISTIANITY, or Theosophy and Christian Doctrine, by William Kingsland. With Parts I and II most readers of theosophic writings are already familiar, and they have been noticed and commented on in the PATH. Parts III and IV, "The Logos" and "The Gospel," are new, however, as well as the "Introduction," which is an able synthesis of theosophical teaching, and clearly shows its relation to Christianity. Those who have read the first parts need only to be told that the new matter is of equal interest and value, and written with the same ease and grace. We especially recommend the work to those who, accepting Theosophy, still cling to some of the old Christian dogmas, for herein lies the reconciliation.—[G.] (*For sale by the PATH, price, \$1.25*)

THE IRISH THEOSOPHIST for May continues Jasper Niemand's most admirable "Letters to a Lodge." An able analysis of Intellect, Instinct, Impulse, and Intuition is given, with the means of distinguishing one from the other. Mr. Judge in a short article again calls attention to his never having been

furnished copies of the evidence, and further that everything points to the fact that there has never been any intention of furnishing them in spite of promises. In "Adepts and Mediums" Basil Crump writes a warm defense of H.P.B. especially in the matter of the "Letter to the Brahmans," and emphasises what has already been pointed out, that H.P.B. is the "real centre of attack," let hypocrisy cloak ingratitude in falsehood as it may! "Letters to the Editor" has a striking contribution from Ernest T. Hargrove, which does not put Mr. B. Keightley in a very pleasant light, and which has also certain comments to make on Mr. Mead which can hardly be agreeable reading for the subject of them. Mr. Lindsay's letter is scarcely less interesting, recounting as it does the Countess Wachtmeister's various renderings of the story of the Master's seal. "Notes by the Way" is a good summing up of Mrs. Besant's *Statement* by the editor, and an account is given of the First Annual Convention of the Theosophical Society in America.—[G.]

THEOSOPHIST for May. In "Old Diary Leaves" we are told that all was not harmony in the group of exiles; H.P.B. quarreled with Miss Bates, and Wimbridge, and left to Colonel Olcott the task of getting rid of the former. An abortive attempt was made to form a temperance society, and an account follows of the celebration of the fourth anniversary of the T.S. But more important than these is the too meagre description of the meeting with the Sinnetts and Mrs. Gordon, and some of the phenomena that surrounded that Allahabad visit. Majji, the famous female yogi is visited and described. We joyfully announce the conclusion of "The Outlines of Astronomical Motion," and the story called "Overshadowed" is also ended, but our joy in this is somewhat tempered by fear of what may replace it. "Zoroastrianism," "Jewels," "The Vedic Pranayama," "The Sikh Religion," an account of Mrs. Besant's second Indian tour, and articles on "Metempsychosis" and "The Cunning Mahant" complete the body of the number. In the review of the PATH we are told that H.P.B.'s letters "are inaccurate and misleading to a degree." The most striking thing in "Cuttings and Comments" is Colonel Olcott's enthusiastic praise of a certain Miss Allison for teaching the Singhalese maidens how to make jam. We wonder what H.P.B. would have thought of this number!—[G.]

IN THE NEW YORK SUN of May 6th appeared an account of a sermon delivered the day previous by the Rev. Heber Newton, giving, principally in Mr. Newton's own words, his theories regarding the "spiritual body" spoken of by St. Paul. These are in essence identical with Theosophical teachings. He says: "You are in a constant flux of matter, drawing from the earth and the air the material to recompose your physical body. And yet there is something which holds this constant flux of matter to perpetual identity of form. That something which stamps this fluent matter with form and so maintains its identity must be the finer form, the vital and essential substance of our bodies." And again, "This inner finer form of our bodies, even now and here in our flesh, holds the secret of its future marvellous powers, occasionally transfiguring the outer body from within, and lifting it above the laws which ordinarily enslave that outer body. Are there any hints of this? Plenty of them. The residents of the East have from time immemorial, living in the spirit, demonstrated it in what we chose to call occultism. Is this confined to the East? No; in the middle ages it was called magic." Further on he speaks of occult phenomena such as are demonstrated by hypnotism, telepathy, clairvoyance, etc., as well authenticated powers, not of the outer body, "but powers of some inner organization, transformed by the mind." Could any Theosophist have put it more concisely or plainly?—[G.]

LUCIFER for May. In certain respects this number outdoes itself! The "Watch Tower" opens with a defense of H.P.B. the eloquence of which proves quite moving until in the following article, also by Mrs. Besant, we find her standing by Colonel Olcott's side in declaring fraudulent the letter to the Prayag Brahmans sent through the self-same H.P.B.! The author is evidently aware of some absurdity for the following sentence occurs, "I do not regard the letter as genuine, *but I have never attributed it to H.P.B.*" This however stands alone without an attempt at proof or explanation, simply one of those bold statements with which the public has lately become familiar from the same pen. Mrs. Besant's remarks regarding the "practical" Western

methods, (followed by Mr. Judge and his adherents!) as contrasted with the "rigid discipline and long, silent patience demanded by Eastern Teachers," (inferentially followed by Mrs. Besant and her adherents!) is interesting in connection with Dr. Keightley's letter in the last (June) PATH regarding the lengths she has gone to obtain psychic development and powers. The latter part of the "Watch Tower" deals with America and American affairs. This we find particularly delightful: "Thus the T.S. will go on intact, no more changed by the retirement of so many of its members in America than any other of the resignations of which there have been plenty in the course of its stormy history." Alas! poor America, hang your diminished head! Our next sensation is the "Doctrine of the Heart." Comparing this with what has gone before, the old lesson of how much easier it is to *preach* than *practice* is once more enforced. "An Article for the Time" follows this, a reprint from the PATH of a paper by Jasper Niemand. We smile here again though more sadly; the point has been so completely missed, and those who have "*denounced*" and "*condemned persons*" stand self-convicted. "Activities" gives further opportunity for practical manifestation of this strange "Heart Doctrine"! And all this under cover of THEOSOPHY, and in the name of the Lords of Compassion!—[G.]

## MIRROR OF THE MOVEMENT.

### AMERICA.

NEWARK BRANCH was chartered on the 26th of June. This is the result of work done by Mr. H. T. Patterson in New Jersey. The Branch has twelve members and should be the centre of much work in Newark.

THE SOMERVILLE BRANCH has a weekly study-class at which the attendance of members is good, and much interest in Theosophy is shown. It has also Sunday afternoon lectures at which the attendance averages about sixteen.

BULWER LYTTON BRANCH reports it impossible to keep sufficient literature on hand for sale in Rapid City, so great is the interest in Theosophy there. Necessity has arisen for the use of a hall once a week on account of the great increase in numbers at the meetings.

BEAVER T.S. was chartered June 24th. This Branch is a reorganization of the Toronto Theosophical Society. Resolutions were adopted in connection with the reorganization similar to those adopted by Loyalty T.S. Brother Samuel L. Beckett is President, and our old friend, A. E. S. Smythe, Secretary.

LOYALTY BRANCH, Chicago, was chartered May the 29th, and is the first Branch chartered under the Constitution of the Theosophical Society in America. The work in Chicago is prospering and has increased rapidly since the change referred to in Mirror of last month. A Headquarters has been established at Room 20, 15 Washington Street, corner Wabash Avenue, and many schemes are in hand to set Chicago afire with Theosophy.

HARTINGTON BRANCH is the name of a new Branch chartered at Hartington, Nebraska, June 25th. Brother C. F. Wright paid a visit to Hartington last February and stirred up considerable interest. A study-class was formed and the interest has grown. Dr. Allen Griffiths on his way West visited the centre and organized. Mrs. Nannie A. Crouch, one of the members in Omaha, is largely responsible for the good work done in Hartington.

TOLEDO THEOSOPHISTS reorganized themselves on June the 15th. Members ratifying the Convention in Boston separated from the old Toledo Theosophical Society, now no longer existing, and a permanent charter was issued on June the 21st for a Branch under the name Mánasa T.S. The application was signed by all the *working* Theosophists of the old Branch and those who had built it up. No doubt can exist but that the Mánasa T.S. will outdo even the work accomplished by the old Toledo Society. The Branch is a part of the new Central Territorial Committee.

THE BRANCH in Harlem has effected a reorganization and is now the "H.P.B. Branch of the Theosophical Society in America." A Constitution and By-laws whose main features are in consonance with the Constitution of the T.S. in America has been unanimously adopted, and officers elected and committees formed under the reorganization. Interest in the Theosophical Movement is quickening rather than waning. Though June is a "lean" month for public meetings, the attendance at each of the Sunday evening lectures is close to fifty, while the Friday night or regular Branch meeting brings out between twenty-five and thirty. A Lotus Circle for the children "old and young" has been formed and is successful. The Saturday evening class for members is a feature of the Branch work which is producing good results. It is specially intended to aid members by study and otherwise to fit themselves to help and teach others. "H.P.B." Branch accepts the call to "no longer temporise but act" as an order to be obeyed by the heart and the head, and will "govern itself accordingly." All visitors whether members of the Theosophical Society or not will receive an old-fashioned welcome to any of the public meetings in this little Theosophical Home.

BURCHAM HARDING visited Springfield, Mass., on May 14th, spending some days in doing newspaper work and arranging for lectures. The 18th, lectured at Easthampton, in Mrs. H. K. Richmond Green's parlors and conducted a class the following day. The 20th and 21st, lectured in the Church of the Unity at Springfield to crowded audiences; subjects, *Reincarnation* and *Human Perfection*. The 22d held a meeting in the church, when two study classes were formed. The 25th attended one of these classes. The 26th occupied the pulpit in the Unitarian Church, Northampton, at the usual morning service, taking *Reincarnation* as the subject, Lectured again in the church on 27th, and held a class 28th. The 29th attended the class at Easthampton. The 31st May and 1st June lectured in the Universalist Church, Westfield; and on the 2d occupied the pulpit both morning and evening, taking as subjects, *Has Man an Immortal Soul?* and *What Happens after Death*. A class to study Theosophy met in the church in the afternoon. In future the class will meet at the residence of the minister, Rev. J. B. Reardon. The 3d and 4th at Greenfield, lectured in the Unitarian Church, the 5th held a class in the church. On the 6th Mr. Harding returned to Boston. At all these cities the use of the churches was allowed without charge. Advertising was paid out of the collections, the surplus being used for local charities. The newspapers in all places were favorable and liberal in the space given to Theosophy. Large audiences attended in every place. The 7th Mr. Harding left for Chicago, Ill., to assist in the work of the Central States. The 9th he addressed the Wachtmeister Branch, and the Loyalty in the evening. The 11th attended meeting of Englewood Branch. The 16th spoke before Loyalty Branch, replying to Dr. J. H. Barrows' last *Haskell* lecture—in which he emphasized the "supernatural history" of Christianity as its distinctive feature. The Loyalty Branch has chosen a very appropriate name and is doing good work.

#### PACIFIC COAST.

PROMETHEUS T.S. Portland, Oregon, was chartered on the 28th of June. The Prometheus Society starts off with thirty members and is practically the reorganization of the Willamette Society; thirteen members of the latter, one member from the Triangle, one member from the Olympia, and fifteen new members uniting to form this Society. Mr. John H. Scotford is the President and Mrs. Laura Durkee the Secretary. We feel assured that this is the solution of Theosophical problems in connection with Portland, and that the work done there in the future will merit a full success.

THE HAWAII LODGE, Honolulu, observed White Lotus Day in a fitting manner. On invitation, the Aloha Branch, the other Branch in Honolulu, joined with the Hawaii Lodge on May 8th and the hall of the latter lodge was beautifully decorated by the lady members with white flowers, palms and greens, while in front of the large picture of H.P.B. was placed a pillar of white and red carnations so arranged as to form the letters, H.P.B. A photograph of the decorations has been sent to the Headquarters and framed and placed in the Headquarters rooms. Vocal and instrumental music was fur-

nished by the members and friends. A very large audience was present. The Hawaii Lodge reports good work. Its formation, as well as the interest in matters theosophical, are mainly due to the work of Mrs. Mercie M. Thirds, who visited the Islands, October, 1894.

#### PACIFIC COAST LECTURER'S MOVEMENTS.

Dr. Griffiths reached Omaha May 28th and in the evening met and conferred with the local T.S. upon the situation. Next evening the Vedanta Branch meeting was attended. Other meetings followed and the Branch voted to secure suitable quarters for meetings, and money was subscribed for that purpose. Sunday evening, June 2d, a public lecture upon *Heredity* was given—local papers gave columns of reports. Hartington, Cedar Co., Nebraska, was visited next upon invitation of a number who had become interested by lectures and good work done by Claude Falls Wright and Mrs. N. A. Crouch—the latter of Omaha. June 4th, 8 p. m., a public lecture on *Theosophy, Karma and Reincarnation* was given, and upon the next evening the Hartington Branch was formed with 12 charter-members—Mrs. M. B. Van Velsor, President; J. H. Felber, Vice-President; Dr. H. D. Dwight, Secretary and Treasurer. Rooms were at once secured for meetings, and the future looks bright for a vigorous Branch at that point. June 6th, Dr. Griffiths returned to Omaha and met and talked to the Branch and interested inquirers in the evening. June 8th he arrived in Denver, and upon the following two evenings met members of the Denver Branch, when T.S. work and methods were discussed. A lecture was given upon the third evening, June 10th, in the Unitarian Church. The members expressed a desire to engage in systematic study, establish a library and hold public meetings. Sidney F. Smith, 1470 Steele Street, would be glad to meet members of T.S. who as teachers expect to attend the Teachers' National Convention to be held in Denver this month. Salt Lake City was reached June 12th. While in that city Dr. Griffiths attended Branch, held several informal meetings, lectured in the city and also in the territorial prisons. At the prison a class of 25 was formed for study, and Branch members will conduct it. The local press printed columns of interviews and reports. June 15th was spent in Ogden and a meeting of those interested was held. He left the same evening for the Pacific Coast.

#### FOREIGN.

##### NEW ZEALAND.

THE WAITEMATA CENTRE was formed on May 7th with fourteen members, most of whom are charter-members. White Lotus Day was kept by the Centre, the members reading extracts from *Voice of the Silence, Light on the Path, Song Celestial, Letters that have Helped Me*, etc. The H.P.B. Centre, Thames, has existed for some time. Mr. John St. Clair is secretary for the Waitemata Centre, Auckland, and the Rev. S. J. Neill for that at Thames.

AUCKLAND, New Zealand, May 16.—During the past month the following public efforts have been made in aid of the Theosophic movement: On April 19th, Mrs. S. J. Neill read a paper upon "Vegetarianism." On May 23d Mr. C. J. Staples, General Secretary of the Australasian Section, arrived here in company with the returning Convention delegates and on the evening of May 23d a public welcome was accorded to him. On the evening of May 26th he spoke on *The Practical Side of Theosophy*, and on Sunday evening, April 28th, he lectured in the Choral Hall on *Karma*. On May 5th, Miss L. G. Browne read several selections from *The Light of Asia*. On May 8th, Lotus Day was observed, and on May 10th C. W. Sanders read a paper upon *States of Consciousness*, and on Sunday evening, May 12th, he lectured in the Choral Hall upon *Unity, a Divine Principle*. A class for the study of the *Ocean of Theosophy* has now been formed in Auckland.

##### ENGLISH LETTER.

LONDON, June 14, 1895.

The agenda for the forthcoming Convention is now out, and the policy of Mr. Judge's persecutors is therein partially disclosed. Mrs. Besant calmly proposes:

That a Committee be appointed to receive and consider any amendments in the General Constitution of the Theosophical Society, their report to be forwarded to the General Secretaries of the Indian, Australasian, American and European Sections, in time for discussion at their respective Conventions in 1895 and 1896.

So the whole matter is to be shelved, and awkward discussions and disclosures neatly evaded! We shall see. Col. Olcott, too,—who has arrived in England—has issued a presidential mandate on the action taken by the recent American Convention at Boston. You are all cut off, root and branch, your diplomas cancelled, and your names erased “from the roll kept at the Society’s Headquarters, Adyar!” It is a sorry document, this, to be issued by the man who could—had he so chosen—have kept the Theosophical movement one and undivided.

The Dublin Lodge has issued a proposed Constitution for the consideration of the Convention, which, like much else, will—if Mrs. Besant’s proposed Resolution is carried—be buried in the comparative oblivion of a Committee. Meanwhile, work goes on.

The Convention is to be held the first week in July—3d and 4th—this year, and at the Portman Rooms, instead of at Avenue Road, which will greatly add to everybody’s convenience, these rooms being in a much more central position. There seems to be a widespread feeling in favor of some form of autonomy for Europe.

ALICE CLEATHER.

#### CEYLON.

Countess Wachtmeister spent a day with us *en route* to Australia and was Mrs. Higgins’ guest. Mr. Milton Hack also came. Colombo is a sort of half-way house for members who go from East to West or *vice versa*. It seems thus important that Mrs. Higgins’ effort to build a home for the Musæus Orphanage where visitors might be welcomed should be continued. Attendance has increased, and our American friends have done a useful work among the neglected Buddhist girls here.

(Communicated.)

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FOLLOWING is a copy of a letter from the Executive Committee to be read at the forthcoming European Convention, on July 4th:

*From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, “The European Section of the Theosophical Society.”*

BROTHERS AND SISTERS:—We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—“Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it.” Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature’s laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly

free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Fraternally yours,

(Signed) WILLIAM Q. JUDGE,

*President.*

(Signed) ELLIOTT B. PAGE,  
A. P. BUCHMAN,  
C. A. GRISCOM, JR.,  
H. T. PATTERSON,  
JEROME A. ANDERSON,  
FRANK I. BLODGETT,

*Members of the Executive Committee.*

#### SUPPORT OF THE T.S.

June 21st received from George E. Harter the sum of sixty-five dollars, making a total of \$245.00 received since January the 16th.

WILLIAM Q. JUDGE, *President.*

#### NOTICES.

WILLIAM Q. JUDGE's reply to the charges against him has been sent to every member in America. Anyone requiring extra copies for interested friends can have them upon forwarding stamps to the office to cover postage.

THE THEOSOPHICAL FORUM has entered upon a new life and era. It has undergone many changes in style, arrangement and size. Subjects for discussion for the use of Branches, a column of Theosophical news, and other departments have been added. For the future it will be issued as regularly as possible on the fifteenth of each month. Branches and members should send questions, which will be carefully dealt with in the *Forum*.

VERBATIM REPORT of the Convention at Boston, in April, has been sent to every member, and with it a copy of the Constitution and By-laws of the T.S. in America.

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Their abuse is but of the visible personality; they cannot touch thee, invisible, unconquerable.—*Farewell Book.*

ÔM.

# Ā Ṭ Ṣ

Persist not in calling attention to a matter calculated to cause division.—*Patimokkha*.

May I be thoroughly imbued with benevolence, and show always a charitable disposition, till such time as this heart, shall cease to beat.—*Inscription in Nakhon Wat*.

## THE PATH.

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VOL. X.

AUGUST, 1895.

No. 5.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### THE THEOSOPHICAL MOVEMENT.

THERE is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better coöperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the

Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons—-independent in government wherever the geographical or national conditions indicate

that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work nited with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

## LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

### IX.

**H.** P.B. was in perfect raptures over the climate and scenery of Switzerland. All her life she adored nature. "I have never breathed so freely. I can even walk as I have not been able to walk for ten years past."

At this time all the sad troubles of the past year appeared to Helena Petrovna not in a black but in a humorous light. She wrote to Madamé Jelihovsky in September, 1885:

"My faithful Theosophists wont let me alone. They invite me to London. They want me to put myself at the head of the European Theosophical Society; and to edit my *Theosophist* from there. And the Hindûs are also piling letters on me, telling me I must come back to India, threatening poor Olcott with a mutiny without me. In their eyes he is only the realizer of my inspirations, and I am the chief priestess and Pythia. Have you read about the Psychists (the members of the S.P.R.) and their meet-

<sup>1</sup> Copyright, 1895.

ing in London, publicly accusing me of having created Theosophy, of having invented the Mahâtmâs, and of having played all kinds of tricks—all with the only aim and object of political intrigue for Russia, which paid me for it?!! Even such enraged Conservatives and Russophobes as Mr. Sinnett and Lord Borthwick were disgusted with such meaningless rubbish. The only foundation for their accusation is that during my arrival in India some Anglo-Indian papers stopped abusing Russia, as they had been doing up till then. There is some truth in this. Some of the editors of the best papers, as *The Indian Mirror*, *Amrita Bazaar Patrika*, *The Hindû*, etc., are Theosophists and my personal friends, and so they knew very well that every word uttered by them against Russia cut me to the heart—especially if it is Englishly unjust. And so they abstained from it, and for this I was promoted into a paid official spy. Oh Lord, I recognize my usual fate! *D'avoir la reputation, sans en avoir eu la plaisir!* And if I only had the consolation of having been of some use to dear Russia: but such was not the case; only negative, trivial results."

"I understand," wrote H.P.B. in another letter, "that the Psychical Research Society could not help separating from us. Though at the beginning it warmed itself in the nest of the Theosophical Society, like the thievish cuckoo warming its progeny in someone else's nest—at the time, as you remember, when Myers so constantly wrote to you,<sup>1</sup> and also requested me to write to you asking you to act as his Russian correspondent. It would be too dangerous for Myers, as he makes a point of not separating himself from European Science, to proclaim honestly and fearlessly what are no tricks and no lies but the result of powers not known to European scientists. He would have against him all the greatest social peers of England, the clergy and the corporations representative of Science. As to us Theosophists, we have no fear of them, as we swim against the stream. Our Society is a kind of constant poke-in-the-eye for all the bigoted Jesuits and pseudo-scientists. As for me, being a Russian, I am a regular scape-goat for them all. They had to explain my influence in some way or another, and so they wrote an indictment—a whole book by a former colleague and friend, Myers. It begins with the words: 'We proclaim Madame Blavatsky the grandest, the cleverest, the most consummate impostor of the age!' And in truth it looks like it! Just think of it: I arrive all alone in America; choose

<sup>1</sup> He wrote so often asking questions about H.P.B. that Madame Jelihovsky's family got wearied and almost gave the postman directions not to deliver the letters!

Olcott, a spiritualist, and begin work on him as a kind of prologue, driving him mad without any delay! But from an ardent follower of Spiritualism he becomes a Theosophist; after which I, though unable at the time to write three English words without a mistake, sit down and write *Isis*. Its appearance produces a *furor* on one side and gnashing of teeth on the other. Here I invent the Mahâtâmâs, and immediately dozens of people take to believing in them, many see them—there begins a series of phenomena under the eyes of hundreds of people. In a year the Society counts a thousand members. Master appears to Olcott ordering him to migrate to India. We start, baking new Branches like hot loaves on our way, in London, in Egypt, in Corfu. At last in India we grow to be many thousands. And, mind you, all these are my tricks. Letters of the Mahâtâmâs simply pour from all the points of the compass, in all languages; in Sanskrit, in Indian dialects, in ancient Telugu—which is little known, even in India. I fabricate all this and still alone. But after a short time I very adroitly make confederates out of those whom till then I had deceived, leading them by their noses; I teach them how to write false letters in handwritings which I have invented and how to produce jugglers' tricks. When I am in Madras, the phenomena happening in Bombay and Allahabad are produced by my confederates. Who are they, these confederates? This has not been made clear. Take notice of this false note. Before Olcott, Hübbe-Schlieden, the Gordons, the Sinnetts, and other people of standing, Myers politely excuses himself, acknowledging them to be only too credulous, poor dupes of mine. Then who are the deceivers with me? This is the problem which my judges and accusers cannot explain anyhow. Though I point out to them that these people must necessarily exist: otherwise they are threatened with the unavoidable necessity of proclaiming me an out-and-out sorceress. How could it be otherwise? In five years I create an enormous Society, of Christians, Hindûs and Buddhists. Without going anywhere, being constantly ill, sitting as if rooted at my work, the results of which are evident—I, an old Russian 'gossip,' spreading nets over thousands of people who without any signs of insanity believe in my phenomena; as also hundreds of thinkers and learned people who from being materialists became visionaries—how *can* people help seeing in me the 'greatest impostor of the age'?

"In the enumeration of my sins, it is openly proclaimed: 'You naïve Anglo-Saxon Theosophists, do not believe that Madame Blavatsky's influence in India only reaches you; it goes

far further. When she came back to Madras, about eight-hundred students, not Theosophists at all, presented her with an address of sympathy. Her influence is immense. Nothing would be easier for her than to instil hatred towards England in the hearts of the Hindûs, and to prepare the soil slowly but surely for a Russian invasion.' So this is what they fear, is it? A Russian spy indeed! no spy at all, but a regular conqueror. You may be proud of such a sister. . . .

"It is no longer my business, but the business of all Theosophists. Let them fight for me; as for me, I am sitting quietly in Würtzburg, waiting for Nadya's (Madame Fadeëf's) promised visit, and wont stir from here. I am writing a new book which will be worth two such as *Isis*."

About the same time she informed her friends that the phenomena of her clairvoyance and clairaudience, which took place many years ago in New York, were taking place again and were considerably intensified. She said she saw "such wonderful panoramas and antediluvian dramas," had such clear glimpses and vistas into the hoary past, maintaining she had never *heard or seen better* with her inner faculties.

About this time the half-restored health of Madame Blavatsky came to grief again. The worry of her final rupture with V. S. Solovioff, whom she had taken for a true disinterested friend until then, and the death of a beloved cousin of hers were partial causes of it. Her sister writes concerning it: "V. S. Solovioff did not succeed in his earnest wish to 'ruin' Madame Blavatsky, but by this new scratch at her sore heart he certainly succeeded in shortening her life." The result of all was a day's swoon.

"I have frightened them all, poor people," writes H.P.B., "I am told that for half an hour I was like one dead. They brought me back to life with digitalis. I fainted in the drawing room, and returned to consciousness when undressed in my bed, with a doctor at the foot of my bedstead, and Mlle. Hoffman crying her eyes out over me. The kind hearted Hübbe-Schleiden, President of the German Society, brought the doctor personally from town, and my kindly ladies, wives of the painters Tedesco and Schmiechen, and Mlle. Hoffman sat up all night with me."

## TALKS ABOUT INDIAN BOOKS.

## IV.

*The Hymns of the 'Rig Veda, III.*

AS WE begin to form certain clear and definite notions about the hymns of the Rig Veda, their dim and misty magnificence gradually gives place to a truer and more human understanding. In the first place, we come to see that among these thousand and twenty-eight hymns, there are a pretty large number that can only be called hymns out of courtesy;—they are really poems and songs, martial, satirical, descriptive, and not religious hymns at all.

Then we must come to see that, among the poems that are really religious in character, and chiefly those addressed to Agni and Indra, at the beginning of eight out of the ten “circles” of the hymns, we can come to no very clear conception of their real religious purport until we are entirely satisfied as to who or what Agni or Indra are. These two powers have, it is true, a definite mystical meaning in the Upanishads; Agni, in three forms,—one manifest in each of three worlds,—is the vital Fire of physical life, the passionnal Fire of mental life, the intuitional Fire of spiritual life; Indra is the blue sphere of the firmament in the “little world of man,” overarching and containing the whole of his physical, moral and spiritual activities. In this sense the two Powers appear more than once in the Upanishads; but whether they had this meaning or a merely natural sense in the Rig Veda hymns is a question that cannot be settled for a long time yet.

To show the quality of these hymns, we may take a few from the third “circle,” the circle of Vishvâmitra the Rajput and his family. Vishvâmitra’s kin are often called the Kushikas, from the name of the King-Seer’s grandfather Kushika. Here are a few verses of hymns to Agni:

“In generation after generation Agni the Veda-born is kindled by Vishvâmitra and his family.”<sup>1</sup>

“With uprising flame do thou, oh son of strength, when praised, give abundant vigor to thy worshippers; oh Agni give brilliant fortune and prosperity to Vishvâmitra and his family,—often have we given luster to thy form.”<sup>2</sup>

“The two sons of Bhârata, Devashravas and Devavata, have brilliantly kindled the bright burning Agni; oh Agni look on us

<sup>1</sup> *Rig Veda* III. 1, 21.

<sup>2</sup> *Rig Veda* III. 18, 4.

with abundant wealth, be for us a bringer of nourishment day by day.

“Ten fingers have engendered the ancient god, the well-born, beloved of mothers; oh Devashravas, praise the Agni of Devavata,—the Agni who has become the ruler of beings.

“Thee I laid down on the most excellent spot of earth, on the place of worship, on a fair day among days; by the rivers Drshadvatî, Apaya, and Sarasvatî where Manu’s children dwell, shine thou, Agni, brilliantly.”<sup>1</sup>

“Agni, the god of all men, like a neighing horse is kindled by the Kushikas, with their engendering fingers in every age, may this Agni lay wealth on us, with vigor, with horses,—Agni ever alive among the immortals.”<sup>2</sup>

Of course one may say that the whole of these hymns are mystical and symbolical; that “the cows and horses and brilliant wealth” are symbols of spiritual gifts. It is certain they had this meaning in the Upanishads; but one cannot decide satisfactorily whether these mystical values are read into the Vedic hymns, without having been there originally at all. The descriptions of the Fire-god, kindled by the ten fingers holding the fire-stick in the socket; the Fire-god laid on the altar; the Fire-god crackling like the neighing of a horse; the Fire-god kindled in the houses, and so on, so clearly and graphically describe the outward, physical fire of the sacrifice that we cannot doubt such a fire-worship existed as, for instance, exists to-day among the followers of Zoroaster; but whether the real stress was laid on the symbol or on the power symbolised, is difficult to decide.

Then a verse or two to Indra:

“This desire gratify thou with cows, with horses, with brilliant wealth prosper thou us; desiring heaven, the Seers, the Kushikas have composed a hymn for thee, Indra, in their souls.”<sup>3</sup>

“We the Kushikas, desiring succour, summon thee, Indra the ancient, to drink the libation of Soma.”<sup>4</sup>

The Soma, the juice of the moon-plant, was the fit offering to Indra, as clarified butter poured on the flame was the proper oblation to Agni. Both the juice of the moon-plant and the clarified butter had at one time a mystical, or perhaps rather a psychical meaning; but whether they had this meaning in the hymns is as yet impossible to decide.

Then comes an admirable descriptive poem, the song of Vish-

<sup>1</sup> *Rig Veda* III. 23, 2-4.

<sup>2</sup> *Rig Veda* III. 26, 3.

<sup>3</sup> *Rig Veda* III. 30, 20.

<sup>4</sup> *Rig Veda* III. 42, 9.

vâmitra and the two rivers:

[Vishvâmitra speaks:]

“From the mountain’s womb hurrying forth, contending like two mares let loose, or like two bright mother-cows licking their calves, the Vipas and Shutudrî rush outward with their waters.

“Sent forth by Indra, seeking a rapid course, ye move oceanwards as if going in a chariot; running together, swelling with your waves, the one of you, bright streams, approaches the other.

“To the bright mother-stream I have come, the Vipas, wide and benignant we have reached; like two mother-cows licking each her calf, to the common womb you come.

[The Two Rivers speak:]

“Here we with our waters swelling, onward to the god-made womb are moving; our swift course cannot be stayed,—what seeks the Seer, that he invokes the rivers?

[Vishvâmitra speaks:]

“Stay your course a little, ye pure streams, for my pleasant words; with potent prayer I, the son of Kushika, desiring succour, invoke the rivers.

[The Two Rivers Speak:]

“Indra, lord of the thunderbolt, has hollowed out our channels, he smote the serpent who held back our streams; Sâvitṛ the skilful-handed has led us hither, by his impulsion we flow broadly on.

“Forever be praised that valor of Indra, that he cleft the serpent asunder; with his thunderbolt smiting the hindrance, and the waters, desiring an outlet, went their way.

“This word forget not, singer, which other ages will echo to thee; in hymns, oh bard, show us thy gratitude, humble us not before men,—to thee reverence.”

[Vishvâmitra speaks:]

“Oh sisters, listen to the bard who has come from afar with waggon, with chariot; sink down, become fordable, cover not our chariot-wheels with your streams.

[The Two Rivers speak:]

“To thy words, bard, we listen, thou who hast come from afar with wagon, with chariot; I will bow down for thee like a fruitful mother, like a maid to her lover, I will give place to thee.

[Vishvâmitra speaks:]

“When my Bhâratas, war-loving, sent forth, impelled by Indra, have crossed thee, then thy headlong current shall hold its course; I seek the favor of the worshipful rivers.

“The war-loving Bhâratas have crossed,—the Seer has gained the favor of the rivers. Swell outward, impetuous, fertilising; fill your channels, rolling rapidly.”<sup>1</sup>

Here, at any rate, there is no doubt about mystical or symbolic meaning; we see at once that this is an admirable descriptive poem, of great intrinsic worth, and fitly coming from the Râjput hero Vishvâmitra, the leader of the war-loving Bhâratas. For poetic value, the hymn or song may well be classed with the song of the slaying of the serpent.

Another hymn or song shows that Vishvâmitra kept his promise to celebrate the rivers:

“The great Seer, god-born, god-directed, leader of men, stayed the watery current; when Vishvâmitra led Sudas, Indra was propitiated by the Kushikas.

“Like swans ye make the stones crushing out the Soma juice resound, exulting with hymns at the pouring of the libation; ye Kushikas, wise Seers, leaders of men, drink the honey-sweet Soma with the gods.

“Approach, Kushikas, be watchful, let loose the horse of Sudas after riches; let the King strongly smite his foe in the east, in the west, in the north; then let him offer sacrifice on the most excellent spot of earth.

“I Vishvâmitra have caused both heaven and earth to sing the praises of Indra; and my prayer protects the people of Bhârata.”<sup>2</sup>

Here again the marshall note of the Râjput Vishvâmitra, the teacher of Kings, and a King himself, according to tradition. And through this third “circle” of hymns are echoes of his valor, of the battle of the ten Kings, of the war-loving Bhâratas, and of the envy and rivalry of Vasishtha the type and representative of priestcraft.

But there is another note than that of war in the hymns of Vishvâmitra,—a note of high inspiration. This note of inspiration rises to its highest elevation in the famous Gâyatrî, “the mother of the Vedas,” the most sacred prayer of India to this day. The Gâyatrî is a prayer to the dim star that burns within, the dim star that will at last become the infinite light. Its words, translated, are:

“Let us keep in our souls that excellent shining of the divine Sun who may guide our souls onward.”<sup>3</sup>

This prayer is still preserved in the highest reverence in India; is still in daily use. It dates from an age long before there was

<sup>1</sup> *Rig Veda* III. 33, 1-12.

<sup>2</sup> *Rig Veda* III. 53, 9-12.

<sup>3</sup> *Rig Veda* III. 62, 10.

any priestly caste in the land; it comes from a Seer and Sage of royal blood; of the warlike Râjput race. Though preserving this luminous prayer, later ages, guided by the ambition of priestcraft, and the longing for a spiritual monopoly, did everything that was possible to belittle the greatness of Vishvâmitra, and finally pretended that what eminence he had was owing to his attainment of Brâhmanhood,—of admission into a priestly caste, which, in his days, had no existence. For even the name of Brâhmana, in the later sense of caste, occurs only once in the first nine "circles" of the hymns, and that is the famous fable of the frogs, which we shall presently translate. In the third "circle," of which Vishvâmitra is the Seer, the word does not occur at all, and the whole story of this great Seer's Brâhmanhood is clearly of a far later age.

As the hymns of the Rig Veda show him, Vishvâmitra was a prince of royal blood, perhaps a King; an accredited Seer and Prophet of Agni and Indra, the greatest of Vedic divinities; a poet of admirable power and worth; the composer or Seer of a prayer still esteemed the holiest in India; the foremost personage of the whole of Vedic times.

C. J.

## MIND AS THE THEATRE OF HUMAN EVOLUTION.

**M**<sup>AN</sup> IS essentially a Divine Being, and his ultimate perfection is the aim and end of all evolution. The divine potency promises human perfectability. Evolution is the process of its attainment. Men differ only in the stage of their evolution. They are in essence one; the process of evolution differs only in details and in time, circumstance, and place, in order that individuality may be presented. Self-consciousness is derived from, and finally again merges into, universal consciousness. The beginning and the end are the same with all, the details of the journey only differ. The potency of divinity and the diversity of nature are the two poles of the life-current along which man journeys, and of the spiral up which he climbs. The pivot around which the life-wave cycles in man is the Mind. Dividing the seven principles in man, or, strictly speaking, the seven planes or aspects of the One Eternal Divine Principle—into two groups, we have an upper triad that is changeless and pure, and a lower quaternary that is transcient and perishable. Speaking symbolically, it is the presence of the upper triad in the lower quaternary that gives man his humanity. Previous to this man is only an animal. Losing

this he sinks bodily and permanently to the animal plane. If we unite the human intelligence to the ferocity of the beast, evolution ceases and atavism rules supreme. Margrave, Mr. Hyde, and Jack the Ripper are illustrations. It is the presence of the lower quarternary in the upper triad that merges man in divinity. This is precisely the meaning of the "Fall" and the "Redemption" of man. It is not a foolish fable, nor an irreconcilable paradox, but an epitome of human evolution with its descending and ascending arcs. Its plan is a complete philosophy: Its process an exact science: Devotion to its pursuit and obedience to its behests are the essence and acme of all religion. Jesus and Buddha, all the Avatars of all the Ages, are illustrations. The battle-field of human evolution is the Mind. When the triad touches the animal quarternary the circuit is closed, a spark flashes out and the dawn of reason and intelligence begins. That which follows is the "fruit of the tree of knowledge of good and evil." The fruit of the tree of Life is withheld. That awaits man at his goal, not at his beginning. This fact of the mind as the battle-ground of evolution, as the field of all human endeavor, has been recognized in all ages. "As man thinketh, so he is." "My mind to me a kingdom is." "I think, therefore I am." "All that I am is the result of what I have thought." These and many more are the flashes of intuition radiating out from the inner consciousness of man, the waking of the lower sense to the higher truth. Theosophy transforms these flashes of light into full-orbed spheres and fortifies them with a complete philosophy and an exact science, so that with chart and compass man no more sails an unknown sea, but guides his journey at will.

But what is the mind that is thus the theatre of man's ceaseless evolution? Modern materialism masquerading in the garb of Science tells us that "Mind is a property of Matter;" a result of aggregation, combination, differentiation and the like. But Materialism does not tell us how Matter thinks, or becomes conscious, or how aggregations of molecules come to possess or to manifest qualities absent from the molecules themselves. In fact, they describe phenomena and point to results, but tell us nothing as to real causes or essential nature.

If my body is conscious, or my brain thinks, it is on another plane, a lower degree. I think, and act, and manifest consciousness through them: they are my servants, and even their aggregate is not me, they are mine. Name all their qualities and phenomena; classify all their properties, and I am still the "Cata-

gorical Imperative." They are conscious, each on its own plane and in its own degree, but I am conscious of consciousness, I alone dominate the aggregate. "I, am I." What then is the mind? But first, what is the Ego, the *I am*? To use the expression of Descartes—"My self-consciousness and all that is contained in it, that is my true Ego." Aristotle had postulated a nutritive, a scientific, a motive and a thinking soul, but Descartes restored the unity of the spiritual being. But according to Theosophy the true Ego is more than the sum of individual self-consciousness, because that expansion of animal consciousness into human self-consciousness as one stage of evolution is, nevertheless, a limitation, and the next stage of evolution removes the very limitation that, while it makes man human, prevents him from being a God in the platonic sense. This philosophy never for a moment loses sight of the Divine nature of man, and perfection as his final goal. While, therefore, the Ego is the centre of man's consciousness and while it represents the sum of all his experiences, we must not overlook its derivation on the one hand, nor its destiny on the other. Otherwise evolution would have no meaning, and, accepting self-consciousness as a fact, experience could only result in elaboration and differentiation. We should be involved in a vicious circle, and doomed to ring the changes of an endless series of complications in experience. Instead of this, as plane after plane has been passed, so plane after plane stretches before us as evolution proceeds. The circle of experience, instead of being a hollow sphere that hems us in, is a spiral that leads us upward and onward.

It is in the upper triad that the real Ego abides, while "my self-consciousness and all that is contained in it" results from the union of the upper triad with the lower quaternary. Mind and self-consciousness are the result of this union. The immediate organ of these is the human brain, while the entire physical structure stands as intermediate organs and tributary to the self-conscious centre. The existence and consciousness of the Ego, then, is our starting-point. The Ego is limited by the body which it inhabits, and by its environment. Consciousness *per se* is the sum of all evolution of the Ego up to the human plane, and self-consciousness is the crown of all previous evolution but is derived from the higher Ego. We thus become conscious of consciousness, *i.e.*, self-conscious. That which is the crown of all sub-human evolution and which determines the human endowment, is but the starting-point of the next evolutionary stage, the crown of which will be Divine, or Universal Consciousness. When man

has conquered his environment and adjusted all his volitional impulses to all external conditions and sequences, he will have attained to a degree of knowledge and power that is superhuman and hence Divine.

In answering the question "What is mind?" we thus have in view man's origin, nature and destiny, and the whole philosophy of his ceaseless evolution. We have shown the mind to be the theatre of man's evolution because it is the seat of his self-consciousness, in which he gains experience or knowledge of good and evil. The bodily avenues of sense and feeling relate him to the world about him in the varied experiences of life. Man is potentially a mirror or epitome of the universe, and his varied experience converts the potentiality into actuality. It is thus that his ideas become realities and the Divine Ideal is at last attained. Man's experiences are the phenomena of his daily life represented in terms of self-consciousness. As this progressive series of daily experiences, changing and evanescent, are individual and not universal, the mind is the theatre of their display. The mind is not, however, a passive screen but the living phantasmagoria with Imagination to create, with reason to combine, adjust, weigh and measure; with judgment or desire to discriminate and with will to execute. The mind is therefore, not only the theatre for all these varied experiences but the succession and the sum of all our states and conditions of consciousness. It is in this final synthesis that the mind is united with the Ego. It is thus with the moving panorama of events and experiences of the daily life of the individual that man realizes his ideas, and it is thus again that "Ideas move the world." These human ideas are feeble and imperfect caricatures of Universal and Eternal Ideals. Thus it is that the human gropes its way to the Divine.

It is the Light of the Logos, the spark of Divinity dwelling in the Higher Ego that thus lures man on, and pushes him toward his final destiny. The physical brain is but a senseless clod; matter cannot think; but illuminated by this divine light, this sphere of man's self-consciousness functioning through the physical brain, converts the world into terms of experience and slowly transforms the lower quaternary—the man of flesh and blood—into the higher triad, the Divine Man.

J. D. Buck.

*(Concluded next month.)*

## ETERNAL LIFE AND ETERNAL PUNISHMENT.

PERHAPS no other words are more frequently on the lips of Christians than the words which head this article. And yet without the aid of Theosophy they cannot be correctly interpreted. The word translated "eternal" or "everlasting" is a Greek word, *aionios*, and should be translated "age-lasting." Without a study of Oriental literature or of Theosophy, it is impossible to know what this word means. The Orientals—and we must always remember that Jesus was an Oriental and was speaking to Orientals—firmly believed in the doctrine of cycles, of births, deaths and re-births as applying not only to men but to Universes or *Kosmoi* as well. The Hindûs called an *æon* or age a "Manvantara" or "Manifestation." They tell us of the day of Brahm, when there is a Manvantara, when Brahm objectivizes himself, and a night of Brahm, when the Manvantara ends, all manifestation ceases, and the objective becomes subjective, disappearing into the Absolute; to be followed as it had been preceded, by other days and nights of Brahm. These appearances, lasting millions of years but having a beginning and an end, are the *æons* spoken of in the New Testament, and will not bear the translation either of "eternal" or of "everlasting." When we remember that in the time of Jesus the doctrine of reincarnation was very generally accepted and evidently was believed by Jesus himself, we can the more readily perceive the meaning of everlasting punishment. It is age-lasting, and ends with the Manvantara, because with the close of the objective period there will be no more bodies into which to be reborn, and no longer an earth on which to live the physical life.

Age-lasting life and age-lasting punishment shall end, so far as Jesus has anything to say about time; but life has in it a quality wanting in punishment or in death. The punishment ends with the age, but the life must continue through the sleep of Brahm, as the life of a seed or of a plant continues through the winter with no conscious manifestation; but as with the summer manifestation begins, so when a new *æon* or Manvantara begins, then the life starts a new series of manifestations on a higher plane of consciousness.

But that entity which has not come into the full light, has not risen to the plane of divine consciousness, or in Scripture language "does not know God," which leads the selfish life of sepa-

rateness thinking only of the objective life,—such a one under the law of Karma reaps what it sows, and must be reincarnated again and again through the *æon*, receiving suffering disappointments, what seem to us punishments; and these experiences will last during the *æon*. The earth-bound soul afflicted by the ever-changing earth-life, suffers during the *æon*; but with the disappearance of that which caused the sorrow it ceases to suffer and, with a new cycle of manifestation, starts again to reach the plane of divine consciousness which all human beings will sometime reach.

Just as there is mineral, vegetable, animal, and human consciousness, so there is spiritual, angelic, and divine consciousness; as there are planes of consciousness below the human, so are there planes above. When we have risen to those above we are independent of time and space: then have we come to know that love of God which is in Christ, from which Paul says “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us.”

W. E. COPELAND, F. T. S.

## DEVACHAN.

A Paradise indeed, this state of man:  
 Filled with the rarest gold the spirit knows.  
 The soul's high aspirations and the glows  
 Too pure to burn save in blest Devachan.  
 A wondrous moontide, brooding for a span  
 Between the troublous days and all their woes,  
 Where bloom immortal longings felt by those  
 Who dimly here Life's solemn mystery scan.

Oh! whither now is fled the sting of Death?  
 Oh! where is now the victory of the grave?  
 Gone, gone the horror and the aching dread!  
 While sweet as comes the moonlight's tender breath  
 Where midnight waters sleep without a wave,  
 Sweeps o'er the soul a joy serene instead.

ROBERT ADGER BOWEN.

June 24, 1895.

## THE NATURE AND PURPOSE OF DEVACHAN.

VERY few of us accomplish in life all that we wish. We propose to ourselves to do much that is noble, we have high aspirations and hopes. We give much thought to these, laying out plans and building castles in the air. This of course affects our lives and actions to some extent. In some cases it very largely affects them, but in the majority there is some great obstacle to fulfilment; either the conditions of life are unfavorable, or our duties to others dependent on us require all our energies. It is but a dream, a mere dream, to too many. Does it follow however that our castle building, our hopes and aspirations, are futile? We cannot answer this question unless we know something of the true nature of man and of the planes of being on which he acts.

It will be sufficient for our purpose to consider man as a three-fold being, or to view him under three aspects:

- (1) the real man, the soul, the essential nature of man, the experiencer and actor;
- (2) the mind or middle nature of man;
- (3) the physical body or external nature, including in this the passions and desires.

We may look upon (2) and (3) as being planes of manifestation of the soul, or as being vestures in which the soul is clothed, or as instruments it uses to gain experience.

If we think seriously on the matter it is not difficult to understand that the physical body with the passions and desires does not constitute the real man, for we know that it is possible to train, control, and use these. This implies an actor above or behind the physical body to whom the latter is an instrument. It is more difficult to realize that the mind is also an instrument, and that it is not the mind itself which controls the body but that the real man stands even back of the mind and uses it and can train it for greater and greater use as an instrument. The mind is an instrument by means of which man may control his lower external nature. We can understand too that the physical body is a vesture, vehicle, or sheath for the soul or real man, but it is more difficult to understand that the mind, using the term in a general sense, is also a sheath or vesture. It is through these mental and physical vestures that the soul gains experience on lower planes of being.

We use the physical vesture in all our relations with external nature and in the ordinary actions in everyday life; generally speaking, we may say that the physical vesture is that which is used during life on the physical plane. Many people, not stopping to think about the matter, imagine that all life, *i.e.*, that between birth and death, is spent on the physical plane. But is this really so? We might ask if they ever used their minds to such an extent that they forgot, for instance, that it was dinner time, or that they did not hear some one speak to them. Or, we might ask if they ever dreamed, or where they were when they were fast asleep, not even dreaming. If we consider the matter it becomes clear that a great part of life is not spent on the physical plane, but on some other plane, and that the soul uses some other vesture or instrument than the physical body for gaining experience on this plane. This other plane is the mental plane, the plane of thought, imagination, will, aspiration, and of ideals. The vesture that the soul uses on this plane we may call the mental vesture.

Now let us ask ourselves another question: What is it that makes life joyful and happy or hard and miserable? Is it the possession of external things, wealth, position, fame, or does it not rather depend on the *mental* attitude? This question does not require any detailed discussion and we may answer immediately that it is the mental attitude that colors and changes the whole of life. The reason of this is that man is essentially a thinking being, who in the present stage of evolution has reached that point where his most important and peculiar sphere of action is the mind. Man has risen above the animal stage of evolution, in which he was happy and contented with objects of sense and with mere externals; by becoming man he became a thinker, a dreamer, and, no longer satisfied with mere animal existence, he questions himself and nature, seeking to know the riddle of life. If on the one hand we were mere animals or on the other had complete control over our animal nature we would use all the animal functions of our physical bodies according to nature; we would eat for instance only when hungry in order simply to satisfy hunger, and we would be satisfied always with the simplest kind of food. But we are no longer animals, and the great majority of us have not yet conquered our animal natures. The two natures in us, the physical and the mental, get sadly mixed up, and we do not eat and drink only to satisfy our needs but take an æsthetic pleasure in our eating and drinking, *i.e.* the mind enters into the simplest and most external things of life. I do not say

this is all wrong, but it is part of the discipline of life to attain to the right proportion in regard to these two natures.

No action originates on the physical plane, the seed of all action is on the mental plane; action on the physical plane is an effect of some cause on the mental plane. But we know that thoughts do not immediately take effect in action on the physical plane, in fact the thought energy may remain stored up for years or for a lifetime and never result in action during the present life. Because of this and because of ignorance of the true relation between thought and act the majority of people have come to consider that, after all, the plane of action, the physical plane, is the real plane, and the other is a mere illusion; they say it only exists in thought, in the mind, thus making thought and the mind an illusion. So, too, they consider the waking life as the only real life. When they go to sleep and perhaps dream they know on waking that they have lived through the night because they are alive to-day and remember their life of yesterday, but sleeping is not real life to them, because they do not do anything when they are asleep and the dreams they have are only dreams; they vanish into thin air as soon as they awake. This is no proof however that we do not really live and gain experience during sleep, it simply is a proof that such people are not able to coördinate the two states of consciousness, the waking and the sleeping. It does not prove anything else. It is not possible here to consider all the evidence and arguments that during sleep the soul is active on another plane of consciousness and in a world entirely different from this; not a world of dream and illusion, but a world of real experience and development. Our waking life oscillates between two poles, (*a*) physical activity with a minimum of mental activity, and (*b*) a maximum of mental activity, mental abstraction, with a minimum of physical activity. Normally, during sleep, the physical activity is also a minimum, but can we say that the mental activity is a maximum? In one sense, yes, but not in the sense of activity of the merely intellectual and reasoning powers for which the brain is an instrument. According to many writers on Theosophy, ancient and modern, these are only the lower powers of the mind. The higher powers are very difficult to describe, but some idea may be obtained from a consideration of the state of pure mental abstraction, sometimes called "brown study." In such a state the mind ceases to reason, to cogitate, but passes into what is called contemplation, a state of knowledge of the attainment of knowledge.

From the standpoint of everyday life such a state appears to

be one of inactivity because the brain is not active, but it is really a state of higher activity, of finer vibrations, too fine indeed for the brain in its normal state to respond to. In the dream state the brain is to some degree active but generally not under control, the soul having for the time-being partially loosened its hold of the physical body: most dreams are not due to direct action in the brain but are the result of reflections, generally very imperfect, from the higher and true thought plane. In deep, dreamless sleep the soul loosens its hold still further of the physical organism and may leave it for a time, although still magnetically connected with it, and hence to some extent being still influenced by the physical plane.

We can now go a step further. After death the soul leaves the physical body and the physical plane altogether and—not considering any intermediate planes—passes into Devachan. It is impossible to describe states of consciousness; they must be felt and experienced. But if we try to understand the relations between those states that we experience in earth-life we may to some extent *infer* what the devachanic state is like. That is, we may make it more real to us, and in this way attain to a clearer comprehension of the various statements in regard to Devachan which have been made by theosophical writers and so accept these statements, not merely on authority, but because of their reasonableness.

One of the first points to be noted is that the soul in Devachan is entirely out of the influence of earth-life and of the physical plane; the soul no longer has a physical vesture or a physical brain which it may use as an instrument. It is clothed only in a mental vesture and its plane of consciousness will therefore be a step beyond all those we have so far considered. In ordinary and intense thought activity, in dreaming, and dreamless sleep, the soul is still connected to some extent with the physical body and therefore liable in varying degree to the influences of the physical plane. But in Devachan it passes beyond all these, and because of its being freed from this lower plane becomes thereby more open to influences from higher planes. Devachan is a mental plane, and the vesture of the soul when in it is a mental vesture. Hence in order to understand more clearly the nature of Devachan we must study our own minds and the laws of thought.

JOSEPH H. FUSSELL.

(*To be continued.*)

## ON THE SCREEN OF TIME.

**I**N a recent contribution to an English magazine, a writer on Theosophy makes Pain the very centre of manifested nature.

The universe, it is there said, was produced through the self-sacrifice of the Logos, and self-sacrifice is made synonymous with pain. From that first agony all things have since subsisted on physical and mental torture; all growth has been the result of pain. Pain is to be welcomed as an honored guest. Remains the truth at first repellent, it is said, then austere but attractive, finally peace-giving and inspiring, that each step upward is only won by pain. Pleasure, happiness are not named. A picture is drawn of blood and tears and broken hearts that must make the ordinary reader marvel at this strange philosophy. Such a view stands out in vivid contrast to the old legend which made the universe the result of a great shout of laughter from the gods. They could contain their joy no longer, and in one long peal of merriment the worlds were born. Opposites indeed! Neither view is correct when taken apart, and it is unfortunate that this writer on Theosophy should have insisted upon one of nature's poles to the entire exclusion of the other. The duality which exists throughout this period of manifestation, or Manvantara, is fully explained in the *Bhagavad Gîtâ*. Heat and cold, light and darkness, pleasure and pain, are opposites. One opposite cannot exist apart from the other. Growth does not take place by means of pain alone, any more than through pleasure alone, but is the result of oscillations between the two extremes. Above these two extremes there is a third state which may be called Contentment. In that state both pleasure and pain are accepted equally. Preference is not given to one mode of force any more than to the other. All these phenomena of consciousness can be interpreted in terms of vibration, and just as a bad smell can be transformed into a sweet odour by changing the vibration of the "odoriferous ether," so intense agony can reach a point when it becomes indistinguishable from delight. So with enjoyment: it can become so intense that it loses its character and is called painful. A good instance of this was given the other day by the great Italian tenor Tamagno, who confided the fact to an interviewer that some music gave him such delight that he suffered agonies from it!

So it is impossible to consider pain as central or as something superior to pleasure. The philosopher, according to the *Gîtâ*,

regards both with an "equal mind." The worship of one at the expense of the other is unhealthy, besides being unphilosophical.

Once a vision was seen. The seer is known to the writer by letter only, though well known. He was in Paris. Passing up from the Luxembourg Gardens, along narrow streets that seem to be a centre of equal attraction for priests, restaurants and funerals—though hiding perhaps beneath this safe disguise an inner life of different and loftier order—he came out upon the *Quai* directly opposite the site of the Tuileries. Leaning over the parapet, gazing at the muddy waters of the Seine, his thoughts were in no way enticed by the miles of second-hand bookstalls that extend along the south side of the river. Their volumes in every language and on every subject (a battered *Key* among the rest!), rare and curious, cheap and very nasty, no more occupied his mind than the tragedy of the fallen Empire which had played its last stake within two hundred yards of where he stood. Paris, once the temple of Pleasure and still the *rendezvous* of pleasure-seekers, was all in holiday attire. Laughter was in the air—but what are surroundings to a man whose mind is occupied with thoughts that are worth the thinking? Nothing. Truly it is the mind which makes the surroundings, and Archimedes was neither the first nor the last thinker who has remained faithful to a thought during the sacking of his city.

My friend soon found realistically the truth of this oft-repeated adage. He had been pondering over the history of a life, a friend's life; studying it, not unkindly, but in relation to universal principles and with fraternal sympathy. He came down along the record of events until he reached the present. Looking out across the river, gazing without sight at what had once been the palace of a tinsel Cæsar, there suddenly appeared to him a gray figure, stooping, meditative. Then it waxed clearer and he saw that the head of the figure was bent over some object held in the hand. It seemed that the whole being—the mind, heart and soul of this silent spectre were rivetted on this one object. My friend looked more closely to discover what this was: only a worm, a poor, struggling worm transfixed on a pin, writhing in agony. A feeling of disgust at the cruelty of it came over him and he turned to reproach the torturer, who had not seen him, who had eyes for nothing but the sufferings of the captive worm, regarding it with interested pity and yet with satisfaction. "Why not take it off—?" my friend began, but as he turned to speak he started back in momentary horror. The figure was that of the person whose life-history he had been pondering, and the worm, as he

now saw, bore a similar likeness—the picture of a mind gloating over its own self-inflicted sufferings.

Then all vanished. A company of French infantry passed by him with strident bugling that could be heard for miles. It sounded miles away. The picture still fascinated him. The pity of it! For it was true: this had been the symbol of that life. The Worship of Pain; a sublimated form of selfishness that longed for a martyr's crown, but which would welcome the martyrdom for its own sake, even without the crown. A selfishness that in its grosser form would be but hypocrisy and conceit. A passion for pain which made it seem that to inflict it on others was to confer a benefit rather than a wrong. How could they grow without pain? See how *I* have grown through pain! A disease, my brothers, a disease of the mind. "Think not that breaking bone, that rending flesh and muscle, unites thee to thy 'silent Self'." And remember that "these vices of the ordinary man pass through a subtle transformation, and reappear with changed aspect in the heart of the disciple." The St. Dominic of yesterday may well continue to try to purify the souls of others and his own, by the pain he thinks it right to inflict, though now perhaps he uses some mental torture. The St. Simeon Stylites of one life may pass from racking his body for "the greater glory of God," to racking his mind, and with the same motive. He may now cry as then, though in different form:

"O my sons, my sons . . . . . mortify

"Your flesh, like me, with scourges and with thorns;

"Smite, shrink not, spare not . . . . .

\* \* \*

"O Jesus, if thou wilt not save my soul,

"Who may be saved? Who is it may be saved?

"Who may be made a saint, if I fail here?

"Show me the man hath suffer'd more than I."

But that is not Theosophy: nor is it Occultism. It is far removed from either. Once more we see that growth does not depend upon the amount of pain or pleasure that is endured, but upon our attitude of mind towards all that may meet us on life's journey. "It is not *what* is done, but the spirit in which the least thing is done that is counted." Extremes are always dangerous. To follow "the Middle Path" requires a broad mind that can recognize the duality running throughout the whole of nature and that can adapt itself to either mode of force with lightning-like acceptance, meeting the pleasure and the pain,

the failure and the success, with unmoved centre. It is not an easy path to travel, but those who try to follow it and who continue trying *shall succeed*.

JULIUS.

## CORRESPONDENCE.

DEAR SIR AND BROTHER:—The *Vahan* states that the American Section has *seceded from the main body* of the T.S. This is not true in my opinion. I know of no other T.S. than the one started in America. My diploma (dated December 29, 1882) is signed by General Doubleday, President *pro tem.*, and William Q. Judge, Secretary. Colonel Olcott was at that time absent in India as a Delegate of the American T.S. I acted as the Delegate of the *Parent body of the T.S.* to the Indian division at Adyar in 1883 at their anniversary meeting, and I reported back to New York. Thus the real T.S. in America has merely reasserted its original independence and refused to surrender its freedom to the foreign elements which have crept into the outside Branches.

I have often been tempted to write to . . . , but my inner conviction tells me that it is useless to reason with the unreasonable. It is also useless to use persuasion; for the "crisis," which is now over, was intended as a test for the separation of the black sheep from the white ones—the unspiritual from the spiritual;—to change a man's mind by argument would be only to spoil the test, and keep the person in a place to which he does not belong and for which he is not fitted. The law of Karma will soon straighten out things and put them into that shape in which they ought to be.

Yours,  
F. HARTMANN.

HALLEIN, June 2 1895.

## LITERARY NOTES.

LOTUSBLÜTEN for June (German) is an interesting number. The three topics of last month are continued, and a new Department called "Trifles" makes mention of the Boston Convention, and other matters of current interest.—[G.]

THEOSOPHICAL FORUM No. 2 gives answers by competent persons to many pertinent questions. Chief among these perhaps are the answers to the old question of whether we should look to India and Indian teachers for spiritual guidance and help. The number contains the four analysed subjects for Branch discussion and the current T.S. news and notices.—[G.]

PACIFIC THEOSOPHIST for July, has "The Nature and Aim of Self-consciousness" by A. E. Gibson; "Christ and Theosophy" by Alice Leveque; "Skandhas" by F. Varian; "The Heart Doctrine of Brotherhood" by Eleanor Bromley Shell; various notes and activities. The "Editorial" reviews the present situation in the Society with just, but uncompromising frankness.—[G.]

ORIENTAL DEPARTMENT PAPER No. 24. The great value of these papers is not appreciated as generally as it should be. This number contains a translation of the "Taïtīriya Upanishad," followed by a most instructive and interesting Commentary thereon. A translation of the "Vayu Purana" gives some facts about the early races, and the number ends with a short essay on the work of Mr. Henry Thomas Colebrooke.—[G.]

THE NORTHERN THEOSOPHIST for July. We have had occasion a number of times before to commend the editor of this magazine for his strong common sense, but rarely has his special faculty shown with greater clearness than in this admirable number. It seems a pity that more of the English members did not take to heart "The Editor's Remarks." The views set forth in "The Coming Convention," were more than justified by that Convention, while

"Notes upon the President's Executive Notice" points out a few of the absurdities of that document. The letter of greeting from the T.S. in America to the European Convention is printed.—[G.]

STUDIES IN OCCULTISM Nos. I, II, III and IV issued by the New England Theosophical Corporation are reprints from the magazine writings of H.P.B. Opportunity is thus afforded to all of studying H.P.B.'s writings at a nominal cost, and many of her most occult articles were written for the magazines. (*For sale by the PATH, price 35 cts. Student's edition, interleaved, 50 cts.*)

INDIAN PALMISTRY by Mrs. J. B. Dale. Students of Palmistry will find much of interest in this little book. It is simply and clearly written, and easy to understand. Apparently the Eastern system of palmistry very closely approximates the Western, yet there are some notable differences, as for instance the reading of some of the most important lines in the hand (like the life line) is reversed. In computing the length of life the wrist is the starting point. The right hand is the important one in woman, and the left in men.—[G.] (*For sale by the PATH, price 40 cents.*)

LUCIFER for June. To review this magazine now-a-days, is no easy task from a theosophical standpoint. "On The Watch Tower" suggests *Punch* in its elephantine attempts to be funny. The scholarly research and clear diction of G. R. S. Mead appear in "Orpheus." Bertram Keightley writes on "The Purpose of the Theosophical Society," but it is somewhat confusing to have the "love of Truth" preached by those who at other times appear to ignore its existence. "Brotherhood, True and False" by Mrs. Besant, is covered by the old French adage "*Qui s'excuse, s'accuse.*" "A Lay Sermon" is a finished piece of work, with its covert sneer and pompous hypocrisy; it is just such a sermon as Dickens might have put in the mouth of Mr. Pecksniff. As the work of a professed Theosophist it is harder to characterize. We have in addition a poem by Mary Kendall, the continued articles, "Activities," "Reviews," etc.—[G.]

THEOSOPHIST for June. "Old Diary Leaves" opens with an interesting account of the impression first made by India upon the travellers. Some phenomena of H.P.B.'s are described, particularly one or two which produced a most comical effect upon a German *savant* who witnessed them. An account of a native play is given and we are told of a meeting with one of the Masters while H.P.B., Olcott and Damodar were out driving. "Theosophy is an Idea" by Dvivedi has some good thoughts, and remarkable extracts are given from a rare book called *Healing of the Nations* by "an obscure American blacksmith." "The Radhaswami Society of Agra," and "The Bramho Samaj," portray two interesting phases of contemporary Indian religious thought. Richard Harte contributes an able criticism of Tolstoï's teachings. Captain W. Beale writes of an Adept he has found in the heart of India, who will answer any question put to him without a moment's thought; this walking (or posturing) *Encyclopædia Britannica* could doubtless obtain a large salary in the new Chicago library.—[G.]

IRISH THEOSOPHIST for June. In this month's "Letters to a Lodge," Jasper Niemand discourses delightfully of the Mahâtma and His relation to our plane. The latter part, which deals with "probing things of the spirit and soul by the things of sense," will be best appreciated by the deeper students, those who can find in their own experience some clue to the explanations given; but valuable ideas may be gleaned by all. Part of the thirteenth chapter of Corinthians is translated anew under the heading, "A 'Master Builder' to the Society in Korinthos." Much of the mystic language being preserved, it is easier to read between the lines. The extracts from H.P.B.'s letters read at the Boston Convention are printed, as is also Mr. Judge's letter to Colonel Olcott. Letters from Mrs. Keightley and E. T. Hargrove contain information as to further mistatements by Mrs. Besant. Mrs. Keightley's allusion to Mrs. Besant's "constant forgetfulness" and "characteristic inability to admit herself to be mistaken" is a charitable view, but unfortunately hardly covers every case. Another interesting communication is Roger Hall's testimony to William Q. Judge, and what H.P.B. said of him. "Reviews" and "Notes by the Way" end an admirable number.—[G.]

## MIRROR OF THE MOVEMENT.

## AMERICA.

NEWARK T.S. has been reading steadily on Monday evenings for the past six months. Its members have studied the *Key to Theosophy* and are now at the last section. This study is preparatory to active public work. It is proposed to take up the *Ocean* next. One member says these meetings are his hours of rest after the week's toil. Mr. H. T. Patterson is largely responsible for the work done in Newark.

BULWER LYTTON T.S. has secured an active worker in Dr. Carr. He has lectured in the "Hills" during July. On Sunday 14th in the morning he spoke in the Episcopal Church at Deadwood and at night in the Episcopal Church at Lead City. He was cordially received at both places, and the papers gave good notices. This is the first time to our knowledge that the Episcopalians have opened their churches to Theosophy.

ORIENT BRANCH is the new name of the Branch in the Eastern District of Brooklyn, N. Y. This Branch was originally chartered under the name of the St. John Theosophical Society, but for various reasons the members have desired to change the title. A new Charter has been issued to them under the Constitution of the Theosophical Society in America. This Branch has grown considerably, the members in it being all hard-workers.

"H.P.B." BRANCH, Harlem, is taking no vacation. Regular meetings have been held up to date and are well attended. At our Sunday evening meeting July 14th the subject was "*Judaism and Theosophy*." There were sixty present. The Lotus Circle is progressing. Why do not all the Branches make an earnest effort to organize and conduct Circles for children? It is a most important part of the work and the results will always prove satisfactory. If the children are taught Theosophy, the coming years will see peace and hope instead of trouble and despair in the hearts of men. How can the Branches better promote the cause of Brotherhood than by teaching the children!

## INCREASE OF BRANCHES.

SINCE THE adjournment of the April Convention the Theosophical Society in America has had seven new Branches added to its roll. They are: *Loyalty T.S.*, Chicago, Ill.; *Beaver T.S.*, Toronto, Canada; *Hartington T.S.*, Hartington, Neb.; *Prometheus T.S.*, Portland, Ore.; *Mánasa T.S.*, Toledo, O.; *Newark T.S.*, Newark, N.J.; *Minneapolis T.S.*, Minneapolis, Minn. Prometheus T.S. starts out with thirty members. Close on a hundred new members have been added to the roll, which is an increase over the number added in this same period last year.

## NEW ENGLAND STATES.

A WAVE of deep interest in Theosophy has reached Malden. During the month of June the hall of the T.S. has been well filled at its public meetings, while an afternoon class of inquirers has been formed for study during the summer months; in the fall the society will transfer its quarters to a larger hall in a new building and entirely new furnishings will be purchased. The Lynn Branch is continuing its good work in propaganda. The weekly meetings at the Labor Church are still largely attended and the lecturer of each evening, after his address, subjected to a steady fire of questions. The people who come are in dead earnest. They are *thinkers*, and are in search of a solution of the problems of life. The outlook for the Lynn Branch is increasing strength and steady growth.

## CENTRAL STATES.

A TERRITORIAL COMMITTEE for the Central States, to be composed of the Cincinnati, Columbus, Dayton, Englewood, Fort Wayne, Indianapolis, Loyalty (Chicago), Milwaukee, Manasa, Sioux City, Wachtmeister, and such other Branches in the Middle States as may cooperate, under the provision of the By-laws, Section 21, has been formed by the consent of the Executive Committee. It is to be known as "The Central States Committee for Theosophical Work." Brother Burcham Harding is at present working under its administration, circulating literature and tracts through the Central States, and flooding the district with Theosophy. It is intended to maintain a lecturer permanently; any members-at-large, or Branches in this territory wishing to have such work done in their neighborhood, will please communicate with the Secretary, Room 20, 15 Washington street, Chicago, Ill.

BURCHAM HARDING remained in Chicago until June 25th, engaged in work for the Central States Committee, and in securing insertion of articles into the Chicago newspapers. On the 23d he lectured before "Loyalty" Branch. On the 25th he began a lecture tour in Indiana. At South Bend he spoke in Royal Arcanum Hall two evenings, and formed a class for study. At Elkhart he addressed two meetings in Odd Fellows Hall, forming a class afterwards. The Unitarian Church at La Porte was used for two lectures; an address was given at Weller's Grove on *Reincarnation* and a class organized. At Plymouth the educational authorities arranged for lectures on *Reincarnation* and *Human Perfection* at the Normal School, June 15th and 16th; the County Superintendent of Schools presided and introduced the speaker. The students, who are preparing to graduate as teachers, listened with the greatest interest, a protracted discussion following each lecture. The 17th, a parlor talk and discussion was well attended. The Fort Wayne members have done good work in preparing Indiana for Theosophy. In spite of hot weather the meetings have been large and many people interested. Halls and churches in every case were lent without charge, and much local help by newspapers and individuals given to secure audiences. Everywhere are fields ready for the Theosophical seed.

## PACIFIC COAST ITEMS.

AURORA BRANCH, Oakland, is quite active and has good attendance both at Branch meetings and Sunday evening lectures.

TRIANGLE BRANCH, Alameda, California, has taken a holiday until September, as many of the members are out of the city for the summer.

THE PACIFIC COAST THEOSOPHICAL CORPORATION has changed its name to the Pacific Coast Theosophical Committee, so as to leave no room for people to charge it with being "soulless," as corporations are generally supposed to be.

MINNEAPOLIS BRANCH was chartered on the 4th of July. This Branch is one formed by members of the old Ishwara Branch approving the action of the Convention in April last. Brother Slafter is the President and Mrs. Greeley the Secretary. The good work done in Minneapolis by Brother Slafter and other workers during the past will now have an opportunity of continuing without disturbance.

H. A. GIBSON a few weeks back on his way from Los Angeles to Canada passed through Portland, Or., and gives an enthusiastic account of the condition of the new Prometheus Branch and the work there. In Tacoma he lectured on a Sunday evening on the subject of *Theosophy and Ethics* to a large and enthusiastic audience. In Tacoma and Portland matters seem to be arranging themselves for much work in the future.

SOQUEL T.S. is the new name of the old Pleiades Branch. When the Branch voted to enrol itself under the constitution of the T.S. in America. It also decided that a name indicative of its location would be more serviceable than its former title; hence the change. The old soothsayers held that every name had a power attached to it; we may be then assured that this christening means even greater progress for the Branch in the future.

BOTH SAN FRANCISCO BRANCHES are doing steady work. San Francisco Branch has for some time had very crowded meetings. Golden Gate Lodge has a somewhat smaller attendance, but is not less active than the former. This Lodge has decided to take up for Branch study the series of topics presented in the *Forum*. The Sunday lectures in Red Men's Hall are well attended, and during the last month the following lectures were given: June 16th, *Chelaship*, Abbott Clark; June 23d, *Karma*, Evan Williams; June 30th, *The Evolution of the Thinker*, Dr. Allen Griffiths; July 7th, *Reasons for the Theosophical Movement*, Mrs. M. M. Thirds; July 14th, *The Iron Age*, Amos J. Johnson.

#### PACIFIC COAST LECTURER'S MOVEMENTS.

DR. GRIFFITHS lectured upon *The Evolution of the Thinker* in San Francisco, June 30th. A lecture and quiz meeting was held in Santa Cruz, July 7th and 8th. Soquel was visited July 8th and a meeting had with Pleiades Branch. July 14th *Suicide* was the subject of a lecture given in San Quentin States Prison. Many Branch, Committee, and other meetings were attended in and about San Francisco. The Lecturer contemplates an extensive trip through the North West before long.

#### ENGLAND.

##### COL. H. S. OLCOTT ISSUES AN EXECUTIVE NOTICE.

The President of the T. S. in America having given Colonel Olcott information of the action of the Boston Convention with copies of the Resolutions there passed and the "Historical Sketch," the latter issued on June 5th what he termed an *Executive Notice*. The salient and important parts are as follows: (*italics ours*).

The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, *exercising its indisputable right, in lawful Convention assembled*—voted to constitute itself a separate and completely autonomous Society, etc. . . . ; to consider the Theosophical Society as a body existing *de facto* and not *de jure* etc., . . . .

As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim—*First*, That the Charter heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in Art VII, Sec. 1, of the Rules, *and that from April 28, 1895, the Section ceases to exist.*

He then goes on, somewhat illogically and absurdly, to declare as annulled all charters and diplomas of those who voted in favor of autonomy; to appoint a committee to represent himself, and to ask that all archives and property be turned over to the committee, saying he will issue a charter for a new American Section. As in fact, admitted as above, the American Society became "The Theosophical Society in America" and legally turned over to its successor its archives and property; and as the Section ceased to exist on April 28th; and as neither Col. Olcott nor any other person has any right, title or interest in the property of the former Section, and never did have, his demand is ridiculous. We had hoped that Col. Olcott would—as he ought to—have seen that the American movement was for the same autonomy and unity as prevails in Freemasonry, wherein all the Grand Lodges are absolutely autonomous and yet exist in unity with a Head over all—as in the United States and in Great Britain. That Head could have been Col. Olcott; but it seems this was not to be. The counsels of those who care not if disintegration results, provided their aims are secure, have prevailed with him.

#### THE THEOSOPHICAL SOCIETY IN EUROPE.

In last month's issue we published a copy of the kindly and courteous letter of greeting from the Executive Committee of the Theosophical Society in America to the European Theosophists assembling in Convention on July 4th. We have now to inform our readers that by a majority vote of the delegates and proxies at that convention this letter was *laid on the table*,

after a speech by Mrs. Annie Besant in which she declared it a personal attack on herself and an insult to those upholding her. While strongly deprecating such an unfortunate action, and lamenting deeply that in the name of "Theosophy" any gathering of persons should ever have permitted personality and suspicion thus to override justice and judgment, nevertheless, to all upholders of high theosophic principles, it must be a source of reassurance that the inspiration of the unseen powers behind the Movement has not been entirely clouded in some quarters, when we add that fully half the hall arose and protested against the purblind and fanatical attitude that had brought about the repudiation of a document intended to draw harmoniously together for the greater advancement of our cause all workers in the Movement. Step by step have those who sacrifice the highest theosophical principles to personal attacks on their fellow students, descended the scale of discernment; hour by hour their position has been made more fatally clear; and now finally, in an unguarded moment, they stand self-confessed, their attitude made plain that all who have eyes to see can perceive the unveiled truth. Further comment is out of place; we would fain have made workers of all, have united all in the work, and made this great Movement an undivided Power—differing for different places in external organization, yet one and undivided in Spirit. But some have temporarily placed themselves outside its pale; though members of the "Theosophical Society," by this very vote they account themselves non-Theosophists.

#### THE "EUROPEAN SECTION T.S."

(Communicated.)

The convention was called to order at 10:15 a.m., Thursday, July 4th. Colonel Olcott took the chair without election, and began to rush through the business as fast as he could, evidently fearing obstruction. Mr. Jamieson (Bow) rose to a point of order and asked why Col. Olcott had not been elected to the chair according to the rules. Col. Olcott replied that it was customary for the President-Founder to take the chair as such at any meeting of the T.S. at which he might be present. Mr. Jamieson then proposed and Mr. Campbell seconded that Col. Olcott do take the chair. Mr. Mellis (Liverpool) opposed the President-Founder's taking the chair on the ground that the charges brought against him by Mrs. Besant had not been cleared up and that under such circumstances he was not a fit and proper person to occupy the chair. Mrs. Besant said: "I have brought no charges against Col. Olcott." (Astonished silence among the members acquainted with the facts.) Roll call of Branches. Reception of delegates from other Sections; Mr. Mead announced the presence of a "delegate from the new American Section." Mr. Campbell asked if it were correct to use the word "delegate," the said section being not as yet duly constituted. The Chairman said the point was well taken and that Mrs. Dr. Burnett was present merely as a representative of certain Branches in the United States. Mr. Mead (Secretary of Convention) proposed that the minutes of the last convention be taken as read. Mr. Jamieson moved that those portions be read referring to the recent troubles, but on motion of Mr. O. Firth it was decided that they should be taken as read.

The President-Founder then read his address. He said the past year had been one of bitter strife and that it had resulted in the loss of many good members in America who had seceded from the Society. ("No, No!") He compared the Constitution of the T.S. to the U.S. Government, which had autonomy of its various sections but had also a real federal solidarity that became very evident in times of trouble. He then went on to speak of the "Historical Sketch"; when he and H. P. B. went to India he was invested he said with power to do pretty much as he pleased, she taking little or no part in administrative affairs. He then paid a high tribute to Mr. Judge's splendid work in America, which was received with loud applause. He said that the "T.S. in America" had cut itself off from the parent body. The majority of the T.S. believed Mr. Judge to be guilty of the charges brought against him. ("Question!") He could not grant a charter to those who supported Mr. Judge in this country because there were not seven branches, nor could they affiliate with the "T.S. in America" as it had put itself outside the Society. There was much in the address of "Presidential authority," red-tape and mis-

representation. Dr. Coryn's resolution to have the convention resolve itself into a committee to consider its legal status, and its *de jure* and *de facto* connection, if any, with the T.S. formed in New York in 1875, was then moved for consideration. But the chairman ruled the resolution and all matter "pertaining to the Judge case" out of order.

Mrs. Burnett then read a letter of greeting from the "inchoate" American Section. She said the membership was not large but strong.<sup>1</sup> Chairman then said there was an address from the body calling itself the T.S. in America, but as it was not properly addressed, "The European Section T.S." being put in inverted commas, and as it contained personal allusions, no notice could be taken of it; it was printed in the *Northern Theosophist*, where all present doubtless had seen it. Mr. Dick asked that the address be read, urging that it would be a great discourtesy not to do so, but Col. Olcott said that as President-Founder (in which capacity he occupied the chair) he ruled that it be not read. This occasioned a great outcry among the majority present, at which Mrs. Besant rose and asked that it be read but not endorsed as it was clearly meant to insult and there was an evident reference to herself therein. The chairman then read it. Mr. Dick moved that it be accepted. Mr. Hargrove, in speaking to the motion, pleaded for a kindly answer; to decline to acknowledge it would amount to abandoning the foundations of the T.S. and the principles on which it was based. Mrs. Besant moved an amendment to lay it on the table; the endorsement of certain parts of it would amount, she said, to a condemnation not only of herself but of all those who did not support the action of the American Convention. The amendment was carried by 39 to 13. Mr. Hargrove then rose, asking all to rise who agreed with him. Half the meeting also rose while he formally protested against this rejection of the American address. He said this was the second time the Convention had repudiated the principles of Universal Brotherhood—it had refused to consider Dr. Coryn's resolutions and now it refused to recognize a fraternal greeting—the members had protested once, they now protested again and he believed he was right in saying that it was for the last time. Those standing then left the hall. Time 12:10 p.m.

#### THE THEOSOPHICAL SOCIETY IN EUROPE.

At 2:45 p.m. a large meeting was held by those holding to the principles of Theosophy at 23 Great Cumberland Place for the purpose of organizing the "T.S. in Europe." Dr. Coryn in the chair. D. N. Dunlop, Secretary. The Secretary read the preamble of the proposed Constitution and a committee was appointed to consider it. The name of the Theosophical Society in Europe was agreed on and a committee of three, consisting of Dr. Coryn, Dr. Keightley and Mr. Dunlop, was at once appointed to consider a Constitution.

SESSION OF JULY 5th, 2:30 p.m.

Mr. Hargrove in the chair. Mr. Dunlop read the proposed Constitution which he said had been drawn with the greatest care and consideration of every detail. It provided for a President who should ratify existing charters. Five members could start an autonomous body in any new country. The President would grant the first charter, and the power to grant subsequent charters, would be vested in the executive officer of the new body. With one or two trifling alterations the Constitution was passed *en bloc*. On the motion of Dr. Coryn, William O. Judge was unanimously and with acclamation elected President of the T.S. in Europe. The American address which had been rejected by the "European Section T.S." in Convention was received. A draft reply was read by Mr. Hargrove, which had been adopted by the H.B.P. Lodge, and Mr. Hargrove was elected to adapt the reply to the present circumstances and forward it to the brethren in U. S. A. The first Convention of the Theosophical Society in Europe then rose.

"The T.S. in Europe (English Branch)" then proceeded to elect its officers as follows:—*President*, Dr. A. Keightley, with power to appoint secretaries as required; *Vice-President*, W. A. Bulmer; *Treasurer*, H. T. Edge.

"The T.S. in Europe (Irish Branch)" also elected its officers as follows:—*President*, D. N. Dunlop; *Vice-President*, G. W. Russell; *Treasurer*, F. J. Dick.

<sup>1</sup> See Comment on page 167.

## COMMENT ON CONDITION OF BRANCHES.

In regard to the statement made by the "delegate" of the incipient American Section T.S. that the membership therein was not large *but strong*, as we go to press we have received a copy of July *Lucifer* in which a report is made as to the Branches which are said to have united together in forming this Section. The statements both by Mrs. Burnett and by *Lucifer* being erroneous, are therefore misleading, and we add here a few words of comment as to the actual condition of these Branches, taken from a report which we have received from the President's office of the T.S.A. The Branches named by *Lucifer* are Chicago, Port Townsend, Willamette, Ishwara, Toledo, Muskegon, Boise City, Indra, Golden Gate, Toronto, and East Los Angeles. To these are added Narada, the Harmony Lodge at Los Angeles, San Diego Branches, and another new Branch said to have been formed at East Las Vegas. This seems formidable on paper. But what are the facts?

**Chicago T.S.** managed to hold its charter at the time the vote was taken by a majority of one, the others forming themselves at once into the *Loyalty T.S.* With one or two exceptions the latter represent entirely those who have done the work in Chicago. After the vote had been recorded, also, a number of members passed over into the *Loyalty T.S.*, leaving the minority in the Chicago Branch, which without its main spring is at the present moment doing scarcely anything at all. One member writes that the Branch is asleep. Other members propose to affiliate with *Loyalty T.S.*

**Willamette T.S., Portland.** Of this Branch the President, Secretary and the other officers, together with nearly all of the old members and thirty new ones, formed together on June 28th a large Branch in Portland called the *Prometheus Society*, under the constitution of the T.S.A. The Willamette charter was left to the remaining members, which are now but five in number.

**Ishwara T.S.** Here again the President and other officers of the Society formed themselves into the *Minneapolis T.S.* under the Constitution of the T.S.A. It was these members that did most of the work and kept the Branch alive.

**Toledo T.S.** has divided, the old members who had formed the Branch and paid for its hall having been forced to organize themselves as the *Mánasa T.S.* The remaining members are unable to work by themselves, and from reports will not be able to sustain their Society very long. This is not the fault of the workers, who are only too glad to welcome them into the *Mánasa T.S.*

**Muskegon T.S.** has not been in a satisfactory condition for some time past. Many of the working members have joined the T.S.A. however, and a new era of work is setting in. From reports we understand this Branch will unite with the T.S.A. eventually.

**Boise City.** This Branch has had some difficulty in keeping itself afloat for some time past, not being in good condition. As however no report has been received from it, and as *Lucifer* has proved itself wrong in the other cases it is quite possible that this Branch may eventually affiliate. It consists of only six persons.

**Indra T.S., Clinton.** Although the Branch formerly repudiated the action of the convention, nevertheless, one by one the members have been returning, and in a short while the Society will, we hope, be part of the T.S.A.

**Golden Gate T.S.** It is absolutely untrue to state that this Branch has become a part of the new American Section. Nearly all the members had their diplomas endorsed as valid under the Constitution of the T.S.A. and the charter was also so endorsed on the Fourth of July. To make such statements as these is merely to destroy confidence in those who make them, and we should recommend *Lucifer* to be somewhat more careful in accepting reports of this character.

**Toronto T.S.** The working members here formed themselves into the *Beaver Branch T.S.A.* Those members remaining in the old Toronto T.S. are interested mainly in socialism, and only in Theosophy to the extent that the latter chimes with the former. This had always been a bone of contention among the two factions, and it is perhaps as well that the division has come about.

**Los Angeles Branches.** There are three Branches in the city. The large one, that which is doing the work there, *i.e.*, the Los Angeles T.S., had its charter endorsed valid under our Constitution on June 6th. Of the other Branches, the East Los Angeles Branch never holds meetings or assists anybody to establish the work in that city; and as to the Harmony Lodge, one member writes that so far as its history is concerned the less said the better.

**Narada T.S.** had its charter endorsed as valid under the Constitution of the T.S.A. on May 28th.

**San Diego T.S.** There are two Branches here, the Point Loma T.S. and the San Diego T.S. and both had their charters endorsed as valid on May 24th by vote of the members. Why such unfounded statements as those in *Lucifer* should have been made is beyond comprehension.

The truth lies in a few words. With a very few and rare exceptions in members who have been misled by others and have not seen clearly the real situation of affairs, those members and Branches who have not come into the new organization are persons and Societies that have done little work, the majority of them not believing in H. P. Blavatsky as a leader, and devoting their time to socialism, to astrology, or to other

subjects not connected with the main theosophical thought and philosophy. Some of them have never done any public work at all.

There is no wish whatever to do otherwise than aid all theosophical workers, yet it is necessary sometimes, in order to avoid confusion and to prevent misguidance, to point out the facts as indicated here. The only value the Theosophical Society as a society can have is to give greater opportunity for work, and those who go against any organization on the ground of pure personality of course in that very fact show themselves incapable of continuing to labor for the Cause. Moreover, those who quarrel in one matter will tend to do so in others; the passion for fighting manifesting instead of that for work. While therefore every good must be wished to all workers, it is yet difficult to refrain from observing that, so far from the membership in the proposed American Section T.S. being strong, it is very, very weak.

FOLLOWING is a copy of the resolutions passed at the Convention of the "European Section of the T.S." in reply to the letter of greeting from our Executive Committee:

RESOLVED: That this Convention regrets that the Theosophical Society in America should have addressed to it a letter of greeting containing much contentious matter, and in a form which makes it impossible to accept it officially, yet the delegates wish to assure their late colleagues in America of their hearty sympathy in all matters pertaining to the true principles of Theosophy and Universal Brotherhood.

This Resolution means if it means anything (1) that the European Section Convention refused to accept the letter because it appeared to them untheosophical, and (2) that while the Convention stated its willingness to sympathise in matters pertaining to the *true* principles of Theosophy, yet it could not accept this letter because it was not of that nature. It depends then entirely upon one's view of the "true principles of Theosophy." That propositions intended to unite all theosophical workers should be rejected simply because the letter containing them refuses to approve the unwarranted slander of one member by another, seems to us the outcome of a very peculiar notion of the true principles of Theosophy. Of course everyone has the right to his own ideas of Brotherhood, only, under the circumstances, he should not expect to maintain any organization very long, much less a "theosophical" one. But then again resignations and reorganizations seem to be expected just now by such as hold these views, and we can quite imagine, when all the members but one have departed, that one still with due solemnity informing the world, as in the May *Lucifer* editorial, that "thus the society will go on intact, no more changed by the retirement of so many of its members than by any of the resignations, of which there have been plenty in the course of its stormy history."

## NOTICES.

The Diplomas of members, in all cases possible, should be sent to Headquarters for Endorsement as valid under the Constitution of the Theosophical Society in America. Where this is not feasible, or in cases where diplomas have been lost, a letter to the office will ensure enrolment. The great majority of the members have now ratified the action of the Convention, but it is necessary that all should definitely inform the office so that the records may be complete, and that it may be known accurately what members are to be supplied with *Forum* and other papers issued by the Society.

### ABSENCE OF WILLIAM Q. JUDGE.

I am compelled to absent myself from Headquarters because of the state of my health, as the great amount of overwork during the past few years, and the terrific strain I have been subjected to for over a year, added to a bad cold contracted in Chicago last December while visiting the Branches, have made great inroads on my physical health which must be repaired. All T.S. and other business will go on as usual at Headquarters *and in my name* as before. Members and correspondents will therefore *not address letters to other names*. I am officially there, and all important matter is forwarded to me for attention and signature. All remittances also should be made to my name; otherwise trouble and confusion will result.

WILLIAM Q. JUDGE.

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If you shall stand unmoved while reviled for truth's sake, your strength will increase. — *Farewell Book*.

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If the soul were essentially foul, or impure, or changeable, then its liberation could not take place even through hundreds of successive births.—*Ishwara-Gitā*.

## THE PATH.

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VOL. X.

SEPTEMBER, 1895.

No. 6.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

#### X.

THE FOLLOWING letter belongs properly to an earlier part of the series. It was written from Bombay in the autumn of 1882:

“My blood is transformed into water; it oozes out and forms bags. For this I have to thank, *primo*, Bombay heat and dampness, and *secundo* my eternal irritations, bothers and troubles. I have become so nervous that the light step of Babula's bare feet gives me palpitations of the heart. I have forced Dudley (the Doctor) to tell me that I may die any moment from any kind of fright, without which I could live a year or two more. As if it were possible with the life I lead! I have twenty frights a day, not one. I have put the whole business into the hands of the Masters. M—— wants me to start at the end of September. He has sent me one of his Chelas from the Nilgiri, to take me with him. Where, I do not know exactly, but probably into some place in the Himalayas.”

After this there was a long lapse in the letters, and then

<sup>1</sup> Copyright, 1895.

H.P.B.'s sister got a few lines from her, dating from Darjeeling, saying that she had nearly died; that she certainly would not be among the living if it had not been for the miraculous intervention of her Master, who had taken her off to the mountains and brought her back to life again by means of a few passes, when she was to all intents and purposes a corpse. Madame Jelihovsky often asked H.P.B. in after days for further particulars of this mysterious episode in her life. "How did she happen to find herself unconscious and ill in some unreachable and perfectly impassible mountains in the Himalayas? Who took her there? Where did she spend the time of her convalescence? How, again, did she return to civilization?" She always answered that firstly she could not remember everything, and secondly she was not allowed to tell everything. Madame Jelihovsky writes, however, that, if not at this time then at some earlier epoch, she is perfectly certain that H.P.B. visited Lhasa, and that she had also been to the chief religious centre of Thibet, where among several hundred Lamas lives the Teshu Lama, the spiritual head of the Buddhists, whom they consider the reïncarnation of Buddha. Madame Jelihovsky is also certain that at some time or other her sister had been in the Kuen Lun mountains. H.P.B. always told her that the two Mahâtônâs whom she knew personally were very different, both in character and in their mode of living; that the Mahâtônâ K.H. was much more accessible, and lived with his sister and nephew in Kuen Lun; that Mahâtônâ M., her personal teacher, had no fixed residence, was much more serious and stern, was always on the move, going wherever he might be most needed at the moment. The former talked and laughed at times like any ordinary person; the latter never, being very laconic. He is the older of the two.

When H.P.B. returned she was almost perfectly healthy and strong, and, to the great astonishment of the doctors, began her work again. On the seventeenth of December, 1882, H.P.B., Col. Olcott and others moved to Adyar. She wrote to Mme. Fadeef:

"It is simply delightful. What air we have here; what nights! And what marvellous quiet! No more city noises and street yells. I am sitting quietly writing, and now and then gaze over the ocean sparkling all over as if a living thing—really. I am often under the impression that the sea breathes, or that it is angry, roaring and hurling itself about in wrath. But when it is quiet and caressing there can be nothing in the world as fascinating as its beauty, especially on a moonlit night. The moon here against

the deep dark-blue sky seems twice as big and ten times brighter than your European mother-of-pearl ball. Farewell."

Her sister and niece visited her at Ostende in 1886. This is what she wrote to them soon after they left:

"I shall take myself to task now that I am alone; and instead of a restless wandering Jew I shall turn myself into a 'hermit crab,' into a petrified sea monster, stranded on the shore. I shall write and write,—my only consolation! Alas, happy are the people who can walk. What a life to be always ill—and without legs, into the bargain. . . ."

After her great illness in Ostende in the Spring of 1887, she wrote to her sister:

"My darling, do not be frightened: once more I have disappointed the snub-nosed one.<sup>1</sup> Some people have pulled me through. Such wonderful things happen to me. You write, 'How can you be so careless!' As if I have caught cold through carelessness. I never rose from my armchair, never left the room, sitting as if chained to my *Secret Doctrine*; I have made everyone work at it: the Countess, Dr. Keightley, the cousin of the one you saw in Paris. He came as a delegate from London, to invite me to go there—and I put him to work! Don't you see how it was: about ten days before my illness the London Society began to call out vehemently for me—they wanted me, they said; could not do anything without me. They want to study occultism, and so burn with the desire of depriving Ostende of my beneficent presence. Before then I got heaps of imploring letters, but kept silent. Be off with you! I thought to myself, let me alone to write my book quietly. Not at all: they sent a deputation for me. Dr. Keightley tells me, 'We have taken a beautiful house with a garden, we have got everything ready for you and we shall transport you in our arms. Do be persuaded!' And so I was about to make up my mind. The Countess began packing; her intention was to pack me up first, then to go to Sweden and sell her property, in order to live with me, never leaving me—and all of a sudden I dropped down! Such is my planet of destiny, it appears. And besides, here is another wonder for you: On the 27th of March we were to start, and on the 17th I went to sleep in my armchair after dinner, without any reason. You know this never happens to me! I went into a very deep sleep, and suddenly spoke to her, as she told me afterwards, for I do not remember anything myself: 'Master says you must not go away

<sup>1</sup> Meaning death.

because I shall be mortally ill.' She shouted, 'What are you saying?' I awoke and also shouted with astonishment, 'What are you screaming about? What has happened?' *Tableau!* Two days after we nearly forgot all about it, when I received a letter from a certain London member, whom I never saw before in my life—Ashton Ellis, a doctor of the Westminster Dispensary, a mystic, a Wagnerian, great lover of music, still quite a young man, he also insisted on my coming for the simple reason, don't you know, of having seen me before him and having recognized me because of my portraits. I stood, he says, on the other side of the table on which he was writing, and gazed at him. I and Constance (the Countess Wachtmeister) were very much amused by his enthusiastic statement: 'My life seems strangely linked with yours,' he writes, 'with you and the Theosophical Society. I know I am bound to see you soon.' We were amused, but soon forgot all about it. Then I caught a cold in the throat, I really do not understand how, and then it grew still worse. When on the fifth day—after I had to go to bed, the Ostende doctors said there was no hope, as the poisoning of the blood had begun owing to the inaction of the kidneys, I dozing all the time and doomed to enter eternal sleep while thus dozing—the Countess remembered that this Ashton Ellis is a well-known doctor. She telegraphed to him, asking him to send her a good specialist. And lo!—this perfect stranger wires back: 'coming myself, shall arrive in the night.' Through my sleep I dimly remember someone coming into the room in the night, taking my hand and kissing it and giving me something to swallow; then he sat at the edge of my bed and started massaging my back. Just fancy, this man never went to bed during three days and three nights, rubbing and massaging me every hour. . . . ."

Further Madame Blavatsky's letter narrates that she heard some one saying her body would not be allowed to be burned, were she to die not having signed her will.

"Here," she continues, "consciousness awoke in me, struck with horror at the thought of being buried, of lying here with catholics, and not in Adyar. . . . I called out to them and said: 'Quick, quick, a lawyer,' and, would you believe it, *I got up!* Arthur Gebhard, who had just returned from America and had come here with his mother, having heard about my illness, rushed out and brought a lawyer and the American Consul, and I really don't know how I could gather so much strength:—I dictated and signed the will. . . . Having done with it, I felt I could not keep up any longer. I went back to bed saying to myself.

'Well, good bye, now I shall die.' But Ashton Ellis was positively beside himself; the whole night he massaged me and continually gave me something nasty to drink. But I had no hope, for I saw my body was grey and covered with dark yellowish-blue spots, and loosing consciousness I was bidding good bye to you all in my thoughts . . . . ."

But the cure had taken effect; she slept twenty-four hours and woke up to life again.

Concerning the same illness she writes to her aunt, Madame Fadeeff:

"*Sunday, Catholic Easter.*—My old comrade and friend, I wrote to you about my illness some ten days ago, when I was still in bed. So what reason have you to grumble at my *playing the dummy*<sup>1</sup> again? It is true, though, that I was nearly about to play the eternal dummy; once more I had a hair's breadth escape, and once more I have risen from the dead. When and how I caught cold, having never left my room,—is more than I can understand. It began with bronchitis, and ended with a complication of kidney disease. The Ostende doctors tortured me, with no result at all, robbing me of my money and nearly killing me, but I was saved by a Theosophist of ours, Dr. Ashton Ellis, who as a reward has lost a situation with good pay, having left the Westminster Dispensary without permission and having been the last nine days by my side (massaging my back) . . . . . When all the local doctors gave me up, Countess remembered about Ashton Ellis, whom she knew by reputation, and asked him to give some advice or to send some doctor, and he answered, he was coming personally in the night. He dropped everything and came here. And mind you, he had not so much as seen me before, knowing of me only through my work and articles. I am simply tortured with remorse, he having lost so much for my sake. At least it is well he is a bachelor. . . . He has saved me with massage, rubbing me day and night, positively taking no rest whatever. Lately he has been to London and returned yesterday, informing me that he will not leave me until I am quite recovered and intends to take me to London personally, the first warm day. Madame Gebhard is still with me; instead of spending Easter with her family, she is nursing me, as if I was a baby, and seeing that I take my medicine, whilst the Countess has gone to Sweden, being compelled to do so, in order to sell her property. In future she proposes to live with me inseparably, to look after me and to take care of me.

<sup>1</sup> Not writing.

And what do you say about the attachment this Ashton Ellis has shown to me! Where could a man be found, who would give up a good position and work, all in order to be free to save from death an old woman, an unknown stranger to him? . . . And everything at his own expense,—he refuses to take a penny from me, treating me, into the bargain, to some very old Bordeaux, he has unearthed from somewhere. And all this from a stranger and an Englishman, moreover. People say: the ‘English are cold, the English are soulless.’ Evidently not all . . . You ask whether you should send me something, whether I want something? I do not want anything, darling, except yourself. Send me yourself. We have not seen each other for a year and a half, and when shall we meet again? Maybe, never. I am going to London, and in the autumn, if I don’t die by that time, I want to go to Adyar. They persistently ask for me there . . . . Have you received our new Parisian magazine, *Le Lotus*? It is edited, as you will see on the title page, ‘*sous l’inspiration de H. P. Blavatsky*’ (!?) What ‘inspiration,’ please, when I have no time to write a single word for them. . . . I have taken three subscriptions: one for you, one for Vera, and one for Katkoff. I simply adore Katkoff for his patriotism. I do not mind his not sending me any money again, God bless his soul. I deeply respect him, because he is a patriot and a brave man, speaking the truth at whatever cost! Such articles as his are a credit to Russia. I am sure that if darling uncle were still living he would find an echo of his own thoughts in them. . . . Oh, if only the Regents were hanged in Bulgaria, and Germany checkmated, I should die in peace.”

## MIND AS THE THEATRE OF HUMAN EVOLUTION.<sup>1</sup>

**M**ENTAL evolution is not the end nor the aim of man’s existence. The human Ego endowed with self-consciousness evolves through the agency of the mind. The expansion and cultivation of the mind is, therefore, a means to an end, a method and not an ultimatum. Just here lies the fallacy and the failure of nearly all our modern methods of education. Mental experiences however varied or exact are but the steps by which we rise to the delectable Mountains of Truth; but when the summit is gained

<sup>1</sup> Concluded from August number.

the steps by which we climbed are lost in the cloudland below, while we are merged and lost in the grandeur of the above and the beyond. The knowledge that is of most worth is not the changing experiences, nor the transitory ideas of daily life, but that which is Eternal,—the Ideals where Nature and Divinity meet and mingle, and in the final comprehension of which the consciousness of the Ego becomes universal. Its environment is now boundless space and no longer the narrow bounds of the tabernacle of flesh. Its limited and limiting ideas have evolved into Divine and Universal Ideals, and man is at one with the Over-Soul. Evolution is a meaningless jargon if it comes short of this final consummation. Theosophy teaches this supreme realization as to the destiny of Man, the goal of Humanity. That which makes it possible is the Divinity in man ever evolving toward its source. That which retards it is the selfishness in man, the bondage of the personal equation, the outgrowth of his self-consciousness which he mistakes for the end, whereas it is but the beginning of his really human evolution.

It is thus through a clear apprehension of the nature of man as a complex and composite being that he may work, if he will, intelligently toward his goal. He need not drink to the last dregs the varied experiences of his lower nature, for he may unfold the wings of his spirit and soar in the empyrien. He who is born to Divinity need not end in despair. He will never become lost or bewildered if he will follow his highest ideals. If he will relinquish self he may gain all. He that would save his life—the personal and selfish—shall lose it, but he that will lose his life for My sake—the divine and eternal—shall find it. It is thus that the Divine and inspired teachers of men voice in another form the philosophy and the science of evolution as taught in Theosophy. The truth is within our grasp and if we reject it and suffer we have only ourselves to blame.

Man will never reach perfection through intellectual evolution. Brain-culture and soul-culture are by no means synonymous, nor does intellect comprise or bound the realms of knowledge. Even if to these we add Athletics and Moral Philosophy our curriculum is by no means complete. What the Gymnasium and field are to physical development, the mind is to range and power of thought; and as the athlete emerges from the one, so does the Ego from the other, armed and equipped for the real work of life.

Brain-culture, all that usually passes for education, only clears the ground for building of character and the real evolution of the

Ego. The materials are now within reach, and real discrimination begins. Ideas are now put into action, and from the moving panorama of events, and the varied experiences of life, Ideals are at last discerned. The brain is like a mirror in which the Higher Manas is reflected. The result of this reflection is human intelligence or self-consciousness. These are the terms of the human equation, the solution of which by the mathematics of experience will solve the riddle of life. The unknown quantity is the real man, the Divine Ego. Nor is the Higher Manas the final source of Man's potentiality. Itself impersonal, and yet the source of man's personality, it still shines by a reflected light. The real Logos lies far beyond. The "light of the Logos" is Divine Compassion, and this light it is in which the Higher Manas dwells, as the lower mind is fed from the higher. It is thus we may "enter the light, but never touch the flame." The real Logos, the Atmic ray serene, the "Father in Heaven" of the Christos, dwells in impenetrable darkness in the Great Unknown and forever unknowable. Evolution is not mere expansion and the broadening of experience, it is in the highest sense an ascension; born of aspiration; guided by intuition. To perceive this is to awaken into life from the sleep of the senses. To strive toward it is the real evolution of man. To attain to it is to complete the cycle of Necessity. This is the destiny of Humanity, the real meaning of life, the journey of the human soul; and the possibility of its realization lies in the Divine origin and nature of Man.

Selfishness, greed and lust forever defeat it. Divine Compassion alone assures it, and intellect alone also can never realize this Supreme Ideal. But when intellect opens the window of the mind to the light of truth, and the Higher Manas beams like the full-orbed moon upon the field of man's conscious life, then will the Sun of Truth expand man's vision and reveal to him his Divine Nature and destiny: A child of Earth imprisoned on a star; yet at home among the constellations: A clod, a word, a beast, a man; but destined to become a God. "All that I am is the result of what I have thought;" not of the mere *process* of thinking. Mind is the Theatre; but the goal is Perfection.

J. D. BUCK.

## THE JEWEL WHICH HE WORE.

THE HIGH-PRIEST of the Temple, desiring to learn how and in what manner the members of the congregation regarded him and the teachings of the Wise Men (for the Wise Men preached from the texts of the Book of the Wisdom of the Ages) placed one of his most worthy servitors in the throng to work, to teach, to watch, and to report.

And this servitor was named Hiram, a man of thought and action; not despising, but with charity covering the errors of those who would learn, pointing out the Way on the Path, following the spirit rather than the material dead-letter of the law; for Hiram so regarded the World's Teachers, having faith and knowledge.

Now, among the congregation of the Temple were many seeking knowledge as one. Yet some of those who sought demanded a sign, else they would not believe, neither would they hearken to the word spoken by Hiram. Others, taking heed from the Book of the Wisdom of the Ages, and with much thought dwelling on the under meaning of the texts and discourses, said: "Here, have we not with us an upright man and worthy observer of the spirit of the precepts?" This they voiced, having meaning to the servitor, for Hiram. "The High-Priest speaketh to the congregation in the Temple one day in seven; Hiram speaketh from hour to hour, never wearying and with the voice of knowledge. Hath he not ability and action? Doth he not speak the truths as from the Teacher? Behold, he is a pupil of the High-Priest and a most worthy servitor."

And the High-Priest, observing the favor in the manner with which Hiram was received, was pleased; and he invested the servitor with a Jewel.

Now this Jewel *was* a sign. Yet those who demanded a sign as a pledge of the stewardship of the High-Priest's servitor were blinded with desire and beheld not the Jewel. For it is written:

"He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of memory, from loss of memory loss of discrimination, and from loss of discrimination loss of all."<sup>1</sup>

So they beheld not the Jewel, and said: "This Hiram, tho' he speaketh with the wisdom of the sages; tho' he teacheth the

<sup>1</sup> *Bhagavad-Gitā.*

spirit of the law, even as doth the High-Priest, is no expounder of the Very Truth, for *we* see not the Jewel as a sign. Delusion!"

And they, attenders upon the inclinations of the senses, stood aside in the Temple and would not fellowship with those who regarded Hiram, but remained in the North, wherein is darkness. For they beheld not the Jewel which he wore.

So it came to pass that Hiram, a servitor of the High-Priest, gave wisdom to the understanding; and those who received were brought to light, and *they* beheld the Jewel. Their knowledge was increased an hundredfold and that which they learned they likewise gave to others.

For the precepts were good and the teachings Truth. So, also, was Hiram a faithful pupil of the High-Priest.

WALTER BURTON, F.T.S. ["Exeter."]

## NOTES ON THE BHAGAVAD-GITA.

WE ASSUME, quite justifiably, I think, that the *Bhagavad-Gitā* sets forth Aryan philosophy. The Aryan is white and noble in contradistinction to the black and ignoble. This book then, if Aryan, must give us a noble system of philosophy and ethics, useful not only for speculative minds but also in daily life. Whoever was the author, he, or they, compressed into a short conversation—that is, short for Indians—the essence of religion and philosophy.

The singular manner in which this conversation or lecturing or teaching came about should be first noted. It is after the very beginning of a battle, for the arrows had already begun to fly from side to side. A rain of arrows would first be thrown in before the hand-to-hand encounter began. Arjuna and Krishna are in Arjuna's great chariot. And there, between the two armies, Arjuna asks for advice and receives it through eighteen chapters. All of this has significance.

Arjuna is man or the soul struggling to the light, and while Krishna was one of the Avatars or manifestations of God among men, he is also the Higher Self. Arjuna as man in this world of sense and matter is of necessity either always in a battle or about to begin one, and is also ever in need of advice. This he can get only in a valuable way from his Higher Self. So the singular manner of placing the conversation where it is, and of beginning it as it begins, is the only way it ought to be done.

Arjuna is the man in the life his Karma has produced, and he must fight out the battle he himself invited. Arjuna's object was to regain a kingdom, and so each one of us may know that our fight is for a kingdom gainable only by individual effort and not by anyone's favor.

From the remarks by Arjuna to Krishna we can perceive that the kingdom he—like ourselves—wishes to regain is the one he had in some former age upon this planet or upon some far more ancient one. He has too much insight, too much evident soul-power and wisdom to be an Ego who only for the first, or second, or third time had visited this earth. We likewise are not new. We have been here so many times that we ought to be beginning to learn. And we have not only been here, but beyond doubt those of us who are inwardly and outwardly engaged in the Theosophical movement for the good of others, have been in a similar movement before this life.

This being so, and there being yet many more lives to come, what is the reason we should in any way be downcast? The first chapter of the Book is really not only the survey of the armies, but also the despondency of the principal person—Arjuna. He grows downcast after looking over all the regiments and seeing that he had, on both sides, friends, teachers, relatives, as well as enemies. He falters because want of knowledge prevents him from seeing that the conflict and many apparent deaths are inevitable. And Krishna then proceeds to give him the true philosophy of man and the universe so that he can either fight or refrain from fighting, whichever he sees at any time the best.

Krishna leads him gradually. He plays upon his pride by telling him that if he backs out all men will say he is the most ignoble of all cowards; then he plays upon his Hindû religious teaching, telling him that a warrior must obey the rules of his caste, and fight. He does not plunge at once into high metaphysical speculation or show him occult wonders. And herein it seems to me is a good lesson for all working Theosophists. Too many of us when trying to spread forth the theosophical teaching drag the poor Arjunas we have caught right into obscure realms where Theosophists themselves know nothing at all but terminology. Krishna's wise, practical and simple method should be followed, and much better results will be obtained. Our object is to spread theosophical philosophy as widely and quickly as possible. This cannot be done if we indulge in words and phrases far removed from daily life. What good does it do to talk about the Absolute, Parabrahm and Alaya, and to say *manas* when we

mean mind, and *kama* when desire and passion are the English equivalents? It only puzzles the new enquirer, who feels that he has to learn a new language before he will be able to do anything with Theosophy. It is a good deal easier to show that the new terms can be learned afterwards.

The first chapter having introduced the practical question of life, the second is equally practical, for it directs attention at the outset to the larger and eternal life of which each incarnation is a day or a moment. For Krishna says:

"I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Thus, continued *practical* existence as opposed to continued theoretical and so-called heavenly existence, and as opposed to materialistic annihilation, is declared at once. This is true immortality. The Christian Bible has no word in the original, teaching immortality such as this; and the preaching of the priests does not lean to an unselfish view of continued existence. And it is very certain that if one is fully confirmed in the knowledge of eternal life through reïncarnation he is quite unlikely to be disturbed by things that disturb other people. So at the very outset the teachings of Krishna open up a tremendous vista of life, and confer a calmness most necessary for us in the fight.

The generality of men have many and widely branching objects for mental devotion. It is a devotion to sense, or to self, or to wrong belief or to improper practice. But the follower of the *Bhagavad-Gîtâ* gradually comes to see that the true devotion is that which has but one object through all changes of scene, of thought, or of companionship. That object is the Self which is all in all. The Self, as object, is immovable, whereas the objects taken up by the unwise are movable and transitory.

Equal mindedness and skill in the right performance of duty are the true rules—this is yoga. This right performance of duty means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside and in his presence or absence. If a human body, asleep or devoid of a soul, raised its hand and took the life of another, that would not be a crime. And oppositely the performance of a good act is no virtue unless the person within is in

the right attitude of mind. Many an apparently good act is done from selfish, hypocritical, crafty or other wrong motives. These are only outwardly good. So we must attain to a proper state of mind, or mental devotion, in order to know how to skilfully perform our actions without doing so for the sake of the result; doing them because they ought to be done, because they are our duties.

Krishna warns Arjuna also against inactivity from a false view of the philosophy. This warning necessary then is so still. On hearing this teaching for the first time many say that it teaches inaction, sitting still, silence. And in India great numbers taking that view, retired from life and its duties, going into the caves and jungles away from men. Krishna says:—

“Firmly persisting in yoga perform thy duty.”

To endeavor to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others. We delude ourselves with the idea that we are separate. We must admit that we and every other person are the Self. From this we will begin to see that we may cease to be the actor although outwardly doing every act that is right. We can cease to be the actor when we know we can withdraw ourselves from the act. Attachment to the act arises from a self-interest in the result that is to follow. It is possible for us to do these things without that self-interest, and if we are trying to follow the rule of doing our actions because they ought to be done we will at last do only that which is right to be done.

A great deal of the unhappiness of life comes from having a number of interests in results which do not come out as expected. We find people pretending to believe in Providence and to rely on the Almighty but who are continually laying down plans for those powers to follow. They are not followed, and as the poor mortal fixed his mind and heart on the result, unhappiness follows.

But there is a greater unhappiness and misery caused by acting, as is the usual way, for the sake of results. It is this that causes rebirth over and over again unendingly. It is by this that the great humdrum mass of men and women are whirled around the wheel of rebirth for ages, always suffering, because they do not know what is happening to them, and only by an accident altering the poor character of births incessantly repeated.

The mind is the actor, the person who is attached. When it

is deluded it is not able to throw off the subtle chains that bind it to reïncarnation. Having spent an incarnation in looking after results it is full of earthly impressions, and has made the outer skandhas very powerful. So when its stay in Devachan is at its end the old images, impressions and the powerful skandhas drag it back to another life. At the time of bodily death the mind is temporarily almost altered into the image of the dominant thought of life, and so is beside itself or insane by comparison with the sage and with what ought to be its proper state. Being so it is impossible for it either to prevent rebirth or to select and take up an incarnation with a definite end and work in the world in view.

The bearing of the teaching upon ethics is in my opinion very important. It gives a vital system as opposed to a mechanical one. We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed.

On the other hand a mechanical code of ethics leads to error. It is convenient because any fixed code is more convenient to follow than the application of broad principles in brotherly spirit. Mechanical codes are conventional and for that reason they lead to hypocrisy. They have led people to mistake etiquette for morality. They cause the follower of them to unrighteously judge his neighbor who does not come up to his conventional code which is part of his ethics. It was a mechanical system of ethics that permitted and encouraged the Inquisition, and similar ethics in our later days permit men professing the highest altruism to persecute their brothers in the same way in intention. If the law and liberty of the times were not opposed they would slay and torture too.

But I have only time to touch lightly upon some of the many valuable points found in the first two chapters. If but those two chapters were preserved and the others lost, we would still have enough.

The remaining chapters deal with universal cosmical truths as well as with philosophy and ethics. They all enforce the great doctrine of unity or non-separateness. In going over them we find such references as require us to know and to believe in the Wisdom-Religion. The rise and destruction of races is given, the obscurities and darkness between evolutionary periods, the uni-

versal great destructions and the minor ones are there. Through all these the Self sits calmly looking on as the spectator, the witness, the receptacle.

Where Arjuna the Archer is, he who was taught by Krishna, with him is glory, honor, fortune and success. He who knows Arjuna knows himself.

WILLIAM BREHON.

### THE NATURE AND PURPOSE OF DEVACHAN.<sup>1</sup>

WE HAVE called the mind an instrument of the soul, and like any instrument it may be well or ill-used, it may be under complete control or be unmanageable. It is very important to realize that the soul or real man is above the mind and that it has this power to control it. The mind has been well compared to a boat and the soul to the boatman. A good sailor will guide his boat whithersoever he wishes, but one who does not know how to manage rudder and sails is at the mercy of every tide and every wind and, drifting hither and thither, can keep no certain course. Nearly every thoughtful person realizes to some extent that the mind is an instrument; yet few fully realize that it can be *completely* controlled. Those whose chief object is the gratification of the senses come to identify themselves with the physical body and those whose life is centered in the things of the mind often identify themselves to a greater or less degree with the mind. Entire control of the mind is impossible so long as there is any identification of the soul with it.

We take hold of physical things with our hands. *i.e.*, we grasp them physically. We also take hold of things with our minds and grasp them, metaphysically, with the understanding. It was held by some of the ancient philosophers that the mind takes on the form of that to which it is applied and becomes modified thereby, *i.e.*, it becomes conformed, to a degree depending on the intensity of the thought, to the idea underlying the object of its attention. If, therefore, the mind be the subtle vesture of the soul, its form will correspond in the main to the general character of the thoughts which occupy it, and will be continually modified thereby, reacting more slowly on the physical, external vesture until that also represents and corresponds to the inner character or thought.

<sup>1</sup>Continued from August number.

The mind may be made to take conscious hold of a thing, with intent and deliberately, or a thought or idea may enter and occupy the mind subtly and almost unnoticed and become firmly established before we are well aware of its presence. Every thought is a seed, and once it has gained entrance to the mind will either begin to grow, or else remain dormant until favorable conditions shall permit its growth and ripening. If a bad thought is permitted to enter it will stay as a seed unless immediately expelled by the conscious thinking of the opposite thought, but if not expelled it will remain until later it may be aroused into activity by another thought of kindred nature, and then once again comes the opportunity of expulsion. So too good thoughts may remain unconsciously in the mind as seeds ready to give their added strength to new good thoughts. Whatever thought has been permitted to enter will at some time present itself either for rejection or to gain further strength. So long however as our minds are occupied with thoughts which are not allied to one of these latent seeds of thought and also so long as no awakening suggestion comes from without the seed will lie dormant.

Now, our actions do not spring from our occasional thoughts but from our character. We may define character as the—relatively—permanent mass of thoughts, the involuntary and unconscious bent of the mind which shows itself throughout the whole life. It is said that when a man is himself, when he is under no restraint, then his innate character is most evident. To some extent character is expressed externally in the physical form, but could we see the inner form, the mental vesture, we should find that it exactly represented the character in every particular. The mental vesture is the exact counterpart, in form, of the character, and the building up and changing of this vesture goes on step by step with the building up and changing of character.

But the character is not changed by a passing thought, it can be changed only by persistent thinking and by the constant endeavor to express the thought in action. Just as it is with difficulty that the ordinary child learns to play on a musical instrument or to draw, every motion requiring a conscious effort of the will; but after long practice, attention having no longer to be paid to the individual motions, the hand and the eye become trained and immediately responsive to the mind and will; so it is with modes of thought and with the practice of ethics. We may realize, whether intellectually or intuitionally, that we ought to cultivate a certain habit of thought or follow a certain line of conduct and yet at the beginning it may be almost impossible for us

to carry this out. It is however a matter of general experience that by persisting in any certain course of thought or action the difficulties gradually grow less until conscious effort is no longer needed and a habit is formed, which becomes a "second nature." But what becomes of the great mass of thoughts which in any man's life will generally show a tendency in some particular direction, but which are never persistently and consciously followed out or cultivated? What happens in the case of a man who more or less *drifts* through life, at least so far as his relation to his higher nature is concerned? What also happens in the case of a man with an intense love of art, or an intense desire to help humanity or to follow some ideal, but who is unable to carry out his desires or to accomplish save in very slight degree that which he has set his heart upon, though he may give his whole life to the work? Surely in the latter case the life is not wasted. The mind of the man who drifts is like a field into which all kinds of seeds, good and bad, flowers and weeds, are blown by the wind, but the ground of which is not cultivated or tilled. The mind of the other is like a field the soil of which needs breaking up before the seed can grow. Other parts of the field may be well tilled and other seeds be grown to flowers and fruit but in this one corner the field is barren.

In the *Bhagavad-Gîtâ* occurs this passage: "Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go."

This gives us the key-note to the whole matter, for a man at the moment of death reviews the whole of his past life and that "particular form" which he "thinketh upon" is the dominant form of the past life, is the trend and aim—unconscious perhaps—of all his thoughts and acts. A man is *forced* to think at the moment of death that which he thought during life, he has no choice in the matter and cannot will it otherwise.

According to this philosophy then, the earth-life strikes the key-note to the life after death, that is, to the devachanic life.

The devachanic state is essentially one for the assimilation of all those thoughts and aspirations of the preceding state that relate in any way to the higher nature, and is for the transforming of these into character. Those thoughts which had been ours in earth-life and which may have remained little more than dormant seeds, or which on the other hand we may have tended carefully but yet could never bring to full perfection—all these will take root and grow in the devachanic state. They may not take deep root, or grow luxuriantly, for this depends on

the intensity of the thought and the effort exerted in its direction at the moment of death. But every thought-seed which relates to the soul will there blossom forth. For the devachanic plane is the plane of thought, of dream—but remember such dreams are real experiences, they are not *mere dreams* or idle visions—and there the soul is clothed only in the mental vesture, the garment of thought, and is no more hampered and confined in the physical vesture—it is entirely freed for the time from the earth plane.

In earth-life we spin the threads of thought and aspiration which in Devachan are woven into the inner vesture of the soul; we prepare the bricks and mortar in earth-life and in Devachan these are fitted into place and used in the edifice of thought which the soul is building for itself. So we go on spinning and weaving and building, often undoing what we have done and so having to weave and build again and again until a perfect vesture without seam, a perfect dwelling-place, is prepared for the true man, the soul.

One purpose of earth-life is to express the inner nature in the outer external act; this we cannot help doing, it is the law of our being, and as said in the *Bhagavad-Gîtâ*:

“All creatures act according to their natures; what then will restraint effect?”

The purpose of Devachan is to build up this inner nature—the character. Let us consider again the cases above mentioned; of the man ever striving to express himself in art or music, or to reach his ideal in whatever direction it may lie, but who apparently fails because his external nature and his environments are not suited to the carrying out of his ideals. In Devachan when freed entirely from the limitations of external physical life, the thought has free scope and can express itself in the thought vesture which responds immediately and coincidentally with the thought. So it is said that man in Devachan achieves to the full all that he desires. This must be so. It is not unreasonable that it should be so, nor is it illusionary. Man simply rises to the plane of his ideal and has a foretaste of what he will in part some day accomplish in earth-life. I say he *will* accomplish it, maybe at first only in part, but ultimately in its perfection; for he builds this ideal into his character and nature and will act according to his nature, and if we accept the doctrine of the perfectibility of man all powers must ultimately be his. That which may now prevent the full exercise of his powers in their perfection is the other side of his nature, the lower nature which wars

ever against the higher and according to which man is also constrained to act until by *self*-restraint and devotion to the higher nature he entirely subdues the lower. In the next earth-life the devotee who has given his life to music or art will, it is held, come back with the power to express his ideal in its completeness, all other things being equal. The philanthropist, unable to carry out his plans for the good of his fellowmen though devoting all his energies to the work, will come back into conditions where his energies will find full play. This is because in Devachan the thoughts, desires and efforts of the past life have woven themselves into his character, and become part of his own nature, so that the artist, the musician or the philanthropist cannot help but express this nature in outward act. But then comes a test, the test that all who have genius, all who have great powers, must meet. Will they use these powers for self or for others, will ambition find entrance into their hearts, or will each be able to say: "When the Master reads my heart He shall find it clean utterly"?

And the man who drifts, who has no definite purpose in life, who has good thoughts at times and high resolves but does not persist in them; *his* Devachan will correspond to his life. His good thoughts and resolves will blossom and bear fruit and will mould and transform his inner vesture, but only to the extent of the thought energy and the endeavor to express them in act during life. Still his character will be to this extent modified and strengthened so that in the succeeding life there will be a greater ability to give them outer expression.

This assimilation and transformation of thought into character form, in the writer's opinion, the great purpose of Devachan. For the great majority of people, Devachan is necessary, and if the above view be a correct one it is not a state of selfishness as has been held by some, any more than it is a form of selfishness for us to digest our food so that it may give us strength to continue our work,—it is a necessity in nature.

The points we have yet to consider in connection with this subject are the so-called illusion of Devachan and the possibility of rising above the necessity of Devachan or shortening its period.

JOSEPH H. FUSSELL.

(*To be concluded.*)

## THEOSOPHY AND CAPITAL PUNISHMENT.

FROM ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exist a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i.e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The

nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating, as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch everyday and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

WILLIAM Q. JUDGE.

## CORRESPONDENCE.

DR. HARTMANN AND MASTER'S SEAL.

*Dear Judge:*—My attention has been called to an article in the *Lotus Bleu* (June) in which it is said that the letters of Mahâtma M. used to bear no seal at the time of H.P.B. If any one will look at page 25 of my *Report of Observations*, he will find it stated, that on February 5, 1884 I received a long letter bearing the seal of the Master, in Tibetan characters.

Yours very sincerely,

F. HARTMANN.

HALLEIN, July 27, 1895.

BRIXTON LODGE T.S.E.

EDITOR PATH:—I have pleasure in announcing that at a specially convened meeting of members of the "Brixton Lodge of the European Section of the Theosophical Society," the following resolution was proposed and unanimously carried:

That this "Brixton Lodge of the European Section of the Theosophical Society," ratifies the action of its delegate and declares its existence and perfect autonomy under the new constitution of the T.S. and assumes henceforth the name of the "Brixton Branch of the Theosophical Society in Europe (England)."

PHILIP G. TOVEY.

28 Trothy Road, Southward Park Road,  
LONDON, S.E., July 23, 1895.*Special Secretary to Meeting.*

KARMA LODGE T.S.A.

EDITOR PATH, *Dear Sir:*—The existence and purpose of this Lodge is a fact which does not seem to be so well known among Theosophists as it should be and as its members desire it to be. I have been a visitor here for some time and would like Theosophists in all parts of the country to become acquainted with this centre through the columns of the PATH since there is hardly any other way satisfactorily to spread the information.

"Karma Lodge" was organized in October 1894, on the coöperative plan. Somewhere the impression was gained that the members of the Lodge had formed a new Branch or one to take the place of the Pittsburg T.S. This was an error, and I desire to make it very distinct that it was simply formed as a *centre*, for furthering propaganda work, holding question meetings, and entertaining travelling Theosophists. The question meetings are held every Friday evening and will be kept up during the entire year. Several of the T.S. members from New York have been entertained at the Lodge and have done what they could to make it known in their own immediate vicinity. I have been asked to extend to Theosophists all over the United States the most cordial invitation to consider this as their home for any length of stay they may make in the locality and we who have already been entertained under the hospitable roof can vouch for the hearty welcome every Theosophist will receive, and the pleasant memoirs which his visit here will always call to mind. Any further information regarding the Lodge can be obtained by addressing H. E. Holbrook, 407 Swissvale Avenue, Wilkinsburg, Pa.

Fraternally,

J. BRAND.

EDGEWOOD PARK, PA. July 24, 1895.

*Member H.P.B. Branch, N.Y.*

UNFOUNDED CHARGES.

EDITOR PATH, *Dear Sir:*—Having been informed by members of the Society in London that my good name and character are being attacked, and charges made against me by persons who have not as yet even informed me of their intention of so doing, I would like you to make room for the following in your September issue:

Mr. Alfred Faulding states that on a letter received by him from me some weeks ago, were written some words in another handwriting from my own. He therefore accuses me (to others, not to myself,) of having written

the sentence or sentences in that other handwriting and of trying to make him believe these were written by the Master. As I did not put the writing there, and as I did not cause anyone else to put the writing there, and as I was not aware until I thus heard through a third party of its existence on my letter, I have written to Mr. Faulding denying such charge and make this public statement in order that all friends may know of the actual facts in the case.

Whether the writing has emanated from the Master, or whether it was put there by Mr. Faulding himself, or whether he handed the letter to somebody else who put it there or caused it to be put there, has not been made clear. Certain it is that I did not put it on, and certain it is that Mr. Faulding has stated that the writing is there.

It seems to me that all have had lessons enough in accusing brothers of misdeeds. To suspect another of an act of evil is often quite as bad from an occult point of view as to have done the act yourself. I could wish Mr. Faulding, whom I always believed to be a friend, for his own sake to be less anxious of thus trying to hurt the characters of those who have done him no injury.

Yours truly,

CLAUDE FALLS WRIGHT.

## LITERARY NOTES.

THE VAHAN for July contains Colonel Olcott's Executive Notice. Further information and controversy on the "Chew-Yew-Tsang" matter, and "Activities."—[G.]

THE OCEAN OF THEOSOPHY has been translated into Spanish by Sr. A. Blanco of Cuautla, Mexico. Sr. Blanco is now engaged in putting other works into Spanish.

STUDIES IN OCCULTISM. The PATH notice of this series in August number omitted one word which makes a good deal of difference in the correspondence of the office. The concluding portion of the notice should read "Price 35 cents *each*. Student's edition, 50 cents *each*."

LOTUSBLÜTEN for July (German) continues "The Gospel of Buddha," and H. P. B.'s biography, while there is a translation from the Upanishads by the indefatigable Charles Johnston, entitled "The Self," and the "Theosophical Catechism for Children," translated from *Mercury*.—[G.]

SPHINX for July and August (German) open with articles by Annie Besant entitled "Symbols" and "Yoga" respectively. Dr. Hübbe-Schleiden prints his copious notes of travel and there are articles on "Vampirism," "Magnetism *versus* Hypnotism," "The Medicine Man of the Red Indians," etc., while there is an admirable article by Deinhard, a "Short Explanation of the fundamental Principles of Theosophy," and Dr. Hartmann and Deinhard collaborate in a short glossary of theosophical terms.—[G.]

THE PACIFIC THEOSOPHIST for August. The first article is an able and interesting one by Dr. Anderson entitled "Modern Adepts," wherein the nature and functions of the Masters in evolution are set forth, ending with an eloquent description of the Boston Convention. Other papers are: "The Process of Death and Reincarnation," by Dr. J. S. Cook, and "When Did Man first Acquire Form?" by Ann Bryce; in addition there is a "Letter to a Student" from one Panchajanya which will well repay perusal.—[G.]

INDEX TO THE SECRET DOCTRINE. By the time this number of the PATH reaches subscribers the long-promised *Index to the Secret Doctrine* will be in the hands of all subscribers for it. It is uniform with the *Secret Doctrine*

and forms a book of 335 pages. The press-work and paper are excellent and if the indexing is thorough and reliable this most recent contribution to our bibliography should be most valuable. While the page-reference is to the revised edition, a key is given which will make it readily usable with the first edition.—[G.]

**LUCIFER** for July. The most notable article this month is one entitled "The Prayag Letter," under which heading the Editor publishes three admirable letters of Mr. Judge on the subject. Exactly *why Lucifer* makes these public we do not understand. Certainly the prefatory note gives no clue, merely showing the ingenuity with which individual opinions can be read into a thing. Karma is the first instalment of a series of articles by Mrs. Besant which will later constitute *Theosophical Manual Number IV*, and which promises to be of equal value with the others. In "Activities" we have one side of the picture of the recent European Convention, and a most interesting account of the doings of the new "American Section," which only those conversant with American affairs can truly appreciate.—[G.]

**BHAGAVAD-GĪTĀ.** Another translation of this is out. It is by Mrs. Besant. There is no excuse for it. It pretends to be literal; it is half and half. Some years ago Mohini Chaterji brought out a closely literal translation much better of course than this, as he is a Brāhman, well educated in Sanskrit and English, while Mrs. Besant began to learn the Sanskrit alphabet in about 1891. In chapter II the mistake is made of speaking of "great car-warriors," instead of "warriors of great-car." By virtue of their greatness they were allowed a very large chariot; they were not warriors merely great in a car. Chapter V is called "Yoga of renoucal of action." The word Yoga is used instead of *Devotion*. The 21st verse in the Sixteenth Chapter is wrongly translated. The 1st sentence of the 41st verse of the 18th Chapter is an absurdity. The fly leaf shows the new boycott of T.S. in America. The cover has the name and then, as large, the legend: "SIXPENCE NET."

**THEOSOPHIST** for July. "Old Diary Leaves" gives further accounts of the Coulombs, notes the beginning of the acquaintance with Mr. Tookram Tatyā and the break with Swami Dyanand, and describes a visit to Ceylon made by H.P.B., Mr. Winbridge and the author, and many interesting phenomena performed by H.P.B. on the voyage there and after arrival, the most notable being the change of names embroidered on a handkerchief. Every attention and hospitality was lavished upon the visitors. A short but very well written article is "The Land of Vedantism" by Kerala Varma, following which is another of interest, "Ordeals and Mysteries of Ancient Egypt," which is full of most suggestive symbolism, well worked out in the main; we gladly see that it will be continued. Somewhat is said on the action of American Theosophists, all founded on misconception. This is doubtless due, however, to the great distance of India from the scene of action which has prevented the receipt of reliable information.—[G.]

**IRISH THEOSOPHIST** for July is principally devoted to Brotherhood, the best article being one by Charles Johnston entitled "Uncomfortable Brothers." Herein is beautifully set forth the truth that Brotherhood is a great essential fact in Nature, not to be overcome by our dislike or disregard. Be the brothers pleasing or displeasing, our brothers they still remain, and their acceptance will be forced upon us. A way out of our difficulty is shown which, like the solution of most problems, lies in a patient recognition of the fact, and this first step taken, we see that love and sympathy will enable us to take the others. There is great poetic feeling in the poem on "Brotherhood." The imagery is lovely. An occasional halt in rhythm is a serious flaw in something so near perfection, for the exquisite cadence of the opening line, "Twilight a blossom grey in shadowy valleys dwells," spoils us for any verse less musical. "A Dream" is a poem too, though told in prose—full of the living poetry of truth and life. The other side of the picture of the European Convention is given, as well as a notice of the First Annual Convention of the Theosophical Society in Europe. The "Proclamation" both in spirit and wording, could not be improved upon. "Letters To A Lodge" are always missed when absent.—[G.]

# Mirror of the Movement.

## AMERICA.

NEWARK T.S. has a new activity in the shape of a contribution box. This box is put in a convenient place on the meeting nights so that any member who is so disposed may put into it whatever amount he desires. When the sum reaches \$1.00 it is directly forwarded by the Secretary to the New York Headquarters for the General Fund.

AT WILKINSBURG, Pa., attempts are being made to form a Branch and many persons are interested. A class for the "study and investigation of Theosophy" was formed August 25th with six members. The *Theosophical Manuals* and the *Ocean of Theosophy* are being studied. Mrs. Ida M. Holbrook writes enthusiastically, and says that she thinks in a short while a Branch will be formed.

LOTUS CIRCLE members will be interested in knowing that Mr. A. Tregina of the Marine Band, Washington, has just completed the score of music for Mr. Robert Downing's production of *Helena*, by Sardou, to be given for the first time at the Grand Opera House in Washington, September 2d. Mr. Downing considers this play to be the greatest he has ever had anything to do with. Mr. Tregina is well known to all members as the composer of many Lotus Circle songs and the arranger of the book just issued, *Songs of the Lotus Circle*.

THE ARYAN THEOSOPHICAL SOCIETY is about to begin work for the Fall and Winter. The increase in attendance at the meetings recently and the further great increase which is anticipated in the coming months has made the Trustees think it wise to consider plans for pushing forward the work in every direction. It has therefore been decided to recommence the methods of admitting visitors by ticket, and of associateship. The Tuesday and Sunday evening meetings from henceforth will be more efficiently conducted so far as the reception of visitors is concerned. Mr. Harry Steele Budd has been appointed doorkeeper and he has a small staff of assistants. It is further proposed to have monthly reunions and every member is invited and asked to take part in them. Cards of admission to the meetings can be obtained from every member of the Branch.

## NEW ENGLAND STATES.

BEACON THEOSOPHICAL SOCIETY is the name of a new Society to be organized in Boston. Full particulars will appear next month.

THE LYNN BRANCH has resumed study at 176 Washington Street, the home of its President. It has one Associate member and many others are coming in. The seven principles of man are being studied, with diagrams from the *Secret Doctrine* by Mrs. Smith. The effort of the Branch will now be to train its individual members as speakers and to thoroughly inform each one as to the basic principles of Theosophy, so they may be able to present an intelligent front to the world in a short while.

## CENTRAL STATES.

DAYTON BRANCH never takes a vacation. Meetings are held every Wednesday evening, are well attended, and interest is growing. We never have a dull meeting. Have added one member and others are in sight. The chain is unbroken here.

LOYALTY T.S. has been busy in proposing and carrying out schemes for the increase of its membership and the purchase of books and a library to carry on its work. Under the able supervision of Mrs. Florence Pratt, the originator of many ideas in this connection, the Loyalty members individually

obtained a little money which they presented to the Society for the formation of a library. Each lady member was required to hand to the Treasurer some money which she herself had earned apart from her ordinary work, and then to write a short description of her experiences. These descriptions have been bound together and form a very delightful book, capably illustrated by Col. Steward. This book, again, was for sale to the highest bidder on the night of the reception. It is called "Stray Leaves from Loyalty Library." It sold for \$11.50, Mrs. Bertie Du Bois Peters being the purchaser. Altogether the Loyalty Branch succeeded in getting \$70.00 and about 75 books donated, including sets of *Isis Unveiled* and the *Secret Doctrine*. This is all the outcome of one month's labor by a few ladies aided by a few gentlemen of the Branch, and goes to show what spirit and determination for the good of the cause will accomplish.

BURCHAM HARDING is still working in Indiana under the auspices of the Fort Wayne Branch. July 22d and 23d two lectures were given at Warsaw in a public hall. At the close the audience enthusiastically demanded a third, which was delivered July 25th. The advanced classes in the Normal School were addressed on *Evolution*. A study-class was formed which promises well. Columbia City was next visited. The county Superintendent of Schools agreed to two public lectures being given in the schoolhouse; later on he withdrew his consent, and the engagements as advertised could not be filled. A citizen, Dr. D. G. Linvill, feeling that Theosophy had been badly treated, offered the free use of his opera-house. July 26th, 27th and 29th three lectures were given there to good audiences, and on the 30th a class met to study. August 1st he lectured before the Fort Wayne Branch on *Human Brotherhood*; the 2d and 3d he met the members for class work; on the 4th addressed a public meeting on *Reincarnation*; the 5th met a workmen's class, which is doing good work under the superintendence of Brother Henry Cohen. The Fort Wayne Branch is boiling over with devotion and zeal: it must find vent in carrying on an active propaganda crusade throughout Indiana. The training class recently organized will soon put some into the saddle. August 6th and 7th Mr. Harding lectured at Kendallville to full audiences. Mrs. Laura B. Hill, for two years the only local F.T.S., has now realized her aspiration in having a class to care for. Scattered members might all be nuclei for new centres. August 12th and 13th at Angola he spoke in Armory Hall. Audiences were good, showing much intelligent interest. Brother Joseph Butler worked well to make the lectures a success. August 16th he attended a Branch-meeting at Fort Wayne, and on the 18th lectured in their public hall.

### PACIFIC COAST NEWS.

AURORA BRANCH in Oakland reports their seating capacity fully utilized at Sunday lectures. The Branch meeting draws an attendance of twenty.

SAN DIEGO BRANCH has Headquarters and Library open daily at "Theosophical Hall," Seventh and E streets. It is centrally located and within one block of the Postoffice. Lectures are held on Sunday evenings, Branch meetings on Wednesdays, *Secret Doctrine* Class on Thursdays, and a Training Class is proposed for Tuesday evenings.

SIRIUS BRANCH of the T.S.A. is the name of a new Branch to be chartered at North Yamhill, Oregon. This is partly the work of members of the Prometheus T.S., who are very closely in sympathy with the new Society. Dr. E. O. Svenson was elected President and Miss Barbara Hanswirth Secretary. The new Branch has already had several lectures by Brother Scotford of Prometheus T.S. and Brother J. S. David, with large audiences. The Sirius Branch is the eleventh Branch chartered since the formation of the T.S.A.

SAN FRANCISCO BRANCH and Golden Gate Lodge each have an average attendance of about thirty at their meetings. The latter Branch notes an addition of five members during the month. The Sunday evening meetings in Red Men's Hall, San Francisco, have a greatly increased attendance, the audiences now running from 120 to 140, as compared with about seventy a month ago. Lectures have been delivered as follows: July 21st, *Gods, Men*

and Devils, Dr. J. A. Anderson; July 28th, *Thoughts in Life, Sleep and Death*, Dr. Allen Griffiths; August 4th, *Individuality and Unity*, R. H. Gay; August 11th, *The Man that Reincarnates*, Mrs. M. M. Thirds.

SANTA CRUZ T.S. holds meetings every Wednesday evening. It has now taken up the study of the subjects for discussion as given in the *Forum*, and systematically goes to work thereupon. The Branch has rented a hall and holds lectures every Sunday evening with a constantly increasing attendance. This hall is the A.O.U.W. Hall, Pacific Ave. The method of study is to take up the *Forum* subjects and thoroughly analyze and make entire research into them at each of the regular Wednesday meetings. Then the Sunday following the speaker of the evening gives a public lecture on the subject, and when the time comes for questioning by the audience each member of the Branch is well prepared to reply. The Santa Cruz Branch recommends this procedure to any band of workers as bringing excellent results.

#### THE RESIGNATION OF MRS. V. S. BEANE.

It is with feelings of sincere regret that Pacific Coast Theosophists learn of Mrs. V. S. Beane's resignation from the office of Secretary of the Pacific Coast Committee for T.S. Work, which she has so long held and the duties of which she has so ably discharged. These feelings are not confined to the Pacific Coast alone, but are shared by very many members of the whole Society who have received evidence of her untiring zeal and self-sacrificing efforts for the success of the T.S.

Mrs. Beane's retirement is caused solely by temporary ill-health, and she deeply regrets the necessity for her resignation for she declares that her heart is still in the work. She also expresses the hope that she may soon again resume active work, which is also the sincere hope of all who know of her devotion to the Theosophical movement, and her loyalty to her fellow-workers in a common cause.

ALLEN GRIFFITHS.

SEATTLE, August. 12, 1895.

#### ABBOTT CLARK'S TOUR.

At the request of Southern California Branches the Pacific Coast Theosophical Corporation sent Mr. Abbott Clark to that district to lecture. Mr. Clark arrived at San Diego just at the close of the Sunday evening lecture, June 30th, and gave a short talk on the Theosophical Movement and Work. Work was immediately begun and 10,000 folders containing part of the first paragraph from the *Ocean of Theosophy*, the Gâyatri and H.P.B.'s "A clean life, . . . ." and the following lecture list, were printed and distributed among interested persons: "July 7th, *What is Theosophy? a simple outline*; 14th, *Universal Brotherhood: its scientific basis*; 21st, *Karma and Reincarnation, or the causes and effects of each man's many lives on earth*; 28th *Proofs of Reincarnation*; August 4th, *Mahâtmas: who and what are They; or Man, his nature and destiny*." After the first lecture the hall was packed each night and people were turned away. The three leading papers of San Diego gave good reports of all lectures. Mr. Clark organized a Tuesday night's Beginner's Class for study of the *Ocean*, assisted at the Wednesday Branch meetings, where Anderson's *Reincarnation* is being studied, and held Thursday night classes in the L. & T. Company's Addition to San Diego. On Friday, July 26th, a meeting was held at the residence of Mrs. E. M. Deane on Coronado Beach. On Thursday, August 8th, a lecture was delivered on *Theosophy, Brotherhood and Coöperation* at Longshoremen's Union Hall on the Waterfront. About thirty were present. Many more would have been out but Theosophy was not yet popular. Much interest was manifested and the President of the Union offered the Hall for future use. Friday, August 9th, a reception was held at the residence of Mrs. H. M. Wright. Sunday, August 11th, Mr. Clark lectured at 3 p.m. to a semi-political meeting of about 500 people, dwelling at length upon the theosophical teachings of the One Life, Karma and Reincarnation, as enforcing Brotherhood. At 7:45 p.m. he gave his last lecture in San Diego to a crowded house—although there were three other popular lectures in town—on *The Seven Principles in Man, or the Six Sheaths of Spirit*. On the following Tuesday Mr. Clark left for Santa Ana, where he will lecture during his visit to his parents at Villa Park, until September 1st, when a course of lectures will be begun in Los Angeles.

## PACIFIC COAST LECTURER'S MOVEMENTS.

Dr. Griffiths visited Stockton, Calif., July 20th, and on the 21st lectured on *Suicide* to one of the largest and most interested audiences ever assembled in that city to hear a Theosophical lecture. On the next evening a Quiz was held, also largely attended. A Branch and consultation-meeting took place July 23d. The Stockton Branch has done excellent T.S. work during the past year and public interest has increased as a result. Branch committee-meetings were attended in San Francisco and Oakland, and on July 28th a lecture on *Thought in Life, Sleep and Death* was given before a large audience in San Francisco. On July 29th he sailed for Victoria, B. C., and lectured there August 2d on *Suicide*, and the 4th on *The Evolution of the Thinker*. Both lectures, given in T.S. Headquarters, 28 Broad street, were largely attended. The Victoria Branch had for months past been conducting T.S. meetings in the Provincial Jail and awakening interest among the prisoners in that institution. Dr. Griffiths lectured in the prison Sunday morning, August 4th, upon *Theosophy, Karma and Reincarnation*, and on the 5th and 6th Quiz meetings were held in Headquarters. A strong and growing interest in Victoria on the part of the public has been awakened by the persistent work of Kshanti Branch which holds regular Branch and Sunday open meetings. At the latter papers and lectures are given, and meetings are well attended. The local press is supplied with reports of lectures given and prints from one to three-column reports. This may serve as a cue for other Branches, for the local press rarely refuses to accept and print good reports of lectures given at Theosophical meetings provided these are well gotten up. Many Pacific Coast Branches throw all meetings open to the public, and better results follow than when Branch meetings are held only for members. Branches grow and do better work when all meetings are made accessible to the public. August 7th Port Townsend was visited. Mrs. John Trumbull expressed determination to resume active T.S. work there and under more favorable auspices than ever before. It was published in *Lucifer* and elsewhere that Port Townsend had joined Mrs. Besant's faction. That was not a statement of fact, for no such action has been taken. One member who was an ardent admirer of Countess Wachtmeister and Mrs. Besant, and who evidently opposed the T.S. in America, has repudiated everyone in any way connected with any Theosophical organization. Other members send their diplomas for re-registration. Dr. Griffiths while at Port Townsend was entertained at the residence of Mr. and Mrs. Trumbull, F.T.S. Seattle was the next city visited. August 11th a lecture on *The Evolution of the Thinker* was given to an overflowing house; on the 13th, *Thought in Life, Sleep and Death* was the subject; on the 14th and 16th Quiz meetings, largely attended, were also held; the 15th a large Branch-meeting was held, and August 18th the last lecture was given upon *Satan, Good and Evil*. The Seattle Branch Headquarters is still maintained, where Sunday lectures are given and open Branch-meetings held. Never before have such large numbers attended Theosophical meetings and so frequently in Seattle. A strong interest was aroused by these meetings. Activity and earnestness in the way of public and Branch-meeting, steady and telling work, was never so great as at present on the Pacific Coast. The whole Coast seems imbued with an intense desire to know more of Theosophy, and the Branches are striving to meet the demand by more active work.

## SPANISH AMERICA.

CENTRO TEOSÓFICO DE VENEZUELA was chartered August 3d. Application was made some time since for this charter, but changes in the American organization necessitated a re-voting on the question of affiliation. The Centro Teosófico de Venezuela has unanimously decided to unite with us.

## FOREIGN NEWS.

## ENGLAND.

MR. W. A. BULMER in a circular states that owing to different views taken by the proprietors of the *Northern Theosophist* in reference to the facts and

events relating to the formation of the T.S. in Europe it is found impossible to continue that magazine as before. It is his intention to publish, early in September, a new periodical under the title *The English Theosophist*, in which he will continue to give his views of things connected with the Theosophical Movement. It will be about the same in size and style as the *Northern Theosophist* and the subscription will be the same.

## ENGLISH LETTER.

Events are moving swiftly. The action we took at Convention has been promptly followed by the printing of the draft for our new Constitution (ratified by Convention assembled on July 5, 1895), with the addition of the "By-Laws of the T.S. in Europe (England)." These were most carefully drawn up by the Committee appointed for the work, and embody some noteworthy reforms: abolition of fees and dues for one thing, members being asked to give what help they can in time, money, and work. Then a much more democratic representation of members at Convention has been provided for than has hitherto been the case: one delegate for the first five members of every Branch, and one for every ten after.

Another point is the provision for those members who have hitherto been known as "at large," or "unattached," which we all think has been met in a most successful manner. The country will be cut up into territorial districts, and the Branch for each will be called the Territorial Lodge. Members living at a distance from these Lodges may apply to become "attached," for the purpose of representation merely. This will give them a voice at the Convention.

We have found very suitable rooms for a Central Office in Great Portland street, and by the time this reaches you I hope we may be in possession. The H. P. B. intends to hold its weekly meetings there, and also to use the rooms for classes, etc., at other times, paying half the rent for the use of them.

Dr. Keightley has already granted his first Charter, under the new Constitution, to the Liverpool people, under the name of the "Arjuna" Lodge.

Dublin reports steam at full pressure, and the greatest harmony and enthusiasm at all meetings. Southport, Brixton, Bow, Earl's Court, Charleroi (Belgium), and Croyden Lodges are with us; and a small group at Bristol; also the Yarm-on-Tees Lodge, including of course our Vice-President, Brother W. A. Bulmer.

The *Vahan* for August contains a notice signed by Mr. Mead pronouncing all the above-mentioned Lodges to be "no longer Lodges of the Theosophical Society." The same issue also tells of a charter having been granted to the fourteen existing Swedish Lodges to form a Section to be known as the "Scandinavian Section of the T.S.," with Dr. Zander as General Secretary.

The bright little T.S. magazine hitherto known as the *Northern Theosophist* will henceforth appear as the *English Theosophist*, Bro. Bulmer having found it impossible—owing to difference of opinion in regard to the action taken at the recent Convention—to carry on the magazine under its old title and proprietorship.

ALICE CLEATHER.

## RUSSIA.

IN RUSSIA matters Theosophical seem to be coming more to the fore; three applications for membership and theosophical information have come from different parts of that country in the last few weeks.

## CEYLON.

## CEYLON LETTER.

It affords us great pleasure to state that the work of Mrs. Higgins and her devoted assistants is progressing rapidly in the Musaeus School and Orphanage for Buddhist girls. A kind friend in Mr. Wilton Hack of Australia has founded a scholarship for the education of a destitute girl in the Institution. Every endeavor is being made to build permanent quarters for this deserving educational establishment. The meetings of the Hope Lodge are held regularly here. The members although few in number are earnest

students and workers. They have now taken up the study of the *Secret Doctrine*, after having gone through the *Key* and the *Bhagavat Gītā*.

Dr. English has gone to Madras with his daughter for a short while, to look after the publication of the *Theosophist* in the absence of Colonel-Olcott, who is away in Europe.

White Lotus Day was celebrated by the members of the Hope Lodge.

Mr. P. D. Khan, one of the members, has gone to Australia on a short visit. A.

### INDIA.

The Executive Committee T.S.A. in closing up the accounts of the late American Section T.S. remitted on July 31st the following amount to the Adyar Society on account of admission and charter-fees coming in before the April 28th; thus completing the account to that date. The amount was \$42.50, for 57 members, two charters, and an addition of \$4.00 to the Adyar Defalcation Fund by a member of the Society.

### AUSTRALIA.

AUSTRALIAN THEOSOPHISTS have organized and asked for a charter as a Section of the Theosophical Society in America. It has not yet been fully decided as to how this will be arranged. The probability is that a Theosophical Society in Australia will be properly constituted, as in Europe. The Sydney members are almost unanimous in upholding this constitution.

FOLLOWING is an extract from a letter by a member in Sydney, Australia: "We in Australia have been accused (?) of being 'a joint in Mr. Judge's tail.' Very well, I say, let it be so, and the more joints there are to the tail the longer and the stronger it will be and the further it will reach until eventually as it grows, it may perhaps stretch over the world and double round it, so making Theosophy—which it represents—the strong power of the age. And I am proud of being a small portion of that which makes the joint."

### NEW ZEALAND.

AUCKLAND, New Zealand, July 9th.—During the past month the following public efforts have been made to advance the movement: On June 14th S. Stuart read a paper upon *The Manifest and the Occult, being a Study of the Fire Philosophy*; on June 21st W. Swinnerton read a paper upon *Karma and Social Improvement*; on June 23d, Sunday evening, in the Masonic Institute Hall, Miss L. Edger, M.A., lectured upon *Karma and Reincarnation*; on June 28th S. Stuart, W. H. Draffin and C. W. Sanders read *Evolution and Involution of the Divine Idea* and other printed papers; on July 5th short papers upon *Reincarnation* were read by S. Stuart, Mrs. S. E. Hughes and W. Bevan; and on Sunday evening, July 7th, in the Masonic Institute Hall, S. Stuart lectured upon *The Other Self, a Study of Consciousness*.

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### VISIT OF E. T. HARGROVE.

Mr. Ernest T. Hargrove arrived on the *St. Louis* from England on the 30th of August. Mr. Hargrove is coming to this country to lecture and aid in other fields of labor for the Cause. No definite tour has been mapped out for Mr. Hargrove so far, but further particulars of his work will appear in the PATH.

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### STAMP COLLECTION FOR THE T.S.

Members from all parts of the world have responded to the suggestion made in the March number of the PATH about making a Stamp Collection, and the collection has grown very rapidly—a large number of good stamps have been sent from England, Ceylon (unused), New South Wales, New Zealand, Hawaiian Islands (unused), Sweden, and U.S.A.

The two great needs at present are—(a) books to keep them in, which will cost \$12.00; and (b) complete unused sets of the stamps in *present* use in the different countries. We have not as yet a set of the unused U.S.A. stamps, and there have been two new sets issued within the past six months.

Among the stamps sent in is a set of U.S.A. newspaper stamps, from the \$1.00 value to the \$60.00 value.

One member in England sent a number of old English and Victorian stamps, and an odd one in the shape of a one shilling stamp on a card to be used to send a telegram—this is an English one. More has to be found out about it as regards its value, as it is not catalogued.

Members are asked to look up old letters, to ask their relatives and friends to allow them to look through boxes and in garrets for old letters. Every day we read in the Stamp Journals (of which there are over ten in the U.S.A. alone) of old and valuable stamps being found in this way.

Stamped envelopes (that is, those envelopes that have the stamp stamped on) should not be cut. And if the stamp that is placed on the envelope is over thirty years old, it had better be left on, and the whole envelope sent in.

Mexico is rich in Revenue stamps, but as yet we have not received any.

Members should write to their friends in foreign countries for used and unused stamps.

Specific directions will be furnished to those who desire them.

Though we have done well in the past six months, we can do more in the next six, if every member in every land will help.

T. P. HYATT.  
*Collector.*

147 Hancock street, BROOKLYN, N. Y., U. S. A.

## SUPPORT OF THE T.S.A.

### MORE ABOUT THE "FUND."

Since the appearance of the July *Forum* I have had several inquiries as to the workings of the plan, and as I have not time to write each a personal letter, I take this method of replying to all.

Remittances are made direct to me. I return my receipt as Trustee. Remittances are not to be sent to the President or to Headquarters. I remit to Headquarters monthly, or as often as there is a sufficient amount on hand to make it advisable. All money is deposited in bank subject to my order as Trustee. Also, subject to the order of the President W. Q. Judge.

Pledges are welcome for any amount from ten cents per month upward. I have several as high as ten dollars per month, and dozens at ten cents per month. Remittances may be made monthly, quarterly, half-yearly, or yearly as pledgers desire, but should be made in advance. Then you are sure it is paid up to date at all times.

Pledges are not made to me, but to your own self. No one can release you from a pledge but your own self. If you pledge an amount and find you cannot pay it—that is, really *cannot*, not that it becomes inconvenient to pay it—then you are of course absolved, as no one is expected to keep the weeds out of a larger plot of ground than he can work over.

I am glad to acknowledge the receipt of four new pledges since the issue of the July *Forum*, and also to state that several in arrears have found it possible to pay up. The Fund is bound to grow if each of us does all that he can.

G. E. HARTER.

51 Huffman Avenue, DAYTON, OHIO, August 6, 1895. *Trustee.*

August 15th. Received from George E. Harter the sum of one hundred dollars (\$100.00), making a total of \$345.00 received since January 16th.

WILLIAM Q. JUDGE.  
*President.*

Karmic consequences seem sometimes slow, but they are sure.—*Farewell Book.*

ÔM.

# Ā U M

Wealth and beauty, scented flowers and ornaments like these, are not to be compared for grace with moral rectitude.—*Fo-sho-king-tzan-King*, v.

Whosoever harms living beings, and in whom there is no compassion for them, let us know such as "base-born."—*Vasala sutta*, v. 2.

## THE PATH.

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VOL. X.

OCTOBER, 1895.

No. 7.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### EACH MEMBER A CENTRE.

SOME YEARS ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indi-

cated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: “Nothing can be done.” Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy,” and “Help and hope for thee.” The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

## XI.

IN LETTERS and conversation alike, H.P.B. often referred to the debt of gratitude she owed to the Countess Wachtmeister, Madame Gebhard, and especially Doctor Ashton Ellis, for their devotion and self-abnegation during her illness. In one of the last letters she wrote to Madame Jelihovsky from Ostende, she spoke as follows:

“I really do not know what to think! What am I to them? Why should the Countess be so devoted to me, as to be ready to give her life for mine? What am I to Ellis, who never saw me before, that he should think nothing of the risk, when leaving the hospital without permission, for a whole week for my sake; now he has lost his place, his handsome pay, and his rooms at the Westminster Dispensary. He went home and returned here laughing: he does not care a bit, he says! He will have more time to spend on Theosophy, with his practise alone. . . . Well, what does all this mean? What do they find in me? Why should it be my fate to influence the destinies of other people? I tell you seriously, *I feel frightened!* I cease understanding causes and feel lost. The only thing I know is that I have called forth an unknown power which ties the destinies of other people to my destiny, to my life. . . . I know also to my great relief, that many amongst those devoted to me look up to me as to their rescuer. Many were heartless egotists, faithless materialists, worldly, lightheaded sensualists, and many have become serious people, working indefatigably, sacrificing everything to the work: position, time, money, and thinking but of one thing: their spiritual and intellectual development. They have become in a way the victims of self-sacrifice, and live only for the good of others, seeing their salvation and light in me. And what am I? I am what I always was. At least so far as they are concerned, seriously. I am ready to give the last drop of my blood for Theosophy, but as for Theosophists I hardly love anyone amongst them personally. I cannot love anyone personally, but you of my own blood. . . . What a blind tool I am, I must own, in the hands of the one whom I call my Master! . . . I do not know, *I do not know, I do not know.* For me, as for anyone else, the phenomenal birth of our Society, on *my* initiative, its daily and

<sup>1</sup> Copyright, 1895.

hourly growth, its indestructibility, in spite of the many blows from its enemies—are an unsolved riddle. I do not know any logical cause for it, but I see, I know, that the Theosophical Society is preordained to have a world-wide importance. It will become one of the events of the world! It possesses a moral and psychical power, the weight of which, like the ninth wave, will submerge, sweep away and drown all that the lesser waves of human thought have left on the shore; all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor, but a great power rests with it.”

When finally settled in London Madame Blavatsky wrote to her sister:

“Here I am planted among the fogs of Albion. Literally *planted*, because I did not come here of my own free will. I have been dragged over by my *admirers*, nearly in my bed or in their arms. They make a regular hobby of me. To their mind, they won't be able to find their way to the Kingdom of Heaven without me. They sent a deputation with a petition from seventy-two Theosophists who have firmly made up their minds to deprive poor Ostende of my ‘ennobling’ presence and ‘beneficent magnetic fluid’—*excuse du peu!* I grumble at them, I drive them away, I shut myself off from all these *mystical vampires*, who suck all the moral strength out of me—no! all the same they rush to me, like flies to honey. ‘We have become aware,’ they say, ‘of the spirit of holiness and moral perfection in your *atmosphere*. You alone can enlighten us and give life to the hybernating and inactive London Society.’ Well, now they have got what they wanted; I have come and thrown more fuel into the furnace—I hope they won't repent it. I sit at my table and write, whilst they all jump about and dance to my music. Yesterday we had a meeting at which was formed a new branch of the Theosophical Society, and—just fancy that—they unanimously called it ‘The Blavatsky Lodge of the T.S.’! . . . This I call hitting the Psychological Research Society straight in the face; let them learn of what stuff we are made! . . . We are about to found a magazine of our own, *Lucifer*. Don't allow yourself to be frightened: it is not the devil, into which the Catholics have falsified the name of the Morning Star, sacred to all the ancient world, of the ‘bringer of light,’ Phosphoros, as the Romans often called the Mother of God and Christ. And in St. John's *Revelation* does it not say, ‘I, Jesus, the morning star?’ I wish people would take this to mind, at least. It is possible that the rebellious angel

was called Lucifer *before his fall*, but after his transformation he must not be called so. . . . It is simply frightful what a lot of work I have. They write from Paris that the Society is also divided there. They refuse to acknowledge the Branch under the presidency of Lady Caithness, Duchesse de Pomar, and ask for a representative of mine; just like those here, who want me to take the place of Sinnett. . . . They insisted upon my tearing myself to pieces for them! I am to play at being a kind of 'omnipresent' General Booth with his Salvation Army! Thank you very much! And a new magazine—*Le Lotus*—they intend to start too. I have refused the editorship point blank; and so look at the title page—I enclose the specimen copy—'*Sous l'inspiration de Mme. H. P. Blavatsky.*' How do you like that now? And, please, how am I to inspire them? Am I to send magnetic fluids to Gaboriau, its editor, and to his collaborators? It appears that your sister is getting to be the fashion in Europe also. Look at Hartmann dedicating his book to '*my genius.*' But how I am to get time for everything—magazines, lessons in occultism, the *Secret Doctrine*, the first part of which is not yet ready—I do not know myself!"

During this eventful time Madame Blavatsky was in excellent spirits and very hopeful as to the future of her Society, as is shown by the following letter to her sister:

"A whole Society of Catholic clergy and High-Church fanatics has been formed here against your sister. They already have had three meetings. During the first they tried to prove that I am no more and no less than the very Devil in petticoats. But my Theosophists protested, and having asked for the right of speech proved very neatly on the spot that these Catholics were Jesuits, sorry Christians, worshippers of Baal and Mammon. During the second, they tried to take up the old story: she is a spy, an agent of the Russian government and is dangerous to British interests. . . . Here arose Lane Fox, Sinnett and Sir W. Grove and proved to the public that the enemies of Theosophy, who fear my Russian patriotism, are near relatives to Balaam's ass, though it saw an angel, at least, and could talk, and they see only small blue devils everywhere, in their bigotry, and can't speak, into the bargain. At the third meeting was discussed the question: can it be that I am Antichrist? Here the young Lord P. got up and read out my answer, in which I laconically but clearly inform the world, that if twice two equals four, all these people are blank ignoramuses and calumniators. . . .

The effect exceeded expectation as you will see from the reports, so great was the enthusiasm of my friends. . . . Now they are going to cry still louder: *Lucifer* will kill our opposers! Even my personal enemies are full of praises for it. . . . And yet I feel sad, oh so sad! Oh, if I only could see you."

## THE NATURE AND PURPOSE OF DEVACHAN.

(*Concluded from September number.*)

IT is very generally held that Devachan is mostly a state of illusion and of the imagination and that the soul is simply surrounded by pictures of its own making. It is said, for instance, that in Devachan we are not really with our friends or those whom we love but that we only *imagine* this to be the case.

Let us consider what constitutes nearness and recognition. There are the nearness and recognition that are due to physical sense perception and those that are due to inner perceptions. They may belong to the outer or the inner planes of being. Usually we say we are near another when we can see, hear and touch that other. But our physical senses reveal to us only the external physical man, and a little thought will show that something else is needed to constitute nearness and recognition in any true sense. Take the case of one we have loved becoming insane, or simply falling asleep or being absorbed in a train of thought in which we have no part. We may see, hear and touch but because of the absence of *soul*-response are not in any true sense near that one. In normal cases, however, we infer from the outward manifestations what the inner nature may be, but unfortunately the latter is too often concealed by the former instead of shining through it. We live so much on the outer plane, and place so much confidence in our sense perceptions that the inner perceptions have become dull, and we persuade ourselves into believing that what we see, hear and touch is the real man. We know inwardly that the real man is not to be known in this way, but yet, to a very large extent, we govern our lives according to outward seemings instead of making them conform to inner verities.

A very slight consideration forces us to a belief in the illusory nature of physical, sensuous life, but it needs a strong purpose to turn away from it and make it wholly subservient to the higher

life. Instead of this we cling to it as the real life and the thought of physical separation and physical death is the one we shrink from the most. If we hold to the idea that sensuous life is the true one then it is inevitable that Devachan will appear as a state of illusion, but once we begin to realize the inner life then it becomes possible to take a new view of the life after death.

All true love and friendship have their roots in the inner planes and belong, in the measure that they are true, to the soul and to the inner nature. It is however possible for the strongest ties of love and friendship to exist on the soul plane without being manifested in this or any earth life. It is also possible where there is this inner friendship between two persons for it to be obscured in the case of one but not in that of the other. It depends upon the person's Karma and his will whether the personal life is able to faithfully reflect and work harmoniously with the inner life. This view affords an explanation of cases in which there is the desire for love and friendship on one side only, which is not reciprocated. Ultimately we are all linked together by the same ties which have their basis in the essential unity and divinity of man. But we do not at all attain to the full realization of this, though it is not ultimately unattainable; we only realize it in part and too often only as a theory or as a philosophical proposition.

All that we are capable of, so long as we do not rise above this sphere of limitation, is to experience in some small degree one or other of the varied manifestations of the essential unity. We fail to see the pure white light and catch only a faint glimmer of one or other of the prismatic rays into which it is divided on this plane of illusion. Both the mental vesture and the physical vesture act as the prisms which separate the colored rays one from another, and according to the nature of the prisms will the rays be transmitted more or less faithfully or some perhaps not transmitted at all. It is evident therefore that if we place our reliance on the physical senses for the discovery of truth we lay ourselves open to error and delusion. In earth life we use both the physical and the mental prisms—though we rarely use either in the best way possible—and these are the instruments through which shines the light of our own souls, and through which also we perceive the light which shines through the mental and physical vestures of others. In Devachan we use only the mental vesture or prism and because of its being freed from all connection with the physical vesture it transmits more easily and faithfully the rays of light which have their source in the soul. There may still be barriers to the passage of the light owing to one's development

and Karma but the barriers of merely personal life are removed. We do not necessarily experience in Devachan that which the *personality* desires but only to the extent that the desires of the personality are in conformity with those of the soul. We touch more nearly the soul plane and all the things which belong only to the personal life are left behind.

If many of those barriers which prevent us from knowing our true relations to others are in Devachan broken down, we cannot call it an illusion. On earth we interchange with those whom we love the vibrations of sight, hearing and touch and also of thought, but it is only the last named that make true recognition and nearness possible; it is the others, the sense vibrations, that deceive and mislead us. In Devachan these sense vibrations do not exist, but the higher vibrations and the perceptions that belong thereto have fuller scope and wider range, and we enter into a realm of truer recognition and knowledge. There is nothing really lost by our leaving behind the physical sense perceptions, for the soul has its own powers of sight which far transcend anything that can be experienced on the physical plane. Whatever true love and recognition there may have been on earth, whether between friend and friend, lover and loved one, mother and child, that love and recognition will be increased a hundredfold in Devachan.

Our conceptions of Devachan and of this life would be much clearer if we could view these as related to consciousness and not to place, time, and matter. We may, if we will, rise to the Devachanic plane while on earth and may even rise above the necessity of a Devachan between earth lives. To the extent that we assimilate the experiences of our lives and put into action our ideals and resolves, to that extent do we shorten the Devachanic period. In the case of the mass of men, their stay in Devachan is of such long duration because they do not put into practice their ideals or live according to inner convictions. We dream so much that is noble and high and pure but are not able to put it into practice. No doubt external conditions have much to do with this but the will is a much more important factor. The fact is that we do not use our wills and have not the courage to live according to the light of our inner nature. We know we are tied down by conventionality but lack the will and the courage to break loose from it. Yet the will is ours if we but knew it and would use it. The mere desire to escape Devachan is not enough to cause us to reincarnate immediately. The Devachanic state is a necessity, the assimilation of experiences and the building up of character are essentials to progress, and also life on the soul

plane is necessary. We cannot escape from these if we are to progress along the line of evolution; but nature gives us a choice and a power in the matter. It is not a choice to escape Devachan but either to have our Devachan while on earth or after earth life. It is only in regard to those who know of this power but refuse to exercise it by not living a spiritual life and not making their Devachan here that we can speak of the Devachan after earth life as selfish. For the ordinary man Devachan is not a selfish but a necessary state. Yet we have little need to concern ourselves with shortening the period of or escaping Devachan if we but act up to the highest within us. Our part is to do our duty now, to live the highest life possible; Nature and the Law take care of the rest, and they always give to each the greatest opportunity that is possible and place each in those conditions which are most favorable to progress.

JOSEPH H. FUSSELL.

## THE BODILY SEATS OF CONSCIOUSNESS.

TO SIMPLIFY the difficult study of the bodily Headquarters of consciousness, a study nevertheless upon which each of us can immediately enter, we will take the three leading and quite obvious grades, namely, (*a*) the physiological, organic, animal consciousness resident in the animal organs, (*b*) the intellectual or human consciousness of the brain, (*c*) the spiritual or essential and permanent consciousness of the heart.

Every cell in the body as also every particle of any kind of matter is a life, a centre of conscious Force. Every such point of consciousness is capable of acting upon our human consciousness and of giving rise to some kind of sensation on some plane. That sensation constitutes partial knowledge of it. Some of such centres of conscious life produce in our consciousness the sense of solidity and from that notion of solidity arises our chief conceptions of matter as a solid something. But in nature is really only the conscious life; the solidity is of our own addition. But the particles or points of consciousness in nature and our own body, physical, astral, or subtler still, act on our consciousness in many other ways. Some of them awake passions; others awake pictures belonging to our own past, and this constitutes memory; some awake pictures of places and scenes belonging to remote areas of time and space; some engender spiritual ideation in our

consciousness. Both we ourselves and all these are points of consciousness in the Universal Mind. These monads exist severally on the various planes of that Mind, and they act upon that level of our consciousness to which they correspond, for man belongs to all the levels of nature. And we in our turn react upon them, color them, train them. The many millions of points of consciousness of which the body is composed, from the physical plane upward, pass and repass through our own consciousness, acting and reacting; and it is thus easy to see that about us is an epitome of the universe, and that the body may be the temple of all the consciousnesses. A few facts as to the relation of consciousness to the body are known to all, and a few more are well known in medicine. Going beyond such scraps of knowledge into a generalization, we can see the probability of the truth that every bodily organ, by means of the nerve plexuses that surround and penetrate it, is connected with our brain and consciousness, and that each modifies consciousness in a peculiar way. Every cell of each organ has a consciousness of its own; a group of many cells thus combined into an organ has also, as a group, a complex consciousness of its own; the whole body composed of all the organs, has also an animal consciousness of *its* own as a whole, and this consciousness is *our* consciousness to the extent that we are animals. In fact many of us are but roughly reasoning animals. Well then, this total bodily consciousness of ours has a certain character or flavor which is its usual one, and it is a blend of the several flavors of consciousness contributed by the organs and their cells. So unless we take ourselves in hand we are at the mercy of the organs. Let a few nerve fibres lose a little of their proper sheath of oily material and neuralgia arises, also probably an altered view of life as a whole. Malposition or inflammation of an important group of organs will or may so alter consciousness as to produce hallucinations, melancholia, or insanity. The general color of consciousness may, as is well known and proverbialised, be altered by a sluggish liver. Life then seems not worth living: immortality is very doubtful, at any rate for you, and your sins acquire a very menacing aspect. Your new business venture is certain to fail. You take with more or less wisdom a blue pill. To-morrow you get up cheerful; your business venture is a certain success; your sins, if any, are few and little detrimental; life is a splendid possession. That represents what the liver can do in consciousness.

You do too much bicycling and strain your heart, so that it beats weakly and irregularly. While it does so, you feel an inde-

finable sense of impending disaster, you walk about under the oppression of a gloomy forevision which really foresees nothing. You acquire a belief in portents and the sight of a black cat fills you with foreboding. With a wisdom derived from your success with the blue pill, you take a heart tonic. The disasters disappear over the edge of the horizon; your scepticism as to portents returns. Analogously patients with advanced lung disease are often singularly hopeful. The general consciousness can also react on the organs. Prolonged grief, or a piece of very bad news may produce jaundice or totally stop all the powers of digestion. A fear of coming calamity or an anxiety may weaken the heart, make it irregular, or stop it altogether. Let these suffice as examples. The general flavor of consciousness, then, made up by the blended flavors contributed by the organs, constitutes what we call temperament; and men differ in temperament because the emanations from the organs differ in proportion to each other for different men. And that proportion is in its turn due mainly to the trend of the last life; is karmic. It was not for nothing that what we now call "the blues" was last century called "the spleen," for the spleen *is* one of the organs whose influence, if not quite healthy, makes us moody and depressed. We may also note the relation of the liver to gout and rheumatism, and the temper of the gouty man. All this may sound very materialistic, but it is not so in reality. The distemper of the organs to-day is the physical register and effect of the unbalanced mind of yesterday. It occasionally happens that a periodically due attack of epilepsy is replaced by an ungovernable outburst of rage, and it seems reasonable to assume that in such case the epilepsy of this life is karmic effect of ungoverned rage in the last. Continued alcoholism will deprave the liver, and many cases of congenitally depraved liver with a resulting morbid, gloomy, passionate, or suicidal temperament, may well be karmic result of alcoholism in the last birth, in its turn due to unregulated desire for the sensation of physical luxury. In a sentence, the bodily mechanism of this life with its disturbing action upon the mind, is the result, in its unbalance, of the unbalanced mind of last life. It must be true that diseases primarily arise in consciousness, as unrulèd desire.

(a) We have been laying the foundation for a closer study of the sensuous consciousness, the first of our three degrees. With your sensuous consciousness you hear what is being said; with your intellectual consciousness you understand it; with your spiritual consciousness you may have an intuition that it is right or

wrong, elevating or otherwise. The sensuous consciousness is the consciousness of the body and senses. As you sit wrapped in thought your eye wanders round the room and reads the title of a book. After you have done thinking, the title of the book floats across your mental consciousness and you wonder how it got there and where you saw the book. You, the self, become conscious of what was at first only in the consciousness of the eye.

Or you wake up gradually and become at last aware that for the past hour you have had a toothache. The nerve has known of it all that hour, and at last you partake yourself of the same pleasing knowledge. The hysterical patient with an anæsthetic arm and hand is not herself aware (if the arm is out of her sight through a hole in a screen) that you have guided her fingers holding a pencil to write the word London. The hand will nevertheless of itself automatically rewrite the word.

The sensuous consciousness is of the body and senses. It is always there, but the mind does not necessarily attend to it. When the mind does attend to it, it passes into the sensuous state, by far the most usual, the densest and grossest state. The sensuous consciousness is the being aware of what the body and senses are saying; by it we relate ourselves by many avenues of communication to the outer world, and this consciousness is calm or muddled, happy or irritable, acute or dull, according to the condition of the organs. It has in the organs its proper seat, and in *their* consciousness resides its primary memory. For example, the stomach and palate remember the meal of yesterday, or rather remember the set of sensations they experienced during the eating of the meal, which was all they knew about it. Hunger reawakens this memory and from this springs the wider memory of other organs; that of the nose, giving the anticipated smell of the dishes; that of the eye, their appearance; that of the organic nerves, the pleasant sensation following repletion. All these memories of the body reside therein, and therein alone. When they wake up, each organ of memory flashes a series of sparks into the mental consciousness, awakening it, throwing it vividly into the sensuous state, and causing it to set about preparations for dinner that involve thought. But if we were engaged in deep meditation about something, the whole set of bodily memories regarding dinner could arise in the organs without affecting the mind, except perhaps with a sense of vague discomfort. The proper memory of the mind has nothing to do with these, and if the mind desires to remember the sensations of dining it must do so by awakening the memory of these sensations in their appro-

priate organs and then attend thereto. But there is no need to take so much trouble, for in an hour or two the organs will take the matter into their own hands. The killing out of any particular bodily desire is to be done by the steady exclusion from the mind of the pictures that radiate from the memory and nascent activity of the organ particularly concerned. Thus the organ is deprived of the mental reactive force which alone keeps it in an unduly active state, and it starves down to the proper degree of subordination. This inevitably, however slow the process.

HERBERT CORYN.

*(To be continued.)*

## THE FOURFOLD LOWER MAN.

THE ASTRAL BODY AND ITS FUNCTIONS, ETC.

YEARS AGO, long before I had even heard of Theosophy, Dr. J. R. Buchanan told me about his discovery of Psychometry. I did not believe a word of the seemingly preposterous things he claimed as within the scope of his new science, and would have found his affirmations amusing if my mind had not been pre-occupied with saddened contemplation of him as a mental wreck. While we were talking, a member of his class came in—a dainty little lady with a handsome intellectual face and charming manners—and the old man said to her, “I have been telling my friend about our new science, but can see that he does not believe in it. Have you any objection to giving him a demonstration of what it can do?” “None whatever,” she replied smilingly. He requested that I should give her a piece of paper bearing writing, or marks of any sort, made by one whom I knew well. I did, and she held it in her right hand probably twenty minutes, while taking part brightly in a general conversation upon a variety of topics. Then she described the writer of that letter, who was one of the most prominent and brainiest of New York journalists, told first how he looked, his height, figure, complexion, the colors of his eyes and hair, and so on: then reviewed his habits, the bent of his mind, preferences, prejudices and ambitions; analyzed his character; even admirably defined the peculiarities of his literary work. All was clear, definite, detailed, and exceedingly accurate, as I either knew at the time or ascertained by subsequent inquiry. The man could not have done himself more exact justice, and in some matters would not, I think, have done so much.

Amazement almost paralyzed me. I had watched her closely, and she had not seen a stroke of the writing (could not, indeed, if she had wished to): I had been careful to give no hint of the writer's identity and she did not know *who* the man was, any more than I know the name of the political boss in the chief city on Mars,—but she knew *what* he was, as if she had been his conscience. When she took her departure the doctor increased my perplexity by his explanation of the phenomenon. He said a great deal about the astral essence, or spirit of things, and I listened, but my mental attitude was that of the old sailor regarding a tough yarn, that he "might hoist it aboard, but couldn't stow it away in the hold."

That experience worried me a long time; it seemed so utterly inexplicable. Thought-transference I knew something about, but psychometry went altogether beyond that into regions not merely unexplored but actually unsuspected. Either the doctor had not been sufficiently clear and explicit for me to understand him, or my personal evolution had not yet reached the point where I could assimilate his information—the latter most probably—and it was all hazy to me. It would have been soothing if I had been able to treat it in the scientific materialist's way of dealing with supersensuous things, which is simply to deny their existence; or that of the parson's, who put up a sign at the entrance of every unexplored path—"No Thoroughfare," or "Closed, by order of the Commissioners." or something of the sort. As I said, it worried me, until Theosophy taught me the septenate composition of man, what his astral principle is, whence it is derived, its functions and importance as the link between the plane of gross matter and the higher realms of mind and soul. I say Theosophy taught me; but, to be explicit, the exponent was William Q. Judge, which is, after all, the same thing to me, since the philosophy and he—the wisest and best teacher we have since H. P. B. is gone—are inseparable in my mind.

Recapitulation, to an assemblage of Theosophists, of what we all have been able to learn concerning the astral being would, it seems to me, be a waste of time, if not actually bordering upon impertinence. But I may be permitted to suggest, simply as an unauthorized and wholly personal notion of my own, a mild protest against getting into a habit of being misled by the common use of the words "lower" and "higher" as applied to the principles of man. Of course the permanencies—spirit, soul and mind—are of more ultimate importance than the transient personal principles; but while we are in the corporeal phase of our evolu-

tion, it is not wise to even affect to look down upon the latter, or assume that they are to be regarded as regrettable clogs upon our ineffable remainders. The principles are not disposed like the steps of a stairway, but interblended, mutually introactive and reciprocal in their action, like the atoms of the akasa, differentiated into distinct gradations, yet one and the same in ultimate essence of being. Our development of the "higher" principles depends upon our employment of them as forces upon the "lower," which are requisite as the field of such exercise, and the good and evil of the "lower" are dependent upon circumstances and susceptible of adjustment by ourselves. Do not let us forget that the only essential, unqualified and avitchi-deserving evil is that which may be developed in the manasic principle. Such development may seem to be from kamic incitement, but the kamic impulse then is only a reflection of the baleful light from the wicked manas. Properly controlled, the kamic influence is simply one of energy, forceful for good, inspiring and sustaining the loftiest endeavors of the human soul. The kama-rupa, man's self-created embodiment from the akasa, of his most intense desires, dominant thoughts, and habitual impulses, is not necessarily a thing of horror, but may be deva or demon just as he wills it. And as for the intellectual side of manas as distinguished from the spiritual—the "lower manas" as it is styled—it may be purified, elevated, strengthened, but must always be an inseparable adjunct in even the highest states of consciousness. I don't think I could respect an angel who had not a finely developed lower manas—if such a being were possible, which I do not believe—and am very sure I have no confidence in the compatibility of lofty spirituality with low intellectuality in humanity. Exceedingly stupid and grossly ignorant persons are sometimes very pious Christians, but that is quite in "the eternal order of the fitness of things," and does not at all disturb my views of the general principle involved. They may be even conspicuously moral persons—which is quite another thing—but their quality as such is surely not a resultant from their lack of intelligence. An oyster has probably as few vices as any other creature living, but that is simply because it is an oyster, not by reason of its spirituality. As for the astral principle, which binds together all personal entities in one common humanity, through which we are first made conscious of our one-ness with the universe, (manifested God) and by the right use of which we may pass the veil of the Unknown, still as mortals, and win knowledge and power commensurate with our aspirations; the Magical Agent of sensation and action! the Lib-

erator from the trammels of corporeality! the Enlightener!—is it not worthy of our profound interest and tireless endeavors for its comprehension and control? Nothing is more apparent than that the most advanced races of humanity have, at this time, reached the point in evolution where development of the astral consciousness is a natural and inevitable step in their progress. Whether so recognized or not, its manifestations are the dominant interest of the seriously thinking world of to-day. Advanced scientists already accept the astral body of man as a logical necessity, arriving at perception of its existence through a process of reasoning analogous to that which compelled recognition of the akasa—finding it indispensable to explanation of certain indisputable phenomena. No force can produce effects without an adequate medium of transmission to its objective point of manifestation. This is as true of the mental energies as of those of light, heat, or motion. The astral principle of man is the adequate medium between his own mind and his gross body; the converter of the intensely rapid vibrations of the former to the low rate of the latter for the phenomena of action, and the converter of the lower rate to the higher for phenomena of sensation. Furthermore, it is the sensitive medium by which the vibrations of one mind are communicated directly to another in the now familiar phenomena of telepathy and hypnotism—neither of which would be possible without it—through the continuous vibrations of the astral matter of the akasa in unison with those of the active entities impelling and sensing them. One school of hypnotists affirm a magnetic aura as a prime factor in the production of phenomena, which another school deny, but that is a detail at present unimportant, particularly as that aura is not comprehended as the astral principle and is only under discussion between them with reference to its possible influence in inducing the trance state. The hypnotization of a sensitive is, primarily, domination of the physical forces through mastery of the astral, upon which they are dependent; secondarily, subjugation of the mental forces of the hypnotee, likewise through control of the astral consciousness, by the hypnotizer. The abnormal state thus induced might properly, so far as the subject is concerned, be characterised as one of astralization, since in it consciousness is confined to the astral plane, through inhibition of the normal mental control belonging to the personality. And it is interesting, and highly significant, to observe that under the operation of this inhibition the newly awakened, or liberated, faculty of perceptivity becomes, in some cases, so intense that it extends to vestiges of impression

from precedent incarnations, in the sub-conscious mind.

It is not at all surprising that the experiments of the hypnotists opening the door to an illimitable field of recondite knowledge, should have fascinated and filled them with wonder and awe at the revelations of the mysteries of the personality which they have been able to penetrate, and the powers of which they find themselves possessed; but it is strange that so few of them seem yet to have remembered the scientific law already referred to—that requiring an adequate medium for the transmission of every force as a condition to its manifestation. As the vibrations of light would stop short at an exhausted receiver, did not the akasic atoms transmit them through the atmospheric vacuum, so, were there not something of synchronous vibrational rate to carry the mentally impelled astral vibrations of the hypnotizer to the astral percipient of the hypnotee, there could be no transmission of the former's energy for control of the latter. That something is the semi-material gradation of the akasa which we refer to as the "astral current," or "astral light," or "astral plane," and the next important step science will be compelled to take is its recognition. That step cannot now be long delayed, and, when taken, will be, by virtue of its enforced admission of akasic differentiation and consequently of the supersensuous planes, the death-blow to materialism. The limit of knowledge our occidental scientists may attain in this new field of study, without adoption of the methods of the occultists, may be an interesting subject for speculation. Already they have handled and thrown aside, without suspicion of their use, the keys to doors confronting them. In no branch of science dealing with gross matter would have been overlooked such plain indications and suggestions for more exhaustive knowledge, as have been afforded in hypnotism's tentative touch of the supersensuous world. Here is one conspicuous illustration.

Oriental philosophies affirm the practicability of evolving material forms from semi-material astral matter by the intelligently directed force of will. They say that by properly applied mental effort one can cause to appear objectively to him any form or color which is first a clear subjective concept and upon which he with concentrated attention fixes his will; furthermore, that by continued application of such will-force he will be able to eventually cause a condensation and agglomeration of the tenuous astral matter to such an extent that the form or color will appear objectively to the sensuous perceptions of others, and even attain enduring materiality in conformity with his creative concept. All

that simply amuses our wise men, who do not believe a word of it. Yet some of them, without seeming to know it, have done something toward proving the oriental claims, which it is strange they do not realize.

During some experiments at Nancy, a woman in hypnotic trance was shown a perfectly blank white card and told there was a picture of Napoleon upon it. She recognized the portrait at once, criticised and admired it. The imaginary picture in the mind of the hypnotiser was clearly transferred to her astral consciousness, and she saw it on the card in every detail of uniform, expression, and so on. After a little time, her attention being momentarily withdrawn, the card was reversed and turned over. Then she was told to look at it again. She said, "It is on the other side. Now you are holding it upside down." Evidently it was objective to her astral perception, not merely a subjective reflection from her master's mentality. Then the card was placed in a pack of others, in every way exactly similar to it, except that it had on one edge, for the purpose of identification, a minute mark which she could not have known anything about, since it was made by another person than the hypnotizer, who did not draw her consciousness to it. The pack was thoroughly shuffled and placed in a drawer, and she, having been told that after awakening she should remember and pick out that particular card bearing the picture, was restored to normal conditions. This instruction as to what the sensitive shall, or shall not, do or remember upon awakening, seems necessary to establish an available connection between the astral consciousness and the normal faculties. Without it there is no memory of anything occurring in the trance state. When the woman was fully awake, she was told to look among the cards in the drawer for one bearing a picture. She did so, and quickly picked out the marked card, saying, "Here is one with a portrait of Napoleon on it." When other persons were unable to see anything on the smooth white surface, she became indignant, thinking some trick was being played upon her. The cards were then photographed together, spread out on a plain surface. To corporeal sight they were just so many blank spaces, but care had been taken to locate the one representing the marked card, and when they were put before the sensitive, though she was, to all seeming, in perfectly normal condition, at once she pointed out that particular card as bearing the portrait of Napoleon. She believed that she saw it with her physical eyes, the illusion of sense being fully established, but the perception was of course by her sensitized astral

consciousness. She saw it just as various persons I know see elementals and "spooks"—and sometimes deem them "angel visitors from the summer land." Would the camera make record of conditions of matter beyond the range of our most highly developed and aided sensuous perceptions? Why not? In enlargements of siderial photographs, discovery of stars is made where no telescope, however powerful, could reveal anything. She believed that she saw the portrait with her normal sight, as if it had been a photograph or engraving, and yet she was wide awake. Now, what did she see? It is by no means a violent assumption that the will-force of the operator and her thorough conviction, directed to the card with considerable definiteness of attention, had operated to make a deposit of astral matter there in conformity with the concept in their imaginations—a portrait of Napoleon—and that her perception of it was by no means the mere interesting illusion her hypnotizer supposed, but veritable sight, by the extremely sensitized astral vision, of what was as real on the astral plane as an *alto-relievo* in bronze would have been on the material plane. The experiment is not reported as having been carried beyond that point. No attempt seems to have been made to test if that astral picture would be visible to the astral consciousness of another sensitive, or if, by further and yet more intense concentration of attention upon it, a deposit of astral matter sufficient for sensuous perception could have been procured. Yet both those things, it would seem, should have suggested themselves; could not have failed to do so, I am sure, if the experimenters had been Theosophists.

While man's body was still composed of astral matter, up to the time when the third root-race began to approximate in materiality to their environment of gross matter, he needed, and had, but three senses, *hearing, touch, and sight*. The third race began to acquire the additional sense of *taste*, which was the normal possession of the fourth. In like manner of gradual development, the fifth sense, *smell*, possessed only by the more advanced of the fourth, toward the completion of their period became common—with all previously possessed—to the fifth root-race, ours. And again "coming events cast their shadows before," as we of the fifth race are growing conscious of a sixth sense, which will be the birth-right of the sixth root-race, for whom the way is now being prepared. The arcane wisdom teaches that perfected humanity will be endowed with seven senses, but what the seventh will be we can hardly even imagine, as it must necessarily transcend our present powers of comprehension. The

sixth, that of *Astral Perception*, which challenges our attention now, is as much as we are able to deal with understandingly. As we know, each of our five senses is but the responding of astral matter, slightly differentiated for special service in different organs, to the tatwic vibrations in the akasa. Hardly anybody has them all equally developed, and, so slight are the distinctions between their service, frequently when one is lost another takes its place. All are but means of perception to one synthesizing cause, that of knowledge by the astral consciousness, for transmission of correct cognition to the mind. That superior sense, capable of grasping knowledge without employment of the five intermediary senses, the exercise of which is limited by the physical organs, is what is now demonstrated, by exceptional organism and under abnormal conditions. Already sensitives in hypnotic trance *hear* what is far beyond the range of physical ears, *see* that which is shut from them by walls, and—when not by extraneous mental control compelled to err—are accurately conscious of the qualities of *materiality*, *odor*, and *sapidity* possessed by remote objects. The man of the sixth root-race will possess those capabilities, in his normal condition, as an attribute of his conscious waking life, without susceptibility to its perversion at another's will.

By the way, that most common of hypnotic experiments, the betrayal of the senses of the hypnotee, is a noteworthy proof of the astral body and demonstration of its being the real receiver of all sense impressions. At the will of the hypnotizer the sensitive finds sweet sour or bitter, is deaf to loudest noises, insensible to vilest smells, experiences pain as pleasure, sees things that are not or does not see those which are, and so on,—all without any impairment of the physical organs. This seems wonderful to those who view things from a materialistic stand-point only, but is very simple.

The physical eyes do not see, or the physical ears hear, or the physical brain think. The mechanism of sensation and impulsion to voluntary action is altogether in the astral being, which is controlled by the mind capable of exerting will-force upon it. One may gain such command over his astral organs as to be, at will, deaf, blind, insensible to heat or cold or pain, and this while his physical organs are in normal condition. Of itself, the gross body can, in none of its parts, do or experience anything. Even those editors who, when writing about Theosophy, seem to think with their feet, are not even capable of that.

The change of state called "death" is the first step of the

Ego in its periodical change of vestments. The corporeal body is abandoned. Its component myriad lives, drawn from the material elements and held together until then by the superior force of the jivic differentiation of the universal pranic wave of life, are set free and, animated by the life-principle infusing each according to its special laws, all return to their respective affiliations with gross matter. All the rest of the man remains, but in what may be scientifically characterized as a "critical" state, one of change. Enough of the jivic principle is retained in the entity to hold together the semi-material astral body, or *linga sarira*, constituting it still a vehicle for the yet more ethereal principles of both the personality and the individuality. It is now in what we know as the *kama-lokic* state. The lower *manas* yet inhabits the entity, endowing it with powers of reflection, giving direction to *kamic* incitements, and, under the impulsion of the higher *manas*, enhancing recollection. At the same time, the instrument of action and sensation—the corporeal body—exists no longer; hence the desires of the *kamic* principle—or animal soul—vivified and spurred to the utmost, are starved and made tortures instead of gratifications. From these conditions it would seem natural to deem the *kama-lokic* state, while awaiting the second death, one of retrospective agony and horrible illusions of present experience, the legitimate products of evil life; not very far removed from the Christian's hell, except that the high temperature and brimstone of the latter would be subjective to the former, realized only by those ill-advised enough to have expected them.

How long the *kama-lokic* state continues is a question. I have somewhere read, or heard affirmed, that it lasts until the second death, that of the astral body, and that cannot occur until the corporeal body has been resolved back to its elements. But I find no reason for believing anything of the sort. I do not see how the abandoned material particles can have any influence at all in determining conditions for the now wholly disconnected entity upon another plane. If that were so, the most infamously vile rich man could practically assure himself against having to endure more than a few minutes of *kama loka* at the utmost. He would simply need to make inheritance of his wealth conditional upon his body being promptly cremated and proper chemical treatment being given to his ashes. And, on the other hand, the purest, tenderest and saintliest soul that lived on earth in the days of the Pharaohs and, according to the custom of her people, had the ill-luck to be embalmed, would be suffering unspeakable

tortures yet, through that unfortunate circumstance only. It is a notion which so little commends itself to my reason and sense of justice that I could almost as soon believe in the vicarious atonement. The truth no doubt is that the duration of the kama-lokic state is a matter of karmic adjustment, to meet with absolute justice the deserts and requirements of each individual case, and is even less subject to estimate of time limitation than the duration of the devachanic state. All that can be said positively is that it ends with the "second death," the withdrawal of the manasic triad to devachan, which is beyond the field of our present consideration.

The linga sarira thenceforth exists only as an unconscious form, a "shell" in semblance of its departed personality, gradually disintegrating and dissipating, soon restoring its atoms to the astral current whence they had been temporarily withdrawn. Until wholly dissipated, it is a convenience for elementals seeking to effect impersonations of the dead, in obedience to mediumistic invocations. The last spark of jiva left it when the manasic triad went out, and thereafter its process of decay is analogous to that of the corporeal body.

But one principle strictly belonging to the personality is still left, the kama rupa or animal soul, which preserves a specialized consciousness confined to its dominant faculties, *memory*—through vestiges of sensuous impression made during life—and *desire*, the product of such memory impelling to recurrent experience. The power of ratiocination it has lost with the lower manas; a vehicle for action and sensation it no longer possesses, since deprived of the linga sarira. It can only wait and suffer until the karmic hour strikes for its return to the world of causes and effects. And, with exceptions which will be noted, it does return, for it, the self-created Self of the man, the embodiment of all characteristics of his personality, is the germ upon which is formed the astral body of a "new-springing life." It is the karmic link between incarnations. Through it the heredity of ancestral physical features and mental traits and the latencies from which atavismic phenomena spring are preserved. It is the seed from which grow the distinctive conformations of body and the cerebral developments that limit and modify the faculties and tendencies of the lower or personal mind. In it inhereth the taints of evil, the accursing skandhas, of an unworthy past. In short, it is the architect of the corporeal house that will exactly meet the requirements for experience of some Ego returning to reincarnation. And it should not be understood as wholly evil.

Good also inheres in this abstract remnant of personality. It returns to life through the energy of its desire for existence, which is its dominant quality, but the purpose of such desire is not necessarily altogether bad. Where it is, the current of karmic retribution carries it steadily downward, from one incarnation to another, through a succession of beings devoid of the higher principles, under increasing weight of woe resultant from continuous evil, until the desire for life fades out and the wretched entity reaches extinction. Who but the All-Wise shall say at what point in that descent return for the miserable animal soul is no longer possible—where must be abandoned the hope that the energy of its nature may not be helpful to evolutionary ascent by the human soul to union with the spiritual if the right influences can be brought to bear upon it?

I am well aware that this view of the functions of the *kamaraupa* may be regarded by some of my brethren as—to say the least—not explicitly set forth in such teachings as we have received. Indeed, if I remember aright, somewhere there is a statement from which the assumption may be drawn that the *kamaraupa* in some mysterious way becomes responsible for the existences of animals, or incarnates in animals, or something of the sort. As a figurative affirmation that may be all right. I have no doubt some reincarnated human beings possess the characteristics of lions, many more those of foxes and wolves, and an infinite number are much like asses. But as a literal statement of fact I find nothing in reason to support it. And I have too much respect for the animals to believe it, anyway. I sympathize with good Walt Whitman who wrote:

“I think I could turn and live with animals, they are so placid and self-contained.

I stand and look at them long and long.

They do not sweat and whine about their condition,

They do not lie awake in the dark and weep for their sins,

They do not make me sick discussing their duty to God,

Not one is dissatisfied, not one is demented with the mania of owning things,

Not one kneels to another, nor to his kind that lived thousands of years ago,

Not one is respectable or unhappy, over the whole earth.”

To return from this gruesome digression to the more engaging theme of astral consciousness: What a magnificent vista of possibilities opens before the imagination in contemplation of the conditions of existence in a community where everybody shall be

endowed with that sixth sense and, beyond it, have fully developed astral sensitiveness to the mental vibrations of those surrounding him; where each will not simply live in a glass house but himself be transparent. Professional reformers would have there no excuse for continuing in business; selfish financiering, corrupt "practical politics," hypocrisy, treachery and crime would no longer pay, indeed would not even be practicable; and vice would die a natural death. There is no wild improbability in such an imagining, unless we utterly refuse to believe in a coming millenium when everybody shall "eschew sack and live cleanly." If evolution is eventually to bring man to perfection, as we all hopefully believe, a very long stride in that direction would certainly result from the universal conscious utilization of the full powers of the astral body.

J. H. CONNELLY.

## LITERARY NOTES.

THE THEOSOPHICAL FORUM for August has answers by various students to several questions, particularly interesting being a reply by Dr. Allen Griffiths on the subject of astral experiences.—[G.]

A MODERN PANARION. An English friend writes that this work, which has just been issued by the Theosophical Publishing Society is hardly worth the large price charged for it. "A large portion of the volume is taken up with mere newspaper controversy at a time when H.P.B. had as yet no audience and dealt the first blows of the pick-axe wherever she could get them in. Interesting as a record of her work (they are useless otherwise to students) as in the whole volume there are not half a dozen things which she has not done better later on."—[G.]

LOTUSBLÜTEN for August (German) contains two admirable translations: of Herbert Coryn's "Heavenworld" and of the articles by Mme. Jelihovsky on "Helena Petrovna Blavatsky." The latter gives several of the letters from H.P.B. which have lately appeared in the PATH. The editor (Dr. Hartmann) writes on the symbolism of the Cross, dealing in the most interesting way with the different stages on "The Path of the Cross." He gives fourteen of these, beginning with Pilate's condemnation of Jesus to death, and concluding with the burial of the crucified body.—[G.]

OURSELVES for August. The editorial deals with true and false conceptions of Liberty. "A Confession" tells the experience of a soul which found in the doctrine of Reincarnation a long sought peace. "Expansion of Thought" by Arthur E. Massey, urges a return to nature by which we will be enabled "to become one with that life which is at the centre of nature," and best of all, advises the immediate undertaking of the work. This is followed by a description of Bow Lodge, and "Three Great Ideas" by W. Q. Judge, copied from the *Irish Theosophist*. A pretty child's story ends the number.—[G.]

LUCIFER for August. "On the Watch Tower" contains a further defense of Madame Blavatsky, a declaration of non-sectarianism, and a righteous condemnation of certain principles regarding our treatment of animals incul-

cated by some Roman Catholic text book. "Theosophical Morals as Applied to Education" is a sensible paper on a most important subject. Under the heading, "Recurrent Questions," several metaphysical problems are explained. The remaining articles are the continued ones, that on "Karma" maintaining its interest, and "The Doctrine of the Heart" being still as extraordinary reading as in former issues. Those conversant with American affairs will find the "Activities of the American Section" very entertaining. — [G.]

THE IRISH THEOSOPHIST for August. "Yes, And Hope," the opening article, has the impassioned eloquence we have learned to expect from the pen of Æ, and it bears the burden of a mighty message, faith and hope and courage, and the power of work which through these shall be ours. "Letters to a Lodge" is this month resumed and with added force. It deals with the mysteries, and speaking the one language possible on such a subject, is not to be translated. The knowledge of the Master by the soul is told here to those who have the ability to read. It is written for the Occultist, not the theorist, no matter how great or high this last may be, and the truer the Occultist, the more profound his understanding of it. A further instalment of "The World Knoweth Us Not" is also given, and these extracts quite equal in value those previously printed. An able and vigorous article by Mrs. Cleather is entitled "The Sweet-Tongued Voices of Illusion," in which is clearly and succinctly set forth the dangerous and enervating nature of the teaching inculcated by "The Doctrine of the Heart," now appearing in *Lucifer*, which bears the poisoned perfume of the modern East, and lulls the senses of the unwary into false repose. "The Constitution of Man," and "Words to Remember" are the remaining papers. A new feature is the pictures, said in "Notes by the Way" to be due to experiments with the process communicated to William Blake. — [G.]

## Mirror of the Movement.

### AMERICA.

CINCINNATI T.S. opened its Fall meetings September 17th. Dr. Buck and Mr. Judge spoke on Theosophy and the T.S. Great interest was shown. Many strangers were present, and some new members joined at the close of the meeting.

WASHINGTON CITY. Mrs. Marian F. Gitt has been doing good work. She has written articles for one of the Sunday papers on Reincarnation, Karma, Masters, etc., and they were inserted just as they were written. The Managing Editor asked for more articles. This shows the attitude of the papers in Washington to Theosophy.

BUFFALO T.S. has issued its winter syllabus of discussions. The meetings are held Sunday afternoons at 3.30 o'clock in the Colonial Parlors at the Genesee Hotel. On Tuesday evening a study class is taught in the same building. The Buffalo Society extends invitation to all strangers. The programme for the coming season is an excellent one and members visiting Buffalo on those evenings will be well repaid.

SALT LAKE CITY T.S. members are at work in various ways. Some are sending leaflets all over the territory; others have formed a Lotus Circle; others have succeeded in obtaining permission to meet and talk with the inmates of the Penitentiary in Salt Lake City. The numbers in attendance at the meetings have grown so in the last year that it will become necessary soon to have larger rooms.

OBITUARY NOTICES. It is with great regret that we have to announce the death of three good workers in the Society. Mr. George F. Robie, one of the most active members of the Loyalty Branch, was found in the Calumet River,

South side of Chicago, a short while since. Mr. Nathan Platt, a most energetic worker well-known to very many members, continually writing for the newspapers and periodicals in the West, died of consumption on August 18th in Pomona, Calif. Mrs. Hattie Brand, wife of Eric Brand, one of the oldest workers and members in the Society, died suddenly on September 2d at her residence in New Orleans.

MILWAUKEE BRANCH T.S.A. on September 8th held their first public meeting in their new Headquarters, Hathaway Building, corner Broadway and Mason street, Room 28. At the Tuesday evening meeting two new members were taken in and one associate membership granted. Tickets of admission to the number of seven will be given to those interested, after which number they will be expected to drop out or become associate members. The topics outlined in the FORUM will be the subject of study, and, in the latter part of the evening, readings from *Modern Theosophy*, and discussions on that work. This Branch feels embued with new purpose to get the living theosophical truths before the public this fall and winter, and the time seems ripe for such an effort.

ARYAN T. S. has begun its winter course of meetings. The new syllabus took effect on September 3d. The Society has recommenced the system of introducing visitors by cards, of associate membership, and of monthly reunions. Ushers have been appointed and a full set of books has been purchased to keep records of the attending visitors. A large board is placed in a conspicuous place in the hall of the building for notices of the Aryan and other meetings. The result has been in a few weeks a great increase of attendance. At the last few meetings there has been an average of a little over a hundred present. At last meeting seats had to be brought from other parts of the house to supply seating room. Several new members already have come in. The season promises to be the most active in the history of the Aryan Society and the meetings are likely to be crowded during the whole winter. The syllabus is a very entertaining one and excellent speakers are at all meetings.

THE WAYFARE of Buffalo, N.Y., (a temporary shelter for women which is one branch of the work of the Theosophical League of that city) in its quarterly report gives the sum of its work for the first three months as 255 night's lodgings and 419 meals. The house accommodated from one to six women each night, and work has been found for all desiring it. The preventive character of its mission is manifest in the fact that many travellers, some of them young women, who, for various unforeseen reasons, found themselves midway on their journey, delayed at Buffalo, without a penny, and with no place of refuge, have been sheltered over night and refreshed with baths and meals. That this work is being done for the helpless and moneyless makes it impossible that "The Wayfare" should ever become a self-supporting institution: its appeal has, therefore, a double force for those recognizing the universal brotherhood of mankind. The League has its headquarters in the same building, and has projected other branches of theosophical work in addition to the present enthusiastic labors of its members in the field already opened. The scheme of planting vacant land with potatoes for the poor was inaugurated in Buffalo by Theosophists, who devoted one plot to the "Wayfare," the present prospect from which is that there will be enough for winter's consumption with some sixty bushels to sell.

#### NEW ENGLAND STATES.

EVER SINCE the Cambridge T.S. secured its present headquarters, there has been a marked increase in attendance and public interest. Throughout the summer the Branch has gathered together every Wednesday evening for the study of Patanjali's Yoga Aphorisms. One feature of these Branch meetings has been the self-imposed obligation on each one in attendance to contribute to the good of the evening by the expression of some beneficial thought that has been suggested during the week by study or intercourse with others. Besides this, a meeting has been held every Sunday evening for the benefit of the public and short addresses delivered at each meeting by several members of the T.S. These meetings have been well attended, much interest evinced

and several new members gained by the summer's work. The work of the Lynn Branch among the workingmen has inspired some Theosophists in Boston with the desire to follow their example. Seven members of the T.S. have banded together that they may devote their energies to giving a practical presentation of Theosophy to the working classes. The charter for which they have applied will make them known as the Beacon Branch. The Branch meetings will take the form of a training class, in which questions of the day will be discussed in the light of Theosophy. Socialism, nationalism and all other solutions of social evils which have been offered the public will be considered as well as their limitations. Opportunities will be sought to lecture on Theosophy before labor organizations of all kinds.

#### CENTRAL STATES.

DANA, Rapid City, and Lincoln, Nebraska, have issued a joint syllabus for the months from September, 1895, to June, 1896. The same subjects are discussed by the three Branches. On alternate evenings there are papers and readings from Theosophical literature. The programme is an excellent one.

THE BRANCHES now working with the Central States' Committee are: Cincinnati, Columbus, Englewood, Fort Wayne, Indianapolis, Loyalty, Milwaukee, Rapid City, Sioux City, Toledo, and Wachtmeister. All but three or four of these adjourned during the summer, but will soon recommence their regular meetings. Those who did not adjourn report steady work and progress. The Indiana Branches have been very energetic, having contributed the greater part of the Central States Lecturer's expenses. The Central States show great promise as a field for theosophical work. A "Campfire" of Theosophists held in Chicago September 7th, was in every way a success.

MISS BANDUSIA WAKEFIELD, Secretary of the Sioux City T.S., paid a visit to the Hartington, Neb., T.S. on Sunday, the twenty-fifth of August, and gave a lecture in the afternoon on "Theosophy and its relation to Christianity." The ministers of the city all warned their congregations against attending this lecture, and the Roman Catholic priest plainly told his congregation that those who attended would be excommunicated. Notwithstanding this showing of bigotry and intolerance a very large audience greeted Miss Wakefield. Over 200 persons were present, and after the meeting the speaker met the members of the Society and gave them many valuable hints on their work. Among those present at the lecture were teachers from various parts of the country who were in the town to attend the Teachers' Institute. One woman came fourteen miles under difficulties for the express purpose of hearing about Theosophy.

#### CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding is still engaged in Indiana. The central cities visited this month have exhibited the greatest interest. Public halls, court-rooms, or council-chambers have everywhere been lent gratuitously, and the newspapers have done great work in disseminating Theosophy. Audiences have averaged from 100 to 200 in spite of the tropical heat, and the leading thinkers of each place were usually present. August 20th, 21st, and 22d, he lectured in Temple Hall, Rochester, Ind. This is a spiritualist centre, but the more advanced among them formed a class for Theosophy, which met August 23d. At Peru, the lectures were withdrawn, a street-fair being a stronger attraction. August 28th and 29th he lectured in the Council Chamber, Kokomo, and on the 30th formed a class. September 2d and 3d he lectured in the Council Chamber at Wabash. Arrangements had been made for lectures to be given before the Teachers' Institute at Wabash, but were cancelled on the allegation that Theosophy was "sectarian." Correspondence in the newspapers gave much prominence to the unsectarian nature of Theosophy and the necessity for it in schools, where there is no system of ethical teaching. September 5th and 6th he spoke at Marion, in the Courtroom, and on the 7th formed a class. An Episcopal minister challenged the statement that the "Jews believed in reincarnation," and that "the Christian Church anathematized it in the sixth Century." Gibbons' *Decline and Fall of the Roman Empire* and I. L. Mosheim's *History of the Early Christian Church* were pro-

duced as evidence, and the newspapers published it in extenso, under the heading "Startling Revelations." September 9th and 10th he lectured at Logansport, and the Courtroom was crowded. The 11th a class met to study. September 12th, 13th and 14th he addressed meetings at Frankfort, in the Council Chamber. Also on the 14th he met the Shakespeare Club in Prof. Wood's parlors, and on the 15th a class for study was formed. The 16th, 17th and 18th he lectured in the Courtroom at Crawfordsville, and a class met on the 19th at Brother Reed's residence. One of the prominent features this month is the interest aroused among the public school authorities and teachers, presaging the day when it will be taught in all schools.

### PACIFIC COAST NEWS.

SEATTLE BRANCH No. 1 reports that since it has taken up the subjects for discussion as given in the FORUM, renewed interest has been manifested by the members. The Sunday evening meetings are well attended and the carefully prepared lectures of the students are accomplishing much work in an effective way.

AURORA BRANCH, Oakland, Calif., has given the following Sunday lectures to fair audiences: August 11th, *What is Karma?* Evan Williams; 18th, *Theosophy Applied*, Mrs. J. D. Hassfurth; 25th, *Individuality and Unity*, Robert H. Gay; September 1st, *Evolution of Bodily Form*, A. J. Johnson; 8th, *Lynch Law*, Julius Oettl.

MRS. MERCIE M. THIRDS, formerly of Chicago Headquarters, has been elected Secretary of the Pacific Coast Theosophical Committee to fill the vacancy caused by the resignation of Mrs. Vera S. Beane, who retired on the advice of her physician that she must take rest. The Branches generally throughout the Coast have passed resolutions acknowledging the able services rendered by Mrs. Beane.

TRIANGLE BRANCH has obtained a room on the principle business street of Alameda and its members have furnished the room with bookcases, chairs, table, stove and necessary lighting arrangements. This room is used as the Headquarters for all Branch work. The Triangle Branch has certainly to be congratulated on its activity, and especially as this is not the result of the work of one member, but of nearly all.

SAN FRANCISCO BRANCH held its annual meeting September 3d. Dr. J. A. Anderson was reelected President, and Evan Williams was reelected Vice-President, Miss Ann Bryce was chosen as Secretary, and Mrs. McKaig as Treasurer. Sunday evening lectures have been given as follows in Red Men's Hall, San Francisco: August 18th, *Where Hell is*, Dr. J. A. Anderson; 25th, *The Theory of Cycles*, L. D. Nerwin; September 1st, *The Three Objects of the Theosophical Society*, T. H. Slater; 8th, *Is Theosophy a Vagary?* Evan Williams. The attendance has been very good. Anna Funcke, an eight-year-old member of the San Francisco Lotus Circle, took the steamer September 3d for Yokahama, Japan, where she goes to join her parents. She makes the trip alone, and is brimful of enthusiasm over the prospect of talking Theosophy to the Japanese.

### ABBOTT CLARK'S TOUR.

Abbott B. Clark arrived in Santa Ana August 13th, on his tour through Southern California. Unity Hall was immediately secured and the following course of lectures advertised: "Sunday, August 18th, *Discontent in Society, Politics and Religion. A Theosophical Solution*; Wednesday, 21st, *Universal Brotherhood: its Scientific Basis*; Sunday, 25th, *The Evolution and Perfectibility of the Soul, or Karma, Reincarnation and its Proofs*; Wednesday, 28th, *Mahatmas, Who and What are They? or Man, his Nature and Destiny*." Though a town of only about 3000 inhabitants the audiences averaged thirty-five. Eleven half-column reports were printed by the county papers. Two lectures were also given to friends and neighbors, at the residence of Mr. Clark's parents in Villa Park. On September 4th Mr. Clark arrived in Los Angeles. With the aid of the local committee a Hall was secured in the centre of town and lectures advertised. The Branch meeting was attended in the evening and a talk given on the theosophical movement,

Masters and the work. Long interviews were printed in two of the leading papers. On Sunday, September 8th, *A Simple Outline of Theosophy* was the subject of the first of a series of seven Sunday lectures. The Hall was well filled, extra chairs being required. Reports were printed in all papers.

#### PACIFIC COAST LECTURER'S MOVEMENTS.

In 1892 Dr. Griffiths visited and lectured in Whatcom and Fairhaven, Washington. A small audience attended the lecture in Whatcom, and the daily paper ridiculed Theosophy in an editorial. He revisited that city and lectured August 22d, 23d and 25th to large audiences. August 26th a quiz was held attended by a larger audience than came out to the lectures. Two informal meetings were also held. Very great interest was shown, leaflets were distributed, and the paper that formerly ridiculed Theosophy commented as follows: "If Theosophy affects people at all, it will make them wiser and better." A class for study was formed, conducted by Mrs. E. G. Wilson, F.T.S., of Fairhaven, and meets weekly. No doubt there will soon be a branch at that point. Dr. Griffiths' lecture in Fairhaven in 1892 was very well attended. By the generosity of a New York member he was able to place a copy of the "Key" in the public library. A lady resident of the town—at that time a church-member, but dissatisfied—found the *Key* and upon its perusal becoming convinced of the truth and value of Theosophy, joined the T.S. and began local T.S. work. She purchased theosophical books, loaned them freely, and classes for study were formed in Fairhaven and Whatcom. On invitation of that lady, Mrs. Anna L. Blodgett, who has for years past devoted himself to T.S. work on Puget Sound, visited both cities and gave lectures. Some time since Brother E. O. Schwagerl and wife, of the Seattle Branch, were called to Fairhaven on business, and while there Brother Schwagerl gave a lecture in the Pavillion which was largely attended. Mrs. Schwagerl also held a number of meetings. As a result of all this work by different people Fairhaven Branch was formed. Dr. Griffiths lectured there in the Pavillion, August 21st and 24th, before large audiences. He was introduced by the Mayor of the city, who is interested in Theosophy. The President of the Fairhaven Branch is the editor of the leading paper of the city. The zeal and devotion of the oldest local worker has drawn about her a number of earnest members by whom the work will be continued with unabated activity.

Reports from the Victoria Branch state that larger attendance at branch and public meetings is the rule since Dr. Griffiths' visit there. Everett was next visited and a lecture given August 30th before a fair audience, and a number remained after the lecture. One resident had accumulated quite a theosophical library, which he lends, and had been a subscriber to the PATH. He applied for membership and will arrange for future lectures to be given by members of the Seattle Branch. August 31st and September 1st lectures were given in Snohomish. The interest and attendance at the first lecture showed that another was advisable, and this was attended by double the number.

The Lecturer had a busy time in Tacoma. Narada Branch has increased its membership since the last Convention, its commodious headquarters are nicely situated and furnished, and the branch and public meetings and classes for study are held there. Increased interest and attendance at all meetings is the rule on the part of the most desirable class—the studious and thinking people. A strong nucleus of theosophical workers exists in Tacoma, as the steady and telling work, past and present, demonstrates. Dr. Griffiths gave three lectures and one quiz while there, beside attending branch and other meetings, which filled the time from September 4th to 10th. Although there exists some business rivalry between the cities of Seattle and Tacoma, there are the most fraternal relations between the branches of both places, the members of which cooperate in T.S. work. Lecturers from one city visit the other, and other mutual work is done. All meetings of Narada Branch are open. This is the plan followed by nearly all of the Pacific Coast branches, and is in keeping with the principle of T.S. work, which is to make Theosophy accessible to all.

Olympia, Wash., was reached September 10th. Brother F. I. Blodgett accompanied the Lecturer, presided at one of the public meetings and rend-

ered other valuable assistance. Since the Boston Convention Olympia has had accessions to its roll, and also established local headquarters in cozy rooms at 416 Adams street, where branch and regular Sunday public meetings are held and which are very well attended. Quite a large lending library is located in the headquarters. Olympia also falls into line with the other branches and holds all its meetings open. A few devoted members have succeeded in making a live centre at that point. The Branch prospects are auspicious, in fact the whole Pacific Coast T.S. was never in better condition nor the outlook brighter. Whatever differences of opinion may exist as to minor matters, the Coast as a whole is united upon the main issue; namely, to carry on the work of the T.S. and spread Theosophy broadcast, so that it may become a household word and a potent factor for good in the daily life and conduct of the whole people. Two lectures and a quiz, also branch and other meetings, held in Olympia, were very well attended, a Justice of the Supreme Court, professional and newspaper men, and some of the leading minds of the city having been present at the public meetings. Dr. Griffiths left for Portland, Oregon, September 16th. Arrangements had already been made there for a series of lectures.

## FOREIGN NEWS.

### ENGLAND.

#### ENGLISH LETTER.

Since I last wrote, another charter for a Lodge in the newly-formed Society has been applied for. Some members of the Bristol Lodge who were outvoted when the old Lodge was called upon to ratify the Convention decision have now applied to Dr. Keightley for a charter to form a Lodge, to be known as the Clifton Lodge. Mrs. Clayton, late president of the Bristol Lodge, will probably resume her office under the new and happier conditions.

The rooms I spoke of as likely to be taken for the offices of the T.S. in Europe (England) are now leased by us, and in process of preparation for immediate habitation; the necessary funds having been most generously guaranteed. We naturally hope great things both for, and from, our new centre; this last month, however, so many members have been away for their annual holiday that there is not much actual news to give.

The report of Convention is out and a copy will probably be in your hands by the time this reaches you. As you will see, we have remained faithful to the pale yellow color for binding which was chosen for the first pamphlet we issued ("we" being the "Committee for Theosophical Propaganda").

The T.S. in Europe (Holland) is now *un fait accompli*; those indefatigable workers, Madame de Neuville and Miss Immerzeel, having kept together a faithful little band, who are now duly enrolled in the new Society. I hear, too, that M. Opperman, in Belgium, hopes soon to be able to follow suit on the same lines.

Alice Cleather.

### CEYLON.

#### CEYLON LETTER.

It will interest the friends of Mrs. Higgins in America to learn that she has begun to build five small solid rooms for the Musæus School and Orphanage at the Cinnamon Gardens. Early this month the foundation stone was laid by Mrs. Higgins, assisted by Mrs. W. de Abrew. The work is now going on and will be completed in a few weeks. These rooms will be used as dormitories, until such time when the proposed main building is put up. It is sincerely hoped that Mrs. Higgins will receive material aid to carry on her excellent work in Ceylon.

The meetings of the Hope Lodge T.S. are regularly held on Sunday afternoons; the members are now studying the *Secret Doctrine*.—(Communicated.)

### AUSTRALIA.

A NEW LODGE was formed here under the name of the Sydney N.S.W. Centre of the T.S. in America, and has at present thirty members. Brother T. W. Willans was elected President, Brother Fred Strafford Vice-President,

Brother A. A. Smith, Secretary, Brother E. Redman, Treasurer, and Sisters M. A. Minchen and Smart, and Brother E. Minchen completed the Executive Council. All our members are enthusiastic and earnest workers. Our public meetings on Sundays and Wednesdays are well attended and good discussions follow the reading of papers. The *Secret Doctrine* Class, conducted by the Secretary, is splendidly attended. The H. P. B. Class is blessed with the same spirit, life and force. The *Key* Class, conducted by Brother E. Minchen is in the same healthy condition. The Sewing Class, conducted by Sisters E. and M. A. Minchen has given much needed assistance during our trying winter months. We have got together an excellent library and during our enforced pralalyic state of apparent silence we have furnished and fitted our Lodge-room, and hope now to have a long and glorious spell of activity and usefulness.

#### NEW ZEALAND.

During the past month the following public efforts have been made to advance the Theosophical cause in this district: On July 12th at the weekly Lodge meeting S. E. Hughes read Dr. Hartmann's paper upon *Theosophy or Divine Wisdom*; on the 19th Mrs. Davy read a short paper on the *The Astral Light*, and Dr. Sanders read a portion of Mrs. Besant's paper upon *The Building of the Kosmos*; on Sunday evening, the 21st, in the Masonic Institute, Miss L. Edger, M.A., lectured upon *The Possibilities of Brotherhood*; on July 26th W. H. Draffin read a paper upon *The Purpose of Theosophy*; on August 2d a series of short papers were read upon *Heredity and Reincarnation*, by W. H. Draffin, S. Stuart, Miss L. G. Brqwnne, W. Will and Dr. Sanders; on Sunday evening, the 4th, in the Masonic Institute, Mrs. Sara Draffin lectured upon *There is no Death*.

#### GREETING FROM T.S. IN EUROPE.

In July we sent to the Convention of the European Section, in compliance with the proclamation made by our April Convention, a letter of brotherly greeting which was published in the *PATH*. The formalists there, also partisans of Mrs. Besant, rejected the address without the slightest cause save her request, and then the members who since formed the Theosophical Society in Europe retired, and in their meeting accepted our greeting. Their acceptance and response to us were delayed through inadvertence and pressure of time and affairs. It was received not long ago and is now published. [See p. 135, *PATH* of July, 1895, for the American letter to Europe.]

*From the Theosophical Society in Europe, in Convention assembled, to the Theosophical Society in America.—W. Q. Judge, President; Elliott B. Page, A. P. Buchman, C. A. Griscom, Jr., and H. T. Patterson, Eastern Members of the Executive Committee; Jerome A. Anderson and Frank I. Blodgett, Western Members of the Executive Committee.*

BROTHERS:—We cordially thank you, and the many Theosophists whom you officially represent, for the words of greeting and fraternal sympathy expressed in your address to us when assembled with others in Convention as the "European Section of the Theosophical Society." The hand of fellowship which you thus extend to us across the ocean we gladly grasp in the spirit of good feeling and kindness in which it is offered. Workers in the same movement and for the same cause, sharing the same hopes and aspirations, inspired by the same ideal, we feel no separateness from you because of distance, differences in organization, or for any other reason. Holding as we do that the outer organization of any society exists for the benefit of its members, and not the members for the organization, we agree that the true unity of the Theosophical Movement throughout the world "does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it." Forms of organization, like all other forms, must change as their ever-living spirit breaks through the limitations which are no longer able to contain it; they must be changed as the mind discovers by experience that improvement is possible and necessary.

But no change of organisation or of form can affect the interior, real and permanent relationship between Theosophists wherever and however situated. It is clear that identity in outer constitution is no guarantee of inner unity; but it is also clear that inner unity can and should prevail irrespective of all differences in forms of government. Forms of government must vary as men and women differ in language, race and character; but as we have all proclaimed on many previous occasions, no such differences should be a barrier to Universal Brotherhood.

Therefore we face the future side by side with you as comrades, as coöperators in an ancient but never-dying Cause. Fellows in a movement which is the child of the ages and of our continued hopes, we must mutually share the responsibility for the future success or failure of that movement in this century. May we, therefore, work together as brothers, and in a spirit worthy of the work to which all of us are pledged; and may this corporate and official answer to your address, which we hereby welcome, stand as a lasting promise and memorial between us throughout the years that are yet to come.

Fraternally yours,

(Signed) ARCHIBALD KEIGHTLEY.

*Chairman First Annual Convention of the Theosophical Society in Europe  
(organized as such.)*

LONDON, July 6, 1895.

#### REPLY TO THE T.S. IN EUROPE.

*Archibald Keightley, Esq., M.D., Chairman First Annual Convention of  
the Theosophical Society in Europe (organized as such).*

DEAR SIR AND BROTHER:—I have just received the official announcement of the action taken last July by so many European Theosophists in refusing to coincide with those who rejected in a most unbrotherly manner the address sent to the European Section, T.S., you then forming an autonomous Society and inviting me to be its President. Having at the time received telegraphic information of these matters I then in the same manner sent my acceptance of the office. I now formally and officially accept, and send you also my congratulations. I beg to ask that the letter to the European Section may be considered as to you. I can only add that I am sure you will now be able to push forward the attempt begun by our beloved H.P.B. to break down the solid walls of formalism and conventionality which now in Europe stand opposed to the truths and benefits of true Theosophy. This is your mission, and whatever be the outward apparent result your earnestness and sincerity will determine the reality of your success.

Fraternally yours,

WILLIAM Q. JUDGE.

Sept. 13, 1895.

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#### NOTICES.

BRANCH SECRETARIES are requested to report to Headquarters the nights and hours of meeting of their societies, so that visiting lecturers and others desiring to attend may be able to obtain the requisite information at Headquarters.

THE PATH will shortly issue a reprint of Dr. Herbert Coryn's *Devachan* or the Heavenworld.

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Allay irritation with compassion, and anxiety with patience.—*Farewell Book.*

ÔM.

# Ā U M

There are two extremes which he who has given up the world should avoid: a life devoted to pleasure—this is degrading, sensual, ignoble; and a life given to mortification—this is painful and profitless.—*Mahavagga, k. 1, c. 6.*

Let the wise man guard his thoughts, for they are very artful and rush wherever they list.—*Dhammapada, v. 36.*

## THE PATH.

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VOL. X.

NOVEMBER, 1895.

No. 8.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### MECHANICAL THEOSOPHY.

THE EARNEST, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of

course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtle, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtle relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in dan-

ger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

WILLIAM Q. JUDGE.

## LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

### XII.<sup>2</sup>

THE effect of her work was spreading, at which she was overjoyed, founding with her usual buoyancy great hopes for her Society, the teachings she advocated and the people who followed them. But personally, at the bottom of her heart, she felt cold and lonely, in spite of the many devoted people around her. Her constant cry was, Oh for something Russian, something familiar, somebody or something loved from childhood! She was always glad to spend all her savings to have her sister or her sister's children with her. To please her, Madame Jelihovsky offered to ask the Rev. E. Smirnoff, the minister of the Russian Embassy Church in London, to call on her. H.P.B. was very pleased with the suggestion:

<sup>1</sup> Copyright, 1895.

<sup>2</sup> The next number, xiii, will close this series. In January another series of H.P.B.'s letters to Dr. F. Hartmann, will be commenced.

“But will he not refuse?” she wrote in return. “Maybe he also takes me for the Antichrist? What an inconsistent old fool I am: there is a gulf for me between the Catholic and Protestant clergy and our own priesthood. Is it not astonishing that I, a heathen, hating Protestantism and Catholicism alike, should feel all my soul drawn towards the Russian Church. I am a renegade, a cosmopolitan unbeliever—everyone thinks so, and I also think so, and yet I would give the last drop of my blood for the triumph of the Russian Church and everything Russian.”

During the winter of 1887 *Novoe Vremya*, one of the leading St. Petersburg papers, informed the Russian public that Helena Petrovna Blavatsky, a compatriot of theirs, had settled in London with the view of demolishing Christianity and spreading Buddhism, to further which she had already built a pagoda with Buddha's idol in it, etc., etc. She immediately wrote a letter on the subject to the office of this newspaper, in a very good-natured and humorous tone, but unfortunately it never was printed.

“Why should *Novoe Vremya* tell such fibs?” she wrote to Mme. Jelihovsky. “Whence could it gather that our intention is to preach Buddhism? We never dreamed of such a thing. If in Russia they read my *Lucifer*, our chief organ in Europe at present, they would learn that we preach the purest Theosophy, avoiding the extremes of Count Tolstoï, trying to reëstablish the purely Christlike Theosophy and life-giving morality. In the third, November, number there will be an article of mine (‘The Esoteric Character of the Gospels’) in which I stand up for the teachings of Christ, glorifying, as usual, his true doctrine, not disfigured as yet either by Popery or Protestantism. I, *i.e.*, we Theosophists, certainly do unmask Phariseeism and superstition of every kind. I do not spare Catholicism either, which has overdressed the pure teachings of Christ with unnecessary gewgaws and empty-sounding ritualism, or Protestantism which, in the heat of its indignation against the wilfulness of the Pope and the vanity of the Catholic clergy, has stripped the tree of truth of all its healthy bloom and fruit, as well as of the barren flowers, which were grafted on it by Popery. We mean, it is true, to give it hot to bigotry, to Phariseeism, to bitter materialism, but “Buddhism” is not the right word for them to use. Make of it whatever you can. People call me, and, I must admit, I also call myself, a heathen. I simply can't listen to people talking about the wretched Hindus or Buddhists being converted to Anglican Phariseeism or the Pope's Christianity: it simply gives me the shivers. But when I read about the spread of Russian orthodoxy in Japan,

my heart rejoices. Explain it if you can. I am nauseated by the mere sight of any foreign clerical, but as to the familiar figure of a Russian pope I can swallow it without any effort. . . . I told you a fib in Paris, when I said I did not want to go to our Church; I was ashamed to say that I went there before your arrival, and stood there, with my mouth wide open, as if standing before my own dear mother, whom I have not seen for years and who could not recognise me! . . . I do not believe in any dogmas, I dislike every ritual, but my feelings towards our own church-service are quite different. I am driven to think that my brains lack their seventh stopper<sup>1</sup> . . . Probably, it is in my blood . . . I certainly will always say: a thousand times rather Buddhism, a pure moral teaching, in perfect harmony with the teachings of Christ, than modern Catholicism or Protestantism. But with the faith of the Russian Church I will not even compare Buddhism. I can't help it. Such is my silly, inconsistent nature."

In May 1888 Madame Jelihovsky lost her son. Madame Blavatsky felt her sister's sorrow with her usual acuteness and passion, which is shown by the two following fragments:

" . . . . . in a country new to you all, you, may be, will find some relief. Come, darling. Come all of you, my dears, . . . . . do not grudge me this greatest joy. . . . . You will have a separate room, and we have a garden, a nice shady garden, with birds singing in it, as if in the country. You shall be comfortable, and the poor girls will have what little distraction is possible for them . . . . Smirnoff is also writing to you, advising you to come. He is so fond of you all. . . . He has just been to see me. He is the only person with whom I could talk about you as with an intimate friend. For God's sake make up your mind! do come! . . . . do not change your mind. The hope to see you has given new life to me. This is my first gladness, my first ray of light in the darkness of sorrow and suffering, of my *lonely* suffering, my untold suffering for you! . . . . Come, darling. . . . ."

She certainly possessed a great faith in the undying nature of man, which amounted to knowledge, and without doubt she could have used her moral influence over her sister to console her. But the great kindness of her loving heart knew better than even this and she tried to soothe her loved ones with words about new, unfamiliar surroundings, her garden and birds singing in it, as simple as the first pangs of her sister's sorrowing heart.

<sup>1</sup> A Russian equivalent for "a bee in the bonnet."

Late in the autumn of 1888 there was a considerable lapse of time between her letters to her sister, at which Madame Jelihovsky grew impatient and wrote reproachfully to ask with what she was so very busy that she could not find a minute to write a letter. Madame Blavatsky answered :

“Friend and sister: Your thoughtless question, ‘What am I so busy with?’ has fallen amongst us like a bomb loaded with naïve ignorance of the active life of a Theosophist. Having read it, I translated your *Kushma Proatkoff*<sup>1</sup> into the language of Shakespeare; and, as soon as I translated it—Bert., Arch., Wright, Mead, and the rest of my home staff swooned right away, smitten with your defamatory question—‘what am I busy with?’ I, is it? I tell you, if there ever was in the world an overworked victim it is your long-suffering sister. Do take the trouble to count my occupations, you heartless Zoilas. Every month I write from forty to fifty pages of “Esoteric Instructions,” instructions in secret sciences, which must not be printed. Five or six wretched voluntary martyrs among my esotericists have to draw, write and lithograph during the nights, some 320 copies of them, which I have to superintend, to rectify, to compare and to correct, so that there may be no mistakes and my occult information may not be put to shame. Just think of that! White-haired, trained Cabalists and sworn Free-Masons take lessons from me . . . Then, the editing of *Lucifer* wholly depends upon me, from the leader and some other more or less lively article for every number, to the correcting of proofs. Then my dear Countess d’Adhémar sends me *La Revue Théosophique*; I can’t refuse to help her either. Then, I also must eat, like anyone else, which means supplying some other bread-winning article. Then the receptions, the weekly meetings, accompanied by learned discussions, with a stenographer behind my back, and sometimes two or three reporters in the corners,—all this, you can easily believe, takes some time. I must read up for every Thursday, because the people who come here are no ignoramuses from the street, but such people as the electrician K., Dr. William B. and the naturalist C. B. I must be prepared to defend the teachings of Occultism against the applied sciences, so that the reports of the stenographer may be printed, without correction, in our new monthly publication under the name of *The Transactions of the Blavatsky Lodge*. This alone, the stenographer and the printing—cost my theosophists nearly £40 a month . . . Since your de-

<sup>1</sup> *Kushma Proatkoff* is the author of very amusing parodies of philosophic aphorisms, of which H.P.B. was very fond.

parture they have all gone mad here; they spend such a lot of money that my hair stands on end . . . . Don't you see, they have written a circular to all theosophists of all the wide world: 'H.P.B.,' they say, 'is old and ill, H.P.B. wont stay with us much longer. Suppose H.P.B. died, then we might whistle for it! There will be no one to teach us manners and secret wisdom. So let us raise a subscription for the expenses, etc., etc. . . . ' And so they have raised a subscription and now spend money. And 'H.P.B.' sits with holes in her elbows, sweating for everybody and teaching them. Needless to say, I wont accept a penny for this sort of teaching. 'Your silver perish with you, for that you thought to buy the grace of God for money,' I repeat to everyone who imagines he can buy the divine wisdom of centuries for pounds and shillings."

The following two letters show how very open Madame Blavatsky was to new impressions, even in her old age. The first is from Fontainebleau, the second from Jersey, where she was taken by Mrs. Candler in the summer of 1889, less than two years before her death. Both are to Madame Fadeef.

"Delicious air, all impregnated with the resin of the pine forest and warmed by the sun, to which I am exposed whole days, driving in the lovely park—has revived me, has given me back my long lost strength. Just fancy, several theosophists came yesterday from London to see me, and so we all went to see the castle. Out of the fifty-eight state rooms of the palace I have done forty-five with my *own, unborrowed legs!!* It is more than five years since I have walked so much! I have ascended the entrance steps, from which Napoleon I took leave of his guardsmen; I have examined the appartments of poor Marie Antoinette, her bedroom and the pillows on which rested her doomed head; I have seen the dancing hall, *gallerie de François I*, and the rooms of the "young ladies" Gabrielle d'Estrée and Diane de Poitiers, and the rooms of Madame de Maintenon herself, and the satin cradle of *le petit roi de Rome* all eaten up up by moths, and lots of other things. The Gobelins, the Sèvres china and some of the pictures are perfect marvels! . . . . I have also put my fingers on the table on which the great Napoleon signed his resignation. But best of all I liked the pictures embroidered with silk *par les demoiselles de St. Cyr* for Madame de Maintenon. I am awfully proud of having walked all around the palace all by myself. Think of it, since your stay in Würzburg I have nearly lost my legs; and now, you see, I can walk all right . . . . But what trees in this *doyen des forêts!* I shall

never forget this lovely forest. Gigantic oaks and Scotch firs, and all of them bearing historical names. Here one sees oaks of Molière, of Richelieu, of Montesquieu, of Mazarin, of Béranger. Also an oak of Henri III, and two huge seven hundred year old trees *des deux frères Faramonds*. I have simply lived in the forest during whole days. They took me there in a bath-chair or drove me in a landau. It is so lovely here, I did not feel any desire to go to see the Exhibition. . . . ."

Then from Jersey :

"Well, my old comrade, I have seized a short little minute in the interval of work, which is simply smothering me after my inertia and laziness at Fontainebleau, and write to you in bed, in spite of being perfectly well. The doctor has put me there for precaution's sake, as lately my knees have been aching a little. I have been brought her by my Mrs. Ida Candler, an American friend, so that I might get some sea air. The house is quite close to the shore, yellow sand begins right from the steps. . . . . On three sides the house is drowed in trees and flowers. Camellias and roses, as if we were in Italy! . . . . A lovely island and so curious. They have a government of their own here, England being acknowledged only nominally, mostly for the sake of the pompousness. They issue their own coins and keep to their own ancient Norman laws. For instance, in case some person wants to catch a thief in his garden or simply box somebody's ears, he must shout, before he proceeds to do so : '*Haro! Oh, Rollo, mon prince et mon seigneur!*' Otherwise he will catch it himself. This "Rollo" is the first of the Norman princes, father of Robert the Devil, a giant and a hero, who took the island from the Druids. The inhabitants speak a funny kind of French; but they are awfully offended if anyone says they are French or English. 'I am a Jerseyman, and no one else' they say. . . . ."

## THE BODILY SEATS OF CONSCIOUSNESS.

(Concluded from October number.)

(b) But the mind has its own proper mental or intellectual consciousness, wherein it applies itself more particularly to the brain than to the body elsewhere; and connected with the brain are the proper mental and intellectual memories. This is the second of the three possibilities of consciousness, and its activities

are registered by its own organ of memory. Try and remember an event or a train of thought you have nearly forgotten and you will shortly perceive by a sense of fulness or even a headache that it is with the brain you are working. It is with the brain that are registered the memories of all things that we did with thought, inasmuch as it was by the brain that we did them. For the intellectual consciousness is the organ of the judgment and comparisons of cognitions of any plane, and without it all cognitions of all planes must remain comparatively unrelated and so not knowledge proper. We walk to a place and remember afterwards whatever we thought about on the journey, not the steps we took. Walking is done by the spinal cord and it alone has the mechanical memory of the method, not the brain, though there is a continual intercommunication between the organic and cerebral memories. The association of thoughts, ideas, pictures and sensations arises from that interchange and relation. The stomach preserves the memory of the method of digestion. That is not in the brain, and like walking, it can go on when thought is otherwise occupied. States of consciousness, whether sensuous or spiritual, to be remembered, must be reawakened where they arose. Though they may involuntarily awake by association, the mind holds the key to their voluntary awakening and comparison. Connected with the brain are the memories of all things whatsoever to which the mind has ever applied itself, and no others. The mind, entering the sensuous state, gathers up as food some of the leading cognitions of the senses, which thereupon become mental pictures, and carries those it has seized to the brain for registration in memory. I go into a strange room and bend my mind to a study of it. The whole picture of the room, entering my senses, the eyes, the ears, the nose, enters the sensuous consciousness of the mind which for that purpose has voluntarily entered the sensuous state. Thereupon there exists in my mind a complete picture for brain registration. I say I am conscious of the room. Let us particularize a little. Say there is a red mark on one of the walls. A bit of the retina of the eye vibrates in accordance with that mark. This vibration flows back from the eye along the ether in the centre of a nerve thread, and, passing through the brain, reaches a cell on its surface, a cell which thereupon vibrates in response to the red mark. The eye saw the mark first, and afterwards I see it. The brain-cell ceases after awhile to throb to that red vibration. Part of the energy of vibration leaves the cell and passes out into the ether, the astral aura about each of us, and there is thereafter in my astral

picture-gallery a picture of the red spot, an astral picture or point of defined energy in space capable of pouring its energy back into that cell and reawakening its vibrations and therefore my memory of the spot. Wherefore the cell, while it remains healthy is the key to that memory. For when it revibrates in connection with the astral picture, and the vibration flows downward as far as the retina, the whole of the primary conditions under which I noted the spot reëxist, only somewhat more faintly. So I faintly re-see the spot, and that is the process of memory. If all this occurs too vividly, say when all the brain-cells are throbbing too fast in fever, it may be as vivid as the primary cognition and so become an hallucination. Similarly, in the case of the room, other cells take up and vibrate to other leading features of the walls. Suppose there was a blue mark alongside of the red. This is taken up by a cell adjacent to that which took up the red. When I turn my attention to other matters, both red and blue cells discharge their vibrations into the ether, wherein exists henceforth a little picture of two spots side by side, one red and one blue. Now suppose I am in another room, and on a wall facing me again exists a red spot which I note. It follows the easy path traced by the first, reaching the same cell, and perhaps finally the first astral picture. This consists of two spots, but when one of them, in this case the red, is thus reinforced, the reinforcing energy will overflow into the other. So there will be recalled to my memory the two spots of the first wall and I shall say that this second wall reminds me, by its partial resemblance, of the first.

So while a brain-cell is vibrating, and at the same time giving off vibratory energy to the ether, such overflowing etheric vibrations from point to point may wake up all kinds of old pictures of the past of which also they form a part; and these, affecting their related cells, will cause the dead and spectral past to spring suddenly into life and color. But the cells of this present brain cannot wake up ether-pictures to which they never give rise, but which, connected with the last birth, were given origin by and keyed to a brain long since dead. Hence, though the complete astral gallery of the last life remains about us, it is now closed to us. The cells of *this* brain have only electric wires to the pictures of *this* life, which they themselves awoke in the astral light. So we may lose certain memories, if the brain-cells that are keyed to them become destroyed by disease. The memories remain as astral pictures, but we have lost the key to that gallery. Of course, if we know how to raise our conscious-

ness above the brain limits, we can reach these pictures and a million others, and to these we may key some brain-cells for the purpose of future ready reference, but this requires training. Similarly we cannot remember much of the astral picturing of dreams, because in the transit down to the ordinary consciousness we do not key the brain-cells to those astral pictures, or but to few of them. So the brain-cells lie between our ordinary consciousness and the astral world, and whatever of the astral, whether memories of this or another life, or astral visions, reaches us here, must, I think, do so by exciting some brain-cells. In deep sleep we go through and far beyond the astral planes, but as we cannot key the brain-cells to any of these high experiences, we can recover little or nothing of that which survives only as dim feelings or as the tattered shreds of blended dreams. So knowledge and consciousness remain unified.

It seems therefore that the brain must do its work in terms of pictures, and that pure brain thinking is a comparison of these. To recall an emotion, you must reawake to that effect the organ that gave rise to it. You can only remember a toothache by re-arousing the pain in the offending nerve in a shadowy manner, though it would become less and less shadowy by continuance. You can only remember hunger by making the nerves behind the stomach partly reproduce it. Hunger in the stomach sets up such associated pictures as a meal-table in the brain, and in the brain are only those pictures, not the hunger. Hunger in sleep will cause the brain to make a very real picture of a meal. You can recall hunger by reversing the process, creating the alluring picture of a chop, and *this* awakes the "brain of the stomach." You can start at any point of this circuit of consciousness and go forward or backward. When you see a man hunting for food, you could do as the scientists do, elaborately tabulate and measure his actions, and arrive at no result except your tables. But you know that when you yourself go through those acts it is in response to the inner emotion of hunger, and so, going at once beyond the outer observation of science, you grasp the real fact of the situation, namely, that the man's actions are caused by hunger. You have got from effect back to cause. Apply that very process to all nature, and in different parts of your being you will be able to find or feel the cause at the root of every effect or movement in nature, at once reaching to a wisdom behind and above that outer observation and measuring we call science. But there are parts of nature that cannot find their counterpart in us in any such kamic organ as the stomach; if we would understand

these we must use other seats of feeling. We are all in the habit of living too exclusively in the brain, and for that reason are materialistic. The materialist requires that all the divine play of nature should manifest to his brain, which can really only concern itself with the outer pictures; and this on penalty of relegation to the domain of the "Unknowable." The brain cannot reflect the soul of nature, which is not a picture. The heart must do that, and *that* organ of knowledge we do not cultivate and so deny soul in nature. The brain cannot reflect the hunger in our meal-hunting man, and to be logical the materialist should therefore deny his hunger and relegate to the "Unknowable" the cause of his actions. We answer part for part to nature, and each part of us must interpret its own part of nature. The mainspring of nature is in its heart, and to understand *that*, our own heart must be used.

(c) And this brings us to the third of the three planes of human consciousness and its bodily seat, for the body is the temple of many things high as well as low.

Krishna says of himself in the *Bhagavad Gita*: "I am the ego which is seated in the hearts of all beings." *The Secret Doctrine* says "That class of the Fire-Dhyanis which we identify with the Agnishwattas is called in our school the Heart of the Dhyani Chohan body, and it is said to have incarnated in the third race of men and made them perfect. A mysterious relation exists between the essence of this angelic Heart and that of man. And the Egyptian defunct invokes his heart or the deity of it as necessary to and presiding over his incarnations. It was taught by H.P.B. that "Every cell in the human organism corresponds with a like cell in the divine organism of the manifested universe, which is an intelligent unit in this or that hierarchy of beings." This refers of course to the informing life of each cell, a life that is withdrawn at bodily death, and makes it clear that there is a specific identity of life-essence in each cell of the body and some conscious being in the cosmos, man epitomizing the universe; and further that the informing spiritually conscious life-essence of the human heart is derived from and forever linked with the Agnishwattas who awaken in man self-consciousness, egoism. The pulse of the divine life of the Universe, source of all wisdom, is in the beat of the human heart. H.P.B., speaking of the brain of man, teaches that it is "the direct recipient of the impressions of the heart" which are spiritual, and then shows the macrocosmic parallel thus. "The universe possesses a brain as the organ of its mind. This brain though not objective to our senses is

none the less existing. As in man so in the universe. Every organ *therein* is a sentient entity, and every particle of substance" (material or spiritual) "is a cell, a nerve centre, which communicates with the brain-stuff."

But what are the ideations of the heart-consciousness? What is spiritual consciousness, and who is the spiritual man? Is emotion spirituality? There may be base emotion as well as noble. Is intellection spiritual? Intellection may be used for the vilest objects. We must separate off spirituality from its concomitants. Let us get something to the point from the *Bhagavat Gîtâ*, that sacred home for all souls who would find rest and wisdom.

The primeval spirit is that "from which floweth the never ending stream of conditioned existence." It is then the eternal root. "It is even a portion of myself which draweth together the five senses and the mind in order that it may obtain a body and may leave it again." So it is also the root selves of men, and "devotees who strive to do so see it dwelling in their own hearts." In living nature it is clothed with the qualities and those who would find it must go beneath them, by *feeling*, and find the life. "It is the light of all lights, and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth." It is with the heart that its presence is to be felt and understood, not the brain. The heart consciousness is one that reflects in feeling the motive essence lying within the outer ways of nature, thus sympathetically knowing them and generating real wisdom.

If now with this as a starting-point we turn to the "First Principles" of Herbert Spencer's philosophy, we shall find something which seems to me not far from some of this. For he shows that behind all forms in the two worlds of matter and of consciousness, deeper than all changes, must be held to lie an absolute reality which on the one side is the substratum of consciousness and on the other that of matter, whilst in it inhere all the laws that rule the changes of both. There is little in Herbert Spencer's First Principles that might not be of value to the student of the *Bhagavad Gîtâ*, and throughout its pages is a solemnity behind the words that places it in harmony with the profound and solemn devotion of the poem. The spiritual man is he who feels in himself that absolute reality of Spencer, the spirit of the *Gîtâ*. Only, when the outer consciousness has suspended its changes, we are taught in the latter that that root-soul can be consciously attained by the man who thus mounts to it by long devotion and meditation. Do we know our own con-

sciousness as one with that supreme source of consciousness? It *is* one, in the heart, but do we think from there? Yet to think from there, or rather to feel, and to think from the brain, mark apart the spiritual and the intellectual men.

Why does the boulder crash from hanging cliffs into the foaming sea? Because of the life-bond stretching and drawing through space from earth to crag, a force of the world-life in the heart alike of man and nature. Or with the brain we can say gravitation, acting inverse to the square of the distance. Why does the tree throw up in the spring a million opened leaves to the Sun? By the very same leap and outgoing glow of conscious life that makes the child shout, the lover woo, the heart of the poet make thought glow into passion and words fall into the cadencies of music, the outgoing of spirit into matter. Every movement of nature has its reflection, its counterpart, its explanation therefore, in the consciousness of the heart of man, and he is spiritual who can read out his own heart into nature and her ways. In the heart glows that one eternal life that is the life of nature; it comes and goes in its degrees, it takes every form and flows through each to all others, lending to each a consciousness. Blessed is the consciousness of man in that it can, as can that of no other form in nature, find and recognize and learn from its source. In a moment can be learned in the heart the purpose of that leaved and flowered splendor of the tree, though words can bear little relation to such a piece of knowledge. If we give many moments through the years, surely consciousness will grow, deepen, understand, and we shall find in our hearts every secret, every purpose, the causality of every stir of the tree's half-blind life; and this would be the recovery of memory of what, ages and ages gone, was our own whole life. Going on through years and lives, we shall learn more and more of the path of the Spirit in all worlds and all consciousnesses. Following this path, there are many even amongst ourselves who have gone far; and yet, since they speak but the words of the poor brain, they do not in writing or speech betray their place in this school of nature. These, when we meet them, we run the risk of slighting, and may entertain angels unawares. Such men must be known by the heart.

What shall we do to get on this path of complete wisdom? It is an easy path, no violence is needed. How shall we know we are upon it? To any one who with earnestness should ask: Am I on it? the answer would be *yes*; for the very wish for such a journey is a movement of the heart that *is* that path.

If the self of the tree elected to dwell in the leaves, it would die with oncoming autumn; if it have home in the root, it will watch all springs and all autumns unmoved; so in man the self in the heart throws up the foliage of life, and we elect to dwell in that finite. We hold to the brain and to body, to feeling, to passion, to sensation, to all that is young and strong for a spring but whose autumn is certain. "Those who are wise in spiritual things grieve neither for the death nor the living. I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frame, entered into others which are new". That is the Gîtâ again, pointing out the easy path, a path that only seems hard when we think of it with the brain. The thoughts of the Gîtâ are spoken to the personal self from the heart of each of us, translated into words that the brain may comprehend; but to the hearing of him who is willing to give prolonged and deep attention, trying to attain the while his highest consciousness, there arises within and about the words the keynote and harmonies of another world, sounded from the heart. It is the same with the stanzas of the *Secret Doctrine*; they must be heard and felt from the heart, since in the heart is that very power which brought forth the worlds and will again withdraw them. The processions of the Universe, like those of the tree, must be *felt*, if we would understand them. They are states of feeling, reflected in the rhythm of the stanzas. We can note the graded increase of the pulse. First there is stillness and the flow of word-tone is very smooth. "The eternal parent, wrapped in her ever invisible robes had slumbered once again for seven eternities. Time was not, for it lay asleep in the infinite bosom of duration. Alone the one form of existence stretched boundless, infinite, ceaseless, in dreamless sleep, and life pulsed unconsciously in universal space throughout that all presence." Through the stages reflected in the second stanzas the pulse of the heart of the world stirs a little, and in the third it moves into real life. "The last vibration of the seventh eternity thrills through infinitude. The vibrations sweeps along, touching with its swift wing the whole universe, and the germ that dwelleth in darkness." And in the fourth arises the great movement and the marshalling of the forces of the "Army of the Voice." It is with the heart, not firstly or finally the brain, that we approach some understanding of that vast drama, just as we understand the falling cliff, the unfolding tree, and the purposes of human life. For

thus sympathetically comes our understanding of men. In this work we cease neither to act nor to think. At once we think and act with greater range and scope. We make too little allowance for the possibilities of time. Finding that we can for a moment retire to the heart and let the force there drive the body to its work and duties, we are disappointed because in another instant the currents flash again to the brain and leave us as before, the petty man of this body and habit and name. Think what the years will do if we try only for a little, daily, to seek sanctuary in the heart. The little cares of life will begin to take their proper insignificance, and the small resentments of daily injuries cease to be. Nature will lose to our eyes her dead externality and become the changeful home of that golden flame we have begun to find in our own hearts. Charity for all men will soften our thoughts and words, for we shall see that what they do that we call evil means only that they have not yet become aware of that light we have begun to seek. If the stone and the tree have it, how much more humanity, its chiefest work and embodiment. To those who will, then, the "Path" in one aspect may be counted easy. Not easy the uttermost surrender to the guidance of the Voice, but the *beginning* that leads to the great end *is* easy. The voice is conscience, but it is very much more than we are accustomed to intend by that word. At the dawn, when first the darkness began to break, it alone was; thought, life, will, and about it the veils of mother-substance. Down the long ladder of being it gave form to the formless, life to form, consciousness and law to life. Turning upon itself, the life and consciousness became those of man, and in man is still in its purity that unfading flame, the old light, the master-thought of the world. Is the finding of it too difficult? "The man whose devotion has been broken off by death goes to the region of the righteous, and is then born on earth in a pure family, or even among those who are spiritually illuminated. Being thus born again he comes in contact with the knowledge that belonged to him in a former body, and from that time he struggles more dilligently towards perfection. . . . Even if only a mere enquirer he reaches beyond the outer words of the scriptures."

The stillness of the lake, the movement of the ocean, the stir of the spring-life in the tree, the passions and hopes and loves that play in mankind, the mediation of the wise, the light of the consciousness of a Master, the thought on which rests the universe, all these things are to be understood by each in the heart, and wisdom gathers from life to life. HERBERT CORYN.

## "COLOR MUSIC."

**C**OLOR MUSIC" is the name given by Mr. A. Wallace Rimington to a "new art" of which he claims to be the discoverer, and as this new art or discovery of his has taken him some considerable way along the lines upon which many of us—pupils of H.P.B. and students of the *Secret Doctrine*—are working, I have thought that a short account of it might interest readers of the PATH.

Mr. Rimington's first exposition of his new art was to a crowded audience at St. James Hall. Finding that the gentlemen was an old family friend, I wrote to him on the subject and obtained from him a copy of the address with which he prefaced the first performance on his "color organ," and in which he briefly sets forth the "how" and the "why" of his discovery. I find from a study of the programme which Mr. Rimington provided for his guests and a printed copy of which he sent me, that this said "color organ" is the particular instrument which he has invented for producing the color-music, although the mechanism used is entirely different from that which we are accustomed to connect with the organ proper.

The new instrument resembles an organ—hence its name—and is provided with a keyboard, constructed exactly like that of a pianoforte, and upon which any piece of music suited for a keyed instrument can be played. The result appears upon a large screen or color-field of drapery, which—in the performance given at St. James' hall—occupied the whole of the end of the concert-hall; and upon this screen every note or combination of notes struck on the keyboard showed itself in floods of color. The programme was a varied and most instructive one. The pieces of music chosen were sometimes given simultaneously on the pianoforte and color organ, and sometimes with the latter alone; but an extract from Dvóřák was given in both sound, color *and form*, the latter being "introduced during a few bars" as the "form produced by musical sounds upon a liquid film on the Watts-Hughes principle." So here we have practically demonstrated the reality of the triad postulated in the *Secret Doctrine* teachings as underlying all manifestation, viz, form, sound and color, or more properly, number, color and sound. Wisdom is again, as ever, justified of her children, and there are abundant signs that H.P.B.'s prophecy is coming very near to its fulfil-

ment, though we still number five more years to the completion of the century.

That Mr. Rimington's ideas are very advanced and almost coincident with the teachings of the esoteric philosophy the following extracts from his speech will show; he says:

If we take a ray of white light we have that which contains every color in nature. Such a ray may be split up into all the colors which compose it, by being passed through a prism and spread out into what is known as the spectrum band. . . . In the instrument I have invented, and which I propose to call the "color organ," I have taken a certain number of points, at carefully calculated intervals, along the whole of this spectrum band, and have devised means for obtaining the color at these points as accurately as possible, in much larger quantity, and in variable intensity. The colors thus selected have been placed under the control of a keyboard like that of a pianoforte. . . .

This new art introduces three novel elements into the use of color—*vis*: time, rhythm and instantaneous combination.

It is evident these three elements are associated with one other art only—namely, music. Notes of music and notes of color can in these respects be treated in exactly the same way. . . . There are, however, other reasons for attempting to use color as we use musical sounds, but about which there will be some divergence of opinion. . . .

Taking the spectrum band as the basis of all color, there are two remarkable points of resemblance between it and the musical octave. . . . The first of them is that the different colors of the one, and the different notes of the other, are both due to various rates of vibration, acting on the eye or the ear, . . . (passing to) the second and equally remarkable analogy between the octave of color and the octave of sound.

If we measure the rate of vibration at the first visible point at the red end of the spectrum, we shall find it is approximately one-half what it is at the extreme violet end. Now in music, as we all know, this relationship is the same. If we take the first and last notes of an octave (by which I mean the twelfth) the latter has nearly double the number of air vibrations—and the first note of the new octave has exactly double."

The point, therefore, that Mr. Rimington goes on to suggest and emphasize is that as the blue end of the spectrum shows a tendency to a return to red in the violet, and the red end of the spectrum shows a similar tendency towards a reëpearance of blue, in the fact that it passes from scarlet to carmine before it fades away, so it may be surmised to be almost a certainly that if our eyes could see them *the colors of the visible spectrum would probably repeat themselves in successive octaves, in the great invisible portions beyond the red and the violet.* This is quite the nearest approach to our septenary scale, seven times repeated, that I know of; and Mr. Rimington has worked from "these remarkable physical analogies" in the construction of his new instrument, thus demonstrating their correctness as hypotheses. Fur-

ther, he seems to be of the opinion that "the close physical analogy between the octaves of color and sound has its physiological and psychical counterpart." Mr. Rimington's ideas are therefore seen to be capable of a much greater development, and Theosophists will watch with interest for indications of the particular direction along which they will extend. At least he has done us an unconscious but most signal service in thus proving by practical demonstration the intimate vibratory correlation that exists between sound, color and form.

Alice L. Cleather.

## BHAVAGAD-GITA—CHAPTER VII.

THIS CHAPTER is devoted to the question of that spiritual discernment by means of which the Supreme Spirit can be discerned in all things, and the absence of which causes a delusion constantly recurring, the producer of sorrow. Krishna says that this sort of knowledge leaves nothing else to be known, but that to attain it the heart—that is, every part of the nature—must be fixed on the Spirit, meditation has to be constant, and the Spirit made the refuge or abiding-place. He then goes on to show that to have attained to such a height is to be a Mahâtmâ.

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps *a single one knows me as I am*.

This points out the difficulty to be met in any one life, but is not cause for discouragement. It simply makes clear the fact, and thus also punctures the boastful claims of those who would pretend to have reached perfection but do not show it in their acts.

He then gives an eightfold division of his inferior nature, or that part of the Universal One which can be known. This is not the nature of man, and does not oppose the theosophical sevenfold system of human principles. No particular theosophical classification for the divisions of nature has been given out. It would, on the one hand, not be understood, and on the other, disputes leading to no good end would follow. He might as well have stated the twenty-fivefold division held by some other school. This "inferior nature" is only so, relatively. It is the phenomenal and transient which disappears into the superior at the end of a kalpa. It is that part of God, or of the Self, which chose to

assume the phenomenal and transient position, but is, in essence, as great as the superior nature. The inferiority is only relative; as soon as objective material, and subjective spiritual, worlds appear, the first-named has to be denominated inferior to the other, because the spiritual, being the permanent base, it is in that sense superior: but as an absolute whole all is equal.

Included in the inferior nature are all the visible, tangible, invisible and intangible worlds; it is what we call Nature. The invisible and intangible are none the less actual; we know that poisonous gas, though invisible and intangible is fatally actual and potential. Experiment and induction will confer a great deal of knowledge about the inferior nature of God and along that path the science of the modern west is treading, but before knowing the occult, hidden, intangible realms and forces—often called spiritual, but not so in fact—the inner astral senses and powers have to be developed and used. This development is not to be forced, as one would construct a machine for performing some operation, but will come in its own time as all our senses and powers have come. It is true that a good many are trying to force the process, but at last they will discover that human evolution is universal and not particular; one man cannot go very far beyond his race before the time.

Krishna points out to Arjuna a gulf between the inferior and the superior. This latter is the Knower and that which sustains the whole universe, and from it the inferior nature springs. So the materialistic and scientific investigator, the mere alchemist, the man who dives into the occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit, the Knower.

The superior nature can be known because it is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self. They sometimes think they do so by admitting the Self as present, as contiguous, as perhaps part-tenant. This is not the admission, it leaves them still separate from the Self. All the phenomenal appearances, all the different names, and lives, and innumerable beings, are hung suspended, so to say, on the Self. Thus:

And all things hang on me as precious gems upon a string.

A number of preëminently great and precious things and powers are here enumerated and declared to be the Self; while next

the very delusions and imperfections of life and man are included. Nothing is left out. This is certainly better than an illogical religion which separates God from the delusions and cruelties of nature, and then invents a third thing, in the person of a devil, who is the source of human wickedness. All this further accentuates the difficulties in the way. Krishna says the illusion is difficult to surmount, but that success can be attained by taking refuge in the Self—for he is the Self. The entire congregation of worshippers who are righteous find favor with the Self, but those who are spiritually wise are on the path that leads to the highest, which is the Self.

This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reïncarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of ideas which separated them from the Self. Now they begin to return fully at rest in the Self and working out their long-accumulated karma. And at last they become what was mentioned in the opening verses, a Mahâtâmâ or great soul.

There is, however, a large number of persons who are in the class which has been deprived of spiritual discernment "through diversity of desires" or who have not yet had discernment for the same reason. The verse reads as follows:

Those who through diversity of desires are deprived of spiritual wisdom, adopt particular rites subordinated to their own natures, and worship other Gods.

Although these words, like the rest of the colloquy, were spoken in India and to a Hindû, they are thoroughly applicable in the west. Every mode of thought and of living may be called a rite gone over by each one as his conscious or unconscious religion. A man adopts that which is conformable, or subordinate, to his own nature, and being full of desires he worships or follows other Gods than the Supreme Self. In India the words would more particularly mean the worship, which is quite common, of idols among those who are not educated out of idolatry; but they would also mean what is said above. In the west these "other gods" are the various pleasures, objects, aims and modes of life and thought, be they religious or not, which the people adopt. They have not the many thousands of gods of the Hindû pantheon, each one for some particular purpose, but it comes to the same thing. The idol-worshipper bows to the god visible so that he may attain the object of his heart which that god is supposed to control. The western man worships his object and strives

after it with all his heart and mind and thus worships something else than the Supreme Imperishable One. The god of one is political advancement, of another—and generally of most—the possession of great wealth. One great god is that of social advancement, the most foolish, hollow and unsatisfactory of all; and with it in America is yoked the god of money, for without wealth there is no social preëminence possible except in those cases where official position confers a temporary glory. The mother often spends sleepless nights inventing means for pushing her daughter into social success; the father lies wakefully calculating new problems for the production of money. The inheritors of riches bask in the radiance coming from their own gold, while they strive for new ways to make, if possible, another upward step on that road, founded on ashes and ending at the grave, which is called social greatness. And out of all this striving many and various desires spring up so that their multiplicity and diversity completely hide and obstruct all spiritual development and discernment.

But many who are not so carried away by these follies attend to some religion which they have adopted or been educated into. In very few cases, however, is the religion adopted: it is born with the child; it is found with the family and is regularly fastened on as a garment. If in this religion, or cult, there is faith, then the Supreme Self, impartial and charitable, makes the faith strong and constant so that thereby objects are attained. In whatever way the devotee chooses to worship with faith it is the the Supreme which, though ignored, brings about the results of faith.

A curious speculation rises here; it may be true, it may be not. It can be noticed that millions of prayers are recited every month addressed to the One God, all through Christendom, asking various favors. Millions were offered for the conversion to a better life of the Prince of Wales—they failed. The rain ceases and prayers are made, but the dryness continues. Candles are lighted and prayers said to stop the earthquake which is destroying the city—the quakings go on until the impulse is ended and the city ruined. It is perfectly impossible to prove answers to prayer in enough cases to convince the thoughtful. Now, the speculative thought is, that perhaps the prayers offered to an unmanifested God have no effect, for to be effectual the Being appealed to must have a separate existence so as to be able to intervene in separated manifested things. Christians do not possess the statistics of results from prayer offered to Gods in

Oriental countries. The usual cases brought forward in the west are such as the orphan asylum, for which nothing is asked except in prayer. But in India they have institutions similarly—but not so lavishly—supported and no asking alone save to the particular patron god. It is a matter of strong, constant faith which carries the thoughts of the prayer into the receptive minds of other people, who are then moved by the subconscious injected thought to answer the request. Now if the prayer is offered to an unseen and unknown God the faith of the person is not firm, whereas perhaps in the case of the idol-worshipper, or of the Roman Catholic addressing himself to the Mother of God—with her image before him, the very presence of the representative is an aid to constancy in faith. All this applies of course to prayers for personal and selfish ends. But that prayer or aspiration which is for spiritual light and wisdom is the highest of all no matter to whom or what addressed. All religions teach that sort of prayer; all others are selfish and spiritually useless.

WILLIAM BREHON.

## CLAIMING TO BE JESUS.

**I**N ONE of the letters written by the Master K.H. and printed by Mr. Sinnett it is said the world [including doubtless East and West] is still superstitious. That this is true can hardly be denied, and in America the appearance of many who claim to be Jesus and who thus gain followers, shows how foolish and superstitious people yet are.

A man named Teed appeared in New York and is now in some western city, who said he was Jesus. He had a theory of our living inside a hollow globe. He induced a wealthy woman to give much money, and still has followers in his present place.

In Cincinnati a Mrs. Martin declared herself to be the Christ, and immortal. She gathered believers. But unfortunately in the summer of this year she died. Her coterie refused to believe in her demise and kept her body until mortification compelled a burial.

Out in New Mexico, in 1895, a German named Schlatter rises on the scene and at last says he is the Christ. He is one who takes no money, eats but little, and it is said he cures many of their diseases. At any rate great excitement arose about him and hundreds came to be cured. He then went to Denver, a

larger city, and is still there posing as Jesus and claiming that his cures constitute the proof. And there are others scattered about; those cited are merely examples.

The posing of these claimants is due to partial insanity and to vanity. They do not like to pretend to be anything less than God. But their having followers shows how far superstitious and gullable other people are. Theosophists will doubtless laugh at both. But are we so free from the same defect? Has that folly exhibited itself or not among us, though perhaps under a different name? What of that "superstition" which sees in every dark-skinned Hindû either an Adept or a teacher, or at least a high disciple of some Yogi through whom occult favors may be had? Why it is known that this nonsense went so far in one case that the adorer devoted large sums of money to the crafty young fellow who posed as "just a little less than a Mahâtmâ." We are not quite clear of the beam we have seen in the eyes of others.

A safe rule will be that those who say they are Jesus or the equivalent of Christ, are not so, and instead of either following them or looking about for wonderful beings we will follow the ancient saying: "Man, know thyself."

WILLIAM BREHON.

## QUESTIONS AND ANSWERS.

M.—I read in the *New York Sun* in October an editorial on the Maha Bodhi Society of Calcutta which designed to restore Buddha-Gya to the Buddhists and spread Buddhism. Although the article was full of chaff yet I thought there must be something underneath. Is that Society a Theosophical Section? Does Buddhism grow in America?

Ans.—The Maha Bodhi Society is, in my opinion, more of a real-estate venture, for sentiment however and not for gain. Col. H. S. Olcott is its Honorary Director and intended, as a professed Buddhist, to make great efforts towards raising the large sum needed to put the property in Buddhist hands, this being the main object. The Secretary is Dharmapala, an F.T.S. But the Society is not a Theosophical Section. It cannot be successfully held that the getting of property and a temple is Buddhism, for that religion teaches asceticism, poverty and renunciation of material things. Certainly Buddha would not have his followers waste their energies on such a venture. They did not do it in his lifetime.

Buddhism does not grow in America, though many persons.

call themselves Buddhists. Some doctrines, which are not only Buddhist but also Brahmanic, have been widely spread, and it is easier to say one is a Buddhist than Brahmanical. To be a Brahmin you must be born in that sort of family; to profess Brahmanism and not be able to explain its complicated system is disgraceful. Besides this, the popular poem by Arnold, *The Light of Asia*, has given currency to the term Buddhism all over the land, whereas but few know what the other oriental religions are. The useful doctrines of both Buddhism and Brahmanism are believed in by many as a result of the wide and systematic propaganda of the Theosophical Society in America. Reincarnation, karma, devachan and the rest, are in both religions, but to believe them does not make a man a Buddhist. And if the people knew fully the superstitions and absurdities of those two old religions they would never call themselves by either name. It cannot be possible that the Buddhism of to-day will ever be adopted, as such, by any western nation; but the doctrines promulgated by Theosophists will so mould the coming mind that the new religion will be a theosophical one.

Now and then there appears in some newspaper an article giving false statements about Buddhism in America. The writers have heard so much about theosophical doctrines,—which they do not understand and which they label Buddhist because, perhaps, all they ever knew of the religion they obtained from the *Light of Asia*,—that they put down all Theosophists as Buddhists. But were you to consult the agent in New York of the Buddha-Gya movement you would discover how few Buddhists there are here.

As another correspondent asks for the principal reason why the west will not adopt Buddhism, I will reply to that now.

One of the main teachings of Buddha was that any kind of existence is a misery. It is misery to be born either as man or deva, because this involves a perpetual series of reincarnations which may be happy or unfavorable as happens. To escape this, Nirvana is offered. Of course I am not now speaking of other doctrines the educated may understand. This one is for the multitude. Now the western people will not accept this pessimistic view of life, and when they come to know that that is Buddhism they will not take the religion.

A.P.—Have you any idea of the proportion between the population of India and the members of the T.S. there?

Ans.—There are 360 millions of people in India, and there are 90 Theosophical Societies there. As only about 40 of the lat-

ter are active we can conclude there are not 3000 F.T.S. in India. The rest of the 360 millions, except those who read English, know nothing of the Society. The major part of the people do not read English. Hence hundreds of millions are uninfluenced by theosophical propaganda. Of course it is the custom for the reports emanating from Adyar to speak of hundreds of Branches there; this is possible by counting in the hundred and more dead Branches existing only on paper—for the authorities disliked to cut off from the roll the dead ones as is done in America.

W.Q.J.

T.H.—I would like to have a concrete practice pointed out to me as something to begin with in self-discipline.

*Ans.*—Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doings do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and your experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself." W.Q.J.

## LITERARY NOTES.

THE THEOSOPHICAL FORUM for September fulfils the good promise of this reincarnated periodical. The list of contributions is good, and the fact that there is a controversy over one answer, is a mark of interest.—[G.]

THE SPHINX for October (German) opens with an article by the present editor, Dr. Goring, entitled "Aids to a Religious Life," while the other principal articles are on "Buddhism and Christianity" by Ernst Diestel, a translation of Annie Besant's "Fire," from the *Building of the Kosmos*, series 1, and "Manas" by Ludwig Kublenbeck.—[G.]

THE ORIENTAL DEPARTMENT PAPER for September-October continues the translation of and commentary on the *Taittiriya Upanishad*, and is perhaps chiefly interesting as an example of the analysis and re-arrangement sometimes

necessary to obtain the fulness of meaning from eastern Scriptures. There is also a translation of the Buddhist *Dharma Pravartana* which has the gentle quality of so many Buddhist sacred books.—[G.]

THE ENGLISH THEOSOPHIST for September and October is an old friend with a new name but the same dress. The publication of *The Northern Theosophist* was discontinued owing to some difference of opinion among its proprietors, and this new periodical takes its place. The first two numbers are chiefly interesting because of the editor's outspoken and sensible comments on the recent changes in and present condition of the T.S. The suggestion for a four-yearly Pan-Theosophical Convention to which shall go delegates from all Theosophical Societies, is interesting and in years to come may be practicable.—[G.]

LUCIFER for September. "On the Watch-Tower" deals with the recent massacres in China; further misunderstanding by modern scholars of the term Nirvana; Mrs. Besant's letter on membership in Theosophical Societies not her own; present conditions in India, etc. The new articles are "The Rationale of Life" by Charlotte E. Woods, of which the first instalment is given, and which contains considerable of interest, and "Eastern Psychology" by Sarah Corbett, which considers the question of modern education. An interesting note by C.N.S. on the symbology of the rainbow, is quite the most notable bit in the number. There are of course the continued articles and usual departments.—[G.]

THE IRISH THEOSOPHIST for September. The most notable article this month is a retranslation and elucidation by Aretas of a portion of "The Sermon on the Mount," in which the Greek words are given their ancient mystical meaning, thereby throwing a totally different light upon the text, and one full of interest to the theosophical student. "Letters to a Lodge" continues the subject of last month. There is a poem by Æ, "The Robing of the King," with a most marvellous picture illustrating it. "The Sixth Sense and the Seventh which is Non-sense" is a poem and commentary which though undoubtedly witty, has, we think, hardly right to place in a magazine of this stamp. "An old Story" by C.Y.T. tells much in brief space.—[G.]

THE THEOSOPHIST for August and September. Through an inadvertance the review of the August *Theosophist* was omitted from the October number of this magazine. The two instalments of "Old Diary Leaves" are a continuation of the Ceylon visit; we have a vivid impression of incessant, crowded and successful meetings and rapid journeyings. H.P.B. and Colonel Olcott enter the Buddhist Church with some ceremony, and many incidents of travel are described. "Ordeals and Mysteries of Ancient Egypt" ends in August. It should be reprinted as a pamphlet. A practical article by W.A.E. and the usual quota of translation and commentary completes the August number. The most noteworthy article in the September issue is Charles Johnston's "A Rajput Sage" from which it would appear that in past ages the Kshatriyas were the exclusive possessors of the real spiritual knowledge, and that the Brahmins went to them for instruction, a view that is promptly but not convincingly contradicted in an editorial note. The remainder of the magazine is taken up with many pages of uninteresting and disputatious matter about the Brahma Samaj. Annie Besant's compilation of the *Bhagavad Gîtâ* is reviewed with misdirected enthusiasm.—[G.]

## Mirror of the Movement.

AMERICA.

MACON T.S. has brought in a number of new members in the last month. This society is one of the most active for its size and age in the T. S. A.

WILKINSBURG T.S. was chartered on the first of October. This branch has been formed in Wilkesburg, Pa., and consists of several members from the Pittsburg T.S. and three new members. This is the 86th branch on the roll.

BROOKLYN T.S. has begun its winter work, and a new phase of activity has opened up in the branch. At the lecture on Sunday evening, October 6th, by Mr. C. F. Wright, on *The Astral Body*, the hall was crowded, and seating room could not be found for more than the persons present.

MEMPHIS T.S. has secured a room at 223 Second street, near Adams. The Society opened its first meeting of the season on October the 10th at 8 o'clock. Mr. Alfred Pittman read one of Mr. Claude Falls Wright's lectures and there was a good attendance. The Society gives evidence of great activity this winter.

SUNDAY MORNING public lectures on Theosophy during the season are to be given in Chickering Hall, New York, by Mr. Claude Falls Wright. It has been felt that there was a decided want in the absence of Sunday morning lectures in New York on Theosophy. Christian organizations, ethical societies, and liberal churches all hold services at that time, but Theosophy, up to the present time, has not had a single public meeting of any description. Moreover it has been thought by some that there would be advantage in having the same lecturer for a long period. The lectures will begin on October 13th, at 11 a.m., and be continued every Sunday morning. This work is under the auspices of the Aryan T.S. and largely the work of its trustees. The hall holds about eighteen hundred people.

ARYAN T.S. held an "off-night" on Saturday, the 5th inst. The trustees, feeling that by reunion and unconventional meeting the members might be more closely drawn together and have an opportunity of personally meeting visitors, arranged for a meeting with music and conversation. Mr. H. A. Freeman acted as the Committee. A magic-lantern show was given; singing by Mr. Carl Odell and whistling by Miss Stillman, with reading by Mrs. Freeman from unpublished works of Mr. Robert Louis Stevenson, concluded an enjoyable evening. Afterwards many remained to converse until after midnight. The trustees and Mr. Freeman are to be congratulated on the entertainment; and the desired object of bringing the members closer together has certainly been achieved thereby. This is only the first of a series to be carried on during the winter.

"H.P.B." T.S. has held regularly three meetings a week during the summer. September 8th Mr. E. T. Hargrove lectured on *The Brethren of the Flaming Heart* and the hall was crowded. Visitors were greeted at the door by a bulletin board on which was painted a heart from the centre of which a flame shot up. Four reporters were present and gave notices in some of the leading newspapers the following day. Typewritten copies of this lecture are being sold at 50 cents per copy for the benefit of the Headquarters lecture fund. An entertainment is to be given by the children of the Lotus Circle some time in November. At the meetings of the Circle Sunday afternoons, between the opening exercises and the class study, there is an intermission during which the children march to music, forming the Theosophical symbols which are then explained to them in simple language by one of the teachers. We also find that giving the children the names of flowers, colors, stones, etc., and calling the roll each Sunday under these symbolic names, adds to the interest of both children and teachers, each child feeling it necessary to be as nearly as possible like the symbol he has chosen. We feel it necessary to appeal to the little ones on a material basis while giving them the deeper philosophy of Theosophy. We hope to attract the children by this practical demonstration of the ideas taught in the classes. The Sunday night lectures given so far in October were *The Tree of Life* by Mr. J. H. Fussell, and *What Think Ye of Christ?* by Dr. E. B. Guild; those remaining to be given this month are *Idols and Ideals* by Mr. Claude Falls Wright and *The Struggle for Existence* by Mr. B. B. Gattell.

#### NEW ENGLAND STATES.

BEACON T.S. was chartered September 30th. This is a branch formed in

Boston, Mass., for the purpose of doing special work amongst the laboring classes. It is formed by old members of the Boston T.S. demitting therefrom. This is the 85th branch on the roll.

NEW ENGLAND COMMITTEE for theosophical work has been formed by the branches in the New England States. This Committee is similar to that formed on the Pacific Coast and in the Central States, and is employing lecturers to increase theosophical activity in its district.

#### MOVEMENTS OF E. T. HARGROVE.

After spending a few weeks in New York and vicinity, visiting the Brooklyn, Harlem and Newark Branches as well as the Aryan, Mr. E. T. Hargrove left for Boston, where he arrived September 29th. He lectured there that evening in the hall at 24, Mount Vernon street, on *Theosophy and the Theosophical Society*. On the 30th he spoke at Lynn in the Labor Church, Mrs. H. A. Smith occupying the chair. On October 1st he addressed a meeting at the Boston Headquarters; on the 2d he gave a public lecture in the hall of the Cambridge T.S., with Miss Guild in the chair, which was attended by over one hundred people; on the 3d he addressed a general meeting of members at the Boston Headquarters on *Some Virtues and their Opposites*, about ninety being present; on the 4th he spoke at Midford; on the 5th a crowded reception was given him by the Boston T.S.; the 6th saw him at Cambridge in the afternoon with a public lecture at Boston in the evening when every seat in the lecture hall was occupied; on the 7th he spoke in the vestry of the Universalist Church at Malden, Mr. Harmon in the chair; a meeting at Boston on the 8th; a public lecture at Somerville on the 9th; on the 10th a visit to Lowell, with a lecture there in the evening and an early departure next morning for Providence, R.I. where a Branch meeting was held in the afternoon and a public lecture at night. For this a twenty-five cents admission was charged; over hundred were present and a clear profit of ten dollars made which was given to the Lecture Fund. On the 12th Mr. Hargrove left for Syracuse, meeting the members next day in the afternoon and giving a public lecture in the Headquarters at night. The hall was packed and chairs had to be borrowed hastily. A further public lecture had to be arranged for the following evening. On the 14th a members meeting was held as well as the promised lecture on *Reincarnation and the Power of Thought*. The newspapers gave long and friendly reports. On the 15th Mr. Hargrove reached Buffalo, lecturing that evening to about 150 people on *The Scope and Purpose of Theosophy*. Public lectures followed on the 16th, 17th and 18th to crowded audiences, the attendance increasing each evening. On the 19th he left for Toronto where he was due to speak on four consecutive evenings. Mr. Hargrove will make his way west and south.

#### CENTRAL STATES.

DAYTON T.S. has secured a room in the very heart of the city, 17 Barney Block, Fifth and Main streets. The room is pleasantly furnished, is open every day at least four hours. The branch has now begun an active public campaign and the indications are that it will double its members before spring.

COLUMBUS T.S. resumed its meetings the 1st of September. Some new methods of work have been adopted, among them being that of sending out notices of the meetings, circulars, etc., to all the physicians, lawyers and school-teachers, and it is hoped to arouse some interest among these people. The public meetings are held on Friday evening, while a study class meets on Tuesday evening, and these meetings are open to all. Mr. Hargrove is expected to lecture here in a few weeks. The branch hopes soon to have permanent Headquarters of its own and the prospects are for good work this winter.

UNITY T.S. is the name of a new Society formed in St. Paul, by the members of the old St. Paul T.S. ratifying the action of the recent Convention. The old St. Paul T.S. agreed to disintegrate after the Convention, not all the members agreeing with the action there taken, but the branch itself did not unite with the incipient "American Section T.S." The members of

the Unity Branch consist of nearly all the active members of the old St. Paul T.S. Great work is expected from the Unity T.S. This is the 87th branch on the roll of the Society. On October 4th Mr. R. D. A. Wade of the Central States Committee visited St. Paul from Chicago and gave two excellent lectures before the new branch. Wednesday evenings a students' meeting is held with the *Seven Principles of Man* as the text book. Sunday evenings either a lecture or a paper is given. All the meetings are open to the public.

CINCINNATI T.S. resumed its meetings, after the summer adjournment, on Tuesday evening, September 17th. Audiences of almost one hundred and fifty gathered in the Theosophical Hall to listen to a few remarks by Brother William Q. Judge. Mr. Judge spoke briefly upon *The three Objects of the Theosophical Society*, much to the pleasure of the members and visitors present. The President of the local branch, Dr. Buck, then followed in a few remarks upon *The People to whom Theosophy Appeals*. The night was exceedingly warm but every one seemed intent upon the remarks made by the speaker. Three new members were admitted and the work for the next ten months seemed well started. The Cincinnati Branch regrets the removal of Major and Mrs. D. W. Lockwood to Newport, R.I., Miss Rose Winkler to New York City, and Mr. J. M. G. Watt to Frankfort, Ky. Mrs. Cora Thompson formerly of the branch is in active work in New Orleans, and Mr. Hiram D. Calkins has demitted to the Buffalo Branch.

#### CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding reached Indianapolis September 20th and stayed there for about two weeks. During that time three public lectures were delivered at the State House to crowded audiences, and an immense deal of Theosophy disseminated through the newspapers. This branch has several earnest and sincere workers, eagerly desirous of spreading the Light. As several new associate members joined, a class was formed to study the *Seven Principles*, serving also to train the older members for practical work.

October 7th and 8th he lectured in the Court Room at Terre Haute, a small class being formed to study. October 10th and 11th he gave addresses in the Court House at Greencastle; and on the 12th, by special request, lectured in the De Pauw University to the faculty and students. As might be expected in such a strong Methodist centre, there was considerable disputation along the lines of abolishing the idol for the "ideal," the dead Jesus for the "living Christ." A very good and promising centre for Theosophy was started. It is curious to note that both professed agnostics and students for the Methodist ministry confessed that Theosophy had made them "experience religion" for the first time.

The 13th he addressed the Indianapolis Branch, and on the 14th and 15th lectured at Anderson in the Court House. The following day a class was started.

The 17th and 18th spoke at Muncie in the court-room, subsequently meeting those interested who will form a centre. The 20th he spoke in the Spiritualistic Temple, Muncie, upon *What Happens after Death?* At every place the leaders of thought attended the lectures, the audiences numbering from 100 to 300. Indiana is a promising field, so many desiring a rational guide for conduct and aspiration which they find in Theosophy. The newspapers have given such liberal notices of coming lectures and reports of them that other advertising has been unnecessary.

#### PACIFIC COAST NEWS.

SIRIUS T.S., chartered on September 30th, is one situated at North Yamhill, Oregon. It begins with nine very earnest workers and is the 83d branch on the roll of the T.S.A.

BELLINGHAM BAY T.S. was chartered on September 30th. This Society is located in Fairhaven, Washington. The charter was signed by six applicants and there is every prospect of active work being done in that city. This is the 84th branch on the roll of the T.S.A.

KSHANTI T.S., Victoria, B.C., has had the following lectures in Septem-

ber: 1st, *Rebirth of Natural Law*, F. C. Berridge; 8th, *Scripture Evidences of Reincarnation*, Captain Clarke; 15th, *Hypnotism*, H. W. Graves; 22d, *The Bible*, C. H. Chesley; 26th, *Devachan*, G. F. Jeanneret.

AURORA T.S., Oakland, Calif., has had the following Sunday lectures: September 15th, *Reincarnation*, Edw. G. Merwin; 22d, *Heaven and Hell*, T. H. Slater; 29th, *Relative Truth*, A. J. Johnson; October 6th, *Is Theosophy a vagary?* Evan Williams. The interest is well sustained.

SAN FRANCISCO T.S. reports good attendance at Sunday lectures, at one of which 179 were present and some were turned away for lack of room. The subjects were: September 15th, *Death, and after*, Dr. J. A. Anderson; 22d, *Sham Theosophy*, Mrs. M. M. Thirds; 29th, *How to Perform Miracles*, Dr. J. A. Anderson; October 6th, *Thought Force*, A. J. Johnson.

MRS. SARAH A. HARRIS of Berkeley, Calif., has gone to Victoria, B.C., on an extended theosophic tour, and will also visit branches in Washington and Oregon. Abbott B. Clark is doing effective work lecturing in Southern California. Dr. Griffiths returned to San Francisco the middle of October and reports a successful Northern trip, much interest being manifested at all points.

NARADA T.S. has made a change of Secretaryship. Mrs. A. G. Barlow was compelled to resign her position on account of the time required to attend to private matters. Mr. R. H. Lund was elected secretary, and all communications to the Society should be addressed to him at National Bank of Commerce Building, Tacoma, Wash. The society is doing good work, the Sunday meetings are well attended; the Lotus Circle, with Brother George Sheffield as superintendent, having a membership of thirty-five.

THE PACIFIC COAST COMMITTEE for Theosophic Work, desiring to come into closer touch with branches throughout the Coast, has invited each branch to elect a Councillor, and proposes to delegate to the Board of Councillors thus formed the control of all matters pertaining to the Coast as a whole or any large part of it. It is expected that this method will result in more effective and thorough results in the way of propaganda and growth. The prison work at San Quentin is in a prosperous condition. More than forty of the men are in a study class, while the monthly lectures have an attendance of 250 to 300. The prisoners report that Theosophy has made a great difference in their lives, and that kindness and helpfulness are becoming more apparent in their relations with each other, while roughness and profanity are decreasing. The San Francisco Lotus Circle has an attendance of fifteen to eighteen. The little ones show great interest and offer some very ingenious questions for solution.

#### ABBOTT CLARK'S TOUR.

Since last report Mr. Clark has given the following course of Sunday evening lectures in Los Angeles: September 15th, *Discontent in Society, Politics and Religion—a Theosophical Solution*; 22d, *Universal Brotherhood—its Scientific Basis*; 29th, *The Evolution and Perfectability of the Soul*; October 6th, *Spiritualism, Hypnotism, Science Healing and Psychism Scientifically Explained by Theosophy*; 13th, *If a Man Die shall he Live again? or Proofs of Rebirth on Earth*. Although the hall is not a pleasant one, all the lectures have been crowded and several times people were turned away. All lectures have been well reported.

The Los Angeles T.S. has its headquarters at Blavatsky Hall, 432½ S. Spring street, where all branch meetings and classes are held. Each Tuesday evening there is a class for beginners, branch meetings are on Wednesday nights, and a *Secret Doctrine* class meets every Friday. Mr. Clark remains at the rooms from 2 till 5 every afternoon and receives visitors and inquirers. October 7th Mr. Clark visited the Soldiers Home at Santa Monica—which has fourteen hundred old soldiers as residents—to arrange for lectures on Theosophy to be given there. During the month the *Herald*, a leading paper, printed a syllabus of opinion by the leading ministers on "What is God?" The theosophists were called upon and Mr. Clark responded with a column article along the lines of the *Key to Theosophy*. The article excited much interest and comment.

## FOREIGN NEWS.

## ENGLISH LETTER.

Monday October 7th saw us fairly established in our new headquarters, the offices of the T.S. in Europe (England), at 77 Great Portland street, which are beginning to look quite habitable and comfortable. The first meeting was held there October 7th. Dr. Keightley presided and made the opening address. His subject was *Fraternity*.

I fear I have not much to report for this last month. Our present efforts are mainly directed towards consolidating the new Society, which can now boast of nine lodges in England, not to mention the big Dublin Branch—a host in itself—and the newly organized one in Holland.

The public withdrawal of Mr. Herbert Burrows from the T.S., news of which has doubtless reached you, seems to have created some little stir. He sent a letter of explanation to half the principal dailies in the kingdom apparently, so the public feel they know all about it. In his withdrawal he raises the question of Mrs. Besant's denial of ever having brought charges against the President-Founder.

Alice Cleather.

## NEW ZEALAND.

AUCKLAND, New Zealand, September 3d.—During the past month the following papers have been read in public and lectures given: On August 9th, Mrs. Evitt, *The Fish of the Bible*; 16th, W. Will, *Atlantis and the Sargasso Sea*; Sunday evening, the 18th, Miss Edger lectured on *Capital Punishment in the Light of Theosophic Teaching*; 23d, Mrs. Cooper on *The Antiquity of Man*; 30th Mrs. Hughes, Mrs. Hemus and C. W. Sanders on *Proofs of Reincarnation*; Sunday evening, September 1st, Mrs. Draffin lectured upon *Theosophy and Orthodoxy*.

## THE STATE AND PROGRESS OF THINGS.

The following is a list of all the branches now forming the T.S. in America, that is, of all those branches who have properly united with the T.S.A. and have their charters endorsed. There are other branches yet to come in and which are simply waiting until the winter session begins for their Society to vote upon the question of sending the charter for endorsement. It will be seen that there are 14 new branches added to the list.

Arjuna (St. Louis), Aryan (New York City), Malden (Mass.), Golden Gate (San Francisco), Los Angeles, Boston, Cincinnati, Krishna (Philadelphia), Vedanta (Omaha), Point Loma (San Diego), Varuna (Bridgeport), Isis (Decorah, Iowa), Milwaukee, Brooklyn, Santa Cruz, Blavatsky (Washington), Excelsior (San José, Calif.), Kansas City, Aurora (Oakland), Narada (Tacoma), Stockton (Calif.), Triangle (Alameda, Calif.), Eureka (Sacramento), Dana (Sioux City), Hermes Council (Baltimore), New Orleans, Seattle, First T.S. of Jamestown (N.Y.), Pittsburg, Memphis, Fort Wayne, "H.P.B." (New York City), Soquel (Calif.), Salt Lake, San Francisco, Providence, Olympia (Wash.), Hot Springs, Kshanti (Victoria, B.C.), Cambridge, Blue Mountain (Elgin, Or.), Indianapolis, Westerly, (Mass.), Kalayana (New Britain, Ct.), Santa Rosa (Calif.), Dayton, Wachtmeister (Chicago), Bulwer Lytton (Rapid City, S.D.), Englewood (Ill.), Columbus, San Diego, Syracuse, Redding (Calif.) Sravaka (Marysville, Calif.), Corinthian (Corinth, N.Y.), Lake City (Minn.), Macon, Somerville (Mass.), Orient (Brooklyn), Gilroy (Calif.), Keshava (Riverside, Calif.), Denver, Buffalo, Seventy-Times-Seven (Sacramento), Santa Barbara (Calif.), Tathagata (San Ardo, Calif.), Sandusky, Meriden (Ct.), Bristol (Ct.), Lynn, Lowell, St. Helena (Calif.), Roxbury (Mass.), Venezuela (Caracas), Nashville. And in addition the following new branches: Loyalty (Chicago), Hartington (Neb.), Newark, Beaver (Toronto), Prometheus (Portland, Or.), Manasa (Toledo), Minneapolis, Sirius (North Yambill, Or.), Bellingham Bay (Fairhaven, Wash.), Beacon (Boston), Wilkinsburg (Pa.), Unity (St. Paul), Yonkers (N.Y.), and Warren (Pa.), making a total of eighty-nine branches on the roll of the T.S.A.

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Do not argue with a boaster or try to convince the positive.—*Farewell Book*.

OM.

# Ā U M

The body may wear the ascetic's garb, the heart be immersed in worldly thoughts; the body may wear a worldly guise, the heart mount high to things celestial.—*Fo-sho-hing-tsan-king*, vv. 1290, 1.

Let not one who is asked for his pardon withhold it.—*Mah-vagga*, k. 1, c. 27.

## THE PATH.

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VOL. X.

DECEMBER, 1895.

No. 9.

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### THE WORK SINCE MAY.

THIS MONTH ends the year and gives us, for examination and review, seven months of experience in theosophical work.

Last April, after the Boston Convention, there were some who had fears that great difficulty, perhaps disaster, was soon to come upon the work. It was a sort of superstition for which they could hardly account—a superstition connected solely with the mere framework of an organization. In the general mental development of the world there could be found no basis for the notion that Theosophy was decaying. So the superstition was connected with forms as a ghost is with a house. But there were others who had no fears and no sort of superstition. They perceived the truth of the idea thrown out by others wiser than we that the unity of the movement depends on singleness of purpose and aspiration and not on a world-wide single organization. By this time the fears of the first must be allayed and the hopes of the second justified.

The echoes of the Convention had not died away when active, widespread work went on as before, without a halt. We

reported to the meeting, and before any voting on the Constitution, that there were 102 branches in the jurisdiction. This was true as to the record, but some of those were even then so inactive as to be subjects of grave consideration. To-day—when this is penned—notwithstanding losses and prophecies and croakings, domestic and foreign, we have ninety branches. These ninety have among them several new ones formed since April, out of new material and not resulting from a split. This part of the seven months' history is in itself enough to show the wisdom of our course, and to give to everyone the greatest encouragement.

The very first result of the vote at Boston was to infuse into all "loyal" branches new energy and determination to increase the activity while trying to make brotherhood practical. All the new branches are made up of good working material. In those cases where—as in some cities—the new body was formed by half of the old, the branch was doubly determined to be of still more use than was the old. So now the entire body of branches may be regarded as strong, active, inspired for action and trying to work for brotherhood.

Official activities began the day after Convention. The *Forum* was made of greater value by changing its plan and shape. Reports from everywhere commend it and show that its usefulness has increased. The other official papers were continued as before. Almost immediately a new, active, and actual working Committee was formed for propaganda in the Central States—a vast territory. Another was formed in New England. While the Central Committee was being formed Mr. Burcham Harding worked in the New England district, lecturing in public and visiting branches. When everything was ready he started work in the State of Indiana, and succeeded in spreading Theosophy in nearly every town, and, by means of the reports given by newspapers, must have reached nearly every inhabitant. The best sort of people came to hear him. When, as did happen, bigoted ministers publicly denounced him, the people came to his rescue and snubbed the priest. Everybody seemed to want to know about Theosophy, and papers would give columns to his lectures. This may be taken as an indication of the liveliness of Theosophy and as proof that more people desire this philosophy than members seemed to think. The case of Indiana I select out of many because it furnishes a condensed example. At the same time the New England, the Atlantic and the Californian work went on unabated. The San Francisco members had for some time been holding Sunday theosophical services for the convicts in the

prison there. This is continued. And there, also, every Sunday a free public lecture is given, to which very good audiences come. The old Pacific Coast Committee did not stop work a day and its lecturers went up and down among the people as usual, finding as much interest as ever in Theosophy. In New York an additional series of popular lectures was started at Chickering Hall by Mr. Claude Falls Wright with the aid of the Aryan T.S. These seem to be likely to attract large audiences very shortly. All this time the correspondence with enquirers went on and new members came in as before and in greater numbers.

I have brought forward these facts—and they are not all that might be selected—to show in a measure what the seven months' work has been since the eventful last Convention. It proves once more that “the Theosophical Movement is greater than any Theosophical Society.” It ought to show that the Theosophical Society in America is a strong, active, intelligent body, not depending on personalities but upon hard, common-sense work. And behind that hard work there are forces and a spirit which will keep it alive for more than a century if members always look for the spirit and not for the letter. No member has now the right to be gloomy or afraid. If seven months can show such facts, where is there cause for fear? There is none. The future grows from the present, and nothing but a cataclysm can stop our progress.

W. Q. J.

## LETTERS OF H. P. BLAVATSKY.<sup>1</sup>

### XIII.

IN FEBRUARY, 1890, she wrote to Mme. Jelihovsky:

“As you see, I am in Brighton, on the seashore, where I was sent by the doctors, to inhale the oceanic evaporations of the Gulf Stream, to get rid of a complete nervous prostration. I do not feel any pains, but palpitations of the heart, a ringing in the ears—I am nearly deaf—and weakness too, such weakness that I can hardly lift my hand. I am forbidden to write or read or even to think, but must spend whole days in the open air—‘sit by the sea and wait for fair weather.’ My doctor got frightened, himself, and frightened all the staff. It is an awfully expensive place; and my money—alas! So my esotericists put their money

<sup>1</sup> Copyright, 1895.

together immediately and persuaded me to go. And now subsidies fly to me from all points of the compass, for my care; some of them even unsigned, simply to my address. America especially is so generous that, upon my word, I feel ashamed. I admit they 'want' me, as they repeat to me twenty times a day, but still, why should they spend so much? They keep me in luxury as if I were an idol, and don't allow me to protest.

"Two or three Theosophists at a time take turns at my side, coming from London; watching my every movement like Cerberuses. Now one of them is putting his head in with a tearful request to stop writing, but I must let you know that I am still alive. You have been to Brighton, have you? We have splendid spring weather here; the sun is simply Italian, the air is rich; the sea is like a looking-glass, and during whole days I am pushed to and fro on the esplanade, in an invalid chair. It is lovely. I think I am already strong enough. My brain moves much less, but before I was simply afraid for my head. My doctor said . . . exhaustion of the brain and nervous prostration. 'You have overworked yourself,' he says, 'you must give yourself a rest.' That's it! And with all this work on my hands! 'You have written your full,' he says; 'now drive about.'

"It is easy for him to speak, but all the same I must put the third volume of the *Doctrine* in order, and the fourth—hardly begun yet, too. It is true though that in my present state of weakness my head keeps nodding, I feel drowsy. But, all the same, don't be afraid. There is no more danger. Take consolation from the enclosed newspaper cuttings. You see how the nations magnify your sister! My *Key to Theosophy* will bring many new proselytes, and the *Voice of the Silence*, tiny book though it is, is simply becoming the Theosophists' bible.

"They are grand aphorisms, indeed. I may say so, because you know I did not invent them! I only translated them from from Telugu, the oldest South-Indian dialect. There are three treatises, about morals, and the moral principles of the Mongolian and Dravidian mystics. Some of the aphorisms are wonderfully deep and beautiful. Here they have created a perfect *furor*, and I think they would attract attention in Russia, too. Won't you translate them? It will be a fine thing to do."

The sea air did her good, but she did not keep her strength long. Not later than April she was again forbidden to work, abstaining from which was a real torture for her, as with her failing strength the activity of her thought seemed only to in-

crease. She knew she had not much time to lose, and yet she had to spend whole days in her bed doing absolutely nothing. She wrote to her sister:

“And still I have a consolation: my Theosophists grudge nothing for me in either labor, time or money. Formerly I used to think they could not do without me, having imagined I am a well of wisdom, and so took care of me as of a precious jewel, which has come from far across the seas. And now I see I was mistaken, many of them simply love me as a dear mother of theirs. For instance Mrs. Candler: she is not a very deep Theosophist, and yet she spent the whole of the last summer petting me and now again she writes, asking me to settle beforehand where I feel inclined to spend the season, and wants to take me to all kinds of places, having wrapped me in wadding. But I shall not go anywhere. I want you, Vera, you and your children. Besides, it seems likely that Charlie and Vera will also return from India. They could not stay long in Russia; you are free to do what you like, so instead of the country come to me, all of you. . . . Or maybe you would prefer to spend the summer in Stockholm, near the seaside instead of England. Seriously—my Swedish Theosophists are very eager that I should come; one of them offers me a whole villa at my service, with a park and a yacht to sail in the bay. . . . But I think we might as well stay in London. Our new house, the Theosophical headquarters, is right in Regent's Park, near the Zoological Gardens. I am forbidden to work now, but all the same I am awfully busy changing from one end of London to the other. We have taken three separate houses, joined by a garden, for several years; 19 Avenue Road, with building-right. So I am building a lecture hall, to hold 300 people; the hall is to be in Eastern style, made of polished wood, in a brick shell, to keep the cold out; and no ceiling inside, the roof being supported by beams and made also of polished wood. And one of our Theosophists who is a painter is going to paint allegorical signs and pictures over it. Oh, it will be lovely!”

Mme. Blavatsky was as pleased as a child with all the new arrangements, and yet she had a foreboding she was to die in this new house, and spoke of it to her sister.

Her next letter, dated July, describes the opening of her new lecture hall.

“At one end of the hall they placed a huge arm-chair for me and I sat as if enthroned. I sat there hardly able to keep myself together, so ill was I, my doctor near at hand in case I should

faint. The hall is lovely, but about 500 people had assembled, nearly twice as many as it would hold. . . . And imagine my astonishment: in the first row I was shown Mrs. Benson, the wife of the Archbishop of Canterbury, to whom my *Lucifer* addressed a "brotherly message." I am sure you remember it? What are we coming to! The speeches were by Sinnett and others, but, needless to say, no one spoke so well as Annie Besant. Heavens, how this woman speaks! I hope you will hear her yourself. She is now my coëditor of *Lucifer* and the president of the Blavatsky Lodge. Sinnett is to remain the president of the London Lodge alone. As for me, I have become a regular theosophical pope now: I have been unanimously elected president of all the European theosophical branches. But what is the use of all this to me? . . . If I could get some more health—that would be business. But honors and titles are altogether out of my line."<sup>1</sup>

## THE DOCTRINE OF REBIRTH.

ARGUMENTS IN ITS FAVOR BROUGHT TOGETHER AND SOME  
OBJECTIONS ANSWERED.

THE term *reincarnation*, as used in Theosophical literature, means the coming again and again of the human soul into successive human bodies of flesh, but *never* into the body of a lower animal.

In evolution the door always closes behind the eternal pilgrim, and, for this informing and indwelling principle, there is no going back. Its progress is like the flow of the blood through the heart. Valves open for the forward flow of the life current in its cycle, but close against a backward flow. Or it is like that of the chambered nautilus that builds itself new mansions as the old ones grow too small, and never goes back; in fact, cannot, for the old house is outgrown. So when once a centre of self-consciousness has been evolved from the Universal Consciousness, and has incarnated in a fit vehicle for its use, the human body, it can never enter the body of a lower animal or function through its organism.

Reëmbodiment, or change of form, is a method of progress in the involution and evolution of the whole cosmos, but reëmbodiment of collective life in forms below the human is succeeded by

<sup>1</sup> This number closes the series of letters by H.P.B. to her family. Next month we will begin a series written to Dr. F. Hartmann, with some notes by him.—EDITOR.

reincarnation of individual thinking entities when the human stage is reached.

We see evidence of design in all nature, a working towards an end, and in this working a cyclic law obtains, alternate periods of subjective and objective life. We see it clearly in the vegetable kingdom. The tree drops its old garment of leaves, the life principle withdraws to the root and dwells in subjectivity till the period of reawakening, when it comes forth again into trunk and branch and takes on a new body of leaves. Not only the leaves, but branch and stalk of other plants, die, leaving only root or bulb or seed to hold the latent life and ideal plan of the plant. But the life and the plan are there, however unmanifested, and nature never makes a mistake in reembodying the one in accordance with the other. In this kingdom a physical vehicle is not dispensed with during subjective periods, but is reduced to small limits.

Reembodiment is plainly discernible in the insect world, where the same old material is worked over into a new and entirely different body but always with the intervening subjective states. We have a familiar illustration of this in the caterpillar, chrysalis, and butterfly. Higher in the scale, transformations in the same body are limited to organs, the informing principle is more developed, and it has no longer a physical body during subjective states save in hibernation, sleep and trance.

As reembodiment, with alternate periods of activity and rest, obtains in the lower kingdoms, analogy would lead us to infer the same for the higher. If it is worth while to conserve the informing principle of a plant with its specific character and reembody it, surely the soul of man deserves as much.

The immortality of the human soul demands reembodiment of some kind, somewhere, and the fittest body at present is the human organism, which required so many million years for its building, and the fittest place is earth so long as earth can furnish needed experience. If the life of the soul is without an end it must also be without a beginning, for that which has one end must have two. A beginning with the body implies an end with the body. That the soul is not the product of the body and does not necessarily perish with it is evident from its superiority over the body, as no stream can rise higher than its source.

The aim we see about us in nature is surely not set aside when we come to man, and since the soul of man incarnates, it must incarnate for a purpose, and that purpose must be the development of all the latent potentialities within it through experience

by its contact with matter on the physical plane. This development includes the conquest of matter and the training of the animal man till it becomes a fit instrument for the divine, and implies also the helping of other souls in their development. This object we plainly see cannot be accomplished in one earth life, even the longest; and how many quit the body at birth or in early childhood! If these can complete their development under other conditions than those afforded on the physical plane, then were it never necessary to incarnate at all and incarnation is a farce. But incarnation being necessary, reïncarnation must be so also. To acquire wisdom there must be opportunity for all experience, and to learn the unsatisfying nature of material life it must be tested in every phase. Many, many lives on earth are necessary for this; and the desire which first brought the soul into physical life will bring it again and again until physical life has nothing more to offer that can draw the soul.

The theory of repeated earth-lives in which a reïncarnating ego reaps what it has sown and sows what it will reap is the only one consistent with the idea of justice. The great differences in mental and moral capacities of different individuals, as well as in their circumstances, can be just on no other ground than that each individual has made his own capacities and conditions. What justice is there in creating new souls without any wish, will or action on their part for all new-born bodies and making these souls with widely different tendencies and capacities, placing some, often weak ones, in the most wretched and vicious surroundings where only strong souls could be virtuous, and others in beautiful, good and happy homes with every incentive to virtue, and then holding all alike responsible for the outcome of their lives? There is no justice in it. Only on the theory that each soul makes for itself its character and conditions is there any justice in the existing state of things. But this theory demands peëxistence of the soul and reïncarnation.

Neither is there any justice in the theory that some race in the future will reap the grand results of the experience of preceding races, unless that race be composed of the same egos as the preceding or has rendered or will render them like benefits.

The wide divergences in mental and moral characteristics in the same family can be accounted for only on the theory of a persistent ego that incarnates again and again gathering up, assimilating and carrying on the results of all its experiences. Heredity will not account for these differences, for even in the case of twins where not only the ancestry but the prenatal conditions are

the same these wide mental and moral divergencies may be seen in connection with great physical similarity. Heredity accounts for the physical likeness and is a co-worker with reïncarnation by affording the ego a suitable instrument for its purposes, an instrument which the ego has earned by its past.

Reïncarnation and not heredity accounts for genius and infant precocity. Often the genius is the only one in his family possessing his striking qualities in any marked degree. He neither inherited them from ancestors nor transmitted them to posterity, but must have acquired them by his own exertions in the past, and still carries them with him. To call these qualities the unearned gift of a Creator is but to ascribe partiality and injustice to that Creator.

Infant precocity shows remembrance of knowledge acquired in the past. This is true not only of a Mozart, who composed a most difficult concerto at the age of four years, but of less noted persons who at a very early age were able to read without having been taught in the present life.

Some persons comprehend and accept with great readiness Theosophical teachings on first presentation, because these are not new to their egos, while others of equal intellect comprehend and accept with difficulty or not at all. We readily accept those new ideas which are only an extension of our previous ideas.

Great spiritual lights, such as Jesus and Buddha, are no products of heredity with the added acquirements of one life only; but the suffering through which those souls were perfected and made one with the divine spirit was the suffering of many lives.

Reïncarnation best accounts for the decay of highly-civilized races and nations and the rise of new ones. The egos that brought on the high civilization of the old race quit it for the new, and then less and less advanced egos incarnate in the old, thus bringing on its decay. By the law of progress through heredity the race ought to go on to greater things instead of going back. Through reïncarnation there is real and continued progress. The going-back is only apparent, for all the egos go forward, and only the race made use of as an instrument by successively less and less advanced egos goes back. The instrument, but not the user, wears out.

Only the theory of reïncarnation gives a satisfactory explanation of the extinction of races. All the egos in the present cycle of development, having progressed beyond the need of anything that a certain race can furnish, will no longer incarnate in it, but

will seek a more advanced race, so births cease in the old race and it becomes extinct.

The reëpppearance of certain types of civilization after intervals of 1500 years goes to sustain the doctrine of reincarnation of the same ego after that interval in a subjective state. As an example of this note the reëpppearance of the conquering, colonizing and empire-loving character of the Romans of the Augustan period in the English of the Elizabethan age. See also at the present time in the currents of mystic, religious and philosophical thought a reëpppearance of the mystic thought, Gnosticism and Neo-Platonism of the fourth century.

The instinctive feelings of attraction and repulsion felt on first meeting people and without any apparent reason, may be due to old relations existing in former lives and not yet severed on the invisible planes. Indeed they are sometimes hard to account for on any other hypothesis.

Peculiar emotions connected with certain things and events point to some unknown former relationship to them.

Dreams often indicate a familiarity with persons and things not known in this life.

Intuitions of former lives enrich the page of the poet. Wordsworth says:

Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting  
And cometh from afar.

The same thought in varying phrase is expressed by many other inspired poets.

There are many people who have distinct remembrance of former lives, and that all do not remember is no proof of previous non-existence; for we do not remember the first years of our infancy nor many of the events of our later life, yet we do not on that account consider ourselves to have been non-existent. The reason so many of us do not remember is because the new brain we use in the present body is not sufficiently sensitive to the fine vibrations of the Higher Ego to be impressed with its knowledge of the past. But when the lower nature has been sufficiently trained and purified, then each personality will be able to receive the knowledge of the past and be strong enough to bear it. But at the present stage of development, it is a blessing to most of us that we are not burdened with a memory of the details of the past, and many would be glad to forget portions of the present life could the lesson be retained without the remembrance

of the mistakes that taught them. This is just what we have from our past lives.

The objection to reïncarnation is sometimes offered that it is unjust to suffer for an unremembered past, or for the deeds of another personality. Those who make this objection, however, never think of injustice in reaping the happy rewards of an unremembered past, or of the deeds of another personality. They fail also to consider how many causes of suffering sown in this life are forgotten before the suffering comes, yet they do not for that reason think the suffering unjust. Through all lives the ego is the same; and each personality, though a new one, is an aggregation of qualities from the past. So the suffering is just.

Some people object to reïncarnation because, as they say, they do not want to come back, they have had enough of the troubles of earth and are tired of earth-life, or they do not wish to lose their individuality or be separated from their friends or fail to recognize them. All these objections are based on the likes and dislikes of the objectors, as if these were sufficient to change facts and laws of nature. These people lose sight of the common fact in their every-day experience that there not liking things does not prevent their being. But granting the potency of likes and dislikes, one may be weary of earth-life under certain conditions and yet be eager to try it under others. In fact, it is a common thing to hear people say, "Oh, if I could only live my life over again with the knowledge I now have, how differently I would act!" This chance they sigh for they will have.

As for losing the individuality, this is a mistake. The individuality, which includes all that is worth saving, is not lost. It is only the undesirable portion of the being that is broken up. The new personality is but a new putting together of old material which has to be worked over till something better is made of it, or till it is so refined and purified that it is worthy to be preserved.

The objection regarding the failure to recognize friends is based on externals. That these friends must continue to have the same outward appearance is entirely unreasonable, as they do not do this even through one short earth-life. Applied to the soul-plane, this objection would preclude all mental and spiritual growth. In regard to the separation of friends, souls that are truly bound together by pure unselfish love are not separated by either birth or death of a body. Attachments hold over from one life to another and bring the same individuals together in successive incarnations.

Another objection put forward against reïncarnation is that

by presenting the opportunities of future lives it will make people careless regarding the present, that they will follow evil courses, indulging in whatever gratifies the lower nature. This might be so if there were no retribution, but every evil thought and deed carries in itself the seed of pain. The law of Karma is inseparably linked to that of reïncarnation, and there is no escaping the consequences of one's acts. This knowledge, instead of making people more inclined to lead evil lives, will have just the opposite effect.

The appearance of vicious children in virtuous families and virtuous children in vicious families is offered as an objection to the theory that the soul is drawn to reïncarnate in a family having similar characteristics to his own. Other factors than this, however, enter into the account. The interlinking of past Karma may be such as to bring together in the same family very different characters. Sometimes strong souls that have a mission to help humanity may be born into low conditions from choice, for by such birth they are best enabled to help all. They are too strong and pure to be overpowered by the conditions and so rise above them. But by their lowly birth and passing up through all ranks they are enabled to come into sympathetic touch with all.

Reïncarnation accounts for the divergences in families while heredity does not, although it is claimed that they may be accounted for by reversion. Yet the theory of reversion is disproved by the appearance of a single genius in an obscure family; for had any of his like appeared before in that family it would not have been obscure.

It is claimed that reïncarnation sets aside heredity, or that heredity invalidates reïncarnation, neither of which is true; for reïncarnation works with heredity, the latter affording the suitable physical environment for the returning ego.

Increase of population is put forward as an objection to reïncarnation, yet it is not positively known that the population of the earth increases, there being no statistics of population in many parts of it; and even if the population should increase there are so many more egos out of incarnation than in it that the increase could easily be accounted for without affecting the theory of reïncarnation.

Reïncarnation is believed in by the majority of the human race. It is the belief of Brahmans, Buddhists, Zoroastrians, Sufi Mohammedans and many of the tribes of North and South America, among them the Mayas. It is held by some Jews and Christians and by most of the members of the Theosophical So-

ciety of whatever religion. As a theory reïncarnation is becoming less strange and unreasonable to the western mind, and it certainly best accounts for known existing facts.

This doctrine is very clearly taught in the *Bhagavad-Gîtâ*, which is accepted by both Brahmans and Buddhists, and also in the Upanishads. It belongs to the ancient religious teachings of the Egyptians. The "Song of Resurrection" by Isis is a song of rebirth. It is taught in the *Talmud*, the *Zohar* and *Kether Malkuth*, and in the *Old* and *New Testaments*. Micah prophesies the coming again of one whose "going-forth" had been from everlasting (v. 2).

Jesus asked his disciples "Whom do men say that I am?" And they answered, "Some say thou art John the Baptist, some Elias, and others Jeremias or one of the prophets" (*Matthew*, xvi, 13). So it was thought that any of these might come again. And the same belief on the part of his own chosen disciples is implied by the question, "Who did sin, this man or his parents, that he was born blind?" (*John*, ix, 2), which implies the possibility of his sinning before birth. And Jesus said nothing against such a belief in either case although he says of himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (*John*, xviii, 37). On the contrary he declares that, "Before Abraham was, I am" (*John*, viii), and that John the Baptist was Elias come again (*Matthew*, xi, 14). In *Revelation* (iii, 12,) is the statement, "Him that overcometh will I make a pillar in the house of my God, and he shall go no more out," which implies that he had been out before and would go out again unless he overcame. In *John* (iii, 13) is the passage, "No man hath ascended up to heaven, but he that came down from heaven," which teaches preëxistence unless heaven has been and is devoid of men. There are numerous other passages supporting the teaching of reïncarnation to be found in the Christian Bible.

A general knowledge in the western world of the doctrines of karma and reïncarnation would be a very beneficial influence. It would greatly increase the sense of moral responsibility and consequently the moral character of the people. It would change the attitude of the rich and the poor towards each other for the better. The rich would feel themselves accountable for making the best use of their wealth, would know that if they practised injustice and unkindness in their treatment of the poor and had no sympathy for their suffering, that they might expect sometime to be poor themselves and suffer like treatment to learn a

needed lesson. So even from a selfish point of view there would be a strong incentive to brotherly action. A thorough assimilation of these doctrines would strike deeper root than this and would really make people less selfish. On the part of the poor these teachings would enable them to see that they themselves were the real makers of their hard lot, that they had earned it by their own past or that they had chosen it for their own soul growth.

This knowledge would help them to bear with patience what would otherwise be revolted against as great injustice, and it would take away their hate and envy of the rich, while at the same time the rich would be more kind to them, so that a general brotherly feeling would arise. A wholesome teaching is this:

Who toiled a slave may come anew a prince,  
For gentle worthiness and merit won;  
Who ruled a king may wander earth in rags  
For things done and undone.

BANDUSIA WAKEFIELD.

## BHAGAVAD-GITA.

### CHAPTER VII.

**A**LTHOUGH the strength of the devotee's devotion and faith for any God or object is due entirely to the Supreme Self, no matter if the faith be foolish and the God false, yet the reward obtained is said to be temporary, transitory, sure to come to an end. But unlike Western religious systems this is declared to be a matter of law instead of being determined by sentiment or arbitrarily. The sentences in which I find this are as follows:

But the reward of such short-sighted man is temporary. Those who worship the Gods go to the Gods, and those who worship me come to me.

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone through

too many experiences. It is moveable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge like it absorbs that to which is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted.

Now "the Gods" here represent not only the idols of idol-worshippers, but all the objects and desires people run after. For the idols are but the representatives of the desired object. But all these Gods are transitory. If we admit the existence of Indra or any other God, even he is impermanent. Elsewhere it is said that all the Gods are subject to the law of death and rebirth—at the time of the great dissolution they disappear. The vain things which men fix their minds on and run after are of the most illusory and transitory character. So whether it be the imaginary Gods or the desires and objects the mind is fixed on, it—that is, those who thus act—has only a temporary reward because the object taken is in itself temporary. This is law and not sentiment.

Pushing into details a little further it is said that after death the person, compelled thereto by the thoughts of life, becomes fixed in this, that or the other object or state. That is why the intermediate condition of kama-loka is a necessity. In that state they become what they thought. They were bigots and tortured others: those thoughts give them torture. Internal fires consume them until they are purified. The varieties of their different conditions and appearances are as vast in number as are all the immense varieties of thoughts. I could not describe them.

But those who worship or believe in the Self as all-in-all, not separate from any, supreme, the container, the whole, go to It, and, becoming It, know all because of its knowledge, and cease to be subject to change because It is changeless. This also is law, and not sentiment.

The chapter concludes by showing how the ignorant who believe in a Supreme Being with a form, fall into error and darkness at the time of their birth because of the hold which former life-recollections have upon the mind. This includes the power of the Skandhas or aggregates of sensations and desires accumulated in prior lives. At birth these, being a natural part of us, rush to us and we to them, so that a new union is made for another lifetime. In the other life, not having viewed the Self as

all and in all, and having worshipped many Gods, the sensations of liking and disliking are so strong that the darkness of rebirth is irresistible. But the wise man died out of his former life with a full knowledge of the Self at the hour of death, and thus prevented the imprinting upon his nature of a set of sensations and desires that would otherwise, upon reïncarnation, lead him into error.

This is the chapter on Unity, teaching that the Self is all, or if you like the word better, God: that God is all and not outside of nature, and that we must recognize this great unity of all things and beings in the Self. It and the next chapter are on the same subject and are only divided by a question put to Arjuna.

WILLIAM BREHON.

## A REINCARNATION.

IT HAS been stated in one of the numerous text-books on Theosophy that the average period of rest between any two incarnations is about 1500 years. Later explanations, however, have made it clear that this figure is a rough average at best, and takes into account the entire human family. Among students of Theosophy it is widely believed that a much shorter stay in Devachan, or the rest-world, is experienced. Some believe, for instance, that they took part in the theosophical movement in the eighteenth century, and it is stated that H. P. Blavatsky confirmed this impression in several instances. It has furthermore been said that "immediate rebirth is for those who are always working with their hearts on Master's work."<sup>1</sup> But this immediate reïncarnation (without any Devachanic interlude) is rare. It is reserved for those who have achieved considerable success in what may be called "the Master's work." Few can stand the terrific strain of such long-continued effort, which must be effort of a high order, impersonal, and made without "attachment to results." Otherwise Devachan could not be escaped and the usual period would have to be passed through in which the soul assimilates the experiences of the preceding life and makes real to itself the ideals, dreams, hopes and aspirations of its last incarnation. So it has been said that only those who are knowingly or unknowingly the accepted pupils of some Master can continue without break their work in this world. A Master's help is needed to enable them to overcome the great attraction felt for

<sup>1</sup> *Letters that have Helped Me*, p. 24.

Devachanic peace and deep forgetfulness of sorrow. Such help is also needed to infuse new strength into the tired soul, so that it may once more return with might to its next allotted task.

This return may be brought about in the ordinary way, by means of a new body born and developed like any other, though more quickly trained to obey the directions of its inmate than is generally the case. Or it may be brought about abnormally. A body may be obtained whose former occupant has renounced it.

Is not the Theosophical Society an entity? Is it not a soul, using an instrument on this plane as the soul of man uses a physical body? That is certainly the case. It must follow that the real T.S.—the soul—grows in the same way that everything else in nature grows: by means of reïncarnation. H. P. Blavatsky had much to say as to the previous incarnations of the Theosophical Society; as to the various forms it had assumed and occupied in the past. She spoke of the movement having commenced—of the reïncarnation having taken place—in the last quarter of each century, pointing to the work of St. Germain and Cagliostro in the eighteenth century as corresponding to her own work, which really began in 1875 with the founding of the Theosophical Society in New York. She further stated that in spite of the efforts made in France and elsewhere by these adepts and messengers of the Lodge, they had been overpowered by circumstances, so that the movement then was in some sense a failure. It had been impossible to “keep the link unbroken.” The movement had died, had indrawn to the rest-world of Devachan, leaving nothing but a few physical remains in the shape of Masonic bodies that in no way represented the soul. So in 1875 she had to commence the work anew, with no body of workers, no organization, ready to support her. She had to hew her way into the world of matter. Pointing to the opposition and needless difficulties then met with, she urged upon all Theosophists the vital importance of carrying this movement into the next century, so that when another messenger came from the great Lodge he might find a weapon ready to hand and might meet with ardent coöperation instead of active opposition or the deadly antagonism of indifference.

But consider what has been said in regard to immediate reïncarnation. It should be clear that the “failure” last century lay in the fact that no continuous thread was carried over till 1875. *There was a Devachanic interlude.* Such a Devachanic interlude was to be fought against at all costs in this present epoch. Can we yet speak as to the result of this fight? We can. There has

been no break, no Devachan, for *the real Theosophical Society has reincarnated already.*

“Look for the real beneath the unreal; look for the substance behind the shadow; and in the midst of confusion look for the silent centre where the Lodge is ever at work.” Under the shelter of all the noise and uproar of recent months, an immediate rebirth took place, and at the last Conventions in Boston and London the real Theosophical Society left its shell behind and passed into a new and more perfect body. H. P. Blavatsky’s life-work was crowned with final triumph. The connection between the past and the future was made and sustained; the thread was carried over, and the efforts of centuries culminated in an outburst of rejoicing only partially understood at the time but natural in view of the knowledge all must have had within them that this was the greatest victory gained by the movement for more than a thousand years. Let us continue to rejoice, but now in and through the work; for only in that work can we show our gratitude to the leaders who accomplished so much with so little, or help to consolidate and vitalize the Theosophical Society as a fitting instrument for that messenger promised alike by cyclic law and by Masters.

E. T. H.

## TALKS ABOUT INDIAN BOOKS.

### V.

#### RIG VEDA.

NOWHERE else in the ten circles of the *Rig Veda* hymns, nowhere in the thousand songs and poems and prayers that make them up, do we come across such a commanding figure as Vishvamitra, the Rajput seer of the third circle of hymns. There is one other very remarkable personage, Vāsishtha, whose history is closely bound up with Vishvamitra; his enemy and rival, the representative of the white race who came to form the nucleus of the Brahmans, as Vishvamitra is the representative of the red race who, already in Vedic times, were called the Rajputs, the warriors and princes, as the Brahmans were the priests.

But we do not find the hymns of Vasishta along with those of Vishvamitra and his family, as we should expect the hymns of a contemporary to be; we shall not come to them till we reach the seventh circle, while those of Vishvamitra are in the third. This

will remind us that, as the *Rig Veda* hymns stand now, they are not arranged chronologically, according to the order of their composition, so that we must be careful in considering everything early that we find in the early hymns, or late because we find it in the later circles.

In the third circle Vishvamitra's personality is predominant; in the seventh, Vasishta's; in the circles between, there are the hymns of other seers, the fourth circle being attributed to Vamadeva, the fifth to the Atris, the sixth to Bharadvaja. Each of the three begin with hymns to Agni; hymns to Indra follow, then come hymns to the other divinities, either separately or together. A hymn in the fourth circle tells us for instance that:

"Indra is not kith or kin or friend of him who offers no libations, he is the destroyer of the prostrate irreligious man;

"Indra the drinker of soma joins not in friendship with the greedy rich man who makes no libations of soma; he robs him of his riches and slays him when stripped bare, but is the friend alone of him who pours out soma and cooks libations."<sup>1</sup>

Verses like these suggest many thoughts; first, that the whole story of Indra may be read symbolically, taking Indra, as in the Upanishad "By whom," to mean the "Lord of the azure sphere," standing as a type of the causal self; the soma being the stream of aspiration by which the lesser man reaches the greater, and becomes possessed of his power, as the deputy possesses the king's. On the other hand, we may have the strong instinct of the priesthood, who, profiting personally and practically by the liberal giver, were not indisposed to use the terrors of both worlds against him who failed to benefit "the eaters of the leavings of the sacrifice."

Here again from the same fourth circle, is a hymn in which Indra and Varuna contend for mastery: "to me the eternal ruler verily belongs the kingdom, to me whom all immortals together obey; the gods follow the will of Varuna, I rule over the highest kingdom, over the roof of heaven.

"I am king Varuna; mine was first magic power as my own; the gods follow the will of Varuna, I rule over the highest kingdom, over the roof of heaven.

"It is I Varuna, oh Indra, who have with my greatness ordained and held firm the double kingdom of the air, the deep, broad, firmly founded, heaven and earth, I who, like Tvashtar, know all that is therein.

"I have made the trickling waters to swell, I have held

<sup>1</sup> *Rig Veda*, iv, 25, 6-7.

heaven in the place of right; through right has the son of Aditi, the friend of right, spread out the threefold world."

To this challenge Indra answers:

"Men call upon me at the coursing, with haughty steeds, they call on me in battle when the foes close in; I Indra the generous bring about the racing of horses, I raise the dust in whirlwinds with my might.

"I have accomplished all deeds, there is none who can withstand my irresistible might. When soma drink and song of praise have gladdened me, then trembles the boundless twofold kingdom of the air."<sup>1</sup>

The two rival gods become reconciled and united, for we read a few verses later:

"Our fathers were these seven sons; when Durgaha's son was bound, they gain by sacrifice for her son, Trasadasyu, like Indra a slayer of foes, a demigod.

"Purukutsâni worshipped you, oh Indra and Varuna, with offerings and obeisance; then ye gave her king Trasadasyu, a slayer of foes, a demigod."<sup>2</sup>

Here Indra is far rather a national god of warriors, fervently worshipped and strongly believed in, the deified genius of the Rajput race; for Trasadasyu the hero of the last verses of this hymn, as well as its author, like Vishvamisra was a Rajarshi, a seer or Rishi of Rajput race. An old tradition as to his history is recorded by the commentator. The queen of Purukutsa, he tells us, when her husband Durgaha's son was imprisoned, seeing the kingdom destitute of a ruler and desiring a son, of her own accord paid honors to the seven Rishis who had arrived. And they, again, being pleased, told her to sacrifice to Indra and Varuna. Having done so, she bore Trasadasyu.

Here is another hymn, to the deity Brhaspati or Brahmanaspati, who came to be personified as the teacher of the god.

"The king who maintains Brhaspati in abundance, who praises and magnifies him as enjoying the first distinction, overcomes all the powers of the enemy in force and valor.

"He dwells prosperous in his palace, the earth ever yields her increase to him, to him the people bow themselves down, that king in whose house a Brahman walks first.

"Unrivalled, he wins the wealth of both foes and kindred; the gods preserve the king who bestows wealth on the Brahman who asks his assistance."<sup>3</sup>

<sup>1</sup> *Rig Veda*, iv, 42, 1-6.

<sup>2</sup> *Rig Veda*, iv, 42, 8-9.

<sup>3</sup> *Rig Veda*, iv, 50, 7-9.

Here, there is no denying it, we have a quite clear view of the priesthood offering the solidest of bribes to the princes, the wealth of foes and friends alike. This is the beginning, but the full growth of the system extended through ages.

So far the fourth circle. The fifth circle of the beginners, as we saw, is attributed to the Atris. Here is part of a hymn in their honor:

“When Svarbhanu, of the race of the Asuras, pierced the Sun with darkness all the worlds were like a man lost in a strange land.

“When, Indra, thou didst brush away the magical arts of Svarbhanu, which were at work beneath the sky, Atri with the fourth text discovered the sun, which had been hidden by hostile darkness. . . .

“Using the stones that crush the soma, worshipping, serving the gods with reverence and praise, the Brahman Atri set the eye of the Sun in the sky, and dispelled the illusions of Svarbhanu.

“The Atris discovered the sun which Svarbhanu had pierced with darkness. This no other could accomplish.”<sup>1</sup>

In after years, this old hymn was used to support the claims of the priests in their rivalry with the warrior-princes; the *Mahabharata*, all through which princely legends have been remoulded in a priestly shape, concludes its version of the story thus: “Behold the deed done by Atri, the Brahman; tell me of any Kshattriya warrior superior to Atri.”

In the sixth circle of the hymns, there is the same general character: prayers to the gods, with Agni and Indra at their head, praises, invocations. The blessings sought from divine grace show no very striking idealism; horses and cows are begged for in prayers that, if they are to be taken literally, exactly correspond to the mood of the Mongol or Tartar monads, who range the verges of the Gobi desert to-day. Health and wealth, long life and prosperity are ardently desired, enemies are cursed, their defeat and death are fervently expected, and as an especial crime it is alleged against them that they do not worship great Agni and Indra nor reverence their sacred rites. Indeed the whole aspiration of these very interesting hymns might be summed up in the offer of death to Nachiketas, which the youth refused, seeking rather to know what is in the great Beyond.

Of hopes of heaven or fears of hell, there are only the dimmest traces, and even these are found, for the most part, in the last circle of the hymns, which, it is generally recognized, belong to a later period than the rest. Even there the hopes of heaven

<sup>1</sup> *Rig Veda*, v, 40, 5-6, 8-9.

are only for a better edition of the boons of earth, longer life, larger festivals, more abundant delights. Of the idea of rebirth there is in the whole *Rig Veda* no certain trace at all.

From the sixth circle we may quote a few verses, showing the general tendency of these prayers:

“Agni whom, rich in oblations, the five races honor with prostrations, bringing offerings to him as if he were a man.”<sup>1</sup>

“The children of Manu praise in the sacrifices Agni the invoker.”<sup>2</sup> Do thou, O wise God, son of strength, approach my hymn with all the adorable ones; they whose tongues were of fire, present at the rites, and made the sons of Manu superior to the Dasa.”<sup>3</sup>

“In many ways, oh Agni, the wealth of the enemy hastens emulously to our aid. The men destroy the Dasyu, and seek by rites to overcome the riteless.”<sup>4</sup>

“With hymns I call Indra, the Brahman, the carrier of prayers, the friend who is worthy of praise, as men do a cow who is to be milked.”<sup>5</sup>

This expression, perhaps, better than any other shows the attitude in which the seers of the Vedic hymns approach the gods—as cows to be milked. As before, all this may be set in another light by a liberal use of allegory; but how far the authors of the hymns held to this allegorical sense, or had any idea of it, is very doubtful; and our doubts about this, as about many other problems connected with the *Rig Veda*, must still remain for a long time unsolved. All we can say is, that that even if we suppose the hymns to have had an allegorical secondary meaning we must still hold that their primary meaning shows an attitude which at best we may describe as strictly utilitarian. C. J.

## GENERAL PERTINENT OBSERVATIONS.

QUITE A number of Theosophists—I mean members of the Society—have been talking to me of what a shame it is that the great daily newspapers give so much space to such events as a prize fight or the marriage of an American millionaire’s daughter to an English duke, and will not put in matter about Theosophy. It is quite true that our doings do not occupy much space in the papers, but what are they for? They

<sup>1</sup> *Rig Veda*, vi, 17, 4.

<sup>2</sup> *Rig Veda*, vi, 21, 11.

<sup>3</sup> *Rig Veda*, vi, 45, 7.

<sup>4</sup> *Rig Veda*, vi, 14, 26.

<sup>5</sup> *Rig Veda*, vi, 14, 3.

were not established for our propaganda and we should be satisfied with what they do give us. But it has been found that in outlying states and places, where there is not so much going on, the newspapers are willing to give a great deal of attention to us. I understand that the whole of the *Ocean of Theosophy* appeared in a newspaper of Fort Wayne, Indiana, before it was published in book-form. The great papers of the principal cities cannot afford to do this because their mass of readers is enormous and varied. The intelligent Theosophist will at once see that it would be hopeless to expect thousands of people who do not care for Theosophy to be daily interested in accounts of it. Then the city newspaper represents the selfish, hurried, superficial, money-grabbing majority, just as much as it does the others in minority. And if we just think for a moment—those of us who have kept up with our history—of the great difference between now and 1875 as to our treatment by newspapers, we must in fact be very thankful.

American members ought to know how difficult is the case of their European brothers. Here we have greater freedom of thought, hence quicker acceptance, and very little presentation. Over there it is not so. Such a thing could hardly occur there as did here the other day. The ministers in a town rose up against our lecturer and tried to prevent his speaking by inducing the landlord to cancel the contract for the hall. Result: many citizens otherwise uninterested, intervened and obtained for us another hall. This could hardly take place, say in a similar small town in England, where the clergymen's *fiat* would be final. The people over there have not yet wholly escaped from the physical domination of the church. If they had lately so escaped they would themselves be yet too bigoted to give us the hearing or the freedom we get here.

Then, too, look at their newspapers! They either ignore the whole matter or now and then blurt out that Theosophy has been killed dead as a door-nail, never to rise again. All this tends to discourage. But members know Theosophy is not dead. We should not forget the plight of our fellows, and they can gain encouragement from our activity and the freedom we have.

A very significant fact is this: The Roman Catholics ignore Theosophy and all our doings. Of course now and then in their own church newspapers—which we never read—they may use us badly, but otherwise they are silent. We may go to a town and be well advertised, the Episcopalians and the Methodists will

howl about us, but the Roman Catholics say nothing. This is in accord with the policy of killing a thing by ignoring it. We are therefore pleased, or ought to be, for the abuse the others heap upon us. Why should members groan when now and then we are loudly and unjustifiably abused? Why, that is a good advertisement, and surely we want the world to know of Theosophy.

Hypnotism is once more suggested as a means for doing away with all crime, and the *New York Herald* in November printed an article thereon. In this the writer proposes to hypnotize crime out of all criminals, and hopes soon to see asylums for the purpose. The case of a kleptomaniacal boy is cited who, the writer said, had been changed into an honest boy, and now has a position of great trust.

This horrible notion, as it seems to me, will of course have believers and helpers. People, like physicians, are empirical and prone to cure the outer sore rather than the poor blood that caused it. But the case of the boy proves nothing because it is not known how long the effect of suggestion will last, nor whether it may not suddenly break down and leave the person again a criminal. Then the people who propose this method do not know Theosophy. They do not see the seeds of crime in the mind, and do not admit that it might be worse to prevent the criminal now for present benefit than to let him work his criminal nature out. For if his criminal thought is now simply stopped for a while it may come out worse in the next life. It would seem as if the story in the *Bible* of the man having his devils come back worse than before might illustrate this. But even the proposal made so seriously points out how generally theosophical and occult ideas have affected the American public.

Proposals looking to the formation of retreats—some irreverent people would call them monasteries or nunneries—for Theosophists, seem to be unwise. There are not enough members in the entire movement to do its work properly. Why then withdraw them from activity? The duty of every member now is a business duty as well as one purely philosophical, psychical and ethical. Collections of members coming together in one house should be, at this period of our progress, for better and wider work. And that work should be now and not in the future. Hence getting up such centres, in debt, and sure to have to struggle through a long period, is a mistake.

THE OBSERVER.

## QUESTIONS AND ANSWERS.

*T. T.*—In the November *PATH* there is a reply about Buddhism. May I ask whether reference was intended to the outside exoteric form of the religion or to the exoteric side?

The answer was intended to refer solely to outer forms of Buddhism, because the esoteric teachings of Buddha, if known, would undoubtedly be found to be the same as those of Jesus and the Brahmans—since we hold that both had secret doctrines for the few. The old Jews had their secret religion—the Kaballah—and Jesus, following his Jewish teachers, taught his disciples many things in private which were not recorded. But there is a good deal of evidence that that secret teaching was in all probability like Gnosticism. What Buddha secretly taught we do not know.

If all the superstitions and gross absurdities of outer Buddhism were fully known in the West you would see why it will not be adopted; just as you would be convinced that we will not adopt Brahmanism either, with all its idolatry and superstitions.

W. Q. J.

*E. M.*—Has the identity of Chew-Yew-Tsâng been revealed? When I was in London the people in the T.S. centre there were wild about him and some said he was an Adept. What is the truth about this?

Chew-Yew-Tsâng was a *nom-de-plume* adopted by Mr. E. T. Hargrove, who is now lecturing for us here. He had some good ideas and sent them to *Lucifer* over that name. Many did go wild over the articles, especially its sub-editor. In time it was divulged who the author was and then the amusing part happened. The disputes about some charges in the Society were raging and Mr. Hargrove sided with the defendant. So those who had admired Chew, almost fallen at his symbolical feet, who had engrossed some of his sentences and hung them on the wall, arose quite angry at being led into praising the writing of such a young man—in fact it was a sort of reünion for the purpose of “eating crow.” If there was any Adept in the matter he was in the far back ground and has not yet divulged himself. But it remains that the articles by Chew are well written and inspiring.

*B.*—Some of those who refused to agree to our proceedings at Boston Convention are feeling hurt because in the *PATH* they have been slightly referred to, as they think. Is it not better to be as kind as possible to all of them?

It is always best to be as kind as possible to friends and ene-

mies, to those who are with us as to those who remain neutral. If the PATH was unkind it sincerely apologizes for such a fault. In going over the ground after a very short struggle in which the small minority is of course beaten, the detailing of facts for information of the great constituency which could not attend the festivities, it is very natural that something unpleasant would take place—for bald facts are sometimes not agreeable. So the PATH writer—and it was not the Editor—merely intended to point out that in some cases the bolting branch would be found to be one of those which had never been of the slightest use—in one case such a branch had been dead a year—and in others that the really earnest and devoted workers were not those who bolted after the Boston vote.

And indeed this magazine was very much milder in the matter than Col. H. S. Olcott himself. He declared it seemed as if all the best brain and energy of the American movement had gone with the vote and with that dreadful person—

W. Q. J.

*P. B.*—The other evening, after a day of great activity, and being very tired, not thinking of my friend X, but rather of the passing business I had been in, I had a vision suddenly of X with whom I seemed to have a long conversation of benefit to both. Now how was this when I had not been thinking of him at all?

In the first place, experience shows, and those who know the laws of such matters say, that the fact of not having thought of a person is not a cause for preventing one from seeing the person in dream or vision. It makes no difference if you haven't thought of the person for twenty years.

Secondly, being wearied and much occupied during the day with absorbing business is in general likely to furnish just the condition in you for a vision or dream of a person or a place you have not thought of for a long time. But extreme and absolute fatigue, going to the extreme, is likely to plunge one into such a deep sleep as to prevent any such experience.

In consequence of bodily and brain fatigue those organs are temporarily paralyzed, sometimes, just enough to allow some of the astral senses to work. We then have a vision or dream of place or person, all depending upon the extent to which the inner astral person is able to impress the material brain cells. Sometimes it is forgotten save as the mere trace of something that took place but cannot be identified. When we are awake and active the brain has such a hold on the astral body that the latter (very fortunately) can work only with the brain and as

that organ dictates. And when we fall naturally, unfatigued, into the state when it might be supposed we would have a vision, it does not come. But the pictures and recollections of the day pass before us because the brain is not tired enough to give up its hold on the astral body. Fatigue, however, stills the imperative brain and it releases its hold.

W. Q. J.

*A. M.*—Who is your authority for the statement in November PATH that there are only about 90 active branches in India of which only about 40 have activity?

First, Mr. B. Keightley, who, as General Secretary there, reported—and it was so printed in the *Theosophist*—to the effect stated. In fact his report was even worse. Secondly, a member who had been at Adyar many months helping with reports and accounts. He stated not much over a year ago that it was as I have said. In fact it now is a thoroughly well-known fact that the great parade of branches in India—some hundreds—is all a show, just like counting in your assets and reporting as alive a lot of long dead and valueless bonds or scrip. These other branches have long been dead and ought to have been taken off the record. But the presiding genius likes to parade the names of back numbers so as to make a noise. We and the American public have been too long deluded about this flock of theosophical doves over there which are mere phantasms.

W. Q. J.

## CORRESPONDENCE.

STOCKHOLM, OCTOBER 8, 1895.

*Editor PATH,*

DEAR SIR AND BROTHER:—I should be obliged to you if you would inform the readers of your magazine who may wonder that my name is put under two different addresses in the *Report of Proceedings* of the late convention at Boston, that the address printed on page 50 of the *Report* is that which I have signed and sent to the convention in the name of the Scandinavian T.S.

Fraternally yours,

G. ZANDER.

THE following denial by Countess Wachtmeister is printed as the last of the matter. Our readers and the members generally have long ago grown over-tired of charges, circulars, and denials, and desire to bury all these personalities out of sight, so that we may go on with the better work which we have to do.

EDITOR.

SYDNEY, SEPTEMBER 9, 1895.

*Editor PATH,*

SIR:—Having seen a very extraordinary statement in your journal (the July number) by L. A. Russell, called "Countess Wachtmeister's Opinion in 1894," putting words into my mouth which I have never said, I beg you in all courtesy and through a sense of justice to print my refutation of this untrue statement.

Mrs. Russell confided to me some unpleasant experiences of an occult nature, and as Mr. Judge was the head of the Society to which she belonged I naturally referred her to him without however making any comparisons between that gentleman and Mrs. Besant.

I absolutely deny having said that "*W. Q. Judge is the greatest living occultist known to the western world since H.P.B.'s death.*"

I beg your readers once for all to receive a positive refutation of words attributed to me which I have never said.

CONSTANCE WACHTMEISTER.

## LITERARY NOTES.

**SPHINX** for November (German). The most notable articles are "Asceticism" by H. S. Olcott, "An Autobiography" by Annie Besant, "Mars" by Dr. Julius Stinde, "Aphorisms of an Anchorite" by Paul Lanzky, and a synopsis of Dr. Anderson's arguments for Reincarnation.—[G.]

**LOTUSBLÜTEN** (German) for September and October. The "Gospel of Buddha" is finished and Herbert Coryn's fine article on "Devachan" is begun in the September number. In October we have an extract from the *Perfect Way* on the "Mystery of Satan," and an interpretation of the "Prometheus Myth." Madame Jelihovskiy's article on H.P.B. runs through both numbers.—[G.]

**THE ENGLISH THEOSOPHIST** for November is chiefly remarkable for the sound logic and clear, common-sense of the editor. The number is entirely made up of comment of one kind or another upon the tempestuous times recently passed through by the theosophical movement and as such requires no special notice. It is hoped the subscriptions will permit its continuance. All Theosophists should take it.—[G.]

**THE THEOSOPHICAL FORUM** for October begins a new department, "Some Correspondents Answered," which will serve a good purpose in answering many, through reply to one. The readers are requested to say whether they favor signed replies to the questions or prefer having all answers anonymous. As an experiment it would be interesting to try the latter course. There are the usual questions and replies, subjects for discussion, notes and notices.—[G.]

**THE LAMP** for October opens with some remarks about "The Discovery of Atlantis." "Five Minutes on Karma" is continued from last month. This is followed by an interesting extract from the *Irish Congregational Magazine* for August, 1894, giving a most appreciative account of Dharmapala, and recognizing what few orthodox Christians do recognize to-day that those who "diffuse the spirit of Christ" should be supported by Christian people, not feared by them, no matter to what fold they may belong. The excellent "International Sunday-school Lessons" are continued.—[G.]

**IRISH THEOSOPHIST** for October. Chew-Yew-Tsang strikes his usual ringing note in the opening article, "The Warrior Eternal and Sure," which teaches the wise, strong lesson of self-confidence, showing the source from which we should draw it, and the power and opportunity thereby ours. One rises from its perusal with added purpose, a higher determination, a fuller courage. Number three of the Songs of Olden Magic is "Our Lost Others" by Aretas, which has another fearful and wonderful illustration. C. J. writes with his usual charm of "The Books of Hidden Wisdom," showing the likeness and the difference of the Gospels and the Upanishads. "The Sermon on the Mount" is continued, and is followed by a most beautiful article by Æ. on "Content." Mrs. Keightley contributes an article on "Methods of Work."—[G.]

**LUCIFER** for October has little of note. With the exception of C. W. Leadbeater's account of the true cult of Jaganath, the issue is composed of continued articles, one of the most prominent being concluded, namely Mrs.

Besant's "Karma" which is shortly to appear in book form. This contribution to the series of Theosophical Manuals is written in Mrs. Besant's usual brilliant style, clear and graceful, with smoothly rounded sentences, and much rhetorical effect, but as is the case with much of her work it is so purely intellectual, that some of the "spirit" which "giveth life" is lacking, and the higher meaning of things is often lost in the extreme desire for lucidity of statement. Such writings develop the reasoning faculty, but never the intuition. Charlotte E. Wood's excellent article on "The Rationale of Life" is also finished.—[G.]

THE THEOSOPHIST for October begins the magazine's seventeenth year. In the opening notice is promised an account of the experiments of Dr. Baradue of Paris, and a continuation of "Old Diary Leaves." We are told that THE PATH has become an "adverse organ" (!) whatever that may mean. "Old Diary Leaves" is chiefly an account of a rather disgraceful row between Miss Bates and Mme. Coulomb, that resulted in the permanent retirement of the former. The meager description of Damodar is interesting. There is a valuable article entitled "Mahâtmâs and Saints," which seeks with some success to trace a resemblance between the holy ones of the East and the holy ones of the early Christian days. It is acknowledged that the latter had lost the key giving point to their strivings, but in spite of this their devotion and earnestness produced often great and real interior enlightenment. "The Ethical Significance of Ramayana" is also interesting, and gives new meaning to that great Indian epic.—[G.]

## MIRROR OF THE MOVEMENT.

### AMERICA.

MINNEAPOLIS T.S. has formed a class for study to be held in the rooms of the Society, 315 Masonic Temple, on Thursday evenings at 8 o'clock, and extends cordial invitations to all members and visitors to its meetings.

MILWAUKEE T.S. has had a visit from R. D. A. Wade, president of the Loyalty T.S., which has done much good. On October 19th he met some members of the local branch at the house of the president, and gave an informal talk on branch work. On the 18th he attended branch meeting, and took part in discussion of the evening, *Astral Light*, also addressing the branch on methods of work. On October 20th he lectured before the branch on *Reincarnation as a Salvation from the Crumbling Creeds of Churchianity*, the lecture being very well attended. Afterwards he answered questions for three-quarters of an hour. On the 21st he lectured before the local branch upon *Theosophy and the Theosophical Society in America*. Miss Eva F. Gates, the secretary of the Central States Committee, then paid a visit to the Society, and on October 25th spoke before the branch upon the subject of their syllabus, *Spirituality*. On the 27th she gave a lecture on *Karma*. It had been advertised and called together a good audience.

THE "H.P.B." BRANCH has adopted a plan recently by which it hopes to considerably increase interest in Theosophy among the general public. The plan is to devote one Sunday evening regularly each month to a discussion of theosophical subjects. After the opening exercises ten minutes are given for those in the audience, whether members or visitors, who desire to write questions on Theosophy which they wish answered. No more questions are permitted during the remainder of the evening, but those in hand are given to the chairman who takes them up one by one, reading one and then calling for an answer from some member. As many questions as possible are treated in this way, the main point gained being that the public is thus given an opportunity to ask and have explained the fundamental views of Theosophy. One evening this month has been devoted to such a general talk, and with a time-limit of ten minutes put upon each speaker; it proved a success. A sociable in the form of a "Hallow'en Party" was held at the rooms of the

branch on the evening of the 2d, which eminently gratified the social element. Music was furnished, refreshments served, and games suitable to the occasion were played for the benefit of the younger people. Mr. H. T. Patterson of Brooklyn delivered a lecture on *The Zodiac* on the 10th; the two remaining Sundays in November are to be devoted to Mr. Wm. Main who will lecture on *Nature's Workshops*, and Dr. T. P. Hyatt—subject not known.

#### THE STATE AND PROGRESS OF THINGS.

Since the report last month on "The State and Progress of Things" the following branches have been added to the T.S.A.: Amrita T.S., Lincoln, Neb., and Porterville T.S. Hermes Council T.S., Baltimore, has surrendered its charter, the members having decided that the retaining of an organization in their city at present was not advisable. The work has by no means ceased there, for the members continue active. This brings the roll of branches up to 90. Applications for charters have also been received for new branches in South Brooklyn, Grand Island, New Whatcom, and Clinton. These will be properly reported in next month's issue.

#### CENTRAL STATES COMMITTEE'S REPORT.

Ohio is particularly favored this fall in having had Messrs. Hargrove's and Harding's work. From Nebraska we have good reports, Lincoln Branch has joined us. Sioux City reports progressive work. Milwaukee has been having nearly two weeks of stirring work. Englewood Branch has begun its winter work with an energy that means success. Wachtmeister is working effectively among its people; has a large field that appears ready for workers. Loyalty is busy—has so many lines of propaganda in motion that we must wait for more space before reporting it.

#### HEADQUARTERS REFERENCE LIBRARY.

The librarian of the Reference Library has to acknowledge the receipt of several donations to it lately. Mrs. M. F. Hascall has presented the works of Jacob Boehme and an *edition de lux* of a devotional family Bible. Other donations have been: *The Gospel of Buddha*, by Paul Carus; *Some first Steps in Human Progress*, by Frederich Starr; *Stories from Norse Legends*, by Mary E. Litchfield; *Pan-Gnosticism*, by Noel Winter; *Our Life after Death*, by Rev. Arthur Chambers; *Nature's Teachings*, by J. C. Wood; *Theory of Light*, by Thomas Preston; *Meteoric Hypothesis*, by Norman Lockyer; *Le Los Fondamentales de l' Univers*, by Le Prince Grigori Stourdzia.

#### MOVEMENTS OF E. T. HARGROVE.

Continuing his tour from New York, Boston, Syracuse and Buffalo, Mr. Hargrove reached Toronto on the 19th of October. A reception was given him that evening at Mr. Smythe's. On the 20th Mr. Hargrove addressed the *Secret Doctrine* class in the morning, giving a public lecture in the evening in the Forum Hall, considerably over one hundred being present. On the 21st he attended a meeting; on the 22d lectured in the Forum to still larger audience; on the 23d received inquirers in the new headquarters (a delightful room), spoke at a meeting of members later and lectured in the evening to a large audience. On the 24th he returned to Buffalo and spoke at a reception given by Mrs. Stevens that evening. A meeting in the afternoon of the following day was followed by a reception at Mrs. Cary's. The ordinary branch-meeting on Sunday the 27th was attended, and in the evening a lecture was given to an attentive audience. Leaving for Jamestown on the 28th he attended a meeting that evening; on the 29th gave a talk to the members assembled at Mrs. Chase's, following this by a public lecture in the Independent Congregational Church, Mr. Sample the minister, a member of the T.S.A., being in the chair. Reaching Sandusky on the 30th, Mr. Hargrove gave a parlor talk that evening. Another followed on the 31st, Mrs. Davis' room being full. On the 1st November he reached Toledo; on the 2d lectured in the Unitarian Church to a large audience. Excellent reports and personal interviews appeared in the following mornings' papers. On the 3d he gave a branch talk; on the 4th lectured in the Unitarian Church to a crowded audience, many people standing and others sitting on the floor for lack of seats. Some 450 were present. A talk to members was given on the 5th in the Society's Hall. The 6th found him at Fort Wayne; on the 7th he gave a pub-

lic lecture; a members' meeting followed on the 8th; another public lecture on the 9th; and a meeting on the morning of the 10th with a crowded lecture in the evening at which a number were obliged to stand. The newspapers gave excellent reports throughout. The 11th brought him to Columbus, where he lectured that evening to over 200 people in the Y.M.C.A. Hall. Newspapers again gave good reports and interviews. A still larger audience attended the lecture on the 12th, after which a members' meeting was held in the library of the Society. On the 13th Mr. Hargrove arrived at Cincinnati, three interviewers awaiting him. On the 14th he lectured at the headquarters to some 150 people, with Dr. Buck occupying the chair in the way that has become celebrated throughout the Society. A reception was given Mr. Hargrove on the 16th. On the 17th he gave a public lecture to a crowded audience. He proceeds to St. Louis, Kansas City, Memphis and the south.

#### CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding gave two lectures, October 21st and 22d, at Newcastle, Ind. The court-room was fairly filled, and the following day a class met. The 24th and 25th at Greenfield, Ind., the court-room was crowded with the leading intellectual people, and animated discussions arose at the close of the addresses. Sunday, 27th, lectures were given morning and evening in the Christian Church to about 300 people. This concluded four months' work in Indiana, the expense having been generously born by the Fort Wayne and Indianapolis branches.

Mr. Harding then crossed into Ohio, beginning at Piqua. On the 29th a meeting for discussion was held at the Plaza Hotel. October 31st and November 1st public lectures were given to good audiences; and on Sunday, the 3d, he spoke to about 450 persons in the Christian Church on *Theosophy the Religion of Jesus*. The meeting of the Ministerial Association was attended, and Theosophy discussed with the various denominational pastors. Miss L. M. Buchanan, F.T.S., made the arrangements for Piqua.

November 4th to 12th was passed with the Dayton Branch. Meetings were held in their new headquarters and four public lectures given in a hired hall, after which two quiz meetings for the public were well attended. Four lectures were also given in the Memorial Hall, Soldiers' Home. Large audiences were present and became quite enthusiastic for Theosophy, the discussions showing they had obtained a good grasp of the subject. Dayton Branch is earnest and active in the work. On the 13th, 14th and 15th at Springfield public lectures were given in the court-room. About 250 attended each evening, and entered into the discussions with an intelligent interest. A class met on the 16th. Monday, the 18th, an address on Theosophy was given to the Ministerial Association. Interest in Theosophy and the number of listeners are always increasing. This became very marked immediately after the formation of the T.S.A., and has been accentuated every succeeding month.

#### PACIFIC COAST.

THE SALT LAKE BRANCH not only keeps up its branch and public meetings but holds regular monthly meetings in the state-prison.

DR. GRIFFITHS engaged in work about San Francisco and lectured there October 20th, and later in Oakland, Gilroy and San Ardo.

NEARLY all of the Pacific Coast Branches have adopted the *Forum's* topical studies, and find that course very helpful in the way of benefit to new members and visitors to branch meetings.

THE WHATCOM BRANCH was formed in Whatcom, Wash., October 30th, with ten charter-members. The F.T.S. of the far northwest are very earnest. This is the second branch formed in that section during the past few months.

T.S. WORK in state-prisons in California is continuing with very satisfactory results. Dr. J. S. Cook, Alfred Spinks and Robert Joy of Sacramento conduct the prison work at Folsome. Some conception of difficulties is had when it becomes known that these workers have to ride fifty miles in a buggy upon the day lectures are given at Folsome prison. But both the expense and labor are cheerfully undergone. Results of the work are very satisfactory and warrant continuance.

## MRS. HARRIS'S TOUR.

Mrs. Harris left Victoria for Seattle Wednesday, November 16th, after a month of solid work at that place. During her visit she gave nine public lectures; was invited to three or four private houses where a few would meet to discuss Theosophy in an informal manner; and it is interesting to note that all of these private meetings were held in the houses of non-members of the Society. She also held numerous other meetings for the members. The following is a list of her public lectures: October 6th, *The three Objects of the T.S.*; 7th, *The Seven Principles of Man*; 13th, *Reincarnation*; 16th, *Karma*; 20th, *Manhood and Godhood*; 23d, question meeting; 27th, *Hypnotism, Mediumship and Adeptship*; 30th, *What we Believe and What we Know*; November 3d, *Heaven and Hell*. All these lectures were well attended, especially the Sunday evening ones. At the last, *Heaven and Hell*, every seat was taken and a number of people had to stand during the address. Already the good effects of Mrs. Harris's work are noticeable: she herself signed the applications of two new members and the attendance at our meetings has largely increased. This is but one branch of the work which is being carried on by the Pacific Coast Committee for Theosophic Work.

## ABBOTT CLARK'S TOUR.

Mr. Clark closed his course of Sunday lectures at Los Angeles on October 20th, the subject being *Mahatmas, who and what are They?—the Future of America*. The hall was crowded, with people sitting on platforms and standing. The attendance at these lectures has been so great that a large new hall has been hired as a permanent thing for the Sunday lectures. It is in Odd Fellows building, on Main street, near the centre of the city. The Friday meeting has been discontinued and an H.P.B. training-class, of over twenty members, substituted. Its object is to prepare and train members for speaking and theosophical work. Several members have given much time almost daily for some weeks to emassing a quantity of matter on a given subject, and then condense or epitomize it in notes and deliver a lecture. The branch is arranging for Sunday (11 a. m.) lectures by a regular speaker.

Mr. Clark spoke to a large audience in the Church of the New Era, at Compton, on October 20th, and answered questions at the Los Angeles lecture that night. Much difficulty had been experienced in getting a hall at Pasadena; finally Mr. Clark met the Board of Directors of the Universalist Church and applied for the use of the vestry. After several speeches in favor of Theosophy from the minister and members the Board unanimously voted in the Theosophists for half-price to cover expenses. Lectures will be delivered November 14th, 16th, 19th and 21st. On the 17th Mr. Clark will speak at Compton in the morning and answer questions at Los Angeles in the evening.

Prof. J. J. Fernand has had a class here which is taking steps to continue the public meetings with his assistance. The class will probably soon grow into a branch.

## FOREIGN.

## ENGLISH LETTER.

The action of the Northern Federation has had results not expected by them, for many members in the north of England, alienated by the unbrotherly action taken by the majority, are inclining in our direction and some have already joined us.

A new lodge has been formed in South Shields, through Mrs. Bink's exertions. It starts well, with six members.

The Croydon Lodge (S. G. P. Coryn, president) reports the most active year since their formation in 1891. More strangers attracted than in any past year.

The T.S. in Europe (England) now holds a monthly *conversazione* at its new central office, the first one taking place on the 2d of this month (November) with great success.

ALICE L. CLEATHER.

Harmony among diverse elements is due to equilibrium and not to removal of diversity.—*Book of Items*.

OM.

# THE PATH.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.—*Proverbs, xiii, 7.*

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—*Matthew, x, 30.*

## THE PATH.

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VOL. X.

JANUARY, 1896.

No. 10.

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### LETTERS OF H.P.B. TO DR. HARTMANN.

1885 TO 1886.

I.

OSTENDE, DECEMBER 5.

**M**Y DEAR DOCTOR:<sup>1</sup>—You must really forgive me for my seeming neglect of you, my old friend. I give you my word of honor, I am worried to death with work. Whenever I sit to write a letter all my ideas are scattered, and I cannot go on with the *Secret Doctrine* that day. But your letter (the last) is so interesting that I must answer it as asked. You will do an excellent thing to send to the *Theosophist* this experiment of yours. It has an enormous importance in view of Hodgson's lies and charges, and I am happy you got such an independent corroboration; astral light, at any rate, cannot lie for my benefit.<sup>2</sup>

<sup>1</sup> On the request of Mr. and Mrs. Johnston and others I have permitted these private letters from H. P. Blavatsky to myself to be published in the PATH, as they contain some things of general interest.—DR. F. HARTMANN.

<sup>2</sup> This refers to the clairvoyant (psychometric) examination of an "occult letter," which was printed, together with the picture, in the *Theosophist* of 1886. The psychometer was a German peasant woman, entirely uninformed in regard to such things; but gave as it appears a correct description of a Buddhist temple in Tibet, with its surround-

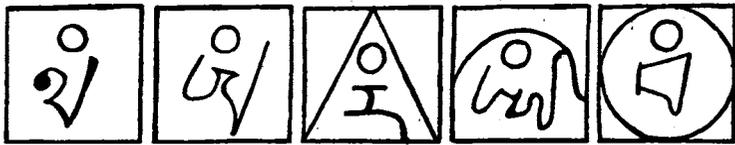
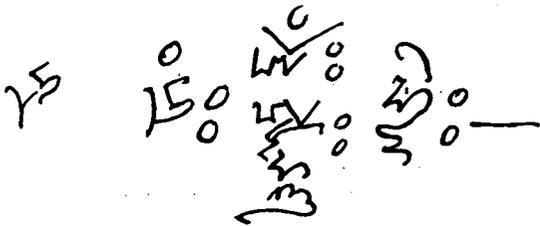
I will only speak of number 4, as the correctness about the other three letters you know yourself. 1. This looks like the private temple of the Teschu Lama, near Tchigadzé—made of the “Madras cement”-like material; it does shine like marble and is called the snowy “Shakang” (temple)—as far as I remember. It has no “sun or cross” on the top, but a kind of algiorna dagoba, triangular, on three pillars, with a dragon of gold and a globe. But the dragon has a swastica on it and this may have appeared a “cross.” I don’t remember any “gravel walk”—nor is there one, but it stands on an elevation (artificial) and a stone path leading to it, and it has steps—how many I do not remember (I was never allowed inside); saw from the outside, and the interior was described to me. The floors of nearly all Buddha’s (Songyas) temples are made of a yellow polished stone, found in those mountains of Oural and in northern Tibet toward Russian territory. I do not know the name, but it looks like yellow marble. The “gentleman” in white may be Master, and the “bald-headed” gentleman I take to be some old “shaven-headed” priest. The cloak is black or very dark generally—(I brought one to Olcott from Darjeeling), but where the silver buckles and knee-breeches come from I am at a loss. They wear, as you know, long boots—up high on the calves, made of felt and embroidered often with silver—like that devil of a Babajee had. Perhaps it is a freak of astral vision mixed with a flash of memory (by association of ideas) about some picture she saw previously. In those temples there are always movable “pictures,” on which various geometrical and mathematical problems are placed for the disciples who study astrology and symbolism. The “vase” must be one of many Chinese queer vases about in temples, for various objects. In the corners of the temples there are numerous statues of various deities (Dhyanis). The roofs are always (almost always) supported by rows of wooden pillars dividing the roof into three parallelograms, and the mirror “Melong” of burnished steel (round like the sun) is often placed on the top of the Kiosque on the roof. I myself took it once for the sun. Also on the cupolas of the [dagoba] there is sometimes a graduated pinnacle, and over it a disk of gold placed vertically, and a pear-shaped point and often a crescent supporting a globe and the svastica upon it.

ings and the inscriptions within; also of the lamas or priests and of the Master, and also of some people working in the neighborhood of the temple. The picture could not have been read from my own mind, as I have never seen such a temple, or if I have been there in the spirit, that visit has left no trace in my personal memory.—H.

<sup>1</sup> The explanation of seeing the gentleman in knee-breeches may be that I was just then very much occupied with the spirit of the well-known occultist, Carl von Eckertshausen.—H.

Ask her whether it is this she saw, Om tram ah hri hum, which figures are roughly drawn sometimes on the Melong "mirrors"—(a disk of brass) against evil spirits—for the mob. Or perhaps what she saw was a

row of slips of wood (little cubes), on which such things are seen:



If so, then I will know what she saw. "Pine woods" all round such temples, the latter built expressly where there are such woods, and wild prickly pear, and trees with Chinese fruit on that the priests use for making inks. A lake is there, surely, and mountains plenty—if where Master is; if near Tchigadzé—only little hillocks. The statues of Meilha Gualpo, the androgyne Lord of the Salamanders or the Genii of Air, look like this "sphinx;" but her lower body is lost in clouds, not fish, and she is not beautiful, only symbolical. Fisherwomen do use soles alone, like the sandals, and they all wear fur caps. That's all; will this do? But do write it out.

Yours ever,

H. P. B.

II.

WÜRZBURG, DECEMBER (something), 1885.

MY DEAR CONSPIRATOR:<sup>1</sup>—Glad to receive from your letter such an emanation of true holiness. I too wanted to write to you; tried several times and—failed. Now I can. The dear Countess Wachtmeister is with me, and copies for me, and does what she can in helping, and the first five minutes I have of freedom I utilize them by answering your letter. Now, as you know, I also am occupied with my book. It took possession of me (the epidemic of writing) and crept on "with the silent influence of the itch," as Olcott elegantly expresses it—until it reached the fingers of my right hand, got possession of my brain—carried

<sup>1</sup> H.P.B. used to call me in fun her "conspirator" or "confederate," because the stupidity of certain persons went so far as to accuse me of having entered into a league with her for the purpose of cheating myself.—H.

me off completely into the region of the occult.<sup>1</sup> I have written in a fortnight more than 200 pages (of the *Isis* shape and size). I write day and night, and now feel sure that my *Secret Doctrine* shall be finished this—no, not *this*—year, but the next. I have refused your help, I have refused Sinnett's help and that of everyone else. I did not feel like writing—now I do. I am permitted to give out for each chapter a page out of the Book of Dzyan—the oldest document in the world, of that I am sure—and to comment upon and explain its symbology. I think really it shall be worth something, and hardly here and there a few lines of dry facts from *Isis*. It is a completely new work.

My "satellite,"<sup>2</sup> I do not need him. He is plunged to his neck in the fascinations of Elberfeld, and is flirting in the regular style with the Gebhardt family. They are dear people and are very kind to him. The "darling Mrs. Oakley" has shown herself a brick—unless done to attract attention and as a *coup d'état* in the bonnet business. But I shall not slander on mere speculation; I do think she has acted courageously and honorably; I send you the *Pall Mall* to read and to return if you please; take care of the paper. . . .

Thanks for photo. Shall I send a like one to your "darling"? She is mad with me however. Had a letter from Rodha; she swears she never said to "Darling" or the he Darling either, that I had "abused them to the Hindus."

To have never existed, good friend, is assuredly better. But once we do exist we must not do as the Servian soldiers did before the invincible Bulgarians or our bad Karma, we must not desert the post of honor entrusted to us. A room may be always had at Würzburg; but shall you find yourself contented for a long time with it? Now the Countess is with me, and I could not offer you anything like a bed, since we two occupy the bedroom; but even if you were here, do you think you would not go fidgeting again over your fate? Ah, do keep quiet and wait—and try to *feel* once in your life—and then do not come at night, as you did two nights ago, to frighten the Countess out of her wits. Now you did materialize very neatly this time, you did.<sup>3</sup> Quite so.

Yours in the great fear of the year 1886—nasty number.

H. P. B.

(*To be continued.*)

<sup>1</sup> This was in answer to a letter in which I complained of the irresistible impulse that caused me to write books, very much against my inclination, as I would have preferred to devote more time to "self-development."—H.

<sup>2</sup> Babajee.

<sup>3</sup> I know nothing about it.—H.

## YUGAS.

[N READING Theosophical literature one is often confronted by the words Mahayuga, Kaliyuga, Manvantara, Kalpa, etc.

No doubt all of the older members of the T.S. are perfectly familiar with the words and their meaning, but it may be of help to recent members, or those who have not time or opportunity to dig down into ancient eastern chronology, to see the principal points clearly set forth.

It has been taught that there was no true understanding of the stellar or solar system until the time of Copernicus, some four hundred years ago, but to any student it is evident he built his system upon that of the Pythagorean school of two thousand years before. The Chinese have some astronomical annals, which they claim go back about 3000 years B. C.; they do not record much but comets and eclipses, and many of their predictions of the latter cannot be verified by modern calculations.

The Egyptians taught astronomy to the Greeks, and they no doubt had very close knowledge of the solar system; their year was of 365 days, with methods of correcting. Although they have left us no observations, the north and south position of the Pyramids has led to a supposition that the Egyptians used them for astronomical purposes. The Zodiac of Denderah is one of their relics, and it is worth noting that upon it the equinoctial points are in the sign of Leo. If it was constructed at that time, it would carry us back nearly 10,000 years.

The Chaldeans, according to Diodorus, had long observed the motion of the heavenly bodies, as well as eclipses; they had the metonic period, or cycle of 19 years, also three other astronomical cycles, the Saros of 3600 years, the Neros 600 and the Sosos of 60 years. Simplicius and Porphyry relate that a series of eclipses, preserved at Babylon, were transmitted by Alexander to Aristotle and contained the observations of 1903 years preceding the conquest of Babylon by the Macedonians, and although crude, they were sufficiently correct to enable Halley to discover the acceleration of the Moon's mean motion. There have also been discovered in the ruins of Palenque, among the Toltecs and Aztecs, planispheres, on one of which were inscribed symbolical figures corresponding nearly to the signs on the Chinese planispheres, and (Humbolt) "that the name of the first day is also the name of *Water*, and that the symbol consists of undulating lines

similar to that of Aquarius in the Egyptian and Greek Zodiacs.

The Hindus have possessed astronomical knowledge for thousands of years, and their calculations to-day are found to be singularly correct; the question in regard to them is, whether an astronomical system of advanced character, which certainly was found among them, is as old as they assert it to be. It is claimed that they may have obtained their knowledge from the Arabians or Egyptians; but, on the other hand, the remarkable correctness of their tables, and the known character of the people in question, whose advances in mathematics cannot be doubted, and whose habits have throughout recorded history induced them to repel all connection with foreigners, are urged in favor of the originality of their system. We have their calendars annexed to the Vedas, which date back according to Colebrooke 1400 years B.C. They include a solar year of 365 days and are so composed as to determine it correctly. The Zodiac of Vereapettah and that described by Sripeti in the Sanskrit, are believed to be older than Denderah. (Sir William Jones.)

The "Bones of Napier," an ingenious instrument used in making long calculations, before the discovery of logarithms, was used in a slightly different form by the Hindus long before.

As with nations of the present, the Hindus referred to two principal meridians, Lanca and Ramissuram. Lanca is supposed to have been an island (no longer existing) under the equator, somewhat southwest of the island of Ceylon. It was one of the four cities, Yavacoti, Lanca, Bornacoti, and Siddhapuri, which are supposed to lie under the equator 90 deg. distant from each other. Ramissuram is a small island situated between Ceylon and the continent of India at the entrance of Palks passage in the straits of Manaar. It is famous for its ancient Pagoda and Observatory. The meridian of Lanca is supposed to run through two other towns on the continent of India, Sanáhita-saras and Avanti, now Oogain. The Shastras state that "in the north on the same meridian as Lanca there are two other cities, Avanti-Rohitaca (the mountain) and Sannihita-saras, which in *former times* were the seats of colleges and observatories." I mention these facts simply to show the possession by the Hindus from remote times of an extensive knowledge of mathematics and astronomy. We now come to their division of time.

The Tamil solar year is sidereal, *i. e.*, the space of time during which the Sun departing from a star returns to it again. Their Zodiac is divided into 12 signs, or mansions, Mesha, Vrisha, Midhuna, *et al.*, corresponding to our Aries, Taurus, Gemini, etc.

Each solar month contains as many days and parts of days as the sun stays in each sign. They divide the year into six seasons, called Ritu, in the Sanskrit, of two months each, the first of which, Chaitram or Vaisacha, corresponds to our April. The Saran or natural day is the time included between two consecutive sun risings. The names of the days are as follows:

1. Sunday	Ravi	Sun
2. Monday	Soma	Moon
3. Tuesday	Mangala	Mars
4. Wednesday	Bhuda	Mercury
5. Thursday	Guru	Jupiter—also Teacher's day.
6. Friday	Sucra	Venus
7. Saturday	Sani	Saturn.

They also divided time into a number of cycles or yugas, the meaning of which has been interpreted in various ways; the most accepted holds that the word yug, or yuga, properly means the conjunction or opposition of one or more planets. It is generally used however to express long periods of years at the expiration of which certain phenomena occur. It is probably more particularly referred to the revolution of Jupiter, one of whose years is about twelve of ours, five revolutions or sixty years being equal to a Vrihaspati chakra or cycle (literally a wheel) of Jupiter. In this Vrihaspati cycle there are contained five other cycles of twelve years each. The names of these five cycles or yugas are:

1. Samvatsara	Presided over by	Agni
2. Parivatsara	“	Arca
3. Iduratsara	“	Chandra
4. Anuvatsara	“	Brahma
5. Udravatsara	“	Siva

The use of these yugs is prehistoric, at least to outsiders.

In each Mahayug, reckoning from the past, we have four lesser yugs, as follows:

1. Satya yug	or Golden age	1,728,000 years
2. Treta yug	or Silver age	1,296,000 years
3. Dvapara yug	or Brazen age	864,000 years
4. Kali yug	or Iron age	432,000 years

So that a Mahayug consists of 4,320,000 years

The sun performs 4,320,000 Bag-hanas, or sidereal revolutions, in a Mahayug,

There are also the Ayanas, or librations of equinoctial points, 606 in a Mahayug.

A Kalpa consists of 1000 Mahayugs, or 4,320,000,000 years, which Kalpa is also called a "Day of Brahma" (*S.D.* ii, 308). In *making up* the Kalpa we have, first, a twilight, or Sandhya, equal to the Satya yug of 1,728,000 years; second, fourteen Manvantaras of 308,448,000 years *each*, all of which together make up the Kalpa. Each Manvantara is presided over by a patriarch, or Manu, the names of which I omit. *We* are living in the seventh Manvantara (presided over by the patriarch Vaivasvata), of which twenty-seven Mahayugs have passed. So if one desires to know exactly where he is along the "Pilgrimage of the Ego" the following scheme will place him:

Sandhi, or Twilight of Kalpa	1,728,000 years
Six Manvantaras	1,850,688,000 years
Twenty-seven Mahayugs	116,640,000 years
The Satya yug = to Sandhi	1,728,000 years
The Treta yug	1,296,000 years
The Dvapara yug	864,000 years
Of Kali yug up to April 11th, 1895	4,997 years

The beginning of the Kalpa was the time when planetary motion began. Of this time, 17,064,000 years were spent or employed in creation, at the end of which man appeared.

It will be seen from the above that the first 5000 years of our Kali yug will expire April 11th, 1898.

Do *we* look for any manifestations?

A. J. VOSBURGH, M.D.

### SOME VIEWS OF AN ASIATIC.<sup>1</sup>

**Y**OU ASK me what is my belief about "reincarnation." Well, as it is a complicated question, I must give you a plain statement of my full belief. To begin with, I am a Pantheist. I believe that *the whole universe is God*. You must, however, well understand that the word "God" does not convey to me any meaning attached to that word by the Westerners. When I say "God" I understand it to be nature or universe, and no more. Therefore I might more appropriately be called a "naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were, the harmony or

<sup>1</sup> Taken from a private letter to William Q. Judge, F.T.S., received in 1878-9, and first published in the *Platonist*.

equilibrium of nature could not be preserved, and the whole, instead of being one harmonious whole, would be a Tower of Babel. This harmony can be kept only by the working of the immutable laws of Nature. And if the laws of nature be immutable, they must be blind, and require no guiding hand.<sup>1</sup> Hence the existence of an extra-cosmical Deity is impossible. This is, as far as I can understand, the chief teaching and principle of Aryan philosophy. As the position is logical, I must accept it in preference to the Semitic theory, which rests on blind faith alone.

Some of the Pantheists recognize the existence of two distinct entities, viz., Matter and Spirit. But thinking deeply over the subject has led me to the conclusion that their position is not quite logical; for, as far as I can understand, there can be but one Infinite entity and not two. Call it either matter or spirit, but it is one and the same. Who can say that this is spirit and that matter? Take an instance: Ice is a gross form of matter. If a little rarified it will be water, which is still matter. Higher still it is vapor; still matter. Higher, gas; it is still matter. Further it becomes ether, but it is still matter; and then you may go on *ad infinitum*. Thus becoming more and more sublimated, it will reach its climax by the way of spiritualization. But still it does not become nothing. For if it does, there must come a time when the whole universe will be nothing. If it is so, it is not infinite, as it has an end. If it has an end, it must have had a beginning; if it had a beginning, it must have been created; and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not logical. Then we thus logically find that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of sublimation or spiritualization, when any further action would make it grosser, not finer. What is commonly understood by the word *spirit*, then, is nothing but that highly etherealized form of matter which we, with our finite senses, cannot comprehend. But it is still matter, inasmuch as it is still something and liable to be grosser.

There is then *only one* eternal infinite existence, call it either spirit or matter. I will, however, call it by the latter name, as that is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*. Some say that this thing does not really exist; but I do not agree to that. In my opinion it is called *Maya simply on account of these transformations*. It is never steady. The process is ever working. The

<sup>1</sup> Allowance must be made all through for a lack of complete knowledge of the English language. What is here meant is that the inherent impulse acts according to its own laws without any *extra-cosmic* power meddling with it as a guide.—EDITOR.

one infinite agglomeration of matter is in some of its modes becoming grosser, while in others becoming more sublimated. The circle is ever turning its round. Nothing goes out of that circle. Everything is kept within its bounds by the action of the centripetal and centrifugal forces. The *forms* are changing, but the *inner substance* remains the same.

You will ask: "What is the use of being good or bad; our souls in proper time will be etherealized?" But what is a soul? Is it material or immaterial? Well, it is material for me, and there is nothing immaterial, as said above. As far as I can think, it is an agglomeration of all the attributes together with that something which gives us the consciousness that we *are*. But in the case of the ice, it was not sublimated until touched by heat. The centripetal force was strong in its action, and it required the centrifugal force to refine the ice. Just so with man. The action of the centripetal force keeps us to our gross forms, and if we have to etherealize ourselves, we must supply the centrifugal force, which is our *will*. And this is the first principle of Occultism. We must study and know the forces of nature. Every result must be in proportion to the cause producing it. We are every instant emitting and attracting atoms of matter. Now, a person who is not an occultist will have various desires, and unconsciously to himself he will produce a cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined; and thus other individualities, which are thus formed, will have to suffer for no fault of theirs. But an occultist directs both. He is the master of the situation. He guides them, and by knowing their action he produces such conditions as are favorable to his obtaining of "Nirvana."

But what is *Nirvana*? By Nirvana I mean a *state*, and not a locality. It is that condition in which we are so etherealized that instead of being merely a mode of the Infinite Existence, as at present, we are merged in totality, or we become the *whole*. Another thing about the advanced occultist is that he is in a better position to benefit humanity.

The particles of which I am formed have always existed; yet I do not know in what form they existed before. Probably they have passed through billions of transformations.<sup>1</sup> Why do I not

<sup>1</sup> It is said that Buddha attained to Nirvana before he left this earth, hence he was always free.—EDITOR.

<sup>2</sup> That all the particles of the matter of our universe have passed through millions of transformations, and been in every sort of form, is an old assertion of the Adepts.

know these? Because I did not supply the force that would have prevented the disintegration of my individuality.<sup>1</sup> I will, if I attain Nirvana, remain there till the action of the force that put me there ceases; the effect being always in proportion to the cause. The law of Exhaustion must assert itself.<sup>2</sup>

In passing through this process of etherealization, you all along give a certain tendency to the particles of which you are composed. This tendency will always assert itself; and thus in every cycle, or reïncarnation, you will have the same advantages which you can always utilize to soon be free, and by remaining longer in the Nirvana state than the generality of humanity, you are comparatively free.<sup>3</sup> So every consciousness, which has been once fully developed, must disintegrate, if not preserved by the purity of its successive Egos till the Nirvana state is attained. Now I believe that the full development of my consciousness as Krishna is possible only on this earth,<sup>4</sup> and therefore if I die before that is done I must be reborn here. If I reach the Nirvana state, even though I am in another body, I shall know myself as Krishna.

Now I suppose this is sufficient for you. It is difficult to put such ideas on paper. Such things are to be understood intuitively.

\* \* \*

## THEOSOPHY AND MODERN SOCIAL PROBLEMS.<sup>5</sup>

WE ARE in an age of industrialism and individual self-assertiveness, and many are the problems that confront us for solution. Questions of Religion, Philosophy, Politics, Capital, Property, Labor, Marriage, Administration of human-

H.P.B. in *Isis Unveiled*, and the *Secret Doctrine* points this out as showing how the Adept may use matter, and it will also bear upon the protean shapes the astral matter may assume.—EDITOR.

<sup>1</sup> This word is used to mean the personalities; the person in any birth. Since the letter was written, *individuality* is much used to mean the indestructible part.—EDITOR.

<sup>2</sup> If this be right—and I agree with it—Nirvana has to come to an end, just as Devachan must; and being ended, the individual must return to some manifested plane or world for further work.—EDITOR.

<sup>3</sup> The comparison made is with the general run of men in all races. They are not free at any time. In the writer's opinion there is a certain amount of freedom in being in Nirvana; but he refers to other and secret doctrines which he does not explain.—EDITOR.

<sup>4</sup> This has always been accepted, that only on earth could we unify the great potential trinity in each, so that we are conscious of the union, and that when that is done, and not before, we may triumph over all illusions, whether of name or form, place or time, or any other.—EDITOR.

<sup>5</sup> Read before the Aryan T.S., April, 1894, by E. Aug. Neresheimer.

made law, social life, all these are subjects of interest in the interchange between man and man, which might engage the attention of the thoughtful; but in the contest of emulation and in the absence of willingness to submit individual interests to the social body, serious consideration is not given to these important matters.

The question most difficult of solution appears to be that relating to the inequalities of possessions. Wealth and poverty are the crudest of opposites we meet with in our social life; they press forward most unrelentingly, hence they claim so much of our attention. In the active rush for personal advantage it is hardly ever considered that there is no need for such maddening display of energy, for mother nature provides abundantly for all; no want of food or clothing needs to exist, but for proper interchange of effort, the artificial desires that have grown out of the tendencies in our civilization and the waste which is consequent thereupon prevent a large number of people from enjoying their proper share of the natural gifts.

Those who have the advantage by way of intellect and energy over others not so endowed are largely addicted to and use their efforts for self-interest, without consideration for others.

Much pleasure may be gotten from efforts used in this wise, but less satisfaction is derived from it than is generally supposed. No sooner than material prosperity is obtained, that is, when the point is reached which was supposed at the start to completely fill one's horizon of wants, the point will be found to have travelled onward in the ratio of one's acquisitions or faster; the bountiful possession, once so coveted, is considered a small possession, too much to starve but too little to live, more is wanted. I have seen men reach out with great strides for wealth, have seen them get it after expenditure of unremitting effort worthy of a better object, and after they had it, they wanted either more or something else, fame, society, culture, anything that was supposed to give them satisfaction. Wealth never gave it them in the measure that they expected. They found after all that it did not increase their inner worth or self-respect, nor did it make them one whit happier or wiser.

The contest for possessions is general and very fierce, but few succeed, and the proportion of those who do not succeed is alarming. The distribution of wealth in this country according to a recent account is about as follows: 31,000 men are reputed to possess one half of the wealth upon which sixty-five millions of persons depend for existence, and the greater part of the other

half is owned by a small additional fraction of the population, leaving the vast numerical majority of the nation without any considerable stake in the country. This proportion of accumulation into few hands will grow more from year to year, owing to the ways now in vogue and the great success of organized capital, trusts and corporations. Needless to say that this will produce dissatisfaction among the less favored majority.

Another feature in this age of material industrial development is the progress that has been made in inventions which produced the labor-saving machines. Much was expected from this progress: it was supposed that in course of time it would result in making life easy, comfortable and happy, but this has not so happened. Through the great number of machines now in use a much larger quantity of goods is produced than could have been made by hand; but with all the improvements they have not reduced the work of men, on the contrary, we all have to work more *now* than ever, the merchant, agriculturist, artisan, mechanic and laborer. Our wants have increased with the cheapening of products far beyond the producing and cheapening capacity of the machines. The hours for daily labor have been reduced somewhat, compelled by strikes and workingmen's agitations, but now in place of that the undivided attention of every worker is required feeding the machines; he has to slave and scrape worse than ever to eke out an existence for himself. This state of things has not yet reached its climax, and ere the folly of such endeavor is seen it has to grow much worse.

An examination into the affairs of commercial and financial institutions gives us neither a very high estimate of real progress and stability in that direction. Disturbances like the panic of 1893 which overtake us every once in a while remind us forcibly of the insecurity of even these attractive and respectable looking ventures. Recently within a period of eight months one sixth of the entire railroad enterprise of this country went into bankruptcy, involving the sum of \$1,750,000,000. Bank failures aggregated in the amount of \$500,000,000. The whole commercial community was shaken to the core, the flimsiness of foundation of our industrial concerns was disclosed; the most widespread distress prevailed among the working classes, 6,000,000 of workmen, in round numbers, were out of work. This large number of unemployed represents one tenth of the entire population of the U.S. and a much larger proportion among the working classes themselves. When such disasters as these can take place over night it is quite certain that our civilization is not founded upon

a very secure basis: in cold fact, the present methods do not afford the happiness to human beings all around that might be expected from so much expenditure of energy. Even in the very best of times (so called) there is always discontent, particularly among the lower classes, always a chronic state of the want of employment, strikes and strife, suicides, murder, immorality, cheating and criminality.

Comparison of the prevalence of crime among western people and the natives in a country which has not yet been totally devoured by the monster of our sham civilization, shows very unfavorably for the Westerns. Statistics furnished by a Roman Catholic organ in 1888 regarding the proportions of criminality of the several classes in India states these facts:

Europeans	register one criminal in every	274 persons.
Eurasians	“	509 persons.
Native Christians	“	799 persons.
Mohametans	“	856 persons.
Hindoos	“	1361 persons.
Buddhists	“	3787 persons.

The last item is a magnificent tribute to Buddhism, and it shows furthermore that a simpler mode of life is productive among the people of obedience to law and social regulations.

Now as to the remedies that have been suggested by various systems and reform organizations for the alleviation of social evils, what do we see? Much well-meaning efforts, but only small results. Christianity and Socialism, Anarchism, Nationalism and many other societies and corporations; most all of them have some practical value and succeed in ameliorating and palliating evils to some extent, but not one of them appears to reach to the root.

Christianity, whose ethics are matchless for beauty and truth, can never succeed to stay the tendencies of perverse human nature. Its ethics alone without a basis for them in philosophy do not touch the intellect. Man's moral nature is not yet sufficiently developed so that he could rely on his ethical impulses solely—this age being moreover an intellectual one—the system of Christianity does not reach around to encompass the human being in its entirety.

In one way or another some one-sidedness or insufficiency of philosophical basis is the shortcoming of most all reformatory movements except Theosophy, whose doctrines take cognizance alike of all the composite qualities and states of man, latent or active, from the spiritual down through the psychic, the mental, the moral, the intellectual, to the physical.

Socialism is a theory of reform whose ethics are nearly identical with those of Christianity, and it contemplates an entire reconstruction of society by a more equitable and just distribution of property and labor. But this is merely mechanical. The incipient lofty concept of Socialism however has already deteriorated to revolutionary materialism; some of its advocates, under the guise of high moral doctrine, have more in view the equal distribution of wealth than the equal distribution of labor, and through its vulgar exponents the intention has been sounded that reforms may be accomplished by violence. This latter however can never be, that is, reform would not be established in that way. No sooner than riot and revolution would have levelled present conditions to an equality, and things began to assume to right themselves on a new basis, those who were possessed of the greater energy and intelligence would, by reason of their unchanged nature and abilities, go on as they did before; they would soon usurp the mastery again, and during the loose state of law administration then ensuing, they would have more power than before. On the other hand, if those who had never had a chance before did succeed, they would also use their power as much as they could for their own ends. Human nature is selfish at this present time. There is no use denying it, and so long as man is known not to be content without desiring his neighbor's possessions, the time for equal distribution of property has not come. Any reform therefore to be far reaching and lasting must take cognizance of man's composite qualities and then elect a way to *change* them, out of which may grow a desirable change of conditions. This, socialism, as at present outlined, does not do.

*Anarchism* is another one-sided device which promises the ideal perfection by simply turning things upside down. The pure doctrine of anarchy, that men may rule themselves without restrictions of law or organized government—though true and a state of existence very much to be desired—presupposes again a condition of human advancement in toto, which is unthinkable without complete transformation of our moral nature. *Nationalism*, the latest society-regenerating invention, proposes to provide happiness for all human beings by the administration by government of our industrial enterprises, without taking into account the questions and problems of unfit human nature. These make-shifts do not go to the bottom of the trouble, as we can readily see. What conclusions do we reach then by applying theosophical concepts with a view to a solution of social problems?

We have to ask first, have we anything new to teach? The answer is no! Our teachings and lessons are derived from the book of nature. While we recognize that this civilization has furnished us with the greatest amount of material comfort, which in the estimation of many people is quite worth the having, it is also certain that it has not furnished us with the desired advancement and happiness for all, and that the expenditure of energy in the direction of industrialism alone *must* be abandoned, but—what is to be substituted? The innate activity of the human mind compels something equally fascinating; nothing short of an ideal that fills man's nature to the full may be expected to have any degree of success whatsoever. If a return to a life of greater simplicity is to be accomplished, it must be enriched with nobler aspirations, with opportunities for the display of energy for a more desirable purpose. An ideal other than wealth and material comfort even greater than arts and sciences must be furnished to attract the human mind, and this will be found in nothing short of the knowledge of man's intimate connection with the whole cosmos, the capability of realization of the possibility of infinite unfoldment of his own spiritual nature. In this particular the Theosophical movement has a definite mission by the promulgation of the ideas and tenets of the Esoteric Philosophy, which ideas go to the very root of life-problems.

The fundamental tenet of Theosophy, that unity underlies all manifestation, that harmony and equilibrium may be obtained by making the unit subservient to the whole, is founded on natural law and brings home once again the ideal of Brotherhood to humanity, this time accompanied by elucidations of facts and data from the elder Brothers of the race who are far in advance of us on the Path towards its realization. Within the ranks of the Theosophical movement is to be formed the nucleus for such union on the human plane, no matter how small, following the steps indicated by the elder Brothers; the philosophy of service and renunciation is to be learned following but nature's own laws. All organization and coöperation means giving up of individual interests. The proper comprehension of this principle and its universal application will provide a scientific basis for ethics, giving impulse to useful action, recognition and performance of one's own proper duties; that accomplished, problems solve themselves.

All nature thrills with the impulse of unfoldment to higher type, beauty and perfection, and so does man. With the awakening of self-consciousness man naturally falls to imitations, selects his model from what to him is his present ideal.

Observe the serving class, how they try to ape their masters, the merchant to attain to unimpeachable integrity, the soldier, the statesman to exercise valor, diplomacy, prowess and heroism, the professional man, the philosopher to realize the sublime, dwell in abstract thought and flights of metaphysics; always the same aspirations towards an ideal state.

Each serves again in turn as model for those below him. From the highest in point of intellect emanate the influences that touch class after class down to the very last. In this way the doctors of materialism have swayed the thoughts of the masses for the last fifty years. Even the eastern countries have not escaped the fascinating glitter of intellectualism, obscuring for the time being the sublimer tendencies of these people. Through intellectualism we have gradually broken away from the science of duty and humanitarianism.

If the influence of the example of those in high station percolates down into such wide ramifications, how important then is the line of conduct of every one who occupies a position superior to another.

The imaginary standard of our notion of justice is also largely responsible for social evils; the policy of resistance is entirely out of accord with the ideal conception of cosmos and universality of law.

The policy of non-resistance inculcated by the doctrine of anarchism is much to be desired. In this respect it is like that of Theosophy, but presupposes a much greater state of perfection of humanity and a belief in a law of justice, retribution and karma. Society assumes a duty by exercising authority for punishment which is not strictly its own.

It is either a truth or an untruth that rigid justice rules the world, and if it be a truth, what need then of human agency for administering punishment? Let us have our minds at ease about this, every offender will find his limits soon enough, no one can disturb the harmony by the slightest wrong doing, but he will get ample pay from the law, though this law even be not of human make.

So far this race is gaining by experience slowly. By hard knocks it has to find the limits of this law; through pain and suffering all along the wearisome journey it will learn that which much more quickly the race might acquire through philosophy.

A general acceptance of the doctrine of karma, which is after all only natural law, will bring humanity to the state where it will recognize its own best interests. Neither talk nor promises,

negation nor even religions with purest ethics, nor isolated benevolent institutions will avail so long as they are not founded on philosophy which teaches the unity of man with the cosmos.

Theosophical doctrine insists on a scientific basis of the practice of ethics. Incontrovertible evidence is adduced from the laboratory of nature to show the ideal foundations of cosmos and man, the universality of law, the absolute necessity for the coöperation of particles without which no organization could be sustained, and the deductions from these premises are the remedies sought to be applied for the solution of all problems, individual as well as social. The lesson to be learned from the small lives, the microbes in our body, is directly applicable. Each cell has its particular function, on the practice of altruism by these lives depend our health, our growth, our life. As long as the coöperation goes on in unison, harmony is maintained; when they run riot against their appointed work there is disturbance. It is the same with the great body of humanity, in which each man is a unit; and in the exercise of his will, whether he functions for good or for ill, so will he establish harmony or the reverse in the sphere in which he lives. If we look for further connection of units in the book of nature we find it even in gross matter. It is well known that matter in its essence is indestructible; the whole mass is in a constant state of transformation. From this it follows that the stuff that has been used by our forefathers is now used by us and will again be used by our descendants, the whole of it being incessantly worked over and over again, bearing its impress of the last experience on its journey through its evolution. There is thus a substantial communion, in which every individual has a share, and for which Universal Brotherhood is but another name. Man is born to a high station. In the plan of the universe is outlined for him a great mission. The whole range of evolution below is influenced by him.

The ideals of Brotherhood are only the beginning of man's awakening to a natural fact. By and by in the sweep of cycles no doubt the whole body of humanity will reach that point of knowledge where a perfect realization of these facts will have become possible. It may take æons of time; meanwhile the duty devolves upon those who are beginning to feel a budding interest in such problems, to live a life, the example of which may be worth imitating, and point out the way to those below, ". . . however dimly and lost among the host, as does the evening star to those who tread their path in darkness." Says the *Voice of the Silence* further, "Give light and comfort to the

toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.”

## TALKS ABOUT INDIAN BOOKS.

### VI.

#### THE HYMNS OF THE RIG VEDA; VII.

IN LOOKING over some books that treat of the Vedic hymns, I have come across a very pretty passage, a passage the spirit of which has the peculiar and subtle charm that sanctimonious bigotry always carries with it; so delightful is it, that I cannot resist the temptation to quote it here. Its position in Sanskrit literature is this:

Long after the Vedic ages had come to an end, and also it would seem, long after the Great War had been fought out, there came a time in India's life when all the learned men were smitten with a longing for systems of rigidly-defined philosophy and science and logic, where every word was weighed, with the result that their books are extremely weighty reading,—and the letter was exalted as a god, while the spirit, being one with Brahma and therefore self-subsistent, was generally left to take care of itself. These system-makers gradually got themselves divided up into half a dozen schools, who spent no little time and energy in disproving each other; and finally each of them got their ideas worked up into a bundle of most unreadable aphorisms or memorial verses, which each faithful pupil of each school had to store up in his head, while holding in his heart such apprehension of their meaning as the fates and teachers might graciously allow. One of these bundles of aphorisms is the Sankhya system of Kapila, which the *Bhagavad Gita* now and then talks about; another is Patanjali's Yoga, with which the same “Songs of the Master” are also occasionally preoccupied; for instance in the verse: “Boys, not pundits, speak of Sankhya and Yoga as different,” and in half a dozen passages more.<sup>1</sup>

Two other schools are the Former and Latter Mimansas, the teachings of the latter being contained in the Brahma Sutras or Vedanta Sutras, on which Shankaracharya has written a stupendous commentary. The Sutras of Jaimini the ritualist are busy

<sup>1</sup> *Bhagavad Gita*, li, 39; iii, 3; v, 4-5; xiii, 24; xviii, 13.

with the teachings of the Former Mimāṃsā, which expound the Works of the Law which grew up round the Vedic hymns, and—this is also a matter of some importance—the “fruits” (in this world and the next) which the works of the law bring to the good ritualist.

Well, these aphorisms of Jaimini have been commented on by somebody else, whose work has again been commented on by a second somebody else, in the good old Indian way. It is from the work of the first somebody else, by name Kumarila Bhaṭṭa—that I wish to quote the passage whose charm I have spoken of; it is this:

“But the teachings of Shakya Muni and others (with the exception of a few enjoining tameness and gifts), are all contrary to the fourteen kinds of scientific treatises, and composed by Buddha and others whose goings on were opposed to the law of the three Vedas, and meant for men who belong mostly to the fourth caste, who are excluded from the Vedas, debarred from pure observances, and deluded; therefore these teachings cannot have their root in the Vedas. And what confidence can we have that one [Shakya Muni Buddha] who being a Kshatriya [Rajput] stepped beyond the duties of his own order, and took on himself the duties of a prophet and receiver of presents, would teach a pure system of duty? For it is said: ‘Let every one avoid a man who practises acts destructive of future happiness. How can he who destroys himself be of any good to anyone else?’ And yet this very stepping beyond his duties by Buddha is held to be an adornment to him!—since he himself said: ‘Let all the sins committed in the world in the Kali Yuga fall on me, but let the world be set free!’ Thus giving up a Kshatriya’s duties, which are of some use in the world, and taking on himself the work of a prophet, which is the prerogative of the Brahmans, and teaching those outside the law things the Brahmans would not teach them, because the Brahmans could not think of stepping beyond the prohibition, he sought to do good to others, while breaking away from duties of his own,—and these are the sort of things he is praised for!”

The same somebody else is elsewhere quoted as saying: “Is the abstention from injury taught by Shakya Muni a duty or not, for it is in accordance with Scripture. It is not a duty; for cow’s milk held in a dog’s skin is not pure.”

We turn regretfully from this chastened spirit to the *Rig Veda*, whose seventh circle contains the hymns that mark almost the beginning of Brahmanical claims. We have already spoken

of the great Rajput, Vishvamitra, the poet of the thrice-sacred Gayatri and the Hymn of the Rivers. The seventh circle brings us to Vasishtha, the priest, Vishvamitra's rival. Vasishtha has become the typical Brahman of antiquity, and all subsequent ages vied with each other in talking him up, just as they were emulous in talking Vishvamitra the Rajput down, even while repeating his hymn, the thrice-holy Gayatri.

Buddha, though teaching "tameness and gifts," was severely reproved for arrogating to himself the Bramanical duty of receiving presents; and Vasishtha had much the same grievance against his rival. That the views of Vasishtha and his family on the subject of gifts were extremely liberal one can learn from the following hymn of the seventh circle; it is addressed to Indra:

"Seeking to milk thee, like a cow in a rich meadow, Vasishtha sent forth his prayers to thee; for everyone tells me that Indra is a lord of cows. May Indra come to our hymn.

"Parashara, Shatayatu and Vasishtha, devoted to thee, who grew tired of their houses, have not forgotten the friendship of thee bountiful: therefore let prosperous days dawn for these sages.

"Earning two hundred cows and two chariots with mares, the gift of Sudas the son of Pijavana and grandson of Devavat, I walked round the house, Agni, uttering praises like a hotar priest.

"The four brown steeds, bestowed by Sudas the son of Pijavana, decked with pearls, standing on the ground, carry me on securely from generation to generation.

"That donor whose fame pervades both worlds, has distributed gifts to every person."<sup>1</sup>

Indra and Agni were not the only gods with whom Vasishtha was on terms of reverential intimacy. We quote in illustration of this a hymn to Varuna, the lord of the great deep; it is interesting, even if only metaphorical, as showing that the people of Vasishtha's days were familiar with the ocean, and ventured forth in many-oared ships. Vasishtha sings:

"When Varuna and I embark on the boat, when we propel it into the midst of the ocean, when we advance over the surface of the waters, may we rock upon the undulating element until we become brilliant.

"Varuna took Vasishtha into the boat; by his mighty acts working skillfully, he has made him a sage; the wise one made him an utterer of praises in an auspicious time, that his days and dawns may be prolonged.

<sup>1</sup> *Rig Veda*, vii, 18. 4 and 21-24.

“Where are our friendships? the tranquility that we enjoyed of old? We have come, self-sustaining Varuna, to thy vast abode, to thy house with a thousand gates.

“Whatever friend of thine, being a kinsman ever constant and beloved, may commit offences against thee, may we not suffer, though sinful, adorable one; do thou, wise God, grant us protection.”<sup>1</sup>

From the effect attributed to rocking upon the undulating element, we are led to infer that Varuna and Vasishtha were only in the same boat in a figure of speech, a flower of poetry. It may serve to introduce another flower of poetry from the same book:

“After lying prostrate for a year, like Brahmans performing a vow, the frogs have emitted their voice, roused by the showers of heaven.

“When the heavenly waters fell upon them, as upon a dry fish lying in a pond, the music of the frogs come together like the lowing of cows with their calves.

“When at the approach of the rainy season, the rain has wetted them as they were longing and thirsting, one goes to the other while he talks, like a son to his father, croaking.

“One of them embraces the other, when they revel in the shower of water; and the brown frog jumping after he has been ducked, joins his speech with the green one.

“As one of them repeats the speech of the other, like a pupil and his teacher, every limb of them grows, as it were, when they converse eloquently on the surface of the water.

“One of them is cow-noise; the other goat-noise; one is Brown, the other Green. They are different though they bear the same name, and modulate their voices in many ways as they speak.

“Like Brahmans at the Soma sacrifice of Atiratra, sitting round a full pond, and talking, you, O Frogs, celebrate the day of the year when the rainy season begins.

“These Brahmans with their Soma have had their say, performing the annual rite. These Adhvaryas, sweating while they carry the hot pots, pop out like hermits.

“They have always observed the order of the gods as they are worshipped through the year, these do not neglect the season; the frogs who were like the hot pots themselves, are set free when the rains begin.

“Cow-noise gave, goat-noise gave, the Brown gave, and the

<sup>1</sup> *Rig Veda*, vii, 88, 3-6.

Green gave us treasures. The frogs who gave us hundreds of cows lengthen our life in the rich autumn."<sup>2</sup>

There is nothing like this in the Hebrew *Psalms*. "This is the only place," says Professor Roth, "in the first nine Mandalas of the *Rig Veda* in which the word Brahman is found in its later sense [of prophet and receiver of gifts], while the tenth Mandala offers a number of instances. This is one of the proofs that many of the hymns in the tenth book were composed considerably later." C. J.

## GENERAL PERTINENT OBSERVATIONS.

LAST MONTH a mistake was passed by the proof-reader which we must correct. We were made to say that in America we had but little "presentation," instead of "persecution." The Society certainly has much presentation, and if the era of persecution ever existed, it has passed away. We are well presented, not only by ourselves, but when a hiatus occurs in that, the newspapers then suddenly begin again about us. The last occasion was the sudden uprising of a Mr. Newton, who was first treasurer of the T.S. He was a spiritualist, left us quite soon, and retained a paper he had no official right to. This was a pledge of secrecy, given because another person was then promising to show wonderful occult performances that never came off. The paper is signed by H.P.B. among others. All this being spread out at length in a great New York daily, attention was once more turned to the Theosophical movement. Every time anything appears in newspapers about the Society or Theosophy members ought, in our opinion, to take advantage of it for a reply by way of explanation.

The great prayer test with dear Colonel Bob Ingersoll as the example, has been occupying the attention of the whole land during December. The Christian Endeavorers, thousands strong, started the prayers and enlisted other people. They offered up multitudes of appeals to God to change the Colonel; but at last accounts he remains the good man he always was, and not converted. Of course the whole thing is ridiculous, but it once more emphasizes the assertion that the civilized world has not escaped from superstition. The massacres of Armenians in Turkish

<sup>2</sup> *Rig Veda*, vii, 103, 1-10.

dominions, and the protection of missionaries, would seem to be better subjects for prayer than is Ingersoll. But those affairs in Asia require cannon, soldiers and war ships—prayers won't do. Meanwhile, as we have found in our travels, the people in the country districts in America go on praying for rain or against it, as they may elect, and the rain-dispenser laughs in his sleeve. We met one minister who said he had almost blundered into prayer for rain that week, but fortunately happened to hear that one of his parishioners wanted to get in his crops first. So the rain-screw was not turned till later. There was no response. These numerous failures are always overlooked.

But there are weak and sensitive persons who can be affected, through the astral and mental planes, by the prayers of many others if directed at them. This is a practice condemned by the *Old Testament*, for it is a species of sorcery (so called). We have no right to try to impose our will and opinions on others against their wish. Even this prayer test has helped the T.S., as theosophical opinions were asked for by newspapers and published.

On our journeys we have found it to be true, as once was stated in the PATH, that no city in the country is unfit for Theosophy, or is too materialistic, or too full of some "ism" or other to allow of good work. Members often complain in that way. But they are wrong. When they form a branch they are full of enthusiasm, expecting to make a strong impression in the place. But they forget that this is not naturally possible. They also forget that there must be defections in their ranks, and be willing to have reactions. If the workers have patience and work on they will find at last the right result. Some of them think they must be orators, and not being so, they perceive no hope. Oratory is not indispensable. What they need is to have a clear, well defined and well thought out comprehension of as much Theosophy as they can grasp—and that will include all the important doctrines—so as to be able to give it out to others in a simple way. This would do more for the work than all the oratory in the world.

The unconsidered and hastily made proposition was brought before us of hiring some ex-minister to go about and preach Theosophy. This we would strenuously object to, regarding such a policy as pernicious, very hurtful to the movement. No man

should be put to work for us who does not fulfil certain requirements. (*a*) Should be a proved member of the Society, who came in for the sake of Theosophy. (*b*) Must be ready to take what is called "pot luck," to have nothing whatever in the world. (*c*) Must be known to be earnest, zealous, devoted. (*d*) Should have been several years a member. (*e*) Must thoroughly know and believe in Theosophy, brotherhood, and the need for basing ethics on Theosophy. In fact, the objections to hiring ministers, or mere talkers, or new members, are so numerous as to be overwhelming. We at least hope that no branch will ever waste money in that way.

The desire to be at and about any of our headquarters, say in New York or Boston, Chicago or San Francisco, is probably a natural one. But it would seem that upon that desire should just as naturally follow self-questioning as to one's competency, what fitness one has, what acquirements we can offer, and what such headquarters ought to have. Yet we have met those who wanted to be taken by a T.S. headquarters without being able to offer a single thing in return; in fact, sometimes the candidate is lacking in elementary education. Some conversation resulted in discovering not only that the needful education for doing the best work was absent, but the notion was held that T.S. headquarters required only mediocre talent. What a monstrous idea! The very best talent, the finest education, should be devoted to such centres. But no, these aspirants want to sit around, and by talking with working Theosophists imagine they are doing great things, while they feel an excitement which they mistake for work. Then they are not willing to do drudgery, such as the work of the offices really is. They would be editors and authors at a rush, occultists indeed. No tedious addressing of envelopes or slaving at lists for them. Oh, for more willing drudges and less captains!

• TWO OBSERVERS.

## LITERARY NOTES.

THE THEOSOPHICAL FORUM for November announces that for the present it is decided to continue the use of signatures to the answers. The questions and answers are up to the usual standard, and quite a controversy rages about the matter of a woman's duty to her relatives should they disapprove of Theosophy.—[G.]

LOTUSBLÜTHEN (German), for November, has an interesting article on the "Lord's Prayer," mostly taken from the "Sermon on the Mount" as it

appeared in the *Irish Theosophist*. There is also an article called "Spirit Brides and Vampirism," and the interpretation of the "Prometheus Myth" is continued.—[G.]

THE WORLD MYSTERY, four essays, by G. R. S. Mead, entitled "The World Soul," "The Vestures of the Soul," "The Web of Destiny" and "True Self-Reliance," are reprints of those well-known and excellent articles from *Lucifer* under a single cover, forming an octavo volume of 150 pages. Can be obtained from the PATH for \$1.25.—[G.]

ORIENTAL DEPARTMENT PAPER for November and December. The translation of the *Taittiriya Upanishad* is continued, followed by the commentary, which is of unvarying excellence. It is well to try to work out the meaning for oneself from the translation and see how closely the result corresponds with the commentary. Under the heading "Self, Potencies, Vestures" is given some translated matter of much practical import, the first four paragraphs in particular are not only of great beauty, but in condensed form give the key to the path of life.—[G.]

LUCIFER for November contains "Theosophy Among the Quietists," the first instalment of an article giving a description of the Quietist movement and some account of their teachings, with the idea of demonstrating their essential oneness with Theosophy. "Musings of a Neophyte" (No. ii.) discourses on the power of Love to quell Hatred. Mrs. Besant contributes a didactic and exceedingly pretentious article on "Occult Chemistry." "An Astral Experience" is a reprint from an old number of *Theosophist*. "Dreams" is the beginning of a long article by C. W. Leadbeater, which reviews much that has already been said. "Recurrent Questions," continued articles, "Activities," "Reviews," complete the number.—[G.]

THE PUBLISHERS of the *Sphinx*, Braunschweig, Germany, have lately issued a series of theosophical books and pamphlets, some originals, some translations, from the English. Among the chief ones may be mentioned reprints of J. Kerning's *Path to Immortality* and *Key to the Spiritual World*. A translation of both of these works appeared in the PATH, vol. ii, under the title of "Teachings of a German Mystic." Then we have *An Interview of a New York World Reporter with Annie Besant*, translated by L. Deinhard; *Self-Knowledge and Reincarnation*, by Dr. F. Hartmann; *Symbolism*, by Annie Besant; *Thoughts on Karma*, by Ernst Diestel; *Mysticism and Evolution*, by Dr. F. Hartmann; and *An Introduction to the Study of the Secret Doctrine*, by L. Deinhard.

ENVELOPE SERIES of reprints from various Theosophical magazines of much sought-after articles constitutes a new feature of PATH publication. These are of such size that they can easily be slipped into an envelope with a letter for purposes of propaganda. The articles in the series so far have been: (a) Herbert Coryn's *Devachan* (10 cents); (b) *The Place of Peace*, by Annie Besant (5 cents); (c) *Astral Intoxication, Delusions of Clairvoyance, and Shall we Teach Clairvoyance?* by William Q. Judge (5 cents); (d) *Culture of Concentration and Acquirement of Occult Powers*, by William Q. Judge (10 cents). The publications fill a long-felt need, and it is to be hoped that the series will be considerably augmented.

THE ENGLISH THEOSOPHIST has entered upon a vigorous campaign which forces one back in memory and imagination quite a year. The whole December issue, like the preceding one, is comment, criticism and notice upon those matters which have for the past two years engaged the attention of all Theosophists, and which are perhaps best known as the "Judge row." The magazine is most interesting reading even in America where for some months all "rowing" has given place to active propaganda and current theosophical work. In England, India, and Australia it will perform a most valuable service by giving those who have no personal knowledge of the matters which were at issue, an unprejudiced recital of the facts.—[G.]

THE THEOSOPHIST for November. "Old Diary Leaves" is mostly a reprint of a dialogue on Yoga between Col. Olcott and Swami Dayanand, which originally appeared in the *Theosophist* in December, 1880. A meagre description is given of the journey to Simla. It is to be hoped that we are not intended

to take seriously an article entitled, "A Retrospect Concerning A. B. and her Teachings." Yet as the *Theosophist* is understood to be friendly to Mrs. Besant, we cannot understand why she should be held up to ridicule. We can conceive of no clearer way of undermining a person's influence than by the printing of such hysterically exaggerated glorification and fulsome worship. Some very interesting experiments in physics are given under the title, "Notes on Scientific Experiments," and some further extracts for "The Healing of the Nations" follow. There are the usual "Reviews," "Activities," "Notices," "Cuttings and Comments," etc.—[G.]

IRISH THEOSOPHIST for November opens with the final "Letters to a Lodge," which all will regret to see finished. This "Letter" answers certain questions which have been sent the author regarding certain matters discussed in previous ones, and in so doing covers obscure or misunderstood points. The first explanation goes again over the ground of difference between instinct and intuition, and the second question develops still another phase of this. But these articles must be read to be appreciated, and those familiar with former issues will need no further recommendation. Another instalment of "The World Knoweth Us Not" is given. A legendary tale, "The Enchantment of Cuchullain," is begun. There are poems, humorous and otherwise, and Burcham Harding contributes an excellent paper on "Methods of Work." The announcement is made that a new magazine is to appear in December, edited by Dr. Coryn and called the *Theosophical Isis*.—[G.]

## MIRROR OF THE MOVEMENT.

### AMERICA

BEACON T.S., Boston, is continuing the scheme of suppers to working-men, with theosophical meetings afterwards. Good results have come about from this.

CINCINNATI T.S. is holding crowded meetings. A member of the Branch recently visited Headquarters and reports great enthusiasm and increase of membership.

DENVER T.S. has recently taken two rooms at 1450 Emerson avenue. The rooms are centrally located, and it is hoped that they will be filled throughout the whole of the coming season at each meeting.

CLINTON T.S. was chartered on November 27th. As mentioned in last issue, this Society is formed of members of the old Indra T.S. at Clinton and great anticipations are entertained from its active propaganda in Clinton. This is the 90th Branch on our roll.

LEAGUE THEOSOPHICAL WORKERS NO. 1 has had its funds increased by a Violin Romance Recital by Miss Eleanor B. Hooper, given in the hall of the Aryan Theosophical Society, November 20th. The hall was well filled and the audience was delighted. The program consisted of an original recital by Miss Hooper, interspersed with violin music.

BUFFALO T.S. held its first annual meeting for the election of officers and amending of by-laws in the Genesee parlors on the 17th of December. After the reading of reports and the regular business of the meeting refreshments were served, and the occasion made one of celebration of the great success of the Branch in the acquisition and dissemination of Theosophical knowledge.

MINNEAPOLIS T.S. The rooms of the branch here are crowded and the Society is looking for larger quarters. At President Slaughter's address on *Capital Punishment: why not?* on Sunday, December 8th, there was standing room only. This is good news for Minneapolis and shows how the work is being carried on in this quarter. Several applications for membership have been received lately.

CORRECTION IS NECESSARY of a slight mistake that crept into a late FORUM, regarding Toledo. It was said that there is another T.S. there working under a charter from a so-called American Section. As there is no such section legally, it having been legally merged into the Theosophical Society in America, there can be no legal branch having any competent charter under such a section at Toledo or any where else. Such bodies are simply "bolters."

BROOKLYN T.S. Thursday evening meetings in December were very well attended, the discussions being of unusual interest. The Sunday lectures were as follows: *The Path*, Wm. Main; *Theosophic Theories*, H. T. Patterson; *Riddles of Life*, J. H. Fussell; *Buddhism*, Vespera Freeman; *Masters*, Effie M. Daniell. A class for easy lessons in the *Secret Doctrine* meets every Sunday afternoon. The first volume of the same work is studied on Wednesday evenings.

BRIDGEPORT T.S. recently received a visit from Miss E. M. Daniell, of the Aryan Society. She lectured in the rooms of the Varuna Branch to a crowded audience on *The Relation of the Masters to the Theosophical Principles and Teachings*. The Bridgeport press congratulated the Society on Miss Daniell's visit to it, and excellent notices were given, one paper having nearly a column on the lecture. Varuna T.S. is arranging for active work during the year 1896.

DETROIT, MICHIGAN. On November 16th Mrs. Lillie H. Fisk, of Manasa Branch, Toledo, visited Detroit and talked with some fifteen people who met for that purpose. Mrs. Fisk has accepted an invitation to address the Michigan Society for Psychological Research in January; subject, *Theosophy*. Mr. R. O. R. Bergath, F.T.S., of Fort Wayne, Detroit, has already addressed this organization. The demand for a second talk is certainly an indication that the members are interested.

MR. GEORGE D. AYERS, Secretary of the New England Territorial Committee for Theosophical Work, paid a visit to Central Connecticut and on Friday, December 6th, delivered a lecture in the rooms of the New Britain T.S. on *Theosophy*; Saturday afternoon he met the members of the Meriden Branch and in the evening delivered a public lecture. Sunday afternoon he gave a parlor talk to the members of the Bristol T.S., returning to New Britain in time to deliver a public lecture on *Reincarnation*.

MILWAUKEE T.S. is having a season of active work, and interest in Theosophy is being manifested throughout the city. Dr. Hill's public lectures are very popular. A number of other members write good papers. A training-class is about to be started for speakers, as also a Lotus Circle, and a number of other activities organized. The North-side study-class is steadily widening its circles, and groups are to be formed on the east and west sides. Much help was given to this Branch by R. D. A. Wade's visit.

MANASA BRANCH (Toledo) has just issued a new syllabus for three months, beginning January 7th, 1896. Good press reports of meetings are given every week, and now one of our Sunday papers has commenced publishing a series of Theosophical articles. A member of the branch has been preparing the way for Mr. Harding by giving parlor lectures in some of the towns in this vicinity. Large and attentive audiences, as well as the urgent requests received for more lectures, testify to the interest that has been awakened in Theosophy.

UPASIKA T.S., South Brooklyn, held its first meeting in its room, 225 Lincoln Place, Wednesday evening, November 27th. The subject under discussion until January 1st is, *Of what use to Christians is a Knowledge of Theosophy as Presented to the World of to-day?* The one paper each evening is limited to fifteen minutes. The meetings adjourn at 9:15. The officers of the branch are: Col. H. N. Hooper, president; Dr. H. A. Bunker, vice-president; Mrs. Hooper, secretary; Dr. T. P. Hyatt, treasurer; Mr. V. Carroll, librarian; Miss L. T. V. Carroll, assistant librarian.

ANN ARBOR, MICHIGAN. The class which was formed during the visit here of Claude Falls Wright, one year ago, still holds weekly meetings, which are attended by about twenty members. Regular study by the members not

being practicable owing to the peculiar conditions of a university town, a plan which differs somewhat from those ordinarily in use has been adopted. The F.T.S. at whose house the meetings are held sent out cards, with a syllabus covering three months written on the back. The syllabus is headed, "Conversations on Theosophy." After a talk of half an hour or more, given by the hostess, lively discussions, in which all take part, follow. On December 4th Mrs. Mary F. Lang, of the Manasa Branch, Toledo, addressed the class upon *The Practical Mission of the T.S.* The members hope to have a visit from Mr. Burcham Harding very soon.

"H.P.B." BRANCH. The plan of which we spoke in our last notice of the first Sunday night in each month being devoted to "Questions on Theosophy Answered" we are glad to say proves successful. Good audiences attend and we find it an opportunity for members to keep themselves in readiness to reply to questions given them. We find "What is Theosophy?" is often asked, and in fact the larger part of the questions deal with the fundamental teachings of Theosophy and how they can be applied to daily life, thus showing the desire of the public to gain knowledge of Theosophy as it *is*. An entertainment was given by the children of the Lotus Circle, representing the pictures from Mother Goose, and it proved a success. Tickets were liberally distributed, especially among the public school children. Music was provided by several friends of the Lotus Circle, and when the children left the hall they were presented with little favors as mementoes, to which a card was attached bearing the address and hour of meeting of the Circle, with an invitation to attend. The Sunday evening lectures for December were: 1st, "Questions on Theosophy Answered;" 8th, Mr. Joseph H. Fussell on *The Riddles of Life*; 15th, Mr. H. T. Patterson on *Theosophical Theories*; 22d, Miss E. M. Daniell on *Masters*; 29th, Mr. Percy Woodcock on *Esoteric Astrology*.—(*Communicated.*)

#### CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding visited the Columbus Branch from November 18th to 25th, giving three public lectures in the Y.M.C.A. building to crowded and appreciative audiences. Addresses were also given at Worthington—where it is hoped to form a reading club for Theosophy—and before the Trades Assembly. The Sunday evening meeting at the branch rooms was very largely attended, and several new members were obtained. The outlook at Columbus is very promising; there are several members qualified to do propaganda work, which is to be carried on in the surrounding towns.

Mr. Harding went to Cincinnati November 25th, staying until December 18th. During this time lectures were given in suburban places where new centres may be started. Regular Sunday evening lectures upon the foundation doctrines were also inaugurated at the headquarters. The result far exceeded expectation, for the branch hall, although large, would not contain the crowds of visitors. A training class was added to the activities, to enable members to qualify to give expression to their knowledge, and it is hoped that the new "lecture bureau" will soon do this all around Cincinnati. The newspapers at Columbus and Cincinnati reported Brother Harding's lectures very fully and expressed the ever-growing interest in Theosophy.

#### MOVEMENTS OF E. T. HARGROVE.

From Cincinnati Mr. Hargrove went to St. Louis, where he arrived on November 10th. Lectures followed on the 20th, 21st, and 22d, with gradually increasing audiences, until on the 22d Bowman's Hall was crowded, with many standing. An afternoon lecture was given on the 24th and well attended. Mr. Hargrove was asked by the *Republic* to write 2000 words for their Sunday edition, which duly appeared. On the 25th he reached Kansas City and lectured there every night till the 29th to good audiences. December 1st found him at Memphis, where he lectured that evening. The newspapers were particularly friendly. Meetings followed on the 2d, 3d and 4th with good attendance. On the 5th he arrived at Nashville and lectured there that evening; again on the 6th, with a members' meeting on the 7th and another lecture on the 8th to a crowded audience in the Odd-Fellows Hall, at which all the standing room was occupied. An editorial in the evening *Banner*, supporting "the simple orthodox faith," showed that public interest had been

aroused. New Orleans was reached on the 9th, a members' meeting was held on the 10th, a public lecture given on the 13th to about forty people, another on the following day to over fifty, and on the 16th, the third and last, to over 400. A newspaper attack helped to advertise the last. On the 17th Mr. Hargrove arrived at Macon, and lectured to a large and enthusiastic audience on the 18th; spoke at a members' meeting on the 19th and was due to speak again on the 20th, 21st and 22d. He then travels east and north.

#### PACIFIC COAST.

A "COMMITTEE for Theosophical Work in Southern California" has been formed, with the object of carrying on an active propaganda in all the towns from Santa Barbara to San Diego.

DR. GRIFFITHS lectured in San José December 1st upon *Sleep and Death*; on the following Sunday in San Quintin prison upon *Heredity*, and on the 15th in Oakland upon *The Mysteries of Sex*. Many branch and other meetings were also attended during interims.

REPORTS FROM British Columbia and Washington state that Mrs. Sarah A. Harris is accomplishing a great amount of good work among the branches and members. She has visited quite a number of places, both at new centres and established branches, and will probably end her lecturing tour and return to San Francisco some time in January.

OAKLAND BRANCH has given the following lectures the past month: November 10th, Mrs. J. D. Hassfurther, *The World's Bibles*; 17th, Mrs. M. M. Thirds, *Twenty Years of Theosophy*; 24th, A. J. Johnson, *The Animal Soul in Man*; December 1st, Mrs. C. McIntire, *Thought and its Purpose*. This branch has recently adopted the series of topical study outlined in the *Theosophical Forum*.

WHATCOM T.S. was chartered December 6th. This branch is doing active work in New Whatcom, Wash. A short time ago the efforts of Mrs. Ella G. Willson and others succeeded in producing a branch at Fairhaven, and now their united efforts have resulted in organizing one at New Whatcom. Already, by the addition of new members since the branch was formed, there are great signs of activity in New Whatcom. This is the 92d branch on the roll.

SANTA CRUZ BRANCH is showing greater activity than ever. A hall has been leased for a long term, carpeted and furnished as a T.S. headquarters. Public lectures are given every Sunday evening, branch meetings are held weekly and classes for study conducted. The new headquarters, which will comfortably seat 150 people, and is centrally located, was formally opened Sunday, November 24th, with a series of lectures by Dr. Griffiths, which were well attended and aroused increased interest.

THE BRANCHES in San Francisco have had fair audiences at their Sunday lectures at Red Men's Hall. The following were given the past month: November 10th, T. H. Slator, *Karma and Reincarnation*; 17th, Dr. J. A. Anderson, *The Twentieth Anniversary of the Theosophical Society*; 24th, Mrs. J. D. Hassfurther, *The World's Bibles*; December 1st, Dr. J. A. Anderson, *The Influences of Heredity*. A movement is on foot for the consolidation of the San Francisco and Golden Gate Branches early in the year. Both branches are working actively, and much propaganda work is prosecuted by the members individually and collectively.

PROMETHEUS T.S.A., being now six months old, I send a review of its progress to date. We started with a membership of thirty, and have since demitted four and gained one new member. We have rented a building two blocks from the business centre and refitted it as an audience room with a seating capacity of one hundred and thirty. This was dedicated to Theosophy on June 4th last by a lecture by Brother Copeland, of Salem. We immediately began a series of Sunday evening lectures, which have since been maintained uninterruptedly. We also organized a class for the study of the *Secret Doctrine*. Our branch meetings on Tuesday evenings are also well attended, the audience averaging about twenty-two persons, and about the same number attend our training class. We are doing better and more effect-

ive work than we have done for the last two years or more, and the outlook is bright.—(*Communicated.*)

LOS ANGELES BRANCH of the T.S.A. has been the centre of a great deal of healthy activity this fall and winter. The headquarters at 431 ½ South Spring street are kept open every afternoon, and many books loaned and questions answered. On Tuesday evening a 'beginners' class, averaging about sixteen or eighteen enquirers, is held. On Wednesday the regular branch is held. Its attendance varies from twenty-five to fifty. The Friday evening (H.P.B.) training-class has an average of eighteen to twenty members. All meetings are always open to the public. On Sunday there are two regular lectures in Odd Fellows Hall. At 11 a.m. Mr. H. A. Gibson is the regular speaker. At 7:45 p.m. some members of the branch or visiting speaker gives an address, when the hall, which has a seating capacity of 200, is always full and frequently crowded.

#### ABBOTT CLARK'S TOUR.

Since last report Mr. Clark has given the following four lectures in Pasadena: *What is Theosophy, and What and Where are Heaven and Hell?; Spiritualism, Hypnotism, Science-Healing and Psychism Scientifically Explained by Theosophy; If a Man Die shall He Live again? or Proofs of Rebirth on Earth; and Mahatmas, Who and What are They?; the Future of America.* The attendance at the lectures ranged from 50 to 75 persons. Eighteen or twenty reports were printed in the Pasadena and Los Angeles papers, thus giving these lectures a circulation of about 130,000 copies over the small area of southern California. Mr. Paul Heffleman, F.T.S., Pasadena correspondent of the Los Angeles *Herald*, and Mrs. Lou V. Chapin, correspondent of the Los Angeles *Times*, rendered great assistance through their papers. Mrs. Chapin invited Mr. Clark to a reception at her residence to lead in a discussion on Theosophy. An outline of Theosophy was presented and the discussion was continued until 11 o'clock.

Since leaving Pasadena Mr. Clark has been engaged in local work in Los Angeles. A lecture was delivered to a crowded house in the Church of the New Era, Compton, on *Universal Brotherhood, its Scientific Basis, the Solution of Social Problems*; also two lectures in Los Angeles to crowded houses, on *What is Theosophy?* and *Karma*.

#### FOREIGN.

##### AUSTRALIAN LETTER.

The "Theosophical Society in Australasia" will be an accomplished fact, I hope, before this is in type. The Sydney Lodge had a very enthusiastic meeting, and drew up a draft constitution similar to that of Europe or America. William Q. Judge was unanimously elected President. On receipt of the constitution we here at Thomas had a meeting, and unanimously adopted the constitution, and also elected William Q. Judge President. I have not yet heard from the Auckland centre, but I have no doubt they will agree to this course. In a week or two there will be a formal meeting in Sydney at which the New Zealand centres will be represented, and then the constitution will be finally adopted. So far we are not very numerous, but we are very strong in "harmony and unity," and in the wish, "in honor to prefer one another." We send you our *united voice* of greeting, as separately we sent our words of greeting at the last American Convention. S. J. N.

##### ENGLISH LETTER.

The number of our Lodges is steadily increasing. We have now a dozen in all on the roll of the T.S. in Europe (England), and I hear that another one is forming at Streatham under Mrs. Raphael, and that they intend shortly to apply for a charter. Her sister, Mrs. Binks, was mainly concerned in the formation of the new "Krishna" Lodge at South Shields. The two new ones formed since I last wrote are the "Eclectic" at York, under Dr. Parker, and the "Ishvara" at Middlesborough, where a small handful of earnest workers have been struggling, against adverse circumstances for some time past, their efforts being at last crowned with some measure of success.

I hear of a small centre forming in Shepton Mallet (Somersetshire), where Mr. Bridge, who lives and has been working there, recently gave a lecture on

Theosophy in a Unitarian chapel. Mr. Leonard, secretary of the Clifton Lodge, also reports a lecture (given by himself) before "The Sons of the Phoenix," a local temperance Lodge in Bristol.

The H.P.B. Lodge has just started a Lotus Circle, which meets every Sunday afternoon at the central office of the T.S. in E., and is conducted on the same lines as those in America. Our superintendent is Mr. H. S. Budd, late of New York. Bow Lodge reports the attendance of fifty to sixty children at their Lotus Circle, and they say that if they had more room and workers, they could easily get two hundred! This seems an enormous field for good work in the East End of London.

Our little Theosophical colony at 6 St. Edmund's Terrace has just started a weekly "at-home," to which all are welcome, on Thursday evenings. The second conversazione of the T.S. in Europe (England) took place on Saturday, the 7th inst., and quite a large number attended. This plan proves an excellent method of enabling members of the various London Lodges to meet and exchange ideas about work, and Theosophical news generally. Mr. Budd was heartily welcomed among us, and gave us a short account of the way the work is prospering in America, particularly of the brilliant success of Mr. Claude Falls Wright's Sunday morning lectures at Chickering Hall.

Some of the members of the Committee for Theosophical Propaganda have recently formed themselves into "The Theosophical Book Co." and will carry on a small (at first) business at 77 Great Portland street. They will also print pamphlets and small publications, as one of their number is Mr. Sydney Coryn, who has a press of his own and prints the new magazine, *The Theosophical Isis*, which is edited by his brother, Herbert Coryn.

Alice Cleather.

#### HERBERT BURROWS ON ANNIE BESANT.

*To the Editor of the English Theosophist.*

DEAR SIR:—I am obliged to you for publishing my letter of resignation from the T.S. in your November issue, but I wish to protest against the heading which you prefixed to it, viz., "Mr. Herbert Burrows and the T.S. (Adyar)." In all that I have said in my letter I was referring to the T.S. as a whole and not to Adyar or any other section in particular. I draw no distinction between them, and my strictures related to the T.S. generally, for I believe that the dangers, superstitions, delusions and frauds to which I alluded are general and not particular.

I cannot congratulate Mr. C. H. Collings on the answer which he did not receive from Mr. Sinnett. Mr. Sinnett's letter is a clear evasion of the point at issue. It is not a question of personal quarrels, but of truth and honesty. Let me jog Mr. Sinnett's memory by reminding him of one fact. He personally declared to me that Mr. Judge was trained in all his fraud by Madame Blavatsky. I may have to jog his memory on other matters, but that will do for the present. Mrs. Besant *knows* that both Col. Olcott and Mr. Sinnett believe Madame Blavatsky to have been fraudulent; but she has had as yet neither the moral courage nor the honesty to say so. On the contrary, she quotes them in *Lucifer* as the all-round staunch and firm upholders of H.P.B., while at the same time she upbraids those who wish the real truth known as besmirchers and practical traitors.

Faithfully yours,

HERBERT BURROWS.

68 Aberdeen Road, Highbury Park, London, N.

#### CORRECTION.

Change the word "presentation," occurring on page 287, December number, nineteenth line from top, to "persecution."

Right equilibrium does not arise from a dead level of equality; there is always some one who is greatest.—*Book of Items.*

ÔM.

# Æ U M

That which is at rest is easily kept hold of; before a thing has given indications of its presence, it is easy to take measures against it; that which is brittle is easily broken; that which is very small is easily dispersed. Action should be taken before a thing has made its appearance; order should be secured before disorder has begun.—*T'ao-teh-king, ch. lxiv.*

## THE PATH.

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VOL. X.

FEBRUARY, 1896.

NO. 11.

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### THE SCREEN OF TIME.

FOREVER HIDING futurity, the Screen of Time hangs before us, impenetrable. Nor can it be lifted. Its other side may have pictures and words upon it which we would like to read. There is such a desire in the human heart to know what the coming days may hold, that if there be pictures on the hidden side of the Screen we long to see them. But fortunately for us in our present weak condition we may not look behind. Standing in front, all we are privileged to perceive are the reflections from human life thrown upon this side known as the present, while the pictures that have been there in the past turn themselves into background and distance, sometimes bright, but oftener gloomy and grey.

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A very pernicious doctrine is again making an appearance. It is weak, truly, but now is the time to deal with and destroy it if possible. It is the theory that the best way to overcome a tendency—of any sort—of the physical nature, is to give way to it. This is the dreadful doctrine of Satiation: that the only way to

deal with lust and other things of the lower plane is to satisfy all cravings. By argument this may be shown to be an evil doctrine; but fact overcomes all argument, and it is easy to discern the truth to be that satiation of a craving does not remove its cause. If we eat, and dissipate hunger, the need for food will soon be felt again. And so with all cravings and tendencies which are classified as bad or low, or those which we wish to get rid of. They must be opposed. To satisfy and give way to them will produce but a temporary dulness. The real cause of them all is in the inner man, on the plane of desire whether mental or physical. So long as no effort is made to remove them they remain there. The *Voice of the Silence* is against the doctrine of satiation most clearly, and so are the voices of all the sages. We must all wish that this pernicious idea may never obtain a hold in Theosophical ranks.

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The desire to see the fulfilment of lugubrious and awful prophecies is a singular one for good men to hold. Yet many Theosophists have this most strange peculiarity. They have read and heard of certain prophecies said to have been made by H. P. B. about calamitous and disastrous times to come in Europe; of a new reign of terror; of sinking continents and destroyed nations. They add to these the improbable, vague and sometimes hoaxing prophecies by astrologers and old women. Then they begin to wish all these most terrifying things would come to pass so that their prophets may be justified. Every time a slight jar occurs in Europe they feel the *terreur* is at hand. But it does not arrive. Surely we ought to be satisfied with an ominous prophecy, if we believe in it, and be content to let its fulfilment be delayed for an extremely long period. We do not need prophecies, in any case, because out of our present deeds future events are made. Those among us who wish, as I said, for the realization of forebodings are the croakers of the movement. Even among the singular people called Theosophists they are singular, but their peculiarity is both unhealthy and useless.

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In 1888 I had a morning conversation with H. P. B. at the Lansdowne Road house in London, upon the spread or weight of the Theosophical movement. I said that it was sometimes appalling to remember the millions of people in America alone, in comparison with the few Theosophists and Theosophical branches: what hope was there of our making a change in national character in any land? Her reply was that, while it might seem discourag-

ing looked at in that way, it was really not so. "Look," she said, "at our beginnings in 1875, when no one knew of Theosophy, and only jokes greeted our amazing efforts for publicity. But now we have come into the papers and magazines. We have made a distinct impression on the mind and literature of the time. This is much to have done."

There is abundant proof of this on every hand. Our name is now well understood. Writers may allude in their sketches to Theosophists and Theosophy without fear of castigation by the editor. There are two recent conspicuous instances. The N. Y. *Herald*, in December last, had an article in which this occurs:

"No man on the globe knows how to keep a hotel as the American does. He is a perfect *Mahatma* at the business."

Here is this great word abused, it is true; but that does not damage it. It has reached in less than twenty years the familiar treatment which it took in India centuries to come to. There they often use it as a term of reproach, on the principle that to call a man that high and great thing which he cannot be is to abuse him.

Again, in the *Cosmopolitan* for December last—a magazine widely read—there is a story by Zangwill called "Choice of Parents," on the abolition of compulsory reïncarnation. The sketch deals entirely with the ante-natal world and reïncarnation on the earth. Not long before the author had something in the English *Pall Mall Magazine* wherein Theosophy, Theosophists and reïncarnation were mentioned. I do not know who will have the hardihood to deny the great share the Theosophical movement has had in bringing about this change.

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At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express

those in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you have grasped the ideas and made them part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

WILLIAM Q. JUDGE.

## LETTERS OF H.P.B. TO DR. HARTMANN.

1885 TO 1886.

III.

[NO DATE.]

**M**Y DEAR DOCTOR:—Two words in answer to what the Countess told me. I do myself harm, you say, “in telling everyone that Damodar is in Tibet, when he is only at Benares.” You are mistaken. He left Benares toward the middle of May, (ask in Adyar; I cannot say for certain whether it was in May or April) and went off, as everybody knows, to Darjeeling, and thence to the frontier *vid* Sikkhim. Our Darjeeling Fellows accompanied him a good way. He wrote a last word from there to the office bidding good-bye and saying: “If I am not back by July 21st you may count me as dead.” He did not come back, and Olcott was in great grief and wrote to me about two months ago, to ask me whether I knew anything. News had come by some Tibetan pedlars in Darjeeling that a young man of that description, with very long flowing hair, had been found frozen in the (forget the name) pass, stark dead, with twelve rupees in his pockets and his things and hat a few yards off. Olcott was in despair, but Maji told him (and he, D., lived with Maji for some time at Benares,) that he was not dead—she knew it through pilgrims who had returned, though Olcott supposes—which may be also—that she knew it clairvoyantly. Well I know that he is alive, and am almost certain that he is in Tibet—as I am certain also that he will not come back—not for years, at any rate. Who told you he was at Benares? We want him sorely now to refute all Hodgson’s guesses and inferences that I

simply call lies, as much as my "spy" business and forging—the blackguard: now mind, I do not give myself out as infallible in this case. But I do know what he told me before going away—and at that moment he would not have said a fib, when he wept like a Magdalen. He said, "I go for your sake. If the Maha Chohan is satisfied with my services and my devotion, He may permit me to vindicate you by proving that Masters *do* exist. If I fail no one shall ever see me for years to come, but I will send messages. But I am determined in the meanwhile to make people give up searching for me. I want them to believe I am dead."

This is why I think he must have arranged some trick to spread reports of his death by freezing.

But if the poor boy had indeed met with such an accident—why I think I would commit suicide; for it is out of pure devotion for me that he went.<sup>1</sup> I would never forgive myself for this, for letting him go. That's the truth and only the truth. Don't be harsh, Doctor—forgive him his faults and mistakes, willing and unwilling.

The poor boy, whether dead or alive, has no happy times now, since he is on probation and this is terrible. I wish you would write to someone at Calcutta to enquire from Darjeeling whether it is so or not. Sinnett will write to you, I think. I wish you would.

Yours ever gratefully,

H. P. B.

#### IV.

[NO DATE.]

MY DEAR DOCTOR:—I read your part II—and I found it excellent, except two or three words you ought to change if you care for truth, and not to let people think you have some animus yet against Olcott.<sup>2</sup> Such are at the end "Presidential orders" and too much assurance about "fictions." I never had "fictions," nor are Masters (as living men) any more a fiction than you and I. But this will do. Thus, I have nothing whatever against your theory, though you do make of me a sort of a tricking medium.

But this does not matter, since as I wrote to Dr. H.S. and will write to all—"Mme. Blavatsky of the T.S. is dead." I belong no more to the European Society, nor do I regret it. You, as a psychologist and a man of acute perception, must know that

<sup>1</sup>The fact is that Damodar was never asked to go to Tibet, but begged to be permitted to go there, and at last went with permission of H.P.B., on which occasion I accompanied him to the steamer.—H.

<sup>2</sup>This refers to my *Report of Observations at the Headquarters at Adyar.*

there are situations in this life, when mental agony, despair, disgust, outraged pride and honor, and suffering, become so intense that there are but two possible results—either death from broken heart, or ice-cold indifference and callousness. Being made to live for purposes I do not know myself—I have arrived at the latter state. The basest ingratitude from one I have loved as my own son, one whom I have shielded and protected from harm, whom I have glorified at the expense of truth and my own dignity, has thrown upon me that straw which breaks the camel's back.<sup>1</sup> It is broken for the T.S. and for ever. For two or three true friends that remain I will write the *S.D.*, and then—depart for some quiet corner to die there. You have come to the conviction that the "Masters" are "planetary spirits"—that's good; remain in that conviction.

I wish I could hallucinate myself to the same degree. I would feel happier, and throw off from the heart the heavy load, that I have desecrated their names and Occultism by giving out its mysteries and secrets to those unworthy of either. If I could see you for a few hours, if I could talk to you; I may open your eyes, perhaps, to some truths you have never suspected. I could show you who it was (and give you proofs), who set Olcott against you, who ruined your reputation, and aroused the Hindu Fellows against you, who made me hate and despise you, till the voice of one who is the voice of God to me pronounced those words that made me change my opinion.<sup>2</sup>

I could discover and unveil to you secrets for your future safety and guidance. But I must see you personally for all this, and you have to see the Countess. Otherwise I cannot write. If you can come here, even for a few hours, to say good-bye to me and hear a strange tale, that will prove of benefit to many a Fellow in the future as to yourself, do so. If you cannot, I ask you on your honor to keep this private and confidential.

Ah, Doctor, Karma is a fearful thing; and the more one lives in his inner life, outside this world and in regions of pure spirituality and psychology, the less he knows human hearts. I proclaim myself in the face of all—the biggest, the most miserable, the stupidest and dullest of all women on the face of the earth. I have been true to all. I have tried to do good to all. I have sacrificed myself for all and a whole nation—and I am and feel as

<sup>1</sup> Babajee, whose Brahmanical conceit caused him to turn against H.P.B. when he became convinced that he could not make her a tool for the propaganda of his creed.—H.

<sup>2</sup> This explains the letter printed in the notorious book of V. S. Solovyoff, page 124. The intrigue was acted by Babajee, who, while professing great friendship for me, acted as a traitor and spy.—H.

though caught in a circle of flaming coals, surrounded on all sides like an unfortunate fly with torn-off wings—by treachery, hatred, malice, cruelty, lies; by all the iniquities of human nature, and I can see wherever I turn—but one thing—a big, stupid, trusting fool—“H.P.B.”—surrounded by a thick crowd circling her<sup>1</sup> of traitors, fiends and tigers in human shape.

Good-bye, if I do not see you, for I will write no more. Thanks for what you have done for me. Thanks, and may you and your dear, kind sister be happy.

Yours,

H. P. B.

(*To be continued.*)

## THE SCOPE AND PURPOSE OF THEOSOPHY.<sup>2</sup>

ABSTRACT FROM A LECTURE DELIVERED BY E. T. HARGROVE.

**B**EFORE dealing directly with our subject, it may be well to consider one or two of the many problems that surround us in this age, that press in upon all thinking men and women, demanding solution, and that neither orthodox science nor orthodox religion is able to solve. Take such a problem as this: in England alone we have over 300 different religious sects, each of them claiming to be the possessors of the truth, most of them declaring that all the rest consist of infidels and unbelievers, and that if you wish to be saved you must come to *them* and think as *they* think. Go outside the limits of Christianity and what do you find? Hindu attacking Buddhist, Mohammedan attacking Hindu, and Christian probably attacking them all. Are these great religions really as much opposed to each other as their modern followers would have us believe? Is there no way of finding a common ground upon which all can meet, joining in mutual work rather than in mutual destruction?

Take a question of a very different order: consider the immense gulf everywhere existing between the two extremes of happiness and misery. Take the case of two children, one born in the midst of poverty, perhaps of criminal parents, surrounded from its earliest infancy by disadvantages of every conceivable kind; on the other hand, a child born amidst luxury, meeting with all that affection and wealth can provide for its development.

<sup>1</sup>The crowd alluded to is the same Brahmano-Jesuitical army which has now ensnared certain well-meaning but short-sighted “leaders” of the European Section T.S.—H.

<sup>2</sup>A verbatim report of this lecture will shortly be published by *The Path* in pamphlet form.

Have these two children an equal chance in the world? You must admit they have not. Yet some people prate to us of justice, asserting that there is justice in the world. Where is it, I ask you, in such a case as I have cited? And are not the thinking men and women of to-day tired of dogmatism, weary of being told to believe in something merely because it is said from a pulpit? They prefer to think for themselves, to ask as to the how and why of things, whether expounded by eminent divines or learned professors.

Orthodoxy cannot solve the problems I have raised, and the question now remaining to be answered is, can Theosophy throw any light where Science and Religion leave nothing but darkness? Theosophy—that is supposed by some people to be so strange, so unpractical; to be yet another “new religion.” In reality, instead of being unpractical, Theosophy is the epitome of common-sense, and instead of being new it is as old as time itself. It is no new invention of this most inventive age, for as far back as human records take us you will find Theosophy being promulgated and studied; not always under that name, of course; but the name means “Divine Wisdom,” and whether translated as Theosophy, Atma-Vidya, or into any other ancient language, the meaning of the word, as well as the system of thought itself, has remained the same.

In order to understand Theosophy's great age it is necessary to study the world-religions in their original purity, so far as is possible. You will then find that they all of them had an exoteric or public side, and an esoteric or deeper meaning. Jesus said that unto his disciples he could reveal the “mysteries of the kingdom of heaven,” but unto them that were without he could only speak in parables. You will find the same thing in Buddhism, Hinduism, Zoroastrianism: the “mysteries” or esoteric side of these and other great religions were only taught to the few, to those who were able to understand the deeper truths. This was done on the principle that you would not teach Euclid to a dog or the higher mathematics to a small child, but would naturally give out your knowledge according to the understanding of your hearers. The same motive led to the formation of the ancient Mysteries of India, of Egypt, of Greece and of the old Maya civilization in Central America. It is absurd to suppose that such divine characters as Buddha and Jesus would have selfishly withheld knowledge: they were forced to reserve some of their teaching for the few who could understand it.

Having discovered these two sides to all the great religions

as they were originally taught, a further study of their sacred books and of their symbolism will clearly show that instead of being opposed to each other they were but different presentations of the same eternal verities, and that the outer forms of each of these religions were so many veils beneath which "Divine Wisdom," or Theosophy, was to be found. Take the Hindu Upanishads, the Buddhist Suttas, the *Vendidad* of the Zoroastrians, the *Popol-Vuh* of the ancient Guatamalians, the Christian *Bible*, and such records as have been left us of the teachings of Pythagoras, Plato, Ammonias Saccas and other Greeks who had been initiated into the Sacred Mysteries, as they were called, and you will find in them the same teachings, differing in form and phrasing, but still the same. This fact requires an explanation, and Theosophy both ancient and modern affords it. It says that these teachings had a common origin; that these sages and "saviours" who founded the different religions and philosophies were members of a great Lodge or Brotherhood, to which the elder Brothers of the race always did and always will belong. They were and are men who through their own efforts became wiser than the vast majority of mankind. How this was possible and still is possible I will presently explain. Teachers of humanity, they work together, and for the same object—the enlightenment of the race. Periodically this Brotherhood sends messengers into the world to remind men of the ancient teachings and to inspire them with the old ideals. Buddha, Jesus, Plato and others I have named were such messengers, and it was due to the efforts of the same Brotherhood that Theosophy was once more brought to the notice of both east and west in this century. Do you not see what light this throws on the problem I first raised—that of the conflict between the beliefs of mankind to-day? There is no need for such warfare, since all are the same in essence and in origin. It is due to nothing but ignorance that this ceaseless strife is kept up; that these wild and futile attempts are continued to convert the heathen through the barrel of a gun, as in China to-day. And meanwhile thousands are starving in our great cities for need of spiritual and mental and moral as well as physical sustenance, of which they are deprived because it is felt to be more romantic to convert a Hindu from a belief in his God and Saviour Krishna, to a belief, not even in Christ, but in Hell—and that is all the teaching they get, with a few perquisites thrown in. If Theosophists could succeed in nothing else but in broadening the minds of the generality of mankind, and in replacing bigotry with tolerance, they would deserve the blessings of all futurity.

Now what has Theosophy to say in regard to life and death, sorrow and joy? Keeping in mind that its doctrines have been sanctioned and confirmed by all the prophets and philosophers I have named, a fact which everyone can prove for himself by means of a few hours' study, let us consider what might well be called the fundamental proposition of Theosophy. This is the *universality of law*. There are no water-tight compartments in nature, no hard and fast divisions, for a law which holds true of any part holds true of the whole. The attempted division of the universe into the natural and supernatural—the natural on the one hand which is governed by law, and the supernatural on the other which is apparently governed by caprice—is not only in itself a contradiction in terms and therefore impossible, but is irreligious as well as unscientific. To the Theosophist Nature includes all that ever has been or can be, includes the spiritual and mental as well as physical realms of being. Therefore we insist on the universality of law, and pointing out that the law of growth is universal and that it can be observed in the mind as well as in external nature, we next echo the thought of a thousand poets as well as philosophers in saying that once you discover how a flower grows you will also know how a man, a universe or an atom develops. For it is not sufficient to agree on general principles that all things grow: we must determine how things grow. For ages Theosophy has given the same answer to this question. In the sacred scriptures of the Egyptians, Chinese, Hindus and other races you will find the law of “inbreathing” and “outbreathing” constantly insisted upon; and Prof. Huxley, in the Romanes Lecture of 1893, on “Evolution and Ethics,” frankly acknowledged that the law of evolution and involution which he was then expounding had been taught by Buddha nearly 600 years B.C. and by many of the old Greeks such as Heracleitus of Ephesus. Evolution and involution are simply modern synonyms for the outbreathing and inbreathing of the ancients. Briefly put, this law means that everything grows from centre outwardly to circumference, and that this expansion from within outwards, or evolution, is followed by a reaction from circumference to centre, from without within—in other words, by a period of involution. So evolution and involution follow each other alternately. Everyone is not familiar with this law, nor has everyone realized its universal application; but once the idea is grasped it is soon seen to be a commonplace in our daily experience. We know of the expansion and contraction of the lungs, of the systole and diastole of the heart; we know that summer, when all things

expand from within outwards, is followed by winter, when all things once more indraw to their own central essence; we know that day follows night, and that during the daytime man expresses himself outwardly in matter, while at night the body sleeps and the mind indraws to its own plane or state. These are only a few of countless illustrations of this univereal law. Everything in nature must grow in the same way, from atom to universe. Man himself can be no exception to the general rule. He must evolve and involve, and once you admit that the real man is the soul or Ego, not the body, which is only that soul's instrument or vehicle, then it must follow that just as there is a day and a night for the body, so there must be a daytime and a nighttime for the soul or real man. And that is the old teaching: a period of evolution or expression in and through a body is followed by a period of involution, when the body dies and the soul indraws to its own plane. During this nighttime of the soul it rests and assimilates the experience of its past life on earth; then follows another incarnation on earth, and then another period in this intermediate state of rest, which is sometimes called Heaven, sometimes Devachan, and by other names in different countries and epochs. So man has lived on earth many times in the past, and will live on earth many times in the future.

Once you grant the immortality of the soul you must logically admit reïncarnation to be a fact. Infinity extending in the one direction only is an impossibility, as such a highly respectable Father of the Church as Origin, and many centuries later Hume, the agnostic, both agreed. And if you admit preëxistence, then I would ask where did we preëxist if not on this earth, since all forces reäct on the centre from which they originated? Reïncarnation affords the only solution of life's problems; taught alike by Buddha, by Jesus and by every sage that the world has ever known, it is above all things the teaching of common-sense.

This process of rebirth takes place under what is called in some parts of the east the law of Karma, a Sanskrit word meaning "action," and as all action contains within itself reäction, you have expressed in one word the well-known law of cause and effect, by which every cause will invariably produce a certain result, while every result or effect must be preceded by some cause. This was ethically phrased by Paul in the well-known saying that as a man sows, so shall he also reap; with the necessary addition that as we now reap so have we sown in the past. That is to say that all men are at the present time the result of their own past, and are also moment by moment sowing their own

future by thought and deed. Man is not the slave of chance, but is in fact the master of his own destiny. Here you have the answer to the question of justice I raised in the case of the two children with such terribly unequal chances: they had each of them made in their own past lives on earth their present surroundings, their present happiness or sorrow, and according to the use they make of the present will their future develop. Here, too, you have the explanation of how such great souls as Buddha, Jesus and others gained perfection. They had attained to wisdom through their own long-continued efforts in the past, and were thus the products of evolution, not of special creation.

Briefly I have laid before you something of the scope and purpose of Theosophy. You will at least have seen how wide though practical is its scope. You may have already seen to what all this teaching leads: it leads to Brotherhood. We live for no other purpose than to gain experience of all that life can teach us, not in one body or in one country, but in many different races, ages and environments. Through this experience humanity as a whole must pass. In this way it should be clear that the interests of mankind are identical, instead of being antagonistic, and that a wide appreciation of this fact must in time enable all men to realize that Brotherhood—which it is the aim and purpose of Theosophy to promote—is not a vague ideal, but is a living actuality in nature. That fact once realized, the nucleus we are now forming will grow into a Brotherhood which will include every heart that beats.

## THE SUBJECTIVE AND THE OBJECTIVE.

A LESSON FROM THE CAVE OF PLATO—REPUBLIC, BOOK I.

“**A**FTER this, I said, imagine the enlightenment and ignorance of our nature in a figure: Behold! human beings living in a sort of underground den, which has a mouth opening towards the light, and reaching all across the den; they have been here from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them; for the chains are arranged in such a manner as to prevent them from turning round their heads. At a distance above and behind them the light of a fire is blazing, and between the fire and the prison-

ers there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have before them, over which they show the puppets.

"I see, he said.

"And do you see, I said, men passing along the wall, carrying vessels which appear over the wall; and some of the passengers, as you would expect, are talking, and some of them are silent?

"That is a strange image, he said, and they are strange prisoners.

"Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

"True, he said, how could they see anything but the shadows, if they were never allowed to move their heads?

"And of the objects which were being carried in like manner they would only see the shadows?

"Yes, he said.

"And if they were able to talk with one another, would they not suppose that they were naming what was actually before them?

"Very true.

"And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy that the voice which they heard was the voice of a passing shade?

"No question, he said.

"There can be no question, that the truth would be to them just nothing but the shadows of the images."

The term *consciousness* is used by writers connected with the Theosophical movement with a very wide range of meaning. Atoms are invisible lives, says H.P.B.; and there is no such thing as inorganic, in the sense of dead or lifeless matter. Every variety or kind of existence is conscious on its own plane or according to its own condition or state; the molecules of granite as well and as truly, though not in the same way, as the mind of man. Every molecule in the brain has its own consciousness, according to its state or plane of existence; and the sum of the consciousness of its molecules is the consciousness of the brain in its totality, considered as a merely physical, visible organ.

But the astral man, which we may take to be coëxtensive with the physical man, and to correspond with it, if not to coincide with it, organ for organ and molecule for molecule, is the real seat of

sensation; and in the brain the sensations are registered and interpreted. The astral brain, the organ of Kama Manas, or of the lower or personal mind, furnishes the connecting link between the thinker and the object of thought; and here is bridged the chasm which has been recognized by philosophers, in Western lands at least, as utterly impassable. Says President Bascom:

“Facts must exist either in space as physical or in consciousness, as mental; there is no third state. Mental and physical phenomena are cut broadly and deeply apart, by the fact that the one class transpires exclusively in consciousness, and the other as exclusively out of consciousness (in space).”

Again he says:

“There is no *a priori* impossibility discoverable by us, making the transfer of influence from mind to matter, from matter to mind, an absurdity. Our last traces of physical force in the movement inward are found in the brain; our first traces in the movement outward are also met with at the same point. Thus far only can the eye trace material changes; here is it first able to pick them up. How the last nervous impulse is linked to the play of consciousness . . . we cannot imagine. . . . We are profoundly ignorant of any connection between the two.”

Now the scheme of Theosophy recognizes a continuous gradation of powers, faculties, states, principles—call them what you will—from the highest or most spiritual to the lowest or most material. In this whole gamut of states or conditions no chasm is found; there is nothing to bridge; consciousness is the necessary substratum and presupposition of the most material, and consciousness is the noumenon or essential reality of the most spiritual.

We know of nothing more material or external than the physical, material, visible body—the world of matter, so called; and here is the inner wall (reversing the figure from outward to inward) of the cave which Socrates describes in Plato’s dialogue; the wall upon which fall the shadows supposed by the prisoners to be the only realities. Indeed, the “wall” may be taken as merely the drop-curtain of the theatre, and the shadows themselves as representing the physical substance known to ourselves and our fellow prisoners. Hence there can be on this lowest plane (the plane of the shadows) really no consciousness as we know it; consciousness only looks on what is below, and cannot for its chains turn its face upward to the light. It is said, indeed, that the atom is the Atma or seventh principle of the molecule; but the molecule is infinitesimal and invisible, and what con-

sciousness it may have in itself—what is the nature of consciousness on that plane—we cannot profitably guess even, much less know.

The astral or kamic man is within, or above, or superior to the physical man; and its apprehension of external or physical nature, which we term sensation, is the lowest form of consciousness recognized by us. But mere sensation is not intelligent. As the astral or emotional man exists within (in the symbolical meaning of "within") the physical man, and by its power of sense takes hold of the latter, so there exists within the astral or emotional the logical faculty or principle, whose office is to sort out the sensations and refer each to its source or cause in the outer world. This logical faculty (the lower mind or *Kama Manas*) is, as related to the world or planes below it, the faculty that perceives; and its action in taking hold of and interpreting the sensations is called perception.

Now suppose we consider the real Ego, the enduring entity that we mean when we say "man," to be one of the prisoners represented by Plato as confined in a den or cave; and external, physical, visible and tangible matter as the shadows on the wall of the cave. The Ego, in its descent from spirit into matter, goes deeper and deeper into the cave until it reaches the wall and is stopped. It can go no farther; and it must, impelled by the universal and all-embracing law of action and reaction, retrace its course toward spirit. Its progress downward or outward (from spirit—inward as to the cave) has been without consciousness in any sense that we can comprehend. When it strikes the wall of its dungeon and strives to go still farther, it cannot do so; its limit is reached. This develops unintelligent consciousness—a consciousness wholly spiritual, and in no sense manasic. As it recedes backward in involution, still facing the wall, the reflected light of *Manas* thrown back from the wall enables it to interpret in a manner these sensations—to distinguish them from each other and to group them—but not at first to relate them to itself. Here is the beginning of the lowest mind, known in Mr. Sinnett's classification as *Kama Rupa* or the Animal Soul. To reach this degree of development immeasurable ages were required. The first dawn of sensation begins when the physical development has proceeded far enough to furnish a suitable vehicle for the astral body. The astral development goes on, and moulds the physical world to its purpose, until it in its turn has become—or until the two together have become—a suitable vehicle for the emotional and perceptive faculties. These steps are easy to name, but they

have been taken with slow and toilsome tread through the first, second and third rounds of our chain of globes; and were repeated in briefer but immensely long periods in the first races of this our fourth round.

To the stone belongs molecular consciousness, not consciousness as we know it, but only so called by analogy; to the plant belongs astral consciousness, or the dawn of sensation; to the animal belongs emotional consciousness, or the dawn of perception. As this faculty or principle becomes more and more fully developed and active, a new faculty begins to act—the human intellect, the lower manas, begins to awake and exercise its functions. The prisoner has retreated far enough from the wall of his cave, has evolved far enough toward spiritual perception, to be able to recognize his lower principles as himself—to relate the experience, the sensations, the perceptions of these lower principles to his own identity; to distinguish between the “I” and the “not-I.” This is self-consciousness, or consciousness of self; and here the human stage is reached in the return of the monad from its journey to the confines of matter.

In *Discussions of Philosophy and Literature*, Sir William Hamilton, one of the foremost philosophers of modern times, makes the following statement:

“In the philosophy of mind, *subjective* denotes what is to be referred to the thinking subject, the Ego; *objective*, what belongs to the object of thought, the Non-Ego. . . . These correlative terms correspond to the first and most important distinction in philosophy; they embody the original antithesis in consciousness of self and not-self—a distinction which in fact involves the whole science of mind; for psychology is nothing more than a determination of the subjective and the objective, in themselves, and in their reciprocal relations.”

Hamilton was not only a profound thinker and an erudite scholar; he was also a master in the English language, and capable of expressing his thoughts clearly and tersely. The definition above quoted certainly gives the right use of these terms; and for those who, with President Bascom, hold that a gulf that cannot be bridged cuts broadly apart the facts which transpire in consciousness and the facts which transpire in space, it would seem to need no further elucidation. But when they are used in Theosophical discussions, the further consideration must not be overlooked, that the Ego, the Non-Ego, and the bond between the two (the thinker, the object of thought, and the thought) are all one. This gives emphasis to the fact that the line between the

subject and object is purely imaginary; the distinction is logical and not metaphysical. Thus the terms subjective and objective are seen to be wholly correlative, and what is subjective in one relation is objective in another, and *vice versa*. This correlative feature has always been recognized; but it becomes more significant and takes on new phases when viewed in the light of the septenary constitution of man.

Philosophers who have thought most deeply, and who have explored most fully the nature of man, and the various problems of ontology, show by their postulates and their reasoning that they implicitly apprehend, if they do not explicitly recognize, several of the distinctions represented by the septenary classification of principles. Dr. James March, president of the University of Vermont at the time of his death about fifty years ago, left several philosophical treatises which were afterward collected and published by his successor in the faculty of that institution. It is many years since I read this work, but I remember distinctly an essay in which the learned doctor discussed the changes wrought by the supervening of higher faculties in the course of evolution. He spoke of the force by which a crystal is built up by accretion, by regular additions from without; of the force by which a vegetable germ develops from within; of the powers of perception and locomotion which distinguish the animal, to some species of which he conceded the logical faculty of ratiocination; and of the faculty of intuition, or perception of intellectual and spiritual truths and axioms, which distinguishes man from the lower forms of animal life. Here, in the classification of existence as amorphous, crystalline, vegetable, animal and human, each higher including all lower but superadding a new faculty, power, or principle of growth, there is plainly foreshadowed the method upon which our teaching of the septenary constitution of nature and of man is developed.

As the subjective is that which is within, and the objective is that which is without, the relation first emerges upon the evolution of the astral principle, or *Linga Sharira*; for the merely physical entity is so thoroughly one in nature that its different forms can hardly be considered as bearing this relation to each other. (Yet there is probably a septenary in physical nature below the astral, as witness earth, water, air, fire, etc.; and earth may be in truth objective to air.) The distinctions that are so obvious, organic, inorganic, etc., are really differing manifestations of the informing higher principles. But upon the development of the astral principle the relation appears; this is subjective as to the

physical body, and the latter is objective as to the former. . . . So when the kamic principle develops, or evolves from potentiality to potency, from a latent state to activity, this in turn becomes subjective, and to it the lower principles are objective. When the Lower Manas in its turn becomes active and subjective, it takes intelligent cognizance of the lower principles as objective, and recognizes their identity with itself, and then self-consciousness appears. And when, by evolution or training, the Higher Manas becomes active, then will the entire quaternary, or lower Ego, become in relation to this added faculty, objective.

This is very well expressed in an article in *Lucifer* for September, 1891 (vol. ix, p. 23,) as follows:

“This expansion of consciousness includes a development of the subtile senses which open up to the inner man new worlds, peopled with their inhabitants, and interdependent the one with the other. The subjective becomes the objective, with a still more subtile subjectivity beyond, which can become again objective as a still more spiritual consciousness is attained by the striver after freedom.”

In the *Secret Doctrine*, vol. i, p. 189, H.P.B. says:

“It stands to reason that there must be an enormous difference in such terms as ‘objectivity’ and ‘subjectivity,’ ‘materiality’ and ‘spirituality,’ when the same terms are applied to different planes of being and perception.”

This paper is intended to be suggestive rather than exhaustive; and I shall have accomplished my purpose if I have set the relation of subjective to objective in a clearer light, and pointed out the direction in which to look for a better understanding of the philosophical side of our literature.

ALPHA.

## BHAGAVAD-GITA.

### CHAPTER VI.

**M**ORE than one subject is treated in this chapter. It ends what I call the first series, as the whole eighteen chapters should be divided into three groups of six each.

Renunciation, equal-mindedness, true meditation, the golden mean in action, the Unity of all things, the nature of rebirth and the effect of devotion upon it and devachan, are all touched upon.

It is a most practical chapter which would benefit Theosophists

immensely if fully grasped and followed. The mistakes made many thousand years ago by disciples were the same as those of to-day. To-day, just as then, there are those who think true renunciation consists in doing nothing except for themselves, in retiring from active duties, and in devoting their attention to what they are pleased to call self-development. On the other hand are those who mistake incessant action for true devotion. The true path is between these two.

The forsaking of worldly action—called *sannyas*—is the same as what is known in Europe as the monastic life, especially in some very ascetic orders. Adopted selfishly under a mistaken notion of duty it cannot be true devotion. It is merely an attempt to save oneself. The course adopted by some Theosophical students very much resembles this erroneous method, although it is practised in the freedom of the world and not behind monastery walls.

To be a true renouncer of action and a devotee one must put the problem on another plane. On the physical brain plane there is no way of reconciling a contradiction such as appears to exist in the direction to perform actions and yet renounce their performance. It is exactly here that many readers of the *Bhagavad-Gita* stop and are confused. They have for so long been accustomed to thinking of the physical and living in it, the terms used for their thought are so material in their application, that, seeing this contradiction, they say that the book will not benefit them. But considering the difficulty from the view that the real actor is the mind, that acts are not the dead outward expressions of them, but are the thoughts themselves, we can see how one can be both a renouncer and a devotee, how we can outwardly perform every action, multitudes of them, being as active as any one who is wrapped up in worldly pursuits, and yet be ourselves unattached and unaffected.

Duty and the final imperative—the “what ought I to do”—comes in here and becomes a part of the process. The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow. The fact that we may be perfectly certain of the result is no reason for allowing our interest to fasten upon that. Here again is where certain Theosophists think they have a great difficulty. They say that knowing the result one is sure to become interested in it. But this is the very task to be essayed.

—to so hold one's mind and desires as not to be attached to the result.

By pursuing this practice true meditation is begun and will soon become permanent. For, one who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation. It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep. All those things are merely forms which in the end will do no lasting good. But many students have run after these follies, ignoring the true way. The truth is, that the right method is not easy; it requires thought and mental effort, with persistency and faith. Staring at spots and such miscalled occult practices are very easy in comparison with the former.

However, we are human and weak. As such we require help, for the outer self cannot succeed in the battle. So Krishna points out that the lower self is to be raised up by the help of the higher; that the lower is, as it were, the enemy of the higher, and we must not allow the worst to prevail. It will all depend upon self-mastery. The self below will continually drag down the man who is not self-conquered. This is because that lower one is so near the thick darkness that hangs about the lower rungs of evolution's ladder it is partly devil. Like a heavy weight it will drag into the depths the one who does not try to conquer himself. But on its other side the self is near to divinity, and when conquered it becomes the friend and helper of the conqueror. The Sufis, the Mohamedan mystical sect, symbolize this in their poetry relating to the beautiful woman who appears but for a moment at the window and then disappears. She refuses to open the door to her lover as long as he refers to their being separate; but when he recognizes their unity then she becomes his firm friend.

The next few verses in the *Gita* outline that which is extremely difficult—equal-mindedness, and intentness upon the Supreme Being in heat and cold, pleasure and pain, success and failure. We cannot reach to this easily, perhaps not in many lives, but we can try. Every effort we make in that direction will be preserved in the inner nature and cannot be lost at death. It is a spiritual gain, the riches laid up in heaven to which Jesus referred. To describe the perfection of equal-mindedness is to picture an Adept of the highest degree, one who has passed beyond all worldly considerations and lives on higher planes. Gold and stones are the same to him. The objects he seeks to accomplish

are not to be reached through gold and, so it and the pebbles have the same value. He is also so calm and free from delusion of mind and soul that he remains the same whether with enemies or friends, with the righteous or the sinners.

This high condition is therefore set before us as an ideal to be slowly but steadfastly striven after so that in the course of time we may come near it. If we never begin we will never accomplish, and it is far better to adopt this high ideal, even though failing constantly, than to have no ideal whatever.

But some are likely to make a mistake herein. Indeed they have done so. They set up the ideal, but in a too material and human manner. Then they thought to walk on the chosen path by outward observance, by pretending to regard gold and stones as the same to them, while in their hearts they preferred the gold. Their equal-mindedness they confined to other people's affairs, while they displeased and alarmed all relatives and friends by the manner of riding this hobby and by wrong neglect of obvious duty. Truly they sought for equal-mindedness, but failed to see that it can only be acquired through right performance of duty, and not by selecting the duties and environments that please us.

WILLIAM BREHON.

*(To be continued.)*

## HOW SHOULD WE TREAT OTHERS?

THE SUBJECT relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of karma, and this is the one which must be held in view in considering the question. Karma is called by some the "law of ethical causation," but it also the law of action and reaction; and in all departments of nature the reaction is equal to the action, and sometimes the reaction from the unseen but permanent world seems to be much greater than the physical act or word would

appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reaction is seen by us to be. The ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

But if we are to inquire into the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is to-day, of a code not followed. If we are separate one from the other the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistence upon rights on all occasions—all of which means the entire lack of charity and mercy—will bring consequences as certain as the rising of the sun to-morrow.

What are those consequences, and why are they?

They are simply this, that the real man, the entity, the thinker, will react back on you just exactly in proportion to the way you act to him, and this reaction will be in another life, if not now, and even if now felt will still return in the next life.

¶¶ The fact that the person whom you condemn, or oppose, or judge seems now in this life to deserve it for his acts in this life, does not alter the other fact that his nature will react against you when the time comes. The reaction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reaction on you, and consequently on the whole of society in any century when the reaction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by anyone who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by men of the world who do not know the real power and place of thought nor the real nature of man cannot sweep this away. After all argument and all logic it will remain. The logic used against it is always lacking in certain premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reaction by the inner man.

The Master "K. H.," once writing to Mr. Sinnett in the *Occult World*, and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be the denunciation of a criminal, or only your own insistence on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without consequences following us to the end of time? I know

not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all permanent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: (*a*) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (*b*) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (*c*) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H. P. B. who said: "Do not be ever thinking of your-

self and forgetting that there are others; for you have no karma of your own, but the karma of each one is the karma of all." And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.

F. T. S.

## QUESTIONS AND ANSWERS.

C.—I have heard some members talking about attracting elementals, and of this or that place being full of elementals. Not seeing these beings myself, and not knowing much about it, I would like to know if the phrases used are correct.

Ans.—It is quite probable that these persons never saw an elemental, and know still less, perhaps, than yourself of the subject and of the laws that may govern such entities. So do not be abashed by their assumption of knowledge. It is incorrect to talk of one place being more full of elementals than another place. We might as well say there is more of space in one spot of space than another. Elementals are everywhere, just as animalculæ fill the air; they obey the laws peculiar to themselves, and move in the currents of ether. If now and then they make themselves manifest, it does not hence follow that an additional number have been attracted to the spot, but only that conditions have altered so as to cause some disturbance.

W. Q. J.

T. C. AND F. O. R.—In some formerly published articles something is said of a future date marking the withdrawal of certain portions of the influence of the Adepts, and that those who have not gotten past the obstacles before that will have to wait until next incarnation. Is it necessary that one should be aware of having passed sufficiently far; must one be conscious of it? If so, I, for one, am "not in it."

Ans.—It is not necessary to be conscious of the progress one has made. Nor is the date in any sense an extinguisher, as some have styled it. In these days we are too prone to wish to know everything all at once, especially in relation to ourselves. It may

be desirable and encouraging to be thus conscious, but it is not necessary. We make a good deal of progress in our inner, hidden life of which we are not at all conscious. We may not know of it until some later life. So in this case many may be quite beyond the obstacles and not be conscious of it. It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature, and not in the physical where lives the brain, and from which the present question comes. The apparent physical progress is evanescent. It is ended when the body dies, at which time, if the inner man has not been allowed to guide us, the natural record against us will be a cipher, or "failure." Now, as the great Adepts live in the plane of our inner nature, it must follow that they might be actively helping every one of us after the date referred to, and we, as physical brain men, not be conscious of it on this plane.

W. Q. J.

## CORRESPONDENCE.

I have been asked to say something on the subject of my recent tour. Much might be said, both in regard to the activity in the branches and the invariable kindness of the members. Above all things this tour has furnished additional proof that a considerable percentage of the American public are interested in Theosophy, and are curious to hear about it. The newspapers are a good test of public opinion, and with only one exception these were both willing and glad to insert reports and interviews, often running to over a column in length. Over 5000 miles were covered, the following branches being visited: Boston, Lynn, Cambridge, Malden, Somerville, Lowell, Providence, Syracuse, Buffalo, Toronto, Jamestown, Sandusky, Toledo, Fort Wayne, Columbus, Cincinnati, St. Louis, Kansas City, Memphis, Nashville, New Orleans, Macon, Washington, Pittsburg and Philadelphia. In spite of the heavy expense entailed by the long distance covered, the liberal donations made by these branches were sufficient to defray the cost of the railway travel, leaving a small surplus for extra expenses. All the lectures were free to the public except in two instances when admission was charged.

The movement in America has taken firm root and nothing can now destroy it. An immense amount of work is done with very little money, thanks to practical management; workers are obtained who devote all their time and energy to the cause, and who draw nothing from the treasury. In short, the Theosophical Society in America can well afford to congratulate itself on its present organization, on its officers, and on the extraordinary success it has so far met with and will undoubtedly continue to enjoy.

E. T. HARGROVE.

## LITERARY NOTES.

LOTUSBLÜTHEN for December, (German), opens with an article on "The Renunciation," by Shri Gulal Chand. "Spirit Brides and Vampirism" is finished, and a translation given of A. M. Glass's article, "Resurrection."—[G.]

THE ENGLISH THEOSOPHIST for January, while by no means dropping vigorous comment upon the "Judge row," yet finds space for a thoughtful and earnest article called "The Sphinx's Riddle," by E. W. Bell, and starts a new

department under the title, "Side Lights," which is our old friend, question and answer. The editor in his "Remarks" gives us the welcome intelligence that "the *E. T.* will go on."—[G.]

THE THEOSOPHICAL FORUM for December contributes yet another protest against dogmatism in reply to the question, "What is the Criterion of Theosophy?" Other questions on "Experience," "Devachan," "Why is there anything?" and "Reincarnation" are adequately answered.—[G.]

OURSELVES for October. This little magazine, published by the members of the Bow Lodge of the T.S. in Europe, is written for circulation in the East End of London, and we should think would well serve its purpose. We were particularly struck with the short allegory, "A Slap in the Face for Me," which teaches good occultism, and points an excellent moral.—[G.]

THE THEOSOPHIST for December. "Old Diary Leaves" recounts the means taken to end the Russian spy theory, and gives an account of the famous cup and saucer phenomenon. "The Aura," by C. W. Leadbeater, is a good example of how dangerous a thing is a little knowledge. Space prevents an extended review, but we warn students not to accept the alleged information as reliable. Mrs. Cooper-Oakley contributes an article on "The Psychic Powers and Faculties of the Christian Saints," and "Poetry and Poets" is finished. There is a larger allowance than usual of unreadable translations. We wonder what "Duke Street" will think when they read the Colonel's characterization of the accidental omission of the review of *The Theosophist* from our October number.—[G.]

SEPTENARY MAN: OR THE MICROCOSM OF THE MACROCOSM, by Dr. Jerome A. Anderson, of San Francisco, carries with it its own best indorsement in its author's name. Those who have read Dr. Anderson's *Reincarnation* will know what to expect, and they will not be disappointed. The book is avowedly written from the scientific aspect, the preface disclaiming intuitional aids, and the majority of readers will consider it the better therefor. It is dedicated to H. P. B. While well bound and printed on good paper, the typography could be better, and it is to be regretted that in the "Epitome of Theosophy" printed in the back Mr. Judge is referred to as the "General Secretary." Published by the Lotus Publishing Company, of San Francisco, it is for sale by THE PATH for \$1.00 in cloth and 50 cents in paper.—[G.]

LUCIFER for December. Those of us who are accustomed to Mrs. Besant's rapid changes of mind will not be surprised to read in the "Watch Tower" her latest self-contradiction. This time it is the old matter of whether Mars and Mercury belong to this planetary chain. The subject will be treated at length in the next number of THE PATH, and in the meantime the student wishing to know the truth should read "Mars and Mercury" in the July number of THE PATH, 1893, and "Mars and the Earth," by Mrs. Besant, in PATH for December, 1893. The only article in the number not continued is "Man's Place and Function in Nature," by Mrs. Besant. It is a warm plea on behalf of the lower kingdoms, but contains some doubtful facts. Readers will be especially glad to note the conclusion of the "Unpublished Letters of Eliphas Lévi." It is a pity they did not remain so.—[G.]

THE IRISH THEOSOPHIST for December. The most notable article this month is one entitled, "A Trap for a Friend," and serves as continuation of last month's "Letters to a Lodge," as C. J. was evidently one of the questioners answered therein. So we have a further most interesting discussion of the "Lodge," and of inspiration personal and impersonal. Another valuable paper is Mrs. Keightley's "Autonomy; Solidarity; Criticism," which ends with a noble plea for sympathy and coöperation in thought at least, even with those whose plans and methods are not as ours, that we may never serve as "stumbling blocks from life to life." This thought is much needed now. The same idea in another form is embodied in "The Study of Theosophy," *toleration* being the keynote in this instance. "The Coming of the Christos" is another re-translation by Aretas from the New Testament, of passages from the fifteenth chapter of *First Corinthians* and twenty-fourth of *Matthew*. "The Solar Bark," a poem, and the continuation of "The Enchantment of Cuchulain," complete the number.—[G.]

## MIRROR OF THE MOVEMENT.

## AMERICA

BRISTOL T.S. holds weekly meetings and has taken up the study of the *Ocean of Theosophy*, appointing someone each week to formulate a set of questions thereon.

DETROIT, MICH. On the evening of January 14th Mrs. Lillie H. Fisk, of Ann Arbor, addressed a special meeting of the Michigan Society for Psychical Research, at Prismatic Hall.

ROBERT CROSBIE lectured to a large audience on Theosophy in the Oxford Chapel, Lynn, Mass. Several of the papers had column reports. Later Mr. N. A. Bean spoke in the same hall on *Objections to Reincarnation*. A large audience greeted him and great interest was shown.

BRIDGEPORT, Conn., has recently received visits from members from New York and Boston. Miss Daniel spoke to a large audience in the rooms of the Bridgeport Society and Mr. Claude Falls Wright lectured on the 31st of December in the Hall of Science before the Scientific Society on *Hypnotism* to about 400 people. Every seat in the hall was taken.

NEW YEAR'S EVE was the occasion of gatherings in Brooklyn and New York of members of the Society to welcome the incoming of the second last year of the cycle with good wishes and aspirations for the future. At the Headquarters the meeting was conducted by Mr. Joseph H. Fussell, and after shaking hands all round the members signed their name in the Headquarters' roll-book.

MINNEAPOLIS T.S. The rooms of the branch here are crowded and the Society is looking for larger quarters. At President Slafter's address on *Capital Punishment: why not?* on Sunday, December 8th, there was standing room only. This is good news for Minneapolis and shows how the work is being carried on in this quarter. Several applications for membership have been received lately.

BURCHAM HARDING visited Middletontown, Ohio, from December 18th to 22d. Three public lectures were well attended, the preparations having been ably directly by Mrs. M. L. Gordon, member-at-large. A reading club was organized. The 22d he arrived at Chicago, and has since been assisting in the work of Loyalty, Wachtmeister and Englewood Branches, and giving parlor-talks and lectures.

LOTUS CIRCLES in New York held their annual festival in the Aryan Hall on December 29th. Very many children were present. The hall was crowded. The program, which was full of interest, consisted of three charming songs from Miss Katherine Kimball, violin solos by W. A. Raboch, an exhibition of ventriloquism by Prof. Verne, and some Irish fairy tales by C. F. Wright. The entertainment was opened by an address from Dr. E. B. Guild. The entire proceedings were organized by Mrs. E. C. Mayer, who is certainly to be congratulated upon their entire success.

THE "H.P.B." BRANCH proposed to drop its regular lectures for this month and devote these evenings to the open meeting for "Questions on Theosophy Answered," as this method proves so interesting that it is desired to continue it regularly for this month at least. Some of the questions, such as "Who am I?" "What is the use of living anyhow?" "Why are there so many creeds?" bring out many good answers, and strangers say Theosophy seems to answer every problem. The regular *conversazione* was held as usual the first Saturday evening of the month. Miss E. M. Daniel gave a benefit at the Berkeley Lyceum on Saturday, the 25th, for the benefit of the branch, part of the entertainment being a play written by Miss Daniel. The best thing that has happened to the branch this month has been the several visits it has had in an informal way from our Brother James Pryse, who, though having

been away for so long a time, has not only come back as a true American but has brought with him a breeze from Dublin, which always blows for our good. "The Little People are good to the Irish"—the Irish in turn are good to us.

ANN ARBOR, MICHIGAN. The class which was formed during the visit here of Claude Falls Wright, one year ago, still holds weekly meetings, which are attended by about twenty members. Regular study by the members not being practicable, owing to the peculiar conditions of a university town, a plan which differs somewhat from those ordinarily in use has been adopted. The F.T.S. at whose house the meetings are held sends out cards, with a syllabus covering three months written on the back. The syllabus is headed, "Conversations on Theosophy." After a talk of half an hour or more, given by the hostess, lively discussions, in which all take part, follow. On December 4th Mrs. Mary F. Lang, of the Manasa Branch, Toledo, addressed the class upon *The Practical Mission of the T.S.* The members hope to have a visit from Mr. Burcham Harding very soon.

BLAVATSKY T.S. (Washington, D.C.) On the first day of October last new quarters were secured in the Metzertott Building, on F street, between 11th and 12th streets. A large hall on the third floor (to which access was had by elevator) was rented, and the Sunday lectures, which were omitted during the hot weather, were resumed, the officers of the branch and in two instances members taking their turns in presenting to the Washington public the old-new truths of Theosophy, the regular branch meetings being held on Thursday nights. Recently the branch had the pleasure of entertaining Mr. E. T. Hargrove, who arrived on Tuesday, January 7th, 1896. He lectured that night in the Hall of the Legion of Loyal Women to an audience which filled the hall, and on Thursday, January 9th, he lectured in the branch hall to a much larger audience, with such good effect that a large number of strangers attended the following Sunday night lecture given by Mr. Robt. L. Lerch, the vice-president of the branch, who lectured on *The Basic Truths of Theosophy*, and afterwards answered questions asked by those present. The branch, though not large numerically, is fully alive to the necessity of keeping Theosophical ideas before the public, and by liberal advertising and other ways strives to do so. The library consists of about two hundred volumes, which are lent to the public as well as to members who by the diligent use of the books seem to appreciate the privilege.

KRISHNA T.S. (Philadelphia) writes as follows: "We have just been favored with a visit from Mr. E. T. Hargrove, who during his visit gave four exceedingly interesting and instructive lectures; on Wednesday, January 15th, *Theosophy and Modern Thought*; Thursday, *Karma and Reincarnation*; Friday, *Scope and Purpose of Theosophy*, and Saturday and the last, *What can Theosophy Do for Us?* Only through some hard work on the part of the members were we enabled to gather a good audience in this 'conservative Philadelphia.' The lectures were well attended throughout, especially so when we consider the counter attraction in the person of the evangelist Moody, while the interest was well sustained throughout the series, there being a very liberal response to the request for questions, which enabled the audience and speaker to come into much closer relation. There were many inquiries and an encouraging amount of literature was sold. Many efforts have been made in the way of propaganda; tracts have been sent out by individual members and by the branch to all persons who are in the least interested, and a plan that we have found to be effective is this: some members have gone to individual expense in having several thousand circulars printed, explaining in a clear manner the objects and aims of the Society; these are bought at cost, in small quantities, by anyone desiring them and distributed in street-cars, railroad trains and ferry-boats—anywhere that people have to do any waiting or that they will be likely to be seen. Some of the members have also prepared some of these circulars like postage-stamps and have stuck them up in all available places where they are at all likely to catch the eye of any passer-by. This plan has already yielded results. So far, we have had little success in securing notices in the newspapers, but are hoping to bring some of them around. We are doing all in our power to keep the interest, generated by our recent efforts, at 'fever heat.'"

## MOVEMENTS OF E. T. HARGROVE.

On December 22d Mr. Hargrove addressed over 600 people in the Academy of Music at Macon, Ga. Considering the comparatively small population of this city, such a gathering spoke volumes for the work of the local branch. Washington was reached on January 7th, a lecture being given that evening. Another on the 9th was attended by about 200 people and was well reported in the newspapers. On the 11th Mr. Hargrove arrived at Pittsburg, speaking at a members' meeting on the afternoon of the 12th, and giving a public lecture the same evening, which was very well attended. Another public lecture followed on the 13th, and another on the 14th at Wilkinsburg. The newspapers were generous with interviews and reports. On the 15th he reached Philadelphia, lecturing that evening and on the 16th, 17th and 18th to good audiences, who were particularly active in asking questions. On the 19th he returned to New York.

## CENTRAL STATES COMMITTEE'S REPORT.

Report of work, July 1st to December 31st, 1895: The periodical bulletins have given details of the general work. The lecturer was occupied during the four summer months in Indiana, speaking usually in two cities each week, and was thus enabled to spread Theosophy far and wide in that state.

The last two months have been spent in visiting branches in southwestern Ohio and lecturing in other cities. Eight branches have been visited, and Mr. Harding hopes that within the next few months he will be enabled to see all belonging to the Central States territory. Mr. R. D. A. Wade visited St. Paul, forming Unity Branch, and did valuable work at Minneapolis and Milwaukee. Miss E. F. Gates visited Milwaukee, helping the branch by lecturing and otherwise. The number of branches enrolled in the C.S.C. is fifteen. In the detailed Report of the treasurer our receipts are shown to have been \$347.04, disbursements \$312.10; and the balance in the hands of the treasurer, \$34.96. The funds are provided by the branches, most of whom make regular monthly donations, and it is hoped that all will adopt this method, as the arrangement of the work is greatly facilitated by knowing what income can be relied upon. No rents or salaries are paid; all funds are used in direct propaganda work. Loyalty Branch has generously allowed the use of its rooms for office purposes, without charge, and the members have performed the routine duties and correspondence.

Sunday evening meetings have proved a great success were adopted; the special object being to present Theosophy in a simple way to enquirers and visitors.

Early in the fall a general call was sent out to the branches requesting them to gather and send in to this office all their best papers, with which to form an Exchange Bureau, the central idea being to assist the study-classes that are being organized by the lecturer, during their first efforts to become acquainted with the principles of Theosophy, and to place before them clear expositions of various Theosophical subjects, also to supply the smaller branches with matter for public meetings, until they shall have had time to develop efficient workers from among their own membership. The responses have been prompt; we now have on hand fifty-eight lectures and papers, with about twenty-five more promised that will be added soon, and having constant calls for them.

Several newspapers have expressed a willingness to print presentations of Theosophy, and we propose to furnish them with articles of about 1200 words; the Wachtmeister Branch will do the printing at a very small cost, and an F.T.S. will pay the mailing expenses for three months.

## PACIFIC COAST.

JULIUS OETTL, of the Triangle Branch (Alameda, Calif.), has instituted a series of Sunday lectures in addition to the regular branch work.

PACIFIC T.S., of Watsonville, Calif., has disbanded on account of members moving away. This does not mean the interest has abated, and the previous Secretary writes encouragingly of future possibilities.

THE SAN FRANCISCO lodges have given the following Sunday evening lectures at Red Men's Hall: December 8th, E. P. Jones, *The Law of Life*; 15th,

Evan Williams, *Why Do We not Remember our Past Lives?* 22d, Dr. Allen Griffiths, *The Mystery of Sex*; 29th, A. J. Johnson, *The Devil: his Reformation*. A syllabus of lectures has been prepared for the first three months of the year, and has been printed for distribution.

AURORA BRANCH (Oakland) provided the following Sunday lectures during the month: December 8th, T. H. Slator, *Karma and Reincarnation*; 15th, Dr. Allen Griffiths, *The Mystery of Sex*; 22d, Mercie M. Thirds, *The Life after Death*; 29th, Dr. Frank M. Close, *What Theosophy Is*.

NARADA T.S., of Tacoma, Wash., had a Lotus Circle Christmas entertainment on December 22d. It being held on Sunday and on the shortest day in the year it partook of the nature of the "Jule-tide," a custom of the ancient Norseman, and was celebrated as of old with the use of decorated trees and lighted candles. A member gave a short explanation of the ancient custom to the children, followed by Lotus Circle exercises, recitations, songs and music by the children, after which the candies and fruits were distributed to every child present. An interested audience of about seventy were present, of which fully forty were children.

LOS ANGELES BRANCH of the T.S.A. has been the centre of a great deal of healthy activity this fall and winter. The headquarters at 431 ½ South Spring street are kept open every afternoon, and many books loaned and questions answered. On Tuesday evening a beginners' class, averaging about sixteen or eighteen enquirers, is held. On Wednesday the regular branch meeting is held. Its attendance varies from twenty-five to fifty. The Friday evening H.P.B. training-class has an average of eighteen to twenty members. All meetings are always open to the public. On Sunday there are two regular lectures in Odd Fellows Hall. At 11 a.m. Mr. H. A. Gibson is the regular speaker. At 7:45 p.m. some members of the branch or visiting speaker gives an address, when the hall, which has a seating capacity of 200, is always full and frequently crowded.

#### OBITUARY NOTICE.

It is with much regret that we announce the death of Brother James Cowsill, of San Francisco. Mr. Cowsill was an earnest member of the San Francisco Branch. His death was very sudden. The body was cremated on the 14th of January, after a service conducted by Dr. Anderson and E. B. Rambo. Mr. Cowsill's loss is deeply felt by his branch.

#### ABBOTT CLARK'S TOUR.

Abbott Clark lectured in West End, Los Angeles, December 15th, on *What is Theosophy, and what and where are Heaven and Hell?* and again on December 22d, subject: *If a Man Die shall he Live again? or, Proofs of Rebirth on Earth*. On Sunday morning, January 12th, Mr. Clark conducted the services and made an address at a funeral, and in the evening gave a lecture at Odd Fellows' Hall on *The Mysteries of Magic, the Secrets of Alchemy and the Philosopher's Stone* to an audience which packed the hall, many remaining standing. Much time has been given to the local work in Los Angeles. A "Committee for Theosophic Work in Southern California" has been organized, and is getting upon a working basis.

#### FOREIGN.

##### ENGLISH LETTER.

I do not know whether I mentioned last month the loss the Dublin Lodge has sustained in the departure of Bro. James M. Pryse for New York. Still the work goes on unabated in that always active centre, and the impetus our American brother gave it will remain as a living memorial of his sojourn among his Irish brethren.

The second general meeting, taking the form of a conversazione of the members of the T.S. in E. (Eng.) in or near London, took place with great success last Saturday, January 4th; many more were present than at the December meeting, and a long and interesting talk on methods of work followed tea.

The H.P.B. Lodge having decided to hold a "question," or "general discussion," meeting once a month, last Monday evening the new plan was

inaugurated. The room was very full, and the discussion, on questions started spontaneously, never flagged for an hour and a half.

The Croydon Lodge has migrated from its meeting place at a member's private house, and has taken for its weekly meetings a public room in the centre of the town. This move has met with marked success; strangers who shrank from intruding in a private house are found to come more readily to the new centre; and the Croydon Lodge has in fact now to be reckoned with as an important factor in the town. A local clergyman has already publicly attacked Theosophy; but on being challenged to a public debate by the Lodge President, Sidney Coryn, has directly backed out of it, I believe.

The Clifton Lodge members are trying to introduce Theosophical literature into the public libraries in Bristol and Clifton, and so far have every reason to hope that they will meet with some success in their endeavours.

The Committee for Theosophical Propaganda are organizing a lecturing crusade on the temperance platforms in London, which in many cases have been thrown open to them.

A. L. C.

#### THE THEOSOPHICAL SOCIETY IN AUSTRALASIA.

At a large meeting of representative Australian Theosophists, held in Sydney October 21st, the following resolutions, proposed by Mr. A. A. Smith and seconded by Mr. Etela J. Redman, were carried unanimously and with great enthusiasm:

WHEREAS, the freedom of opinion of members and toleration in the Theosophical Society have been assailed by an attempted official authority contrary to the principles of Universal Brotherhood; and

WHEREAS, the first object of the Society is obligatory on all its members; and

WHEREAS, the Theosophical Society has been reorganized from time to time; it is

"RESOLVED, that at this meeting in Sydney of Fellows of the Theosophical Society in Australia we do hereby proclaim the complete autonomy of the Theosophical Society in Australia, and call upon members throughout Australasia who are in sympathy with the reorganization of the Theosophical Society throughout the world on autonomous lines, to join with us to establish this principle."

A draft constitution was also adopted and forwarded to New Zealand for the approval of the members there, where several centres have already been organized in anticipation of this step. A Convention of the T.S. in Australasia will then be held, and the organization perfected. Increased activity is reported from all the centres, which are rapidly gaining in membership and widening their field of efficient work, and their reports are glowing with hopefulness and enthusiasm.

Advices from Sydney received as the PATH goes to press give information that at the Convention of the T.S. in Australasia held at Sydney, the 11th December, William Q. Judge was elected to the office of General President unanimously and with acclamation.

#### SUPPORT OF THE T.S.A.

Received for this fund January 17th from Mrs. Ada Gregg, \$6.00. Deducted \$2.00, amount of Mr. George Tullock's dues, included by error in previous remittance. Making a total since January 16th, 1895, of \$349.00.

WILLIAM Q. JUDGE, *President*.

#### NOTICE.

##### MARTINISTES NOT ALLIED WITH T.S.A.

As a person named Papus, in Paris, who says he has a society called *Martinistes*, has printed in a sheet published by him last November that his society had just been allied to the T.S.A., I beg to give notice that his statement is an untruth; said society has not been and will not be allied with the Theosophical Society in America.

WILLIAM Q. JUDGE, *President*.

I charge ye, Theosophists, fling away ambition; by that sin fell the angels.—  
*Shakespeare (amended).*

OM.

# Æ U M

Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.  
— *Mencius*.

## THE PATH.

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VOL. X.

MARCH, 1896.

No. 12.

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*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

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### THE SCREEN OF TIME.

THESE will be a change in the title of this magazine when issued next month. It will appear as THEOSOPHY instead of as THE PATH. This change is thought advisable for many reasons, one of which is the indistinctiveness of the present name. "Theosophy," as a word, has become familiar throughout the civilized world, and a certain definite though not always correct meaning has been attached to it. One of our chief objects will be to spread a proper understanding of its significance, as well as to remove false impressions concerning it. One of the chief results of the change will be an increased familiarity on the part of the public with the word; and it is a word that has a power in it, sufficient in itself to change the tenor of a man's life, as experience has shown in more than one instance.

Among other important results that should follow from the change, one of which I have already touched on, a very considerable increase in the circulation will be effected, it is hoped. Each reader will doubtless help to bring this about by reading THEOSOPHY on the street-cars, in the trains, and in other public places where many eyes will be caught by the well-known name on the

cover of a magazine. Once seen it will not be forgotten. So as this is a Theosophical venture I invite the coöperation of Theosophists the world over in making it a success. Nothing can be accomplished without you; everything with you: and the last and apparently least of you is not always the most helpless.

A contributor sends me the following communication, which I fully adopt:

"In *Lucifer's* 'Watch-Tower' (December, 1895) the editor undertakes to explain finally the question of Mars and the Earth-chain of Globes. Considerable assurance is shown in the expression of the views thus put forward, only surpassed, perhaps, by the assurance shown when the same writer expressed diametrically opposite views about two years ago in an article on 'Mars and the Earth' (THE PATH, vol. viii, p. 270; *Lucifer*, vol. xiii, p. 206). That article was written by its author in New York for publication in both journals.

"The editor of *Lucifer*, now saying, 'The facts [recently revised] are these,' proceeds to state that Mars and Mercury are globes of the Earth-chain. In the article on 'Mars and the Earth,' already referred to, the same writer stated that Mars and Mercury were *not* globes of the Earth-chain, correctly pointing out that to hold that they were would violate the fundamental principles of H.P.B.'s teaching, and concluding with the words, '*And so, once more, we find the Masters' doctrines self-consistent.*'

"It would be useless to revive all the points in a discussion which was amply ventilated nearly two years ago. In an article entitled 'Mars and Mercury,' by William Q. Judge, which appeared in the PATH (vol. viii, pp. 97-100) the matter was well summed up as follows: 'The two Masters who had to do with *Esoteric Buddhism* and the *Secret Doctrine* have distinctly said: *first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their own turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow-globes of the earth, —and this correction they make most positively in the *Secret Doctrine*; *lastly*, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. . . . If we admit that Mars and Mercury are two visible planets of the

sevenfold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analyzed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his sevenfold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout.'

"If the editor of *Lucifer* carries these recently revised 'facts, as given in the last December issue, to their logical conclusion, we may expect in future issues of that magazine a record of some entertaining experiments in clairvoyance with the object of 'finding Smith's physical body,' with the possible result that it will be discovered as Jones, a wanderer on another continent, blissfully ignorant that Smith is his *Kama* or lower mind, as the case may be. Smith's *Buddhic* or other principle will perhaps be found objectivized as a Hindu *yogi*—but what would happen if the *yogi* were to die before Smith? And how about Smith's four invisible principles (Globes A, B, F, and G), supposed to be careering through space in bewildering independence of law, rhyme, reason or analogy?

"On the whole, the teaching of the *Secret Doctrine* is likely to remain the standard, at least of common-sense, and I for one prefer to think that neither the principles of the Earth-chain nor the principles of man are physically separate from each other in different parts of space, but that all are in 'coädunition,' as the Master wrote."

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Students will do well to refer to the former discussion on this subject, sufficiently complete to render further comment needless. The following articles should be read in this connection: PATH, "The Earth-Chain of Globes," vol. vii, pp. 351 and 377, continued in vol. viii, p. 11; "Mars and Mercury," vol. viii, p. 97; "How to Square the Teachings," vol. viii, p. 172 (this follows an article by A. P. Sinnett on "Esoteric Teaching"); "Mars and the Earth," vol. viii, p. 270. *Lucifer*: vol. xiii, pp. 55-58, giving short criticisms by W. Kingsland, "C.J." and "G.R.S.M." of Mr. Sinnett's article; vol. xiii, p. 206, "Mars and the Earth," by Annie Besant. Students should also refer to "A Word on the *Secret Doctrine*," giving quotations from a letter of Master K.H.'s to Col. Olcott,

which appeared in the PATH, vol. viii, p. 202, with a preliminary note signed jointly by Annie Besant and William Q. Judge.

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The recent remarkable discovery by Professor W. C. Röntgen of the fact that a photograph can be obtained of an object surrounded by an opaque covering is of immense value to Theosophy and Theosophists. If a living human hand, for instance, be interposed between a Crooke's or Lenard's tube (through which is passed a discharge from a large induction coil) and a photographic plate, a shadow photograph can be obtained which shows all the outlines and joints of the bones most distinctly. It is even stated as a result of later developments of this discovery that a dense body can in the same way be made transparent to the human eye.

These researches show that opaque matter so-called is not impenetrable to light-rays. It is an old Theosophical statement that matter is permeable, and to human sight, and is no obstacle to the astral senses. In these discoveries by Prof. Röntgen and others it is even shown as permeable to gross physical light. H. P. B.'s statement should not be forgotten that before many years important discoveries would be made by science tending to vindicate the teachings of occultism.

And once more science has the "spiritualist" on the hip; for the latter never heard from his spooks about these "cathode rays" that make a hard iron box transparent. Why is it that the spirits in Summerland never give out these things, but prophesy all sorts of matters and events that don't fall true?

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Mr. Edward Maitland has recently issued a memoir of Dr. Anna Kingsford, in which there is an interesting account of her continuous attack on vivisection and vivisectionists. So bitter was her feeling against all those who practised this form of "scientific research," as it is called, that she claimed to have turned the force of her will against two of them with a view to their destruction—with success, she afterwards said. Certain it is that the two vivisectionists died. Elated by her achievement, she wrote to Mme. Blavatsky proposing a joint psychic onslaught on these miserable sinners wherever they could be found, in the hope of killing them off *en masse*. To this proposal H. P. B. is recorded as having replied in the following clear and noteworthy words:

"I feel sure and know that Master approves your opposing the principle of vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefiting the poor animals. Of course it is Karma in the case of

Paul Bert. But so it is in the case of *every murdered man*. Nevertheless the weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him. Let us work against the *principle*, then; not against personalities. For it is a weed that requires more than seven, or seven times seven, of us to extirpate it."

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H. P. B.'s words are of great importance. Mania to act as Chief Executioner of all disapproved and disapprovable things was not confined to Anna Kingsford. Members of the Theosophical Society have been known to burn with a passionate longing to act as agents for Karma, forgetting that the sword of the Executioner is a two-edged sword; forgetting also that they do not know Karma, and are held responsible by Karma for the mischief they will inevitably work. The absurdity of such an attitude of mind does not deprive it of a certain pathetic aspect. See these people, impure themselves, thinking they can either forcibly purify the world or can legitimately punish others for their impurity! The pathetic aspect comes in when they are so deluded as to call the proceeding "self-sacrifice." It would be real self-sacrifice for such people to sit still and attend to their immediate duty.

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The Indian Section of the Theosophical Society proposes to take away the first object of the Theosophical Society, to-wit, the attempt to form a nucleus of a Universal Brotherhood, and insert in its place some high-sounding phrases, derived from the Brahmins who now control that Section, about spirituality and identity. These phrases will allow Universal Brotherhood to sink slowly out of sight. A Committee of Revision, appointed by the "European Section T. S." in July, 1895, has reported in favor of these words: "To promote the recognition of the spiritual Brotherhood of Humanity." A majority voted in favor of this alteration, but there are minority reports. But as the reigning magnates and high-cock-a-lorums of 19 Avenue Road favor the change, it will probably be made by the Convention of the "European Section T. S.," to be held next July. The Theosophical Society in America, with the similar Societies in Europe and Australasia, will thus be left as the only part of the movement upholding Universal Brotherhood.

## LETTERS OF H.P.B. TO DR. HARTMANN.

1885 TO 1886.

(Concluded.)

V.

[NO DATE.]

**M**Y DEAR DOCTOR:—Every word of your letter shows to me that you are on the right path, and I am mighty glad of it for you. Still, one may be on the right way, and allow his past-self to bring up too forcibly to him the echoes of the past and a little dying-out prejudice to distort them. When one arrives at knowing himself, he must know others also, which becomes easier. You have made great progress in the former direction; yet, since you cannot help misjudging others a little by the light of old prejudices, I say you have more work to do in this direction. All is not and never was bad in Adyar. The intentions were all good, and that's why, perhaps, they have led Olcott and others direct to fall, as they had no discrimination. The fault is not theirs, but of circumstances and individual karmas.

The first two pages of your letter only repeat that, word for word, which I taught Olcott and Judge and others in America. This is the right occultism. Arrived at Bombay, we had to drop Western and take to Eastern Rosicrucianism. It turned [out] a failure for the Europeans, as the Western turned [out] a failure for the Hindus. This is the secret, and the very root of the failure. But, having mixed up the elements in the so-desired Brotherhood—that could not be helped. Please do not misunderstand me. Occultism is one and universal at its root. Its external modes differ only. I certainly did not want to disturb you to come here only to hear disagreeable things, but [I] do try: (a) to make you see things in their true light, which would only benefit you; and (b) to show you things written in the *Secret Doctrine* which would prove to you that that which you have lately learned in old Rosicrucian works, I knew years ago, and now have embodied them. Cross and such symbols are world-old. Every symbol must yield three fundamental truths and four implied ones, otherwise the symbol is false. You gave me only one, but so far it is a very correct one. In Adyar you have learned many of such implied truths, because you were not ready; now you may have the rest through self-effort. But don't be ungrateful, whatever you do. Do not feel squeamish and spit on the

path—however unclean in some of its corners—that led you to the Adytum at the threshold of which you now stand. Had it not been for Adyar and its trials you never would have been where you are now, but in America married to some new wife who would either have knocked the last spark of mysticism out of your head, or confirmed you in your spiritualism, or what is worse, one of you would have murdered the other. When you find another man who, like poor, foolish Olcott, will love and admire you as he did—sincerely and honestly—take him, I say, to your bosom and try to correct his faults by kindness, not by venomous satire and chaff. We have all erred and we have all been punished, and now we have learned better. I never gave myself out for a full-blown occultist, but only for a student of Occultism for the last thirty-five or forty years. Yet I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle—we need an outside Master. As the Chinese Alchemist says, speaking of the necessity of a living teacher: “Every one seeks long life (spiritual), but the secret is not easy to find. If you covet the precious things of Heaven you must reject the treasures of the earth. You must kindle the fire that springs from the water and evolve the Om contained within the Tong: One word from a wise Master and you possess a draught of the golden water.”

I got my drop from my Master (the living one); you, because you went to Adyar. He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense. Nor has Olcott, gushing as he is. I did think for one moment that you had got into the epidemic of a “Heavenly Master and Father God,” and glad I am to find my mistake. This was only natural. You are just one of those with whom such surprises may be expected at any moment. Commit one mistake, and turn for one moment out of the right path you are now pursuing, and you will land in the arms of the Pope. Olcott does not teach what you say, Doctor. He teaches the Hindus to rely upon themselves,<sup>1</sup> and that there is no Saviour save their own Karma. I want you to be just and impartial; otherwise you will not progress. Well, if you do not come and have a talk—I will feel sorry, for I will never see you again. If you do, the Countess and I will welcome you.

Yours ever truly,

H. P. B.

<sup>1</sup> The reputed “Postscript” in No. 7, vol. xvi, of the *Theosophist*, goes to show that in this case H.P.B. was wrong.—H.

## VI.

APRIL 3, 1886.

MY DEAR DOCTOR:—I had given up all hope of ever hearing from you again, and was glad to receive to-day your letter. What you say in it seems to me like an echo of my own thoughts in many a way; only knowing the truth and the real state of things in the "occult world" better than you do, I am perhaps able to see better also where the real mischief was and lies.

Well, I say honestly and impartially now—you are unjust to Olcott more than to anyone else; because you had no means to ascertain hitherto in what direction the evil blew from.

Mind you, Doctor, my dear friend, I do not justify Olcott in what he did and how he acted toward yourself—nor do I justify him in anything else. What I say is: he was led on blindly by people as blind as himself to see you in quite a false light, and there was a time, for a month or two, when I myself—notwithstanding my inner voice, and to the day Master's voice told me I was mistaken in you and had to keep friends—shared his blindness.<sup>1</sup>

This with regard to some people at Adyar; but there is another side to the question, of which you seem quite ignorant; and that I wanted to show to you, by furnishing you with documents, had you only come when I asked you. But you did not—and the result is, this letter of yours, that will also go against you in the eyes of Karma, whether you believe in the Cross empty of any particular entity on it—or in the Kwan-Shi-Yin of the Tibetans.

To dispose of this question for once, I propose to you to come between now and May the 10th, when I leave Würzburg to go elsewhere. So you have plenty of time to think over it, and to come and go as you like. The Countess is with me. You know her; she is no woman of gush or impulse. During the four months we have passed together, and the three months of utter solitude, we have had time to talk things over; and I will ask you to believe her, not me, when and if you come, which I hope you will.<sup>2</sup>

As to the other side of the question, that portion of your letter where you speak of the "army" of the deluded—and the "imaginary" Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination,

<sup>1</sup> This refers to a certain intrigue, owing to which Col. Olcott was made to believe that I wanted to oust him from the presidential chair.—H.

<sup>2</sup> When I went to Würzburg I found that the whole trouble resulted from foolish gossip, started by Babajee, concerning my relations with a certain lady member of the T. S.—H

and tried to stop him every day of my life? Was he not told by me (from a letter I received through a Yogi just returned from Lake Mansarovara) in 1881 (when he was preparing to go to Ceylon) that if he did not see the Masters in their true light, and did not cease speaking and enflaming people's imaginations, that he would be held responsible for all the evil the Society might come to?' Was he not told that there were no such Mahatmas, who Rishi-like could hold the Mount Meru on the tip of their finger and fly to and fro in their bodies (!!) at their will, and who were (or were imagined by fools) more gods on earth than a God in Heaven could be, etc., etc., etc.? All this I saw, foresaw, despaired, fought against; and, finally, gave up the struggle in utter helplessness. If Sinnett has remained true and devoted to them to this day, it is because he never allowed his fancy to run away with his judgment and reason. Because he followed his common-sense and discerned the truth, without sacrificing it to his ardent imagination. I told him the whole truth from the first, as I had told Olcott, and Hume also.

Hume knows that Mahatma K. H. exists, and holds to it to this day. But, angry and vexed with my Master, who spoke to him as though he (Hume) had never been a Secretary for the Indian Government and the great Hume of Simla—he denied him through pure viciousness and revenge.

Ah, if by some psychological process you could be made to see the whole truth! If, in a dream or vision, you could be made to see the panorama of the last ten years, from the first year at New York to the last at Adyar, you would be made happy and strong and just to the end of your life. I was sent to America on purpose and sent to the Eddies. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of Occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits others could do at will without any spirits at all; that bells and thought-reading, raps and physical phenomena, could be achieved by anyone who had a faculty of acting in his physical body through the organs of his astral body; and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible; all this ever before I knew even of Masters. Well, I told him the whole truth. I said to him that I had known

<sup>1</sup> The great increase in numbers of the members of the T. S. was undoubtedly due to the fact that, attracted by the false glamor of phenomena, fools rushed in "where angels fear to tread."—H.

Adepts, the "Brothers," not only in India and beyond Ladakh, but in Egypt and Syria,—for there are "Brothers" there to this day. The names of the "Mahatmas" were not even known at the time, since they are called so only in India.<sup>1</sup> That, whether they were called Rosicrucians, Kabalists, or Yogis—Adepts were everywhere Adepts—silent, secret, retiring, and who would never divulge themselves entirely to anyone, unless one did as I did—passed seven and ten years probation and given proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements and am what I am; and this no Hodgson, no Coulombs, no Sellin, can take away from me. All I was allowed to say was—the truth: There is beyond the Himalayas a nucleus of Adepts, of various nationalities; and the Teschu Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas—who are ignorant fools mostly. My Master and K. H. and several others I know personally are there, coming and going, and they are all in communication with Adepts in Egypt and Syria, and even Europe. I said and proved that they could perform marvelous phenomena; but I also said that it was rarely they would condescend to do so to satisfy enquirers. You were one of the few who had genuine communications with them; and if you doubt it now, I pity you, my poor friend, for you may repent one day for having lost your chance.<sup>2</sup>

Well, in New York already, Olcott and Judge went mad over the thing; but they kept it secret enough then. When we went to India, their very names were never pronounced in London or on the way (one of the supposed proofs—that I had invented the Mahatmas after I had come to India—of Mr. A. O. Hume!) When we arrived, and Master coming to Bombay bodily, paid a visit to us at Girgaum, and several persons saw him, Wimbridge for one—Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came Damodar, Servai, and several other fanatics, who began calling them "Mahatmas"; and, little by little, the Adepts were transformed into Gods on earth. They began to be appealed to, and made *puja* to, and were becoming with every day more legendary and miraculous. Now, if I tell you the answer I received from Keshow Pillai you will

<sup>1</sup> In Ceylon everybody of high standing is called "Mahatma"; the title seems to correspond to what in England is called "Esquire."—H.

<sup>2</sup> I could not doubt the existence of the Adepts after having been in communication with them; but I denied the existence of such beings as the Mahatmas were misrepresented to be.—H.

laugh, but it characterizes the thing. "But what is your idea of you Hindus about the Masters?"—I asked him one day when he prostrated himself flat before the picture in my golden locket. Then he told me that they (the Mahatmas) were their ancient Rishis, who had never died, and were some 700,000 years old. That they were represented as living invisibly in sacred trees, and when showing themselves were found to have long green hair, and their bodies shining like the moon, etc., etc. Well, between this idea of the Mahatmas and Olcott's rhapsodies, what could I do? I saw with terror and anger the false track they were all pursuing. The "Masters," as all thought, must be omniscient, omnipresent, omnipotent. If a Hindu or Parsi sighed for a son, or a Government office, or was in trouble, and the Mahatmas never gave a sign of life—the good and faithful Parsi, the devoted Hindu, was unjustly treated. The Masters knew all; why did they not help the devotee? If a mistake or a flapdoodle was committed in the Society—"How could the Masters allow you or Olcott to do so?" we were asked in amazement.<sup>1</sup> The idea that the Masters were mortal men, limited even in their great powers, never crossed anyone's mind, though they wrote this themselves repeatedly. It was "modesty and secretiveness"—people thought. "How is it possible," the fools argued, "that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?"

That to do so, and find out what the people thought, and hear what they said, the Masters had to use special psychological means, to take great trouble for it at the cost of labor and time—was something out of the range of the perceptions of their devotees. Is it Olcott's fault? Perhaps, to a degree. Is it mine? I absolutely deny it, and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honors—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved. Olcott to this day is sincere, true and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed and commits to this day are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded

<sup>1</sup> The representative of the Society for Psychic Research was awfully angry because the "Mahatmas" could not see the importance of appearing before him with their certificates and producing a few miracles for his gratification. See *The Talking Image of Uruk*.—H.

and heavy is his Karma, poor man, but much must be forgiven to him, for he has always erred through lack of right judgment, not from any vicious propensity. Olcott is thoroughly honest; he is as true as gold to his friends; he is as impersonal for himself as he is selfish and grasping for the Society; and his devotion and love for the Masters is such that he is ready to lay down his life any day for them if he thinks it will be agreeable to them and benefit the Society. Be just, above all, whatever you do or say. If anyone is to be blamed, it is I. I have desecrated the holy Truth by remaining too passive in the face of all this desecration, brought on by too much zeal and false ideas. My only justification is that I had work to do that would have been too much for four men, as you know. I was always occupied with the *Theosophist* and ever in my room, shut up, having hardly time to see even the office Hindus. All was left to Olcott and Damodar, two fanatics. How I protested and tried to swim against the current, only Mr. Sinnett knows, and the Masters. Brown was crazy before he came to us, unasked and unexpected. C. Oakley was an occultist two years before he joined us.

You speak of hundreds that have been made "cowards" by Olcott.<sup>1</sup> I can show you several hundreds who have been saved through Theosophy from drunkenness, dissolute life, etc. Those who believed in a personal God believe in him now as they did before. Those who did not—are all the better in believing in the soul's immortality, if in nothing else. It is Sellin's thought, not yours—"the men and women ruined mentally and physically" by me and Olcott. Hübbe Schleiden is ruined only and solely by Sellin,<sup>2</sup> aided by his own weakness.

No, dear Doctor, you are wrong and unjust; for Olcott never taught anyone "to sit down and expect favors from Mahatmas." On the contrary, he has always taught, verbally and in print, that no one was to expect favors from Mahatmas or God unless his own actions and merit forced Karma to do him justice in the end.

Where has Sellin heard Col. Olcott's Theosophy? Sellin had and has his head full of spiritualism and spiritual phenomena; he believes in spirits and their agency, which is worse even than believing too much in Mahatmas. We all of us have made mistakes, and are all more or less to blame. Why should you be so hard on poor Olcott, except what he has done personally against you, for which I am the first to blame him? But even here, it is

<sup>1</sup> In many minds the misconceptions regarding the "Mahatmas" gave rise to a superstitious fear and a false reliance upon unknown superiors.—H.

<sup>2</sup> A certain German professor and spiritualistic miracle-monger, who never could see a forest on account of the number of trees.—H.

not his fault. I have twenty pages of manuscript giving a detailed daily account of your supposed crimes and falseness, to prove to you that no flesh and blood could resist the proofs and insinuations. I know you now, since Torre del Greco; I feared and dreaded you at Adyar—just because of those proofs. If you come, I will let you read the secret history of your life for two years, and you will recognize the handwriting.<sup>1</sup> And such manuscripts, as I have learned, have been sent all over the branches, and Olcott was the last to learn of it. What I have to tell you will show to you human nature and your own discernment in another light.

There are things it is impossible for me to write; and unless you come here—they will die with me. Olcott has nothing to do with all this. You are ignorant, it seems, of what took place since Christmas. Good-bye, then, and may your intuitions lead you to the Truth.

Yours ever,

H. P. B.

## THE ART OF BEING BROTHERLY.

WHAT have we here: The art of being brotherly—as if true brotherhood could coëxist with art. So some may comment, but let us first pause. Could not art be defined as the expression of a mental conception or ideal in concrete form?<sup>2</sup> If that be the case, he who has permitted brotherhood to remain as conception in the world of mind without expressing it concretely would do well to study this greatest of all the arts. It may be said that only an artist should write about art, for as Ruskin wrote, “In art, you must not talk before you do.” And few of us indeed can claim to be artists in this respect. But it will be remembered that he added, “In literature, you must not talk before you—think;” so here at least we have an opening, since most of us must have given this great conception of Brotherhood thoughts without number. But *right* thought? That is the question. Have we merely considered how we could most attractively talk about this art, or have we considered how we ourselves may best become artists and practitioners?

The first real step in the study of any art lies in realizing its

<sup>1</sup> These papers, filled with the most absurd denunciations against me, were concocted by Babajee out of jealousy and national hatred.—H.

<sup>2</sup> Compare Emerson's definition in “The Poet”: “Art is the path of the creator to his work.”

difficulties. A young musician would fain begin with some dashing movement far beyond his power of expression, and only by degrees does he discover that years of labor and of failure, of constant practice both of mind and body, will be required of him before he can become a *Maestro*. To sit down and "feel musical" might soften his brain in time, but would produce no other evident result. Yet there are still some who appear to believe that it is all-sufficient to "feel brotherly," and that this is the doctrine of the heart. Ye Sages and Adepts and Warrior Kings—did you attain to greatness, did ye become Masters in the art of Brotherhood through "creepings up the spine" and sighs and the gush of maudlin emotion? Did you slobber over each other and hug to yourselves the thought that this was brotherhood indeed, so moving, so uplifting, so genuinely heartfelt? Heaven forbid, for then you were but poor slaves of mud and other matter, and history has lied. "To do the deed and abide it," to worship, not Pan with his hoofs in the air, but that red planet:

"The star of the unconquered will,  
That rises in thy breast,  
Serene, and resolute, and still,  
And calm, and self-possessed,"

this surely was nearer thy method of practice than that other!

Of little use is history if it does not teach us as the record of our own experiences in the past. Even aside from the doctrine of rebirth it should be clear that man changes but imperceptibly in the race of centuries and that history repeats itself always; heroism, love and hate, ambition,—none of these died when Rome died. They live in our very midst to-day. See then what history can teach us as to this exciting thrill of brotherly feeling; see if it is sufficient in itself; if it is of any permanent value. Go back to France some hundred years ago and behold men echoing the gospel of friend Rousseau's *Contrat Social* and many other kindred gospels (some of gush), each theorizing as to how each man could mend the whole world's wickedness—his own was another matter; each talking glibly of Theories and Names, especially of this theory and name of Brotherhood. Believe me, lectures were given and many parlor-talks; pamphlets were circulated to such extent that with rich and poor this charming theory bordered on the fashionable. (It is about the time that certain Tea found an unexpected resting place in Boston harbor.) Later on, some people getting hungry, they storm and take the Bastille with much noise and clamour. A mere riot it is thought, though heads are paraded on pikes. This is the July of 1789.

But theories of brotherhood continue to spread, till they force themselves on the King, a good man, though lacking in martial qualities. Despotism must give way to constitution-building; in a new Constitution we may find salvation and a perfect expression of brotherhood. Behold we swear it, the entire nation swears it, the King swears it. Do not mothers swear their children, and cities, from Étoile onwards, their inhabitants? Such a swearing was never seen; an oath of universal Federation with all brothers, irrespective of race or creed, to King (Restorer of French liberty), to Law, to Nation. And did not every man, woman and child in Paris help erect this huge amphitheatre in the *Champ-de-Mars*, where the central swearing of all was consummated in face of many difficulties? Here at last we have the golden age and brotherhood made real! Louis said afterwards that this day was the brightest of his life; did not all men feel to the marrow of their bones the thrill of brotherhood? Giant Mirabeau, with an eye to the future and a knowledge of man, may not have felt so sure, but what of him when all France swears? And Mirabeau is soon to die.

So the first Feast of Pikes becomes history, and July the 14th, 1790, becomes a memory of the past. For the sun will not stand still, nor any part of nature, and man the least of all. There comes inevitable reaction: the inspiring sentiment of brotherhood turns to sentiment of another kind, and a year and three days later we see volley after volley being fired by swearer Mayor Bailly and his swearing troops on thousands of other swearers, gathered together on this same *Champ-de-Mars* to sign a petition for the deposition of Chief-swearer, the Restorer of French liberty, Louis the King. Then in July, 1792, arrive the 600 Marseillaise "who know how to die;" in August we witness the sack of the Tuileries; in September the massacre of imprisoned Royalists, and in January, 1793, the guillotining of Louis. Now is Brotherhood bawled through the streets and sisterhood shrieked. Next the protests of a certain Twenty-two and their guillotining in October as too moderate in their brotherhood; then others by hundreds travel the same road, so that in April, 1794, even strong man Danton becomes a danger to brotherhood and must die with the rest, staunch revolutionist that he is—though not "brotherly" enough since the "sea green Incorruptible" and unutterable Robespierre has become the High Priest of Reason.

At last comes further reaction; November brings Robespierre's day of doom, but the whole nation, weltering in blood, racked with hunger, imprisoned by foreign foes, forms itself into

a "Committee of Mercy"—for some days. Revolutionists have yet to be punished; reactionary "Companies of Jesus" must assassinate these unruly Jacobins (who did the work); Madame Tallien must air herself in transparent drapery as the fair efflorescence of the Revolution: until Napoleon, the man of destiny, appears upon the scene to show what one man can do with millions.

Mirabeau, Louis, Danton, Robespierre, each in turn hailed as the Saviours of France, and within three years each one of them, living or dead, execrated and with one exception guillotined by an infuriated nation—all in the sacred cause of Brotherhood. The history of an emotion, with some consequences and conclusions; an emotion that originated in a drawing-room theory, in parlor-talks, and in the circulation of polite pamphlets. But the art of being brotherly had not been mastered.

And the moral? Have I held my Feast of Pikes; have I taken part in an uprising of September; have I ever rushed from a brotherhood of gush to a brotherhood of fear and hate; have I ever turned on those whom I once clasped to my bosom to feel inexpressible guillotines against them within a year or so?—let each one answer these questions within himself, where no ear may hear, and whatever answer may be given at that judgment bar, let us leave it with the deep conviction that emotion is not sufficient, nor a blind expression of that emotion, but that here we have an art that must be studied with profoundest thought and utmost patient practice if we would avoid the fate of him who so ardently "feels musical" and gets softening of the brain. We have seen men swear a solemn oath of Brotherhood, in all sincerity, but, poor human beings, what right had they to swear when they could not control themselves in the swearing? Yet they too had their ideal; they too strove to make it real—and were themselves sufficient wall of stone against the end they had in view. You write this man as "Beloved Brother," feeling that all you write is a statement of changeless sentiment; you write some other friend as "Beloved Sister" (and by God's light call that spade by its name if thou claimest the title of man and wouldst not stick thy head in a sandy desert of death)—you call her this and that and feel so brotherly that clearly you must be verging on at least the fringe of adeptship in this noble art; but if you should change, or they should slander you or be unfair, or favor some other more, what then? You would probably become the plaything of your own reaction then, for an iron will, a penetrating understanding of the human mind and heart (your own

especially), and a mighty purpose, have all to be obtained before brotherhood can be rightly felt and properly preserved.

Now as to the foundations of the path to be made and traversed. Our philosophy teaches us that unity underlies all things; that mankind is essentially one. There is no separateness anywhere in nature. Studying man on the outer and most differentiated plane of matter, physiology states that we exchange the atoms of our bodies, so that a king may absorb them from a pauper's hunger-worn carcase. Theosophy takes us many steps further, showing that humanity interchanges magnetism and thought. In the rage or rejoicing of a nation, become one for a time in thrill of sentiment, you will learn again that average man is but an echo of his fellows; that there is no separateness anywhere. Then in considering reincarnation we find that all men journey on the same pilgrimage, through virtue and vice, sorrow and joy, hope and despair. This fact of essential unity has been forgotten, however, for at the beginning of this period of evolution diversity sprang from unity, giving birth to space and time and all other differences as it passed from the simple to the more and more complex. Differentiation was necessary; not for ever, because following that outbreathing of the one into the many there comes a turning-point when reâction sets in and the many slowly journey homewards. Throughout it all that great unity has remained in itself unchanged and unchangeable, except in appearance—an appearance which is real enough to the beholder.

The human race has passed the turning-point in its career and should now be wending towards the place from which it came, towards Unity. This journey, called by some the process of involution, is made by gradual self-realization, or the realization in consciousness (complete and therefore manifest in action) that the self of all is One. •

The first and most necessary step in mastering the art of being brotherly consists in an understanding of this philosophy. Only thus can we realize in consciousness and so express in harmony of action the unity of all things. But what is there, it may be asked, to prevent our instant realization of this fact, if it be a fact? It is matter in the widest sense of the term; that matter in and through which consciousness has manifested for æons, by which it is confined when manifesting. And matter exists in countless invisible states as well as in those we call solid, liquid, vaporous, gaseous, and etheric. This matter, especially in its denser states, can now manifest through itself scarce any other

idea but one of separateness, as the result of long processes of differentiation. As all that has been said in regard to mankind as a whole applies equally to the individual, we shall begin to understand why it is that a clear realization of unity, with corresponding recognition in action, is so difficult to achieve. The innermost man knows that the only reality is Unity; the outermost man does not believe it and refuses to recognize it; the midmost man may believe it without knowing it and is ready to feel at one with whatever attracts him, but is equally ready to feel separate from whatever repels. Our midmost man is as material in his way as is the outermost. He indulges freely in maudlin brotherhood, rejoicing to be so wise. But he lives in lower nature where the "pairs of opposites" reign supreme. He moves by attraction and repulsion; he is the creature of extremes. He will perhaps so bubble over with "spirituality" that he must instantly rush out to save this sinful world, though a wife and family be left behind to starve. He was the loudest swearer at our Feast of Pikes. It was he who dropped the less fraternal *vous* for the more familiar *tu*; he it was who forgot the words *Monsieur* and *Madame* and replaced them with *citoyen* and *citoyenne*; particularly anxious was he later on to call Louis XVI "Citoyen Capet." Was it not he who bellowed himself hoarse with delight at the victory gained for brotherhood when Citoyen Capet's head had fallen? Our midmost man is the plaything of reaction.

Newton's third law of motion is that "action and reaction are always equal and contrary;" we know this to be true in all departments of nature, and emotion is no exception to the rule. It is a scientific statement of the doctrine of the pairs of opposites. But must every effort towards brotherhood be followed by reaction? Inevitably, except on one condition; a difficult condition which cannot be fulfilled without long study and practice. This condition is that we cease to identify ourselves with *either the action or reaction*. The innermost man is superior to either mode of force. He is that apex of the triangle of life which is equally removed from either extreme of the base. We *are* that innermost man, who is elsewhere called Wisdom. It is possible for us to become one with him in consciousness, but before that is attained we may realize that both action and reaction are taking place in the lower energies (gunas) of nature, and that in essence we remain unmoved. There are some who seem to imagine they can cut loose from reaction, while still tenaciously identifying themselves with the original movement. They refuse to think

t these fine sentiments do not in some way reflect honor on

themselves; for the midmost man is tenacious of the spoils of war. Are they not sacrificing themselves; do they not deserve some self-congratulation — failing congratulation from others? And these efforts: surely they are making them, surely these whirlpools of brotherly love cannot arise from lower nature! But it is so, and only by recognizing that both the action and reaction take place in material nature, which includes the midmost man, and by removing the sense of identity to the innermost man who is superior to either pole of activity, can we become true artists in true brotherliness. This reversal of ordinary methods of thought cannot be accomplished in a day. Time is needed, and meanwhile there are many aids to practice, certain rules and laws to be observed, which will be considered in the continuation of this study.

E. T. HARGROVE.

*(To be continued.)*

## DEVACHAN.

**D**EVACHAN means literally the land of the Gods, and is probably so called because it is only the diviner aspect of man that can be in this state. It corresponds in some respects to what is called Heaven, being a state of happiness which is experienced after death. Such being the case, the question will probably at once arise, "How do you know anything about it, or that there is such a state?" Though it is the province of this paper only to tell what is taught in Theosophical literature regarding this state, yet it may be well to give a few of the reasons for believing in its existence and its ascribed character. And first, soul itself, being the highest, worthiest thing we know, would surely not be blotted out of existence, when even matter is known to be blotted out of existence, when even matter is known to be indestructible. In fact, no essence can be destroyed, though it may change its form.

Everywhere in nature we see alternate periods of activity and rest, subjectivity and objectivity. We see it in human as well as in lower forms of life on earth in the alternate periods of sleeping and waking, which are but copies of still greater similar periods. Nature conserves her energy as much in holding to one plan of progress as in any other way, and there is more reason to believe that she does it with the human soul than to believe the contrary,

and that subjective spiritual states of being alternate with objective material ones. Then there is direct testimony regarding subjective states of consciousness of a high order, as people experience them under certain conditions even during earth-life.

An anæsthetic which paralyzes the lower principles leaves the consciousness wide awake on higher planes, and the experience is most blissful, giving a taste of what the happiness of self-conscious being on spiritual planes must be. Sometimes a high type of dream where all the lower principles are inactive does the same thing; and sometimes the lower instrument on coming to activity again is able to receive the record of the higher experience. The same thing also occurs under some trance conditions.

In the *Psychical Research Reports* (part 25) Prof. Ramsay tells of his subjective condition when *partly* anæsthetized. He says the tendency of his mind when not under this influence is that of scientific scepticism. "But under the influence of an anæsthetic all doubts vanish. . . . It is as if the veil which hides whence we come, what we are, and what will become of us, were suddenly rent, and as if a glimpse of the Absolute burst upon us. An overwhelming impression forced itself upon me that the state in which I then was, was reality; that now I had reached the true solution of the riddle of the Universe; . . . that all outside objects were merely passing reflections on the eternal mirror of my mind."

There was with him a "vivid conception of the ideal foundation of the Universe" and "immediate knowledge of his individual eternity;" but upon the cessation of anæsthesia and return to bodily sensation, he was again on his ordinary mental plane. This is the common experience, save that the memory of it is usually less vivid, being "often only an impression of having gone through an immensity of experience." Ordinary people have the experiences already given; but there are people whose evolution has been carried on far beyond the stage of ordinary people, and who can at will raise the centre of conscious activity from the lower to the higher planes and bring back the record of the higher experiences. They thus know what spiritual life untrammelled by the lower principles is, and it is from their teachings, so far as understood, that the present paper is written. If what is said seems reasonable and fits in with the facts we know, it is certainly worthy of respectful consideration.

We find rest in a change of occupation, or change from one form of activity to another. In this sense Devachan is a state of rest. It is not cessation from all activity, but only from the

lower forms which prevail on earth, while the higher forms are here much enhanced. Whatever belongs only to a physical body is of course left behind with that body. Hatred, envy, jealousy and all lower desires, the producers of pain, are left behind dormant and with them the pain they bring; while all pure, unselfish desires and feelings and all the nobler activities of the mind, being spiritual in their nature, continue without let or hindrance in a spiritual state. Whatever forces of this character were set in motion during earth-life will now go on to full and free expansion. Any pursuit of an ideal or abstract nature, such as poetry, music, art, philosophy, may still be carried on and progress made. Pure unselfish love here strengthens by exercise, and its waves reach down to earth in helpfulness. Devachan is not a condition of purely abstract spirituality, but of personal spirituality. It is an idealized continuation of all that was best and of a spiritual character in the last earth-life, and a realization of unfulfilled spiritual aspirations, a subjective state of unalloyed happiness. The spiritual aspect of the desires and lower mind unites with the higher triad, or spiritual principles, and gives color to the Devachanic entity and its experiences. According to its weakness or strength will be the poverty or richness of Devachan for any Ego, but for everyone, it will have all the richness, variety and happiness which that soul is capable of experiencing. There are as many degrees in this state as there are differently developed Egos, and each Ego is exactly suited. In no other sort of heaven than the one which each soul makes for itself could this be the case.

We know that on earth the same scenery and the same surroundings have very different effects upon different people, are interpreted in very different ways. One may be entranced with the beauty of a landscape, while another may see only how many dollars and cents there are in the forests and fields. To one certain vibrations are music, to another, noise; to one, other vibrations are a beautiful harmony of light and shade, color and form, that stirs the depths of his soul, while to another, the same vibrations are mere patches of color that touch no deeper chord than the external sense; but even the sense of color is an interpretation of the mind, for all that comes from without is vibration. Thus the appearances of this earth, which we account so real, are but the interpretations of the mind of the great world of vibrations that pour in upon it; and this mind continues its method upon a higher plane and still interprets the vibrations which reach it, but here only those can reach it which mean to it har-

mony, beauty, friends, friendship, love and other noble ideas and sentiments, for only such belong to this plane, and here only the higher aspect of mind is active.

Devachan is a subjective state compared to life on the physical plane; but there are many degrees of subjectivity, and this is not the highest. Being a subjective state, the ideas of space and time as we know them here are not applicable there; yet everything on that plane has as much reality and objectivity to the consciousness there as have the appearances of earth to the consciousness here. It is a natural state in which the soul finds itself on the removal of the limitations of the lower principles. The psychic and spiritual energies generated during earth-life are only partially carried out on earth, owing to material limitations, and on the removal of the latter these energies come into unhindered operation. They have their rise, expansion, decline and exhaustion in the Devachanic state, and when this is accomplished, then other energies generated in earth-life, whose field is the physical plane, begin to operate, and the Ego is drawn back to rebirth.

Generally speaking, the length of time an Ego remains in Devachan depends upon the amount and strength of these psychic and spiritual energies. An Ego whose previous life had been wrapped almost entirely in material interests would have a short Devachan, while one whose life had been absorbed in spiritual interests would have a long one. The average length is said to be about 1500 years. There are exceptional cases of advanced Egos who are helped out of Devachan by Adepts before the natural expiration of their time, for the purpose of hastening their development and helping humanity.

Only advanced Egos are strong enough to endure this treatment; for not only is Devachan a natural state, but it is essential to the development of the great mass of Egos. The soul needs the rest which this change brings, it needs the opportunity to sift, correctly estimate and assimilate the higher experiences of earth-life, and to make progress in ideal lines already begun. Devachan supplies all this, refreshes and strengthens the soul on the spiritual side so that it is better fitted for its next struggle on earth. It gives a needed rest after the strain of earth-life, and is as necessary in the great life of the soul as sleep is in the short life of the body.

As a matter of justice to the Ego, Devachan is also essential, for it is impossible during earth-life to reap the effects of all the good thoughts and deeds and high aspirations of the soul, and

this second field on the soul plane, which is really the field where the causes are sown, is also needed for the reaping of their effects. Here too are generated forces which have their effects in the period of embodiment, strengthening the spiritual aspect of the next earth-life. The reason this field requires so much more time than the physical is because the more spiritual the more enduring anything is.

Through all we see a purpose in Devachan, and it is to help on the evolution of the soul through furnishing an opportunity for the adjustment of all karmic effects not adjustable in earth-life.

In these intervals between earth-lives we have closer touch with Reality, are nearer the plane where all selves are in unity than on earth; but we have to learn to feel this oneness on the plane of greatest separateness, so we come again and again into earth-life, with its confictions of personal interests, to accomplish the task.

To the extent that Devachan is removed from the Absolute Reality, to that extent it is an illusion; but it is much less an illusion than the physical plane, which is still farther removed from the eternal and unchangeable Truth. The farther any plane is removed from the One Reality the more illusory it is, and the more transitory all that pertains to it. So the objective life on this physical plane, which we are accustomed to look upon as so real, is but a passing illusion compared to the more spiritual and permanent life of Devachan. The denser the veils of matter, the more is Reality hidden. As there are still veils in Devachan, there is still illusion there, but these veils are thinner than on earth. The use of the word "dream" to describe this subjective state has led many astray, because the wrong meaning has been attached to "dream." Dream has been regarded in the west as something purely fanciful when not the result of a disordered stomach, while the fact is that the dream state when not affected by the body has more of reality in it than the waking. When the body is in a favorable condition these dreams are sometimes remembered. In these the soul is on its own plane, the very plane of Devachan. It sees about it loved ones who have passed from earth, as well as those that are still embodied; and this is no delusion, for the soul-plane is one, and sympathetic souls are in touch whether embodied or disembodied. The delusion comes in waking hours when one thinks there was no reality in the dream experience. The death of the body simply removes one personality from the presence of others; it cannot change the relationship of the individualities, the spiritual selves. If these

were united by strong ties of spiritual love and sympathy, the mere removal of an obstruction, of a few veils of matter, does not make them any further apart. To them there is no space, and the spiritual, magnetic currents between them still hold. Hence it is that the unselfish love of a mother in Devachan is a protecting influence to her child on earth. The higher Ego of that child is on her own plane, and it is no illusion that she should sense its presence, and as that presence to her on earth wore a certain garb, she clothes it again in the same, the body of her child. Though this higher connection and inter-relation remains, yet being as it is on the plane of the higher Ego, there can come into it nothing pertaining to the sins and sorrows of earth, and so the happiness of the Devachani is secured.

The laws that operate below are but reflections of those on higher planes. Here we are susceptible to currents of thought, are more or less open to receive whatever is in harmony with our own trend. Why should not two souls of like aspiration and pursuit, dwelling each in its own Devachanic world, mutually influence each other by the sympathetic currents between them? It must be so, as that plane is still nearer the Reality where all is One than is this plane of separateness, the earth. There is a real and continuous interchange of thought and feeling of the purest kind on the inner planes between the dweller in Devachan and his real friends whether there or on earth, and this is not merely memory, though it "goes on under conditions made up of the memories of earth." Every transmitted wave of thought or feeling from a friend is clothed by the mind with the form of that friend. This little dress may be called illusion, but the continuous intercourse of soul to soul is a transcendent reality. Our illusion even here on earth is the "taking of the outer form for the thing itself."

This unbroken connection of souls remaining, we see the possibility of souls in bliss giving help to those still struggling on the earth. For strong loving thoughts and desires for their highest good are in a measure felt by embodied souls who are thus stimulated to higher endeavor and protected from their own worse selves. Those who on earth worked for some cause for the good of men still carry it on in thought, the radiating energy of which may inspire others still on earth and take expression in their words and deeds. Here for us is a great hope in beginning any true work for humanity. We do not lay it down, but help to carry it on in another way, till we are ready again to take it up once more on earth.

And death too is stripped of its terrors, for there is no cessation of the higher activities, no stop to true progress, no severance of real friends. Death is truly a "benediction of nature upon all that is good in us."

"Never the spirit was born; the spirit shall cease to be never;  
Never was time it was not; End and Beginning are dreams!  
Birthless and deathless and changeless remaineth the spirit forever;

Death hath not touched it all, dead though the house of it seems!"

"Nay, but as when one layeth  
His worn-out robes away,  
And, taking new ones, sayeth,  
'These will I wear to-day!'  
So putteth by the spirit  
Lightly its garb of flesh,  
And passeth to inherit  
A residence afresh."

BANDUSIA WAKEFIELD.

## QUESTIONS AND ANSWERS.

M.G.T.S.—Will you kindly advise me in question department, how to strike the happy medium between Egoism or Egotism and the development of inner selfhood?

Ans.—This question cannot be properly answered, because you have put an indefinite question. It is not clear what you mean by a happy medium between development and the Self or Ego. The happy medium is generally between two courses. If by Egotism you mean the personal lower self, then it is said by all sages that there is continual war between it and the Higher Self until one or the other is the victor. As also what you mean by "Inner Selfhood" is indefinite, no reply based on that term, that would be useful, could be made. But if you want to know how to make a compromise, so to say, between the lower self—for that is what I assume your terms Egoism and Egotism to mean—it can only be pointed out that there can be no such truce: if attempted it would merely mean that the lower self would remain master, and the Higher Self wait for a new and better resolution. This is the state of most people, ever compromising, always allowing the lower self to have the upper hand, forever waiting for some later day when they intend to give the Higher the reins of government,—but that day will never come under such a course.

D.—The recent death of Henry J. Newton following close on letters he sent the newspapers about the T.S. arouses the question, Was he ever president of it, and what is there in the assertion he made that the Society was founded at his house?

ANS — He was its early treasurer, but never president. Like the many other spiritualists who joined and resigned quite soon, he departed also. The Society was not founded at his house. He published lately a facsimile of a pledge of secrecy in the Society signed by Mme. Blavatsky, Olcott and others, asserting this to be the beginning. This is a mistake of an old man with a bad memory. The pledge was a special one prepared in anticipation of promised wonderful revelations by a false pretender, and as the whole thing fell through, those papers were left with Newton because nobody cared for them. At the time, H.P.B. said to me that no revelations of any consequence would be made by the person, who was imposing on our spiritualistic members. Among other papers Mr. Newton had the roll, of course, because he was treasurer and used it for sending bills for dues. These documents he kept and refused to give them up to the Society. But the original minutes of organization, and other meetings, are in possession of loyal members in New York, and contradict Mr. Newton's assertion.

J.H.M.—On page 234 of the November issue it is stated that parentage is not merely for bringing an Ego into this life, but for wider and greater reasons. Please say what some of these reasons are.

ANS.—If it is held that parentage is only and solely for the purpose of furnishing a body for an Ego, then responsibility of parent to child is at an end, and the child also is relieved of all obligations and responsibilities to the parents. This view is held by some, and, sad to say, by some of those F.T.S. who follow mechanical Theosophy. To my mind it is a monstrous proposition. It would also negative the doctrine of Karma and destroy the vast and wonderful continuity of things and forces relating to the human being. The child has far-reaching karmic relations with the parents, as they also with the child. The discipline and joys that come through children are karmic on both sides. If the child is a wicked one, it is the Karma of the parents also. Again, the incoming Ego requires a certain line of family so as to get the needed sort of body. In many and various ways, then, parentage can be seen to be more than a mere door to this plane.

B.R.C.—I am unable to lecture; I cannot write good papers, and I do not seem to learn much at branch meetings. Is it any use for me to attend them?

ANS.—It must largely depend on your motive for attendance

and on your actual interest. Do you go to learn or to help? If you go to learn, it is written by H.P.B. that half a dozen people meeting regularly and working harmoniously can learn more in six months than a solitary student can in two years. If you go there to help, the answer is different. If you believe in the power of thought, any experienced lecturer will tell you what an immense help it is to have even one intelligent and sympathetic listener; you not only give him ideas but you help also the enquirers present, by your sympathetic thought, to understand what is said. Wherever you are, you are a centre of force, and it is your own fault if you are useless anywhere.

E. E. KNIGHT.—Please inform me where I can find out about the meaning of the Society's emblem, and also about the many other signs and hieroglyphs found in our books.

Ans.—In the first volume of the *PATH* (May, 1886, p. 51) you will find an article on the subject of Theosophical symbolism. But in order to find out all you want it will be necessary to wade through many books, because the subject is so large and difficult. In H.P.B.'s *Secret Doctrine* there is a great deal about symbols, and that is one of the best places to look. Your questions cover so many departments of symbolism that they could not be answered here, as proper treatment would mean the writing of a book.

W. Q. J.

R. A. FRENCH.—I have heard Theosophists condemn healing, and speak as though it were a crime. If it is true that disease is not to be healed, that physicians are hindering instead of helping the race, I should like to know.

Ans.—One invariable rule should be applied in regard to every statement made about "Theosophical teachings." Is this in accord with reason; with known facts? If not, reject it as contrary to real Theosophical teaching. This does not place reason as superior to intuition, but if a statement is made on some Theosophical subject which appears to you unreasonable, then it follows that either the statement is wrong or your understanding is wrong—and in neither case can it be true for you.

Healing is not condemned by Theosophists. It is much sought after by many of them. If your body is diseased you should go to the best physician of your acquaintance and follow his directions. Physicians who actually cure or alleviate disease are helping, not hindering, the evolution of the race. The questioner has perhaps heard a process of healing condemned, known as that of "mental science." That is condemned by some, because of its dangers and the general folly resulting from its practice. It

undertakes to heal diseases without drugs and without proper physicians. The mind only is used. Disaster results. But that is another matter, and as I have said, *healing* by proper and legitimate means is highly approved of by all true Theosophists.

H.

R. A. FRENCH.—In talking with a Theosophist recently on the great crisis impending, he expressed the belief that all Theosophists would be brought through unharmed for the work of reconstruction. Has any such thing been promised?

ANS.—The "Theosophist" in question should read the February "Screen of Time" and the remarks contained therein on those who dote upon "lugubrious prophecies." And he thinks he will be saved "for the work of reconstruction?" Some people would say that he should be the first man demolished. But as regards the question: no such promise has been made, will or could be made. Very erroneous ideas seem to be entertained on the subject of this oft-quoted crisis. Some of the early Christians misinterpreted a prophecy said to have been made by Jesus and expected the end of the world a few years after the death of their teacher. They were disappointed that it did not come. There is no need to imitate such an example and less excuse for doing so. When the crisis comes there will be time enough to study it. When the time for reconstruction comes our "Theosophist" will have his chance of being reconstructed with the rest of Nature—if he is not by then demolished. But to expect a karmic dispensation from all harm in some prophesied crisis, merely because he writes F.T.S. after his name, is a baseless and inexcusable superstition.

H.

## CORRESPONDENCE.

### MAHA BODHI SOCIETY.

CALCUTTA, DEC. 10, 1895.

DEAR PATH:—In answer to the question of "M." about the Maha Bodhi Society you say in the November number of the PATH that its main object is to get the property. The object of the Society is twofold: first, to disseminate the authentic teachings of the Great Teacher; second, to rescue the sacred site at Buddha Gaya, which is now in the hands of a Hindu Saivite, from desecration; and to make it the centre of pure Buddhism.

You say that "*one* of the main teachings of Buddha was that any kind of existence is a misery," and that "this doctrine is *for the multitude.*" Herein you err. Students of Buddhism have yet to learn the fundamental teachings of the Great Teacher. The translations of Buddhist texts have been so few that you may compare it to a drop in the ocean. *Buddha never taught the Doctrine of Misery to the multitude.* It is to the advanced student of religion who wanted Truth that he unfolded the doctrine of sorrow. To the ordinary world he taught lessons on charity, on pure life, on the

bliss of happiness in *deva-lokas*. Lessons on the ultimate results of transitory happiness and of the bliss of Renunciation he taught to those who had the wisdom to understand. The stigma that is attached to Buddhism that it is pessimistic has no foundation in fact. Pure Buddhism teaches the noble unselfish life of duty based on compassion and purification of the mind.

H. DHARMAPALA.

## LITERARY NOTES.

LOTUSBLÜTEN for January opens with a translation from *Jehoshua* of the hymn, "There was Light." There are articles on "One," "Theosophy," and a translation of "Resurrection," by A. M. Glass, is continued.—[G.]

SPHINX for December contains "The Riddle of the Lives, in the Light of Orthodox Science and Occultism," by Dr. Klinger, some traveller's notes by Dr. Hübbe-Schleiden, and a translation of an article on the "Atonement."—[G.]

THEOSOPHICAL FORUM for January. There is much debate about the subjects which should be permitted in branch discussions, and many questions are briefly answered, one about vegetarianism being perhaps especially interesting.—[G.]

PACIFIC THEOSOPHIST for February contains a paper by Dr. Anderson, "Where is Hell?" "The Power of Thought to Mold the Progress of the World," by T. H. Sator, and "Notes on the *Voice of the Silence*," by Julian St. John, which are full of suggestive thought and helpfulness.—[G.]

FROM THE UPANISHADS, by Charles Johnson, is a collection of translations from the *Katha*, *Prashna* and *Chhandogya Upanishads*, which have appeared in the *Oriental Department Papers* and *Lucifer*, and have therefore already been noticed in this magazine. There is a beautiful dedication to G. W. Russell. (For sale by the PATH, price \$1.00).—[G.]

THE THEOSOPHICAL ISIS for January, 1896. This is the first number of the promised magazine, edited by Herbert A. W. Coryn, whose name will encourage all to believe in its future excellence and usefulness. This number contains several short articles of considerable interest, two of them coming from America, and we are told that in future the printing will be improved, and that a possible enlargement is in contemplation.—[G.]

THE ENGLISH THEOSOPHIST for February. In the "Editor's Remarks" we still hear the echo of our past fray, but all that is said is, as heretofore, wholesome, honest and true, and shows a love of *Theosophy* as above all forms and names. The essence of this spirit is manifested in the phrase, "Always it will be found to be true, that it was not the words but the spirit and nature of the Teacher which did his work." A thoughtful article on "Dreams" and questions and answers (well answered, too), under the heading, "Side Lights," complete the text.—[G.]

THEOSOPHIST for January. "Old Diary Leaves" continues the description of the Simla visit, and recounts many phenomena since made famous in the *Occult World*. "The Astral Body and Diseases," an alleged spirit teaching, is a dogmatic account of the causes of disease and the effect of diet upon the physical and astral bodies. A psychometric reading of H. P. B. by J. M. Spear follows. Under the title "A Change of Personality," is given a record of some mesmeric experiments by Colonel A. de Rochas, too remarkable to be entirely credible. The Indian Convention report is referred to elsewhere.—[G.]

OLD DIARY LEAVES, by Col. H. S. Olcott, a reprint of the earlier articles from the *Theosophist*, has been noticed in this magazine currently with their appearance. The promised illustrations are decidedly disappointing. It is fact almost impossible to distinguish one from another. In forming any

opinion as to the historical accuracy of *Old Diary Leaves* the following passage from a letter by Col. Olcott, printed in *Hints on Esoteric Theosophy*, (page 81, second Calcutta edition) should not be overlooked: "I have never, I should mention, kept a diary of my experiences with the Brothers or even of the phenomena I witnessed in connection with them."—[G.]

LUCIFER for January. "On the Watch-Tower" discusses certain appalling phases of the moral depravity of the day. The editor begins an article on "Man and his Bodies," C. W. Leadbeater one on "Devachan." "Madame Guyon and the Quietists" is a further contribution to the series which has been appearing lately in this magazine, the present author, A. A. Wells, taking issue on certain points with what has already been said on the subject. A highly exciting tale of the resuscitation of a mummy and its ghastly consequences is "An Epidemic Hallucination." A. P. Sinnett contributes an article on "The Movements of the Earth," and "Orpheus" is continued.—[G.]

ORIENTAL DEPARTMENT PAPER for January and February. The editor makes a suggestion which it is hoped will meet with ready response, and which should make these already valuable papers still more instructive and interesting. Readers are invited to send the editor questions concerning the translations and commentaries, which he will answer "so far as the gods give grace, wisdom and understanding." The translation this month is from the *Aitareya Upanishad*; the commentary is general and comparative, and hence more than usually interesting. A portion of Shankara's *Vivekachudamani* is also translated, while a question about the correspondences used in the Vedas is most adequately answered.—[G.]

#### CHANGE OF NAME.

Commencing with the next, April, number, the PATH, which has been published for ten years under that name, will drop the title and thereafter will be issued under the name of THEOSOPHY. Its management, aims, and policy will in no way be altered, but will continue on the lines laid down at the outset of its career.

It is hoped that the change of name will not result in any disappointment to the present friends and readers of the magazine. All existing subscriptions will be filled by sending THEOSOPHY, unless other instructions are given, in which case the wishes of subscribers will be carried out as nearly as may be possible.

The change of name will necessitate a change of title under which the publishing and book business is conducted, and this, beginning with the first of April, will be the Theosophical Publishing Company.

It is therefore requested that all business communications, and all orders and subscriptions shall be addressed to the Theosophical Publishing Company, and all drafts, checks, money-orders and other forms of remittance be made payable to the same. Nothing intended for this department should be personally addressed, and only such matters as have been mentioned should be included in letters intended for it. Serious delay and much annoyance will be avoided if our friends will kindly observe this request.

All communications intended for publication should be sent to "Editor of THEOSOPHY."

WILLIAM Q. JUDGE.

## MIRROR OF THE MOVEMENT.

### AMERICA

WALLINGFORD T.S. Application has come for the formation of a branch at Wallingford, Conn. This is largely the result of missionary work done by Miss M. L. Guild.

CONVENTION 1896. The Executive Committee has decided on Chicago as the place for holding the Convention of this year. It will meet on the 26th and 27th of April. Full particulars as to Hall, etc., will be given later.

LOYALTY BRANCH, Chicago, founded May 19th with thirty members, has demitted one, lost one by death, suspended two, now has thirty-eight members. The Branch Room is kept open during the day and made attractive by a table supplied with eleven magazines, a circulating library of 125 volumes, and a sale library. The branch holds two regular meetings a week: one Sunday evening, a popular lecture; one Thursday evening for study and discussion. A training-class and *Gila*-class have prospered. The social side of the work has been helped by monthly diversions including picnics, musicals and light entertainments, which have proved of value in extending our influence. Members have also helped other branches by lectures, and several papers have been read before study-clubs in town.

MANASA BRANCH is proceeding with its winter's syllabus, every member evidently realizing the importance of being prepared with work assigned. Mr. Burcham Harding delivered two of his characteristic, clear lectures here in January, under the auspices of the branch, and is now lecturing in the surrounding towns, carrying out a plan arranged for him by certain members of the branch, returning to Toledo each Sunday to lecture in the Unitarian Church. Under his direction we have organized a training-class to meet every Saturday evening. We have also established a Correspondence Bureau by means of which persons living in the vicinity of Toledo can obtain literature and information, and have just issued a leaflet upon Universal Brotherhood for free distribution at branch meetings and public lectures.—(*Communicated.*)

BURCHAM HARDING delivered three public lectures at Ravenswood, a suburb of Chicago, January 20th to 22d; arrangements were ably made by Brother Winters, of "Loyalty" Branch, and a reading centre is proposed to be instituted there. January 24th he visited Toledo, O., addressing the branch and lecturing to about 300 people in the "Church of our Father." The 27th proceeded to Detroit, Mich., giving three public lectures in the Unitarian Church, to audiences of 500 and 700 people. Those desirous of studying Theosophy were invited to meet at the Cadillac Hotel; about 100 were present, and several became members of the T.S. Parlor-talks were given at members' houses, and a training-class inaugurated. The recently formed branch has a large field for work. The *Detroit Free Press* did much to spread Theosophy by very ample reports. February 6th he organized a training-class at Toledo. The 7th and 8th he lectured in the City Hall, Wellington, to good audiences, where a centre is to be organized. The 9th he conducted morning and evening services at the Universalist Church, Norwalk, O., speaking on *Reincarnation* and *Theosophy the Religion of Jesus*. The 10th and 11th he spoke in the Court House, Bucyrus. The 14th and 15th lectured in the Court House, Fremont. The 16th he addressed 300 people in the Unitarian Church, Toledo.

#### PACIFIC COAST.

P.C.T.S. have voted to hold their Fourth Ad Interim Convention in San Francisco, September 5th, 1896.

DR. W. W. GAMBLE, of Santa Cruz, has removed to San Francisco, and is aiding in branch work in the latter place.

MRS. M. M. THIRDS, secretary Pacific Coast Theosophical Committee, upon invitation of the Santa Rosa Branch visited and lectured there January 26th.

THE state prison located at Folsom, Calif., is regularly visited and lectures given to prisoners by members of the Sacramento Branch. Brothers Cook and Spinks were the last speakers there.

JULIUS OTTEL has been elected to fill the unexpired term of treasurer P.C.T.S., caused by the resignation of Ed. B. Rambo, who has faithfully discharged the duties of that office since the organization of the Committee in 1890.

TATHAGATA BRANCH at San Ardo, Calif., has extended its work. Besides regular branch meetings, Sunday public meetings are held, at which lectures are given and original papers presented. Attendance and interest are increasing.

WHATCOM T.S. branch meetings are very successful. For the last two months two members have in rotation given each a different subject to study and speak on two weeks later. At the time of their addresses the other members and visitors give their views and ask questions.

THE following lectures were given by Aurora Branch, Oakland, during January: 5th, *Serpent and Devil Worship*, Mrs. J. D. Hassfurther; 12th, *Mental and Physical Heredity*, Dr. Allen Griffiths; 19th, *The Mystic Third Eye*, Mrs. C. McIntire; 26th, *Job's Choice*, E. P. Jones.

THE Pacific Coast lecturer gave the following lectures: in San Quintin December 8th, *Heredity*; Oakland, 15th, *The Mystery of Sex*; San Francisco, 22d, *Sex*; San Quintin prison, January 12th he spoke on *Death*, following a short address by Julius Ottel on *Ourselves*; San Francisco, Jan. 19th, *Mental and Physical Heredity*; Stockton, 26th, *Reincarnation*; 27th, *Sleep and Death*; 28th, *Heredity*; San Quintin prison, February 9th (morning), *Ghosts*, repeating the lecture in the evening at Oakland. Branch, council, committee and other meetings were attended, besides interviews, calls and other work.

SAN FRANCISCO T.S. The two branches—Golden Gate and San Francisco—consolidated on January 16th under the name San Francisco Theosophical Society. The new branch began with sixty-three members and has since received four applications for membership. The consolidation should result in increased interest and work. The following officers were chosen for the current year: president, Dr. Jerome A. Anderson; vice-president, E. P. Jones; secretary, Amos J. Johnson; treasurer, Peter Dewar. Public lectures given during the month were: January 5th, *Who are the Gods?* Dr. J. A. Anderson; 12th, *The Unity of Life*, Mercie M. Thirds; 19th, *Physical Heredity*, Dr. Allen Griffiths; 26th, *Rebirth and Preëxistence*, Evan Williams.

#### ABBOT CLARK'S TOUR.

Mr. Clark arrived in Riverside January 31st and lectured in Odd Fellows' Hall on Sunday, February 2d, to a large audience. Subject: *What is Theosophy?* On Tuesday the branch meeting was attended, and on Wednesday another lecture was given on the *Scientific Basis of Universal Brotherhood*. Thursday night a question-meeting was held at the residence of Mrs. Roberts, and on Sunday the third lecture on *Spiritualism, Hypnotism, Science-healing and Psychism scientifically explained by Theosophy*. On Tuesday, the 11th, a lecture was given on *If a man Die shall he Live again? or Proofs of Rebirth on Earth*. On Sunday, the 16th, a lecture will be given on *Who and What are Mahatmas?* A lecture trip will then be made with a team to several small towns in the country to the east of Riverside.

#### ADYAR CONVENTION.

The report of the Convention held at Adyar, India, is in some respects a comic paper. Mr. A. Fullerton, reporting his doings from the U.S., asserts that "the Section" has suffered from the loss of its property; "its money, records, rolls, diplomas, charters, circulars, leaflets, seal and documents of every kind having been seized [which means stolen] by Mr. Judge's Society." Inasmuch as the reorganization was effected legally, which even Col. Olcott had to admit in his pronouncement saying we had a right to do as we did—it is laughable to hear the plaint of the General Secretary of a so-called new organization. This alleged steal hampers them, he says. Quite so. That is, half a dozen inefficient, kicking branches out of our former 102 are much distressed because they cannot get the money belonging to the majority. He omitted to say that the T.S. in A. offered every malcontent a *per capita* repayment out of the funds, which most of them hastened to accept. Why this omission? It is significant to note that the largest contribution made to the Adyar Headquarters during the financial year, 1895, was made by the so-called "seceded American Section" (the T.S.A.) in payment of an outstanding debt. Without this payment Adyar would have had a balance on hand of 50 Rs., or about \$11.50.—[W. Q. J.]

Beware of the pleasant taste which praise of yourself leaves behind.—*Book of Items*.

ÔM.